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MORAL
AND
RELIGIOUS
APHORISMS.

Wherein are Contained,

Many Doctrines of Truth, and Rules of Practice;

Which are of Universal Concernment, and of the greatest Importance in the Life of Man.

MDCCLIII.
MORAL AND RELIGIOUS APHORISMS.

Collected from the Manuscript Papers of The Reverend and Learned Doctor WHICHCOTE;

And Published in MDCCIII,

By Dr. JEFFERY.

Now re-published, with very large Additions, from the Transcripts of the latter,

By SAMUEL SALTER, D. D.

Prebendary of Norwich, and Curate of Great Yarmouth in Norfolk.

To which are added,

EIGHT LETTERS: which passed between Dr. WHICHCOTE, Provost of King's College; and Dr. TUCKNEY, Master of Emmanuel College, in Cambridge: on several very interesting Subjects.

Now first published.

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Printed for J. PAYNE, at Pope's-Head, in PATER-NOSTER-ROW.

MDCCCLIII.
TO

THE MOST REVEREND, HIS GRACE,

THOMAS,

LORD ARCHBISHOP OF

CANTERBURY;

PRIMATE OF ALL ENGLAND,
AND METROPOLITAN, &c.

IN GRATEFUL ACKNOWLEDGEMENT OF MANY FAVORS,
BESTOWED IN THE MOST GENEROUS AND ENGAGING
MANNER; THESE REMAINS OF THE LEARNED
JUDICIOUS AND BENEVOLENT

DR. WHICHCOTE,

ARE MOST HUMBLY AND WITH THE GREATEST
PROPRIETY INSCRIBED,

BY

HIS GRACE'S
MOST OBEDIENT AND
OBLIGED SERVANT;

SAMUEL SALTER.
PREFACE

TO THE

FIRST EDITION

OF THE

APHORISMS

IN

MDCCIII.

By Dr. JEFFERY.

I am so far from being an Enemy to Systems; that I confess, I have an inveterate prejudice in favour of them: Notwithstanding which, I must acknowledge; that the Doctrine of Morality and Religion may be delivered, with special advantage, in the form of Aphorisms. For Proof of this, I ap-
I appeal to the *Excerpta* of Marcus Antoninus, and the *Proverbs* of Solomon; wherein the most important Truths of these kinds are represented, without any of that *Artificial* Dependence, and Method; which some Men find hard to comprehend.

But if the *Synopsis* were as easily and as perfectly laid, in the mind of him that is to Learn; as it is, in the mind and tables of him that is to Teach; yet no man can *Live*, however he may *Talk*, *Systematically*.

They are commonly some *Few* Truths, that are entertained in a man's Judgment, and are become his *Temper* and *Principles*; which *Direct* and *Govern* him: and the Knowledge of such Truths may be attained with more ease, and with as great success; in *this* way of tendering them to his Understanding.

Of this Every Reader is equally capable: He, that has not the command of
of much Time at once; and He, that has not Spirits for very long Attention; as well as He, that hath no other Business than Study; and can spend whole Weeks and Months in that Exercise.

Any one may, at a spare Hour, make a Pleasing and an Useful Entertainment of his Thoughts; by considering these Aphorisms: and for this reason they are made public; that Others may have the same Instrument of Edification, which the Collector had framed for Himself.

God and Religion must be endeared to the Reason of that Man, who is to be effectually Religious; and if These be truly represented, the greatest Honour is done unto them; and they will appear to be, what a man would desire; most Venerable in themselves, and most Beneficial and necessary to him.

But if Religion be obtruded, as an Imposition of Power; and if God be described, as an Enemy to Men; this is
is a blasphemous Misrepresentation of both, and also an Alienation of the Mind of Man from his Chiefest Good; which it ought perfectly to be reconciled to, satisfied with, and happy by.

God truly is unto Us, what he is in Himself; the Perfection of Goodness, directed by the Perfection of Wisdom, and exercised by the Perfection of Power: so that no Man can possibly Suffer more, no man can reasonably Expect less, from God; than what is the Natural Issue of the greatest Goodness, and Love.

Religion is given us of God, for our good: and there is nothing in Religion; which any Man, who is willing to do himself the greatest good that can be, would be wanting in; if he were not deluded by Error, or hindered by Lust.

And although men be Sinners; and so as contrary to their Religion, as Religion is contrary to their Degeneracy; yet
yet Religion is on that Account recommended to them; because it is for their Restoration: and therefore must begin in Repentance; without which, the Restoration of a Sinner, to God and to himself, is impossible.

Such a Representation of things, the Reader will find in the following Aborisms; which I therefore recommend unto him, because they are a recommendation of Morality and Religion.
THE Reader will expect some account of what is now offered to him, under the name of Dr. Whichcote; seventy years after the death of that excellent person: and he has a right to be gratified in that expectation.

The collector and publisher of Dr. Jeffrey's scattered pieces, reprinted lately in two octavo volumes; had inserted in his projected collection an anonymous book, printed at Norwich MDCCIII, with this title; "Moral and Religious Aphorisms: wherein are contained, Many Doctrines of Truth, and Rules of Practice; which are of universal Concernment, and of the greatest Importance in the Life of Man." But a
he was soon informed, by the relations of that learned and judicious Divine; that these Aphorisms were not composed by Him, but only excerpted and transcribed from Dr. Whichcote's papers; that they ought not therefore to appear in his Collection of Dr. Jeffery's pieces: though being well worthy of a re-publication, and much inquired after, it seems; they might very properly follow it, after a careful revifal; and might receive great improvements from Dr. Jeffery's transcripts, still in being. They are now re-published; and I am going to particularize the improvements made in this new edition.

Dr. Whichcote doth not seem to have written his sermons, at full-length; but ordinarily preached from Short Notes or Heads, which he filled-up and enlarged-on in speaking. While he lived, his very great and deserved reputation engaged divers persons to attend his Church; and to transcribe from his mouth those discourses, which cou'd no otherwise be obtained; and which were then,
then, and are still, universally admired; for the great learning and judgement, candor and good temper, that distin-
guished the preacher and all his com-
positions. He had not been long dead;
before several pieces were sent into the
world, as His; by persons, of very dif-
ferent characters; acted, as it shou'd
seem, by very different motives.

In MDCXXXV, two years after
his death, a small octavo of eight sheets
appeared; with this strange title, thus
more strangely printed; " Θεοφυσικά
Δόγματα. Or, some select Notions of
that learned and reverend Divine of the
Church of England, Benj. Whitchcot
D. D. lately deceased. Faithfully col-
lected from Him by a Pupil and parti-
lar Friend of His; and Published Pro
bono Publico per & pro Philanthropo.
Non magna Loquimur, sed Vivimus.
Seneca.

Vir bonus, & PRUDENS extinctus
amabitur. Idem.

a 2

In
In the first year of the Reign of our Soveraign Lord King James the Second &c." The book consists of Notes on five texts of Scripture; which take up 100 pages: and of 28 pages more of what this editor calls Apostolical Apothegms. These last words, thus spell'd, serve for a running title to the whole book: and as there are some particulars, in that part of the work, which is given to the Tutor; from whence I conclude, they were His earlier thoughts: so there are a great many, in the very small share, which is taken by the Pupil; from whence any one may see, He had left College a considerable time.

In MDCXCVII, as I am informed; there was printed, with Dr. Whichcote's name to it, "a Treatise of Devotion; with Morning and Evening Prayer, for all the Days in the Week." This I have never seen; but I take it to be alluded-to in the Preface to "Select Sermons of Dr. Whichcote, in Two parts. Printed for Churchill, MDCXCVIII." For, in the large preface to these Discourses, it is
to this E D I T I O N. xiii is observed; that "Some Others had been very far from the Caution of that Editor: since of late some things had been set-out, in our Author's name; which his best Friends disowned to be His: and which any one, who studies him in his genuine works, will easily know to be unworthy of him." This was pretty extraordinary, in an anonymous publisher; who gives no account of Himself, of the manner how He became possesed of these discourses, or of the right he had to print them: but faith only—- "The Sermons, which are here printed; have been selected out of Numbers of others less perfect: there being not any of our author's extant, but such as were written after him at Church; He having used no other than very short Notes, not very legible: though these have been of great use to the publisher; in whose hands they have been." He goes-on—- "The unpolished Style and Phrase of our author, who drew more from a College than a Court; and who was more used to School-Learning and the Language of an University, than to the Con-
Conversacion of the Fashionable World; may possibly but ill recommend his Sense to the Generality of Readers. And since none of these Discourses were ever designed for the world, in any other manner; than as He once for all pronounced them from the Pulpit: they must of necessity appear to have a Roughness in them; which is not found in other Sermons, more accurately pen'd by their authors. For, though the Publisher has sometimes supplied him out of himself; by transferring to a defective place, that which he found in some other discourse; where the same subject was treated: yet so great a regard was had, to the very Text and Letter of his Author; that he would not offer to alter the least word: and wherefoever he has added any thing, to correct the most apparent omission or fault of the pen-man; he has taken care to have it marked in different characters: that nothing might appear, as our author's own; which was not perfectly His. Though some Others in
the world have been very far from this Caution: &c" as above quoted.

This Preface is generally supposed to have been written by the celebrated Earl of Shaftesbury, author of the Characteristics; and the Book to have been set-out by Him: though in a copy now before me, which was Dr. Jeffery's, that Dr. has written in the Title-page; that Mr. Wm. Stephens, rector of Sutton in Surry, was the Publisher. The two accounts are easily reconciled; this Gentleman did most probably revise the discourses; at the request and under the direction of that learned Nobleman.

This volume of Sermons being out of print and very scarce, as all Dr. Whichcote's works have long been; was reprinted at Edinburgh in MDCCXLII, with a Dedication to young Ministers and Students in Divinity; by Dr. Wm. Wishart, Principal of the College there. This new editor tells us, that "Lord Shaftesbury very providentially met-with the MS; and was so much taken
taken with it, that he revised it, put it to the press, and wrote the preface." All which particulars, I suppose; and not the last of them only, as his words seem to imply; he was assured—of from very good hands: for the writer of that preface says no such thing; but on the contrary confesses, that he searched officiously after this author's Sermons.

It is not unlikely; but I cannot take upon me to affirm it for truth: that a knowledge of the many copies, taken in short-hand, of Dr. Whichcote's Sermons; and a reasonable apprehension of the injury which his honor'd memory might receive from injudicious publications under his name; engaged the Executors of this great and good man, or rather Mr. Benjamin Whichcote merchant in Bishopsgate street; (who by particular bequest was intrusted with his Uncle's papers;) to put them all into the hands of Dr. Jeffery: who had the highest veneration for the deceased author; and every talent beside, that could qualify him to be a diligent
to this EDITION. xviiiligent faithful and judicious editor; and who was utterly incapable of making an improper use of any thing, with which he was intrusted. This Dr. doth not seem at this time to have known of Lord Shaftesbury's volume; or he wou'd hardly have reprinted, in their imperfect and inchoate state, though from the original notes of the preacher, those discourses; which compose the former part of that volume. However that were, He published three octavo volumes; in the three first years of this century; containing respectively 16, 20 and 30 sermons: advertising with the second of them a request, that "whoever had any MS notes of Dr. Whichcote's, written with his own hand, wou'd deliver them to the Executor above-mentioned; &c."

There is no doubt to be made; but that in this collection were many papers, full of excellent matter, in Dr. Whichcote's own hand; besides what were found ready digested into some form and order: Dr. Jeffery had also a great number
number of sermons; said to have been transcribed from the Doctor's mouth, while preaching: particularly, by one Smith; who was wont to say, "He lived upon Dr. Whichcote:" which may be understood, and might be true; in more senses than one. But although our Arch-deacon might be well assured of their being genuine, and in the main accurate transcripts; yet he did not think himself authorized to print any of them, as Dr. Whichcote's: and was rather displeased, I know; when Dr. Samuel Clarke printed a fourth volume from them, in MDCCVII. In which, I humbly conceive, he was too scrupulous; for Dr. Clarke and He were by no means in the same situation, or under the same restraints; with regard to the Family, or to the Public. I have two collections of this sort; one, containing 24 sermons, on a passage in the epistle to the Philippians; the other, 36, on a text in Jeremiah: from an other copy of the former of which, Dr. Clarke selected the first 13 in his volume; from a copy of the latter, his 3 follow-
to this Edition. xix

ing; and his remaining 10 from some third sett, which I have no copy of; on a verse or two of the fifth Psalm.

I have mentioned these circumstances thus minutely; partly to shew Dr. Jeffery's exceeding caution, in executing his trust; and to point-out the difference between His three volumes, and what-ever we have else under the name of Dr. Whichcote; and partly to suggest a probable conjecture, for what reason the first edition of the Aphorisms which follow, came abroad without any name; either of Author or Editor. For,

From all these papers, whether in the author's own hand, or an other's; whether already published, or destined to publication, or not; whether digested, or loose and imperfect; this his great admirer collected into several volumes near five thousand moral and religious Aphorisms: of which he printed one thousand at Norwich, in MDCCIII; while his head and heart were strongly impressed with the just and noble sentiments of
of his honored Friend, or Master rather. To these he prefixed a short and sensible Preface; and subjoined a Prayer, evidently formed on the religious principles of the preceding book. This little book has been revised with care, by myself and other better judges; who not thinking it advisable very greatly to increase the number; recommended the changing a few, preferably to the adding very many. In this new edition therefore, the reader will find all the best of the former preserved; and scarce any expunged, such was our just deference to His judgement, who went before us! but when an other was found to supply it's place, similar in sense; and somewhat more emphatically elegantly or fully expressed. In this way however, and by the addition of two intire centuries; we have actually inserted 500 new Aphorisms: while yet the whole number now printed is no more than 1200. Our great labor was to select, what we shou'd not take; out of many very greatly and almost equally recommended to us, by their strength and energy,
to this E D I T I O N. xxii
energy, importance and use: which
were all along principally considered,
much above mere novelty; or a certain
strikingness, owing mainly to that cir-
cumstance.

The short notes and illustrations, ad-
ded at the bottom of the page here and
there; were taken, all but one, from
the first leaves of a copy; which Dr.
Jeffery had given to one of his own
family: in which the possessor had
written such explanations of some pas-
fages, not immediately obvious to a com-
mon reader; as were dictated by the Dr.
himself. Much the greater part of these
it seemed unnecessary to print; if the same
is thought of what are retained, I can
only say; they are very few, and very
short. The one, excepted above is No.
4778 MS; which, as it served to clear-
up a queint expression in No. 160, I
transcribed; and have set Dr. Which-
cot's name to it: as a note, by the
author himself, on the printed Aphorism
in the text.

The
The editor hath it in his power to follow this volume with two or three others; of equal bulk, and not inferior beauty: but as he doth not much expect, the public will call upon him to print any more; so he thinks himself, he has now done enough in this way; to satisfy the most zealous admirer of Aphorisms, and of this Author: and he felicitates himself most unaffectedly, that he lives in an age; (a happiness, which his reverend Grand-father Jeffery cou'd not boast!) in which such a generous freedom of thinking, chastened and tempered by the genuine spirit of true Piety and a most exalted Devotion; and by the most sound and exact Judgement, in Religion and all Learning; “cleared from Froth and Grounds,” as the ever-memorable Mr. John Hales of Eton expresseth it; meets-with the esteem and applause, it so well deserves. Such men as Whitchcote do indeed recommend Religion; by their Lives, and by their Writings; proving it’s influence on themselves, and their well-grounded per-
perswasion of it's Truth, by the whole tenor of their conduct; and making such, and only such, representations of it in their works; as demonstrate it's intire agreableness to the best-improved Reason of Man; as shew it to be worthy of God to institute, and of Man to believe and to obey; placing it in it's fairest and truest light, as the highest perfection of the human nature; and greatest improvement of the human powers: while the narrow systematical pretenders to Religion, before and since His time; do all they can to expose and disgrace, what they cannot extinguish and destroy; do magno conatu magnas nugas agere; and, which is worse, bae nugae seria ducunt. In mala delusum semel exceptumque sinistre. These men (to anticipate the masculine sense and words of the book we are prefacing) fancy, they "advance Religion; while they but draw it down to bodily acts, or carry it up into I know not what of mystical, symbolical, emblematical, &c: whereas the Christian Religion is not mystical, symbolical, ænigmatical; but un-
unclothed, unbodied, intellectual, rational, spiritual." Mean time they poorly seek to confine all worth and excellence to their own narrow party: and, like what is charged on a very ancient Faction; damn, without scruple or remorse, without ceremony or concern, all, who do not stand with them, in parte Donati. ——— But neither this excellent author, nor his way of thinking and writing, can need any sort of apology; they would even be dishonored by any such, as I could make for them: besides which, Dr. Jeffery's short modest and sensible preface stands where it did; and says, much better than I can, all that is necessary on the subject.

It remaineth only, in my own juster defense; that I bespeak the reader's pardon beforehand, for such mistakes; as may have escaped Me. Dr. Whichcote had many favorite notions; which were so, because he was firmly persuaded of their truth and of their importance: He was fond of inculcating these, on every occasion; and placing them in
to this E D I T I O N. xxv
in every possible point of view. Dr. J e f f e r y transcribed these Aphorisms, from different papers of his original, into different parts of his own collection; and did not always examine very solicitously, as he wrote for himself only at first; whether he had put them down before or not: nay, when he printed 1000 of them, he was not so scrupulously attentive to this circumstance; but that some 20 or 30 may be found there repeated: sometimes, in the very same words; often, in such as are very little different. I pretend not to have imbibed my author with the eager thirst Dr. J e f f e r y had done; and therefore am more likely to have fallen into this inaccuracy: but I trust, it will not be found to have happened so often; as to deserve very severe censure from any one, who will give himself the trouble and time to reflect; how hard it must be, to keep in mind some thousands of detach'd unconnected and independent sentences; with such exactness and precision: as never to hazard the repetition of any, in a collection of some
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Some hundreds. I hope, no two will be found, in this new edition; between which there is not some observable difference in the turn of the thought, of the expression, or of both; some, which may at first appear mere repetitions; will on a review be acknowledged to be useful and proper illustrations of what might before sound harsh and seem crude and ill-founded: and will thereby tend to confirm, what might be thought without them to want confirmation. But enough of this.

What is now become of Dr. Whichcot's original papers; or of many other excerpts, which Dr. Jeffery did unquestionably make from them; is now impossible, I mean, out of My power, to say: the former has been dead lxx years; the latter, almost half that time. The sons of Mr. B. Whichcot, who inherited his Uncle's MS treasure, have been applied-to; as also others of the Family: from all whom the Editor has received very great civilities; as he has the honour of being well-
well-known to some of them: but none could give him any light in this inquiry. Dr. Jeffery's executor died five years ago, and left me by Will his Uncle's papers, *non auro contra caræ*: among which I find only transcripts. But, instead of vainly and childishly regretting this; I think myself happy, and congratulate my contemporaries and myself; that it is at all in my power to communicate to an age, it's self truly respectable for the respect and honor it pays to such truly eminent men; what the excellent Dr. Whichcote thought and preached, and the no less excellent Dr. Jeffery transcribed and preserved. Of the latter of these Worthies I have spoken largely, with the assistance of some older relations, in the memoirs prefixed to the late edition of his incomparable discourses: of his Master, the former of his judgement, his Oracle almost in Religion; I can say little more, than is already said excellently well; in the sermon preached at his funeral by the immortal Tillo\(\text{t}\)son, and in the very honorable testimonies which I have.
I have directed to be subjoined to this preface: That little will come-in more properly, before the second part of this book; and must not be added here, to swell what I fear is already but too long.

I pray God, these religious and moral advices admonitions and exhortations may be read and digested with a spirit of seriousness and sobriety, of candor and ingenuity, of modesty and humility; like that, by which they were undeniably dictated: and then I am sure, they cannot fail of having a due and happy influence; of sending-away the considerate reader much improved in Knowledge, in Virtue, and in real Religion; that Religion; which according-to the amiable description of it given in the 956th Aphorism, "doth possess and affect the whole Man: in the Understanding, it is Knowledge; in the Life, it is Obedience; in the Affections, it is Delight in God; in our Carriage and Behaviour, it is Modesty, Calmness, Gentleness, Quietness, Candor, Ingenuity; in our, Dealings,
to this Edition. xxix
Dealings, it is Uprightness, Integrity, Correspondence with the Rule of Righteousness: Religion makes men Virtuous, in all Instances."

Yarmouth in
Norfolk; 1753.

Samuel Salter.
DR. TILLOTSON, in his funeral Sermon upon our Author at St. Laurence, Jewry, May 24. MDCLXXXIII; after mentioning several particulars of his Life and Death, proceeds in the following manner—
To be able to describe Dr. WiclfcotE aright, it were necessary one should be like him; for which reason I must content my self with a very imperfect draught of him.

I shall not insist-upon his exemplary piety and devotion towards God; of which his whole life was one continued testimony: Nor will I praise his profound learning; for which he was justly had in so great reputation. The moral improvements of his mind, a God-like temper and disposition (as he was wont to call it) he chiefly valued and aspired after; that universal charity and goodness, which he did continually preach and practise.

His Conversation was exceeding kind and affable, grave and winning, prudent and profitable. He was slow to declare his judgment; and modest in delivering it. Never passionate, never peremptory: so far from imposing upon others, that he was rather apt to yield: And though he had a most profound and well-poised judgment; yet was he, of all men I ever knew, the most patient to hear others differ from him; and the most easy to
to be convinced, when good reason was offered; and, which is seldom seen, more apt to be favourable to another man's reason, than to his own.

Studious and inquisitive men commonly at such an age (at forty, or fifty at the utmost;) have fixed and settled their judgments in most points; and, as it were, made their last understanding; supposing they have thought, or read, or heard, what can be said on all sides of things; and after that, they grow positive and impatient of contradiction; thinking it a disparagement to them, to alter their judgment: but our deceased friend was so wise, as to be willing to learn to the last; knowing, that no man can grow wiser; without some change of his mind: without gaining some knowledge, which he had not; or correcting some error, which he had before.

He had attained so perfect a mastery of his passions; that, for the latter and greatest part of his life, he was hardly ever seen to be transported with anger: and as he was extremely careful, not to provoke any man; so not to be provoked by any: using to say; "if I provoke a man, be is the worse for my Company; and if I suffer myself to be provoked by him, I shall be the worse for his."

He very seldom reproved any person, in company; otherwise than by silence, or some sign of uneasiness, or some very soft and gentle Word; which yet, from the respect men generally bore to him, did often prove effectual: for he understood humane nature very well; and
and how to apply himself to it in the most easy and effectual ways.

He was a great encourager and kind director of young divines: and one of the most candid hearer of sermons, I think, that ever was: so that though all men did mightily reverence his judgment, yet no man had reason to fear his censure. He never spake well of himself, nor ill of others: making good that saying of Panthia in Tully, Neminem alterius, qui suæ consideret virtuti, invidere; "that no man is apt to envy the worth and virtues of another, that hath any of his own to trust to."

In a word, he had all those virtues, and in a high degree; which an excellent temper, great consideration, long care and watchfulness over himself, together with the assistance of God's grace (which he continually implored, and mightily relied upon) are apt to produce. Particularly he excelled in the virtues of conversation, humanity, and gentleness, and humility, a prudent and peaceable and reconciling temper.

Lord Shaftesbury, in his character of the Author and his Writings, says;

"This excellent Divine, and truly christian Philosopher; for his appearing so nobly in defence of Natural Goodness, may be justly called The Preacher of Good-nature. This is what he insists-on, every-where; and to make this evident, is, in a manner, the scope of all his discourses.

"How great an example he was, of that happy temper and God-like disposition, which he
T E S T I M O N I E S

he laboured to inspire; how much he was, for the excellency of his life and admirable temper, esteemed and beloved of all; and how many constant hearers he had of the best rank, and greatest note, even of the most eminent divines themselves, is sufficiently known: and the testimony, which the late Archbishop Tillotson has given of him in his funeral sermon, is in nothing superior to his desert.”

Dr. Jeffery, in his Dedication of his Three Volumes addressed to Sir Paul Whichcote, Bart. says;

“T am well assured, that no greater service can be done to Religion; than to make public, true, wise, and honorable representations of it; such as are contained in the following Sermons: for the reverend and learned Author, through the advantage of a just freedom, a strong judgment, and an unfeigned piety, has established such a notion of Christianity from the Holy Scriptures, according to the moral perfections of God, as cannot possibly be false; and has laid his foundation of Religion so deep, in the nature, reason, and necessity of things, that it cannot possibly be subverted.”

Bishop Burnet, in the History of his own times, Vol. I. p. 186, after giving an account of the corrupt state of the Church, says;

“In all which sad representation, some few exceptions are to be made; but so few, that, if a new set of men had not appeared of another stamp, the Church had quite lost her esteem over the nation. These were generally d
TESTIMONIES.

of Cambridge; formed under some Divines, the chief of whom were Drs. Whichcote, Cudworth, Wilkins, More, and Worthington.

"Whichcote was a man of a rare temper; very mild and obliging. He had great credit with some, that had been eminent in the late times; but made all the use he could of it, to protect good men of all persuasions. He was much for liberty of conscience: and being disgusted with the dry systematical way of those times, he studied to raise those who conversed with him to a nobler set of thoughts; and to consider Religion as a seed of a deform nature, (to use one of his own phrases.) In order to this, he set young students much on reading the ancient philosophers; chiefly Plato, Tully, and Plotin; and on considering the Christian Religion as a doctrine sent from God, both to elevate and sweeten human nature; in which he was a great example, as well as a wise and kind instructor."

Mr. John Locke, in a letter to the Rev. Mr. Richard King, says; "If you desire a larger view of the parts of Morality; I know not where you will find them so well and distinctly explained, and so strongly inforced; as in the practical Divines of the Church of England. The Sermons of Dr. Barrow, Arch-bishop Tillotson, and Dr. Whichcote, are master-pieces in this kind: not to name abundance of others who excel on that subject.

ERRA-
ERRATA in the APHORISMS.

2d. Preface, p. xi. l. 10. f. MDCCXXXV, read MDCLXXV.
13. f. Θεοφοβήματα τ. Θεοφοβήματα.
xxiii.—18. f. ducunt. In r. ducunt In
xxiv.—21. f. Me. Dr. r. My self. Dr.
xxvii.—5. f. caræ r. cara.

APH. No. 13. for Libarum r. Liberum.
115. put a full stop after cause.
126. put between crotchets [the Human Nature]
174. f. Love for r. Love it for.
272. r. Virtue are.
449. Put a full stop after Wisdom.
518. f. forsakes r. for sake.
607. Dele the comma after though.
696. f. Κακάντα τ. Κακάντω
712. f. but it is r. but is.
739. read——Pardon: because Punishment is God's
Reserve; and for farther Security of His crea-
tures' Obedience.
807. f. therefore r. therefore.
812. dele ( ) the marks of Parenthesis.
1008. f. χίασε τ. χίασε.
1058. f. Θεός. Θικεντ τ. Θεός θικεντ
1059. f. itco mes r. it comes.
1138. f. ὑποτατ. τ. ὑποτατ.
1155. f. τα ἡξα. τ. τα ἡξα.
1168. f. μεμνημένοι τ. μεμνημένοι.

ERRATA in the LETTERS.

Title to Letters. 1. penult. for Imbarbi read Imberbi.
Pref. to Letters. p. ix. 1. 9. for speedy read speedy.
Pref. p. xiii. note. 1. 6. after conflatie, read ex ea quærimonia.
xiv. 1. ult., read Ter conatus &c.
xx. 1. 12. for considerate read con-
siderable.
xxxx. 1. 17. for diei read die.
ERRATA in the LETTERS.

Page 5. Note *, dele from the word together.
6. l. 12. f. dealings r. dealing.
    penult. transfer to next page.
16. running Title, r. Dr. WHICHCOTE's.
19. penult. for cramte, r. crambe.
21—10. f. implicity, r. implicitly.
30—pen. 3 f. colluries r. colluvies.
56—22 5 f. ἀπολέσμα r. ἀπολέσμα.
33—23. f. ἀπολέσμα r. ἀπολέσμα.
37—19, 20. f. When times r. When the times.
41—antep. f. nullum r. nullam.
43—5. f. cedit r. cadit.
53—14. put a crotchet after chief +.
54—4. f. reed r. read.
59—26. f. των & σαλαγαίτυ ην & σαλαμάτω
61—19. dele the stroke after Christ—
77—31. f. Thefe r. There; and add to the end of
    the note, Gnostici vulgo dicebantur, qui
    prius ab ipso Joanne Nicolaita, (Apoc. ii.
    6, 15,) ut et postea ab aliis Borboritae vo-
    cabantur. A. T. p. 158.
38. f. Eekius r. Eckius.
85—pen. f. τεταρατομείναντι r. —τέναν.
91—21. f. κατεγιγνητω r. καταγιγνητω.
    antep. f. this is, r. this, is.
401—11. put rei within crotchets.
102—8. for see r. see—
112—26 f. quote + Job r. quote Job.
113—17. f. author r. authour.
125—pen. & ult. dele the "c
127—1 f. ed r. eed.
113—16. at viz. refer to this note * See p. 66.
    and p. 75. 1. 2.

MORAL
MORAL and RELIGIOUS

APHORISMS

CENTURY I.

1. SOME are Atheists by Neglect; others are so by Affectation: they, that think there is no God, at some times; do not think so, at all times.

2. Atheists deny God; that all things may be alike in themselves: because, if there be a God, then there is a supreme Law; according to the Nature of God, according to the Reason of Things, according to the Rule of Right. Wickedness produceth Atheism; and Atheism settles men in Wickedness.

3. Right is the Rule of Law; and Law is declaratory of Right.

4. If there be no Knowledge, there is no Beginning of Religion; if there be no Goodness, there is no Sincerity of Religion; but a Contradiction to it; by "holding the Truth in Unrighteousness."

5. Knowledge alone doth not amount to Virtue; but certainly there is no Virtue, without Knowledge. Knowledge is the first Step to Virtue and Goodness: but Goodness is not without Delight and Choice.
Moral and Religious

6. It is a great deal easier, to commit a second sin; than it was, to commit the first: and a great deal harder, to repent of a second; than it was, to repent of the first.

7. The same that is Virtue in the Subject, is Grace in the Original: [in the Author.]*

8. God made man Intelligent and Voluntary: and the Law of his Nature, and the Reason of his Mind, God intended for the great Rule of his Life; to take place in all particulars, where God did not think good, farther to express his Will, and declare his Pleasure.

9. What is Perfected hereafter, must be Begun here.

10. Religion is not one thing in its Principles; and another thing in the Subject.*

11. It is base, and unworthy, to Live below the Dignity of our Nature.

12. It is our grand Deception and Apostasy, to live in contradiction to the end of our Being: which no Creature below man doth; and none do, but wicked Men, and Devils.

13. Libarum arbitrium, which men so brag-of; as it includes Posse male agere, is an Imperfection: for such liberty or power is not in God. To do amis, is not Power; but Deficiency and Deformity: and infinite Power includes not in it a Possibility of Evil.

* 7. i.e. That action, which is Obedience to the Moral Law, Some call Grace, and Others call Virtue; but it is the same: as it proceeds from God, working in Us, it may be called Grace; as it proceeds from Us, concurring with God, it may be called Virtue. Dr. Jeffery.

10. i.e. Not one thing in Doctrine; and another thing in Practice. Dr. J.
Cent. I. A P H O R I S M S.

14. If we consider, what is becoming reasonable Nature; we shall have a Rule to guide us, as to Good and Evil.

15. What is Morally Good, is so suitable to the Nature of Man; that Motion in Religion cannot but be with Pleasantness.

16. It is άθετος άγαθον, Godless Virtue, tho' the thing be well done for the matter; where there is not Intention of God: such Virtue has something of Nature, but nothing of Religion in it.

17. Man is made for better purposes; than for the drudgery of the World: much more, than for the slavery of Sin.

18. There is no particular of a Religious Life; in which we cannot give an Account of the Motives, and Grounds, upon which it doth depend; either from the Good of the particular Person, or of the Society, in which we live: in pursuance of Reason; or Obedience to God.

19. That which is not Original to itself, cannot be Final to itself. But to whom it belongs to be the First Cause, to the same it belongs to be the Last End; so God should be to Us, by our own Act: He that is Original to Us by Himself, should be Final to us, by our Choice.

20. Where there is all Perfection in Conjunction, there is no place for any Uncertainty, or Unconstancy: Resolution and Performance in Agents of any perfection, go always with the Reason of the thing.
Moral and Religious  Cent. I.

21. An Intelligient Voluntary Agent in right Constitution, doth, in due and Convenient circumstances, as certainly produce noble and generous effects, in use of his Liberty; as any Natural Agent, which is determined to one thing, doth its proper effects, in matter prepared, and disposed: else the way of Voluntary Motion, would be inferior to Natural Motion, and more imperfect than it.

22. By these two Things Religion is recommended to us; above all other things whatsoever: 1. By the Satisfaction, we thereby enjoy in Life; and 2. By the Expectation, we have thereby at Death.

23. There is That in God, which is Original to all possible Perfection; and there is That in God, which is exemplary to all good Actions.

24. There is a natural Propension in everything, to return to its true state; if by violence it has been disturbed: should it not be so in Grace, in the divine life? Virtue is the health, true state, natural complexion of the Soul: he, that is Vicious in his practice, is diseased in his mind.

25. It is the work and business of Religion, and of our Lives, to Reconcile the Temper of our Spirits to the Rule of Righteousness; and to incorporate the Principles of our Religion, into the Complexion of our Minds.

This is to be done, 1. By searching into the Nature of Things, and the Reason of our Duty; that our Judgment may be such, as to approve the Laws of our Religion: 2. By practicing according
A P H O R I S M S.

cording to our right Apprehensions of things: till it becomes easy and delightful to us: 3. By persisting in this Course all our days; ever designing and meaning Righteousness; and ever retracting and correcting what is Unrighteous.

26. The whole World is governed by the Perfection of Truth, Righteousness, and Goodness; in conjunction with the Perfections of Wisdom, and Power: and nothing is done by God, but what these Perfections do.

27. Did Christians live according to their Religion? They would do nothing, but what Truth, Righteousness, and Goodness do; according to their Understanding, and Ability: and then one man would be a God unto another.

28. When the Principles of our Religion become the Temper of our Spirits, then we are truly religious; and the only way to make them become so, is to reason ourselves into an Approbation of them: for nothing, which is the Reason of Things, can be refused by the Reason of Man; when understood.

29. The Natural Knowledge of Religion is as Spiritual, as any Knowledge that belongs to us. The Moral part of Religion is the knowledge of God's Nature: the Positive part of Religion is the knowledge of his Will; concerning Expiation, and Pardon.

30. Nothing is more credible, than that mens' States shall differ, as much as their Spirits and Tempers do differ.

31. The Neglect or the Abuse of ourselves, is the true Original of all Sin; and to prevent or rectify such Defects and Pravities of mind in B 3 morals,
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32. He that threatens, may be better than his word; and very well save his word; for no man is worse than his word, because he is Better than his word.

33. The Rule of Right is, the Reason of Things; the Judgment of Right is, the Reason of our Minds, perceiving the Reason of things.

34. Right and Truth are greater than any Power; and all Power is limited by Right.

35. Every one, that is Honestly disposed, may find Direction for what he is to do; from Right Reason, and Plain Scripture: the only ways, by which Men are taught of God; nor is any other teaching necessary.

36. Men have an itch; rather to make Religion, than to use it: but we are to use our Religion; not to make it.

37. We cannot put a greater Abuse upon God; than to say, He is obscure; that He expresses himself darkly in that, which concerns every man's Duty towards Him, or Happiness by Him: so that the man is at a great Loss, whether he understands God's Meaning, by his written Word; or not.

38. To use Power, to controil the Principles of Human Nature; (the Use of Reason, the Exercise of Liberty) is as strange a Phenomenon, as to cross or pervert the common Course of Natural Agents; to bring the Sun back again, or to make it fill the world with darkness. God does not this: if he did, he would contest with himself; his Power would rise-up against
Cen. I. A P H O R I S M S.

against his *Wisdom*; and he would disparage and frustrate his own workmanship. Why should We think to do that, which God will not do—to over-bear *Reason* with *Violence*!


40. A Man has as much Right to use his *own Understanding*, in judging of Truth; as he has a Right to use his own *Eyes*, to see his way: therefore it is no offence to another, that any man uses his own Right.

41. All sin is either contrary to the very Nature of God; or else contrary to the State of a Creature.

42. Man, as *Man*, is Averse to what is Evil and Wicked; for *Evil* is unnatural, and *Good* is connatural, to Man.

43. Only *Mad* men and *Fools* are pleased with *Themselves*; no *Wise* man is *Good* enough for his own Satisfaction.

44. The *Soul* does contemplate and worship *God*; when it is not disturbed by the Body, or disaffected through *Vice*.

45. In the search after *God*, and contemplation of *Him*, our *Wisdom* doth consist; in our worship of *God*, and our obedience to him, our *Religion* doth consist; in both of them, our *Happiness* doth consist.

46. The *written* Word of *God*, is not the *First*, or only Discovery of the Duty of *Man*; *(Rom. ii. 15. 29.*) It doth gather together, and repeat, and reinforce, and charge upon us, the scattered and neglected Principles of *God’s Creation*; that have suffered Prejudice and Diminution, by the *Defection* and *Apostasy* of *Man*;
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Man; who has abused his Nature; and is pass-

ed into the contrary Spirit.

47. The Superaddition to the Principles of
God's Creation is, the Declaration of God by
Christ; directing us, how to come to Reconc-
ciliation, through the Mediation of him; and
upon Terms of Repentance.

48. There is no solid Satisfaction; but in a
mental Reconciliation with the Nature of God,
and the Law of righteousness.

49. It is the best Use of ourselves, to be Em-
ployed about God.

50. We must be in our measure, degree,
and proportion, in respect of Moral Perfec-
tions; of Holiness, Righteousness, Goodness
and Truth; what God is, in his Highth, Ex-
cellency, and Fulness: for in all Moral Per-
fections, God is imitable by us; We may re-
semble God: God is communicable to us; We
may partake of Him.

51. That which is the best Employment:
Here, will be the only Employment in Eternity;
and with great Improvement and Advantage:
There we shall have none but good Company, and They will be better than they
now are: We shall have neither Guilt within us, nor Enemies about us, nor Death before us.

52. There is no better way to learn, than to

53. He that never changed any of his
opinions, never corrected any of his Mistakes:
and He, who was never wise enough, to find
out any mistakes in Himself; will not be cha-
ritable.
APHORISMS.

ristable enough, to excuse what he reckons mistakes in Others.

54. A man must cultivate his Mind, by enquiries after the Measures and Reasons of his duty; by Reconciliation of his Temper to those Measures, upon those Reasons: and he must cultivate his Life, by acting according to the Improvement of his Mind.

55. We are only so Free; that Others may be free, as well as We.

56. Examine all Principles of Education; for since we are all Fallible; we should suppose, we may be Mistaken. Quotidie depono aliquem errorem. Τηλεσθώ, καὶ πόλλα δωδεκάμονα.

57. None of us was Born knowing or wise: but men Become wise, by Consideration, Observation, Experience.

58. Those that differ upon Reason, may come together by Reason.

59. The only way to make a man's Notion his own, is to communicate and discourse about it, and submit it to Examination: so that those, that are most Profitable, are most Profited; and by communicating themselves, they are most Improved.

60. He that gives Reason for what he faith, has done what is fit to be done; and the most that can be done: He, that gives not Reason, speaks nothing, though he faith never so much.

61. It is a great saying, Whosoever is pleased with God, pleafeth God, and God is pleased with him. It is repugnant, that God should
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should take pleasure in Us; till we do har-
monize with Him: which is by our
Regeneration, being made like Him and
conformable to Him. If we are not God-
like, neither is God pleased with Us; nor are
We pleased with God.

62. The Government of our Spirits, is the
greatest Freedom.

63. By candid Construction, you may frus-
trate an Enemy; but by fũfter Construction,
you may lose a Friend.

64. If a man be once out of the Use of
Reason, there are no Bounds to Unreasonable-
ness.

65. Conscience, without Judgment, is Su-
perstition; Judgment without Conscience, is
Self-condemnation.

66. Innocency and Credit are the Safeguard
do Virtue: he that is Guilty, defends it, either
by a Lye, or by Impudence.

67. No man is wise enough, for his own
Direction; Powerful enough, for his own De-
fence; or Good enough, for his own Satisf-
faction.

68. It had been better for the Christian
Church; if that, which calls itself Catholic,
had been less employed in creating pretended
Faith, and more employed in maintaining uni-
versal Charity.

69. Let not any one use that Severity, in
the case of Another; which his own case will
not bear: For a man may condemn Himself
in the Person of another.
Gent. I. A P H O R I S M S.

70. To believe there is a God; is to believe the existence of all possible Good and Perfection, in the Universe: And it is to be resolved upon this; that things either are, or finally shall be, as they should be.

71. There is nothing proper and peculiar to Man; but the Use of Reason and the Exercise of Virtue.

72. If any man object the Decay of Nature, against the Performance of his Duty, He, in particular, has abused his Nature: he hath lived in the world to no Purpose; who hath not so far studied the Principles of Reason, and the Temper of Man; as to reconcile himself to whatsoever is Agreeable to Human Nature, and to whatsoever is within the Compass of Human Reason.

73. We may maintain the Unity of Verity, in point of Faith; and Unity of Charity, in point of Communion; notwithstanding all Differences in point of Apprehension.

74. Every man is Born with the Faculty of Reason, and the Faculty of Speech: but why should he be able to Speak, before he has any thing to say?

75. It is not to be expected, that another man should Think as I would, to please me; since I cannot think as I would, to please myself: it is neither in His nor My power, to think as we will; but as we see reason, and find cause.

76. To go against Reason, is to go against God: it is the self same thing, to do that which the Reason of the Cae doth require; and
Moral and Religious

and that which God Himself doth appoint: Reason is the Divine Governor of Man's Life; it is the very Voice of God.

77. Mens' Apprehensions are often nearer than their Expressions: they may mean the same thing, when they seem not to say the same thing.

78. Let no man condemn another, for such things as he desires God would pardon in himself.

79. Creatures below Us use themselves, as they find themselves; you never find them worse than themselves: it is strange, that Man (of all the creatures in this lower world) should alledge against God; that he cannot use his Faculties; that he cannot apply them to their proper Objects; that he cannot observe Manner and Measure.

80. Every Mis-government of ourselves, is a Punishment of ourselves.

81. Sins of the Mind have less Infamy, than those of the Body; but not less Malignity.

82. The Most that any of us know, is the least of that which is to be known.

83. Do what is Wisdom and Reason; and refer yourselves to God as Judge.

84. The Right of the case is the Law of heaven; and should be the law of the World.

85. God imposeth no Law of Righteousness upon Us; which He doth not observe Himself.

86. When a Man consents to any thing, that is contrary to the Reason of his own Mind; he begins a Disposition, contrary to Virtue.
Cent. I. A P H O R I S M S.

Virtue and Religion; a Second act increaseth it; and by-and-by an Habit of Virtue is not only weakened, but wrought out; and a contrary Habit is introduced. Now, to practise the necessary Duty, contrary to the vicious Inclination; till the Habit of Vice be wrought out, and the Habit of Virtue be introduced; is the necessary Repentance of a Sinner.

87. Religion makes us live like Men: To do nothing, that will either sink us into Beasts; or transform us into Devils: As Intemperance and Sensuality make us Beasts; so Pride and Malice make us Devils.

88. Hypocrisy is as easily known, to a man himself; as he knows; whether he is awake or asleep; in health or sick: for, What doth a man know, if he knows not what he means?

89. Religion consists in Things, that are Good in themselves; or that are for the Recovery in us, of what are Good in themselves.

90. Every Sin is voluntary; and either hath the Consent of the Mind, or follows upon the Neglect of the Mind: that, which prevents the reason of the mind, is not Sin.

91. A Natural Deficiency is pitiable: a Moral Depravation is abominable.

92. Nothing in Religion is a Burthen; but a Remedy, or a Pleasure.

93. He, that would entirely do Right to Religion, must acknowledge; that Religion does all Right to Men.

94. When the Doctrine of the Gospel becomes the Reason of our Mind, it will be the Principle of our Life.
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95. He that doth provoke, or will be provoked; opens a door to let-in Evil: and knows not, how far he may be transported.

96. Where Evil is returned for Evil, the first Offender thinks himself excused; because the Other is as faulty as He: on the other side, He, that by Courtesie and Forgiveness makes an Enemy become a Friend; makes a lasting Friend.

97. Religion is Unity and Love: therefore it is not Religion, that makes Separation and Disaffection.

98. If Reason may not command, it will condemn.

99. Reason discovers, what is Natural; and Reason receives, what is Supernatural.

100. Both Heaven and Hell have their Foundation within Us. Heaven primarily lies in a refined Temper; in an internal Reconciliation to the Nature of God, and to the Rule of Righteousness. The Guilt of Conscience, and Enmity to Righteousness, is the inward State of Hell. The Guilt of Conscience is the Jewel of Hell.
Enmity with Righteousness, is Enmity with God.

What has not Reason in it, or for it; if held out for Religion, is man's Superstition: it is not religion of God's making.

Those, who are united by Religion should be united by Charity.

Rational Nature is as sufficient and proportionable to its effects; as any vital Principle besides in the world.

An Argument to Intellectual Nature hath, or ought to have, the same Force; as any Natural Quality or Power hath on an Inferior Nature.

No man ought to have a Right of Punishing; but he who has the Right of Obedience: no man should have, or use, the Right of Punishment; but he, who has some Right denied him, viz. Obedience; and for Recovering that Right of Obedience.

God is the Creditor, in respect of Punishment; Man is the Creditor, in respect of Reward.

To live in Love is so great, so certain a Duty; that it is not to veil to Truth of particular Apprehensions: he that lives out of Love, is ever contriving Offence, or Defence.

God hath set up Two Lights; to enlighten us in our Way: the Light of Reason, which is the Light of his Creation; and the Light
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Light of Scripture, which is After-Revelation from him. Let us make use of these two Lights; and suffer neither to be put out.

110. Where Religion does take Place and is effectual; it makes this World, in measure and degree, Representative of Heaven.

111. Nothing is worse done; than what is ill done, for Religion. That must not be done, in the Defence of Religion; which is contrary to Religion.

112. I will not make a Religion for God: nor suffer any to make a Religion for me.

113. That which is a Counterfeit of anything, or a Corruption of any thing, is least that, which it makes a show of.


115. Our Apprehensions of Religion are not subject to our Wills; nor in our Power: but as we see reason and cause, The Devils would not Believe, if they could help it; it is their Torment: they Believe and Tremble.

116. Good and Evil are not by positive Institution; are not things arbitrary; or during any Pleasure whatsoever: but Juft Right and Holy, Wicked Impious and Profane, are so by their own nature and quality. If we understand this, as we ought; we abide in the Truth: if not, we are Self-flatterers, and live in a Lye. Things are, as they are; whether we think so or not: and we shall be judged by things
Cent. II. A P H O R I S M S.

Things, as they be; not by our own presumptuous Imaginations.

117. Nothing can give Peace to him, who is at Enmity with his own Reason.

118. Certainly They, who do worst by Religion; shall Fare worst by Irreligion.

119. All Creatures were raised out of nothing; and every Creature is next to nothing.

120. It is the greatest Power; to Transect all, within the Measure and compass of Reason and Right.

121. In the Use of Reason, and the exercise of Virtue, we enjoy God.

122. We are made one for another; and each is to be a Supply to his Neighbour.

123. Betraying human Converse, through want of good Behaviour; is contrary to Righteousness: Neglecting the mind, and want of self-Improvement, and self-Government; is contrary to Sobriety: but Few charge their Consciences, on the Account of either.

124. The Dismember does not think within himself, what he says; The Flatterer does not Think of you, what he says: The Dismember intends not the Truth, the Flatterer means not the Good, he speaks: The One speaks contrary to Veracity; the other, contrary to Charity.

125. Whosoever doth fail, in general good Carriage and good Behaviour; in general Love and good-Will; will fail, in what is more Costly; in paying Debts exactly, in
Moral and Religious Cent. II.

doing all good Offices, as he has Opportunity.

126. Whosoever scornfully uses any other Man, disparages himself the Human Nature.

127. Our Notions are more our own, than any thing without us; and I count nothing Mine, that I cannot defend against all the world.

128. Foreign opposition and Force cannot do the Mischief, which Internal Feuds and Treachery may do.

129. For Contradiction to his Reason, a Man is challenged now; and will be condemned, at the great day of Judgment. It is the Reason of Things, and of our Minds; not the Power of God only, which condemns. Fear thyself; for thou art in more danger of being Condemned by the Reason of thy Mind, than of any Power whatsoever, of God or Man.

130. Our Fallibility and the Shortness of our Knowledge should make us peaceable and gentle: because I may be Mistaken, I must not be dogmatical and confident, peremptory and imperious. I will not break the certain Laws of Charity, for a doubtful Doctrine or of uncertain Truth.

131. Mind and understanding hath Satisfaction in no other thing, than in Attendance upon God.

132. The things of God are not made ours, by a mere Notion and Speculation; but when they become in us a vital Principle, when they establish in us a State and Temper, when
when the things of God are Grounds and Principles of suitable Operations.

133. Wickedness doth as naturally make us miserable; as it makes us unlike to the most Happy Being. As God is Holy, and Happy; so we must be like him in Holiness, that we may be Happy. God's infinite Goodness makes him completely Happy: the degree of our Happiness holds proportion to the measure of our Goodness.

134. What we attribute to God, as his Excellency and Perfection; That we should propose to our Selves, as matter of Practice and Imitation.

135. Right in strictness, is not Right; if there be Equity on the other side.

136. It is reasonably expected, that there should be Accord among those on Earth, who are Citizens of Heaven.

137. They who live not by Law, would be justified by Custom: but, as Common Practice is the worst Teacher, that ever was; so the Truth and Goodness of things is not to be Estimated by the Entertainment and Acceptance they find in the World.

138. Certainly our Saviour accepts of no other Separation of His Church, from the other part of the world, than what is made by Truth, Virtue, Innocency, and Holiness of Life.

139. It is a Business of Difficulty and Leisure; to discharge the mind of evil Principles, and to change Nature.
Moral and Religious  Cent. II.

140. No account can be given of Wick-
edness, in a way of Reason; for Reason is
against it.

141. Whosoever is bound to Obey, in the
first Instance; if he fails, is bound to Repent,
in the second.

142. If we would be Real and Sincere, in
our Devotions towards God; let us have for
Religion, that which will do us Good, sancti-
tify our Natures, and Reconcile us to God.

143. Religion itself is always the same:
but Things about Religion are not always the
same. These have not in them the power
or virtue of Religion, they are not of a sancti-
tifying nature; they do not purify our Minds,
as the things of a Moral nature do; so that
Religion may stand without them.

144. Right sense and Judgement of God
is a leading principle in Religion: therefore
the Heathens profaned themselves, through
their ill notions of God.

145. We are Happy, in the same way God
is Happy; or we are Miserable, in the same way
the Devil is Miserable. As Evil makes Mi-
serable; so Goodness makes Happy.

146. Man, by Reason, has Apprehensions
of Moral Good and Evil; as Animals, by
Sense, distinguish Natural Good and Evil.

147. The Last Form determines the Spe-
cies; and settles the Kind.: When the Rea-
sonable Soul is super-induced upon the
Enfin-
tive, the Animal becomes a Man; and to
live by this Reason, is Natural and Religious.

See 855.

148.
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148. To make a man a wicked man, in the sense of Scripture; there must be either 1. gross Carelessness and Neglect, or 2. a voluntary Consent to known Iniquity, or 3. known Hypocrisy, or 4. great Apostasy from better to worse in Practice, for ill Ends.

149. Some Christians are denominated from Christ; as the Jesuits from Jesus.

150. Though the Reason of the Subject be prejudiced and corrupted, by Apostasy and ill use; yet the Reason of the Thing continues sacred and unchanged.

151. It is not Religion; for a man to act, all the days of his life, upon the principles of his Education.

152. It is not necessary to make-out things farther, than God hath made them out; or to determine them more particularly, than God hath determined them.

153. God is the greatest Good; (sumnum bonum): Iniquity is the greatest evil; (sumnum malum): and these are Inconsistent. We could not conceive God to be Good; if we did not look on Him, as a Detester of every thing that is Unjust and Impious.

154. A Sinner is a Person of Violent Practice; and one who doth Unnatural Acts: And consequently, the more a Sinner knows himself, the less he is satisfied with himself.

155. Had not Infinite Goodness been the Law of Heaven; there had never been any other Being, but God.

156. The worst of evil befalling Sinners, is not an Inclusion from without; but arises out of the Guilt of Conscience within. 157.
Moral and Religious

157. There is nothing in Perfection, nothing natural; but where the Reason of Things directs the Reason of our Minds; and that guides and determines the Will: We are Intelligent, by the First; and Voluntary, by the Second.

158. God is certain; because in him there is the Fulness of Liberty, and the Fulness of Perfection.

159. Of that Power, which none can possibly Resist, none can justly Complain.

160. To be Intemperate, destroys the Individual; To be Unrighteous, dissolves the Community; To be Impious, denies God; cuts off from the Original, clips off the Sun beams. Would we neither be ourselves; nor have ought else to be?

161. Habits of Virtue are Acquired, by a right Use of our selves; and they are spoiled, by Unnatural practice.

162. We are Good; by Imitation Participation and Resemblance of God; and in the same way, we are Happy.

163. Persons of naughty minds have no true thoughts, either of God or of Men: they think all abroad, without themselves, as they find at home, within themselves.

164. An ill Principle in the Mind, is worse than the matter of a Disease in the Body.

* * "To deny God, is to pretend to cut-off ourselves from our Original; and yet to preserve our-selves: as if a Sun-beam could be clip'd off from the Sun, and could be preserved separate." Dr. W. No. 4778.
Cent. II. Aphorisms.

165. As Sin is the worst Evil that is Done; so it is meet, it should Fare the worst.

166. God hath not the Least Care of that part of his Creation, which doth most resemble Himself.

167. It is Weakness and Folly, to do those things; which must be undone again, with Shame and Sorrow.

168. If there be any thing monstrous or prodigious in Nature; it is a Proud Creature, and an insolent Sinner.

169. Religion begins in Knowledge; Proceeds in Practice; and Ends in Happiness.

170. Ignorance of that will not Destroy Another; the Knowledge of which will not Save Me.

171. Two things we may easily perceive; 1. Whether we be Hypocrites; and 2. Whether we be Heretics: not the former, if we mean Religion; not the latter, if we desire Information; and make no Faction.

172. To Know the Difference of Right and Wrong, speaks our Wisdom; to Observe that Difference, speaks our Goodness.

173. Keep Indifference of Judgement, till the Verity of the thing does appear; so long as there is any Uncertainty. Have no Bias, but what is received from Truth.

174. Deal ingenuously with Truth; and Love for itself.

175. So far as it is beyond the Text, it is Man-made Divinity: about which we shall always differ; because there is no Authority to Determine us.

C 4

176.
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176. God's Superintendency does not Discharge Our Serviency; but should be answered by it: the Activity of Man should answer the Influence of God.

177. A Rule in Practice, is a Notion incarnate; made like to us.

178. Govern thyself from within.

179. It is far from being True, That Man hath nothing to do; upon Supposition that God doth all.

180. We lose our-selves, and are much less than we might be; if we never put ourselves upon Thinking.

181. We should, if we were Wise, and Careful of our Soul's Health and Safety, Grasp and Comprehend in Thought, so far as we can, the several Dimensions of Time past, present, and to come; and Raise a Judgment, upon the View and Resolution of the whole, what is our Interest; what the Establishment, whereon Immortal Spirits may Fix and Settle; and thereto, by invincible Courage, Subdue all Things into Obedience, and true Serviency.

182. We may Overcome the Devil, by Resistance; and our Selves, by Self-denyal.

183. A great deal of Time is contracted in Opportunity; which is the Flower, the Cream of Time. [Ὁ καίξας ὃς Χρόνος ἂν ἀνήκει.]

184. Man in this State is not, as he should be, because of Non-use, and Mis-use, and Abuse of Himself: of some one of which Every one is more or less Guilty.

185. Argumentum in Causa is in Conjunction with Truth, and Goodness; and prevails little: Argumentum ad Hominem is in conjunction
conjunction with Humour, Manner, Fancy, Pleasure, &c; and prevails much*

186. Man is sure of Nothing; he is not sure of Himself. Man is a Wonder to himself; he can neither govern, nor know himself.

187. The Application of Our-selves to God, according to God's Manifestation of Himself to Us; is the only thing, necessary to Salvation.

188. The State Here, and the State Hereafter, are Homogeneous: Every Man may Estimate his Future State, by his Present; viz., the Like, or more of the Same. Death makes not that Change; which is made only by Moral Principles of Knowledge, and Goodness.

189. All worldly Things are so much without us; and so subject to the Power of Vanity and Uncertainty; that they do not Make us, when they come; nor Mend us, while they stay; nor Undo us, when they are taken away.

190. As to the Truth of Things, we do not what we Pretend, but what we Intend.

191. The Christian Religion, made a cloak or cover of Licentiousness; is the Best Thing in the Worst Use.

192. We must keep our-selves from those Sins; which we are inclined to, by Constitution and Temper; which we are in danger of, by 'special Occasion; and which we are lea'd to, by Use and Custom.

193.

*185. Argumentum in causa, an Argument taken from the nature of the thing in question: Arg.ad Hominem, one taken from the condition circumstances or conceptions of the Party argued with. Dr. J.
Moral and Religious Cent. II.

193. The Beginnings of Sin are Modest; the Issues of it are Impudent.

194. By Use, Custom, and Practice, Men come to be Any thing; though never so Irrational and Unnatural.

195. We know, where we Begin to Mischance; but we know not, where we shall Stay.

196. Using and Enjoying is the true Having.

197. Man, in respect of God, is not his Own; he Owes to God more than to Himself.

198. There are two Things of great Importance to us; viz. 1. To Live well; and 2. To Die well: To Live, as we should; and to Die, as we would: To Live, according to God's direction; and to Die, according to our own Hearts' Desire.

199. Against the Guilt of Conscience, there is the State of Justification: against the Malignity of Spirit, there is the Habit of Sanctification.

200. There is nothing Desperate, in the State of Good men; where there is a right Principle within them, and God's Superintendency over them.

Century
201. A LL is not done, when we have spoken to God by Prayer: our Petitions are to be pursued with real Endeavours; and our Prayers are to be Means and Instruments of Piety and Virtue, must be subservient to a Holy Life. If they are not the former, they are worth nothing; if they are not the latter, we but deceive our-selves.

202. Virtue and Vice differ, as Heaven and Hell; for These make Heaven, and Hell; as they are a State: Self-Justification, with Conscience of Truth; Self-Condemnation, with Conscience of Iniquity.

203. We never better Enjoy our selves, than when we most Enjoy God.

204. Goodness, in case of Misapprehension in Judgment, is a Principle of Direction; in case of Miscarriage in Practice, is a Principle of Restoration.

205. Obligation to divine Truth, is Religious Liberty; Obligation to the contrary error, is Superstitious Vassalage.

206. Nothing should alienate us from one another; but that which alienates us from God.

207. There cannot be Receiving Truth in Love; where there is not receiving it in Judgment.

208.
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208. It is our very Tenure, as we are Creatures, to observe God; according to our Power.

209. The Sense of Repentance, is better Assurance of Pardon; than the Testimony of an Angel.

210. Repentance is satisfactory to the Reason of our Minds; and necessary to the Quiet of our Consciences.

211. It is as Natural for a Man, in respect to the Principles of God's Creation in Him; to do that towards God, his Neighbour, and Himself, which Right Reason doth demand; as it is for a Beast, to be guided by his Senses and Instinct; or as it is for the Sun, to give Light.

212. Vice is contrary to the Nature of Man, as Man; for it is contrary to the order of Reason, the peculiar and highest Principle in Man: nor is any thing in itself more unnatural or of greater Deformity, in the whole world; than that an Intelligent Agent should have the Truth of Things in his Mind; and that it should not give Law and Rule to his Temper, Life and Actions.

213. Regeneration is the Salvation of the present State; Glorification is the Salvation of the future State.

214. In Intellectual Nature, a Principle of Knowledge is Vital to the Understanding; and an habitual Disposition is Vital to the Will.

215. Sinners must Repent; for they cannot be Happy by God, in a Way of Opposition against
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against Him: it must be by Submission, and Reconciliation to Him.

216. It is impossible for a Man to be made Happy, by putting him into a Happy Place; unless he be first in a Happy State.

217. God is Neglected by some Sins; and God is Disclaimed by others: by Sins of Non-performance and of voluntary Deficiency. Non-improvement is Alienation of our Faculties from God, their proper Object; and from Seeking Him, which is their proper Use.

218. To receive Instrucion and Knowledge, is as Natural; as to receive the Light of the Sun, if a Man opens his Eyes.

219. The first act of Religion, is to Know what is True of God; the second act is to Express it in our Lives.

220. Religion is intelligible, rational, and accountable; It is not our Burthen, but our Privilege; it is not for our Harm, but given us for our Good: There is no one thing, in all that Religion, which is of God's Making; (whether that of Creation, or Christian;) of which any sober Man, in the true Use of his Reason, would say; Pardon me in this: (as 11 Kings v. 18,) or from which He would be released, though He might have his Pardon or Release under the Seal of Heaven.

221. The Moral part of Religion never alters. Moral Laws are Laws of themselves, without Sanction by Will; and the Necessity of them arises from the Things themselves. All other things in Religion are in Order to These. The Moral Part of Religion does

sanctify
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Sanctify the Soul; and is Final both to what is Instrumental and Instituted.

222. Institutes were never intended to be in Compensation for Failure in Morals; but are all for the better Security of Morals; and give place to them; and are in Subservience to them.

223. A man is not excessively Wicked, on a sudden; but no Man knows, when he is going, how far he shall go.

224. No man is True to Himself, that is False to his God: no man, that is Ill-Employed, is certain he shall be True to Himself.

225. Hypocrites, and men of carnal Spirits, desire Abatement in Morals; though they Allow for it in Rituals.

226. If I am Guilty, I have a Wound within; and have nothing within me True to myself. Guilt is the Sting of Punishment.

227. It is an ill case with man; when his Heart will not serve him, to look the Fountain of his Being in the Face.

228. A Monstro non disputatur contra Naturam; is a Rule in Moral Philosophy. A Vicious Man is a Moral Monstre. We are to declare the Nature of Man; not from what it is, by Defection and Apostasy; but from what God made it: what it was, and what it should be.

229. The Mind is to be Informed with Knowledge, and Refined by Virtue. By the several Virtues the Mind is purified, and made fit
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fit to converse with God, and to receive from Him.

230. Whatever is contrary to Peace and Right and good Order, under God's Government of the World; is to the Dishonour of God.

231. There is a Reason in man; to which the Difference of good and evil may be made to appear: and thus, we may Work upon the mind of any man.

232. The Unrighteous are condemned by themselves; before they are condemned of God.

233. Complain not of Nature: for Nature (to them that use it well, possesse it with it's right temper) is Sovereign to Man, Inclivable to Virtue, and Conservative thereof.

234. Nature, before it has suffered Violence, abhors that which is base and unworthy; (evil, unnatural practices;) which, after men have long abused themselves, they freely commit. All men are born, with a natural Modesty and Ingenuity: no man comes into the world with the Hardness and Impiety, which he afterwards brings himself to, by unnatural and base use.

235. If a man will either enjoy God or Himself; let a Man simplify himself; think and do Uniformly; let him have but One governor within himself, and always observe it's commands: (that is the government of Reason and Understanding; not Passion, Interest, Humour, Fashion or Custom of the World:) else a man can have no Peace.

236.
236. Truth is connatural to a man's Soul; and in Conjunction with it, becomes the mind's Temper, and Complexion, and Constitution.

237. God is not wanting in any thing worthy of, or that becomes, infinite Goodness: God is not wanting in any thing, that answers the Relation he stands-in to his Creatures: God doth every thing for Our good, that will consist-with the Plot and Design of his Creation.

238. He Wrongs himself; that, upon account of Religion, comes under the Obligation of any thing, in point of Conscience; which he is not obliged-to by Reason and Scripture.

239. Man parts with his Freedom, and enslaves himself; when he subjects himself to That, which is not Sovereign in him; as Reason is.

240. Submission to the Power, Thanksgiving for the Goodness, Admiration of the Wisdom, Imitation of the Holiness, Confidence in the Faithfulness, of God; is the Service we owe to our Creator.

241. Virtue has Reward, and Vice has Punishment, arising out of itself.

242. He, that has no Government of himself, has no Enjoyment of himself.

243. Whosoever is of a Malignant Disposition of mind, he hath brought himself into it; by gross self-Neglect, or by voluntary self-Abuse.

244. The Use of the Body is, to be the Instrument of the Soul, in the practice of Virtue;
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true; and when it is not made such, it is Alienated from its proper Use.

245. He that Commands Others, is not so much as Free; if he doth not Govern himself. The greatest Performance in the Life of Man, is the Government of his Spirit.

246. If, through the Help of God, we do not Alienate our selves from the Things of the world; the Things of the world will certainly Alienate us from God.

247. A man hath his Religion to little purpose; if he doth not Mend his Nature, and Refine his Spirit, by it.

248. We Worship God best; when we Resemble Him most.

249. To Believe, and not, to Do; is to Hold the Truth in Unrighteousness.

250. To live after Temper, is below Reason, and short of Virtue. A wise Man is more than Temper; a good Man much more.

251. The Mind's Sense [inward Sentiments, φιλων] may have Malignity in it; as well as Words and Actions*. What any one means, is rather his Action; than what he does: for in what he means, he hath absolute power; it is wholly his own: in what a Man doth, he may be liable to Engagements and Force. Therefore we say, the Mind of a good man is the Best part of him; and the Mind of a bad man is the Worst part of him: because the one hath more good in his heart, than he can perform; the other more evil in his heart, than he can execute.

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252. * Φιλωνα τις σαγξδ Rom. viii. 7. is Enmity against God.
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252. No one Reverenceth a wicked man; no, not a wicked man himself.

253. Whosoever doth commit Sin, departeth from the natural Use of Himself, his Powers, and Faculties; He sinks below his own Nature: for there is no natural Action so mean; as every sinful Action is. Sin is below any man; Sin is every man's Dishonour.

254. The things we part-with, are more God's than Ours. The Power to part-with them, at God's Call, is a greater Privilege; than the Right to possess them, by his Grant.

255. He that hath no Reverence for himself; and his own Nature, (so as to Abuse it, and Disorder it;) hath no Reverence for God.

256. A Man cannot do himself Right; if he Lives from without, and not from within: He, that confines himself to This world, lives to make himself Less.

257. Right and Just is determined, not by the Arbitrary pleasure of him that has Power over us; but by the Nature and Reason of Things.

258. The greater Rights of the World that Govern above and below, are determined, by the Relation things have to each other; and these Rights can never yield, or be controuled: For These are a Law with God, and according to his Nature; and are as unchangeable and unalterable, as God himself.

259. Equity is abatement of legal Right; upon reasonable Considerations: Mercifulness is Abatement of strict Right, beyond the other;
out of good Nature, and a Sense of the Goodness of God and Frailty of Man. God always deals thus mercifully with Men; Men too seldom deal thus, or even according to Equity, with one another.

260. The Suitableness and Fitness, that there is in one thing to Accommodate another, in the Inferior world; is a Resemblance of what the Superior and Intellectual world does by Justice and Equity: so the whole Creation of God is mutually Beneficial.

261. Wisdom and Power are Perfections, only as they are in conjunction with Justice and Goodness.

262. Holiness, in Angels and Men, is their Deiformity; Likeness to God in Goodness, Righteousness, and Truth. Such real Holiness sanctifies the Subject by its Presence: and where That is, the person is made Pure, Good, and Righteous.

263. Relative Holiness, depending upon an Arbitrary act, is of a Mutable nature; and, where it is, alters not the Nature and Quality of the thing; but only the Relation and Use of it.

264. Things Relatively Holy, have never been Equalized with Real Holiness, but have always been Subservient to it.

265. The Reasonable part of Man hath a peculiar Reservation for God; and its Happiness is, in its Employment about God.

266. Man's Fame is his Second Security for Goodness; as Conscience is his first.

267. Joy is the Life of man's Life. Joy and
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and Grief are things of great Hazard and Danger, in the life of man: The one breaks the Heart; the other intoxicates the Head. An Eye to God, in both, doth poise and balance.

268. Punishment has in it the Notion of a Remedy; and has the Place of a Mean, not of an End: Now as no more of a Mean is to be designed, than what is necessary to the End; and a Mean is considerable, only as it has a relation to the End; therefore, if the Sinner repents, there can be no necessity of Punishment; for the End is obtained without it: and there is nothing in Punishment, save as a Mean; in which Goodness can take Content.

269. The Execution of Punishment is for the Defence of Righteousness.

270. It is altogether as worthy of God, and as much becoming Him; to Pardon and shew Mercy, in case of Repentance and Submission and Reformation: as to Punish, in case of Impenitency and Obstinacy.

271. This is the Security of us Creatures, who live under an irresistible and uncontrollable Power; that All the ways and proceedings of that Power are in Loving-kindness, Righteousness, and Judgment.

272. Reason and Virtue are Things that have Bounds and Limits: but Vice and Passion have none.

273. Some things must be good in themselves: else there could be no Measure, whereby to lay-out Good and Evil.

274. God, to whom all Power and Liberty belongs;
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belongs; disclaims all Power and Liberty to do contrary to Right.

275. Nothing is better said or thought of God; than that, which gives place to Repentance. Repentance doth certainly alter the case of the Sinner; and God is not inexorable, implacable.

276. Let Sinners, by Repentance, make their case compassionate; since they are sure that God will extend his compassion; to the utmost bounds of cases, that are compassionate. It is Perfection in God's Prerogative; to be Able fully to commiserate every compassionate case.

277. Give me the man, of whom I may say; This is the person, who, in the true use of Reason, (the Perfection of Humane Nature) who, in the Practice and Exercise of Virtue (its Accomplishment) hath brought himself into such a Temper; as is Connatural to those Principles, and Warranted by them.

278. He that gives way to Self-will, hinders Self-Enjoyment.

279. The Sufferings from Malignity abroad, are not so great; as the Sufferings from Malignity within.

280. Serenity of Mind, and Calmness of Thought, are a better Enjoyment; than anything without us.

281. Contradiction of Sinners. Hebr. xii. 3.] Sinners are made-up of Contradictions: contradictions to Truth and Reason, to God, to themselves, and to one another. Virtue is uniform, regular, constant and certain.
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282. They, that are Reconciled unto God, in the Frame and Temper of their Minds; that Live according to the Law of Heaven (the everlasting and immutable Rule of Goodness, Righteousness and Truth;) may truly be said to have begun Heaven, while they are upon the earth: But They, who confound the Difference of good and evil; and who Care not to Approve themselves to God; but act without Difference or Distinction; These are Partakers of the Devilish Nature, and are in the Hellish State.

283. No Man is Religious; that voluntarily Consents to Known Iniquity.

284. The least, that can be expected from Religion, and Conscience, is; That men be kept from Voluntary consent to known Iniquity.


286. True Religion will make those Good-natured, whom it finds Bad natured.

287. Misapprehension and Mistake is the most compassionable Case in the world. The Traveller means to go directly; but hath lost his way, and is bewildered: is any so cruel, as not to shew him the right way?

288. Religion begets in us a Rational Confidence, and a transcendent Pleasure.

289. Will, without Reason, is a Blind man's motion; Will, against Reason, is a Mad man's motion.
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290. We must now Naturalize ourselves to the Employment of Eternity.

291. Religion doth not destroy Nature; but is built upon it.

292. He, that is Light of Belief, will be as Light of Unbelief, if he has a mind to it; by the same reason: he will as easily Believe an Error, as a Truth; and as easily Disbelieve a Truth, as an Error.

293. There is no Pleasure, Living or Dying; but in a Practice according to right Reason and Conscience.

294. Good men, under the Power of Reason and Religion, are Free; in the worst Condition: Bad men, under the Power of Lust and Vice, are Slaves; in the best Condition.

295. He, that useth his Reason, doth acknowledge God.

296. The Perfection of the Happiness of Humane Nature, consists in the right Use of our Rational Faculties; in the vigorous and intense Exercise of them, about their Proper and proportionable Object; which is God.

297. Heavenly Things are the greatest Truths and Realities in the World; and our Life is them.

298. In Morality, we are sure as in Mathematics.

299. Religion Teaches less, than we desire to Know; and Requires more, than we are willing to Practice.

300. Truth in practice, proves Goodness.
WE are Born under a Law: it is our Wisdom, to find it out; and our Safety, to Comply with it.

302. Unless a man takes himself sometimes out of the world, by Retirement and Self-reflection; he will be in danger of Losing himself in the world.

303. We cannot Terminate ourselves in our selves, but we Lose our selves; we cannot be Ultimate and Final to our selves; who are not Original to ourselves.

304. Remission of sins is Prevention of Punishment.

305. The Injury done to God by Sin, is Defamation and Rebellion: the Satisfaction for the Injury must be Vindication and Submission.

306. In the Incarnation of Christ, we understand, God in conjunction with humane Nature: and this strengthens our Faith, that humane Nature may be conjoined to God eternally.

307. It is not to no purpose; to speak things, that are not presently understood. Seed, though it lies in the Ground a-while unseen, is not Lost or Thrown-away; but will bring-forth Fruit. If you confine your Teacher, you hinder your Learning: if you limit His discourses to your present apprehensions; how shall He raise
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raise your Understanding? if He accommodates all things to your present weakness; you will never be Wiser, than you now are: you will be always in Swaddling-cloths.

308. Sincerity of Heart is a great advantage towards Orthodoxy of Judgment.

309. The End of Punishment, with Respect to God; is the Vindication of his Uprightness, and Righteousness: with Respect to the Sinner; it is the Reformation and Amendment of his Life: with Respect to the Innocent; it is Warning to Fear, and do no such sin.

310. Even the Worst of God, his Punishments, will Recommend God to us.

311. Punishment is not an Arbitrary Act, according to Will; but a Reasonable Act, directed by Wisdom, and Limited by Goodness.

312. Duty and Happiness are Vital Acts; and must be put forth from Vital Principles.

313. Nothing can Spiritually Awaken a man, but what Awakens his Vitals; Satisfies his Understanding and Reason; and so Prevails with his Will and Affections.

314. God is no more to be charged with the Unhappiness of mens' State, than with the Wickedness of their Hearts and Lives.

315. It is not worth the name of Religion; to charge our Consciences with that, which we have not reconciled to the Reason and Judgement of our Minds, to the Frame and Temper of our Souls.

316. Sin is a Defiance to the Authority of God; a Contradiction to the Law of Righteousness;
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ousness; a Disturbance to the Society of Men; and a Distraction to the Soul of the sinner.

317. Punishments and Judgments are, 1. to Remind those who are within the Compass of Religion; that they may not Lose themselves: 2. to Awaken those, who are Devoid of Religion; that they may come to Themselves: 3. to Discover those, who are Hypocrites in Religion; that they may not Prejudice their Neighbour: 4. to bear Testimony to those, who Renounce Religion; that they may not Misrepresent God; as not Maintaining Righteousness.

318. An Act of Duty is Law in Practice.

319. The Judge is nothing but the Law speaking.

320. God is as necessarily the Best, as He is the Greatest.

321. God does all for his own Glory, by communicating good out of himself; not by looking for any thing from his Creatures: our duty is not for His fake: our duty is Our Perfection and Happiness.

322. God doth all to his own Honour: He doth take care to Spread his own Nature, and Communicate his own Qualities and Perfections: and, in his Government of the World, Aims at this; that his Goodness, Righteousness, and Truth, may prevail every where; and have an Universal Empire and Sovereignty, in the Lives of Angels and Men.

323. There are some Things; which have such an intrinsic Malignity, they can never be Sanctified; but they do Unhallow and profane whatsoever Act they adhere-to.

324.
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324. So far as we are renewed in our minds, and Reconciled unto God; so far we do Harmonize with the Rule of Right, have Complacency in things that are Good and Holy, and do them with Delight.

325. Wicked men Shake off the Government of Reason; as if it were Tyranny and Usurpation.

326. We are as sure of Necessary Nature; as can be: we should be as sure of Rational Nature; as to Virtue, Reason, and Right.*

327. We should not have been Voluntary, in the second place; if we had not been Intelligent, in the first place. The right order is; when things, in respect of operation, do imitate the constitution of Nature: and Nature's order is; that men should first understand, and be informed, and find-out the Reason of things: and after that determine and resolve accordingly, in the use of their Liberty.

328. We suffer Difficulty in the Exercise of Virtue; because our Understandings are short and Fallible, our Appetites are diverse and contrary: But we must stay for Information; and must controul our selves.

329. We have Security from God Himself, concerning God; wherefore we may Depend upon Him.

330. The more Righteous any man is; the more Religious he is.

331. There is no Perfection wanting in God; which

* Because the former can not do otherwise, than it shou’d: and the latter will not do otherwise. Dr. J. See 397.
Moral and Religious Cent. IV.

which our own hearts could desire should be in Him.

332. An Intellectual Agent, that hath all Knowledge, and all Power, useth neither Fraud, nor Violence.

333. Will cannot be the first rule: because Will is changeable; and, if you change Will, Good and Evil wou'd change. If there were no Difference in things, there cou'd be no Inconsistencies. There is a Difference in things themselves; antecedent to all use of Power and Will. This is Fundamental to Religion and Conscience.

334. There is nothing in Religion, which is in conjunction with Immorality.

335. He Glorifies God most, who Serves Him most in the great Design He has in the world; viz. To maintain Righteousness, Goodness, and Truth among his Creatures.

336. Where the Reason of the Thing doth not require or determine; where the Necessity of the End doth not claim and enforce; where there is no positive Prohibition, or Injunction to the contrary, from God; there, under God, we have Liberty.

337. The Spirit in us, is the Reason of our Minds Illuminated by the Written Word. The Spirit now Teaches, by these Writings.

338. Religion in the Subject, is not a Notion; but the Frame and Temper of our Minds, and the Rule of our Lives: a man is not well settled in his Religion; until it is become the self-same with the Reason of his Mind.

339.
Cent. IV.  AP H O R I S M S.

339. If you would be Religious, be Rational in your Religion.

340. Whosoever despiseth Shame, despiseth Sin.

341. In Morals it is most true; that every Man hath himself, as He useth Himself: for we work out of ourselves; and no man is born with Wisdom and Virtue.

342. In Scripture none are called Sinners; but those, that sin against Knowledge and Conscience.

343. Religion does not Operate, like a Charm or Spell; but ingenuously, by way of Mind and Understanding.

344. If a Man will be righteous and equal; let him see, with his Neighbour's eyes, in his own case; and with his own eyes, in his Neighbour's case.

345. Natural Desires are within bounds; but unnatural Lust is infinite.

346. He that makes no Conscience of keeping his Word, opens his Conscience to all Unrighteousness. He, that begins with the breach of his Word, may end in the breach of his Oath.

347. It is better to Prevent, than to Recover. It is hard to Undo, what must be undone with Shame.

348. He that would have the Perfection of Pleasure; must be Moderate in the Use of it.

349. Enthusiasm is the Confounder, both of Reason and Religion: therefore nothing is more necessary to the Interest of Religion, than the prevention of Enthusiasm.
Moral and Religious Cent. IV.

350. Men are unrighteous to themselves; when they Leave natural Use.

351. None Loves himself too little.

352. There is no Natural Desire of what is unnatural.

353. Men are not to be Taught with Clubs; but with Fescues, pointing to the Letters. Letters are not to be knocked into the Head; but to be offered to the eye.

354. The Names of Authors are truely considerable; but the Strength of Reason is more so.

355. Christ is not so Little, as a Name and Notion: He is a Nature, and Spirit, and Life in us.

356. We Owe Happines to our Selves; Let us bestow our selves upon it.

357. The Church of Christ hath not two more Choice things; than the Simplicity of her Faith, and the Sincerity of her Love.

358. Let those things alone, without a particular Determination; about which Men may be ignorant, without Sin; and which Men cannot determine, without Danger.

359. Religion is not served by exasperating, but by composing the minds of men.

360. Defamation — Evil Report — We thou’d be extremely careful, in this particular: because an Injury of this sort is without after-Recompence. We cannot follow a Lie at the heels, to recover Credit taken away; as we can follow a Thief, to recover Goods taken-away.

361. Ignorance is no Principle of any Action. No Ignorance can excuse Immorality, in
Cant. IV. APHORISMS.

in any Instance whatsoever: but invincible Ignorance doth excuse Infidelity, in the chiefest Point.

362. Ignorance of mere Institutes may be invincible: because Institutes must be declared, by some Instrument of God; [by Revelation] whereof the party may have no notice: but, in Morals, we are made to know and judge and determine; and the light of God's Creation is sufficient thereto: So that here there is no invincible and consequently inculpable Ignorance.

363. Religion hath its Inwards, as well as its Outwards; which hold proportion to Spirit and Flesh.

364. Our Own Righteousness is Obedience: the Righteousness of Faith, is Pardon.

365. Power is not a Terror, when in Reconciliation; or acting in a way of Righteousness.

366. The Mind as a Glass, receives all Images; and the Soul becomes That, with which it is in conjunction.

367. Good men Study to Spiritualize their Bodies; Bad men do Incarnate their Souls.

368. Entrance into Heaven, is not at the hour of death; but at the moment of Conversion. Luke xix. 9. This Day is Salvation come into this House.

369. Let all the strife of men be, who shall Do Best; who shall Be Least.

370. No Man is greatly Jealous; who is not in some measure Guilty.

371. Man had need be universally skilled; to have Right done him in the world: for generally, things are done for the Vender's Gain; and
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and not for the Buyer's Service: whereas every Profession does imply a Trust, for the Service of the Public. The Artist's Skill ought to be the Buyer's Security.

372. Nothing is more absurd, than an old child.

373. Most commonly, the Weakest are most Willful; and they, that have the least Reason, have the most Self-conceit.

374. Every man is undoubtedly as much to himself, as we are to our-selves.

375. Let not a man's Self be to him all in all.

376. Righteousness and Equity are according to our Principles: we are made to these.

377. He that is conceited of his Wisdom, is readier to Impose Error, than to Receive Truth.

378. I may not be an Enemy; I would not have one. To be an Enemy is a Sin: to have one is a Temptation.

379. None are known to be Good, till they have opportunity to be Bad.

380. The Judgment of God is That, concerning which, his infaUible Understanding has passed an Act of Judgment and Approbation; and then his unerring Will hath Ratified, Confirmed, and Established it: such Sanctions are the ways of God, and the ways of Religion.

381. Religion is the highest Accomplishment of humane Nature; and humane Nature is Deformed, and Depraved, without Religion.

382.
382. The more we look into Religion, the more we shall perceive it to be suitable to our Nature, and conducive to our Happiness.

383. True Liberty, as well as Power, is always in Conjunction with Right and Good. It is Licentiousness and Weakness, that are separated from it. It is not Power; to be arbitrary, in the Use of Power: nor Liberty; to be irregular, (without Rule and Law) in the Use of Liberty.

384. The Improvement of a little Time, may be Gain to all Eternity: and the Loss of a little Time, may be the greatest Loss that can be.

385. Let us study to be That, which we call Religion; to be it, and to Live it.

386. Conscience will put a man into a kind of Hell; if That be not governed by a right Judgment, and He be not Governed by That.

387. Hypocrisy is not being Short in Religion; but is Practising upon it: It is Hypocrisy, for man to make any other Use of his Religion, or the credit of it; than to sanctify and save his Soul.

388. Those, who are Crafty, think; the Wisdom of God warrants Him to Deceive: Those, who are Revengeful, think; the Goodness of God permits Him to be Cruel: Those, who are Arbitrary, think; the Sovereignty of God is the Account of his Actions. Every one attributes to God, what he finds in Himself; but that cannot be a Perfection in God, which is a Dishonesty in Man.
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389. Profaneness Excludes Religion; and Superstition Adulterates it.

390. It is sinful to have Enmity against aught but Sin.

391. Innocency is the best Security: it is a perpetual Disquiet, to have done that which we cannot own. No man can be satisfied in himself; who cannot approve his own actions.

392. A man is divided against himself; by having an Informed Judgement, and Ungoverned Affections.

393. I have always found; that such Preaching of Others hath most commanded my Heart, which hath most illuminated my Head.

394. There is no such Condemnation, as Self-Condemnation.

395. There are Promises, to help our Weakness: but none, to overcome our Wilfulness.

396. Christ is God cloathed with human Nature.

397. What is Morally Filthy, should be Equivalent to what is Naturally Impossible: we should not, is morally we can not.

398. It is a more difficult work, to Reconcile men to God; than to Reconcile God to men.

399. If there be no Discountenancing of Sin in the Subject; there is Discountenancing of the Rule of Right.

400. We know not the Use of Christianity; unless we improve, to Grace in Life; and to Comfort in Death.

402. The Fear of the Superstitious is infinite; the Fear of the Prophan is confused.

403. Each Truth is convictive of some Error: and each Truth helps on the Discovery of another.

404. The Mind of Man is not Reformed, by Infusing any thing into it: but by offering Reason, Argument, and Truth, that produces Goodness.

405. Our Wills are more to be blamed, than our Natures. Perverse Wills do more harm in the world, than Weak Heads.

406. When a Man has a Principle in his Mind, that will work him to Repentance; then he is Purified: such an Argument is the Death of Christ.

407. Christ, who was Innocent, was dealt withal, as if he were Faulty; that we, who are Faulty, might be dealt withal, as if we were Innocent.

408. Christian Religion is but imaginary; if it doth not attain to the Reconciliation of our Spirits to the rule of Righteousness and the nature of God.

409. Christ's Design was, to rid the World of Idolatry; to discharge the Burthen of Ceremonies;
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remonies; and to advance the Divine Life in Men.

410. Nothing can Recommend men to God; but the Mediation of his Son, and the Observance of his Laws.

411. There is a Superintendency of the Good Spirit of God over the Spirits of Good men.

412. Passion before, or without Reason, is as Bad for a Guide, as an Ignis fatuus.

413. God only can say, He will, because he will: [He will have mercy, on whom he will have mercy:] because his Will is always in conjunction with Right.

414. Unchangeableness in God's Counsels is, because the resolutions of His Choice are always made by the infallibility of His Understanding; and that Understanding is in certain conjunction with the Reason of Things.

415. No Man is as God made him, or as God will take pleasure in him; who is not Renewed and Restored by the Moral part of Religion: and the Moral part of Religion is Final to the other.

416. It is the chiefest of Good Things, for a Man to be Himself.

417. God does not, because of his Omnipotency, deal Arbitrarily with us; but according to Right, and Reason: and whatever he does, is therefore Accountable; because Reasonable.

418. Understanding should go first, and find-out the way; then Passion should be as Wings, to carry us on in it.

419.
Cent. V. APHORISMS.

419. What God is in Himself, He is to Good men: therefore it is our Perfection, to be in Conjunction with God.

420. The sin of Adam, and the sin against the Holy Ghost, are specific sins*

421 He does me the First good Office; who makes me right in my Notion, where I was Mistaken: he does me the next good Office; who Awakens and Reminds me, where I had Forgotten.

422. Scripture, as a Rule of Faith, and Life, is not One Text; but All: the Sense and Meaning of Scripture, is Scripture; that is not said, which is not mean'd.

423. The first operation of Truth, in any Subject, is upon the Subject itself.

424. In private Persons, Zeal for God's Truth lies in This; that They do not Hold the Truth in Unrighteousness.

425. The truly Zealous serve Religion in a Religious Temper: in Zeal there is nothing tending to Provocation or Exasperation. Zeal for God and Truth appears to others in fair Persuasion, and Strength of Argument.

426. Private Christians can do nothing with others, but by rational persuasio and good life: they can do nothing better or farther.

427. We agree in nothing more, than in Matters of Religion: for we agree in All things,

* i.e. such as were once committed, but cannot again, or by Others. No Man now can eat of the Tree of Knowledge, forbidden to Adam; No man now can see Christ do his Miracles, and blaspheme them maliciously. Dr. J.
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things, that tend to establish a good Frame of Mind, and put us upon leading good Lives.

428. If Mis-behaviour be an unmanly thing, it is much more unchristian.

429. He, that doth not Govern himself; can neither do Right to Men, nor Honour to God.


431. Truth is Uniform; and he, that Lives in the Truth, by the Rule of what is Right and Fit, needs no Memory; to prevent contradicting, or varying from himself.

432. In eating and drinking, let a man do nothing contrary to the Health of the Body; nothing to indispose it, as a Mansion and Instrument of the Soul; nothing to the Dishonour of himself, as a Rational Being; the Image of God.

433. None can do a man so much Harm; as he doth Himself.

434. Modesty and Humility are the Sobriety of the Mind; Temperance and Chastity are the Sobriety of the Body.

435. In case of Offence, the just man over-looks what is Involuntary; without taking notice of it; and forgets what is Voluntary; upon the Satisfaction of Repentance.

436. A Being, Actor is a Representative of God.

437. In Censure, never say the worst; nor ever punish to the utmost: Abate something
A PHORISMS

hing of Extremity, for thy own Sake. All offend.

438. He that is Punished in Measure, condemns himself, and Absolves his Judge; he that is Punished in Extremity, is exasperated by his Judge, and Meditates Revenge.

439. God will destroy none, but what must of necessity be destroyed: He will save every one, that can be saved.

440. Religion is a good Mind, and a good Life.

441. Immorality makes a Man as bad as the Devil.

442. A man is made as truely Holy, by Morals; as he is made found, by Health; and strong, by Strength.

443. If you only say, you have a Revelation from God; I must have a Revelation from God too, before I can believe you; as St. Peter and Cornelius.

444. The Truths of God are Connatural to the Soul of Man; and the Soul of man makes no more Resistance to them, than the Air does to Light.

445. By the Divine Spirit, we are better than our selves; by the Evil Spirit, we are worse than our selves.

446. It is not Fit, God should 1. Neglect the Rule of Right; 2. Overlook his own Due; 3. Slight the Disobedience of his Creatures.

447. An Example shews a Rule to be possible; and cloaths it in Circumstances.

448. No man's Person can be reconciled to God; unless his Nature be reconciled to God.
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449. The Precepts of Religion are Principles of Wisdom;

450. Fear ariseth from Apprehension of Danger; and we cannot be delivered from it, but in a way of Reason, and Understanding.


452. It is our unlikeness to God, that hinders our Delight and Satisfaction in him.

453. Wicked men are opposite to God, and are offended with God; as much as God is opposite to them, and offended with them.

454. We are none of us at all better than we mean.

455. There is a Reason for what we do, from the Things themselves: Truth and Falsehood, Good and Evil, are first in Things; and then in Persons.

456. There is a Difference in Things; and we must comply in all matters with the Reason of Things, and the Rule of Right; which is the Law of God's Creation.

457. There is nothing so intrinsically Rational, as Religion is; nothing, that can so Jutify it self; nothing, that hath so pure Reason to recommend itself; as Religion hath.

458. Let the worst Offenders have the Benefit of Repentance; for the safety of themselves: but not too much of the Credit of it; so: the security of Others.

459.
Cent. V. APHORISMS.

459. The Reason of our Mind is the best Instrument we have to Work withal.

460. Reason is not a shallow thing: it is the first Participation from God: therefore he, that observes Reason, observes God.

461. There is no true Majesty, without Goodness. Seneca.

462. The Religion of the Creation requires the true and full use of Reason; as first, to the discerning the differences of things in their own Nature, Good or Evil; then, to the observing such difference in Life and Action. It is Wisdom, to find-out; it is Righteousness, to will and do this.

463. God is as Good, as the perfection of Goodness; God is far Better, than we can conceive Him to be.

464. Heaven is first a Temper, and then a Place.

465. God might have pardoned Sin, by his own Right: but He did not think that the best way; and what God does not think best, We are not to think of at all.

466. If God had pardoned Sin, without any Amends; [Satisfaction] God would have been thought to countenance Sin: and Man would have thought Sin no great matter.

467. That which is truely and strictly man's Weal, or Woe, depends upon what passeth between God and a man's Soul; the Terms that are between God, and a man's self.

468. Thank God, that he doth uphold the Foundations of Nature; and continue us in the use of true and solid Reason.

469.
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469. A man is twice his own, in those Things he possesseth; if He has the Power to Use and Enjoy them.

470. No Man can be Himself, longer than God is with Him; or at least, will suffer Him: no Thing is any thing, longer than God will have it.

471. Where there is Malignity, and Guilt upon the Conscience, unremoved by Repentance; there needs no more, than for God to hold such a man to converse with himself.

472. All the world cannot secure that man; who is not in Reconciliation with the Reason of his own Mind.

473. To take-up with the world, and to leave God out; is to make Him, that is All in all to us, and Better than all; to be nothing at all to us, and lower than all.

474. In Spiritual Worship, there is Communion with God: for the Mind, when it understands, does, in a sense, become the thing that it doth understand: and in Worship, the mind receives the Form of the Object it worshippeth.

475. The Characteristical Form of the degenerate state, is; that Men do voluntarily consent to known Iniquity.

476. They, that have not the Effect of Religion, have not the Comfort of it.

477. There is Incapacity of God in men, thro' Guilt; and Indisposition to God, thro' Malignity.

478. No man's estate hath any Settlement; unless he be in Reconciliation with the Rule of Righteousness.

479.
479. The Government of Man should be the Monarchy of Reason; it is too often a Democracy of Passions, or Anarchy of Humours.

480. Better have no Confidence, than Self-Confidence.

481. God is not wanting in Necessaries; either as to the Beginning, or Progress, or Consummation of Goodness: to save his Creatures from Harm, and to bring them unto Good.

482. Things themselves speak to us, and offer notions to our Minds; and this is the voice of God.

483. Things but half-done, will quickly be undone.

484. None more Deceive themselves, than they who think, their Religion is true and genuine; though it Refines not their Spirits, and Reforms not their Lives.

485. He is not fit to speak in Company; that has not considered by himself: and he, that has done nothing but studied alone; is not fit to come into Company. A man is Nobody, where he hath not thought and considered: yet often, what was hid from men, while they thought apart by themselves; is manifested, while they are communicating with others.

486. Those things which we call sinful, have an intrinsic Malignity in them; and therefore are forbidden by God, because of their Malignity.

487. I know nothing forbidden by the Gospel; which One of true Reason would desire to have Liberty to do.
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488. By Sin, we part-with the Modesty, and Ingenuity of our Natures; Spoil our Tempers; and Acquire unnatural Principles and Dispositions.

489. Great Regard is to be had to the Innocency and Tenderness of our own Mind: therefore treat the Reason of thy Mind handsomely,

490. There is a Just, which of Right may be done; and there is a Just, which of Right must be done. The rule or law of Righteousness or Justice requires that to be done, which justly ought to be done; but it doth not require every thing to be done, which justly may be done. In the former Sense, it is Just to punish Sin committed: [Neb. ix. 33.] in the latter Sense, God is not obliged in Justice to punish Sin repented-of.

491. Wickedness disrobes any man of his excellency, and makes him Vile and Contemptible.

492. It is Essential to Religion, to Live according to the Difference of good and evil: Religion issues in Holiness, Uprightness, Integrity, and Separation from all Iniquity.

493. Religion is highly concerned in the Judgment of Truth, and the Conscience of Right: and he doth substantially fail, upon account of Religion; that is wanting in either of these.

494. He is a Wise man, who is not his own Fool: not befooled by his own fancy and imagination.

495.
495. There are no Effects, in the Course of Nature; but God hath secured them by vigorous and effectual Causes: and he hath not taken less care, to secure the Intellectual World. When God made a Spirit finite and fallible, He did intend to direct and Govern it, by a Spirit Infinite and Infallible.

496. When a Man hath established a Throne of Judgment in his own Soul; and is able to put a difference between Good and Evil, Right and Wrong: then he must Reform himself, according to such Knowledge; and always hold himself to That, which his Judgment tells him is Good and Right.

497. The Mosaical institutions were intimations of a fuller Revelation; a rude draught of Our great Revelation: and were fences and securities for Moral duties. They were inchoative; they made a fair Beginning. These were Impositions of Pleasure; there was no Necessity of the matter thereof: the obligation to them is taken-off therefore by the Gospel; and things are returned to their first Indifference.

498. It is hard to obey; where we see no Reason for the Thing in itself: where there is a Reason for it, in the thing itself; if I maintain a right Temper and Complexion of Soul, I shall have a Complacency and Harmony with the things that are good: but where we see no Reason, only are obliged by a Positive Command; we are bent upon Liberty. When we see no Goodness in the thing itself, there is only Security of Obedience
Moral and Religious

dience from the Strength of the Memory; not from the Rectitude of the Temper.

499. The more False any one is in his Religion, the more Fi
cence and furious in Maintaining it; the more Mistaken, the more Im-
posing: The more any man's religion is his own, the more he is concerned for it; but cool and indifferent enough for that which is God's.

500. The longest Sword, the strongest Lungs, the most Voices, are false measures of Truth.
Cen. VI. Aphorisms.

Century VI.

501. The Results of the divine Will are not known; unless Revealed by the divine Spirit. 1. Cor. ii. 14.

502. There are three great Designs in Popery; 1. To keep the Civil Magistracy in awe: 2. To maintain the Clergy in State, and Honour: 3. To keep the People in Ignorance; and so to enslave them.

503. Zeal for God and Truth has the first operation upon Him, in whom this Zeal is: making him walk exactly &c. taking for his Rule, the Right of the Case; and for his Principle, the Love of Truth; fulfilling all righteousness. It makes him in his Life and Practice such as his Judgement tells him, he ought to be.

504. No man is to make Religion for Himself; but to receive it, from God: and the Teachers of the Church are not to make Religion for their Hearers; but to shew it only, as received from God.

505. Curious Determinations beyond Scripture, are thought to be the Improvement of Faith; and inconsiderate Dullness, to be the denial of our Reason; Fierceness in a Sect, to be Zeal for Religion; and speaking without sense, to be the Simplicity of the Spirit.

506.
Moral and Religious

506. Great Evil is introduced, by a little departure from our right Judgement. It is harder to return to Judgement; than to have stood-out with it: and every Vicious act weakens a right Judgement.

507. In many Cases, it is very hard to fix the Bounds of Good and Evil; because These part, as Day and Night; which are separated by Twilight.

508. Necessity may put us upon Inconvenience; but Necessity must never put us upon Iniquity.

509. If Evil be looked into, it will be Ashamed of itself.

510. We should all be Wise enough one for another; if we were but equally Honest.

511. Only our Higher Faculties of Reason can be Governed by Moral considerations: as for our lower Faculties, we must offer Violence to Them, if they be exorbitant.

512. It is a very great Evil; to make God a Mean, and the World an End; to name God, and to intend the World.

513. To Alienate our selves from God, is the greatest, and truest Sacrilege.

514. Moral Evil is the greatest of all Evils: for it has the worst Malignity, and the worst Consequences.

515. He who has once done amiss, does habitually and occasionally Repeat it; if he does not Repent. He that does not Repent, Sins again; he lives in that Sin he does not repent-of; and thereby justifies it.

516.
Cent. VI. APHORISMS.

516. When God commands the Sinner to Repent; this supposes, either that he is Able; or that God will make him so.

517. It does not follow; that, because God doth not Enforce, therefore he doth not Enable: That God should Force, agrees neither with the Nature of God, nor with the Nature of man: but that God should Enable, agrees with both; as He is Creator, and We Creatures.

518. The same Goodness; which pardons the Penitent, who forsakes Sin; punishes the Impenitent, who are obstinate in Sin.

519. The Body is worn-out by Use and Exercise; but the Mind is accomplished and improved by them.

520. Motion in our particular Calling hinders not Religion: for Begin with God, Acknowledge God, Refer to God; and thy whole Conversation becomes Religious: That which is worldly, in respect of the Matter; is made spiritual and religious, through the Principles and Intention of the Agent.

521. God hath a mind we should do, what He calls upon us to do: God knows, That He is the First Cause; and That the Second can do nothing without the first; and That the First must Begin.

522. In every Nature, there is a principle of Self-preservation; and a motion of Restitution and Recovery: and there is no Perfection in the Lower Nature, (Sensitive and Inanimate,) which is not in the Higher, (Rational and Intellectual.)
Moral and Religious Cent. VI.

523. Nothing is more Unnatural to men, than Wickedness; for wickedness is contrary to the Reason of the Mind, and to the Reason of Things: contrary to the Reason of the Mind, which is our Governor; and contrary to the Reason of Things, which is our Law.

524. Shall Nature Recover; and not Grace, added to Nature?

525. The ground of man's Misery is not the first Fall, but the second Fault; a Lapse upon a Lapse: for a second Sin, is not only Another of the same kind; but a Consummation of the first.

526. Take heed of the First Stumble; for it is Ominous: and at best, there is a good Step lost.

527. God fully answers the relation, He stands in to His Creatures; effectually pursues the ends of His Creation; and will certainly do, what is perfectly agreable to infinite Goodness.

528. To say that of God, which doth discountenance the application of his Creatures to Him, in any case of Misery and Necessity; is "not to glorify God as God." To glorify God as God, is to own Him as the general and universal Cause; as the First and Chiefest Good.

529. God has Fitted every thing for its Use; and secures its Effects, which are necessary and proper.

530. We are no more than Second Causes; and our Sufficiency is only in God, who is the First.
Cent. VI. Aphorisms.

First. A Second Cause is no Cause, divided from the First.

531. The State of the Creation imports, the Creature's Reference to God the Creator, and the Creator's influence upon Man the Creature; The Communication of God to Men, and the Participation Men have of God.

532. If Sin were Necessary, it could not be Avoided; if Duty were Impossible, it could not be done: This would be an Answer to God Himself; an Answer to the Indictment, that might be brought against us at the Last day.

533. All Creatures, that are Original to others, take Care of them; till they can make their own Defence and Supply. This is true, throughout the whole Creation of God: and I will rather Think, that God did not make the world; than that he will fail to be very good unto the Creatures that He hath made.

534. That Goodness cannot be Wanting in God; the want of which God condemns in his Creatures: That cannot be a Perfection above; which is an Imperfection below.

535. Reconciliation looks rather Forward, than Backward; at what may be, in time to come; than what has been, in time pass'd.

536. God is the Creditor of that Punishment, which is due upon Sin: and He has the Right of Abating, as well as the Right of Exacting.

F 2
MORAL and RELIGIOUS

537. Who will think, a Man does Believe; that does things contrary to what he says he Believeth?

538. No Sinner can be otherwise than extremely Miserable; who is not cured of the Rancor and Venom, with which the Practice of Sin hath Poisoned his Spirit: for man is Miserable from his own inward Malignity, and naughty Disposition.

539. That which God requires of us for Religion, is only internal good Dispositions; and Actions connatural to them, and following from them of their own accord.

540. All Duties of Christian Religion have an Intrinsic Goodness in them; are in their own Nature Sanatory, and desirable; good in themselves, good for us; good for our Nature, or for our Recovery: They are Operative to what is good, Conservative of men in a good State, and Prohibitive of the contrary. They are either for our Security in a good State, or for our Recovery out of a bad one. They are such things, as are Good in themselves; and do Sanctify, and Purify our Minds, make us Right and Sound, such as we should be.

541. Nothing is the true Improvement of our Rational Faculties; but the Exercise of the several Virtues of Sobriety, Modesty, Gentleness, Humility, Obedience to God, and Charity to Men.

542. God’s Super-additions to the Law of His Creation are, the Mediation of Christ; the Resurrection of the Dead; and the Sacraments of Baptism and the Lord’s Supper.
Cent. VI. A P H O R I S M S.

543. Where a Man suffers Difficulty; and Overcomes it by consideration, reason, and argument; and performs his Duty; God looks upon it as more eminently Virtuous.

544. God will not Destroy any thing, that partakes of his own Nature; but will foster and cherish every thing, that is God-like.

545. As it is not Virtue to do well, without Intention; so it is not reckoned our Sin, if we fail through mistake.

546. There is great Congruity between our own Beings, and the Nature of those things which are enjoyned by Religion.

547. Let all Uncertainties lie by themselves, in the catalogue of Disputables; matters of farther inquiry: Let the Certains of Religion settle into Constitution; and issue in Life and Practice.

548. God, who did Begin, will Go-on; and we find in Scripture, God often makes Himself an Argument to Himself; (Ezek. xxxvii. 35.) God, who did Begin, when he found us in a state of sin; will not give-over, and Leave us; when he finds us in the motion of Repentance. God, that Begins with less, will go-on with more.

549. It is God-like, to take pleasure in the Good of Others.

550. Sin is the Failure of a Fallible Creature; and Reversible by Repentance.

551. By Sin, we do our selves Harm; for Evil is against the Nature of man; is a thing that marrs his Nature, and spoils his Principle.
MORAL and RELIGIOUS Cent. VI.

552. Heaven doth require a good Temper of mind, to Qualify us for the Enjoyment of it; And there must be the Salvation of Grace, antecedent to the Salvation of Glory. To look for the latter, without the former; is to think of coming at the End, without use of the Means.

553. Laziness is more painful, than Industry; and to be Employed is easier, than to be Idle.

554. The several Virtues of Religion are connatural to the Frame of man; they are according to his Nature, and agreeable to his Reason, which is the Superior and Governing Principle.

555. That is done, out of Respect to God; which is done, because it is Just, Fit, and Right; because it is Good, and ought to be done. We must do our duty, out of a sense of the Goodness of the Thing itself; and we must forsake our sin, out of a sense and judgement of the Vileness and Badness of it.

556. Man, as a Moral Agent, is only considerable as to his End, and Principle.*

557. As a man differs, that was in a deadly Disease, and is restored to Health; so doth a man differ from Himself, after he Leaves Sin, and returns unto his Duty.

558. If every body did confine himself to that which is Right, Just, and Fit; we should all be the Better one for another.

* i.e. As a man is one, who does nothing; but with some design, and for some reason; so it is mainly considerable in him, what end he designs; and what reasons he is principled with. Dr. J.
559. As God doth That, in all cases; which is Just, Fit, Right and Good; so doth He require of Us nothing, but what is Just, Fit, Right, and Good.

560. We have not Finished our work; till we are well Informed in our Judgements, well Refined in our Spirits, and well Reformed in our Manners.

561. The Law of Nature is that, which is Reason; which is Right, and Fit. Will stands for nothing, in disjunction from Reason, and Right: and our Apprehensions of Right are Regulated by the Nature of Things. To give Will or Power for Reason, is contrary to Reason. Will is no Rule, no Justification of any thing.

562. Truth is first in Things, and then the Truth is in our Understanding. Things give Law to Notion, and Apprehension.

563. He is Weak; that cannot Judge what is the Right of the Case: and he is Wicked; that, for ends and purposes, will vary from it.

564. He, that is in a good state, has still work to do; to free his Understanding from Ignorance and Error, and to advance his Knowledge of Truth to a just Height; to work-out perfectly the habits of Sin, and to work-in perfectly the habits of Goodness.

565. It is Reason and Right only; which, in One man, is any thing to Another.

566. God hath given Reason for the Rule of Action, and for the Law of Right.
Moral and Religious Cent. VI.

567. God hath given us *double* Security for our Lives; first Innocency, and secondly Repentance: the one was the State of God's Creation, the other of Restoration.

568. He is not a *modest* man; who thinks himself wise enough to find-out Truth by Himself: without submitting his Thoughts to Examination and Trial among others.

569. It is better for us, that there shou'd be *Difference* of Judgement; if we keep *Charity*: but it is most unmanly to *Quarrel*, because we Differ.

570. Let Him, that is assured, he Errs in *nothing*; take upon him to condemn every man, that Errs in *any* thing.

571. Sin hardens the Hearts of men; spoils the *modesty* of Intellectual Nature; and *Disposes* men for evil.

572. God applies to our Faculties; and deals with us by *Reason* and Argument. Let us learn of God, to deal with One another in Meekness, Calmness, and *Reason*; and so Represent God.

573. If we demand not good *Security* for Truth, we give advantage to Impostors and Cheats.

574. There are none in so great danger of *Despairing*, at the time of death; as they, who have been most *Presumptuous*, in the Course of their Lives.

575. A Sinner miserably *Wrong* himself by *Sin*.

576. To Enjoy a man's *Self*, is the greatest *Good*
**Cent. VI. A P H O R I S M S.**

Good in the world; the Serenity and Com-posure of his mind is Happiness within.

577. Things are not to conform to our Apprehensions; but our Thoughts are to Answer Things.

578. In Doctrines of super-natural Reveal-lation, we shall do well to direct our Apprehensions, and to regulate our Expressions, by words of Scripture.

579. Christ has done for Us, what God accepted as Satisfactory: and if one, whom we have offended, will accept of a Mediation; we think him reconcileable.

580. It is not necessary, to the Satisfaction of him who is offended; that a perfect Reconcile shou’d be made by the Offender: but the Offended is master of his own Right; and may accept of ingenuous Acknowledgement only from the Offender, as Satisfaction; if He pleases: and Expiation is then made, when that which is displeasing is taken-away, by something which is pleasing.

581. Where there is only a Show of Religion, there is only an Imagination of Happiness.

582. Apply things contrary and unnatural; and you dispossess a man of himself, and of all Enjoyment.

583. The Life of Sin, is the death of Hell; eternal death.

584. If we fall-off from God, our Facul-ties are without their proper Object; and, if without their proper Object, they are without their proper Employment; and, if without their
MORAL and RELIGIOUS Cent. VI.

their proper Employment, they are without their proper Enjoyment. We lose God; by Contradiction to Him, or by Neglect of Him.

585. Many Use themselves, so as to Lessen themselves.

586. There are but Two things in Religion; Morals and Institutions: Morals may be known, by the Reason of the Thing; Morals are owned, as soon as spoken; and they are nineteen parts in twenty, of all Religion. Institutions depend upon Scripture; and no one Institution depends upon one Text of Scripture only: That Institution, which has but one Text for it, has never a one.

587. Morals are inforced by Scripture; but were before Scripture; they were according to the nature of God.

588. All the Differences in Christendom are about Institutions; not about Morals: He, that produceth the best Reason in Morals; and He, that produceth the best Scripture in Institutions; is to be closed-with.

589. Protestants follow the Law of God's Creation; according to the Law of God's Institution. Their's is reasonable Service; and that, which is so, is worthy of Man; and acceptable to God.

590. Morality is, the congruity and proportion, that is between the Actions of Rational Beings, and the Objects of those Actions.
Cent. VI. A P H O R I S M S.

591. Religion is, τὴς διοικήσεως θεοί, πατὰ τὸ δυνάμεθα ἀνθρώπων, the being as much like God as Man can be like him.

592. Such an Explication of Grace, as sets men at liberty in Morals; "makes void the Law through Faith."

593. Whosoever finds not within himself a Principle, suitable to the moral Law; whence of choice he doth comply with it: he is departed from himself, and has lost the natural perfections of his Being.

594. We are made-up of two parts, Soul and Body; and are under a twofold Obligation to ourselves: 1. to improve, refine, and settle our Minds, by moral Principles; 2. to preserve and subordinate our Bodies, as the habitation and instrument of the Mind, through Moderation and Temperance.

595. If a Creature were Sufficient for himself, he could not be obliged to Deny himself.

596. Those, that are Unhappy, know who are their true Friends.

597. The Soul informs the Body; and Knowledge informs the Mind.

598. We ought to be, such as we intend to appear.

599. Tho’ the Speaker be a Fool, the Hearer should be a Wise Man.

600. A Covetous man equally enjoys, having nothing, and having all things.

Cen-
601. That Sorrow, which uthers-in Repentance, affords Ease of heart: because by Repentance the Sinner has done God all the Right he can. But none can be satisfied with himself; that cannot approve his actions to himself.

602. A Guilty mind can be eased by nothing but Repentance; by which what was ill done, is revoked, and morally voided and undone.

603. There was a Testimony given against Sin, and an Acknowledgment of Right made, by the Death of Christ; to the Condemnation of Sin, to the Vindication of Right, to the Justification and Honour of God.

604. Natural Principles are voided, by unnatural Practices.

605. One mistake, in Principles of Action, is of worse consequence; than several false Opinions, that end in Speculation.

606. If a Man could Believe what he would, a Sinner would never be self-condemned.

607. Lord Verulam. — Every one almost worships Idolum Fori, the Idol of general Imagination: Fools and conceited Persons worship Idolum Speciús, the Idol of particular Fancy. It is Less to worship Idolum Fori, than Idolum Speciús; though, Best to worship Neither.

608.
Gent. VII.  A P H O R I S M S.

608. Have Religion only to Honour God, to do Good to Men, to Sanctify and save thy own Soul; make it not subservient to base ends.

609. No true Christian can be an Immoral man.

610. I may have more Assurance, for any thing I charge upon my Conscience for Religion; than I have for any thing else, either for Life or Estate: otherwise I am shallow and perfunctory, and shall be drawn-away by every Appearance.

611. Follow not blind-fold: but as having one eye upon the Rule, and the other upon the Example.

612. The effect of Christ's Death in us, is Our Death to Sin.

613. We are Perfect in nothing, but in honest meaning sincerity and true intention: in our other attainments we go-on by degrees.

614. It is neither Perfection nor Liberty, to be Released from any Duty of Religion.

615. Malignity in Morals, is as Repugnancy in Naturals.

616. The State of Grace, and the Life of Sin, are Incompossibilities. *

617. It is hard to get rid of an Error; therefore take heed of Admitting it.

618. He is not likely to Learn, who is not Willing to be Taught; for the Learner has something to do, as well as the Teacher.

619. * Incompossibilities] things that cannot possibly stand together. Dr. J.
MORAL and RELIGIOUS. Cent. VII.

619. It is otherwise than God would have it; where the least of our time is spent in Contemplation, for the better Informing the Mind, and for the farther Refining the Spirit.

620. There is no such Antidote, and Remedy, against any malignity in the world; as the Reason of the Thing, and the Consideration of the Mind following in Conjunction: there is an unknown Virtue, and Force in this.

621. When a man knows, what he should be; and this Truth is become the Reason of his Mind, and the Temper of his Spirit; then his Religion is, as it were, incarnate in him; is that which he Lives by, and governs himself by. Knowledge is entertained, embraced, consented-to, wrought-in by consideration; a man's self is charged with it; Knowledge becomes Goodness in the Subject; and to Do certainly follows.

622. Nothing can be said to be the result of Reason; till all Reason be admitted.

623. They mis-understand Religion; who do not take all the principles of Religion together.

624. The Laws of Christianity are Restorative to our Nature; Satisfactory to our Reason; Pacificatory to our Conscience; which make-up our great Concernment.

625. The Spirit of God in us, is a Living Law, Informing the Soul; not Constrained by a Law without, that enlivens not; but we act in the Power of an inward Principle of Life, which enables, inclines, facilitates, determines.
aphorisms.


626. The prohane Swearer sins, for nothing; upon no Temptation; for no Credit; unless it be a Credit, not to be Believed.

627. Crucified to the world, consists in Just Judgement, Temperate Use.

628. Very Intent, will not hold out long: too great Intention of the Faculties is always hazardous to them, and hath sometimes ruined them.

629. Man, in respect to God, is not his own; he Owes to God, more than to himself.

630. Some have thought; that, if an Atheist were kept three or four days in a dark dungeon, he would not come out one. [Specus Platonis] Our souls, left to undisturbed Reflection on themselves, must determine in the Belief of a God.

631. There are Things, the Knowledge of which is of little Importance; and the Ignorance of those things is of little Danger.

632. When men resolve, that the principles of Religion are too strait to live-by in the world; and therefore enlarge their Judgements, that they may enlarge their Practice and not be self-condemned: this is an Apostasy from the Truth. For a man to Alter or unduely practise upon his Judgement, that he may be more Free in his Life and not disquieted in the gratification of his Lusts; this is to offer
MORAL and RELIGIOUS  Cent. VII.

offer violence to his Reason and Understanding.

633. Reason is the first Participation from God; and Virtue is the second.

634. A new Nature is Reconciliation with the things of God, Harmony with the Law of Righteousness.

635. An ingenuous Mind, and a true Penitent, doth with more difficulty Forgive himself, than God doth forgive him.

636. It is easier to Convince One of the best Morals and best Intellectuals; than one of the worst Morals and worst Intellectuals.

637. The noblest Spirits are most sensible of the possibility of Error: and the weakest do most hardly lay-down an Error.

638. The Principle in Intelligent Agents is, Apprehension of the Reason of Things; which is eternal, subject to no Power, cannot be practised-upon. It is our Wisdom to Discern this; and it is our Goodness to comply with it.


640. Men are not so weak, save only in Religion; to think, any one is in Earnest; if he do no more than Talk.

641. The nearer we approach to the God of Truth, the farther we are from the danger of Error.

642. By Sensuality, a man sinks into a nature below his own; and by wickedness he passes into a Nature contrary to his own.

643.
CENT. VII. APHORISMS.

643. There is, by the Doctrine of Christianity, a Restoration of true Religion; and, by the Practice of Christianity, a Restoration of humane Nature.

644. True Reason is so far from being an Enemy to any matter of Faith; that a man is disposed and qualified by Reason, for the entertaining those matters of Faith that are proposed by God.

645. Things Moral are better understood, than things Natural. The moral perfections of God, Truth, Righteousness and Goodness; are better understood, than His natural perfections, Eternity, Infinity, &c. The Reason and understanding of Man holds a proportion to one; but not to the other.

646. The ways and dealings of God with his Creatures, are all Accountable in a way of Reason; but Sinners vary from the Reason of things; and take upon them to Over-rule what is settled and established from Eternity.

647. If the Passions be not under the government of Reason, the Man is under the government of his Passions; and lives as if he had no Reason. Passion ungoverned by Reason is Madness.

648. There is no Shekinah, but by divine Affirmation.*

649. It is a wise man's Motto; "I live, to G " be

* For it is not in the power of Men to make any thing the Habitation of God; from whence God shall manifest His Will, or communicate his Gifts: but God alone can choose that thing, and make it His Habitation. The contrary is Idolatry. Dr. J.
Moral and Religious Cent. VII.

"be wiser every-day." I am not too wise, to be taught of any.

650. Those, who think themselves Wise, are least Wise.

651. A repining Life is a lingering Death.

652. What great Content have they, who Live in Reconciliation with God, and his whole Creation!

653. Self-Will is the greatest Idol in the world: it is an Anti-Christ; it is an Anti-God.

654. Virtue, the due Complexion of the Mind, is also Salutary to the Body.

655. Principles of Reason and Religion are recommended; as things fit to Govern in the Life of man, as Sovereign to Nature, and the Rule of our Actions.

656. Let a man conjoin with his Natural Powers, a due Acknowledgment of God; in respect of whatever Ability, and Sufficiency.

657. What are Things out of their Use, or beyond their Use, but Burthen; or Fancy, at most?

658. He that knows better, has no Greediness after that which is worse.

659. The best Discharge of Government, is Government of our selves; and there we must Begin.

660. We never do any thing so secretly, but that it is in the presence of two Witnesses; God, and our own Conscience.

661. The true Remedy of Evil is from within;
Cent. VII. Aphorisms.

within; admit Principles of Reason, few seeds of Virtue.

662. It is degenerate for Man, who is endued with Reason, to Live at hap-hazard; and not out of Fore-sight of the Nature of things.

663. Riches are but a Means, or Instrument; and the Virtue of an Instrument lies in its Use.

664. It is a Reproach to us; if the Faith of the Gospel should not attain such effects, as the Principles of Nature have attained.

665. If Self be predominant; the man is Unsociable.

666. Nothing more discomposes the Mind, than it's own taking Offence.

667. The sense of our Minds must comply with the State of Things; we are to be in Reconciliation with things that are Good, and to have a Dispassion against things that are Evil.

668. Where men have not considered, they should rather be patient to Hear, than forward to Speak. He spends too fast, who talks too much.

669. No man hath Credit enough, to control the Rule of Right; but every one, who values his Credit, must avoid all Immorality.

670. If a man sins, and transgresses the Rule of Right; nothing is more Vile to himself, than himself.

671. We are of several Constitutions, Complexions; wherein several Qualities are predominant; and, till eminent Virtue be acquired, we are mostly Body-wise; the Mod...
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tions of our Minds will follow the Humors
of our Bodies; but, as true Wisdom is more
than Temper; so the Exercise of Virtue will
over-rule Temper.

672. Matters of private Apprehension
ought not to make a public Difference.

673. Rudeness, or Lightness, levels persons
of the greatest Distinction and Difference.

674. The affectation of Singularity is no
Pre-eminence: and the more of Faction, the
less of Piety.

675. He that is full of himself, goes out
of company as wise as he came in.

676. No man can be an Incendiary, by be-
ing a Christian; but the more Perfect any one
is, the less Boisterous.

677. God may assume any Thing, or Per-
son, into a special Relation to Himself; may
make it his Instrument; and then it is Holy:
God may Desert it; and then it becomes Com-
mon: God may Release, or Dispense, for a
time.

678. Man, as a sociable Creature, is made
for Converse with those that are his Equals;
to Receive from them, and to Communicate to
them; to Be the Better for them, and to Make
them the Better for him.

679. Universal Charity is a thing Final in
Religion.

680. Carefully avoid the Odium of Com-
parisons: either of Persons, that you do not
Offend; or of Things, that you be not De-
ceived. He, that hath the Advantage in a
Comparison, thinks he hath but his Right; he,
he, that has the Disadvantage, thinks he hath not his Right.

681. *Virtue* is in our Power, though *Praise* be not: we may *Deserve* Honour, though we cannot *Command* it.

682. *Sin* is an Attempt, to *control* the immutable and unalterable Laws of everlasting Righteousness, Goodness, and Truth; upon which the Universe depends.

683. None can tell, *what* that man will do; who durst vary from Right: for, by the *same* Authority, that he varies from it in one Instance, he may in all.

684. *Credulity*, or an easiness to believe, without *Reason* or Scripture; is a stranger to *Wisdom*, and the very *Nurse* of *Superstition*.

685. Notwithstanding the Fulness of Liberty, and Fulness of Power in God; we are *furer* of Him, in all Cases of Righteousness, and Equity; than of the Effects of *any* Natural Cause.

686. Liberty is not a Deformity, but a *Perfection*; and a *Higher Agent* should be *as true* to his Principles, as a Natural Agent is.

687. *Humane* Nature, if it be Right, and be not Abused, is, beyond all other Natures below it, most *Tender* and compassionate: and cannot, by *true* Religion be made Fierce and *Cruel*.

688. What *ever* *Perfection* is found in any Creature, it is primarily and Originally, it is perfectly, and in the highest degree, in God.

689. Christ died, that he might *condemn Sin* by his Death; therefore none can be Re-*G3*
Moral and Religious Cent. VII.

690. Judgment ought to Rule in practice; and Judgment ought to be conformed to the Reason of things, and the Revelation of God.

691. The Good man maintains his Integrity, according to his Judgment; whatever befalls him.

692. It is monstrous and horrid; for a man to be better in the Reason of his Mind, than he is in the Choice of his Actions.

693. A Good man does not love an Error; therefore is not likely to dye in it.

694. Wisdom and Virtue belong to human Nature; as the Beauty, and Perfection thereof: there is Privation and Deformity, where they are not.

695. When men unduely practise upon Truth, they are forced into [Opinionum Portenta] the Absurdities of Error. So it befalls Factions in Religion.

696. Fear is Propheical of evil. [Martiis Kακων.]

697. The Benefits of the Gospel are, the Renovation of our Natures, and the Reconciliation of our Persons.

698. The Romanists Adulterate what is True in Religion, and Superadd what is False.

699. The Happiness of men consists in the enjoyment of God; by using his excellencies, and Attributes.

700. He that is Dishonest, Trusts no body.
APHRORISMS.

CENTURY VIII.

701. If God punish Sin committed, it is no more than J ust: Justice in God doth not require, that Sin repented-of be punished; Goodness doth require, that Contumacy in Sin [Impenitency] be controuled. Sin committed may be punished, Sin repented-of may be pardoned; may be not-punished; without Injustice. It cannot be found any-where in Scripture; that there is any such Attribute in God, as necessitates Him to punish Sin repented-of and forsaken; in respect of any Perfection inherent in Him.

702. In all Supremacy of Power, there is inherent a Prerogative to Pardon.

703. We have a great Government, that of our selves; we must subordinate all the Motions of Sense, to the Dictates of Reason.

704. Reason and Argument are Transforming Principles, in Intellectual Natures.

705. Whatsoever there is good Reason for the Doing of, is Warranted of God.

706. It is a great Privilege; not to be Obliged, without Necessity: not to be under Restraint, from the necessity of the Precept; where there is no necessity in the Matter: not to be Engaged; save where the nature of the thing doth engage.

707. It is hard to be Subject to Will; it is natural to be Subject to Reason.
Moral and Religious Cent. VIII.

708. Religion, which is in Substance our Imitation of God, in his Moral Perfections of Goodness, Righteousness, and Truth; is that, wherein our Happiness doth consist.

709. When we make nearer Approaches to God, we have more Use of our selves.

710. Nothing is more Reasonable; than that We should be that to One another, which God is to us All.

711. Zeal for Truth, and Conscience of Duty, are high Titles; things of great Name: but the greatest Mischief follows, where Passion and Interest are so cloathed.

712. Religion, which is a Bond of Union, ought not to be a Ground of Division: but it is in an unnatural use, when it doth disunite. Men cannot differ, by true Religion: because it is true Religion to agree. The Spirit of Religion is a Reconciling Spirit.

713. Sublime Knowledge cannot dwell in an unquiet Spirit.

714. Whosoever Suspects, thinks himself Suspected.

715. We do not think them Our Friends, to whom We are not Friends.

716. We think not better of Others, than we do of our selves.

717. Let any man choose to Abate of his Right; rather than Lose his Charity.

718. Fair construction, and courteous Behaviour, are the greatest Charity.

719. Men, that are often Angry, and for every Trifle; in a little time will be little Regarded; and they, that reprove with Passion; will
will be less regarded, when they reprove with Reason.

720. Religion makes us Live as those, who Represent God in the world.

721. It is not Religion, but Superstition; that makes us Dread God: Religion makes us reverence love and delight-in God.

722. Intemperance doth weaken Reason, and contradict Religion: and in a little time doth either stupify or enrage our Spirits.

723. They, that take no Delight in the Exercise of Virtue; could take no delight in Heaven; either in the Employment, or in the Inhabitants thereof.

724. Religion confines us, as our Nature does; and, if this be contrary to Liberty, where is God's Liberty?

725. It is not Liberty, to do what is not Fit to be done; for this cannot be said of God, who has all true Liberty. He is least of all Free; nay, he is the veriest Slave in the world; who hath either Will or Power to vary from the Law of Right.

726. There is a Malignity in Sin, that Poisons the Nature of Man; and, through sin, One man is Formidable to another.

727. These two things go together; to know God; and to know the Difference of Good and Evil.

728. Voluntary Submission is better Satisfaction, than imposed Sufferings.

729. The Case of Righteousness is not overcome, where it is overborne.
Moral and Religious Cent. VIII.

730. Men work themselves into an Atheistical Judgement, by Atheistical Practices.

731. If it were not for Sin, we should converse together as Angels do.

732. Mind and Understanding were made for God and for Eternity. Sense holds a proportion to Worldly things and Time.

733. Virtue cannot be forced upon a man's Practice; nor Happiness be forced into a man's Enjoyment.

734. Man, that is a Moral Agent, must be morally dealt withal.

735. It is easier to bear the Scorn of the Irreligious, than the Insolence of the Hypocrite.

736. Shall I justify that Sin, by my Life; which Christ condemned, by his Death?

737. Natural Truths are Truths of God's Creation; Supernatural Truths are Truths of God's Revelation. Nothing is more knowable, than natural Truth; nothing is more credible, than revealed Truth.

738. Moderation is Abating of our own Right, to comply with other mens' Necesities.

739. God has in Him all Right: a primary Right, to demand the Obedience of His Creatures; a Secondary Right, to punish the Disobedient, in order to the reclaiming of Him: and the Right of Pardon.

740. 1. The Pleasures of Sense; 2. the Prevalency of Bodily Temper; 3. the Allurements of Pleasure, Gain, and Honour from without; 4. the Presence of the things of this Life, and this
this World; the Absence of the things of the other Life, and the other world; 5. the great Improvement necessary to a higher Life; the no Improvement necessary to this; 6. the Depravation of our Principles, by ill use: these things make it hard to Live religiously.

741. The great revealed Truth is, the Sole Mediation of Jesus Christ: and the grand Apostasy is, either the deserting this Truth, or the adding thereto.

742. We partake of the Death of Christ; by passing into the Spirit of Christ. The great work of Christ in Us lies, in implanting his own Life [Lively Nature] in the lapsed degenerate Souls of Men. Christ is not to be as in Notion or History; but as a Principle, a Vital Influence.

743. Morality is not a Means to any thing, but to Happines: every thing else is a Means to Morality.

744. Comply not with any false Medium; for recommending our Persons, or our Service, to God.

745. Every degree of Separation is a degree of Alienation.

746. It is often found; that men of the dullest Parts are most liable to sinister apprehensions: are most morose, censorious, sour.

747. Nothing more becomes us; than to know, what we are: Ignorance of one's self is the cause of Pride: and the strength of Confidence is the Weakness of Judgment.

748. They are the only Fools; who are self-
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self-conceited, confident. Ignorance and Folly are the only things, that puff men up.

749. The veriest No-bodies in the world are the greatest Buijy-bodies.

750. Sin is, in itself, an ill-natured thing; a Sinner is an Incendiary, and sets the world on fire.

751. There is no Confusion in the world; but where Rational Creatures are, and act exorbitantly; as on Earth, and in Hell.

752. The pure Air soon receives Light; but grofs bodies must be fired, before they can be enlighten'd. Separate Souls — Souls in Bodies.

753. Expect no greater Happiness in Eternity; than to Rejoice in God.

754. We find it easier to go-on, than to go-back.

755. If I have not a Friend, God send me an Enemy; that I may hear of my Faults. To be admonished of an Enemy, is next to having a Friend.

756. There is nothing more Unnatural to Religion; than Contentions about it.

757. To insist upon Antiquated and unnecessary things; or to be Contentious about private and particular Apprehensions; Hinders the Advancement of Truth, the Increase of Knowledge, and the Exercise of Charity.

758. God laid no foundation of Wickedness, in the principles of His creation; it is an unnatural Super-structure of our own, without a foundation.

759.
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759. It is an act of Goodness, by Chastisement to reduce the Lawless and Disobedient; and by Vengeance to controul Impenitency and Contumacy. It is good for the world, it shou’d be so; because harm is done the world, for want of it.

760. Had God borne-with the Iniquity of his Creatures, He had condemned his own Law. The import of Punishment is, that the Law is right; and that God will maintain it: that Sin is wrong; and that Men must forbear it.

761. The Punishments of God do not exceed the Measure of their Cause, or the Proportion of their End.

762. Worship God in Spirit: i.e. in the Motion of the Mind and Understanding; in the free, full, noble, ingenuous Use of a Man’s highest Powers and Faculties. To serve God with the Determination of the Understanding, and the Freeness of Choice; first to judge, and then to choose; This is the immutable Religion of God’s Creation; the Service of Angels and Men, self-established, not depending upon Institution, indispensible; the Religion of the State of Innocency: and there is nothing beyond this, in the State of Glory; but as perfected there.

763. In Religious Worship, the presence of the Mind may Compensate for the Absence of the Body; but the Presence of the Body cannot Compensate for the Absence of the Mind.

764. He, that doth not Govern himself by Sobriety; can neither do Right to Men, nor Honour to God.

765.
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765. Truth is single; and those, who meet in Truth, are United.

766. In the lower degree of Sin, God is Neglected: in the Higher degree of Sin, God is Affronted.

767. Arbitrariness, and Self-will, are great exorbitancies in the Rational world.

768. When the Sinner hath used his Liberty, to Repent; and God hath used his Prerogative, to Pardon; then Sin, which hath been, is as if it had not been.

769. All the Instances of Morality are Conservative of Humane Nature, in its several Perfections.

770. No men stand more in Fear of God; than Those, who most Deny Him, and least Love Him.

771. We are not to submit our Understandings to the belief of those things, that are contrary to our Understanding. We must have a Reason, for that which we believe above our Reason.

772. The right Use of our Power and Privilege, is the Essence of our Duty; and the Foundation of our Happiness.

773. Where Knowledge doth not attain the effect of Goodness, the Truth is held in Unrighteousness.

774. The Rule with which a Christian complies, is the Right of the Case: the Principle of his Mind, from whence he acts, is Love of Truth.

776. It is worse to have an Ill-affected Mind, than an Ill-disposed Body.

777.
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777. When a man obstructs the Reason of his Mind, by the Gratifications of the Body; or when he subordinates the Reason of his Mind to the Desires of the Body; then he sins against Sobriety.

778. The Reason of things is the only Rule, in matters of Natural Knowledge; and the Revelation in Scripture is the only Rule, in all matters of Faith.

779. Man contradicts his own Principles, and departs from himself; when he falls-off from God.

780. If a man has wrong Suppositions in his mind, concerning God; he will be Wrong, through all the parts of his Religion.

781. For men to confine the Divine Nature to any Material thing, or expect divine Influence from any Material thing, is Idolatry.

782. According to the Nature of Man; according to the Attributes of God; according to the Principles of Righteousness; according to the Reason of things: These are Laws, which are not to be controuled.

783. Knowledge in the Understanding, is Truth; in Practice, is Goodness.

784. Darkness spoils Modesty: no man blushes in the Dark.

785. By Vice, men differ from men; as the Devils differ from God.

786. If I can shew a man Argument and Reason; I will convince his Judgment, against his Will.

787. Goodness is the proper Notion of God; and
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and Thankfulness is the suitable Duty of Creatures.

788. No man is true to himself; if he be ill-employed.

789. What can a man look-for, when he is not True to himself; when he has everything within himself rising-up against himself?

790. By Knowledge, one way; and by Affection, another way; is distraction and confusion.

791. Nothing is more Specific to Man; than Capacity of Religion, and sense of God.*

792. None have more Feared God and Death, than those; who have wrought up themselves to Assert, there is no God; and that after death themselves are nothing: which shews, that these men sin against the innate sense of God, that is within themselves.

793. There is an affected Atheism; by alienating our minds and understandings from the observance of God.

794. The Primitive Rules of Moral good and evil, carry Reason with them, so immutable; that no time can abolish.

795. We must not put Truth into the place of a Means; but into the place of an End.

796. Morality is acknowledged and owned, is farther settled and established, by the Gospel: is settled, as much as possible; viz. by the

* More proper and peculiar to man, as man.

Dr. 7.
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the Creation of Man; by the Grace of the Gospel.

797. Things are greater than we, and will not comply with us; we, who are less than Things, must Comply with them.

798. Reverence God in thyself: for God is more in the Mind of Man, than in any part of this world besides; for we (and we only here) are made after the Image of God.

799. He, that doth Wrong to Himself, to Whom will he do Right?

800. Those, who are Evil themselves, are hard to Believe the Good that is spoken of Others: because they are Challenged by Others' Good, which is wanting in Themselves.
801. A Proud man hath no God: for he hath put God down, and set Himself up. An Unpeaceable man hath no Neighbour: for he hath driven them all away. A Disobliged all; Who will be friendly to Him, who hath no good opinion of another? A Discontented man hath not Himself: he hath lost himself, because things are not, as he wou'd.

802. A man forseth himself at first; before he can Reconcile himself to Intemperance, Unrighteousness, and Ungodliness: and a man cannot satisfy himself, when he is Virtuous. He cannot satisfy himself at last to Sin.

803. Judgment of Right, is the First and Leading Principle in Religion.

804. It is not Wisdom, but Presumption; for men to do any thing in Religion, without true Reason, or divine Direction.

805. What is not from God, by Reason or by Scripture, cannot Recommend Us to God.

806. As there is no other Object of Worship, but God; that made Heaven and Earth: so there is no other Mean of Worship, but the Lord Jesus Christ.

807. Where Scripture doth not Direct, God refers us to the Direction of Nature; therefore
therefore, where you have not a Text of Scripture for what you do, be Rational in what you do.

808. Give me a Religion, that is grounded upon Right Reason, and Divine Authority; such as, when it does attain its effect, the World is the better for it.

809. Future Misery is not a Foreign Imposition by Power; but an Acquired Constitution of Mind: it is Guilt of Conscience, and Malignity of Spirit.

810. It is Blasphemy to say, 1. That God is a true Cause of the Creature's Sin; or 2. the only cause of the Sinner's Misery; so that, if it were not for God's Power, a Sinner, as such, might be safe; and, saving the Prohibition, good and evil are both alike.

811. Do not think, God has done anything concerning Thee; before thou camest into Being: whereby thou art determined, either to Sin or Misery. This is a Falsehood: and They, that entertain such thoughts, live in a Lie.

812. If the Obligation of Truth were taken off; universal Reason, (which is the Rule of action, the Life of the world, the true Principle, that God hath set up, as Governor of the World; by which all men shall be judged, with which all men 'shou'd comply:) this will thereby be dethroned and discharged. And what starts-up, in the room? mens' Lusts; which are infinite and irregular: mens' Passions; which are tempestuous and boisterous: mens' Humors; which are out of the way of
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Reason: mens' Wills; which are lawless and exorbitant: These wou'd fill all places; so that all men wou'd be at a los: no man wou'd know what to do, or whither to have resource; if they once departed from the principles of true and universal Reason.

813. There is the fullest Satisfaction, from inward sense of Reconciliation; with God, with the Reason of things, and with the Rule of Righteousness, Goodness, and Truth.

814. It is contrary to the order of things; for Will and Affections to go before Understanding and Judgment. It is natural, that Will should follow; and that Understanding should go before.

815. Sincere Intention is Evangelical Perfection.

816. If we follow God in his Ways, when we have found Him out in his Works; we abide in the Truth: and if we do not, we Live in a Lie; and have not our highest Principles in their proper Use.

817. If impartial Examination goes not first, gross Folly and Superstition will follow after.

818. Conversation with God, Innocency, and Righteousness, is Heaven begun here: Wickedness and Guilt is Hell begun here.

819. He, that takes himself out of God's hands into his own, by-and-by will not know what to do with himself.

820. The Effect of our Religion, is our Agreement with God; in Mind and Temper: and it is the Use of our Religion, by it, as a Means, to introduce that Agreement: The
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Accomplishment of our Religion is, by the Exercise of it, to Enjoy God; who is our Ultimate End, and Happiness.

821. To do good, and to Serve God, are materially the same; and the Service of God is the Imitation of Him.

822. There must be greater Perfections, than We are invested with; and Man is an Argument to himself, that there is a God.

823. Human Spirits are always in some conjunction with higher Spirits. The lower things in the creation acknowledge some dependence on the higher: the higher are informative, directive, conservative, motive, of the lower.

824. Malignity of Mind, if not cured, must End in Hell.

825. Can a Creature be Happy, without God; who cannot be at all, without Him?

826. Peace and Rest depend upon a sense of Reconciliation with God; which is Felt and Assured, by Agreement with the Rule of Righteousness; the Holy Law, and Will, and Nature of God.

827. In Acknowledgement of what Christ hath done for Us; we shou'd be gracious and merciful, beyond what absolute Reason and strict Right does require. In Resentment of the great benefits we have by the Gospel; we ought to act above the law of strict Right and common Reason.

828. In Acknowledgement of what Christ hath done and suffered, take-up this Resolution; that it shall be better for every one, with whom
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whom thou hast to do; because Christ hath died for Thee and Him.

829. Let God be Recommended to us, and and let us be engaged to God, by his Goodness.

830. That Faith, which is not a Principle of Life, is a Nullity in Religion.

831. One that is a Believer, and one that is Obedient; one that is an Unbeliever, and one that is Disobedient, is the same.

832. If we be in a State of Religion, we find an internal Reconciliation with the Nature of God, and with the Rule of Righteousness; so that we Harmonize with God, in all that is Good.

833. 1. Some, out of Superstition, dare not examine the doctrine of Religion; but blindly refer themselves to other Men: 2. Some, out of Design, will not examine what they profess; because they practise upon Religion, and it is not Truth, but Interest, that is intended by them: 3. Some, out of Idleness and Self-neglect, do not examine their Religion; all Their care being to be Denominated from it.

834. It is a gross mistake, to Oppose the Faith of our Lord Jesus Christ, to the Moral part of Religion: whereas the Faith of our Lord Jesus Christ is on purpose to Restore and Reinforce the Principles of God's Creation; and to Re-establish the Moral part of Religion.

835. The State of Religion lies in a good Mind, and a good Life; all else is about Religion; and Men must not put the Instrumental
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mental part of Religion, for the State of Religion.

836. Some things are Good in themselves; and they make men Good.

837. When we do any good to Others; we do as much, or more, good to our selves.

838. Before a man is Provoked, he hath himself intire; but, after he is provoked, he knows not, how much or how little of himself will remain.

839. It is no less a Divine work, to Restore the lapsed Creation of God; than it was to Raise that Creation out of nothing.

840. An impenitent Sinner, during his Impenitency, cannot be pardoned; because God cannot contradict Himself. The Rule of Righteousness is the Law of his Action; and the Law of his Nature.

841. The more you are offended at your Evil Thoughts; the less they are yours: the more they are your Burthen, the less they are your Guilt. The knowledge or thought of evil, is not evil: it is not what you know, but what you consent-to.

842. It is the way of operation with intellectual natures; to speak with themselves, before they speak with others: and it doth not become us, to make too much haste with the latter; before the former be well over.

843. If God shou'd neglect [not punish] a Sinner, as a Sinner neglects God; [sinning] they wou'd never meet to Eternity.

844. It is to be feared; that so much Curiosity as a Man bestoweth on any piece of
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ligion or Devotion, that is of his own Formation: so much will He abate in his conscientious Observance of that; which is of God’s Institution.

845. Created Intellectual Nature has this, as its proper Perfection; to have sense and apprehension of God, in whom is all Fullness and Perfection.

846. The true Use of the peculiar Perfections of Intellectual Nature, Reason, and Liberty; is to Act upon God, and to Answer our Relation to Him.

847. There is a Capacity in Man’s Soul, larger than can be Answered by any thing of his Own, or of any Fellow-Creature.

848. It is certain, that God intended Himself to be the peculiar object of Mind and Understanding in Man; because Mind and Understanding in Man are beyond the Satisfaction that is to be had in any thing, but God Himself: It is too big for the world; and too good for it.

849. That action is ill, wherein we lose our selves: and there is no Recompense for the loss.

850. The Obedience of the Penitent, is the Evangelical Righteousness of men: and the Forgiveness of Sins, is the Imputed Righteousness of Christ.

851. The Laws of God are not Impositions of Will or Power and Pleasure; but the Resolutions of Truth Reason and Justice.

852. Whereinsoever Men are concerned with God, they are sure of such an account of
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of His dealings with them; that they are just and righteous: and more we do not expect from a Brother, or a Parent, [from the best Friend] than that we shall have no other usage from him, but what is justifiable by Reason.

853. The State of Religion consists in a divine Frame and Temper of mind: and shews it self in a Life and Actions, conformable to the divine Will.

854. Nature is a Law to Inanimates; Sense is a Law to Sensitives; [Animals:] Reason is a Law to Rationals; [Men.]

855. The Generation of a Man, is by super-inducing the Rational Soul upon the Sensitive; which makes him more than an Animal: the Regeneration of a Christian, is by super-inducing the Divine Spirit upon the Rational; which makes him more than a Man.

856. God is to us, according to our Capacity. Objects affect, as Subjects are capable.

857. Our Happiness depends upon Temper within, and Object without.

858. Except in Reconciliation with God, and the Favor of Him; there is no Security: except in Our applications to God, and His communications to Us; there is no Happiness.

859. It was probable by Reason, it is certain by Revelation; that God will Pardon those who Repent.

860. God Created Man with a Vast Capacity of Receiving, and (answerably hereunto)
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unto) with a Restless Desire of, greater Good; than the Creature can afford.

861. Were it not for the Light; we should not know, we had such a sense as Sight: Were it not for God; we should not know the Powers of our Souls, which have an Appropriation to God.

862. That is good, as a Means; which doth promote the End. There is the Religion of the Means; and there is the Religion of the End. There is in Religion, what is Instrumental; and what is Final.

863. It is Natural for Man to Harmonize with the Nature of things.

864. Habits are lost; by forbearing those Acts, which are Connatural to them, and Conservative of them.

865. It is the design of the Gospel; to reduce men to the Obedience of those Eternal Laws of Righteousness, under which we were Made.

866. There is a Stupidity of Mind, through gross self-Neglect; and a Reprobacy of Mind, through unnatural self-Abuse.

867. Man hath, through the possibilities of his Nature; man hath not, through non-Use thereof. Mattb. xxv. 29.

868. A Mind, blinded by Ignorance, and Depraved by Vice, is Deformed; and in an unnatural, which is an uneasy, State.

869. There is nothing in Religion Necessary, which is Uncertain.

870. Where men are Renewed, Knowledge doth effect Goodness.
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871. No man can Command his Judgment; therefore every Man must Obey it.

872. We hold all of God, and are accountable to Him; He is Proprietor, We the Stewards.

873. The Law of Right, and Rule of Reason, are the things endowed with Power of Warrant, or Restraint.

874. Be hard to take Offense; slow to take Exceptions: What was suddenly or pleasantly spoken, has no Teeth; no ill Meaning.

875. Press no Argument, beyond a rational Proposal: let every man be heard: it is else much the same, as to turn him out of company; for he is made no-body in it.

876. Contrary to the Nature of Man, as man, is the great Rule and Notion of Deformity.

877. Where Reason speaks, it is the voice of our Guide; a natural voice, we cannot but hear; it is according to the very make of our nature. It is also true in Religion, [Idem est, sequi Deum & rectam Rationem:] to follow God and to follow right Reason, is all one: a man never gives God an offense; if he doth that, which Reason requires.

878. They are therefore greatly mistaken; who in Religion oppose points of Reason and matters of Faith: as if Nature went one way, and the Author of Nature went another. Non aliud Natura, aliud Sapientia suadet.

879. Man was made a Law to Himself.

880. Nothing without Reason is to be proposed;
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posed; nothing against Reason is to be believed: Scripture is to be taken in a rational sense.

881. There is more solid Satisfaction, in good Self-Government; than in all the forced Jollities and Pleasures of the world.

882. They that Force Things, often break themselves; but Things return to their course again.

883. It is a gross Miscarriage; for men not to consider the End, not to consult the Rule, not to be Governed by the Principle, of Life.

884. What is Heaven, by way of Object, but God Himself? what is Heaven, in the Subject, but our inward Health, and Strength; our Rectitude, and Sanctity; our Conformity to God; our proportionableness to Him, (pro modulo Creaturæ,) after the measure of created Beings?

885. It is dangerous to merit of bad Natures.

886. Reason is a Principle, uniform and Satisfactory; Passion is a Principle, contradictory and incendiary.

887. It is the peculiar Excellency of Moral Virtue; that it does much Good, and can do no Harm.

888. They do not advance Religion, who [embody it] draw it down to bodily acts; or who carry it up highest, into what is Mystical, Symbolical, Emblematical, &c.

889. Christian Religion is not Mystical, Symbolical, Ænigmatical, Emblematical; but uncloathed, unbodied, intellectual, rational, spiritual.

890
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890. He that Acts without Judgment of Reason, will soon Act contrary to it.

891. Malignity is Sin and Torment.

892. It is not for our good, to be at Liberty to do our selves Hurt. This Religion keeps us from.

893. Nothing can be a matter of Faith; which is not a matter of Revelation.

894. Heaven is a place, where God only Rules; where God is all in all.

895. It is but little Christ hath of Us; if he hath All.

896. Make not an Injury, where there is none; and there is none, where none is intended: In such a case it is a mere chance.

897. You do God Right, when you are Religious.

898. Fallibility is a Reason for Modesty.

899. Either be a True Friend, or a mere Stranger: a true Friend will delight to do good; a mere Stranger will do no barm.

900. No man is Convinced of Truth; by another's falling into Passion: but rather suspects Error and Design.
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901. If we do not Revolve the Evil, which we have at any time committed; the Guilt will lie upon our Consciences, without any Remover; and the Malignity will affect our Minds, without any Remedy.

902. There is no Happiness, or Peace; but in the Compliance of the Temper of our Minds with the Reason of things: which is a Conformity with the Everlasting Law of Righteousness.

903. God takes a large Compass, to bring about his great Works.

904. As God, in the Natural world, hath fitted one thing to another; whereby Ineptitude to the End is excluded: so will also, in the Intellectual world of Souls and Spirits, finally proportion Capacities and States.

905. The other world will be admirable for Congruities.

906. No man can be without the necessary Perfections of Humane Nature, Understanding and Liberty.

907. Considering the Supernatural Provision of God for Man, and the Natural Accomplishments of Man; he is more Sufficient for the purposes of his Creation, than any inferior Creature whatsoever.

908. It is no less an Act of the Will; tho' a man be, at the first attempt, unwilling: yea, though
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though he suffer great difficulty, in bringing himself to will.

909. God desires no man's Salvation, without his Return; and God desires no man's Return, without his Consent.

910. He that knows most, thinks he has most still to learn.

911. Where there is most of God, there is least of Self.

912. Pray, with Humility; and Do, with Diligence.

913. That Power is in vain, which is never in Use.

914. A great Faction is many Persons, yet but one Party; and that is but one Opinion: such a Faction is but one man, in point of Judgement: one free-spirited man is, in this particular, equal to a whole Faction.

915. We Live by Grace; therefore it is comely for us to Acknowledge Grace.

916. The Spirit of a Man is the Candle of the Lord; Lighted by God, and Lighting us to God. Res illuminata, illuminans.

917. Men are not so far to press the Principles of God's Creation; as to Neglect the Grace of God: nor so far to depend upon the Grace of God; as to Neglect the Principles of God's Creation.*

918. The Evil of Sin depends not only on the Will of God, forbidding it; there is an Intrinsic

* Not so far to insist on the Religion of Nature, as to neglect the Religion of Jesus Christ; nor so far to insist on the Religion of Jesus Christ, as to deny the Religion of Nature. Dr. J.
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Intrinsic Malignity in it, and it is destructive of the Subject.

919. In the lowest degree of Sin, there is a Variation from the Law of Righteousness: in the higher degrees of Sin, there is a Contradiction to it, and an Insurrection against it.

920. The direction of the Spirit makes not a Rule, distinct from Reason and Scripture: is not a third Rule. The Spirit adds only Assistance; to find out the Reason of things, and Sense of Scripture. For these two, Reason and Scripture, are the whole Revelation of the Spirit; in respect of the Matter.

921. The Sense of the Church is not a Rule; but a thing Ruled. The Church is bound unto Reason and Scripture, and governed by them, as much as any particular Person.

922. The Notion of Faith in God, comprehends in it Fidelity to God,

923. Where there is a Principle of Nature, there will be Progress to Perfection; unless there be the Impediment of Violence.

924. An Holy Frame is a thing connatural to divine Truth.

925. He knows most, who Does best.

926. We cannot be Undone, but by our Selves.

927. God expects, Man should Do; as He makes him capable.

928. Every man, that has to do with him that is truly Religious, is the Better for him.

929. True Religion hath done only good in the world: but Superstition which is the Counterfeit.
aphorisms.

930. Religion doth recover the Soundness, and supply the Defects, of Nature: it doth beautify and adorn the Soul of man, with all those Virtues; which accomplish him for a Regular Life, and for an Happy End.

931. Truth is not only a man's Ornament, but his Instrument; It is the great Man's Glory; and the poor man's Stock: a man's Truth is his Livelihood, his Recommendation, his Letters of Credit.

932. Moral Endowments are the Materials of true Religion. There is no greater Piety, than true Virtue: but Virtue hath not the full Nature of Virtue, if there be not in it a respect to God. To have respect to God, is essential to true Religion; and predominant in it.

933. The Highth of his Original, and the excellency of his End, represent Man as a considerable Creature; that he was created by God, and appropriated to Him.

934. God's Image is upon Us; and we belong to Him.

935. Charity is a great deal better than Liberty.

936. To have worthy Thoughts of God, and to be well-affected towards Him; is the sum of our Devotion.

937. God would never have made Man to that Highth and Excellency of Nature; if he had designed him only to worldly Drudgery, and Employment here below.
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938. God is the Object, which does fully exhaust and draw out, which does perfectly exercise and employ, the Faculties of Mind and Understanding.

939. Let us all so Live; as we shall wish we had Lived, when we come to Dye; for that only is well, that ends well.

940. Many now think, Nothing is Enough for them: they may think hereafter, they had too Much.

941. The being Righteous in our dealings with men, grounds an expectation of being Righteously dealt-with, by them.

942. The Reason of a man's Mind must be satisfied; no man can think against it.

943. A man's Reason is no where so much satisfied; as in matters of Faith.

944. Repentance doth alter a man's case, with God: and therefore Repentance should alter the case, between one Man and another.

945. God is more forward to Over-look, than Men are to Acknowledge, their Imperfections.

946. It is to be supposed, that the matters of Faith are perfectly agreeable to the Nature and Relation of things; which God originally made, and thoroughly understands, and which He neither Contradicts, nor Varies from; because that would be to Contradict and Vary from Himself.

947. The Religious represent God to themselves, as Amiable; the Superstitious represent God to themselves, as Formidable.
948. Religion is a true Friend to humane Nature: in the first instance, it doth Uphold and conserve; in the next, it doth Repair and Recover and Restore the Principles of God's Creation, lost in Man by ill-use, or neglect of Himself.

949. Religion doth lay the Foundation of mental Peace, Satisfaction, and Content.

950. That which doth not, by it's Self, or by it's Operation, Sanctify a man's mind, and make him better; is not Religion.

951. Those, who are sincere and honest in their Religion, Are and Do always, what their Religion requires: they are so, in their Temper; and they do so, in their Practice.

952. Hypocrites, Designers, and Practisers upon Religion, are not under the Power of Religion; but Religion is under the Power of their Designs.

953. As great a mind as God hath to Convert Sinners, He never did Force them; but doth Persuade, and deal with them according to the Principles of their Make.

954. To Impose what is Unreasonable, is to Usurp upon the Creation of God.

955. A man is concerned to admit nothing as Religion, but what is really such; and what he does admit as Religion, he must be Answerable to, in Temper and State, in Life and Practice.

956. Religion doth possess and affect the whole man: in the Understanding, it is Knowledge; in the Life, it is Obedience; in the Affections, it is Delight in God; in our Carriage
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M. iage and Behaviour, it is Modesty, Calmness, Gentleness, Quietness, Candor, Ingenuity; in our Dealings, it is Uprightness, Integrity, Correspondence with the Rule of Righteousness: Religion makes men Virtuous, in all Instances.

957. Religion has different Denominations and Names, from different Actions, and Circumstances; but it is One thing, viz. Universal Righteousness: accordingly it had place, at all times; before the Law of Moses, under it, and since.

958. Not having mine own Righteousness; [Phil. iii. 9. One of the δυναμια 2 Pet. iii. 16.] is, in effect, not being recommended to God, by mine own Worthiness; not left to stand or fall, by mine own Deervings.

959. Rom. i. 25. Worshipped the Creature, παραις & Κρισαμα; not more than the Creator, or above the Creator; but in conjunction with the Creator.

960. The Way, the Truth, and the Life [John xiv. 6.] that is, the true Way to eternal Life.

961. The golden Calf [Exod. xxxii. 1.] was made, in stead of Moses, the Mediator; not in stead of God, Jehovah. The Idolatry of the world has been, not about the Object; but about the Mean, of Worship [Mediator.] Keep your-selves from Idols [1 John v. 21.] in opposition to Owning Jesus Christ [ver. 20.]

So Rev. xiv. 9, 11. contrary to 4, 7. and xiii. 5. and 2 Thess. ii. 3. Phil. ii. 10. Col. ii. 18.

962. None of those, who bad the Holy Spirit, in it's extraordinary Gifts, were saved by
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by it: and Many, that had not the Holy Spirit in it's extraordinary Gifts, were saved without it; both before and since.

963. Sinners had rather be in any Company, than alone with themselves: had rather be in any Employment, than in Reflection upon themselves.

964. The Creator of the world can be under no Confinement to any place in it.

965. Our moral actions are the foundation of our future condition.

966. Never was Religion any man's hindrance: it is, at least, Harmless and Innocent: and it doth not deserve that Sacred Name, if it does us no Good.

967. If thou goest about any thing in a Passion; thou takest upon thee to do a manly act, when thou art not a man.

968. He that behaves himself gravely, may command the Consciences of other men; though he cannot stop their Mouths. No man is despised; but Himself is the main Cause of it.

969. Nothing is more Spiritual, than that which is Moral.

970. A man may use what he finds does better dispose himself for any religious Duty; as Fasting and Solitude may: but the Danger is, to fancy; such a thing will recommend us to God.

971. A well-meaning person is more in danger of Superstition, than of Heresy. Religious Ingenuity makes men abhor Profaneness and Heresy.
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972. The more we Use Wisdom and Virtue, the more they are our Own; and the more we have of them.

973. In God, it is always infallibly as it should be; but in Creatures, is, and, ought to be, are often divided.

974. There is no Fate; but on our part Reason and Prudence; on God's part Providence: and this Providence, and all necessary Help, are as sure and certain; as the Existence and Perfections of God.

975. No man doth think, Others will be better to Him; than He is to Them.

976. They, who mistake the Means for the End, may be reproved; without prejudice to the Means: for the Use of Means is nothing, if there be, not thereby an Attainment of the End.

977. He that believes what God faith, without Evidence that God says it; doth not believe God, while he believes the Thing, which comes from God.

978. To talk much of one's Self, is to disparage Others; to usurp over them, and give them Law.

979. Then you have hear'd a thing often enough; when what you have hear'd is pass'd into a Principle, and makes a Constitution of Mind, and is seen in Practice.

980. Our Zeal must be kindled with pure fire from God's Altar; that it may rather Warm, than Burn; Enliven, rather than Enflame.

981. Determinations, beyond Scripture, have indeed
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Indeed enlarged Faith; but lessened Charity, and multiplied Divisions.

982. When the Love of Truth rules in the Heart, the Light of Truth will guide the Practice.

983. The Practice of Religion is the true Use of those Faculties, with which God hath invested Humane Nature.

984. Some are the worse for their Religion; but such Religion is certainly bad: If this Notion be not understood and admitted; "that Difference of Opinion, in some matters about Religion, thou'd not make Difference in Affection:" We shall All be the worse for our Religion.

985. The malignity of Sin does, in time, Vitiate the Principles of Nature; and the Sinner comes to Live entirely by Sense and Passion; who has been wont to put a Violence upon Judgment, Reason, and Conscience.

986. He only can effectively Absolve men from their Sins; who can loose the Bonds of Death.

987. None so Empty, as those; who are Full of themselves.

988. It is most Christian, and most Politic, and most Prudent; as the best rule for an easy passage through the world, which at best is troublesome enough; neither to Provok, nor be Provoked.

989. No man's Inferiority makes him contemptible. Every man, taken at his best, will be found good for Something.
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990. Religion begets in us Rational confidence, and a transcendent Pleasure.

991. The work of this State is, to bring our Bodies into Subjection to our Minds; and to bring our Minds to Harmonize with God.

992. There ought to be a Sovereignty of mind and understanding, above Sense and Affection. We ought to use the Means; and enjoy the End. Man is more than bodily Temper, Complexion, and Constitution. A man existing in Time, ought to consider himself as lasting to Eternity. There ought to be a Subordination of the transactions of Time to the Subsistencies of Eternity. These and such like Principles of Reason are to the Soul; what Forms and Qualities are to Nature.

993. We may observe Scripture, in matters of Disputation, not to speak curiously; but rather loosely, with indistinction; and sometimes to appear to favor both Parts.

994. To be Challenged by the Reason of a man's own Mind, goes nearer to his heart, than to be censured by all the world besides.

995. All the ways of God are ways of Goodness, Righteousness, and Truth: why should not Our's be so too?

996. He that yields Obedience to Truth, does Right to himself; and, as a man knows things to Be, so should he Do.

997. They have a Reason for it, which the Apostle had not; who reject the Use of Reason, in matters of Religion: but we must be Men, before we can be Christians.

998.
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998. We cannot Remove too much Imperfection from God; cannot Ascribe too much Perfection to Him: therefore God is more Knowable, than any thing else.

999. Judgment and Practice will comply one with another.

1000. We ought not to Name God; without a Sense of Him upon our Minds.
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1001. Rom. i. 17. Justified by Faith.
    Habak. ii. 4. — saved —
    Gal. iii. 11. — saved —
    Heb. x. 38. Live by Faith.

Quotations in the New Testament, out of the Old. Either there is 1. the like notion; or 2. a parity of reason, though the case be different; or 3. they are founded in the proportion of Times one to another; or 4. they are bare Allusion, or Accommodation; or 5. the respect of Type and Anti-type; or else 6. the Scripture delights in Scripture-phrase; or else 7. for the increase of Sense.

1002. God abates—of his own Right; that the Condition of Man might not be forlorn. Wherever there is a Right, there is a Power to moderate and abate—of that Right; yea, to part with it, if we please: Any man may take less than his Right; may pardon upon any Satisfaction; upon no Satisfaction. We all say, We have this Right: and will we deny it to God?

1003. There are Sufferings, which are no Punishments; as 1. the effects of God's absolute Sovereignty: [Jacob and Esau] 2. those, which come for Probation and Trial: [Job] 3. which come for exercise and increase of Virtue. 4. which we are involved-in, thro' the neighbourhood of Sinners: [Joash overborne by Manasses' Sin.] 5. which prevent Sin
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and Misery: [as, knowing the power of Infection, taking the Righteous away by Death from the Evil to come.] Those Sufferings in this world only are Punishments; where Sin is the natural or moral Cause of Suffering.

1004. We are not Men, so much by bodily Shape; as by Principles of Reason and Understanding: wherefore those, who discharge Reason from having any thing to do in matters of Religion, do no true Service to Religion: do rather pursue the Apostasy of the first Adam, and raze the foundations of God. For all the greater Rights, majora iura, δικαια δικαια are founded in Reason; are presupposed in Christianity, are acknowledged and reinforced.

1005. The Materials of Religion are Principles of Happiness, Ingredients into it: our Obedience to the unchangeable Laws of Righteousness is our Religion; our being renewed in the Spirit of our minds, is the State of Religion; our being restored to the Image of God, whereby we are prepared for future Glory, is the Effect of Religion; our agreement with God, in Mind and Temper, is Consequent upon Religion; our worshipping God, and doing Him Service, is the Use of Religion; our Happiness in the enjoyment of God, is the End, Result, and final Accomplishment of Religion. In these, we exercise our Religion; and enjoy our Happiness: Out of these, we are neither Religious, nor Happy.

1006. If, under pretence of the Spirit, any one produces what is inferior to Sense, Reason,
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Reason, or the improved perfections of man in a natural way; he is certainly deferted of God, sunk below his species; who will give such a one Credit. Prov. xiv. Fools believe every word. It is great Weakness in us to take less at Man's hand for Assurance; than God, when He would have us believe, doth of His own accord give.

1007. Religion is not a Hear-say, a Presumption, a Supposition; is not a customary Pretension and Profession; is not an Affectation of any Mode; is not a Piety of particular Fancy; consisting in some pathetic Devotions, vehement Expressions, bodily Severities, affected Anomalies and Aversions from the innocent Usages of others: *but consists* in a profound Humility, and an universal Charity.

1008. Several Forms of words in Scripture express the same State, and to vary only the notion; (and γενος:) differ not materially; but in Substance are the same. To stand upon nice and accurate Distinctions of them, is needless; useless; since Scripture uses them indifferently. [Regeneration &c.] This is fit to be known; to avoid troublesome multiplicity in Religion, and the posseing the minds of men with thoughts, that Religion is more intricate and voluminous; than indeed it is: whereas Truth lies in a little compass, and narrow room. Vitals in Religion are Few.

1009. I can give no Offence to any; when I worship Him that made me, in the truest Use and highest Improvement of my choicest Fa-
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Faculties: for this Worship is internal, invisible, mental, spiritual.

1010. 2 Cor. xiii. ii. Be perfect] The same word in the original, as Matt. iv. 24. Mending their nets.

1011. It is not adviseable to make ourselves a Religion; in materia libera: We shall be in danger of being tempted, to value ourselves by it; to hold others to it; to abate as much for it, in things of weight.

1012. Col. ii. 23. άφεθαι σωματος, the Neglecting of the Body; hath no more of Religion in it, simply; than Πλησομον σαρκος, the Satisfying of the Flesh; mention'd with it: nor does there seem to be any reason, why Will-worship, in this same passage, shou'd be taken in a worse sense; than it's companion in the place, Humility.

1013. In Worship, there is 1. Apprehension of the Object; and Acknowledgement of it's Perfection: 2. Union with the Object; and Affection to it: 3. Sense of Infirmity; and Dependence on the Object. These are things in Worship; of which nothing can be done, but by the Spirit.

1014. The more Mysterious, the more Imperfect: That, which is mystically spoken, is but half spoken: As Darkness is, in compare with Light; so is Mystery, in comparison with Knowledge.

1015. A sound Mind can not be, without Modesty and Humility; a sound Body can not be, without Temperance and Chastity.

1017.
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1916. If I am, by the faculty of Reason, capable of God; then I am, by the use of Reason, to take cognizance of God: if I am, by the faculty of Will, capable of choosing Good; then I am in the use of Will, to choose that which is Best: even God, the chiefest Good: if I have in me Superior and Inferior Powers; then I am to govern those which are Inferior by those which are Superior: if I am Accountable to One, who will examine me by Reason; then I am bound so to act, that I may be able to give Account of my self to Reason.

1917. It is no Disparagement to the Divine Spirit; that what is Pretended to come from it is examined, by Reason and Scripture; and also the ground of any man’s Pretensions to that Spirit.

1918. It is not Morally good, to forbear the Use, or abandon the Possession, of what is Naturally good: Mortification is not denying our Bodies; but denying our Lusts: Contempt of the World is not Piety; but Contempt of those that have the World, is Pride. And indeed, Pride and Humility are not distinguished by Wealth and Poverty.


1920. We cannot Live among one another; without being in some Danger from one another: but this is the case of the Great and Rich; as well as of the Mean and Poor. The former have not less than the latter of Disburse.
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faction, Anxiety, Fear, Danger: nay, the Rich Man hath as many Dependencies; as the Poor: though not the same.

1021. Reason is the Foundation of Nature: Learning is the Super-structure of Art.

1022. In the Gospel we are taught the Expiation and the Extirpation of Sin: Satisfaction was Necessary; to make Expiation, that the Law might not be counted Void, that Sin might not be counted Slight, that Repentance might not be counted Sufficient, [and what hope is left to the Incorrigible of Impunity; which is not even allowed the Penitent, without Satisfaction!] that Punishment might not be counted Arbitrary, that Pardon might not be counted Indifferent, [but a thing meet and necessary for discountenancing Sin;] that Grace might not be counted Exorbitant; that Prerogative might not be counted Dishonourable. By this Satisfaction, God provided for the Discountenancing of Sin, on the one hand; and for the Saving of the Sinner, on the other.

1023. As Sin is a Vitiating the Reason of Man; the Restoration must be by the Reason of God; by Christ,  δια τουτου.

1024. God hath not provided better, for any effect; upon which the Being and Welfare of the Creation depends: than He hath for that Faith and Obedience, upon which the Salvation of a Sinner depends.

1025. Goodness and Wickedness can not be Reconciled: God is unchangeable in the one; and the Impenitent is unchangeable in the other.
other. God cannot be reconciled to Unrighteousness; and the Impenitent will not be reconciled to Righteousness.

1026. Man is enjoined nothing, by the Reconciler; but what is Good, and Best in itself; Necessary, and Best for Him: viz. to lay-aside the Devilish Nature he was in, by Pride and Malice; and the Brutish nature he was in, by Sensuality and Intemperance.

1027. Let there be a proportionable care, against mis-apprehensions in Judgement; mis-expression in Words, and mis-carriage in Practice.

1028. The best way to find out, what is Religion in us; is to inquire, what is True concerning God: for Religion in Us is our Resemblance of God; who is ever best pleased with those things in his Creatures, which are most eminent in Himself.

1029. Sinners are neither suddenly punished, nor certainly pardoned, nor ever countenanced, nor at all neglected; but graciously forborne. Our Time here is the Measure of God’s Patience, and the Fruit of His Goodness.

1030. How much easier is it; quietly to enjoy, than eagerly to contest! How vastly wiser!

1031. Allow for difference of Temper, before you consider the Religion of the party. The activity of Choler shou’d not have the esteem of Divine Zeal; the mild Sanguine complexion shou’d not have the honor of Christian Meekness; the black Melancholy shou’d
aphorisms

should not be condemned, for the heart of
Unbelief; the dullness of Phlegm should not
fall under the censure of Dead-heartedness to-
wards God.

1032. "Prince and Saviour," is God's con-
junction: We affect Punitive Power; and
glory in it. Let any have the Executive part
of Justice, a wise and good man will say; ra-
ther than myself.

1033. The same Scripture [Acts v. 31.] makes Repentance stand for All in Us; and
Forgiveness of Sins for All with God towards
Us.

1034. It is usual in Scripture to summ-up
all Religion, sometimes in a single Phrase; oth-
erwise in one Word. The reason may
perhaps be; because never any of these is
alone.

1035. It is true Courage; to suffer-for what
is Good, and to blush-at what is Evil.

1036. To multiply Questions, is not the
way to improve Religion: the Zeal of man
should be turned, from Curiosity of Specula-
tion, to Honesty of Practice.

1037. The great things of God are subject
to His own resolution: We are concerned, but
not consulted, in them.—[Messiah.]

1038. Evil bears-down the Law against it,
by Violence; and sets-up a Law for it, by
Custom.

1039. It was always Faith and Obedience;
under every Dispensation.

1040. To a wise act of Judgement, many
things concur — Respicere praeterita, Inspi-
cere
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cere praeventia, Circumspicere contingentia, Pro-
spicere futura: Such sober measures are too
cool and slow for Imagination; which is active
and unruly. Judgement is calm and severe;
Invention is lively and pleasant.

1041. It is a great Performance, Hoc agere;
to mind and attend—to what we are about;
He, who hath not a certain mark in his Eye,
will shoot at Rovers. Anima, quae ubique est,
nullibi est: He, that thinks of every thing,
thinks of no thing. The most Busy men
make the least Riddance of Work. It is not
within our measure and proportion; to be good
at every thing.

1042. All Objects affect; and all Faculties
incline: God and Nature have appointed a di-
recting Principle; [τὸ ἡγεμόνιον] that there
might be, in Multiplicity, a reduction to
Unity; Harmony and Uniformity, in Vari-
ety.

1043. Let the intermediate Ends be war-
rantable; and the ultimate End worthy.

1044. They can make no Return, who
have no Reception; they can give no Answer,
who do not understand the Question.

1045. The Devil often finds work for Them,
who find none for themselves: our Faculties
can not lie Idle; but, if not employed, will
turn upon themselves.

1046. In sending Christ, God did a New
thing, in respect of the Means; an Old thing,
in respect of the End; It was, in the state of
Creation; it ought to be, in the state of Re-
generation;
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generation; it will be, in the state of Consummation.

1047. The Spirit of Pride is the great Monopolizer of the world: but they only are in danger of Self-Conceit, who want Self-Knowledge. The Proud man lives in the Paradise of Fools; and neither in what he thinks, or does, or looks-for, or promises himself, is there any thing sincere or true.

1048. Scripture mentions several particulars often; (as Eph. iv. 31, 32.) not so much for the sake of making the Distinction accurate, as the Exclusion universal.

1049. Let not any man speak; when he is himself in a Passion; nor to any one, that is so.

1050. Speak no Evil: out of Conformity to God, out of Contradiction to the Devil, out of Obedience to Religion, out of Care for our Selves, out of Consideration of Others, out of Allowance for Imperfection [the Imperfection of our State.]

1051. The Materiality of Vice is in the Complexion of the Body; the Formality of Vice is in the Consent of the Mind.

1052. The self-same thing in man is the Matter of Virtue, and of Vice; when the Consent of the Mind is the Form of Vice, the Dissent of the Mind is the Form of Virtue; and vice versa. There was in Man's Nature, at the Creation, the Matter of Vice, as well as of Virtue; the one cou'd not have been, without the other: for the same thing is the Matter of either. And as this was in Man, so
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it was in the World: and the Matter of Evil is not Evil.

1053. He, that wrongs any Creature, sins against God, the Creator: because God is the Owner of the Creature, the Mainteiner of Right, the Avenger of Iniquity, the Rule of Obedience, in His Nature, or by His Will.

1054. It is Necessary to know, what God has revealed; concerning the way of Pardon by Christ: it is Impossible to know more than He has revealed. If men wou'd forbear to explicate farther; there would be more Christianity, and less Controversy.

1055. Expiation of Sin is made: when, upon something done or suffered, (either or both) according-to God's pleasure appointment and acceptance; God is pacified, the Fault is pardoned, the Guilt extinguished, the Punishment prevented, and the Sinner released. [_HANDLE_45207]

1056. A Good word costs as little, as a Bad one; and is worth more: is more to the purpose.

1057. "Thy good things" — Instruments of Virtue, and Arguments to Thankfulness.

1058. Conscience is God's Vice-gerent; Θεὶς, ἐνκτὰ the God, dwelling within us.

1059. "That it might be fullfilled" — that is; So it comes to be
be the case represented by the said Prophet. *εἰς ἐξβαλομένων* not *ἀντιλαμβανόμεν* consequent, not causal.

1060. To lessen the number of things lawfull in themselves; brings the Consciences of men into Slavery, multiplies Sin in the world, makes the way Narrower than God has made it, occasions Differences among men, discourages Comers to Religion, rebuilds the Partition-Wall, is an Usurpation upon the Family of God, challenges successive Ages backward and forward, assigns New Boundaries in the world, takes away the opportunity of Free-Will Offerings.

1061. These four things are in conjunction: the Freeness of Grace, the Fullness of Satisfaction, the Virtue of Pardon, the Efficacy of Repentance. All is done for Us, that was proper; or is possible.

1062. "Holding the Truth in Unrighteousness; Leaving the Natural Use; Not Discerning the Lord's Body; Not Holding the Head; Turning the Grace of God into Lasciviousness."—- are characteristic forms of speech for Specifical miscarriages, in their several instances.

1063. It pleased God to provide such a Justification of Righteousness; that it shou'd be practised by Christ, in the Human nature of Sinners: and such a Condemnation of Sin; that the Human nature of Sinners, in which Christ practised Righteousness, shou'd notwithstanding Die.

1064. In a Sinner, there is an Insurrection of
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of the Higher Faculties against God; and of
the Inferior Faculties against the Superior.

1065. Some things are according-to the
Nature of God; — Holiness, Righteous-
ness: some, according-to the Relation we
stand-in to God, as Creatures; Reverence,
Submission: some, according-to our Capacity,
as Intelligent and Voluntary; — Consent of
the Mind: some, according-to our Composition
and Make; [Soul and Body] — Reason above
Sense, Body subservient to Mind, Sobriety sov-
ereign to the Mind, Temperance conserva-
te of the Body: some, according-to the
mutual Relation between Us and our fellow
Creatures; — Justice, Righteousness. These are
matters of general Obligation, and universal
Acknowledgment.

1066. God accepts that, as the Condition
of a Covenant; which was the Duty of Man's
Creation.

1067. He, that first Reproves is unwilling
to Punish.

1068. The Times behind us are junior; the
times before us, senior: the Seniority of the
World is to come; the Juniority of the World
is pass'd. [Antiquitas Saculi est Juventus
Mundi.] Why do we attribute perfection to
the World, backward; and to a Man, for-
ward?

1069. The Jewish Church was not so under
the Law, as not to be under Grace: and the
Christian Church is not so under Grace, as not
to be under the Law.

1070.
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1070. It is a thing of the greatest Importance; upon what Authority we Believe.

1071. The history of the Creation mentions only the positive Law: the State of the Creation held-forth the moral Law. [ἐκ τῶν ἴσων ἰσωτικῶν need no other declaration.]

1072. Εὐχαρία ὑπὸ θεῶν: for all variety of States; for all diversity of Seasons; for all difference of Cases; for all sorts of Supply. — Seasonable: — when call’d to act; when in danger to fall; when ready to be assaulted; when brought to account.

1073. Too much Foresight would make too little Self-enjoyment.

1074. The Right to Pray is a Trust; from those, who are to pray with us: therefore nothing doubtful and uncertain, or peculiar and singular, thou’d be put into our Prayer; or be matter of it.

1075. Ill-nature doth not credit the effects of Good-nature. We shall hardly think truly of God; if we be not like God: and They must needs misrepresent God, who think Him such as Themselves; before they have made Themselves such as Him.

1076. No man will attribute the Good done by another, to a better Disposition; than is in Himself: therefore an ill-natur’d man either will not believe, what is done by a good-natur’d man; or will ascribe it to Design: or perhaps, to Folly.

1077. God accounts of Men, rather 1. according to their settled Constitution, than according to their particular Disturbance; 2. according
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cording to their general Course of Life, than any Occasional act; 3. by what they do with Choice, than by what they do with Reluctance; 4. in the full use of their Reason, than in the Hurry of Confusion; 5. with their Intention, than contrary to it or without it; 6. by what they do through Resolution, though after much Struggle: and God makes Allowance for Weakness and Frailty, in the Manner.

1078. The Execution of Malefactors is not more for the Credit of Governors; than the Death of Patients is for the Credit of Physicians.

1079. What is good, only because God (our Creator) commandeth it; we do out of Gratitude to God, (our Creator) who commandeth it: for it were Ingratitude to use our Faculties against Him, who made and gave them.

1080. The Virtue of every Instrument lies in its Use; and if the End be not attained, the Instrument is vain: So it is, as to Instruments of Religion; Prayer, Fasting, Sacraments; when we are brought to a Religious frame of mind, and put upon a Religious course of life; then the Use of the Religious Instrument is right; not else.

1081. Among Politicians, the Esteem of Religion is profitable: the Principles of it are troublesome.

1082. Embodied acts, such as the Sacramental are, are beneath acts purely mental and spiritual; such as Prayer is. It is not for the credit
credit of Religion, to lay all the stress upon one motion in Religion; and to be remits in others: nor to advance a temporary act, accommodate to the state of Imperfection; above acts purely spiritual, which are to continue to Eternity.

1083. 1 Cor. xi. The Failing is, μὴ διαφιάδικον doing without Difference: the Indisposition is, γίσματα, εἰς ὁμοίους ν. 18. and μεθύνειν Intemperance: the Danger is, κξιματο not κατ'-κρυον.

1084. The moral part of Religion consists of things good in themselves, necessary and indispensable: the instituted part of Religion consists of things made necessary only by the determinations of the Divine Will. — He, that denies the former, is Atheistical; he, that denies the latter, is Infidel.

1085. It is a pregnant argument, that Wisdom hath not governed the world: that many have more readily received pretending Enthusiasm and Prescience, with sacred regard; than wisest Laws and best Reasons. Socrates overthrew Enthusiasm and Superstition; when he taught men to receive no Doctrine, against or without Reason.

1086. The world will never be released from the Superstitions of the Roman Church; till men confine themselves, in matters of Religion, to free Reason and plain Scripture.

1087. God assured his rejection of the Jewish Church, and His acknowledgement of the Gentile Church; by His taking Prophecy wholly from the one, and at the same time giving it to the other.

1088.
Moral and Religious

1088. God, who made us what we are, would have us employ and improve what we have: Faculties, without any acquired Habits, witness for God; and condemn Us.

1089. Weigh every matter of Religion; till the mind receives Satisfaction about it: God gives this Allowance; and will stay for Observance, in that particular; till it be done.

1090. If you see not well, hear the better; if you see not far, hear the more; the Consequence of Truth is great; therefore the Judgement about it must not be negligent.

1091. The state of Religion in its Subject, consists of three parts; 1. the due Composure of the mind; it's calm and quiet Temper, it's settlement in Peace through the established Government of sober principles of Reason and Understanding over Sense and brutish Affection. 2. an universal Reconciliation with the whole Creation of God; particularly, a living in Concord and good Will with those made in our Image and Likeness; a hearty and true Endeavor to promote and advance the general good of Mankind. 3. the Mind being united to God, by Faith and good Affection.

1092. Why should one deal roughly with his Bosom-Friend, the Sense of his Mind; which, if in Peace, is his Solace in all Solitudes: to gratify an Acquaintance, which goes and comes!

1093. Let our Souls have their Due; and our Bodies not too much.

1094. Αληθία, Αγαθία Happiness, Heart's-Ease in the world—Not trouble ourselves
APHORISMS.

1095. The perfection of Wisdom must abound in Care; the perfection of Goodness, in Beneficence; the perfection of Power, in Activity.

1096. The most advantageous Institution of Religion is in Health and Strength: the most necessary Use of Religion is in Anguish and Death. We are not then fit to Learn; when we are called to Use.

1097. Fear, is the denomination of the Old Testament; Believe, is the denomination of the New.

1098. Fallible falli, is no more; than Fragile frangi, and Mortale mori. Every Creature is fallible; may fall in respect of his Being; may fail, in his Operations: he may be up-held ab extra; but is ab intra defectible both ways. What is Created, must be Finite; and what is Finite, must be Fallible: when therefore God made a Creature, [finite and fallible] He resolved to Forgive; upon Repentance and Amendment.

1099. If Placability be an Excellency here below, it is by Derivation from above; is originally there, and so more abundantly: for what is by Imitation and Participation, must be Less where it is secondarily, than where it is primarily.

1100. He, that repents, for what is done in time past’d; resolves to obey, in what he does for time to-come.
MORAL and RELIGIOUS  Cent. XII.

CENTURY XII.

1101. As Sin is a Reflection upon God, the Sovereign; so He is concern'd to vindicate His Honor: as Sin is Malignity in the World; so God, the chiefest Good, is concern'd to oppose it; and deliver the Creature from it.

1102. The worst of men do not so much need Our forgiveness; as the best of men need the forgiveness of God. We have cause to be Displeased with our-selves; but not to Throw-away our-selves.

1103. There is no hindrance of God's Pardon, from the Unchangeableness of His Nature, from the Strictness of His Laws, or from the Necessity of His Justice.

1104. The great Excellence of Christ's Sacrifice did consist in the Moral considerations belonging to it.

1105. It is Venerable, to have Will to do Good; when one has Power to do Hurt.

1106. He is wanting to his own Life, who cuts-off his Access to God: accordingly, no Creature is so unprovided and desolate, as the Atheistical and Profane; the one has denied God in principle, the other in practice. But Religion provides-for the worst condition; because it admits us to the full use of God.

1107. There is but One Church [one Religion] in all ages. It is thought, the World does
does not grow Old; it is certain, the Church does not.

1108. All acts of Vindicative Justice and Mercifull Forgiveness, are subject to Wisdom. Actual Punishment is not necessary to the upholding of Government: but only the Power of Punishing, or Pardoning; as seems good to Wisdom.

1109. Many make and use their Religion but as an outer Garment, made in fashion; to put-on abroad, put-off at home.

1110. The favorable Declarations of God are called His Covenant — [The Rain-Bow.]

1111. In worldly and material things, what is Used is spent: in intellectuals and spiritual things, what is not Used is not Had.

1112. Men are in Thought and Apprehension such, as they are in Temper and Affection.

1113. A good man's Life is all of a piece.

1114. The Scripture denominates none a Sinner; from common Infirmitiies, involuntary Acts, invincible Errors, strong Temptations, or first Irregularities.

1115. Our best Entertainment is with our own mind; and by communication from other good minds.

1116. It is a wonder, any shou'd think; That might be done by Sacrifice: which cou'd not be done by mental Devotion. Nothing in Sacrifice cou'd be acceptable to God; but the meaning of the Sacrificer.

1117. Quære, Were Sacrifices Expressions of Homage, Signs of Gratitude, Imposition of
Moral and Religious Cent. XII. of Mulsas, or Gratification of Priests, the Servants of God?

1118. We are absent from God; not by being other-where, than He is; who is every-where: but by being other-wise, than He is; who is all Good: by a sensual Life, a worldly Mind, a wicked State. ἕκατον, ἀλλ' ἐσθεν.

1119. Jewish Sacrifice was Ἀνάμνησις ἁμαρτον. Heb. 2. 3. Christ's Sacrifice was Ἀρεως ἁμαρτον. Matt. xxvi. 28.

1120. The Being, which is most pure and undefiled, is not to be served, ὡς ἀρεως ἁμαρτον; with diseased minds. [Nothing with Blemish was to be Sacrificed.] We must come to God; with intention to forswear Sin, when we pray it may be forgiven; with disposition to make use of the Grace we beg; with resolution to set about what we pray we may do: For our Prayers are to be Instruments of Piety and Virtue.

1121. God hath rejected His own Institutions; when they have been made Final, put in competition with Morals, or made compensations for Morals — Isa. 1. 11—17. lxvi. 3. Mic. vi. 7, 8. Jer. vii. 4, 5. Amos v. 21. Isa. lxiv. 6. Rom. xii. 1. Eph. v. 27. Rev. xix. 8. I John iii. 7, 8, 9. Rom. viii. 2. Institutes have their foundation, in the Will of God; and the matter of them is alterable: Morals have their foundation, in the Nature of God; and the matter of them is necessary and unalterable.

1122. Make allowance for Ignorance and Incogitancy, for Necessity, for harder Circumstances,
Appointments, for Misapprehensions and Mistakes, for Fruity and Infirmitity: be wanting in nothing, that the Reason of the thing and the Equity of the case call-for.

1123. Take-away the Self-conceited; and there will be Elbow-room in the world. The Lesson given by Wisdom is *Fvô!s oun* and none have learned it, but the Wife.

1124. It is soon enough to Determine, at last; it is too soon to Determine, at first.

1125. Creatures *universally beneficial* have been look'd upon, as lively Representatives of God: [Sun, Moon] therefore it is *Nature's Sense*, that God is Good and Communicative. If God be not endeared and recommended to us by His *Goodness*; we shall never be engaged to His Service, by our Sense of it: for our Returns are the Fruits of our Resentment.

1126. Sometimes, more than Men; other-while, less than Children: one-while, Melancholy and wholly at a loss; as if we could do nothing: another-while, Intoxicated with Pride and fond Opinion; as if we cou'd do all things: Of the multitude of thoughts, which come into our minds; how Few come to any thing! That is nothing to us, by-and-by: which a little before was one of the greatest things in the world.

1127. Religion is not a System of Doctrines, an Observance of Modes, a Heat of Affections, a Form of Words, a Spirit of Censoriousness.

1128. Look we upon our-selves, as subordinate and subservient: take no more, than the
MORAL and RELIGIOUS  Cen. XII.
the place and proportion of second Causes. God will do the work of the first Cause; but ex-
pects; We shou'd do the work of the second Cause. There is a Conjunction of the first and second Cause to the same Effect, in their several Orders.

1129. Perfection is always to be measured, by it's Nearness to the Pattern of Perfection.

1130. Power may do Harm; Wit may direct thereto; but Goodness sanctifies both.

1131. Platonists' principle of Creation, 'Ego, and 'Hvize, the Activity of divine Love; the Non-entity of all Creatures. The grossest Errors are but Abuses of some noble Truths.

1132. Christ died, for the establishment of the New Covenant, his Testament: and rose-again, to be his own Executor of it.

1133. Mankind have the work of the Law written in their Hearts; (Rom. i.) in respect of the principles of the Creation: and they have the work of the Gospel written in their hearts; in respect of the principle of Restora-
tion: that the Goodness of God will Pardon.

1134. We are not Free from Good, but to it: we are so made Free, as (under God) to be Subject to the Rule, engaged to the End, obliged to Others, true to our Selves.

1135. All Expectation hath something of Torment.

1136. Some run abroad, to fetch nothing home: some are so ever a-doing; that nothing is done: some can not Do, for want of Thinking; and can not Think, for Thinking.

1137. Fulfill all righteousness, Matt. iii. 15. that
that is, accomplish all Declarations concerning the Messiah. Psa. cxlii. Dan. ix. 16.

1138. Some speak, only because they will not hold their Tongue: making Speech an End, not a Means. If we cannot Govern our tongues, we may Imprison them. "Εξαρθεὶς οὐκ ὑπολογίζεται.

1139. Every thing is dangerous, to him that is afraid of it.

1140. When Anger goes before, matter of Repentance commonly follows after.

1141. Rule of Right is the Weak man's Strength, and the Strong man's Curb: it makes Mine my-own; and arraigns the Intruder's violence.

1142. He, that repents, is Angry with himself: I need not be angry with him.

1143. It is not a Warranty of our action, that the thing comes in our Minds: our own Reason, and the Reason of things is more to us than Suggestion. [Enthusiasm.]

1144. It is the Madness of Superstition, to think, to charm God by Cerimonies: indeed, to expect That from any thing; which God hath not promised, and which Reason cannot account for.

1145. Cautelous Suspense, for want of Assurance; is Better than confident Presumption, upon Pregnancy of Imagination. It is Safer to suppose, than to determine.

1146. Let our Love to one another resemble God's Love to us all: Love of Benevolence, to make us Lovely; and Love of Complacency, when we are such.
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1147. We may justly wonder, how any one can so far deceive himself; as to think, he is Religious: who nourishes in himself such dispositions of mind; as, when we describe the Devilish Nature, we ascribe to the Enemy of God and Man. He, that is bad, is then worst of all; when he signifies himself to be good.

1148. We must not take Religion upon us, as a Task; nor bear it, as a Burthen.

1149. He, that neither knows himself, nor thinks he can learn of others; is not fit for Company.

1150. In the Death of Christ there are 1. many Excellencies, Worthinesses; as Resignation to God, Compassion to Man: 2. singular Virtues exercised; as Faith in God, Patience, Meekness, Gentleness: 3. due Acknowledgements made; as Man's debt of Obedience, God's demand of Right, the Law's authority, the Sinners' cause not defensible, Creatures' Infolency corrected, eminent instance of Impartiality: 4. fitting Submissions to God; to raze out the memory of man's misbehaviour by affectation, Usurpation, Infolence, Bold practice; to restore a Creatures-state: 5. singular Intimations; of the Causelessness, Filthiness, and Demerit of Sin: 6. necessary Ends served; Impediment to divine Goodness removed, Man put in a new way of life.

1151. Where Evil is removed, and We disburthened; we enjoy our Ease, rather than estimate our Engagement.
Cent. XII. APHORISMS.

1152. To the Willing mind, every thing is an Argument; to Faction and Design, nothing is Evidence enough.

1153. It is not so bad, to Forget God; as it is to Misrepresent Him: a Neglect is not so bad as an Abuse.

1154. Contradiction [Repugnancy] in terms, is a Limitation upon Omnipotency in Naturals; Turpitude in the fact, is a Limitation upon Omnipotency in Morals: because the perfections of Wisdom and Holiness are essential to the divine nature.

1155. A wise man will not communicate his differing thoughts to unprepared minds, or in a disorderly manner—Τα ἐσω—τα ἐξω. Phr.

1156. 1. Sin is Pardonable; 2. God hath a Right to pardon; 3. it is very credible, God will pardon those who repent; 4. it is not at all credible, God will pardon obstinate and contumacious sinners: 5. in what way, in use of what means, upon what terms God will pardon sin; lies in God wholly to resolve, determine, and declare: 6. it is declared in Scripture, that God doth pardon; in and through Christ.

1157. Christ did, 1. what the divine Will and Pleasure thought fit; 2. what Reason and Equity called-for; 3. what was worthy and valuable too, in it's self; 4. what was useful and tending to noble purposes; 5. what was available and effectual, in respect of issue; 6. what was pleasing and acceptable to God.

1158. It is not in our power, to bring our Condition to our Minds; but it is our duty, to bring our Minds to our Condition.

L 2

1159.
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1159. Irresolution loses Buis’ness; Rashness spoils it.

1160. If we do not see cause to reverence God, on the account of His excellency and perfection; to submit to and obey Him, on the account of Our relation and state; to refer our-selves to Him, have faith trust and assiance in Him, on the account of His care of Us; to love and delight-in Him, to acquiesce in Him, and make Him Final to us, as our Centre; to be thankful and gratefull, on the account of His goodness and kindness;—if we are strangers to these instances of Piety, or unsatisfied as to them; we can give no good account of the use of our Reason: for we are naturally obliged, in all these particulars; which are the materials of Godliness. And if it had not been for that excellent Object, we call GOD; and for the noble Act, we call Godliness; there had been no need of the faculty of Reason among men: but a high elevation of Sense and Imagination had been sufficient.

1161. Nothing is of Faith, that is not in Scripture; nothing is necessary, as otherwise expressed; nothing is certain, as farther made-out. We may Live in Christian Love and Union; without Consent and Agreement in non-scriptural expressions or forms of words.

1162. God, as the author of Nature and of Grace, does agree perfectly with Himself.

1163. In the heavenly and divine state, to be Able to do Good, to be Willing, and to Do it; are represented as Convertible.

1164.
1164. Charity of universal extent, is better than Truth of particular apprehension. If we maintained only such Truth, as is unquestionable; our Religion would be cool enough. Defend God's Truth, in God's Way.

1165. A Stranger is admitted, upon Recommendation; an Offender is pardoned, upon Intercession; an Enemy is reconciled, by Mediation.

1166. The appearances of God in human Shape, under the Old Testament; were Preparations to the appearance of God in human Nature, under the New.

1167. We can make nothing a Mean of Worship; but it will be inferior to ourselves.

1168. It is neither necessary, nor indeed possible, to understand any matter of Faith; farther than it is Revealed: that is not Revealed, which is not made Intelligible: that which can be put into Words, may be taken into a man's Understanding — Mystery is not what is Unintelligible, and cannot be understood, now it is Revealed; but that which is specific and critical in the Profession: which they only understand, who are μνημοσύνες, initiated.

1169. Saving Faith is no Single Act. The precise notion of Faith is not a Scripture notion.

1170. We are all of us at times in a Fool's Paradise, more or less; as if All were our own, all as we would have it.

1171. — Repine! Is not the world Moral, worse than the world Natural? Our bad Manners are our bad Times: We condemn the
Moral and Religious Cent. XII.

Effect, which is Suffering; and absolve the Cause, which is the Sinner.

1172. If God shou'd so neglect Us, in any one moment of our Lives; as We neglect God, the whole time of our Lives: what would our Beings be worth to Us!

1173. We are to acknowledge God, as the Original of our Being and Father of our Spirits; to be thankful to Him, as preserving and maintaining us; to be governed by Him, He being Supreme and Sovereign; to serve Him, as our Lord and Owner; to reverence admire and adore Him, as the most Perfect Being; to believe in Him, as most Certain and Infallible; to trust in Him, and commit our Selves and our Concerns to Him, as being most Faithful; to love and delight in Him, as the first and chiefest Goodness; to rest in Him, as the Centre of immortal Spirits; in all things to refer our Selves to Him, as being Utmost and Final.

1174. There are Afflictions, for our Good; Temptations, for our Trial; Difficulties, for our Exercise; and Employments, for our Powers and Graces.

1175. The God of Truth and Holiness will not give such Attestation to Imposture, Forgery, and Iniquity; as would be an invincible Temptation; which excuses Misbeliefs, as well as invincible Ignorance excuses a Mis-carriage: the one, in point of Faith; the other, in point of Practice.

1176. "God heareth not Sinners"—i.e. doth not Miracles for them, or by them; doth nothing
aphorisms.

nothing to give them Credit, in their evil way.

1177. No Sign can warrant our Belief; unless it be in conjunction with a Doctrine worthy of God.

1178. It was the Blasphemy of the Holy Ghost; to traduce the Evidence of Miracles, with Indignity to Christ; who did them, and was attested by them.

1179. Mifery speaks for itself; when nothing is said; and Goodness ever pities it: but Obstinacy is another Provocation.

1180. An Impenitent cannot be a Believer; for all necessaries to an act of Faith are wanting. God can lay-aside His Anger: but We cannot lay-aside Our Fears.

1181. To be mischievous to men, because of their Religion, will lie heavy upon men's Consciences; when they consider, how little Religion they had themselves; when they were so mischievous: And, if any die Martyrs; those, who put them to death, are Murthers of the worst kind.

1182. Enthusiastic Doctrines—good things strained out of their Wits. Among Christians, those, that pretend to be Inspired, seem to be Mad: among the Turks, those, that are Mad, are thought to be Inspired.

1183. If any speak, in a language I do understand, concerning things I shou'd understand, as having studied and considered them: and what is said is not at all Intelligible to Me; though he pretends to the Spirit, I do not violate Charity to think, the Speaker understands.
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stands not Himself well: but that he speaketh Words without Sense. For the Parts of
men are not so vastly dis-proportionate; and what is most Spiritual is most Rational.

1184. A Wise man is ever ready to acknowledge; that he owes the better half of
that Title to good Conversation.

1185. It is inconsistent with any kind of
Honesty and Virtue; to neglect and despise
all kind of Religion.

1186. It is not good to Live, in jest; since
we must Die, in Earnest.

1187. Where God owed Nothing; He is
not unrighteous, if He gives less.

1188. Where the Doctrine is necessary and
important; the Scripture is clear and full;
but, where the Scripture is not clear and full;
the Doctrine is not necessary or important.

1189. Goodness is contrary to Pravity and
Wickedness; and also contrary to Severity and
Anger: the former is essential to the Nature
of God; the latter is subject to the Will of
God.

1190. God can be wanting to None, in
what is necessary to bring them to Good: but
God may and does abound unto Some, in what
is conducing to their Advantage.

1191. The Reason of the Thing is as cer-
tain, as Nature and Infallibility: the Reason
of the Mind is as certain, as the Fallibility of
the Man can admit.

1192. 1 Cor. xv. 47. By our Creation at
first, we were Earthly; through our Regenera-
tion by Virtue, we are Heavenly.
1193. The Law supposes, that the Judge is an Advocate for the Prisoner; and will suggest such Defences, as are lawfull.

1194. As we do for our Selves, we shou'd do for Others; Excuse, where we cannot Justify.

1195. Doubts and Mistakes are excusable; in a Creature, who is finite and fallible: but Neglects and Abuses are inexcusable; in a Creature, that is Intelligent and Voluntary.

1196. Yesterday we were not; To-day we are but little; To-morrow we may be nothing.

1197. To confine Mind and Reason to God, is no more; than to confine the Eyes to what is Visible, and the Ears to what is Audible: the Faculty is in full Liberty; though confined to it's proper Object.

1198. Some make their last Understanding, the first thing they do.

1199. In the Reconciliation by Christ, the Rights of God, and the Necessities of Men, are equally considered.

1200. A rectified Understanding, that hath a settled Judgement of Truth; a sanctified Nature, reconciled to Goodness; a pacified Conscience, discharged of Guilt: These things are contained in a State of Religion.
A PRAYER for

A Prayer for Morning or Evening.

Most Blessed God, the Creator and Governor of the World; the only true God, and Father of our Lord Jesus Christ. We thy Creatures were made to seek and find, to know and reverence, to serve and obey, to honour and glorify, to imitate and enjoy Thee; who art the Original of our Beings, and the Centre of our Rest. Our Reasonable Nature hath a peculiar Reservation for Thee; and our Happiness consists in our Assimilation to, and Employment about Thee. The nearer we approach unto Thee, the more free we are from Error, Sin, and Misery; and the farther off we are from Thee, the farther off we are from Truth, Holiness, and Felicity. Without Thee, we are sure of nothing; we are not sure of our selves: but through Thee, there is Self-Enjoyment in the mind; when there is nothing but Confusion, and an Enjoyment of the World.

We could not conceive Thee to be perfectly Good; if we did not look upon Thee, as the Detester of every thing that is unjust, wicked and impious: we should Misrepresent Thee unto the world, if we should say, that Will and Power alone, Govern in the Disposition of the affairs and states of Thy Creatures; for Thou, O God, dost all things with the greatest Reason, in exactest Righteousness, in the fullest Equity that is possible.

We acknowledge; that the Law of our Nature, and of our Religion, as Men; results necessarily
Morning and Evening.

cessarily from our Relation to Thee, as our Creator and God; and that it cannot be, that we should be Dis-obliged from our Obedience; which is the moral Neceffity, and high Privilege of our Being. Bring back therefore our Minds, by just and wise Reflections, to centre themselves in Thee; that through Repentance and Pardon, our Sins may be, as if they had never been; and our Souls may be in perfect Reconciliation with thy Nature, and Will, and Law; and with the Measures of everlasting Righteousness, Goodness, and Truth: that our Minds may be in Love and Good-will, in Concord and Agreement with the whole Creation of God; with whatsoever derives from God, Holds of God, and Acknowledges Him. We know, thou canst not vary from the Perfections of thy Nature; and therefore we cannot Promise our selves, that thou wilt Pardon without Repentance; or Fear, that Thou wilt Condemn those who do Repent. But when we sin against Thee, we Wrong our own Souls; and Wickedness makes us Enemies to our Happiness, and to our Beings.

Let us always Live in the Fear, and Apprehension of God; without whom we cannot Live at all. Let the Light of Truth, and the Help of Grace, be vital Principles of Action in us; that we may, in the Time of Life, attain the Ends for which we live; and that our Religion, which Begins in Knowledge, may proceed in Action, Settle in Temper, and End in Happiness: that we may make it the work and
A PRAYER for

and business of our Lives, to Reconcile the
Temper of our Spirits to the Rule of Right-
eousness; and to Incorporate the Principles of
our Religion into the Complexion of our
Minds; that what we Attribute to God, as
his moral Excellencies and Perfections; we
may propose to our selves, as matter of Prac-
tice and Imitation; and that what is our best
Employment in this world, and will be our
only Employment in the next; may be our
free Choice, and our transcendant Pleasure.

Let us not put-off that Repentance and Re-
formation to our last hours, which is a Business
of Difficulty and Leisure; as the working-out
all Vicious Habits, established by frequent Acts,
and long Custom; and the working-in of Re-
ligious Dispositions, by contrary Practice, and
flow Degrees, must needs be. Free us timely,
by Conformity unto the Gospel of Christ, from
that Rancour and Malignity; with which our
former Practice of Sin hath poisoned and de-
praved our Nature.

Help us to shun the Beginnings of Sin,
which are Modest; and to dread the Issues of
Sin, which are Impudent; because, where-
ever we Begin to Miscarry, we know not
where we shall End: and to keep our selves
within the Measures of Reason, and Nature;
and never to Subordinate Religion, Conscience,
Justice, or any thing that is Holy, to sensual
Pleasure, worldly Gain, or popular Reputation.

Establishe in us a God-like Temper, and
make us sensible of it in our selves; that we
may the more easily part with this world, to
go
go to God by Death, whenever thou callest us thereunto; and may not be without Foundation of Hope, and future Expectation; and so run from Death, or be in Bondage to it, as a prevailing enemy: that we may have in our Consciences none of the Fuel of Hell; and so not fear the kindling of those Fires upon us: that we may not, at last, be abandoned from God, upon any unpardonable Provocation; inwardly self-condemned, by a guilty and awakened Conscience; which would render us extremely and eternally miserable. But grant, that our religious Knowledge being digested into True Goodness, before we die; we may Depart hence to an Estate agreeable and happy, natural and proper to that holy and heavenly Temper, in which we have settled ourselves here, by Religious Use, Practice, and Custom: and that this Divine Constitution, which was recommended to our Souls by the Excellency of its Nature, may be Perpetuated and Consummated in us, when we are gone from hence; and we be for ever with Thee, in whose presence is fulness of Joy, and at whose right hand are pleasures for evermore. All this we humbly beg of Thee, O Lord, as we are capable; for our Selves, and for all Christian People, and for all Mankind; through Jesus Christ our Mediator and Redeemer: In whose Name and Words we sum-up our Petitions; saying, Our Father, &c.

FINIS
Eight Letters
of
Dr. Antony Tuckney,
and
Dr. Benjamin Whichcote:
Concerning
The Use of Reason in Religion.
The Differences of Opinion among Christians.
The Reconciliation of Sinners unto God.
The Studies and Learning of a Minister of the Gospel.

Written in September and October, MDCLII.

"It is better for us, that there shou'd be Difference of "Judgement; if we keep Charity: but it is most un-
"manly to Quarrel, because we Differ."
Dr. Whichcote's Aphorisms, No. 569.

"By the way, I will observe; how little there is in many "Controversies: if Wise and Temperate men had the "management of them. But when once there is Sus-
"picion and Jealousy, these make and increase" "Differences."

--- Turpe putant parere Minoribus; et quæ
Imbarbi didiceré, Senes perdenda sateri. Hor.

MDCCCLII.
THE PREFACE.

The design of this second Preface is to give some little account of the reverend Persons, whose letters it introduces; and of two or three others, who are occasionally mentioned in the letters: which account will render all farther discourse unnecessary and superfluous, on the part of the Editor.

Antony Tuckney was born in the last year of the sixteenth century, towards the end of the year; at Kirton near Boston, in Lincolnshire; where his Father was Minister. He was, at fourteen years of age, matriculated of the University of Cambridge; being admitted of Emmanuel College there: which shews, that he had been educated hitherto in a dislike to the church establishment; for that college, though it abounded for a many
many years in most excellent scholars; and might therefore very justly be esteemed and flourish, on their account; yet was much resorted-to, for an other reason, about this time; viz. its being generally look'd-on, from it's first foundation, (which Tuckney himself acknowledges;) as a Seminary of Puritans.

Our young Scholar took his first degree, before he was seventeen years old; and was chosen Fellow of his college, three years after: in MDCXX he proceeded M. A. and was some time in the Earl of Lincoln's family, before he resided on his fellowship. When he came back to live in college, he would not remain idle and unprofitable there; but soon became an eminent Tutor, and had many persons of rank and quality admitted under him: in this useful and honorable employment he continued, having taken his third degree of B. D. in MDCXXVII, about ten years; after which, tir'd probably of a college life, and wishing to settle in a family-way,
he accepted the invitation of his countrymen; and went to Boston, as an Assistant to the famous Vicar of that town; Mr. John Cotton: to whom he was probably very agreeable on all accounts; and for whom, though a very zealous Non-conformist, his Diocesan Bishop Williams, when Lord Keeper, procured a Toleration under the Great Seal, for the free Exercise of his ministry; notwithstanding his dissenting in Cerimonies; so long as done without disturbance to the Church: But this was probably not very long; for Mr. Cotton quitted his native Country, before the civil wars; and withdrew, as many other resolute Non-Conformists did at that time, to New-England. On his departure, the Corporation of Boston chose Mr. Tuckney, who was now married, into his place: and he kept this Vicarage, at their request, till the Restoration; or rather, his title to it; for he took no part of the Profit, when he no longer resided on it.
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P R E F A C E.

How was his Successor, after the King's Return in MDCX.

When the Parliament thought fit to convene an Assembly of Divines, Mr. Tuckney was one of the two nominated for the County of Lincoln; this summons he cheerfully attended, for divers reasons; and took his family up with him to town: nor did he any more return to Boston. He is said to have been much considered, in the Assembly; and obtained, as all the Favourites did, a parish in London: and when Lord Manchester turn'd-out Dr. Holdsworth, Master of Emmanuel College, and the Lady Margaret's Professor of Divinity at Cambridge, from both those Preferments; Mr. Tuckney was put-in Master; and Love, the Master of Bennet, Professor; in MDCXLV. He did not go down to reside on this new Employment wholly; till he was chosen Vice-chancellor, three years after: when he removed all his Family to Cambridge, served that Office with credit, and commenced D. D. the year after
after; together with his friend Arrow-
smith, then master of St. John's col-
leage; and his pupil Whichcote, then
provost of King's. In MDCLIII Dr.
Hill Master of Trinity college, dying,
Dr. Tuckney preached his Funeral-
sermon, which he printed; and with-
it an account of the deceased: this
making a very important vacancy, Dr.
Arrowmith was removed to Trinity-
college; and Dr. Tuckney chosen by
the Fellows, to be Master of St.
John's: and when the new master of
Trinity resigned the Chair of Regius
Professor of Divinity two years after,
on account of his health; which he
had fill'd with honor for ten years,
from Dr. Collins' ejection; the new
master of St. John's was, invitó et
poené coāctus, as he faith himself, cho-
fen, by the unanimous vote of the re-
gular electors, to succeede him there
also.

But although thus legally possessed
of these two considerable preferments;
although his behaviour in both was ir-
reproachable and even highly com-

a 3 mendable;
mendable; though he ever consulted the interest both of the University and his College, and the honor of the Chair; yet he was civilly turn'd out of both, at the Restoration: for Dr. Gunning, a man of learning and character, and a great sufferer for his unshaken loyalty, was to have them both. Accordingly, duplicates of the following letter were sent to the Vice-chancellor, and to our Doctor; and that to the latter was accompanied by one from the same Lord Manchester; who had brought him back to Cambridge, sixteen years before; and through whose hands, as now again Chancellor of the University, the Royal Orders regularly pass'd.

C. R.

WHEREAS we are credibly informed; that Dr. Anthony Tuckney, Master of St. John's college, and one of the Professors of Divinity, in our University of Cambridge, is well stricken in Years; and

by
by reason of his Age, and some Infirmities of Body, may not hereafter be so well able to undergo the burthen of those two Places: We, out of our princely care both of that our University, and the said Dr. Tuckney, do judge it meet; that be, the said Dr. Tuckney, before the end of this Instant June, do recede from the afore-said Mastership, and Professor's place; with the Rectory of Somersham, annexed thereunto by the grace and favour of our royal Grandfather. Which signification of our said pleasure if the said Dr. Tuckney shall submit unto, We shall be so well pleased with that his submission; that We shall graciously accept thereof: and will be ready to remember it, for his Good; upon any just occasion. And farther taking into our princely consideration the great pains and diligence of the said Doctor, in the discharge of the said Professor's place; without that benefit, which should have been received by him from the said rectory of Somersham;
P R E F A C E.

Somerham; which, during the late unhappy and rapacious times, was unjustly detained from him: upon that his submission, Our will and pleasure is, and We do hereby order; that whatsoever persons during the natural life of the said Dr. Tuckney shall after his cession be elected or promoted to the said Professor's place, shall before their admission thereunto give sufficient assurance in Law to the said Dr. Tuckney, for the yearly payment of one hundred pounds out of the rectory of Somerham to the said Dr. Tuckney, for the reward of his former pains, by even and equal Portions, at the four usual feasts of the year; that is to say, at the Nativity of our Lord and Saviour, at the Annunciation of the blessed Virgin, the Birth of St. John Baptist, and the feast of Michael the Archangel; during the continuance of the said Professors, and the natural life of the said Dr. Tuckney: any Grant or Statute to the contrary notwithstanding. Given at our Court at
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at Whitehall, June 1, MDCLXI. 
By his Majesty's Command,

EDWARD NICOLAS.

The Earl of Manchester's Letter.

SIR,

You will find, by this inclosed, what the King's pleasure is; and how acceptable it will be to Him, that you make a speedy quitting of your mastership of St. John's college and the place of Regius professor. It is not out of any Dislike of your Person, or Distrust of your Ability; but for those reasons, which are expressed in His own Letters. One of them I send you; that you may keep it for your security: the other is deliver'd to the Vice-chancellor; to be kept in the Registry of the University: And I doubt not, but his Majesty will take care; that the conditions be performed. The Profits of both places You are to enjoy, till Midsummer next; and your Stay there with some convenient rooms, is allowed you, till Sturbridge Fair; a con-
convenience being allotted for Dr. Gunning's use: and I hope, you will find all civilities from Him. I shall upon all occasions improve my interest for your advantage; with the reality of

Your assured Friend to serve you,

E. MANCHESTER.

Whitehall, June 3
MDCLXXI.

The poor infirm and aged man of only, knew himself too weak however to contend with the Court; so he took his short warning, receded from Cambridge, and lived private and retir'd in London; till the Plague, the Fire, and the Five-mile Act drove him out of the great City; and obliged him to remove often from place to place. While he stay'd, he was nominated a Commissioner, on the Non-conformist side, at the Savoy conference; but never attended: alleging (as Mr. BAXTER with some indignation observes) his backwardness to speak;
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speak; though he had been the Doctor in the Chair at Cambridge. But every one will see, whence this backwardness to speak arose; and will excuse his pleading it, though it were an ἀγωνία which occasioned it: for we may remember, he had only 100 l. per annum allowed; in compensation for all he was required to part with. The Fire consumed all his Library. At length, after many removals and some troubles, he return'd to die in London; and was buried in the Church of St. Andrew Undershaft, in February MDCLXIX.

Dr. Tuckney printed some Sermons in his life time; and seven years after his death, Mr. Jonathan Tuckney his Son, sometime Fellow of St. John's and a young man of great hopes; till a deep melancholy deprived Him of himself, and the world of any benefit from his abilities; publish'd in a quarto volume, forty of his Father's Sermons: which he followed in MDCLXXIX by a collection of all his Latin pieces; consisting of Sermons ad Clerum,
Clerum, Positions, Determinations in the Chair and for his own degree, Lectures &c. To each book Mr Tuckney prefixed a short preface, in the respective language of each; and to the latter is annexed a short account of the Doctor by W. D. who was very probably Dr. William Dillingham, Tuckney's successor in the headship of Emmanuel college.

From these his writings our Professor appears to have been a man of great reading, and much knowledge; a ready and elegant Latinist; but narrow, stiff and dogmatical: no enemy to the royal or episcopal power, as it should seem; but above measure zelous for church power and ecclesiastical discipline: which such men as Tuckney, Arrowsmith, &c. very sincerely wished and hoped to have established, by authority of the Parliament, following the repeated advice of the Assembly; and they sadly regretted their disappointment: their new masters constantly turning a deaf ear to all such admonitions. This the latter
latter frankly owns, in his Tactica sacra, II. ii. 10; where he reckons the losses of church discipline amongst the causes of the heterodoxy so rife then in England: tells, how often and earnestly the Assembly had labour'd to restore it; but adds pathetically and elegantly out of Virgil;

Ter conatus ibi collo dare brachia circum;

Ter frustra comprens' a manus effugit imago:

Par levibus ventis, volucrique simillima somno.

and concludes thus, in a marginal note; — Dicam aperte; quae jans-dudum eviluit, (under the Bishops, I suppose;) nuper euanuit (under the Independents) disciplina*. In pursuance

* Ex illo Pauli elogio, 1 Cor. xi. 2. proelius est colligere; quantum viguerit apud primaeves Christianos ecclesiastica Discipline — sub Papatu misere foedata est, et verfa in rem pecuniariam. — Reformatio Germanica quantum absuerit a Disciplinae puritate, teabantur &c. — quantum Anglicana sub Episcopatu, combat ut in queremonia; quam ab illius ordinis cura prima in, D. Lanceloto Andrews, extorsit rei ipsius veritas et evidentia. — Post exaulitoratam Episcoporum praebetur,
ance of these principles, we find Dr. Tuckney always fierce; when he mentions the freedom, which the new Government openly encouraged: in one of his determinations, on the subject of Divorce; he rails furiously at Milton, whom he calls infamis et non uno laqueo dignus; in most of them, the Papists Socinians and Arminians are fallen-upon, in the same breath; in one, upon the question of the unaccountableness of Princes, if I may so speak; he deplores, in very strong terms, the treatment and death of King Charles. He is said by Calamy to have maintained the dignity of his Posts, both of Vice-chancellor and Master; and to have been most resolutely disregardful of the arbitrary and irregular commands of those in

turam, ecclesiam banc nostram Disciplina, ut Aeneam olim uxor Crœusa,

Lacrymantem, et multa volentem

Dicere, deferuit; teneueque recessit in auras.

Saepeque quidem Coetus ille presbyterorum, qui Westmonasterii paucis abhinc annis convenerat; ex mandato Ordinum, utriusque silicet domus Parliamentariae, conatus est eam reducere: verum, ut de Aenea et Crœusa sequitur apud Poetam, Ter conatus. Tact. Sacr. II. ii. 10.
authority; beyond any of his brethren: and he says of himself in these letters, when Dr. Whichcote had given a hint of imposing; that "in the Assembly, he voted against subscribing or swearing to the Confession, &c. set-out by authority:" which was the more meritorious in Him; as he is affirmed to have had a great hand himself, in framing the Confession and Catechisms; and particularly, to have drawn the exposition of the Commandments in the larger Catechism. In his elections at St. John's; when the President, according to the Cant of the times, would call upon him to have regard to the Godly; the Master answer'd, No one shou'd have a greater regard to the truely Godly, than himself; but he was determined to choose none but Scholars: adding, very wisely; They may deceive me, in their Godliness; they can not, in their Scholarship. This Story of Him, so much to his honor, is still upon record in the College; and was told me by the present worthy Master.

Upon
Upon the whole, he seems to have been a very honest and good man, a very industrious and learned scholar; his imperfections and weaknesses show'd from his principles, rather than from his disposition; and he was worthy to have lived in better times, and a less prejudiced or bigotted age.

Benjamin Whichcote was descended of an ancient and honorable family; which had been seated in the County of Salop, for many generations: he was the sixth son of Christopher Whichcote, Esq., by Elizabeth his Wife, daughter of Edward Fox, Esq.; of Greet in the same county; and was born at Whichcote-Hall, in the parish of Stoke; March 11, MDCXIX. He was admitted in Emmanuel college, Cambridge, under Mr. Antony Tuckney, MDCXXVI; upon whose leaving the college, Mr. Thomas Hill became his Tutor: here he took his degrees regularly; going out Bachelor of Arts MDCXXIX, Master of Arts, MDCXXXIII, Bachelor of Divinity MDCXL. In the same year, that he
he took his second degree, he was elected Fellow of the college; and his tutor Hill leaving the University the year after, Mr. Whichcote then took Pupils himself; and became very considerable for his Learning and Worth, his Prudence and Temper, his Wisdom and Moderation; in those times of trial: nor was less famous, for the number rank and character of his Pupils; and the care he took of them: many of them becoming afterwards men of great figure themselves; as Wallis, Smith, Worthington, Cradock, &c.

On the 5th of March MDCXXXVI, he was ordained both Deacon and Priest at Buckden, by Williams Bishop of Lincoln; which irregularity I know not how to account for in a Prelate so obnoxious to the ruling Powers both in Church and State; as Williams is known to have been. And I imagine, our young Divine immediately set-up the afternoon lecture on Sundays in Trinity church at Cambridge; which, Arch-bishop Tillot-
son says, he serv'd near twenty years. He was also appointed one of the University Preachers: and in MDCXLIII was presented, by the Master and Fellows of his college, to the Living of North Cadbury in Somersetshire. This vacated his Fellowship; and upon this, I presume, he married; and actually went down to his new Living: but was soon call'd back to Cambridge, being pitch'd-upon to succede the eject-ed Provost of King's college, Dr. Samuell Collins; who had been in that post thirty years, and was also Regius Professor of Divinity. This choice was perfectly agreeable to Dr. Collins himself, though not quite so to Mr. Whichcote; who had scruples about accepting what was thus irregularly offer'd him: and there is still extant, in the hands of Sir Francis Whichcote Bart, the Doctor's great Nephew; which that Gentleman has done me the honour to shew me; a short Schedule, containing very imperfect heads of reasons pro and con, which occurr'd to Him in the course of this deliberation.
tion and debate with Himself. Happily for the College, for the University, and for the Church of England; he determined at last to accept the place; for somebody else would certainly have been appointed, had He declined it; and so good a one, upon every account, could very hardly at that time have been found. I mean, one; whose Capacity shou'd have been so indisputable, his Reputation for Piety Learning Prudence and Temper so established, his Interest and Credit with those in Authority so very considerable; and his Fortune so independent: by all which in conjunction our Author was enabled to do so much more Service than any other man; without stooping to any thing, unworthy of his Character. So he was admitted Provost, March 19, MDCXLIV. By the same authority, Mr. Tuckney was made Master of Emmanuel; Mr. Arrowsmith, of St. John's; and Mr. Hill, of Trinity: and thus four very intimate Friends, after a separation of some years; save
that the three last met in the Assembly of Divines, at Westminster; saw each other again, in the several most honorable stations of the University: to which their Learning and Piety had deservedly recommended them.

This reunion of four men, so very dear to each other, must have been very satisfactory and delightful to each; if it had not soon appeared, that Whichcot the youngest, but by far the most considerate of the four, was now become a very different man from what the rest had left him, a dozen years before; He had by this time disengaged himself, from the narrow and slavish principles of his Education; and not content to have emancipated himself, he employed all his Credit, Weight and Influence, which were justly great; in spreading and propagating a nobler freer and more generous fett of opinions: these the young Masters of Arts especially soon cordially embraced, to the no small dissatisfaction of the other three: who in vain opposed their authority, in the
Preface

Support of what you'd not stand the test of Reason; nor could, without violence and straining, be deduced from Scripture. After much smothering of their discontent in silence, or uttering it only to inward friends; it broke-out at length in the frank and honest expostulation from Tuckney, which opens the following Correspondence. Before this, Tuckney, Arrowsmith, and Whichcote went-out Doctors in Divinity; and were created together in July MDCXLIX: Tuckney had serv'd the office of Vice-chancellor, and Whichcote was now in it; when his old tutor broke the Ice, in MDCL; and fairly confess'd the displeasure, his friends and He had conceived.

To return to Dr. Whichcote: he resigned his Somersetshire Living, and the College presented to it his friend the learned Mr. Ralph Cudworth, in MDCL; though this latter had left the college, in which he was brought-up; and was now master of Clare-hall; the next year, King's college complemented their new Provost with the rectory
rectory fine cura of Milton in Cambridgeshire; void by the death of Dr. Collins. This agreeable piece of preferment he kept, as long as he lived; though after the Restoration, he was obliged, or advised, to take out a Grant of it under the Great Seal, ad corroborandum; and he thought proper to resign it, the year after; in order to resume it immediately, by a fresh presentation from the college.

Dr. Whichcote was so zelous to preserve a spirit of sober Piety and rational Religion, in the University and town of Cambridge; in opposition to the fanatic Enthusiasm, and senseless Canting, then in vogue; that He set up an afternoon lecture for Sundays, at Trinity church; which (as has been observed before) he served for near 20 years: an other was set up on Wednesdays, at the same Church; as Mr. Beardmore tells us, (in his account of his tutor Tillotson, lately printed by my learned friend Dr. Birch; with His life of that
that excellent Prelate;) which was served by a set of the very best preachers, fellows of divers colleges; friends it is probable and followers of Whichcote. Dr. Hill set-up two other such Sunday lectures; at St. Michael's church, for the morning; and at All-saints, for the afternoon: at the former he constantly preached himself; of the latter he took a fourth part to himself: and this was so much the fashion of the time and place; that Mr. Beardmore observes his Tutor Tillotson, usually heard four sermons every Lord's-day; and Dr. Tuckney remarks, in his account of Dr. Hill; that the Gospel was nowhere so freely preached, and so absolutely without charge to any; as then at Cambridge.

The happy effect of Dr. Whichcote's pains in this way appeared in the great talents and excellent performances of so many eminent Divines, after the Restoration: of whom most, of those who had received their education at Cambridge; were formed at
at least, if not actually brought-up, by Him. His truly Christian temper, and the worthy use He made of his great credit and interest with those in authority; at a time, when Arrowmith, Lightfoot, and others, were apprehensive of a total destruction hanging-over and threatening these Seats of Learning; may be seen justly celebrated in the Sermon preached at his Funeral by Tillotson; and in the short character given of him by Burnet, in his History of his own times*: His generosity to his Predecessor Collins, and other ejected members of the Society; fully confutes the injurious inference, which the Oxford Historian draws malignantly, from a false Fact: See the passage in Athenae Oxon. Vol. II. where Tuckney is mentioned p. 376. Our Provost had too great and noble a spirit, to follow a party servilely; and was never so attach'd to any, as not to see and own and wish to serve real merit; where-ever it was to be found: of which we have one remark-

* See the Testimonies subjoined to the Preface to the Aphorisms.
able proof, in Mr. Abraham Hill's account of Dr. Barrow; prefixed to the works of that excellent Philosopher and Divine. Barrow was thrown-out, at his first application for the Greek Professorship; merely on account of his being a Royalist: yet he ever acknowledged with gratitude Dr. Whichcote's good offices and readiness to serve him in it. And notwithstanding the differences between Dr. Whichcote and his old Tutor, which make the subject of these letters; and which, the reader will see, were irreconcileable; He joined with the other six electors, a very few years after, in raising Dr. Tuckney to the Divinity Chair.

His Predecessor Collins had now been long dead; and Dr. Whichcote's conduct was too moderate and obliging, to disgust any: yet at the Restoration he was removed from the Provostship, by especial order from the King; and Dr. James Fleetwood was put into it. But though removed, he was not disgraced or frowned-
on; so far from it, that he was on the contrary only called-up, from the comparative obscurity of a University life; to a higher and more conspicuous station; from a place, where he had already done much real service; to one, where there was still much to be done; by men like him. Accordingly, he was elected and licensed to the Cure of St. Anne's Black-friars, in November MDCLXII; and that Church being burned down in the dreadful Fire of MDCLXVI, he retired to Milton, for a while: but was again called-up, and presented by the Crown to the Vicarage of St. Laurence Jewry; vacant by the Promotion of Dr. Wilkins to the See of Chester.

This was his last stage; and here he continued in high and general esteem, preaching twice every Week; to his Death in MDCLXXXIII: the circumstances of which may be seen in the Sermon at his Funeral. He was buried in the Chancel of his own Church; when Dr. Tillotson preach'd, who was the week-day Lecturer there. He
He is reckoned by Fuller, who printed his History of Cambridge in MDCCLV; among the Writers of Emmanuel college; but I cannot find, that he published any thing before the Restoration; or in any part of his life.

He was married, but I cannot learn, to whom; when he was about thirty-four years of age: probably he never had any children; certainly he left none; but made three of his Nephews his Executors: one of whom, his name-fake, a merchant in Bishopsgate street, to whom he bequeathed all his MSS, put them into the hands of Arch-deacon Jeffery; and to Him we owe three volumes of discourses: which for the excellent spirit, sound judgement, and sweet temper, most conspicuous through-out, will ever be admired by all men of sense: though totally void (as were also his Latin performances; of which one or two are preserved, and in my hands;) of all the graces and ornaments of style and composition. To many indeed, a greater proof can not well be given of
the intrinsic merit of these Sermons; than the Lord Shaftesbury's having printed one volume of them in MDCXCVII, with a large preface, highly in praise of the incomparable author.

Thomas Hill, born at Knighton in Worcestershire, admitted of Emmanuel college in October MDCXVIII, took his first Degree there in MDCXXII; after which he went to the famous Mr. John Cotton of Boston, as many other young men seem to have done; and "spent some good time with Him, (says Dr. Tuckney) for his farther perfecting; and the more happy seasoning of his spirit." Upon his return to college, he was chosen Fellow and proceeded M. A. in MDCXXVI: not long after which he became an eminent Tutor; and so continued, till MDCXXXIV: when, being now B. D. he was presented to the Living of Tickmersh in Northamptonshire. Here he so greatly distinguished himself; that he was nominated a member of the Assembly for that County, in
in MDCXLIII; attended, and preach'd often before the House of Commons, on solemn occasions, as public Fast-days &c; and was chosen one of their morning week-day preachers at the Abbey, as on the Lord's-day he officiated at St. Martin's in the Fields. He was at first appointed, by the same authority of Parliament, Master of his own College; but this not seeming a sphere large or considerable enough for so active a man, that destination of him was changed; and he was put into Dr. Comber's place, who was turn'd-out from the headship of Trinity college.

He was a celebrated and diligent Preacher; and did not flack his pains, on being thus promoted; but on the contrary set-up, two lectures in the town of Cambridge, as above-mentioned; one of which he supplied himself altogether, and was much resorted-to; the other, in conjunction with three assistents. He printed only a few Sermons; which are now little known or inquired after: though Dr.
Dr. Tuckney, who preached his Funeral Sermon at St. Marie's on the 22d of December, MDCLIII, and printed with it a large account of Him, says; "he had made a fair progress, in a learned confutation of the great daring Champion of the Arminian Errors; whom the abusive Wits of the University with an impudent boldness would say, none there durst adventure upon." By this adversary I take John Goodwin to be alluded-to; who two years before had dedicated his folio volume, called Redemption redeemed, to Dr. Whichcote Vice-chancellor, and the rest of the heads of houses at Cambridge: and in that bold, but not (as Dr. Tuckney calls it) immodest or scurrilous, address, had challenged and required them to confute him, if he was in an error.

For the rest; Mr. Hill proceeded D.D. in MDCLXVI; and died in MDCLIII: the University Orator, Mr. Widdrington, at St. Marie's; and Mr. Templar, one of the senior fellows of his college, in their Hall; making each
each a speech on the occasion; as did also Mr. John Ray, then of the College; afterwards of the Royal Society; and well known by his learned and useful Writings.

John Arrowsmith was born at or near Newcastle upon Tyne, in the county of Northumberland; the same year day and hour, that his colleague in the Assembly and University Dr. John Lightfoot was born at or near Newcastle under Lyme, in the county of Stafford; viz. March 29, MDCII. He was admitted of St. John’s college in Cambridge in MDCXVI; and took his first two degrees from thence, in the years MDCXIX and MDCXXI; in this last year he was chosen Fellow of Katherine hall; where, as I suppose, he resided some years; and probably engaged in the Tuition of Youth; but in MDCXXXI he married, and removed to Lynn in Norfolk. He continued in this town, very much esteemed, some ten or twelve years; being first Assistant or Curate to another, afterwards Minister in his own right, of St.
St. Nicolas' Chapel there. He was call'd-up to assist in the Assembly of Divines; for the county, in which he now lived; had a Parish in London, and is named with Tuckney Hill and others in the list of Triers, as they were call'd; i.e. persons appointed to examine and report the integrity and abilities of Candidates for the Eldership in London, and Ministry at large. When Dr. Beale, Master of St. John's college, was turn'd-out by the Earl of Manchester; Mr. Arrowmith, who had taken the degree of B.D. from Katharine Hall eleven years before, was put into his place; as also into the royal Divinity Chair, from which the old Professor Collins was removed: and after about nine years possession of these honors, to which he added that of a Doctor's degree in Divinity, in MDCXLIX; he was farther promoted, on Dr. Hill's death, to the mastership of Trinity college: with which he kept his professor's place only two years; his health being con-
considerably impaired. He died in MDCLIX: and was succeeded at Trinity college by Dr. Wilkins.

Dr. Tuckney, his successor in the Chair, speaks of his behaviour in it as very great and worthy; and of his own exceeding unwillingness to come after him: but adds, he accepted it at last; to save the University the reproche and disgrace of having a Professor to seek aliunde; as none among themselves were disposed to undertake the province.

Dr. Arrowsmith was, like his friends Tuckney and Hill; a very learned and able, but a stiff and narrow Divine; was, like them, offended with the popularity and credit of Dr. Whichcote: for though they all respected and loved his person, they cou'd none of them bear with his freedom. But Arrowsmith's natural Temper was incomparably better than his Principles; and he is represented by both sides, as a man of a most sweet and engaging disposition. This even appears, through all the sourness and...
severity of his opinions, in his *Tactica sacra*; a book written in a clean style, and with a lively fancy; in which is display'd at once much weakness and stiffness, but with all great reading; and a very amiable candor towards the persons and characters of those, from whom he found himself obliged to differ: even towards John Goodwin above-mention'd; whom Dr. Tuckney (a very good man too, but iracundior paullo;) speaks-of with exceeding sharpness: whereas with our gentler author, he is *doctus vir et diligens; (absit enim ut ei quam meretur laudem invideam, ut ut aliter sententi:) p. 217. doctus et desertus, sed judicii sequioris. p. 147.*

This book the Master dedicated to the Fellows and Students of his College, and printed it in *MDCLVII*; to supply, as he cou'd, the failure of Sermons; which his ill health wou'd not permit him to preach in the Chapel*. He had also printed three

* The curious reader will not be displeased to see a farther specimen of this work, now so little known or inquired
Preface.

three sermons, ten years before; and in MDCLIX, the year of his decease, his friends Horton and Dillingham, masters of Queens and Emmanuel college,

red after; I will therefore here subjoin an other passage out of it, from the conclusion of that chapter; which immediately precedes a professed inquiry into the origin and peculiar causes of the Heterodoxy then so rife in England. Atqui, ut dolori debito fibula tandem aperiatur; est quod Angliac matris charissimae combatiamur uniuerse: eo quod annis bisce novissimis, qui diu apud nos fuerat Veritatis balteus, cum illo cingulo quod Jeremias Dei justu lumbis suis detractum in foramin petrae abscondisset, computruisse videatur. Ea siquidem tempora redierunt, de quibus Hilarius ad Constantium—de quibus Optatus ad Donatistas—Circumspice lector, et diei, si potes; Ecquis apex est Fidei, quem Controversiae non foedarunt? eodem membrum, in toto corpore religionis Christiana; quod alicujus Haereses lepra non pervasit? Utinam uero non nisi foris, in regionibus transmarinis, lues ista graffaretur! sed, ut olim Africa, ita nunc (prob dolor!) Anglia, quotannis aliquid monstrari parit. Unus, appellat Evangelium; ut expellat Veritatem: Alter, Furem praedestinationem adnunco, quod aiunt, non se suspendens; Paulinac inter praedestinationis furtum et rapinam meditatur: Tertius, dum Synodum Weltmonasterii nuper habitam totto Coelo errare contendit; errat ipse, totto Tartaro: Quartus, Redemptionem redimere conatus est; sed quo pretio? ipsus nimirum Electionis Reprobatione; et ipsus Gratiae reditu in In gratiam: Quintus, —sed reprimo me: nam de Biddelli nostratis erroribus horrendisque blasphemiis tacere praefat, quam palcum dicere. Sin autem bujus faeculi Borboritas et Gnofticos, si Quaerentes, Trementes, aliosque Fanaticos ortione prosqvi vellem; non ad Clepsydrum modo, sed et ad Amphoram querimonia nostra prostraheretur. Taet. Sacr. II. i. 7.

The Authors of the first second and fourth of these books, the titles of which are play’d-upon; were, Dr. John Playfere; Mr. William Sancroft, afterwards Arch bishop of Canterbury; and Mr. John Goodwin. Biddell made himself very famous, in these days; and the Seekers, Quakers, and other fanatic fads began to be first talk’d of.
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lege, printed a collection of his Theological Aphorisms in quarto; with the title of Armilla Catechetica.

These two last mention’d Doctors, Hill and Arrowsmith, being spoken of with so much respect and affection by Dr. Whichcote, in his first letter; and being with him in the places of highest rank in the University; and appearing to be so closely connected with Tuckney, as in other things; so also in the displeasure conceived against the Provost’s new doctrines: I thought, the reader would be pleased, to have some account of them all in this place: which has been collected with some care, from the best authorities I was able to procure.

A word or two has been said, by way of Note, concerning some others: where it was imagined of use to illustrate or explain the passages, in which their names occur. One only being forgotten, I will just add here concerning Him; that Paul Baynes was Fellow of Christ’s College, succeeded Mr.
Mr. Perkins in the rectory of St. Andrew's at Cambridge, and printed some notes on the Epistle to the Ephesians.

It remains only, that I acquaint the learned and curious, the candid and patient reader; (as I have by this time good reason to call and think him) with the history of the Letters, now presented to Him. The original transcripts of them, in Dr. Whichcote's own hand; were, as I suppose, part of the treasure entrusted with Dr. Jeffery: but I cannot learn, that they are now in being. For I have been very inquisitive after them; hoping, by means of them, however hastily or ill written, to satisfy myself in the true reading of divers passages; which I cannot now be positive of. That Dr. Whichcote wrote a bad hand, is pretty plainly hinted in the letters; more than once: that they were written at first, and transcribed by him after, in great haste; is also very certain: Dr. Whichcote seems besides to have had in his temper a warmth eagerness and
and enthusiasm, but always under the command of his Reason; which made him, when handling a favorite argument, or enforcing a truth which he was under the power of, utterly neglect his style; and must have render'd him in a still greater degree impatient, under the cold restraint of writing accurately. From all these considerations I have reason to suspect, that Dr. Whichcote might not always write exactly; nor Mr. Jeffery always read exactly: for the copy in my hands was not taken by the Arch-deacon himself, but by his Brother; though it is corrected throughout by the former.

For myself: I have taken the least possible liberty; have followed, almost to a degree of affectation, the old mode of spelling; have copied my copy, with the utmost fidelity; and never varied from it, without absolute necessity. The passages, which the first writers wrote in the margins, are now taken into the text; but since they are quoted and refer'd-to, as being in the
the margin; I have taken care to keep them still separate, by inclosing them within crotchets. And the references all through are made most precise and distinct; and free from all possible ambiguity.

If any shall be of opinion; that the letters are not of such consequence, as to deserve being made public; I am not disposed to dispute that point: yet, let me be permitted to say; the subjects, debated in them, are of unquestionably great concernment; and the men, who debated them, were exceedingly capable of handling them acutely and judiciously: even consider'd in the lowest possible light, they are curious remains of the last century; and let us somewhat into the history and state of one of our Universities before the Restoration. And, to say no more; one advantage they may be of, to the very best and wisest of us all; to teach Us, by the example of these learned and good men, who, though they cou'd not either bring-over the other to his own way of thinking;
preface.

ing; yet preserved a respect and esteem for each other; and lived on in friendship and charity; if not in great intimacy and familiarity: teach Us, I say, by their example, how to "Differ without Quarrelling; to deal with each other in meekness calmness and reason; and so to represent the most high-God and Father of us all; who applies Himself constantly to Our faculties; and deals with Us in no other way, than by Reason and Argument."

Samuel Salter.

March 8. MDCCLIII.

Yarmouth in Norfolk.
TO THE
RIGHT WORSHIPFULL
Dr. WHICHCOT,
PROVOST OF KING'S COLLEGE;
AND
VICE-CHANCELOUR OF THE UNIVERSITY
OF CAMBRIDGE.——These present.

SIR,

BECAUSE I understand, that Mr. Cradock * was pleased, not long since, to say; (He knows, to whom;) that some of Us deal disingenuously with you: in speaking against some of your Tenents; without dealing with you in private: though I

* Samuel Cradock, heretofore a pupil of Dr. Whichcote's at Emmanuel College, and at this time fellow there; became University Preacher, in this year 1651; and was afterwards presented by the college to the living of North-Cadbury in Somersetshire, where Whichcote and Cudworth were his two next and immediate predecessors, and whence he was ejected for non-conformity in 1662. He wrote and published many books; and died in 1706, aged 85. His younger brother was Zachary; afterwards Chaplain in ordinary to King Charles II, and Provost of Eton College.
Dr. TUCKNEY's

does not fancy, as some others, this affected word Ingenuous; and I wish, the thing itself were not idolized; to the prejudice of Saving Grace: yet, if I must use the word; truely, Sir, I desire to be so ingenuous with you; as, out of that ancient and still continued love and respect I bear you, to crave leave to tell you; that my heart hath bin much exercised about you: and that, especially since your being Vice-chancellour, I have seldom hear'd you preach; but that something hath bin delivered by you, and that so authoritatively, and with the big words, sometimes of "divinest reason," and sometimes of "more than mathematical demonstration;" that hath very much grieved me; and, I believe, others with me: and yester-day, as much as any time. I pass-by many things in your sermon; and crave leave to note three or foure.

I. Your second Position, — "that all those things, wherein good men differ, may not be determined from Scripture; and that it in some places seems to be for the one part, and in some other places for the other." — I take to be unsafe and unsound.

II. Your first advice, — "that we wou'd be confined to Scripture words and expressions; in which all parties agree; and not press other forms of words, which are from fallible men: and this wou'd be for the peace of Christendom." — I look-at, as more dangerous: and verily believe; that Christ by his bloud never intended to purchase such a peace; in which the most Orthodox, (for that word I must
FIRST LETTER.

must use; though it be now-a-days stomached:) with Papists, Arians, Socinians, and all the worst of Hæretiques, must be all put into a bag together; and, let them hold and maintain their own, though never so damnable heresies; yet, as long as they agree with Us in Scripture expressions, they must be accorded-with.—— And yet,

III. Your second Advice gives your ingenuous man liberty to propound his own different conceptions; and, it may be, to brand the contrary opinion with the black mark of "Divinity taught in Hell:" which will take-away as much peace; as the former Advice promised to give us. This libertas prophetandi, in most that ever hitherto pressed it, did semper aliquid monstrari alere: and when I discern, whose footsteps appear in these two Advices; I am very sorry to see Dr. Whichcot, whom I so much love and honour, to tread in them. Of both these advices, what ground there was from the Text*; I leave indifferent men to judge. Sir, your heart, I beleive, was full of them; and that was the reason of that so importune propounding of them. And although you told us, You cou'd not pass them by; yet My dulness is such, as to think; many a good minister wou'd have made as profitable a sermon, from that text: and, having insisted on Christ's giving Repentance, which You omitted; wou'd never have thought of those notions: and, it may be, wou'd have as much smil'd at Him,

* Probably, Luke xxiv. 47.
Dr. TUCKNEY's

that shou'd have told him; that the text cou'd not be well handled, without them: as at Him, that shou'd have said; that a Commencement oration cou'd not have been made, without a large discourse of Recepta Ratio †.

IV. Your discourse about Reconciliation; that "it doth not operate on God, but on Us; that e nobis nascitur, &c;" is Divinity, which my heart riseth against: and though, if you meant, that for God so to dissemble and overlook sin, as to be reconciled to them that continue in it; is an impossibility to the nature of God, and Divinity (as your deepe word had it,) taught in Hell; *** yet to say, that the ground of God's reconciliation is from any thing in Us; and not from His free grace, freely justifying the ungodly; is to deny one of the fundamental truths of the Gospel, that derives from Heaven; which, I bless God, lyeth neer to my heart: it is dearer to me, than my life; and therefore you will pardon me, in this my bolder παραβασια and freeness; in which if I have exceeded, you will easily impute all oversights to the straytes of an hour; which I had, to write this letter; and a copy of it. And, Sir, altho' your Speech and Answers the last Commencement were, in the judgement of abler men than my self, against My Commencement Position the former year §; and

† Dr. Whickeste had been very large on this subject; in his speech at the Commencement of this year.

§ Which his son Jonathan Tuckney, who printed it with the rest of his Latin pieces in 1679; calls vindicatio Fidci a superba Rationis magisterio. The Sermon I have not seen; but
First Letter.

and your first yesterday Advice directly against My Commencement Sermon; and what You delivered yesterday about Reconciliation, if I mistake not, flatly against what I have preached for you in Trinity pulpit*: yet in holy reverence I call God to witness, that all this I have laid aside; nor hath it put any quickness into my pen. But Zeal for God's Glory and Truth; Desire, that young ones may not be tainted; and that Your name and repute may not be blemished; and that Myself with other your friends may not be grieved, but comforted and edified by your ministry, and so may have more encouragement to attend upon it; have been the weights upon my Spirit, that thus sett the wheel a-going: which, if upon the wheels, in Solomon's phrase, † will have better access to you; and acceptance with you: which with my humble service I desire to present; and subscribe myself, Sir,

Your unfeigned Friend and Servant;

September 8, 1651.

A. TUCKNEY.

but I find one of his, on 2 Tim. j. 13. on the usefulness of compendiarie systemes, commended and referr'd to, in the epistle to the reader before the second edition in 1658, of the Assembly's Confession and Catechisms: which is most probably that here hinted at.

* Dr. Whiscote preached a lecture at Trinity church in Cambridge, (as Arch-bishop Tillotson faith) for near 20 years together; which was continued, after he left off, by a combination of learned fellows of colleges: as Mr. Beadsmore seems to say, in his Paper on the Archbishop's death; just publish'd by the reverend Mr. Birth.

† See the marginal reading, Prov. xxv. 11. and the Commentators on that text.
Dr. WHICHCÔTE's

Dr. WHICHCÔTE's

FIRST LETTER;

In ANSWER.

SIR,

I received your letter, last night; and my sleep since hath been mostly meditation thereon: and in the issue, my thoughts suggest; if I be faulty, "let the Righteous reprove me; it shall not break my head:" and blessed be the man, that rids me of an Error!

Sir, I assure you, I have taken many things of late years, since your return to the University, very kindly from you; and have layd them up by me, as certain expressions of your faithfullness to me; but your plain dealings with me in this your letter, I preferr before all the rest: and I do give you the advantage therein of a Messenger sent to me from Heaven. Onely I must examine the things that you say; for, faith the Apostle, "shou'd an angel from heaven bring, &c."

Sir, I do speak my heart to you, I do not dissemble, I have had you all along in very high esteem; and have borne you reverence, beyond what you do or can imagine; having in me a living and quick sense of my first relation.

* Pl. cxlj. 5.
† Gal. j. 8. See in the preface some account of Dr. Hill and Dr. Arrowsmith.
First Letter.

to you: and, of all men alive, I have least affected to differ from You; or to call in question either what You have done or said or thought: but your judgement I have regarded with reverence and respect. I do not, I cannot, forgett my four first yeares' education in the University under you; and I think, I have principles by me, I then received from You. In the next place I acknowledge Dr. Hill rising-up in the same place, as to Me; and continuing the relation of Tutor to me, for the next three years; and my inward hearty Friend, before and since. And give me leave to superadde Dr. Arrowsmith, though not in that relation to me; a later acquaintance indeed, but my friend of choice; a companion of my special delight: whom in my former years I have acquainted with all my heart, I have told him all my thoughts; and I have scarcely either spoken or thought better of a man; in respect of the sweetnes of his spirit, and amiableness of his conversation.

Sir, to my great grief and trouble, I have been of late very sensible of an abatement of former familiarity and openness; and we have not conversed with that singleness and simplicity of heart, as heretofore: our Hearts have not seemed to be together, when our Persons have bin: but we have looked upon one another, rather with shiness and fear; than with former love and good-will. I have sometimes attempted to make a discovery of the matter; but I have mett with reseruedness, and an endeavour to decline all discourse of that nature: whereupon
upon I resolved, that time wou'd work-out all
displickey and offence; and lead into a good
understanding. Sir, your letter hath now given
me the happiest advantage possible; by discover-
ing to me the *cordolium*: I am freely willing,
heartily ready, to be accountable, to give satis-
faction. If I have done prejudice to saving grace,
by idolizing natural ingenuity; the Lord re-
prove itt in me, and discover to me this sin, by
any hand whatsoëver. If I have given true
cause of offense and grief, to the hearts of good
men; I desire, I may know itt: I shall be
ready to deprecate itt. If I have any way
tainted the minds of young ones with errour
and falshood; blessed be the man, whosoëver
he be, that confutes that errour. I heartily
pray, that no man may receive an Opinion
from me; but onely abide in the Truth: I
never hear with better acceptance, and greater
delight; than when the speaker profestheth to
correct a mistake: I wou'd be, I am sure, a
lover and pursuer of Truth.

Now, Sir, to deal clearly with you; the matter
of your letter meets with no guilt in my con-
science: I am not self-convinced; not self-
condemned: either you have mistaken me; or,
in my understanding, it is God's truth you do
reprove. To make this appear to you, I will
give you an account in particulars.

For the matter of my Commencement
Speech; I must stand to it, as a manifest
truth of God; of great importance: it was well
considered by me; God was sought, for direc-
tion and assistance; and hath bin since acknow-
ledged,
First Letter.

ledged, by me. I shou'd sin against God, stante hoc judicio, to decline it, to disown it. And I assure you, Sir, preaching seven years since at Trinity lecture, on the first chapter to the Romans; and taking notice withall of some-what in the second; these phrases of the Apostle, concerning men not under a gospel dispensation—τὰ γνώσει τῆ θεί, I. v. 19. leaving the natural use, v. 27. without natural affection, v. 31. holding truth in unrighteousness, v. 18. τὰ ἄθαντα ἀντὶ τοῖς ποιήμασι νομίμην, v. 20. γνώνης τῶν θείν, v. 21. εἰς ἀκοφοις καθιάν, εἰς τα ἑατ ἀντίμιας, εἰς ἀδόξημον νῦν, v. 28. ἑξῆς τὲ τὰ νόμου ποιὴ φώς, II. v. 14. and εἰμι τὸς νόμος—have forced upon me all those notions I do entertain, or have publiquely delivered; concerning natural light, or the use of reason. I now forbear many other parallel scriptures, to establish the truth; and instance onely in these; my sermon-notes upon which lying yet by me of seven year's date, being a good evidence for me; that the notion itself, was by me publiquely declared, long before your Commencement Question*. And indeed I took not offense at your question; but was well enough satisfied in your explication and defense of it: thinking, if we differed in some expression, yet we agreed in sense and meaning. And, I assure you, that the primary intention of my Commencement speech was, de certitudine et dignitate Christianae religionis; thinking that a subject worthy

* Articuli Fidei non sunt ad normam humanæ rationis exigendi. Vid. A. T. Præfætionnn. &c, part 2. page 1,
such a meeting, and to edification: whereto whatsoever I said, of its satisfactoriness to true Reason, the mind and understanding of man, came in as accessory; and primarily neither foreseen nor intended. What befell us in disputa-
tion, was sudden, occasional, unthought-of; it may be, before the answer, as little known to me, as the argument; wherof however I have no record by me: and therefore I refer that part to Conference; whereby the memory of the argument may call-back the memory of the answer.

Concerning your Commencement Sermon; truly I doe not think, it hath bin in my memory, of many months; till your letter yester-
night caused me to recall it: sure I am, I had no consideration of it; in my late preparing or preaching of my sermon: neyther do I now know, whether there be any inconsistency; between what you then said, and I since. Concerning sermons you have preached for me at Trinity; (which truly is a great obligation upon me: and I hope, you will not impute such baseness to me; as indignly to reflect upon so great a respect and kindness to me:) as I was not present to hear, so to this hour I know no more, 'bate what is in your letter, concerning them; than onely that my wife still told me, how much she was revived by your excellent paines, as I think, upon "We, as ambassadours, beseech you to be reconciled." But to call in question or contrariet you, in

† 11 Cor. v. 20.

ught
First Letter

aught you had taught, was neyther in the sense of my mind; nor indeed, within the compasse of my possibility: the things being wholly unknown to me.

In the last place, concerning my late sermon; I have betaken my self to my notes, my rule in speaking; and I shall give you the Positions: as I find them written, and remember them spoken.

"I. I perswade myself; that all truly good men among us, do substanially agree; in all things saving.

"II. That some things, wherein we differ, are not certainly determined in Scripture; but that which both parties say, seems to have countenance somewhere or other. Yea, I think, God may have reserved somewhat from us, as not hujus temporis; or His secret, and that He wou'd not have us know. Nolite altum sapere, in this case.

"III. The proposal for peace—That all be looked-upon as fallible, which is ultra et citra scripturam."—And, Sir, is there on earth power to adde, alter or change? is not the foundation of Protestancy, Sacra scriptura est aequipara regula fidei? are not scripture forms of words sufficient, yea aptest, to convey and carry all saving truth to the mindes and understandings of men? Farther I argued thus for peace among good Christians.—" Good men, differing in their own expressions, yet agree in scripture formes of words: acknowledging, the meaning of the holy Ghost in them is true; and they endeavour to understand and finde it out, as well
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"well as they can: therfore they shou'd con-
tinue friends; and think, they agree; rather 
than think, they do not agree; (because 
they do agree, in what is God's and infal-
liable; though they differ, in what is their 
own and fallible:) and upon this considera-
tion forbear one another; and not impose 
their own, either sense or phrase." And I 
think, all Protestants hold; that 
Cuiibet Chris-
tiano conceditur judicium discretionis: against 
the Pope's usurpation of Judex infallibilis vis-
bilis in rebus fidei.

'And truly, Sir, I think; I shou'd give a 
great deal too little to the wisdom of God in 
Scripture: if I shou'd not think it, without 
any humane supplement, sufficient; to con-
vince Popery, to affer the divinity of Christ, 
and to declare the notion of His death, and 
to secure the mindes of men from whatsoever 
supposed hereby or blasphemy. And I per-
fwade my-self; that good men have light 
ought, and direction plain and full enough, 
from Scripture; to enable them to discover 
and decline such wicked company, as your 
letter supposeth. And, Sir, wheras you say; 
you discerne, in whose footsteppes I tread: if 
you meane any late author, I can asfure you; 
I can shew you all these matters in a Position 
in Emanuel college chappell, at Problemes * 
made by me, fourteene yeares agoe, de po-
testate et reginie ecclesiae: which I wonder 
that those times shou'd beare, and not these.

* Disputations in the college-chapels of Cambridge are called Problems.
F I R S T  L E T T E R.

So that 'tis true, that you say; my heart was full: for indeed, my head hath bin pos-
essed with this truth, these manie yeares; and I have long since freely reasoned and disputed it, with some of the ancientest and in chiefe place in the universitty: so that I am not late or newe in that persuasion; concerning scripture sufficiency and non-imposing.

"IV. The proposal for progress and growth in knowledge—That an ingenuous-spirited Christian, after application to God, and dili-
"gent use of meanes to finde-out truth; "might fairely propose, without offense taken, "what upon search he findes cause to beleeve; "and whereon he will venture his own soule." This (I said) might be converse to mutual edifi-
cation; and without disturbance to the world: and so I have long thought; and do continue to think so still: and, if herein I be in an er-
roure, I shou'd be glad to be shewn it.

For the point of Reconciliation——I shall write you out a copy of my notes, in that point: wherby you will easilly understand, how you wrong both my wordes and meaning.

"Chrift doth not save us; by onely doing for us, without us: yea, we come at that, which Chrift hath done for us, with God; by what he doth for us, within us. For, in order of execution, it is, as the wordes are placed in the text; Repentance, before For-
givenes of sins: Chrift is to be acknowled-
ed, as a principle of grace in us; as well as an advocate for us. For the scripture holds-
forth Chrift to us, under a double notion;

"I. to
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1. to be felt in us, as the new man; in contradiction to the old man: as a divine nature; in contradiction to the degenerate and apostate nature: and as a principle of heavenly life; contrary to the life of sin, and spirit of the world: 2. to be believed-on by us, as a sacrifice for the expiation and atonement of sin; as an advocate and means of reconciliation between God and Man. And Christ doth not dividibly performe these offices; one, and not the other. For reconciliation between God and Us, is not wrought, as sometimes it is said and pretended to be in the world, between parties mutually incensed and exasperated one against another: when the urgency of a case makes them to forbear hostility, and acting one against the other; their inward antipathie and enmitie in the mean while rather increased, inflamed: because they take not up the difference fairely, nor come to agree in the cause; but causa continens odii still continues: so that, though an amnestic be consented-to, yet are they not friendes; but in heart enemies. Wherfore our favour, to distinguish, faith; If ye from your heartes forgive not, &c. § But with God there can not be reconciliation; without Our becoming God-like: for God's acts are not false, overly, imperfect; God cannot make a vaine shew; God, being perfectly under the power of goodness, can

§ Matt. xvi. 35.

"not
First Letter.

not deny himself: because, if he shou'd, he
would depart from goodness; which is im-
possible to God. Therefore we must yeld,
be subdued to the rules of goodness, receive
stamps and impressions from God; and God
can not be farther pleased, than goodness
takes place. Thus therefore deceive and flatter
themselves extreamely; who thinke of re-
conciliation with God, by meanes of a Saviour,
acting upon God in their behalf; and not
also working in or upon them, to make them
God-like. Nothing is more impossible than
this; as being against the nature of God:
which is in perfect agreement with goodness,
and hath an absolute antipathie against
iniquity, unrighteousness and sin. And we
cannot imagine, that God by his Will and
Pleasure can go against his Nature and Being.
The phrase, 'Divinity minted or taught in Hell,'
I finde not in my notes; but it was sudde
spoken; upon this abuse of God and cheat of
our-selves.] "To put this upon a Saviour to
doe; and impotently to flatter our-selves in
the conceit of such a thing, which a parte
Dei ponit repugnantiam; were, instead of re-
conciling Heaven and Earth, to divide God
against Himselxe. And this is a demonstra-
tion in Divinity; beyond which no demon-
stration in Astronomie is more certain. If
we wou'd be true to our-selves, let our faith
have no contradiction from within us; let
not our sense give our conceits the lye; let
us taste and see, &c.

Now,
Now, whether there be any thing in all this, contrary to "free grace, freely justifying the ungodly," as you seem to infer: I leave to your self upon second thoughts to judge. Or whether this whole discourse be not, as was by me intended, wholly pointed against those, that "turn the grace of God into wantonness;" and pretend to be reconciled to God, through justification; whereas they continue enemies to God, through want of sanctification; and the renewing of the spirit by Christ.

Sir, You wrong me very much in mis-quoting, oritur e nobis; and attributing it to the ground of our acceptance with God. I finde in my notes these wordes, Salvatio nascitur e nobis, suscipitur "a nobis;" in the glos I had upon the wordes, viz. "the true notion of salvation: a favour to give repentance and for-giveness. Some look at salvation, as at a thing at distance from them; the benefit of some convenient place to be in; exemption from punishment; freedom from enemies a-broad; but it is the mending of our natures, and the safety of our persons, our health and strength within our selves," [Nothing in this is intended to leave-out the author of our salvation; or a quo salvatio oritur:] "and our good state and condition with God; the work of grace and favour towards us and upon us; our being restored to righteous-nesse, goodnesse and truth; and our being reconciled to God, so as we may truly finde the kingdom of God within us.---" ***
Dr. TUCKNEY's
SECOND LETTER.

SIR,

HAVING now at last this morning, since ten o'clock, gotten a little free liberty from company, to consider of your large letter; in which your love putt you to so much pains in writing it: I have borrowed two or three hours from my preparation for to-morrow's sermon; to give you a shorte and sudden account of my thoughts about it.

And first, Sir, I cannot but very thankfully acknowledge your favour and love; in that your so earnest care and endeavour for my satisfaction: and your pious ingenuity; in being so desirous, in case you shou’d be out of the way, of better information and direction. For those larger expressions of your greater respects, to the two others you mention, and my selfe; whatever they may be, I, who do or shou’d know my own meanness; do freely and really; without glozing, profeffe myselfe unworthy of them: and therefore must impute them, to your goodness, wholely; and not at all, to anie deserts in my self. What expressions of strangenesse you have of late observed in them, I must leave to You
and Them: for my selfe, this I can very truly say; that as, from my first knowledge of you, I have ever loved you; so, since my returne hither, your great worth in your self, and much kindnesse to me, have obliged me more affectionately to honour you. This indeed, I must confesse, is my—I cannot well say whether, Temper or Weaknesse; it may be both: that I have no skill in court-complements and dissemblings; to hide distastes in the disguise of a counterfeit smile. I have learnt it from Sir Francis Bacon; that an unreserved openesse and freeness have bin ever eminent in those, that have bin most manly and generous: I am none of them; butt in this doe farr like them, that I desire to deale plainely with all: especially with those, whom I most respect. And truly, Sir, if there have bin any abatement of intimacy and freedom, either in Them or My-selfe; I think, in your letter you have layd your finger on that sore. I think for Them, I am sure for My-self, that the onely cordolium is and hath bin; that we fear, the truth of Christ, much dearer than dearest friendes, hath bin and may be prejudiced; and so young ones in the universitie tainted, and others greeved, by a veine of doctrine; which runnes up and down in manie of Your discourses, and [in those] of some others of verie great worth; whom We verie much honour, and whom You head, as some think; though, for this last particular, I verily think otherwise. A brief synopsi, or some fewe particulars of it, I shall present You with by-and-bye.

Sir,
SECOND LETTER

Sir, you take too much paines, in clearing your-self from reflecting upon me, in your Commencement speech and answers and last Lord's-day's sermon. In my letter I from my heart told you, I heeded it not: I beleevve, it was not ex intentione operantis; whatsoever it were, operis. If the truth of God be not opposed; I hope, He will quiet my heart; though I be.

For what you say, about your commencement speech and answers; "that the matter of it is a manifest truth, and of great importance; your declared judgement seven yeares before, out of Romans the first and second; in which manie passages, which you cite, seeme to make for it; that you were not offended with my question, but satisfied with my explication; and that your intention in that speech was de certitudine et dignitate Christianae religionis; and what was spoken about Reason was acceptary, and not primarily intended:"—Give me leave freely and playnely to expresse my-selfe.—That a discourse de certitudine, &c. was indeed an argument fitt for such a meeting: but that certainly I beleevve, most of your auditours wou'd have judged, might have bin more satisfactorily and theologically made-out, from the certainty of divine testimonie, and faith in it; than of reason: and wou'd gladly then, and at other times, have Faith to have bin advanced; rather than Reason cried-up: which is yet so frequently [done], that it is now cramte, not bis but centies coëta; and so proves nauseous: and your
your then so large discourse about it, but the fourth edition of what manie of them had before, in your position, determination, sermons, at Trinity and otherwhere. And for strangers, ministers and others, who had before but fini- ster thoughts of your judgement in that particular; their prejudice was more confirmed: and so increased, that it hath bin a greese to divers of your friendes to hear and read what they doe of you in that kinde; and that from all quarters: So that I believe, it had bin your wisdom to have forborne: but they apprehended it to be then carried-on with a high hand, both by your selfe and others; so as rendered most of your auditors more disaffected than satisfied: who conceive, that that saying of \"the \"candle of the Lord, &c. \"so over-frequentlie quoted, makes nothing to that purpose; and those instances out of Rom. i and ii as little: the first of the places relating to the searching of our owne, or, as Piscator conceeveth, of another's heart and actions; not of divine truths: and the latter to what is Theologia Naturalis, in which natural reason is of more use; not to what is purely super-natural and evangelical: in which what use yet there is and may be of reason, and the exercise of itt; in my position I endeavoured to express: But that our faith shou'd be ultimately resolved in rationem rei, ex parte objecti; and that ex parte subjecti, ratio humana shou'd be summus judex; which was expressely asserted by you, in your

* Prov. xx. 27.
SECOND LETTER.

answer to my argument: as I then said, it was new, so now I think it very strange divinity. And for that you then said, and now in one part of your letter write; that all protestants hold, that Cuiibet Christiano conceditur judicium discretionis; it is very true, as you well adde in your letter, against the Pope's usurpation of Judex infallibilis visibilis in rebus fidei: a true beleever shou'd not be a brute, but have som-thing above a Collier's faith †; implicity to be-leave, whatever the Pope and his church faith: nay, he is to be amongst those ευγνωσίας †, and it is a part of the ingenoussnesse of his spirit, as he is a man, especiallly as a Christian, ἀναγνώσει, to search, and with the judgement of discretion to judge, whatever the best men suggest. But you will please to observe, what is there said; "they searched the scriptures, whether "those things were so": by which it appears, that the scriptures were the rule, by which they judged of the doctrine delivered to them; so that what the scripture or divine testimonie of God held-out, they without dispute beleaved: and judged, not itt; but man's doctrine, by itt. And although man's understand- ing be subjiciunt naturaliter receptivum illuminationis supernaturalis; and, eo nomine, when Faith acts, Reason acts also: yet this is verie farre from resolving Faith into Reason. An'stine from the word hath taught me; quod scimus, debemus rationi; quae credimus, authoritatī.

† Fides carbonaria, a proverbial phrase, us'd afterwaerd by Dr. Whichcote, lett. 3, and by Dr. Arrowsmith, in his Tactica sacra, printed 1657. † Acts xvii. 11.
But I have forgotten my-selfe; in so farr launching into a dispute, which I intended not, about the Commencement business. — I more briefly touch upon what you write, about your laft sermon: in which you say, "you have betaken your-selfe to your notes; which are your rule of speaking": but, I suppose, such a rule, as you doe not strictly tie your-selfe unto; as appeares by your first marginal * annotation in your letter. And truly, Sir, were I not so conscious to my owne dulness and unfaythfulness of memorie, I shou’d be very prone to think; that your delivery in the pulpit and these notes differ: and the rather, because I perceeeve others, of better judgements and memories than my-selfe, agree with me in thinking; that you spake to the sense, that in my former letter I expressed. But I am confident, you write; as you apprehend, you spake: and we must beleve Your notes, rather than Our memories: and therfore I shall followe them; and, as I goe along, compare them with my letter: in which, it may be, I might in some thinges be mistaken.

When you persuade yourself, that "all truly good men among us do substantially agree; " in all things saying": that word substantially is a good salve; but—those things saying—it may be, we do not agree what is meant by them. What and how manie they are, manie good men differ in; and, it may be, you and I

* P. 15. N. B. What the M.S. has in the margin, is here everywhere inserted in the text; but, for distinction sake, put within [hooks.]
doe: I believe, those fundamentall saving things are, in some mens' judgements, butt very few; and they leave out of them many substantial truths; in which if good men shou'd differ, itt wou'd be very uncomfortable: and, as I wrote, itt wou'd be verie unsafe and unsound to say, that they are not certainly determined in the scriptures: butt that they shou'd seeme, in some places or other, to countenance the two contrary parties. Some things of lesse consequence, I grant, may not particularly be determined by scripture; but by consequences: and though some other things, of greater consequence and higher nature, may be "God's secrets"; yet I believe, whatever God reveles or delivers in scripture, they are so farr bujus temporis, I meane bujus vitae et mundi; that, although they be not curiously to be inquired into and judged and measure by our reason and understanding; yet they are, so farr as delivered by God, humblie to be beleived and submitted-to: and so are by God determined in the scriptures, though we may not easily determine of them. And this perfection I give to the scripture; which, in your next paragraph, you insist upon: for whereas, in your first proposal, I conceived itt dangerous; that, "in case both parties hold to scripture exceptions," though they may differ, and that dangerouslie, in their contrary interpretations of them; "they shou'd agree":—as a manifest syncretism with the worste of hæretiques; who will not denie the wordes of scripture: and therefore in councils and synods they have con-

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stenely
stantely framed some wordes, to express the true meaning of scripture; against heterodoxie: which as You in publique, so divers times in private I have heard others express a dislike of insisting-upon, as fallible.

You ask me, "whether on earth there be any power to add alter or change; and whether it be not the foundation of protestancy, "Scriptura sacra est adaequata regula fidei; and are not scripture-formes sufficient, yea ap- test, to convey all saving truths to the mindes and understandings of men?" And afterward, You "think, you shou'd give a great deele too little to the wisdom of God in scrip- ture: if you shou'd not think it sufficient, without any human supplement, to convince popery; and to assert the divinitie of Christ, &c; from whatsoever supposed heresie or blasphemie: and you are persuaded; that good men have light enough from scripture, to able them to discover and decline such wicked company; &c: and that you argued for peace among good Christians; who, tho' differing in their own expressions, yet agree in scripture-formes of wordes; &c: and therefor shou'd continue friends; and think, they rather agree; than not: because they do agree, in what is God's and infallible, though they differ, in what is their own and fallible."—I answer—That I beleeve, there is no power on earth to add alter or change the scriptures; which are the adequete rule of faith: but I verilie beleeve too; that true explications and interpretations of the wordes
SECOND LETTER.

Of scripture, though in different wordes from itt, are no such additions or alterations. Nor dare I condemn ancient and modern councils and synods, in their ὑμείωσις, ἀχοιρία, ἀτέχνης, ἀσυνχυτος, persona, &c; nor other orthodox commentators, and paraphraists; as guilty of such a pro-
phane violation: nor, I beleeeve, will you your-
self; who, it may be, too much affect schoole-
expressions: which often rather darken the dis-
courses, than illustrate the truth. These are
no human supplements; as though the scrip-
ture without them were imperfect: but they
only argue an imperfection in our understand-
ings; which need such helps and glosses, to
reade what is written; though in its selfe it be
sufficientlie legible. I beleeeve alsoe; that scrip-
ture formes of wordes are sufficient; and, in a
true sense, aptest; to convey to us all saving
truth: for in such truths, necessarie to salva-
tion, we truly hold; that the scripture, Χαρα το
ἐπτομ, is playne and evident: but those things,
which are so saving, You before supposed all
good men agreed-in; they were those other
things, in which you conceived they differ,
which heere you speake-of: and, even in those
things most saving, though to a cleare and un-
distorted eye they are cleare enough; yet, if the
minde and judgement be weake; it may be, the
same truth of scripture, fullie cleare in its selfe,
may be spoken in other wordes more playnely
to such a weak capacitie: The childe, it may
be, will better understande the mother’s lisping,
than when she speakes more plainelie. All
childrens’ catechismes are not made-up of the
express
express wordes of scripture: other wordes, expressing the true sense of them, may more distinctly and particularly discover anie corruption: which was the occasion of orthodox divines in all ages framing of newe wordes and expressions; more punctuallie to holde-out old truths, againste haæretiques' innovations: that as they, in their owne wordes, give a false sense of scripture; so we, in ours, may give a true. Nor is this, by anie orthodox divines that I knowe of, accounted anie diminution of the wisdom of God in scripture; though some others have accounted it soe: (of whom by-end-bye;) who are guilty not onely of "space" posed haæreties and blasphemies," as your worde is; but of real ones. And although goode men, as you say, have light enough from scripture, to discover and decline such wicked companie; yet truly I must not oppose ortho-dox explications of scripture to scripture: but thankfully acknowledge it a great mercie of God; that, by such helps, I may the better understand scripture; and so better discover their depravations of itt: which, whilst I am weake and unwarie, I may be the sooner deluded by; if I must be so charitable as to agree with them, if they adhaere to the infallible expressions of scripture; onely differ from man's expressions, which are but fallible.—But you "argued thus, for peace among good Chris-tians; who, agreeing in scripture formes of "wordes, shou'd rather think, they do agree; "than not: and because they differ onely in "their owne expressions, which are fallible."—How I shoulde think that they agree, when they
they hold contradictory assertions; I cannot think: and for who are good Christians, when every one, that is indeed so, is prone to think another so; and when haæretiques of old, and divers of later times, have bin sober and temperate; nec fine larva summae pietatis:—I think, that we shou’d look rather to their doctrines, than their persons.

I said, I was forrie to see you treade, in these proposals, in some bodies footsteppes: to which you answer; "that, if I meane anie late au-thor, you assure me; that these matters you had in a Probleme, fourteene yeares since; and therfore wonder, that those times thou’d beare them; and not these: so that you acknowledge, your heart is full, and head hath bin posseffed, of these truths, these manie yeares; and have long since freely reasoned and disputed them with the ancient-est, and such as were in chiefe place, in the universitie; &c."—Sir, those, whose foot-steppes I observed, were the Socinians and Ar-minians; the latter wherof, I conceive, you have bin everie where reading, in their workes; and most largely, in their Apologie: and those very things, which You hint, They dilate. And truly I wou’d not have my good friend come near those mens’ tentes: though J. Good-win*, like a colonel, can march up in the face of

* See the dedication and preface of John Goodwin’s Redemption redeemed; which was printed this very year 1651 in Folio, and delicated to the reverend Dr. Benjamin Whichcote Vice- Chancellor, and the other heads of colleges, &c. in the Univeritie of Cambridge. This work is often cenfured by our author’s friend, Arrowsmith, in his Tactica sacra.
all such imputations. Sir, God knows my heart, that from it I doe free you in my thoughtes from such aspersions; as having heard you declaring your selfe againste their characte-
riftical tenents: and accordinglie have con-
stantly cleared you, both by letter and worde
of mouth; when both wayes I have too fre-
quentlie found you in that kind aspersed.

I doe not well understand the latter end
of this paragraph of your letter; which I sup-
pose, in your haste, you left imperfect: but
if it be, as I thinke it is; that you are not
late nor newe in that persuaion of scripture
sufficiency, &c; I hope that, more than four-
teene years since, you were settled in that per-
suaion: in which Timothy was, when much
younger *: but if in your position then you
did doe assert scripture sufficiency, as to take-
away or diminish the due use of confessions
of faith and catechismes, &c; which in other
wordes do expaline scripture expressions, and
meet-e-with emergent errors and heresies; in
so doing you trode in the Arminians' stepps: who
do therfore decrie them; because they finde
their heterodoxies mett-with by them. And
if it were fourteene years since, you were then
but a yonge divine; and might be more sub-
ject to mistake: in which, by those reasonings
and disputes which you mention, it may seeme;
that those ancientest and chief ones of the uni-
versitie you disputed with, were not altogether
of your minde: and therfore, although, what

* 2 Tim. iii, 15, 16, 17.
Second Letter

we suck-in betime, we hardly discharge ourselves of, afterward; yet, be your head and heart never so fullie possessed with such notions, it will be your greater advantage to be the sooner dispossessed of them.

Your next is about "an ingenuous-spirited Christian's liberty, after application to God, 
and diligent use of means to finde-out truth; 
fairly to propose, without offence taken, 
what upon search he findes cause to beleve; 
and whereon he will venture his soule: and 
this conduceth", you think, "to mutual edification; 
and that, without disturbance to the 
world. And thus, as you have thought, so you 
continue to think; &c."

--- I acknowledge the case, as you have written it, warily proposed: the man must be 'ingenuous'; provided he bee so really: 'make application to God'; if in sinceritie, a directe way to be guided by Him: 'with a diligent use of means to finde-out truth'; if with a single heart and eye, not likelie to misse it: 'he fairly and without offence proposeth'; it is not expressed, whether onely in private; or alfoe in publique: and the truth may be so fundamentall, and so established; both by God, in his worde; and by Christian magistrates, in their constitutions and laws; that the contrarie will verie hardly be so fairelie proposed, as not to fall soule and with offence both on the weake, to their staggering; and the strong, to their greese: but it is 'that, which upon search he findes cause to beleve; and wheron he will venture his soule': this last clause, of venturing
venturing his soule, I do not much heede; such efficacie of errour may so seize on a man, that he may with great confidence beleeeve a lie: but, as you put the case, he doth not only beleeeve; but findes cause to do so: if so, that justifies both God ||; and man §: and therefore God forbidde,that I shoulde condemne him! This conduceth to mutual edification, and is without disturbance: and if anie be troubled, it is as some are with Christ himselfe **, and his gospel ††; it is their faulte, not his: though some truthe are not of so great import in themselves, or so necessarie to be knowne; that they shou’d force us upon the disturbance of others contrarily minded, by our unseasonable inforcing them. But, in case the man onely think, he findes cause to beleeeve; and itt be indeed a non-causa pro causa: though he shoulde be trulie ingenuous; manie in this kind upon designe personating such a temper: and though he shoulde seek to God for guidance; He often answering some according to their Idol set-up in their heartes §: truths may be such, and so fundamentall, and so established; that he shoulde rather stiffe his owne first scrupling thoughtes, and check him selfe rather, than speake them out; to the endangering of others *. And trulie, such for the mosfte part are those truths; which now-a-daies They call in question, who plead mosfte for this liberty: such are Socinians, Arminians, and the colluries of all fortes of Sectaries amongst us; who under the protection of this Liberty,

* 2 Theff. ij. 11. John xvij. 2. Acts xxvj. 9. ¶ Ezek. xiv. 23. § 1 Sam. xvij. 29. ** Matt. ij. 3. †† Matt. x. 34, 35. § Ezek. xiv. 4. * Prov. xxx. 32. which
which they so crie-up, run-out into all the wildest and foulest extravagances. And therefore whatever an Episcopius, a —*, a J—*, or a Junius Brutus, might pleade; yett for a lover and assertour of Truth, either to be a full unison with them, or were it but even ---*; as, att all times, woulde bee but unsuitable; so, at such a time, in which such a principle hath let Hell break loose; in my poor thoughts, is very unsafe: att leaft, very unseasonable.

For the point of Reconciliation, you give me (I thank you) a copy of your notes; "wherby," you say, "I will easily understand; how I have wronged both your wordes and meaning: your discourse being both intended and pointed a-gainste them; who pretend to reconciliation with God, in justification; and continue enemies to God, for want of sanctification: in which," you say, "Christ doth not save us, by onlie doing for us, without us: yea, we come-at that, which Christ hath done for us, with God; by what he doth for us, within us; for in order of execution, it is as the wordes are placed in the text; Repentance before Forgiveness &c: For the Scripture holdes-forth Christ to us, under a double notion; 1. to be felt in us, as the new-man; &c. 2. to be beleeved-on by us, as a sacrificie and advocate for attenement and reconciliation; &c. God cannot make a vaine shew; God, being perfectlie under the power of goodness, can

* These three blanks are in the M S; whether Dr. Tuckney wrote fo at first, or Dr. Whichcote left them fo in his copy, or Dr. Jeffery in the transcript he made from Dr. Whichcote, I cannot say.

"not
Dr. TUCKNEYS

not deny himself; &c. nor can be farther pleased, than goodness takes place: they thencefore deevee themselves; who think of reconciliation, by means of a saviour acting upon God, in their behalfe; and not also working in and upon them, to make them God-like.

Sir, I acknowledge, your notes have helpt my memorie: I did think, you had simply denied Christ's working upon God, in our reconciliation: and had you putt-in the word onlie, before the word acting; I had not bin so subject to have mistaken: and yet I was not alone in the mistake; and so, I hope, you will rather say, I was in the wronge; than that I wronged your wordes or meaning: being doubtfull, what you said; and thencefore inserted two parentheses in that paragraph of my letter, ( if I mistake it not, and if you meant.) And itt seemeth, you did meane, as I there wrote: and thencefore, as to that particular, as I have receeed your satisfaction; so I crave your pardon.

Some other things in this there are, in which I crave your second thoughts; as you referre me to mine: especially about the order of those two notions, under which Christ is held-out to us in the gospel; that he is first felt in us, as the new man; before he is beleved-on by us, as a sacrifice and advocate: in this I neede a little more light and proofe. If by beleefe you mean, assurance that Christ is our expiation and advocate; I shall not easilie differ from you: for in ordinarie course, as God workes, so he gives us to feele somthing wrought, in us; before he bring us to that assurance of our peace and pardon:
SECOND LETTER.

that worke of the spirit, with the witness of the spirit, being the matter of our evidence: though I dare not say so univercallie; I dare not absoluteli say, that a sinner, converted immediateli before death, may not have, from the witness of the spirit, assurance of his peace; though by reason of shortenes of time, weakness of bodie and head, and confusion of spirit in regard of his former sinfull life, he hath little eyther time or abilitie or lust to reflect upon what God hath now in the instant wrought in him. But if by beleefe you mean, faith's relying or casting himselfe upon God in Christ for mercie; I beleeve, the experience of manie a humble sinner will be a witness; that hee hath in this sense beleived in Christ, as a sacrifice and advocate for him; when as yet he could not say, he hath felt anie thing of the newe man in him: I mean, as to his feeling: for, as for the reallitie of the worke; whomsoever and whensoever God justifieth, hee also sanctifieth: and, for the order of nature; seeing that faith is before the ἀποτέλεσμα of justification, and faith can not bee without a renewall; I was never much against FERINUS his opinion; that sanctification, that is, first sanctification or regeneration or vocation, is in nature before justification: in which sense I admitte what you say, 'that wee come-at that which Christ hath done for us with God, by what hee doth for us within us.' And for that which you add; that 'in order of execution, repentance is before forgivenes'; I grante itt; in the full accomplishiment of itt:

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but yett so, as that God, not onlie in his eternall election had before purposed, and by the death of his Son after purchased, our reconciliation: but, even in the execution of that purpose, and application of that purchase, Hee is before us; and is setting-out first that happie meeting of our fulle reconciliation*. Nor in this doth God make a vaine shew; nor is itt contrarie to his goodness, freely to justifie the ungodly, such as are so immediate antecedenter ad justificationem, though not consequenter; so as to continue such: for so indeed 'God cannot be farther pleased, than goodness takes place:' and, that hee may bee pleased, hee ever takes order; that sanctification shall ever be joyned with justification.

Sir, in the last passage of your letter you say;

"I wrong you very much; in misquoting, oritur e nobis; and attributing itt to the ground of our acceptance with God: you onlie said itt of salvation, to express the true notion of it; that, whereas some think, it is a thing at distanee from them; freedom from enemys abroad: Itt is the mending of our na-"mures, and the safetie of our persons; the worke of grace within us, and his favour towards us; our being restored to righteous-"nss and goodness, and reconciled to "God."——

Sir, I am sorry, that I shoulde give you occasion the second time to say, I have wrong’d you again; and this second time very much: it was not my single apprehension, that your wordes, as

* 11 Cor. v. 19. with 20.

you
you delivered them, did seem to look at the ground of our reconciliation. And this *nascitur e nobis*, in the true and constant acceptance of that word, looks suspiciously that way. That you said it of salvation, helps but little: for that is a large word: and both in it's sense and I believe your's, conteins reconciliation in it. And trulie, Sir; to say, that eyther salvation or reconciliation *nascitur e nobis*; is, in my poore judgement, a very dangerous expression: sure I am, a stranger to scripture manner of speaking: which, as all shoulde much heed; so I expect that You will, especiallie who before, in contradi distinction of the fallible expressions and formes of wordes of man's making, judged, and that trulie, scripture expressions to be aptest to con veye all saving truths to our understandings. And I shou'd be glad to knowe, what author you quoted that sentence out of; unless it were your owne: as I have bin apte to think, that both in your sermons and privatt discourse you do often, as it were, quote your-selfe; in uttering latine sentences and axiomes, both in Logick Philosophe Law and Divinitie, which are of your owne making. Butt, whose-so ever it was, and what-ever orthodox expositi on you give of it; in which yeitt you still sett the worke of God within us, before his worke about us; yeitt, that of eyther reconciliation or salvation it shou'd be said, that *nascitur e nobis*; I must ever humbly conceive, that it is not accordong to that ἐποτόπων ἰγνακόντων λόγων*,

* 11 Tim. j. 13.

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which wee shou'd hold fast, and not part from.

Sir, by this time I have quite tired-out mysellfe; and fear, I shall much more tire you, with these weake lines; that were written as fast as my hande could runne, and that by fittes and startes, as my company and other occasions still calling mee away wou'd give leave: else you had receeved them on saturday; but necessarie occasions prevented mee. It may bee, they will come to you too soone, now; being suddaine raw thoughts, unworthie of your more mature judgement: but, although they will express my weaknesses; yett it will be enough, if you can read in them my love to you and God's truth: from which double ground itt is, although I have wearied you too much alreadie, that I crave leave yett farther to burden your patience; in making good what I promised, in the beginnyng of my letter, about what hath bin a trouble to some, as concerning some others; and to speake out my whole heart and thoughts, about your-selv.

Sir, for yourself; from your first coming to Cambridge, I trulie said, I loved you: as finding you then studious and pious, and very loving and observant of me. I remember, I then thought you somewhat cloudie and obscure in your expressions: but I then left you. Since I have heard; that, when you came to be Lecturer in the colledge, you in a great measure for the yeare laid-aside other studies; and betook yourself to Philosophie and Metaphysicks: which, some think, you were then so immersed in;
SECOND LETTER.

in; that ever since you have bin cast into that mould, both in your privatt discourse, and preaching; both for wordes and notions; both which, I fear, have rendered your ministry less edifying: as particie not being well understood, by very manie of your auditours; and less affecting the heart, when so buifying the head to understand both wordes and things.

And how richly usefull a spirituall plaine powerfull ministry wou'd bee in the universitie; I need not tell you: but that, in former times, when the question was, why CAMBRIDGE men were accounted more profitable preachers than OXFORD men; Mr. BAYNES said, the reason was, that God had, from the first reformation, blessed CAMBRIDGE with exemplary plaine and spirituall preachers; and so goodlie pictures hung before the women conceeving, helpt to make the birth more beautifull. When times were very evil, God in mercie kept your spirit uprighte; which, with your other worth, brought you as into repute with others, so into the place of the universitie preacher; wherein God hath hitherto preserved you; and may Hee keepe you still, and make you much more fruitefull and serviceable! And I beseeche you, Sir, when God returns you to that taske, that you woulde think much of 1 Cor. xiv. 19, affect not to speak in schoole-language; nor to runne-out in schoole-notions: it is farre different from the scripture, both style and matter: it was begot in the depth of anti-christian darkness; and, very both good and learned men judge, will vanith in darkness; at the light of brighter day:

D 3 which
which we hope is approaching. Some are ready to think; that your great authors, you steer your course by, are Dr. Field, Dr. Jackson, Dr. Hammond; all three very learned men; the middle sufficiently obscure; and both he and the last, I must needs think, too corrupt. Whilest you were fellow here, you were cast into the company of very learned and ingenious men; who, I fear, at least some of them, studied other authors, more than the scriptures; and Plato and his schollars, above others: in whom, I must needs acknowledge, from the little insight I have into them; I finde manie excellent and divine expressions: and as we are wont more to listen to and wonder at a Parrot, speaking a few wordes; than a Man, that speakes manie more, and more plainlie; and all intelligibly: so whilest we finde such gemmes in such dunghills, where wee les expected them; and hear some such divine things from them; wee have bin too much drawen-away with admiration of them. And hence in part hath runne a veaine of doctrine; which divers very able and worthy men, whom from my heart I much honour, are, I fear, too much knowen by. —The power of Nature, in Morals, too much advanced —Reason hath too much given to it, in the mysteries of Faith. —A recta ratio much talkt-of; which I cannot tell, where to finde. —Mind and Understanding is all; Heart and Will little spoken of. —The decrees of God question'd and quarrel'd; because, according to our reason, wee cannot comprehend; how they may stande with His goodness: which, according to your
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your phrase, Hee is under the power of.—Those our Philosophers, and other Heathens, made fairer candidates for Heaven; than the scriptures seeme to allowe of: and They, in their virtues, preferred before Christians, overtaken with weaknesses.—A kind of a Moral Divinitie minted; only with a little tincture of Christ added; nay, a Platonique faith unites to God.—Inherent righteousness so preached, as if not with the prejudice of imputed righteousness, which hath sometimes very unseemlie language given it; yet much said of the one, and very little or nothing of the other. This was not Paul's manner of preaching.—This inherent righteousness may bee perfect in this life.—An Estate of Love, in this life; above a life of Faith.—And some broad expressions, as though in this life wee may be above Ordinances:—with divers other principles of religion, by some very doubtfullie spoken of.—And, in case anie cannot so well digest these, I must needs say, I coulde not but wonder to heare some ingenuous men complying, in the pulpit and elsewhere, of their rixae et lites; and that, about notions and speculations, sects and superstitions; as all opinions are accounted, which a man may hold, and yet bee never the better man for them: and so, that there is a God and a Christ, will thus come to bee but a notion and speculation. Sir, these are some and the mouste (if my weareie head coulde remember more, my hand, though weareie, shoulde write them; because I woulde now, once for all, unbofom my-selfe to you:) of the cordolia; which I, and other of your friends,
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have bin affected with: And although, God knowes, wee love you and Them; yet you will not take it ill, if wee love what wee conceeeve the truth of God more: and therefore can not desert itt; though wee bee little able to maintain itt. And I hope, that the thoughts of your being reputed a Wise man, and both you and They Learned men; will not stoppe your eares to the weaker suggests of your true friend: and the rather; because, whatever otherwise your worth and abilitie is; yet I knowe you are not ignorant, what verie sinister thoughts are conceived, and reportes scattered, both of your selfe and some others: which from my soule I desire may, by your fulle and plaine appearing for the truth of God, be reallie confuted; and that wee may joyne head and heart and hand, and with one shouleder, in the worke of the Lord; growing up in the truth in love; which was one of the greatest encouragements I had, in my returne to CAMBRIDGE; as hoping to have much helpe in this kinde, by the companie and assistence of such friendes; whom I so much honoured, and so intirely loved: as the contrarie hath bin the trouble of my spirit, in such an unhappie disappointment.—Sir, will you pardon this unreasonable tediousness; and this open-hearted and plaine-spoken freeness? itt hath bin from the integrity of the heart of

Your unworthy Friend;

ANTH: TUCKNEY.

Cambridge; Sept. 15, 1651.

Dr.
Dr. WHICHCOTE's

SECOND LETTER.

SIR,

YOU conceive I said; that Faith is ultimately to be resolved in rationem rei, ex parte objecti; and ratio humana to be summus judex, ex parte subjici:

I shall give you an account, what I have said; and what I do mean. There are veritates, quae fundantur in rationibus rerum; atque barum est theologia naturalis: as, that Deus est optimus, as well as maximus; that creatura tenetur Deo obsequi, secundum posse. There are veritates, quae nituntur revelatione Dei; atque barum est fides divina: as doctrina de Christo expiatore, redemptore, liberatore; revelatio de creatione in circumpantis. And ratio subjici doth judicare de ratione objecti; et de materia revelationis: but by judicare, I mean not an authoritative act; but a perceptive and apprehensive act: as when visus judicat de coloribus, auditus de sonis. For a judging discerning faculty is wholly regulated in its apprehensions a ratione d objecti, sine a qualitate materiae: nam intellectus nullum habet libertatem circa suum objectum; non facit rem aliter se habere, sed percipit rem ut est; et concipit secundum imaginem receptam: hoc est judicat.
judicat. Atque veritas, a parte intellectus, consistit in conformitate cum veritate rei. I have full assurance; that matters of faith are so, as they are reveled; because they are reveled by God: who alone hath power over them, to make them as they are; and is infallibly true, and necessarily good. [I am satisfied, that they are reveled by God; 1. ab argumentis infinitis, sine artificialibus; b. e. in artificio rei, sitis: et 2. a ductu divini spiritus: for, as St. August. faith, si spiritus sanctus mibi non persuaserit, basice litteras esse a Deo datas; nondum mibi persuaserit Christiano esse.] For those things, which, quantum ad me, are matters of faith; as they are reveled by God: apud Deum sunt materia libertatis et beneplaciti: et ergo, antecedenter ad determinationem Dei, possent aliter esse: and God might otherwise have determined them. But materia theologicae naturalis intrinsecam habet necessitatem, aut infallibile connexionem terminorum: In materia theologicae naturalis I do scire; because I can demonstrate, ex principiis certis necessariis et infallibilius: in materia fidei I do credere; because I take things to bee so, as reveled by God: which, if God would, might have bin otherwise; because absolutely and of themselves they were in an indifferency. Hence it appears, that materia fidei cannot bee & contrationem rei; because materia fidei est materia voluntatis et libertatis; et ratio rei est materia necessitatis et naturae: as, it cannot bee de fide, Deum non esse optimum; vel, creaturam non de-
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Pere Deo subesse. When therefore we declare anie thing to be secundum rationem rei, and therfore necessarilie so; wee do noe prejudice to faith: because fides versatur in aliqua materia; scil. in materia, quae cedit sub arbitrio; et necessitatem naturae non habet. [Credendum est voluntatem Dei, etiam in occultisimis, esse rationabilissimam. BONAVENT. Certain it is, that religion is the truest and highest reason; as, on the contrarie, irreligion is fottishness.]

I do withoute scruple beleve what God hath reveled, and as He hath reveled; because God is infinite in knowledge, infallible in truth, and necessarilie good: whence He cannot deficere, or declare contra veritatem facti, rationem rei; or, in matters of his own voluntary determination, otherwise than as He hath resolved them: And in omni materia libertatis Deus habet supremam potestatem statuendi. I do proxime et immediate resolve my faith into divine revelation in scripture; and therein rest, with assurance and confidence: as foreknowing, lumine naturae, that what God reveles is certainly true, and infallible: whom I knowe to be infinite in understanding and knowledge; and in full agreement and necessarie conjunction with goodness and truth. [Neither am I lighte of faith in beleevinge*: but I knowe, that matters of my faith are matters of divine revelation, as I said before in the margent, a qualitate materiae, quae est Dei genex, de qua intellectus judicat; et per ductum divini spiritus, a quo intellectus illuminatur et in-

* Prov. xiv. 15.

Situitur.]
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...And when I have before mee a matter of faith, or peace of divine revelation; I do judicare de sensu: not by making what sense I will; but by finding out God's meaning. For the power I have of judging, is not a matter of will and pleasure; but a matter of spiritual sensation and apprehension: and is as much regulated and determined per qualitatem materiae, as gustus per gustabile. And, if I see fond or partial, or gratifieanie corruption, I am obnoxious to God, and doe it att my peril: God making an accounte, that hee hath spoken plaine enough to be understood; if I am serious.

To give you what I mean together—1. there is, which is necessarie; and cannot be otherwise: as, bonum est amare Deum. 2. there is, which is in itself contingent; and determinable at the pleasure of Him, who hath power: as, whether man shou'd bee or no. 3. there is, which is declared by Him, who is infallible; h as expiatio peccatorum in sanguine Christi. The first is substratum naturalis scientiae; and is in ratione rei: the second is, materia libertatis et beneplaciti Dei: the third is, materia fidei. So proximum motuum scientiae est ratio objectiva et ratio rei: at ratio motiva fidei est revelatio Dei. [So you see, I agree with you in your quotation out of S. Aug: quod scimus, debemus rationi; quae credimus, authoritati.] Religio autem complectitur et naturalem scientiam, i et fidem divinam: so that there is in religion both demonstrabile et credibile; credibile, propter authoritatem dicentis; demonstrabile, per necessitatem rei. And no opposition between them; quia versantur in alia et alia materia: scil.
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scil. fides, in contingenti simpliciter et in se; scientia autem, in necessaria. Yett, if anie think fitt to call them of the first kinde matters of faith; as they are declared in scripture: since scripture awakens our incogitancy, because of our apostasie and degeneracy: I lifte not in this respect to contende with him. Onlie lett him then remember; that they are allsoe of themselves knowable: and stand not op the foundation of revelation onlie. But lett him not think, there is anie thing de fide; which is contrarie to natural knowledge. [Mr. Perkins, Calvine, and others, acknowledge; that the doctrine of faith will well consist with the principles of reason: and doth not destroy that knowledge of God, which is lumine naturae.] Contra rationem rei, in naturalibus, est impossibile: contra rationem rei, in moraliibus, est malum et deforme. When God demands and challenges, k "Are not my wayes equal?" doth not hee appeale to man's principles and rules, wherby hee is able to discerne and judge; whereby God shall be justified, and Man convinced? Certainly, natural light and conscience condemnes iniquitie; and gives testimonie to wayes of righteousnesse. If this bee not so, unde Deus judicabit mundum infidelium negative; and where ignorantia scripturarum est omnino invincibilis?

But I fullie persuade my-selwe: that you and I do not disagree herein, in respect of our inward sense and meaning: and if wee differ onlie in expression, I prefs itt not; but think an other's expressions may be apeter and fitter than mine: I am not such an a. The
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The summe of what I said, in my speech, in sermons, and otherwise; amountes to this—that materia theologiae naturalis is demonstrable, by reason; and that materia fidei sacris litteris contenta est summe credibilis; and satisfactoric to reason: and unbiased reason, not in a compromise with sense, not engaged in a worldly designe, findes no matter of exception against it. In the meantime, while acknowledging, and my reason easily telles mee so; that, if God deign to speak to mee of himself and his owne affaires, actes of his infinite wisdom and power; I shall hear illustriora et longe majora finito intellectu: and which transcend my understanding, far beyond the transcendency of the sunne, not wrapt-up in cloudes, to my sight. But this transcendency lies in amplitudine et plenitudine objecti; non in contradicitione rationis: [Nos sumus Deo et felicitati nostriae omnino impares:] and in this case I may be most illuminated, in respect of my selfe; when I least comprehend the object. Quicquid recipitur, ad modum recipientis recipitur: * the bucket, most filled in the sea, yett least contenies the ocean.

* This seems to have been a favourite Thought of Dr. WHICHCOTE's. We have it again in his third Letter thus express'd; "Though the disproportion will be to our advantage, the vessel more certain to be filled, because of the sea's dimensions:" and otherwhere, Thus; "The ocean can but fill the vessel; which a much less quantity of water can do." The like occurs in a Sermon of Dr. TUCKETNEY's before the House of Commons, 1643. "It is our Happinesse; not that our Vessell is so little, but that the Fountain is so full: &c." Balme of Gilead, p. 12.

You
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You say, "it is now Crambe, non bis sed centes. c. coyla; &c". — I have, at several times, examined several pointes by the same principle; sc. per rationem rei: as indeed tota materia theologiae naturalis is so examinable: and certainlie, this is not ad nauseam recoquire cramben; no more than it is, upon all occasions, in matters of faith, to prove by scripture: for it is a new examination, in an other matter; and ratio hujus et illius rei are two things: though universallie, secundum rationem rei in materia necessaria judicare, be the same principle; as also it is, in omni materia fidei judicare secundum revelationem a Deo factam in scripturis.

You say, "auditours wou'd have bin better satisfied; if I had theologically discoursed de certitudine et dignitate Chrishiana religionis, from divine testimonie and faith in it; rather than by reason, &c." —— Sir, it was τὸ ἐκπαιδευμα, a whether religio Chrishiana did niti auctoritate Dei; were indeed from God; and so were materia fidei: so that I was to shewe, that itt was ἱστορία, and to prove that, a qualitatem materiae: and that itt is, beyond all conviction or controule of humane reason. And I endeavoured to make it appeare; that the truth declared by God, concerning our relief by Christ, was amiable, gratefull, acceptable to minde and understanding, and such as spake itselfe from God; as our Saviour spake himselfe to be Christ, to the inward sense of the Samaritans*. And to this purpose reason was

* John iv. 42.

made
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made use of, as a receiver, as a discern'er, as a principle to be instructed and taught; not as an author or inventor or controller of what God speaks: Divine truth allwaies carrying it's own light and evidence; so as that the mind receiving it is illumined, edified, satisfied. *Sacra scriptura est autοπις est Deo digna, est Fide digna:* it speaks for it't selfe, it recommenndes it't selfe to its subject, it't satisfies the reason of the minde; procures it's owne entertainment, by it't owne excellencie. I adde allsoe; that the persuasion of the holie spirit contributes to the minde's assurance and satisfaction. I receive the truth of Christian religion, in a way of illumination affection and choice: I my selfe am taken with it't, as understanding and knowing it't; I reteine it't, as a wellcome guest; it't is not forced into mee, but I let it in; yett soe as taught of God: and I see cause for my continuance to embrace it't. Do I dis-honour my faith, or do anie wrong to it't; to tell the worlde, that my minde and understanding are satisfied in it't? I have noe reason against it't; yea, the highest and purest reason is for it't! [*What doth God speak to, but my reason?* and shouulde not that, which is spoken-to, heare? should it't not judge, discerne, conceive, what is God's meaning?]

In what is next in your letter, You say and acknowledge, what I contend-for; that wee should "αναγκαιου* &c; that natural reason is " of use, in evangelical matters; but more, in *matters theologiae naturalis." In the last place of this seccion, you fall-off from the question;
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question; when you say—"They believed "without disputue, what the scripture held-out; "it and judged not itt, but man's doctrine by itt." My businesse was to prove the divine authoritie of scripture; or the truth of Christian religion: after this is done, then we will examine mens doctrine by itt: but, to prove autorex iterum scripturae, I must consider scripture, secundum materiam; not produce itt, as a witnes.

When you say; that "τὸ γνωστὸν τῇ ἰεων cernes not truths, but the searching of hearts; "our owne, and others:" I cannot herein guesse at your meaning. Somewhat following, you say, belongs to matters theologiae naturalis; wherein wee agree: To that purpose I produced those texts, in my letter to you; and I understand τὸ γνωστὸν so too; scil. de cognoscibiliti per lumen naturae. [I since guesse, that this might referre to that other place; p p "Candle of the Lord": a place, I now sent you not; but, you say, over-quoted by mee: I do persuade my self; that is in the wordes, which I have alledged them for. You instance in the use of the principle; and I insisted on the qualitie fittnes and sufficiencie of the principle; as from God, and in the hands of God: for a candle is res illuminata illuminans.]

When you say, "that cilibet Christiano con-
ceditur judicium discretionis, is true; as against "the Pope &c.:" I conceive itt universallie true: as in omni materia, so contra omnes perso-

nas. And I must either see cause, why I be-
leeve the scripture; in whole and in part: or

* Prov. xx. 27.

E
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q my faith must bee *fides implicita*; soe farre as I doe not see cause.

These five protestant principles have led mee into all the conclusions I lay-out, about the rule of faith. — 1. Sacra scriptura est *σωτηριον*. 2. Sacra scriptura est adaequata regula fidei. 3. Omnia ad salutem necessaria perspicue traduntur in scripturis. 4. Cuilibet Christiano conceditur judicium discretionis. 5. Quilibet abundet in suo sensu: and Fides non est cogenda †. I understand them all, in a real and full sense; according to the import of the wordes, and what necessarilie followes from them: and so, I verilie persuade my-selfe, they will patronize my four next following conclusions.

You say; it may bee, You and I may differ; in the number of things saving: I hope, wee doe not differ, in the enterteining of anie thing saving; because of *Omnia perspicue traduntur*, one of the five principles: and it is not equallie necessarie to determine the number, as to enterteine the saving principles. I do enterteine the whole scripture; and in the sense my understanding telles me, the holie Ghost meant: using all meanes and helps I hear-of in the worlde, so farre as I have opportunitie; viz. Fathers, Councils, Expositors, Comments, Confessions, Systemes; and what manie convened have agreed, I have considereed, wherein they have agreed, with greater reverence: because

† See Dr. WHICHCOTE's third letter, q.
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ratio plurium hominum is the best in the world; especiallie, if they have bin free from the suspicion of faction and partialitie: which, you knowe, verie manie councils were not. [You mistake me [therefore]; if you think, I mean to lay-aside the endeavours of Fathers, Councils, or any good men, to cleare-up scripture-truth against errour: but I abate of the degree of certaintie, in what is so done, of what I finde in scripture.

Is there not also an imperfection in the understandings of those, who make interpretations? so that, though wee thank them for their good will, and make use of their paines; yett everie one for himselfe is to discerne, an glossema corrupit vel illustret textum. A laudable endeav'our of them I acknowledge; and I am beholden to them for their help; and I will duliae consider what they say: but I am not sure, because They so resolve; I must see with my owne eyes; my own understanding must be satisfied: otherwise I equalize them to the pen-men of scripture.

And I persuade myselfe, because of omnia perspicue &c; that Hee, who with an honest intention of finding-out the will of God, in order to conformity therewith and obedience thereto; seeking to God to teach him; searcheth carefullie holy scripture: will misse of nothing sa-ving. Notwithstanding the greatest difference, that ever I hear'd-of; yett I beleive, no good man leaves-out anie fundamental: yea, I am apte to think; that manie, who have bin exasperated one against another; are farre nearer to one another in sense, than in wordes. In respect
of God, who searcheth hearts, they agree; more than in the view of the world, which onlie sees outward expressions. [I beleev, for one real difference, in matters of consequence, between persons considera:ble; there are twentie mistakes of meanings: and coulde they see one another’s heartes, they woulde thinke better one of another. [But] opposites too often study to repre:sent each other in the worst sense: I perceeeve itt, in men alive; therefore suspect itt of the dead. If once disaffected to each other, they never after deele fairely with one another.]

In what you next say, for a good while togeth:er; either wee do not differ; or itt is not a pointe, wherein I did engage; and I will not muilti:ple quæstions, or meddle with other matters; since I onlie intend to give you an account of what I delivered: or, if we do differ, I doe not perceeeve my-selve confuted.

[I agree with you, that things reveled in scripture are to be matters of our enquirie; and that wee are not curiouslie to pry into God’s secrets: μὴ ὑπερφηνεῖν παρ’ δὲι φηνιῦν, ἀλλὰ φηνιῦν εἰς τὸ σωφηνιῦν * but still, I say, fundamentals are so cleare; that there is little danger of good men differing about them.]

For the quæstion about an ingenuous man’s libertie; you resolve my case with mee, and as I doe; and then dispute the quæstion about a pretender and deceiver: I follow you not in any newe quæstion; I leave his opposer to take care to distinguish: my case was in actu signatu, and

* Rom. xii. 3.
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So determinable; your's is in actu exercito, et cum omnibus circumstantiis individuantibus. Singularium non est scientia. For my owne part, I plead not for libertie of proposing; though I wou'd be verie glad not to bee imposed-upon: * for I s understand our Saviour, "Caft not your pearles &c. left they rent you*; &c." as granting a dispensation for reservation and secrecy; in case persons will bee mischiefous. [You* seeme t to argue againste an ingenuous libertie; because Hæretiques have bin unexceptionable, and of unblameable life: but, on the other side, I finde; scripture-hæretiques are infamous in their life. †

What is added of Socinians, Arminians, &c; * in respect of mee, is groundless: I have v given no cause nor occasion; I rather approve him, who said; Non sum Christianus alicujus nominis: I may as well be called a Papist, or Mahometan; Pagan, or Atheist. And trulie, Sir, you are wholly mistaken, in the whole course of my studies: w you say, you finde w mee largelie in their Apologia; to my knowledge I never sawe, or heard of the booke before: much lesse have I read a tittle of itt. I shou'd lay-open my weaknesses, if I shou'd tell you; how little I have read, of the bookes and authours you mention: of tenn yeares past, nothing at all. I know not, who shou'd bee your informer: but trulie, in a thousand guyesses, you cou'd not have bin farther off from the


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truth of the thing. And for schoole-men; I doe not think, I have spent four and twenty hours in them divisiom, these fourteene yeares, Dr. Field on the Church I rece'd over, eighteene yeares agoe; but have not looked into him, I believe, these tenn yeares: Jackson and Hammond I have a little lookt into, here and there, a good while since; but have not read the hundredth parte of either of them: trulie I shame myselfe to tell you, how little I have bin acquainted with booke; but for your satisfaction I doe: while fellow of Emanuel colledge, employment with pupils tooke my time from mee. I have not read manie booke; but I have studied a fewe; meditation and invention hath bin rather my life, than reading: and trulie I have more read Calvin, and Perkins, and Beza; than all the booke, authors, or names you mention, I have allwaies expected reason, for what men saye; less valuing persons or authoritie, in the stating and resolving of truth: and therefor have read Them most, where I have founde itt. I have not lookt-at anie thing, as more than an opinion; which hath not bin underpropt by convincing reason, or plaine and satisfactorie scripture. Had I given lesse to Scripture, than I have don; I believe, I had better avoyded, than I have don, those offences against mee; whereof you advertise mee, that x manie have taken them. * If I know my owne heart; nothing of worldlie designt, or respect to aught less than the honour of God, and the saftetie of my soule, rules in mee; to the balancing
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lancing of my judgement, in the discerning of truth: I keepe my selfe free, to followe reason and scripture; and I am never engaged against them, whosoever shewes them mee. I rather affect to speake with them, who differ from mee; than those, who I thinke, agree with mee; (I speake of matter of opinions; for about fundamentalls I am satisfied:) that I may be ridde of my misapprehensions: wherein I daylie suspect my selfe; and see cause to thinke, that I may bee in some errors; as well as I have bin: whereof I have had experience.—But this is vanitie, to use such a περιαινολογία: I am ashamed to thinke, what I have don; and cou’d blot it oute agen: but to satisfie you, wherein you have mee in suspicion; though itt bee folly in mee to do itt, I lett itt go. You feeme in your letter to anatomize my life; but the description doth not characterize mee: you cou’d hardlie have shot farther from the marke. That I mighte not causeleslie suffer in your thoughtes, I have written you somthing that is true: wherein yett I applaude not my-self; but itt is my necessitie: bene novi, quam sit mibi curta supellex.

[You say; because Hæretiques, y in their y wordes, say what is false; therefore Wee, in our wordes, what is true; and this, in thinges ultra citrâque scripturam: but the question will bee, Who shall bee the judge? shall a forreigne power command my inwarde sense? To speake indeed I will aike leave; but I must thinke, as I see cause. z Unlesse you say, some z have

E 4
Dr. Whichcote's Have a privilege of infallible interpretation; or that I may safely repose on that interpretation, which some give; I do not conceive, how you can make good something that you say within 14 lines of the bottom of the second page.

Whereas you suggest, that "Fundament-tells may be shaken and endangered; by such a free proposal: &c."—Truly, I think, this cannot worthily be conceived of such truths: magna est veritas, et praevalebit: veritas non quaerit angulos: the foundations of truths necessarie to salvation are so immovable laid by God; that no power, eyther of the Devil or of the degenerate world, can overturn them: and the light of them is so fulle, so cleare, so satisfactorie; that no ingenuous unengaged teachable minde, as everie good man's mind thou'd bee, can bee mistaken about them. Omnia perspicue traduntur, &c.

In the nexte place you brand those, who have pleaded for such a libertie; " Socinians, Arminians, colluries of sectaries, &c."—[Do wee not agree with Papistes, in what they hold that is true? the world understandes not the point, you and I reasone about; when Socinians and Arminians are spoken-of] May wee temper and qualifie Divinitie with prudential considerations? May wee do God's work for him; taking it oute of his handes? or is it not better to leave the case to Deus providebit? Cuilibet Christiano est judicium discretionis, is the foundation of Protestantcy: threfore everie Christian must think and beleeve, as hee findes cause. And shall hee speake in religion, otherwise than
SECOND LETTER. 57

than he thinkes; or, if hee bee asked, shall hee answer false? [The greate engagement upon men, to hold them to truth; is: that att a man's perill itt is, to runne away with a lie.] Truth is Truth; whosoever hath spoken itt, or howsoever itt hath bin abused: but if this libertie may not bee allowed to the universitie, wherfore do wee study? wee have nothing to do, but to gett good memories; and to learne by heart. Methinkes, in what you say here, you do not sufficientlie consider; who principally standes charged, and is the grand super-intendent over truth in the world.

In the point of Justification, what I said and meant was this; that the beginnings of Grace are wrought in us, before God actuallie justifies sinners. Dantur praeparatoria ad justificationem, hath bin frequentlie determined in the schooles by Dr. WARD. A sinner non omnino in motu conversionis est subjectum incapax, i.e. non susceptibile, justificationis: and this you do not onlie acknowledge, but att large explaine and give a farther accounte of, for which I heartilie thanke you.

By first and second, in the double notion of Christ; I considered distinction, rather than order.

Whereas you continue to take offence at that speech of mine, de interna nostra salute; nascitur e nobis, suscipitur a nobis.---give mee leave to make use of a proverb of SOLOMON; "The wringing of the nose bringeth forth "bloud"*: Where the sense is not to be

* Prov. xxx. 33.
Dr. WHICHCOTE's

reproved, wee shoulde not make a man of fender for a worde †. § 1. I meant itt distinctlie; or in a contra-distinction to those thinges, quae extra nos sunt vel circa nos; et sic minus nostra: nam quae maxime nostra sunt, nobiscum portamus: but not independentlie, in respect of God; qui intimior nobis est intimo nostro.

That precept of wisdom, § "Acknowledge Him in all thy ways;" I am sure, overrules mee: head, heart, hand: itt is the inward sense of my foule, digested into a temper, complexion, constitution. I never leave God ouete; I ever give Him the principal place; Omnia a Deo, Omnia sub Deo, Omnia cum bono Deo. In the sense of my minde, I was verie farre from taking from God; to give to myfelfe: God is reallie all in all to mee; I hold of Him, derive from Him, live by Him, enjoy myself under Him, hope in Him, expect from Him: there is nothing more written in my heart, than the sense of my dependencie upon Him: there is nothing, that I am more free to acknowledge; than His influence, operation and presence: so farre was itt from mee to understand what you fetch out of the wordes; that nothing seemes to mee more horrid, monstrous, violent, contra-natural: my heart riseth with indignation against such a thing; I have a perfecte antipathie in my foule against itt: I shoulde sinne against all the experience I have of God in my life; if I shoulde say or thinke such a thing."

2. In conjunction with a passive exegetical; in which case the latter is explicative and restricive; † Isaj. xxix. 21. § Prov. iij. 6.
Second Letter.

strictive; yea, as it were corrective of the former: and the latter wholelie over-rules and subdues the former; and becomes master of the sense.

3. Itt was pursuied with a comment, which you dislike not: whereto I now referre myselfe.

4. Itt was but as a glossie, upon the wordes of the text; “Repentance and Forgiveness”: and I spake it of Repentance, respectively as in Us; whereas I had before considered Repentance, respectively to Christ; as his gift.

5. The explication of Christ’s giving us Repentance, is to give to Us to repent: and repentance is truely our acte, sub Deo. Deus operatur per modum purae efficientiae: Voluntas creatæ producta vitalitatem et formalitatem actus. God is not properlie said to repente in us, but to work repentance in us: Wee are truely and properlie said to repente, sub assistentia, motu, ducitu, divini spiritus; or as in composition with God’s grace.—Causa creatæ co-operatur ad om—nem actum—all faye.

Whereas you adde, that I doe not kepe to ὑποτάξεις ὑγιασμόντων λόγων — which concerns mee remarkablie; who so plead for scripture-expressions:—1. τῶν εὐαγγέλων σωτηρίων κατεγεράζεσθαι *, I conceive to be a deeper phrase; as also others I couldde allledge. 2. I accordinglie submitte that phrase, as also I doe all others that are mine, to the censure and examination of everie hearer; and am farre from imposing of itt: remembrand S. Aug: si quid proponitur contra rationem, aut sacras litteras; meliore autboritate rejicitur, quam assiritur.

* Phil. iij. 12.
Dr. WHICHCOTE's

In the nexte place you advise mee "not to" affect schoole-phrases and learning, in preach-
ing; nor the use of Philosophie and Meta-
physicks." * Truelie, Sir, understanding that
I oughte not to "do the worke of the Lord"
"negligentlie" *; but to serve Him in the ut-
moсте use and improvement of myself, and
what God hath given me: I have, to my best,
endeavoured to confirme truth, and convince
the understandings of men therein; and to that
purpose, as I have bin able, have made use of
all those principles; that derive from God, and
speak him in the world: thinking, that the
efficacie of the application depended upon the
solid confirmation of the doctrine. And I am
sure, I have all along bin well understood;
by persons of honest heartes, but of meane-
place and education: and I have had the bles-
ing of the soules of such, at their departure
out of the world. I thanke God, my conscience
telles me; that I have not herein affected
worldlie shewe: but the real service of truth.
And I have alwaies found in myself, that such
preaching of Others hath most commanded my
heart; which hath most illuminated my head.
My way hath bin; first to make-out, then to
confirme, lastlie to apply: making more use of
the principles of God's creation in man, in
matters of reason and natural light; than I have
don, in matters of faith. *--The time I have
spent in Philosophers, I have no cause to re-
pent-of; and the use I have made of them, I

* Jer. xlviii. 10.

dare
dare not disowne: I heartily thank God, for what I have found in them; nether have I, upon this occasion, one jot less loved the scriptures. I find the Philosophers that I have read, good; so farre as they go: and it makes me secretlie blush before God, when I find eother my head heart or life challenged by them: which, I must confesse, I have often found. I have somtimes publiquelie declared, what points of religion I have found excellentlie held-forthe by them; and I never found them enemies to the faith of the gospel. I think, St. Aug. faith of St. Paul; non desruit verum, quod invent in latere Paganorum: and our Savour reproves the Jewes, by Tyre and Sidon. I have thought it profitable to provoke to jealouse lazie or loose Christians, by Philosophers; as Paul did the Jewes, by the Gentiles, enter-teinig the faith of Christ.

By what rule you judge; that Hee, who useth a Latine or Greek phrase or sentence in an English discourse, must needs quote; I do not understand: much less, upon that account, be thought to quote himselfe.

Some things I shou'd have said before; which, though out of place, (for I have but broken pieces of time; and I putt things down, as they come into my head:) I crave leave here to adde—That some impute itt to mee, as Socinianism; that I affert the use of reason, in sacris.—If a Socinian thinks, he can by reason convince of falsehood any thing of Christian religion; and I joyne issue with him, on this point; and shew him, that there is nothing of true reason against
against anie thing of Christian faith; do answer all his objections; which sometimys I have don: and more-over shewe him, that the substantials of Christian faith; especiallie, capitā de Christo expiatore, redemptore, liberatore, as reveled in scripture; are the most credible matters in the world: answerable to the desire of a man at a losse in himselfe, satisfactorie to his earnest, longing, awakened expectation from God: I conceive, in this case, I deserve as little to be called a Socinian as David, for extorting Goliath's sword out of his hand, and cutting the master's head off with itt, did deserve to be esteemed a Philistine.

For the points you impute to mee and others, or to mee or others, whom I suppose you think I value—some of them I knowe nothing of; others I must deny wholely; and some, I conceive, are mistaken.

"The power of nature, in morals, too much advanced: too much given to reason, in matters of faith."—Of these I have, in the foregoing part of this discourse, given account; and thereto I referre my selfe: and I think, I have not given too much. [God is acknowledged principal; Understanding, a discerning power; Principles, received from God, to be employed under Him.]

"A recta ratio talkt-of; which I cannot tell, where to find"—Surelie, a recta ratio may there be found; where vera fides is to be found.
SECOND LETTER.

"Mind and Understanding is all: Heart and Will little spoken-of."—I believe this findes no authour. [In vulgar use, Mind comprehends Understanding and Will.]

"The decrees of God quæstion’d and quarrell’d, &c."—I do not remember, that I have heard anie one call them in quæstion: and I knowe none, that submits not to them, as they are declared in scripture: finding there no inconsistencie in them with goodness, or the rationes rerum.

"Philosophers made fairer candidates, &c." For their eternal state, I have left them to God: I dare not affirm; that God neyther did, nor coulde, revele aught of Christ to them; or accept them, in and through Christ.

"Philosophers in their virtues, preferred before Christians, over-taken with weaknesses."—A great mistake! itt was allowing themselves in Sin; envie, spight, malice, fury, &c; things, which speak Hell, as it were, broken loose; and come-up upon the world: turners of the grace of God into lasciviousness, whom the Apostle doth more decrile. Privatio malignitatem ponit, negatio absentiam formæ.

"A kinde of moral Divinitie minted, &c."—This I understand not. [Our Saviour insists much on moral Divinitie *. St. Paul neglects itt not †. St. James is whole in itt; so as to seeme les to mind Faith. St. Peter and St. John abundant in that you call minted moralitie.—Do not, Sir, disserve one truth; to

* Matth. chap. v. vi. vij. † Phil. iv. 8.
Dr. Whichcote's
serve another.—Sunt omnes divinae veritates amī-

τὰ καὶ veritates.] 7

"Inhærent righteousness so preached, &c." I am a stranger to anie thing; eyther truely, in
respect of itielfe; or intentionallie, in respect
of the person; spoken to the prejudice of the
righteousness by faith.

"Inhærent righteousness, perfect in this
"life."—I knowe nothing beyonde a sincere en-
deavour after itt; and a dis-allowing of all ini-
quitie, so farre as known or suspected, and
1 diligent search without partialitie. 7

"An estate of Love, above a life of Faith." I wish, I had it! O that my heart were ena-
moured, inflamed with love to God! O that I
were united to Him; as by faith, so by love! 9

"Above Ordinances"—In my apprehension,
the person was mistaken by such as so inter-
preted him;hee onlie meant Formalities. 9

"Divers other principles of religion by some
"verie doubtfullie spoken-of."—Wherein I am
concerned, I hope to give an account; when
they are particularized in. For I am under the
power of the Apostle's rule; 9 "Be readie to
"render a reafon"; and I will give to anie an
account of my religion: and I will learn truth
of anie.

"Complaints in pulpitts, and elsewhere, of
"rixae and lites; about notions and specula-
tions, sects and superstitions, &c."—I can-
not guesse, whom this shou'd referre to; ney-
ther knowe I the matter. 9 But whereas you

* 1 Cor. xiii. 13.  † 1 Pet. iii. 15.
SECOND LETTER.

subjoyne — "that there is a God, may come
to bee accounted a notion and speculation:"—
I thinke, there is noe danger of that: because
Deum esse, est scibile et demonstrabile; α and φ
Christum esse, est materia fidei: and I say with
St. Aug: as before in the margent; si spiritus
hoc non persuasit, nondum mihi persuasit Christ-
tiano esse.——I do not conceive, that they who
have endeavoured by their proposalls to prevent
differences among good men, or to allay heat;
if in all apprehensions they do not meete, and
upon this account have given reasons for mo-
deration, in matters of opinion or curiositie of
speculation; † I say, I do not think; that they †
have comprehended anie such pointes, as you
instance in, under the name of opinion, or mat-
ter of speculation. Neyther is hee to bee
thought to undervalue one pointe of religion;
who speakes little of itt, when his argument is
another: but is rather to bee thought to keepe
close to his text. * * * *

Dr. TUCKNEY's

THIRD LETTER.

SIR,

ITT being Truth, not Victorie, that wee
contend-for; reciprocare ferram wou'd give
but a harsh found to ingenuous eares: and
both your time and mine wou'd bee unthriftiflie
F mispent
misspent, in such needless contests. I shall therefore contract things, as much as I can. For your large and learned discourse, in the three first pages of your letter; wherein you give an account of what you have said, and what you do mean:—for the substance of it, I accord with you: and though I do not affect λεπτολογίαν, et minutias captare; yet give mee leave, by way of annotation onlie, and in tran-situ, to touch upon a verie fewe things; and then verie succinctlie to speak—to what hath bin the matter of the eyther seeming or real difference.

a True: but so, as that there is fides divina of the former sorte of truthes; quatenus reve-lantur: which, in the second page, you are not unwilling to allow.

b I beleev, in somthing more than bare circumstances.

c I admitt of the distinction of "authori-tative and perceptive"; which others expresse by judicium decisionis et discretionis. Faith, I acknowledge, is the act of an intelligent or rational creature: so that Understanding and Reason are necessarie; both ad recipiendum divinam revelationem, et ad eliciendum actum fidei: but that so, as that in manie things I must credere much more, than I can ratione perciπere. If in scripture I perceeeve, that a Trinity in Unity is revealed, as a divine truth; and so, in the matter of God's decrees: though I cannot ful-liе perceeeve or comprehend them, I will ney-ther doubt nor quarrell them; but humbly be-ceeve them: and so Reason's judging of them

falls
Third Letter.

falls short of the eye's judging of Colours. If, in true propriety of speech, visus may be said to judge of them; and it doth not rather belong to an inward and higher facultie.

d True; the understanding cannot rightlie judge otherwise, than the thing is: veritas rei being regula veritatis intellectus.* But our present dispute is, about the power of Reason to judge of matters of Faith: And as the Apostle † speakes of "a spirit of wisdom and revelation"; so wee conceeeve, that to our right understanding such mysteries, ex parte subjecti, hee must bee a spirit of wisdom; and so ratio must bee divinitus illuminata: and, ex parte objecti, a spirit of revelation; and so objectum must bee revelatum. And this revelation must bee of the formalitie of the object, which is understood and beleived; and so, by this illumination of the understanding and revelation of the object, the discerning faculties is fully regulated in its apprehensions of these mysteries: and threfore I cannot tell, whether you may say; "it is wholly regulated, a ratione objecti, &c.

From these argumenta artificialia insita, and this materia Deo digna; I beleive, a man may affirmative argue to his satisfaction, in matters of faith; as from such arguments Divines rightly argue the Scriptures to bee the worde of God: but I beleive too, that in arguing negative, that such and such particulars are not matters of faith; wee had need bee very warie,

* f. Intellectui. † Eph. j. 17.
how wee conclude: for although that, which reallie and indeed is materia Deo indigna, cannot bee matter of faith; yett that, which seemes so to us, may bee. And I beleive, both Arminians and others have bin too bold; to reject that which in Scripture is playne enough revealed: as concerning some of God's decrees: because they eyther can not or will not apprehend, how themselves may bee Deo digna.

Wee fullie yeeld, that materia fidei is not contrarie to reason: but then wee beleive, itt is in manie things much above itt: as you afterwards say, that this transcendencie lieth not in contradictione rationis, but in amplitudine et plenitudine objecti: and that may bee too bigge for our understanding to comprehend; though not for our faith to beleive. And as that, which you cite out of Bonaventure, is true; Credendum est, voluntatem Dei, etiam in occultissimis, esse rationabilissimam: so is this alfo, which I adde, out of the same authour; Facit enim ad rationem virtutis, ut fides credat fine ratione.

As proxime et immediatè, so I hope you mean ultimo too: so I understand the following wordes, "and therein rest": my faith, both first and last, I resolve into God's revelation. But I pray, Sir, look over the notes of one of your late sermons in St. Marie's; (I do not remember the text:) and towards the latter end of itt, if I do not much forgett, you did, with some confidence, assert the last resolution in rationem rei: as the like was asserted, in the dispute at the Commencement.

The
THIRD LETTER.

h The second and third parts of this distribution, as to the thing in hand, do coincidere: they are both materia fidei; as the first is scientiae and fidei too; quatenus a Deo revelatur.

i You meane, I suppose; that religion, quoad objectum, reacheth to such things which may naturally bee known; as well as to what are beleived from divine revelation: otherwise divine faith, the first part of divinitie, doth in cognoscendis vel potius credendis take-up the whole of religion, as religion; especiallie, as Christian.

k The justice and righteousness of God is theologiae naturalis: and therfore that which I wou'd say here, is; that in theologia naturali, Deus ad nos nostraeque rationis judicium provocat*; in rebus fidei supernaturalis, rationem contemnit: nostraeque intelligentiae, cum caecutiens immo caeca sit, nullam rationem habet †.

l I am not herewith unsatisfied; if reason will be satisfied and content, that divine revelation shall bee above itt; and that faith may beleeve, what reason cannot comprehend; as you afterwards grant: and if in the speech you had spoken as much of faith, as you did of reason; and had as much affted the transcendency of faith above reason, as you did the agreebleness of itt with, or the non-contradiction of itt to, reason; you thereby wou'd have don your faith right and honour; as by what you did (as you say in the bottom of this page) you did it no wrong or dishonour. However, I must

† 1 Cor. j. 20.
still think, you had don your-self more right; if you had then treated on another argument.

If that Crambe be nauseous, I crave pardon for my incivilitie in that expression.—To what you adde in this paragraph, I onlie say; I wish, that you wou'd please more ordinarily to choose rather such texts and arguments to treat-of, which are fidei divinae; they wou'd bee most apt to begett divine faith in the hearers: and not so much and so often such; as, you say, are examinable by ratio rei: and so by the nature of your matter in hand you shou'd not bee, as you think, necessitated so to handle itt. 2. Though the scriptures, which are so full of such truths, may out of themselves abundantly furnish us to cleare you; without being over-much beholden to such kind of rational discourses. 3. I pray, Sir, consider the Prophets' and Apostles' sermons: whether they bee generally upon such arguments; and what is their manner of handling them: whether knottie and obscure, to buisy and amuse the brain; and not rather plaine and facile, and in the demonstration of the Spirit; rather than of this kind of reason: the more to affect the heart.

When, in the former papers, you said; that the intention of your speech was de certitudine et dignitate Christianae religionis: I then did; and now do think; that the dignitas et certitudo may more theologallie bee demonstrated, from the certaintie of divine testimonie; and of faith in itt, by that divine testimonie: I in part meant scripture; which I think,
think, thou'd bee so farre distinguished from that, which is most properly called Christian religion, as that which conteines itt; and so may bee a full proof of itt: and though it may be not to a Heathen, yett to a Christian auditorie, such as yours was: and, even to the Heathens themselves; though, I freely acknowledge, these arguments, taken from the matter and other particulars that are insita in the scripture, are verie strong and good; and more proper for such an adversarie: yett I. they of themselves are not sufficient to persuade; for which I referre you to your quotation out of Au'stine, in the margent of the page*. 2. besides, the certainty of divine testimony; which bears full witnes from heaven to the Christian religion, contained in scripture: as namelie, the foretelling and fulfilling of prophesies concerning Christ, and his Apostles' and others' miracles to confrme itt, are arguments; which not only to a Christian's but a Pagan's understanding and conscience speake God as much, if not more fully and directly, and to as much conviction; as anie of those arguments, which are taken a ratione rei. And therefore, as you knowe; a learned man †, who hath latelie written a tract of the reasonableness of Christian religion; 'speciallie useth that argument, as most convincing. There is verie good matter, in manie of the Heathens' writings; and such, as is Deo pept'ns; but they want such miracles, and other divine testimonies, to ratifie them; which the truth

* Page 42.  † Dr. Hammond.
of scripture and Christian religion is honoured and confirmed by.

And therefore I did not, I think, so falle-off from the question: as conceiving, 1. I may prove the truth of Christian religion, which was to ζητηθετευον, by the divine authority of the scripture. 2. If that be questioned, the proose of it is not, as your rule is, "I must consider scripture secundum materiam": there is no such absolute necessitie of itt, that it cannot be proved otherwise—itt may, by the certaintie of the testimonie, both of God in prophesies and miracles; and of the beleevers faith: in which there are manie things, which give more than a humane testimonie to itt.

For what you say, to that of Prov. xx. 27; that, "I instance in the use of the principle; and You insist on the qualitie fittness and sufficiencie of itt, as from God and in His hand; as res illuminata illuminans; and so you persuade yourself; that is in the wordes, which you have alleged them for:"—I answer; 1. that I indeed instance in the use of the principle: and that use to which by interpreters, and by both the sense and context of the wordes, they are there applied: and itt is rimari res hominum, non Dei*: and no more can from the place bee inforced. And when hee faith, it is "the candle of the Lord", for this use; we can no more inferre thence, that itt is so for farther use; in the things of God and mysteries of faith: than hee, that faith

* Zeph. j. 12.
such a man is the King's searchers in the Custom-house, to finde-out merchants' concealed goods; can thence inferre, that he is so to search-out the King's Council: or, because a candle can helpe to search-out a dark corner in the house; that thersore it can in a dark night help mee to see the heavens. 2. Though some interpreters adde; not onlie man's secrets, but God's councils; yet they explaine themselves to meane that Grace, which out of his love hee reveleth by his worde; and infuseth by his spirit: and so "the spirit of a man" is, as it were, naturaliter capax divinae illuminationis; so being by the spirit illuminated, wee denie not but it can perceeeve the things of God; which otherwise it cannot*: In these things especiallie, however there is a spirit in a man; yet the inspiration of the Almightie giveth understanding.

9 I meant not, onlie Papistes; though this judicium discretionis is by our divines asserted against them: but, as you say, contra omnes personas: the question is; whether, as you adde, in omni materia? nor will I in that gain-fay you; if wee agree in the right meaning of judicium discretionis. I take it, as Davenant † and our other divines do; who, though they

* 1 Cor. ij. 4.
† John Davenant, D. D. Master of Queen's College, and Lady Margaret's Professor of Divinity at Cambridge: He was sent by King James to the synod of Dort; and at his Return from thence made Bishop of Salisbury. Some of his Lectures and Determinations are in print; and He had great Reputation, as a Divine.
Dr. Tuckney's
do truely asser the such a judicium; yette you
knowe, in what sense: they denie it to bee
jude, so I am sure they will not allowe it to
bee jumus jude, in rebus fidei; which in the
Commencement-house was asserced: but of that
perceptive judgement, which you speake-of
before, I have also before said somthing; and
therefore no more now. And as for those pro-
testant principles, which you mention; the
Quilibet abundet in suo sensu, is but the
Vulgar's bad translation of the Apostle's
πληρωθησεται Θετ; and may be of dangerous
consequence: and therefore rejected by our
divines. Quæque hæc sententia Christiana esse
potest, is Beza's judgement of itt. The Apostle's
πληροθησεται requires our own certioratio; but
not from our own concepions, but from the
revelation of the spirit and word of God. For
the other, Fides non est cogenda; in a true sense
I admitt it; but how farre the reall and full
sense of itt and the former principle will in-
trude, and the necessarie consequents of them;
I cannot tell: and therfore, till I knowe that,
I must ἐπεξευθ. And, before I goe farther,
to close-up all about the power of ratio, in
rebus fidei; I have in publique * given as
much to it, in theologia, both naturali and
supernaturali; as I think you in reaon can
require: but in these supernatural mysteries

† Rom. xiv. 5.

* Viz. when he kept Exercise for his Doctors degree at
the public Commencement 1650, on this Thesis; Articuli
Fidei ad normam humanæ Rationis non sunt exigendi: men-
tioned before.
of faith, I beleev, as you well express it, itt is not to be accounted either authour, inven-
ter, or controller. 1. itt was never able to finde them out at firfte. 2. when revelead, not able fullie to comprehend them; muft not bee such a judge of them, as to arraigne them att it's barre: so as, if they be eyther reallie above itt, yea or seeeme to bee contrarie to itt, to reject them; as, in the matter of God's decrees, is too frequent with Arminians and others: or so as laftlie to resolve them eyther in rationem rei, ex parte objecti; or in rationem nostram, tanquam summum judicem; ex parte subjecti. If those, and some other such particulars, which I expresed in my position, be granted; there will reallie be little controversie: and if they were clearlie and plainlie in publique declared; itt wou'd take-away manie men's sus-
picions and misprisions. And if withall you and others wou'd pleasure so farre to deny your selves; as to forbear the insisting-on these arguments, of the power of nature and reason, in your discourses; which in scripture are ra-
ther abased, than exalted: it wou'd prevente heats and oppositions, which att all times are uncomfortable; and especiallie, in these craie times, may prove of verie ill consequence to the Universitie. And I beseeche you, Sir, not to bee offended att my faithfull playnness with you: your and others' so much going in another strayne, hath not onlie much offended and o-
pened the mouths of verie manie considerable men of another judgement; but allso made some others applause themselves in their cor-
rupte
rupte judgement: as conceiving and concluding, though I beleevce falselie, that they have their abetters amongst Us.

Sir, what followes of the fourth page, so farre as I can well read and understand itt, I do not dissent from itt. As for the hopefulness of good men's less differing in things saving; and that through siding and passion, differences between them appear, and seem to bee, more than they are; I denied neyther of these: but I then said, and yet thinke; that they may not onlie differ, in the number of Fundamentals; but also in their resolved judgements, about verie material truths; and that, without mistaking one another's mindes, or making one another's judgements other and worse than they are; and yet on both handes agree in scripture-expressions: in which case, as better to forme their judgements, and to discover worse men's errours, great use was of other than scripture wordes and expressions; and this, without anie alteration of, or addition to, or derogation from, the holie scriptures: which was the thing I spake-to in my former paper.

For matter of imposing-upon, I am not guiltie. In the Assemblie, I gave my vote with others; that the Confession of Faith, putt-out by Authoritie, shoulde not bee required to bee eyther sworne or subscribed-too; wee having bin burnt in the hand in that kind before: but so as not to be publickly preached or written against; which indeede is contrarie to that "libertie of prophesying"; which some so call-for; but, you say, you plead not for; though
though your second advice in your sermon seemed, in mine and other men's eyes, to look fullie that way: but I beleevve, what you now write; and onlie adde, that as you plead not for that libertie; so what hath bin said by others, hath not bin to impose on you; but onlie as freeli to assert, what they think is truth; as what you did assert was so, in your judgement: and therfore were not culpable of maintaining rixas et lites; as hath bin charged. Though I heartilie and humblie desire of God; that wee may either so inwardlie agree, or outwardlie not expresse disagree-ment; that we may not give occasion of ad- vantage, to more fortes of men than one; that watch for our halting.

That which I spake of Hæretiques' being sober and temperate &c; was not to your second proposall, about liberty of proposing, &c; but to your first, of agreeing with them that agree in scripture expressions: And where- as it was pleaded, that such agreement was desired amongst good men; I replied, that it was not so easie to know, who they were: seeing Hæretiques were not sine larva pietatis, and were somtymes sober and temperate; not—"unexceptionable and of unblameable life"; as your wordes are. Whereas you find Scripture Hæretiques infamous in their life; I easi- lie grant it of those Gnostique Borboritae*, and

* These were Haeretics, called Borboritae; and these joined with the Gnostics, as here, are often mentioned in our Author's Latin pieces; and in his friend Arrow- smith's Taetica sacra. Conf. κυλίγμα ἴς I Pet. j. 22.
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vere manie others, which authours speak-of. And yet in scripture I finde false prophets, in sheep's cloathing †; and thofe in Timothy, having a forme of godlinesse ‡; Pharisees, whited sepulchres †; which is enough to express that *larva pietatis* I spake-of. *Arius* and *Novatus* and others, at least for a time, speiouslie devout and pious; and all that I read of St. Francis in Bonaventure, and of Loyola in Ribadeneira, and of Bellarmine in Fulligatti, I do not look-at as Legend; what Bertius and others say of Arminius, you know; often those, that have bin most peffilent, have bin, in outward demeanour, at least for a time, sober; and some severe: but *sobrii ad evertendum rempublicam*; enough to justifie what I said: that wee are rather to look to their doctrines, than their persons.

v For that of Socinians and Arminians; seeing I ingenuoufliie cleared you, from those imputations; both in my own thoughts, and against others misprisfions; I hope, you will cleare mee, from being in that kind injurious to you: nor will you take in ill part my cordiall good wishes which I expressed, that so good a friend might not bee *in confinio* of such men's tentes: and although hee, that hath the name of Christ called upon him, may and ought, in the fene you meane, to say, — *Non sum Christianus nullius nominis*; yet, when diversities of judgements have unhappilie begotten diversi-

† Matt. viij. 15. ‡ It Tim. iij. 5. † Matt. xxiij. 27.
THIRD LETTER.

ties of denominations; I had rather, by reason of my adhering to the truth, that CALVIN maintained; men shoulde call mee a Calvinist: than by reason of eyther an indifferencie, or by a propending to somthing that Socinians or Arminians hold; men, though unjustlie and finfullie, shoulde besmeare mee with their appellation.

As to what followes in this page, concerning your studies; I must intreate your pardon, as of my too greate boldness, in that it may bee unseasonable freeness; so of my mistakes, occasioned by my mis-apprehension, or rather mis-information: and I crave leave onlie to adde; i. as to that about the Schoole-men; when I spake of them, I understood, not onlie that narrower compass of them; which some make, from ALBENSIS * to BIEL; but so as to take-in

† For ALBENSIS, a learned friend conjectures, thou’d be rea’d Alensis, or Al. Alensis, i.e. Alexander Hales. And I find him so called by our author’s great friend Dr. ARROWSMITH, in his second oration, at the end of Tactica sacra: p. 14: as also by Dr. TUCKNEY himself in his Latin works; where he often quotes him. We might also read Albertus: and the same Dr. ARROWSMITH observes, that after Alensis and Antesodorenis had conducted Aristotele to the door of the Church; Albertus and Thomas carried him into the inmost recesses of it. Hottinger divides the school-men into three ages; which he calls Vetus Actas, Media, and Nova: the first beginning with Lanfranc of Pavia, about A.D. 1020; the second with Albertus, about 200 years later; the laft with Durandus de St. Porciano, about 1330; and extending to the Reformation. The first age, he fays, was pudenter; and towards the end of it lived ALEX. HALES; the second was impudens & temeraria; in it flourisht’d Albertus, T. Aquinas, Durandus, Duns Scotus, Bonaventure, Occam, &c: the laft was longe impudentissima; in it liv’d and wrote BIEL, Etsius, &c.

VASQUEZ,
Vasquez, Suarez, and other later authors of that kind: your perusing of whom so little in so manie yeares, but that you say itt and I beleewe you, I cannot but wonder: and must conclude; that eyther those fewe houres of your converse with them made a verie deepe impression in you, moulding you much that way; or, as nascitur non fit Poëta, that the natural frame of your head was much in that channel: which must keepe us from wondering, or finding faulte; if in your discourses the streames do so much answer the fountain. 2. They, that told mee of Field, Jackson, Hammond, added also Chillingworth, and Hooker's Ecclesiastical Politie: in the first booke whereof, though it bee manie yeares since I redde itt, and I have itt not nowe by mee; if I forgett not, there bee divers things; which divers discourses now-a-dayes much symbolize with. 3. I verilie thought, you had rea'd the Apologia Remonstrantium; a booke, which, when it came out, we so gree-dilie bought and rea'd: as justifying their Confession of Faith before putt-out, againste the examen of the Contra-Remonstrants: in which they speake out more fullie, than they had don before; and in both which of their bookes they are large in the argument wee speak-of. 4. What you say of your little reading and more meditating; I impute to your great mo-deste, in lessening your own due: or if, as I have cause, I must beleeve you; as I cannot but much approve your course of Meditation; so give mee leave to intreat you, to give dili-

gence
genced to Reading. I have thought, that Bern-
ard was in the right; when hee said, lectio,
spine meditatio, arida est; meditatio, spines lectione,
erronea. In our meditations, wee may una-
wares slip into an errour; which, because our
own, of our own selves, we are hardlie re-
strained from*; from which another's hand
may easilie helpe mee up. And if, for that
and other ends, I would gladlie conferre with
the living; the same motive may persuade mee
to converse with others, that are dead; in
their writings: and the rather, because they
use to bee more digested; than others' extem-
porarie discourses: especiallie, if, as you do,
we make choice of those, that are most pious
and learned. I look-at it, as a kind of Com-
munion of Saints; in which I may expect a
greater blessing: but so, as not resting on their
authoritie. And shoulde not their writings
bee better than my thoughts, yett with mee I
find itt thus; that by reading I have more hints,
and better rise, for more and better notions;
than otherwise of myselfe I thou'd have reached
unto: hereby I shall bee better acquainted with
the true historie, stating, and phrasing, of any
point of controversie; which otherwise I shall
too often stumble-at. ------ But, Sir, may
you not justlie disdeigne this my follie; in sug-
gestting that to Him, who needes no spurres to
itt; and better knowes itt, than hee who pre-
sumes to suggest itt! Scultetus' character,
which in his Speculationes Evangelicae hee gives

* Eccles. iv. 9, 10.
of And: Osiander, of which from my heart I cleare you; makes mee afraid to bee autokratos. [See Scultet: Lib. II. cap. v. p. 16.]

x In the half of this page, Sir, you express so much ingenuity and integrity; and withall so much condescension, for my satisfaction; that, although you say, you are ashamed in the writing of itt; yett I may more blush in receiving itt. I from my soule free you from designe; I beleve, you love and seek the truth; and yett think, you may in some things mistake.

You say, that I seeme to "anatomize your "life": God help mee more to search into my own heart; that I may not bee so much mistaken, in the one; as it seemeth I am, in the other! God knowes, I am not wont to look verie much into others; who have so much to look-after, in my-self. What I did herein, I intreate you to thinke, and I wou'd not deceeve you, was not from an ill-minded or brusify curiositie; but out of love and faithfullness, having such an occasion, to hint somthing what others said and I somewhat feared: and if you will please to do as much for mee, such "balm shall not break my head."

y For this in the margent; I freeli grant imperfection, in the best interpreters; nor did I ever allow them the priviledge of infallible interpretation: and, if my pen wrote itt, my heart never thought itt. And trulie I have, as carefullie as I cou'd in these straits of time, rea'd over the place you mention in my second page; and can neyther there, nor anie where else in my whole paper, finde anie such wordes; or anie other; from which I can think,
think, how anie such inference can bee made. The like I must say of what followes; where you say, that I suggest; Fundamentalls may bee shaken and endangered, by such a free proposal: Nothing, all the paper over, that I can find; which either faith or suggesteth anie such matter: I spake of the staggering of weake men; no tittle of the shaking of fundamentall truths: and therefore some of your following lines might have bin spared.--- Yet this let mee now say; that if such an expression, of the shaking fundamentall truths, had fallen from my penne; itt might verie well have been justified: and that, from Scripture. Not as though the truth in itt self coulde bee so shaken, as to weaken itt: but such speeches respect partlie intentionem operantis, vel operis; and partlie the effect, which thereupon followes; in the minds of weak and unstable persons. And so not onlie the Ark may bee shaken; but even the foundations may bee destroyed *: (and if you consult interpreters upon this place, you will finde; that I do not ware itt, in applying itt to this purpose:) as the Apostle presumes, they may; in his μὴ πάλιν Ἑμελιον καταβαλλόμενοι. †

What I said, I think, is verie justifiable; that, when both Hæretiques and the Orthodoxe hold to Scripture expressions; and They, in their wordes, give a falle sense of them; the other in theirs may give a true: not to command anie man's inwarde sense; as you wou'd seeme to inferre: but, as in three or foure lines before I had said; by expressing the

* Pf. xi. 3. † Hebr. vi. 1.
true sense more particularlie and distinctlie, to discover their corrupt one: which, I added, was the occasion of orthodoxe Divines’ framing of newe wordes and expressions; more punctuallie to hold-out old truths, against Hereticques’ innovations. And what is amisse in all this, I can not see; nor have you shewen mee.

“Sir, here ’bate mee a little: I said not; that All, that so pleaded, were such: but my wordes were, such for the most part: and that, if neede bee, I shall bee able to justifie: name-li, of those that have written of that argument: whom onlie I related to. But I impute this to your haste, and broken pieces of time, which after you speak of; as I do most of what followeth in this page: as that;

“May wee temper and qualifie divinitie with prudential considerations”? I see not, how this relates to what immediatelie went before of Socinians and Arminians; who are in this kind as faultie as anie. If you said itt, in reference to interpreters’ or synods’ framing of wordes for clearing of scripture, against others’ false glosses; I think itt a verie harsh cenfuse, and wholelie unjustifieable: if both this and what followes, to the forcing and imposing upon others judgements; you make to yourself an adversarie, where you found none.

“I do not remember, itt is so stiled by our Divines: and, shou’d itt by some, both they and you will give mee leave to think; that there are other foundations of Protestantcie, lower and of more importance.

“Truth
Third Letter

Truth is Truth, who so ever speaks it: "and I will readily agree with Papist, Socini-" an, or anie; so farre as hee afferts it: be-"cause itt is not His, but God's." But this libertas prophetandi I take to bee no such Truth: and I do not the more like itt, but rather the more suspeect itt; because Socinians and Arminians do so much pleade for itt: and that, as itt is apparent, out of design; that they might not be hindred in diffuling their poison, in their other corrupt tenents; which they are more commonlie known for: though the worlde is not now so ignorant of Socinianism and Arminianism, as to confine the one to the denial of Christ's divinitie and satisfaction &c; or the other to the five controverted articles. This of libertas prophetandi, you cannot but knowe, that they are generallie noted for; and this, in the Countrie, as well as in the Universitie; it may be, in the Universitie most: and thercfore the proposall of this libertie there, may be most taken notice of in the proposer; as itt may bee of more ill influence unto the yonge auditours: and a student in Divinitie neede not to be confined, as you speak, to "the getting of a good memorie and learn-
"ing by heart"; his invention and judgement will have buis'ness more than enough, in aright understanding and more full clearing of receeved truths; and finding-out others, that itt may bee, yet lie hid; without such a libertie of opposing, or doubtfullie disputing, πει-
τῶν πεπληγοφοβημευνῶν, much more without a Cartesian ἐποχή or supposing them for er-

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rours, or not established truths; till I coming de novo, withoute anie prepossession of them, shall study and reason my selfe into a beleife of them. And somthing foundinge this way, I thought I heard, within this twelvemonth, out of the pulpitte.

By this your last expression, I think, I now better understand your meaning before; about which I doubted: and, itt may bee, mistook: that, whereas in my former paper I spake of this libertie, as dangerous to the weake; and because symbolizing with Arminians and Socinians, the asserting of it by a lover of truth was at all times unsuitable; and especiallly, in these so erroneous times, unsafe; at least, very unseasonable. ——— "This, you conceive, was a suggestion; that Fundamentals may bee shaken and endangered: which cou'd not worthilie be conceaved—— that this was to temper and qualifie Divinitie with prudential considerations—— the taking of God's work out of his handes, &c; and not sufficientlie to consider, who principallie standes charged, and is the grand Superintendent of truth in the world."

—— If this, Sir, bee your meaning; I must profess to you, that I am not convinced; eyther of anie unworthie conception, or inconsiderate expression. Not in saying, if I had said itt, that fundamentall truths mighthe be shaken; of which before: And the restraining of such a libertie is no tempering or qualifying Divinitie with prudential considerations: unlesse it can bee proved, that such a Toleration be true
true Divinitie; or everie thing that by such a
sufferance may bee vented. A prudential pre-
vocation of the corruption, of what is true
Divinitie; will, I hope, bee no fault in him;
who is a faithfull and wise servant *: And his
keeping of the depositum, which he is betrustead-
with by his master †, doth not take his
master's worke out of his hand; but acknow-
ledgeth Him principallie charged with his own
truth; and to bee the grand Superintendant of
it in the world: whilst, as a Steward under
his Lord, hee, according to his dutie ||, is
faithfull to his trust; in being carefull, that
not onlie his fellow-servant may not be in-
fectd; whom hee hath the charge of: but
that the truth itself, though it cannot be in
itselfe weakened or over-mastered, may not bee
corrupted or blemished; which hee is bound
carefullie to contend for §.

Those " beginnings of grace," which
you mention, are, I suppose, much-what the
same with, or itt may bee les than, that first
sanctification, or regeneration; which I spake-
of. And that "actuallie justifying," which
you adde, the same with what I called
ἐκκαθάρισμα of justification: so that herein, I
hope, wee shall not differ. For those " pre-
" parations to justification," which Dr.
WARD ‡ so frequentlie determined in the

* Matt. xxiv. 45. † 1 Tim. vi. 20. || Matt.
xxiv. 45. 1 Cor. iv. 2. § Jude iii.
‡ SAMUEL WARD D.D. Scholar of Chript's College,
Fellow of Emmanuel, and at last Master of Sidney; was very
eminent
schooles; and which Papistes do so much dispute-for: I profess, I could never yet so ripen my thoughts about them; as peremptorily to determine them, one way or other. Sure I am; that manie good Divines determine against them: and I think, in some cases, when God doth suddainlie come upon some sinners, flagrante faciore; and then presentlie convert them: itt will bee verie hard to discern them. That expression of yours, of "a sinner non omnino in motu conversionis &c"; I do not well understand: unless your meaning bee; that a sinner, qua talis, without anie movings toward conversion &c—if so; though, as I said, before your αποτίλεισιμα of justification, in puncto rationis, a renovation goeth first; which doth elicere asulum fidei, by which we are actuallie justified: yett in hoc motu God moves first; and, so farre as Justification consists in pardon of sinne, itt is verie considerable; whether immediate antecedenter itt hath for it's object a sinner, as a sinner, under the guilt and in the state of sinne; though it do not so leave him: and so God properlie justifie the ungodlie.

eminent as a Disputant and Determiner of Theological Questions, in Lady Margaret's Chair: which he filled after Davenant; and being turn'd-out and very severely handled in 1643, (which he survived a very little while) was then succeed-ed by Dr. Holdsworth, Master of Emmanuel; who was never admitted: being himself haras'd and perfeuted, and at last turn'd-out of all his Preferments. Our Dr. Tuckney had his Mastership of Emmanuel College, Dr. Love, Master of Bennet, his Professorship &c. Dr. Ward was sent with Bishop Carlton, Dean Hall, and Dr. Davenant, to the synod of Dort; and died of the ill usage he met with, by Imprisonment and otherwise, in 1643.
THIRD LETTER.

In your paper, κατὰ τὸ φηλα, order is considered and expressed; and not onlie distinction.

I think, You pinch too hard; in calling that, "a wringing of the nose"; which was but a wiping-away of that which dropt from itt: and in applying that *, which is spoken of scorners, and such as watch for iniquitie, in catching-at and perverting the right wordes of the Prophets; to mee, who in a friendlie way did expresse to you my dissatisfacion with an unjustifiable expression.

I cordiallie embrace, what you herein so orthodoxlie pioullie and patheticallie expresse; of your so depending on God: and of his being all in all. And I verilie beleeve, you meane much more by itt; than Papistes and Arminians &c do, in their large expressions of the influence of the first cause into the second; in itt's operations both of nature and grace: who, notwithstanding that, give too too much to man and his free will. A great asserter whereof in our time, in his verses upon his question in the commencement house, had these two for the close—

Scire tuum nihil est, oculis ni Gratia praefit;
Ni praefit votis, Velle tuum nihil est.

* By that "conjunction with a passive exegetical," I suppose you meane the addition of recipitur a nobis: and so that recipitur fo

* Isai. xxix. 21.

"qualifies
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"qualifies and corrects" your nascitur; that it prevents anie such sense, as was feared and objected. I woulde not λιὰν εξετάζων else, I coulde think; if, according to Popish or Arminian doctrine, gratia obligata per liberum arbitrium recipitur; this woulde bee a moral nascitur.

I acknowledge, voluntas creatae, or creatura, is the subjectum or principium quod, (in sub-bordination to God, the principium a quo,) that doth formaliter producere actum credendi et poenitendi: but I woulde not willinglie express it, by producere vitalitatem actus; though that word may be tolerable, in a school-sense; but dubious, in sensu theologiae pariori.

I conceive; that ἐνεργεία is not of so deepe a sense, as nascitur: for although sometimies in Scripture it expresseth a meritorious efficienie *; [Somtimes idem quod ἐνεργεία, ita prospere ago, ut potiar: and sometimes vinco, supero; when I obteine by labour and overcome difficulties:] yett verie often, both in other authors and Scripture, it signifieth anie efficienie in general; even of a cause fine qua non, and a cause per accidens †: and thereforre much more, a medium administrans; or a cause, so called propter solam praestantia necessitatem: as our Divines commonlie and trulie answer the Papistes; who, in their disputes about good workes in reference to Salvation, bring 11 Cor. iv. 17. and this of Phil. ii. 12. and urge the word ἐνεργεία against us. A nasci therfore, in the

* Rom. j. 27. vij. 8. 1 Cor. v. 3. † Rom. v. 3. iv. 15. Jam. j. 3.
THIRD LETTER.

true imorte of itt, doth signifie more than such a ἀναγεννησθαι and itt is a farre different thing to say, a beleever now by faith, and the improvement of grace receeved, doth by working, as a means, come to salvation; and to say, that grace or salvation ab eo nascitur.

Itt was a supplicatorie advice, that you would not affecte to speake in schoole-language; nor to runne-out in schoole-notions: not—" the use of Philosophie and Metaphysics ".

" Your care not to "do the worke of the "Lord negligently"; but to improve your utmost in His service, and solidly to confirm His truth; I both beleeve and approve-of: neyther did I, nor do I think; in what you have done, you have affected worldlie glorie: and what blessings you have had from the soules, eyther of living or dying men, I rejoice in; and desire, they may be multiplied a thousand fold: and shou'd hope, it wou'd bee so; if you wou'd please to listen to my advice or desire before mentioned: in being more playne and facile in your discourses. For although, as you say, you have bin all along well understood; by persons of honest hearts, but of meane place and education: and, as I may adde, you have herein bin more than approved; by diverse schollars, upon diverse grounds: yett itt will not bee amissle for you to hear also, what very many others say. Vox populi, in this is, vox Dei. And this lett mee say; I know divers, of honest heartes, of several conditions and educations;
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...tions; that have bin verie farre, with all their best attention, from being able all along to understand you. Some of meane' place and education may have stronger parts; which meeting with honest heartes, will better be able to go along with you: but JACOB will drive-on, יִרְדָּה יְהִי *.

μ Your both reading and making use of Philosophers; especiallie, in shaming loose and scandalous Christians with their better principles or practises; I do not remember, that eyther in my paper or otherwise, I ever did blame in you: provided it bee onlie to the shaming of profane and loose Gospellers; without giving occasion of casting shame upon the Gospel itself. What I have bin in this kind so affected with, in the reading of SALVIAN and some others; I cannot bee disaffected, in hearing the like from you. Though this you will give me leave to adde; that the Scripture scarce anie-where speaks particularlie of the Philosophers and wise men of the Heathens, with approba-
tion and honour; but generallie with dislike and contempt. And tho' in some fewe places, itt upbraids the children of the church, in their abominations; with the more commendable practises of the heathen: yet farre oftener itt speakes of them, as abominable; and of their principles and practises, as of rockes to bee avoyded; than as of fayre patternes to bee imita-
ted. And therfore we shou'd followe Scrip-

* Ad pedem puerorum. Gen. xxxiiij. 14. i.e. softly, as the Children are able to bear.
Third Letter.

Nature's pattern; if we should more insist on their darkness, ignorance, their falling short of and coming cross to Christ; than on the admiring and advancing of their knowledge and virtues: which all best were but dim and dead, whilst not enlighten'd and enliven'd by Christ. I think it verie strange, that you shou'd say; that "those you have redde, you have found "good; so farre as they have gon:" in those fewe that I have redde, I have found them scattering a great deale of what is bad, with what is good in them; all along in the way--- as also, that you add; "that you "never found them enemies to the truth of "the Gospel." Primitive Christians found them such; even amongst the chiefeft and subtleft enemies they hadde to deale with: and Tertullian eyther was of an other mind from you, or rea'd other Philosophers than you do; when he called them Haeresium Patriarchas.

It was not so saied absolutely; but qualified with a parenthetical---as itt were. And though hereinn I would not præscribe, yett I must needs say; that the ordinarie use of most is, when in English sermons and discourses they make use of Latine or Greek sentences; they intende, that their auditours shou'd take them for quotations from, or expressions of, other men; and not their own. Which course trulie I approve of; and so do manie better than I: and although I admitted of Grotius his excuse, in his preface to his annotations on the Evangelists; that hee for-
bare mentioning of names, in his quotations—
quod ea videam factiöso hoc saeculo magis ad ob-
limandum quam ad defaecdandum judicium vale-
re; (who yet for the moste parte writes his
quotations in a distinct character; that wee
may know them not to bee his owne:) yet
I beginne to bee half of the mind, that itt is
the fairest and most satisfactorie way, in such
quotations; to express the author, as well as
the sentence: that the reader or auditor may
have better meanes to know, whether itt be
wholelie His; and not wholelie or in partes ours.

ξ The generall purporte of this paragraph I
freelie yeeld to. For the Socinian's fallacie is
his Reaeson; againste which I may oppose
mine: and I fullie accord with Aquinas, in
this very poynte thus expressing himselfe—
Cum fides infallibili veritate imitatur; impossibile
ut sit de verbo demonstrari contrarium; manifest-
tum est, probationes quae contra fidel inducantur,
non esse demonstrationes; sed solubilia argumenta.

For this I referre myselfe allso to what is
said before.

τ I meant a recta ratio in corrupte nature:
and there I cannot finde righte, but more or
lesse distorted and depraved. Where Faith is,
there is a renewall of God's image; in know-
ledge, as well as holines and righteousnes:
and there a liberum arbitrium ad bonum spiritu-
ale is in parte renewed, as well as a recta ratio;
and a beleefe of that, to which reaason cannot
reach.

I believe, itt doth; as manie can witnes:
and although somtimes mind in our En-

lish.
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glish use of the word include the will; as, when we say, we have no mind to such a thing; yet in most ordinarie acception, mind and understanding are synonymous.

As they are declared Rom. ix; and explaynaed by those Divines, which wee must account orthodoxe; they have bin conceaved inconcistent with that goodness, and those ratios rerum; which some frame for their ideas.

I beleeve; that, as you cannot affirme, that God did not; so neyther, that hee did revele Christ to them; the Scripture seeming to speak otherwise of them: and thercfore itt had bin beft, to have left them in silence to their judge.

I suppose, you heere give mee the wordes of your notes: which if you confined your speech to, I must acknowledge a mistake.

Our saviour did not come to destroye the moral law; and thercfore hee could not bee againste moral duties: and, Gnostique Libertines in the Apostles' time arising, no wonder that the Apostle that wrote laft, spake to Dutie; as Paul, in laying the foundation, spake much for Faith. God forbide, Sir, that I shoulde, as you phrase it, "differve one truth; to serve "an other"! And I think, in my preaching, I use to pres inward grace and outward obedience; as much as some others. And woulde you, and some others, as fullie and as frequentlie insist on "free justification, by the imputation of Christ's righteousnesse;" as you and they
they do on inherent holiness and righteousness: that no disservice may be done to that, by pressing of this; matter of complainnte wou'd bee prevented: but, when this is insisted upon; with the slighting terms of notions and speculations given to the other, when contended-for; — to mee itt is juste matter of offence.

1 Some have expressed a perfection above this.

"Hee, that hath " Faith, which worketh " by Love; " cannot but joyne Love with his Faith: but trulie, Sir, I hope, you do not desire in this life (in which the Apostle faith, " wee walke by faith" *, and " itt is our " life" †;) to come to such an estate of Love above Faith; that, with some of our high-flownen menne, you might heere bee above Faith: which onlie in an other worlde is swallowed-up into Vision; and so ceaseth, in some respects; though, in some other, itt even there abides to eternitie.

4 In the sermon on Matth. v. 20. Ordinances spoken-of were more than Formalities.

* Itt hath bin too often said in publique by some: and wee had more than a touch of itt, in this daye's sermon.

χ But yett, if that bee but a notion and speculation; which a man may holde, and not bee the better man for itt: trulie, by this rule, Deum esse and Chriustum esse may come to bee no better than notions and speculations.

* II Cor. v. 7. † Gal. ij. 10.
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They were all such things, as a man may holde and bee never the better man; and they may bee the most substantiall fundamentalls: and disputes about God and Christ were particularlie named.

I will not take upon mee, to choose other men's texts for them: but yett I shou'd bee glad, that Gospell-preachers wou'd please to think of such; as wou'd leade them to insist "upon Justification by Faith", and "imputed Righteousness": and not onlie, or almoast onlie, on such; as give them occasion to speak of "inherent righteousness": of the advancing of Faith above Reason, and of the Impotencie and Weaknesse of Nature; rather than the Power of itt: that Faith is the condition of the covenant of Grace &c.—But I, that have bin too bold, in this long letter, with your Time, in this particular; may bee conceeved almost impudente in being so overbold with Your and Others Libertie — But I crave pardon for all: and nowe that I have freeli opened my minde to you; I have don what, in faithfullnesse to God and you, I thought I might bee bound to. I commend You and the succeffe of all to God; and rest Your verie playne, but verie true Friende;

Oc. 8; 1651.

When you have looked over these papers, if they bee worthe your labour to do so; I desire you wou'd please to returne them; as not having anie copy of them.

H

Dr.
Dr. WHICHCOTE's

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SIR,

I have observed; that replies upon replies prove more troublesome, than profitable: and the farther they go-on, still the less of matter; but exceptions, on one side and other, against words and phrases: also omnis ingeniæ post primum impetum hebescit. Yett, since I preferre to give You satisfaction, before anie other busines; somthing I shall farther adde: leaving manie things to discourse.

a. b. Creatio est cognoscibilis, lumine naturae; et scriptura insuper attestatur: quo respectu dicit potest esse de fide. Modus autem et circumstantiae creationis unice innotescunt per revelationem a Deo; ideoque non nisi materia fidei.

c "You say, in manie things wee must "credere much more than wee can ratione per- "cipere": in your f you quoted mee, that the transcendencie lies in amplitudine et plenitudine objecti; non in contradicitione rationis: and were therwith satisfied.

Credere includit Cognoscere; aliter fides est implicita: and I do not so much reach the thing, as believe in general, what God means is true.

I call
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I call in question none of God's counsils or decrees; anie where reveled in scripture: [Mr. PERKINS and CALVINE and best interpreters give for a rule, in finding-out the sense of scripture; never a sense contrarie to the common principles of reason and natural light.] my reason hath nothing againste them; but admires and adores: yett I much doubt, notwithstanding what you saide before of orthodox explications, to help our imperfections; whether anie fallible creature can adde anie thing to them, or make them farther out: and whether itt bee not presumption to attempte itt; without speciall commission.— Verie proper and ordinarie to say, that facultates singulae judicant de rationibus suorum objectorum.—

As non semper significat aequalitatem, sed similitudinem exempli gratia, illustrationis ergo: simile non est idem, nec per omnia simile: similitudo non currit quatuor pedibus. Aliquod luminosum transcendentem se habet ad vim vivaee facultatis; sicut aliquod credibile ad intellectum.

d"But our present dispute is about the "power of Reason to judge of matters of "Faith:" so after in [a]—Did you ever find mee leaving God out, or not acknowledging Him principal, original; and the creature mere vanitie, dividedlie from him; a lye, in contradiction to him? I have declared the qualitie and fittness of the principle, as from God, in the hand of God; "the candle of the Lord": Res illuminata illuminans.—With all my heart and soule I acknowledge and affert (and

H 2 wholelie
wholelie depend thereon,) the holie Spirit's superintendencie, conduct, presence, influence, guidance, government of man's mind, in the discerning of the things of God. There is nothing, that I have more insisted upon; and more carefullie endeavoured to demonstrate de industria, upon texts purposelie chosen; occasionallie full interposing clauses to this purpose. Yea, itt had a large place in my speech; att which, you say, so much offence was taken. I am not clearer, fuller, in anie point: I experimentallie know itt, I thank God, to be true; I have witnesse of itt within mee; itt is my sufficiencie, itt is my strength, itt is my securitie: God with mee is All in All.--- God forgive them the palpable breach of the ninth commandment; who have defamed mee in this kind! Nothing is les true of mee: I might rather have bin accused of anie eville in the world.---

Do not you yourself in your say; "I cordi-
allie embrace what herein you so orthodoxlie,
"piouslie and patheticallie express?" --- I all-
ways consider, and so express, the mind of
man in conjunction with the good spirit of God.
I abhorre and detest from my soule all creature-
magnifying self-sufficiencie. I could be abund-
ant herein: for my hearte is full of indigna-
tion againste this supposition. The most se-
crette sense of my soule echoes to that text by
you quoted, Eph. j. 17; and all other of that
nature. I know them to bee all true.

"I cannot tell, whether wholelie regulated
a ratione objecti". --- Yes; tanquam a regula;
which
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which was that I spake to: but a Dei spiritu, tanquam ab illuminante et dirigente. So reason is not empowered contra Deum, aut sine Deo: but sub Deo is implied.

I acknowledged to you before, that formale motuum fidei est revelatio fidei: and you must allwayes remember; that there is in Religion, (I here understand Religion materialiter) scibili, per necessitatem materiae; as well as credibile, propter authoritatem dicentis: and ratio objecti rei never over-ruled, contradicted; and ratio subjecti allwayes directed, determined. In that, which is onlie matter of faith, revelation is all in all: so ratio objectiva is never againste itt: (you fullie grant with mee in your f, that materia fidei cannot bee contrarie to reason:) for that (I mean, ratio objectiva) is necessarie, infallible, immutable, positis terminis; as, suppositor creatura capaci, eam debere Deo subesse: but in that, which is materia theologiae naturalis ex se, there is partim scientia, partim fides; sc. scientia rei in se et rationis objectiva; fides autem, quatenus revelatae.

e I do not think, that to ingenuitie and indifferencie, tempers, which qualifie to a reception from God; as carnalitie and designing do indispose: anie article of Christian faith seems to bee materia Deo indigna: and shoulde itt, itt woulde not bee in a man’s power to believe itt as from God, while itt so seems; though a man shou’d struggle with himself never so much. A man can not think againste the reason of his mind: that of necessitie must be satisfied.—But, I think, a man may trulie say

H 3
say of the grand articles of Christian faith; expiation, remission of sins: that to one acquainted with his own state and condition, and considerative of God's goodness, the matter of those articles revealed is rather a matter expected, as becoming God, Godlike; than eyther contrarie to reason, or unworthy of God. I beleeve, in the true use of understanding, a serious and considerative mind wou'd bee apte to think; that eyther God wou'd pardon sinne, to penitents who reform, absolutelie; or else wou'd propose a way, in which --- and termes and conditions, on which hee wou'd forgive and bee reconciled: God being dulie looked upon, as the fountaine and original of goodness. So that, when the revelation of faith comes; the inward sense, awakened to the entertainment thereof, faith; "ΕΥΡΗΚΑ. it is, as I imagined; the thing expected proves; Christ, the desire of all nations: sc. the desire of their state: at least, the necessitie of their state.

So far am I from quarrelling with anie of the revelations of God; my reason is no where so satisfied, as in matter of Christian Faith.

If I did say, the laft resolution was in rationem rei; it was in materia necessaria; in objecto theologiae naturalis. Are not rationes boni et mali, aeternae et indispensables of this forte? and have not you granted, that materia fidei cannot bee contra rationem rei? and, if so; put the case, this is evidentlie secundum rationem rei; as, that wee are to make conscience of eville: The loose Antinomian pretendes the libertie of the Gospel, against conscience of sinne: may not
not I confidentlie conclude, that what hee faith cannot bee de fide; because itt is contra rationem rei? It is not dishonourable to Faith at all, to say; that itt doth acknowledge rationes rerum, tanguam prius natas, fixas et immobiles; makes no attempt upon them, endeavours no alteration in them. All these are necessarillie so, postis terminis: as, si fit creatura, ut Deo subit: since fides hominum est in materia arbitraria, respectu voluntatis et beneplaciti Dei. ["Godly, soberly, righteously." Tria capita doctrinarum quae nituntur rationibus rerum. And these have not onlie acknowledgment, but Countenance protection and confirmation, under and by the grace of the gospell. Simus Hominis, ut simus Christiani; said one.] For farther satisfaction herein, I referre you back aven to what immediatlie preceeded, e. Sir, I doubt not, but upon farther consideration you will see this, as cleare as the sunne; and not at all derogatory to faith, nor diminutive of God's power. You have alreadie granted to mee, what is eyther equipollent to itt, or necessarillie antecedent to itt; sc. quod materia fidei non potest esse contra rationem rei: if therfore I do prove a thing to bee contra rationem rei, I doe thereby destroy itt, as a matter of faith. I speake of the Truth and Realitie of the thing; not of what may seeme to fondness and partialitie. This principle will certainlie over-rule Antinomians; and there is no danger of acknowledg- ing this rule in divinitie: for it will not bee,
what may seeme to this or that party, that is carnal; in a worldlie confederacie or designe: but onlie what reallie and in truth is contra rationem rei.

The distinction is not vayne: because amplior est materia divinae libertatis, quam revelationis: in the second place I consider materiam libertatis; absrhabendo a revelatione: in the third, eandem materiam; sub revelatione. You cannot say, that God hath reveled to us all that he hath determined: nothing becomes a matter of our faith, till itt is a matter of divine revelation: for you well say, that revelatio Dei est de formali objecto fidei. Idem in diverso statu distinguere potest a seipso.

I acknowledge your distinciton between religion, and Christian religion: preciselie this latter includes the former, and superades a forme. And I did meane, that religion had pro objecto et materiam scientiae naturalis, ortam e rationibus rerum; et materiam fidei, nixam autoritate Dei.

I wou’d rather say, non vocat rationem ad consilium; than contemnit rationis captum. God indeed consults not with us; but with his own wisdom and goodness; (wee being patients and under his cure;) for the invention contrivance and provision of remedie: yett God proposeth, with respect to our understandings; viz. what they can receive, what they are able to beare. And indeed, the matter which hee doth propose, viz. expiation of finne, in the blood of Christ; and our renovation by Him, into his divine spirit; are things gratefull to man’s
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man's mind: and, in the sense before expressed, as it were, expected.

1 If you had heard equallie and impartialie, and had not too soon conceived a prejudice; you might have heard, as you desire, as much spoken of Faith as of Reason: also you had not missed of that, of the want of which you now complainne——I mean, the excellencie and transcendencie of matters of faith to finite apprehension; and the happie superintendencie of the holie spirit over man's mind: which two had large place in that Speech ---- But Acuit ira animum; ne possit cernere rectum*. Itt was then express'd, and hath bin since acknowledged, to you; that magnalia Dei are majora intellectu finito: wee are now but viatores; yea, when comprehensores in patria, beatitudo objectiva will be inadæquate, as too bigg for us; though the disproportion will bee to our advantage; the vessel more certain to bee filled, because of the sea's dimensions. The peace of God, the life and salt of the world, is said to pass all understanding: yet the mind is never more filled, nor better satisfied, than in these things. This transcendencie of the object to the facultie, is not the mind's greevance; but enlargement and happiness; because itt is not in a way of contradiction to the princi-

* Dr. Whichcote seems to have cited the old metrical saw, by memory; so as not only not to have preferved the words and measure; but even not the sense of it. Acuit, in Latin, is from his purpose wholly; though sharpenes, in English, is proper; in one sense of the word. The verse is, Impedit ira animum; ne possit cernere verum; if I remember it.
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ple of the mind: therefore in this case there is no danger of the mind's being exasperated, and made to quarrel; but a faire opportunitie of the mind's being absorpt, ingulst in happiness.

Sir, you will pardon mee; upon this third provocation from you, I must not bee wanting to my own innocencie: at least not to God's truth. I think, I did my self right, where I did God service: and in this respect I appeale from you to God. I well know, that the love of Truth ruled in my heart: and I then had, and still have, such evidence and assurance of being in the truth; that I cannot but think, I never spent hour in my life upon a better account. Sir, I had well considered the matter of the speech, before I came there; had resolved my self, upon manie thoughtes, of the certaintie, of the truth, of the importance and usefulness to the auditorie: when I understood your taking offence, and some others; I gave so much to your authoritie and judgement, that I re-examined all over againe: et tandem conformation evado; and am fullie settled in my thoughts, that the matter is unexceptionable; and that which must be stood-to: highlie tending to God's honour, and worthie the Gospell: and there is nothing of realitie against itt, but mistakes, misapprehensions, jealousies, and misprisions. Sir, this I woulde not write to you; did I not think the honour of God and Truth engaged, the interest of soules concerned; and were not I my self so assured; as that thereto, if called to itt, I must give attestation with my life. Therefore, Sir, though I deereelie love you, in my relation to you; and highlie honour you, for your owne worth:
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worth: yet cannot I, out of respect to you, give-up so noble, so choice a truth; so antidotal against temptation, so satisfactorie, so convicive, so quietive; in so full confirmation, to my mind, of the truth of Christian religion.

Sir, this knowledge, God being merciful to mee, I will keepe, till I die: not out of worldlie designe, but out of love to my soule. But if I finde itt greevous to others, I shall then onlie reserve itt to my selfe; or at most so farre onlie communicate, as I am admitted by superintendents; and desired by those, with whom I maintaine intimate converse: for itt is my judgement in the case, that noble truth is not to bee imposed or prostituted. †

m For the present, I confesse, I do extreamlie wonder att your advice; upon divers grounds: and att severall things, which you say in this paragraph. But I do so reverence your person; that I shall dulle weigh and consider what you here offer.—

"Not so much nor so often to handle such texts, as are examinable by ratio rei." Are not such truths of high importance, of clearest evidence and assurance, knowable lumine innato et naturali, quorum non potest esse ignorantia invincibilis? whereas de Christo there easilie may bee ignorantia invincibilis; which, as necessarie as the knowledge of Christ is to Salvation, neminem damnat: the neglect and contradiction whereof damnes, where Christ doth not—the knowledge and observance whereof necessarie, where Christ comes to save. I mean, the neglect and contradiction veritatum, quarum non est invincibilis ignorantia, damnes; whereas ignorantia in—

† Matt. x. 11, 13.
vincibilis de Christo doth not damne. Such points are, the creature's due observance of God, comlyance with His will, surrender of self up to Him, dependence upon Him, acknowledge-
ment of Him, affection settled on Him, refer-
ence to Him: good self-government and mo-
deration in worldlie desires and affections; and composure in a still, quiet, calm, serene apprehen-
sion of God: the minde discharged of pas-
sion undue affection and molestation from sense; justice, righteousness, equall and fair dealing with men; no insolencie, usurpation, arrogancie, oppression: and a multitude of such excellent doctrines; which, if settled in the heartes and lives of men, wou'd make this worlde resem-
bly Heaven; whereas nowe the contrarie speak Hell broken loose. And too much and too often on these poynetes! The scriptures full of such truths: and I handle them too much and too often! and not discourse of them, rationallie! ---
Sir, I oppose not rational to spiritual; for spirit-
tual is most rational: But I contradistinguish rational to conceited, impotent, affected CAN-
TING; (as I may call it; when the Ear receeves wordes, which offer no matter to the Understanding; make no impression on the in-
ward sense.) And I think, where the demon-
stration of the spirit is, there is the highest purest reason; so as to satisifie, convince, com-
mand, the minde: things are most thorowlie seen-into, most cleerlie understood; the minde not so much amused with forms of Wordes, as made acquainted with the inwards of things; the reason of them and the necessarie connexion of
of terms, cleerly layde-open to the mind and discovered. I have no skill at all in the Bible; if the Prophets, and Apostles, and our Saviour himselfe are not frequente in rationall arguments and argumentations. I acknowledge; that, in matters merelie arbitrarie, and of pure revelation; as manie matters they are engaged in are; [as matters of faith, matters divinae voluntatis et beneplaciti; for which no rule but pleasure: for in gratuitis non fit injuria: as Matt. xx. 15.] they say, Deus dixit; and that is enough and most proper, in that case: but they carefullie make appear, that ratio rei is not to the contrarie. They do prove, per rationes rerum, in necessariis ex se; per authornatem Dei, quoad ea quae determinantur a libera Dei voluntate. And this I dare undertake to make-out, by a thousand scriptures.

I allways thought; that that doth most affect and command the heart; which doth most fullie satisifie and convince the minde: and what reacheth the minde, but reason; the reason of the thing? anima apta nata est subesse rationi: generosus animus hominis ducitur. And the choicest objects and matters admitt of the clearest highest fullest reason: because they are most lightfom and bright. Ratio rei plus valet, urget magis, in Deo; quam in creaturis: in God, is allways infallibly, as shou'd bee; Deus certainlie optimus, as well as maximus: in the creatures, is and ought to be often divided. Whether I am "knottie and obscure," in the apprehension of others; I am not so competent a judge: I well

under-
understand myselfe. *Judicium fit penes Auditores.*
I am nothing, but as God enables mee.

* & o Dignitas et certitudo Christianae religionis* are not proveable, by testimonie of scripture; but subsequentlie to the demonstration of the divine authoritie of scripture: now since, as you well say, Christian religion is conteined in scripture, as the principal matter of itt; they both stand and fall together: and are proved or impugned by the same arguments. If I had don, as you præscribe; I shoulde then have removed the question from Christian religion to the scripture: and must, *iisdem argumentis, sc. ex qualitate materiae et per testimonium Spiritus*; have proved the divine authoritie of scripture.

There are but three heads of arguments, wherby to prove the authoritie of scripture: *sc.*

These respectively qualifie the severall partes of scripture:
scripture: wherfore you cannot well contra-
distinguishing, as you do, the foretelling and ful-
filling of prophesies and miracles: for these,
and all the rest, are argumenta petita a ratione
rei; atque sunt de qualitate materiae. Hence it
appears; that I, proving the nobleness and
truth of Christian religion per testimonium spiri-
tus, et per qualitatem materiae; omitted no
argument, but Tradition. Testimonium spiritus,
though itt bee triumphant, where itt is; the
spirit being his owne witnesse, and carrying
along his owne evidence: yet itt is but argu-
mentum singulare: nothing to him, that feels itt
not; though enough to him that doth: where-
as, to assert and declare a πράξεως, a ratione
rei, aut a qualitate materiae; is to use a generall
argument, universallie conclusive. But I have
you excused in this exception: if you had had
my speech before you, this mistake on your part
had bin prevented; and indeed, the greatest
part of our difference is; that you mistake mee.
So, you see, that Your two arguments, pro-
phesies and miracles, are de materia scripturae:
but why you adde "Faith in itt," I cannot in
the leaft imagine. I let itt pass in your for-
mer paper; being not able to find-out your
meaning: and now you send itt mee aget;
but without anie comment. For itt is but hu-
mana credulitas, and not fides divina; till I
receeeve upon divine authoritie: and this I am
not negligentlie to suppose or imagine; but to
have itt made-out to mee. For hee, that be-
leeves what God faith; without evidence, that
God faith itt; doth not beleewe God, while
hee
hee beleevs the thing that is from God: et eadem ratione, si contigisset, Alcorano Turcico credidisset; and for evidence might have allledged his faith in itt. I must therefor confess; that, in this paragraph of your's, my mind receeves no satisfaction. My faith cannot bee argumentum pro scriptura; but authoritas scripturae est fidei pro fundamento et statumine.

I receeve no satisfaction att all, in your scant and narrow interpretation of Prov. xx. 27. whereby you prejudice God's talent, committed to our trust; and so lessen both our charge and work. The use, as you express itt, is inadæquate to the principle: [so farre as you weaken the principle in man, you also lessen man's finne and guilt; and so make man less accountable to God, and less obnoxious: ] "The candle of the Lord" signifies no shallow thing: itt is a principle, which speakes much of God in the worlde; and is of great pregnancie: and, under the super-intendencie of God's spirit, is of great sufficiencie and efficiencie. And, I am sure, itt hath verie manie parallel and con-significant scriptures; in the sense given by mee. For the purpose, for which you quote † Job. xxxij. 8. and 1 Cor. ij. 14. I refer you back agen to d: I will as freellie and fullie acknowledge God, as I can possiblie; and will thankfullie learne of you to do itt more. I count itt true sacrileged, to take from God; to give to the Creature: yett I look att itt, as a dishonouring God, to nullify and make base his workes; and to think Hee made a forrie worthless piece, fitt for no use; when
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when he made man. I cannot but think of a noble able creature; when I reade ad imaginem et in similitudinem Dei: or if, in statu lapsi, itt bee as nothing; then you vilifie the restitution by Christ: as more hereafter.

q By quilibet abundet suo sensu, I understand no more; than cuilibet Christiano judicium discretionis: and I shoulde rather have adjoined itt to that, as equivalent to itt; than to fides non est cogenda. This the fruite of haftte ——— “So as laftlie to resolve in rationem rei, ex parte object: et in rationem nostram, tanquam summum judicem, ex parte subjecti.” —— Sir, I perceive, you took verie deepe offence: else what your selfe quote heere of mine, wou’d give you satisfaction; viz. “perceptive judgement:” “neyther author, nor inventor, nor controlier;” “as you well express itt.” For the former part—in rationem rei, ex parte objecti; I referre you back to g and d: because I woulde not repete. For the latter, in rationem tanquam judicem, ex parte subjecti: —— I remember, I then told you; that it was improper to call the scripture judex; which connotes a person; but regula et norma fidei. [I then express myself; that judex tenetur sententiam ferre secundum legem; non pro suo arbitrio: atque judex est infra legem, et legi subjectus.] If I did say, summus judex; itt was respettively to persons, severallie considered; in the sense acknowledged by all Protestants.——Quilibet Christiano judicium discretionis; as against the Pope, who arrogates to himself to

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Dr. Whichcote's

be judex infallibilis, visibilis; quoad sensum scripturae, et controversias fidei: so exclusively, in respect of fellow-creatures, not assumed by God in special, as His instruments; not indued with infallibilitie, quoad hoc: but submissively, in respect of God and revelation from Him; both of matter wordes and meaning: all which determine Us; and at our perill bee itt, if we willinglie mistake, or willsullie elude, his sense. God, who is χαράγγει, is judge. Wherefore I marvaile, that you shoulde stick att itt so;

*for the discerning to resolve in rationem bujus vel illus bominis, tanquam judicem, ex parte subjecti: in as much as everie Christian must have particular knowledge, must see with his own eyes, must not compromise, must himself bee satisfied:
aliter redibit fides implicita, papistica, carbonaria: and wee must to Rome again. --- "Exalting the power of nature" --- To mee a strange imputation! I have indeed called upon men; supposing, as I ought, God to bee with them; to use and employ all gifts, both of grace and nature: the neglect of which, I am sure, will prove matter of self-conviction. But for this I referre you back to d. ---- "Suspicions and Misprisions--causing Heats and Oppositions--" Your and some other's so much going in an other strayne--" Where they are so groundless and causeless, and some take too much upon them; there is no certain remedie applyable: I do not think, while this temper continues,

* The words "for the discerning" are extremely obscure, if not absolutely unintelligible; and seem to be out of place here.
THIRD LETTER.

offences can bee avoided. ---Sir, permit me also animam liberare; and to deale freellie and cheerlie: and I pray, itt may bee without offence. Lett the matter of difference bee discovered: in order to a removall and a more inward closing. I cannot returne to that frame of spirit, in the judging and discerning the things of God; you here and there, in my apprehension, seeme to advise mee to. I have had, in the former parte of my life, experience thereof; and having freellie and fullie delivered myself up to God, to bee taught and ledde into truth; my minde is so framed and fashioned by Him, (or else I am greatlie deceaved in my religion;) that Ican no more look back, than St. PAUL, after Christ discovered to him, coulde returne into his former strayne. * I give much to the spirit of God, breathing in good men; with whom I converse, in the present worlde; in the universitie and other where: and think; that, if I may learne much by the writings of good men, in former ages; which you advise mee to; and, I hope, I do not neglect: that, by the actings of the divine spirit, in the minds of good men now alive, I may learn more: and I must not shutte my eyes against anie manifestations of God, in the times in which I live. The times, wherein I live, are more to mee; than anie else: the workes of God in them, which I am to discerne; direct in mee both principle affection and action. And I dare not blaspheme free and noble spirits in religion, who search after truth with indifference and ingenuitie: left in so doing I should degenerate

* Hinc illae lacrymae!
into a spirit of Persecution, in the reallitie of the thing; though in another guise: For a mistaken spirit may conceit itt self to bee acted by the zeal of God. And I have observed; that, in former times, some; whose names and memories I otherwise honour, and value their writings; have bin sharp and censorious, severe and keen: even to the persecution of such, whom I doubt not but God had receeved. And I greatly feare; that some alfo, in our times, do fo too. And I do beleeve; that the destroying this spirit out of the Church, is a picece of the Reformation; which God, in these times of changes, aimes-att: and I feare to bee under the power of the anti-character to the worke that God is about; and to stand disaffected to what God is doing in the worlde. [Hereby I give not way to loose wilde phansies in religion; nor to bolde presumptions: but I do acknowledge true worth; and dule consider what I finde cause to thinke God imprints on the spirits of truely good men; who with honest heartes seeke to Him, to be ledde into truth.] --- Sir, you have now an ac- count of the secret sense of my Soule; and I have told you, what God hath whispered in my eare: or else I am under such a delusion; as I think, God never delivers such up to; as with honest heartes seeke to Him. And I pray you, Sir, fo faire as you value mee in religion, con- sider this thing with freedom; laying aside a-while præ-suppositions and præ-posessions. --- They, who differ from mee, in some apprehen- sions; though I may conceive the things, as I apprehend them, weightie; and fo, in respect of
of my own person, I am bound: may bee as honest-hearted towards God and as well lovers of Truth; as I my-self am. In this case I must leave Them to runne Their hazard, of being right or wrong; as I must do Mine: everie one stands or falles to his owne master: [Neyther herein do I consider Men; as you seeme to understand me: so much as the account they give for what they say. Some rules and principles being certain and infallible; with which no reso-lution, in matters less certain, may in anie wise clash.] And, where I suppose mistakings, in matters of weight; and itt is a hard matter for mee to determine an equall necessitie to several persons of different parts, education, apprehensions, and under various manifesta-tions from God: as in the case of the "other-wise minded,"* yet I have nothing harder to say, than that "God shall revele even this to them." I persuade myself; if simple mis-apprehension, or ignorance, of some matters in religion for a time, through darker manifestation of them from God; were so extreamlie dangerous, as some imagine: our Saviour, in good affection, had sooner declared them; more fullie awakened the non-consideration of his disciples. —— But, to returne to what I was saying before; I am out of doubt, that trulie good men, dear to God, fell under the persecution of the tongue, the pen, the mis-report, of persons of emi-nencie; whom, fave in this, I do not condemn; but think them among the number of the bet-

* Phil. iij. 15.
ter sort of their times: in causes, wherein they were not onlie honest-hearted and meant well; but were little, if at all, mistaken. And I pray God, our zeale, in these times, may bee so kindled with pure fire from God's altar; that itt may rather warm, than burn; enliven rather, than enflame: and that the spirits of good men may truely be qualified with Gospell-principles, true fruities of the divine spirit. Gal. v. 22, 23.--
And truely, I think; that the members of the Church, if not the leaders; notwithstanding all the perfections of times before us, so much pretended or applauded; in this point have verie much yett to learne. For I am persuaded; that Christian love and affection, among all partakers of the Gospell-grace is a point of such importance, and certain foundation; so pressed upon us by our Saviour, and his Apostles; that itt is not to be prejudiced, by supposals of differences, in points of religion anie wayes disputable; though thought weightie, as determined by the parties on eyther side: nor yett by the trulie different persuasions of those; who cannot bee satisfied, eyther in our conceited formes of expression; or particular determinations beyond scripture: which, as some have observed, have indeed enlarged Divinitie; but have lessened Charity, and multiplied Divisions. For the maintenance of truth, is rather God's charge; (John xvi. 13.) and the continuance of charitie, our's: (Heb. xiii. 1.) "Let brotherlie love continue."--There is no exception. Let him bee cautious, who limitts; as considering, that the account is
to bee given to God. I think, I may suppose, without offence; that the cunning Devil, who is allways vigilant to do mischeefe; may lay a snare; in the notion of Orthodoxie, against Charitie. In paradiso Dei serpens latet in insidiis. And, as I said before, persons valuable for their love and desire of truth, differing from us, generally meane better; than our prejudice, occasioned upon this difference, admitts us to conceive of them: for I make account, that scripture is so cleere and satisfactorie, in matters of weighte; (Omnia necessaria perspicue traduntur:) that none, but They, who unworthily practise and design upon truth; can bee mistaken: and these in religion are not considerable; as not being under the power of itt, but serving ends: but, sure enough, where the Love of truth rules in the heart, the Light of truth will guide the minde. I beleeve, itt is not to bee found; in scripture, or otherwhere; that honestie uprightness, integritie, are in conjunction with haeresie: and the scripture way is, to rectifie simple misapprehensions with tenderness. [Indeed that principle, of scripture's perfection sufficiencie and perspicuitie, inclines me to think; that They, who fullie come-up to scripture; and set themselves with ingenuitie to find-out the sense; seeking to God, to guide them; being not under the power of anie lust, or corruption, or worldlie interest; will not substanti-allie differ, in their resolved judgements about verie materiall things: as you seem to suppose, r.]

Sir, this I write to you, out of a good mind; and in the fear of God: with greate respect to You,
Dr. W H I C H C O T E's

You, whom I deerlie love and highlie honour: I think, You write your heart to Mee; and so do I to You: E L I J A H despised not, what the Raven brought: I may bee mistaken; but I think, I am not. However, this is my judgement; and I am under the power of these apprehensions: and I pray to God, if I bee in the wrong, to revele farther unto mee; and blessed bee the messenger, sent to mee on His errand; the instrument Hee useth, to remove mee from my errour.---Neyther is itt in my mind, by aught of this I write, to countenance anie loose libertie in religion: for I am well resolved concerning such, in the defence of whom I am engaged; that they are under the power of what in religion is most vital and characteristical. You were pleased to contra-distinguish Orthodoxie and Ingenuitie; which I choose rather to reconcile: and think, that they may fayrely stand together.

In things or expressions, only determinable by scripture, extra ultra citra scripturam; how shall I discover more or less orthodox? who hath extrarodinarie commission? who hath the priviledge of infallibilitie? who shall judge? by what warrant can we characterize or distinguish, by non-scripture phrase?

For myselfe; I shall take no more libertie, than is allowed to mee: Impotentis est, non posse sibi soli sapere; et silere. But I shoulde bee glad; that everie other person, that is considerable in religion; shoulde both have and use the libertie, to tell mee; what he findes cause to beleeve or disbelieve.—" Not " outwardlie
"outwardlie to express disagreeement &c,"—Whatever others have done; I am sure, I am yet to beginne: and herein I shall followe your counsell.

I never meant, that the cause thou'd bee estimated by men's persons; but men's expressions, by the rule of truth; and their pretences, by the rule of goodness.

I only say; itt wou'd signifie somthing: if you wou'd first resolve, who shall judge? [Vide r.]

The Waldenses and Albigenses pleaded for itt: all under oppression have seen itt: Vexatio dat intellectum.

Itt is cleerlie the foundation of Protestancie; as Judex infallibilis visibilis is of Poverie.

You make Socinianism and Arminianism less formidable: but surelie you do not well, movere terminos; much less, to multiplie differences.—Is itt enough? the religion of the nation? of one's education?—You say, "in finding-out new truth, and cleering the "old"—Do you in earnest and consideratlie suppose this?—1. A good ground of Moderation, forbearance and tenderness. 2. This may do well, for his own use: but, according to your principles, hee may not propose to others what hee finds.

A steward's diligence and fidelitie in his truste, is one thing; and his usurpation upon his Lord, is an other. Let the Lord make rules for his house; and the Steward take care for the observance of them. The trusted

must
Dr. Whichcote's

must keep within the limits of his commission. Non asno nimium diligentes, officiosos nimium. Let not Uzzah reach-out his hand to the tottering ark: let not Saul's haste or danger put him on sacrificing. —* "Contend-for the faith" — but against whom? † "ungodlie, turning the grace of God into lasciviousness, deniers of the Lord Jesus. — Is there heere a check to the spirit of ingenuitie? Yea rather, " woulde to God, that all the Lord's "people were Prophets."†" Speak to my spirituall edification, who can.

‡ I onlie borrowed the Prophet's phrase; not considering the context: my meaning was inoffensive " — An unjustifiable phrase— recei-" pitur, a moral nascitur." I perceeeve, itt is verie hard to remove an offence, once by you taken. Herein, I promised my self; I thould satisfie you: but you straine and stretch, to the utmoste possibilitie of the worse sense: in your " you are first satisfied, then doubte; but in your ‡ you are quite off againe. Certainly, that " voluntas creatas doth, formaliter producere actum credendi et poenitendi † — eli-
cere actum fidei c — and faith the act of an intelligent rationall creature c — all which you fay; importe as much as nascitur, in my sense.

Formaliter and Vitaliter are equivocall, in ordinarie use: atque usus et communis consen-

* Jude 3. † 4. ‡ Numb. xi. 29.
THIRD LETTER.

"Abeonascitur"—Before, you did[falsif*]torture, to make confess what was not there; here, give me leave to say, mis-quote: it was not a: and these distinguish causes, matter and efficient, or cause and subject.

* Have I not always considered the mind of man, in order to good; as in conjunction with the divine spirit? and is not Christ the foundation of recoverie in the creation? So that a recta ratio is to be found.

† I think, our Saviour's doctrine needes no apologie; nor that of his Apostles after him.

χ This is eternal life: to know thee, the onlie true God; and Jesus Christ, whom thou hast sent. †

* I have verie much heere to say: but I will reserve myself for another time. Are not the third chapter to the PHILIPPIANS, and the third chapter to the GALATIANS, fulle in the arguments you desire? If so, you have an answer. For those you conjoyne with mee; I think, their excellencie lies in a reall and effectuall participation of Christ and of his spirit. I profess myself as full and cleere, as any one in the worlde; in that grand poynte, of our acceptance with God, in and through Christ: — Yett I confess, I cannot but marvaile; to see you balance matters of knowledge, againste principles of goodness; and seeme to insist-on Christ, lesse a principle of divine nature in us; than as a sacrifice for us. I acknowledge, they both speak the rich grace of God in Christ to man: I mean, expiation of

* Thus written in the MS, with a line drawn through it.
† John. xvij. 3.
Dr. Whichcote's

finne, in the bloud of Christ, and true participation of the divine nature, to the making of us trulie Godlike or conform to God, through Christ being formed in us: and I know not well—or rather dare not, compare them: both being the provision of Heaven, to make us capable of happiness; and fundamentallie necessary to our safetie. But certainlie, if wee consider difficultie or danger, in relation to persons; as the subjectts or receevers of these great blessings from Heaven: then one is more easie understood and readie pretended; when-as the other, as whollie contrarie to carnallitie, is stuck-att and greatlie neglected. How easie to say, [many allso continuing to "make provision " for the flesh, to fullfill the lustes thereof;*" while they so say and think;] Christ died for mee——self-flatterie saying itt, as well as faith; —and I do fiduciam in eo collocare——the greatest sinner having leaft matter of self-confidence:——when-as whole inordinate self riyeth-up in rebellion, against self-surrender into divine will; and real transformation of man into the spirit image and nature of Christ! And this latter being the great demonstration of the verity of the subject's faith of the former; itt may seeme, that the former may bee best secured, by the frequente confirmation of and much insisting-upon the latter: the former being understood once for ever, upon a full declaration and thorowe consideration of it; (for once knownen, and ever: intellectus post primum actum est in habitu, et transit in memoriam intellectivam; atque fides consolidat, comfortat, simplicem intelligentiam:) but

the latter being not otherwise to be known, than by being felt: which is not, save as sensualitie is mortisied and crucisied.

[In the Apostles' times, Justification by Faith in Christ was not known; or not beleaved; whereas now it is both known, and generallie professed: in which respect itt may be well said to bee Doctrina illorum* temporum. Men are to be both informed satisfied and convinced about itt.]

In the Apostles' times; to relinquish the Mosaiical dispensation, and to entertein the Gospel-frame, and to acknowledge all types, promises, prophesies concerning God's Messiah, fullfilled in this person Jesus Christ; signified in persons some more remarkable work of God: than now to acknowledge Christ, and profess some expectation from him; when-as itt is the religion of the Nation, and the first point of Education; and whosoever sticks at itt, is looked-att as a prodigie and monster. Now that Christ is more known and freelie professed, let him allso be inwardlie felt, and secretlie understood; as a principle of divine life within us, as well as a Saviour without us. [Christ is the Leaven of Heaven; sent into the world, and given to us; to leaven us into the nature of God.] And this, I conceive, is worthie Gospell-preachers (as your phrafe is) to do; in this progresse and proficiencie of Gospell knowledge and grace, and farther advance of the kingdom of the Messiah: " 'specillie, when-as wee live in a croud of menne; who indeede professe some zeale for

* Sic MS: but Q, whether it should not be horum.
that happie poyn, of "Justification by Faith;" yett are sensiblie degenerated into the devilish nature of malice, spight, furie, envie, revenge: in this case, the justification of faith in the world; as also the subject's satisfaction, of the truth of it in himself; is the certain conjunction of sanctification, holiness, and a divine nature, with it; in the nature and reason of the thing, as also God's purpose and worke.

But, though I knowe, your jealousie and suspcion is groundless; in respect of mee and others: and that you are wholly mistaken, in your apprehensions: as sometime the tenn tribes were, concerning the two*: yett, because I highlie honour your person, and greatlie consider you in religion; and the matter is of high importance and consequence: I shall bee, as the suspected there, (from v. 21. to the end of the chapt.) zelous and earnest for your satisfaction: and therfore, to what I have here and there, occasionallie, now and before said, I farther adde --- I am verie free to acknowledge Christ, the onlie foundation; since the apostasie and sinne of man: Hee alone gave the stoppe to God's just displeasure; His interposing prevayled with God, not to take the forfeiture; or, if taken, Hee procured the restauration and recoverie. Upon this accounte I acknowledge Christ, in parts of nature, reason and understanding; as well as in gifts of grace: so that Christ is not by mee anie where left-out, nor faith neglected; no, nor not advan-

* Jofh. xxij. 10---21:
Third Letter.

ed to a superioritie and supereminencie everie-where: for I beleve, that I hold and enjoy my reason and understanding, by and under Christ. And what I have meant express and endeavoured all along, hath bin; to call men to the due and carefull use and employment and improvement of what they hold by and under Christ. You have no cause to suspect mee for scant and narrow apprehensions of free grace, Christ's merittes and divine goodness: yet I confess my shallowness; but that is my greevance and burthen: and I woulde have my apprehensions raised, and my thoughts of the Gospell enlarged. I attribute to the creature, upon it's own accounte, nothing but unworthines inabilitie and insufficiencie: and look-at Christ, as the onlie ground of acceptance; and his spirit, as the onlie principle of enablement power and sufficiencie.

Sir, these things being by mee freeli and heartilie written and profess'd, as the most inward sense of my mind; bee pleased to look-back, and consider with your-self; how unsuitable to the frame and temper of my spirit, that representation hath bin; which you have made of mee to your selfe, in your own thoughts: so that I may say; that none hath less trulie knowne mee.

Give mee leave heere, though out of place, to adde---What is in man more considerable, than that; which declares God's law to him, pleades for the observation, accuseth for the breach, excuseth upon the performance?

— The
Dr. WHICHCOTE's

?p — The rule, whereby I must judge Orthodox—Those, who speak conformable to my inward sense of God and his truth, to my impartial apprehension of the scripture-dictate, and the rationes rerum.

v Who leaves them rather to their judge, than hee; who passeth no sentence upon them, as to their final estate?

"We walk by faith", till wee bee comprehensors; till wee bee posseffed of all that blessedness, which is promised and expected. A true complacential love signifies somthing of fruition, in what degree soever: and whether, and how farre, a man may enter into this state in this life; let Him determine, who hath acted to the utmost extent permisible, of a trulie divine free and unrestrained faith: which is the prodromus thereto.

Sure, itt will not bee a casting shame on the Gospel; to say and shew, that what hath bin most worthie and like to divine, in severall ages of the world; hath held beft and fullest conformitie with the Gospel.—

In reading Heathen authours, I have affected to imitate the Bee; rather than the Spider. When I said, "good, as farre as they have gon"; I did not exclude mixturam mali: but that they have don well in some truths, wherein they have engaged; (not doubting nevertheless of a farther advance, accedente lumine gratiae:) as, de fruitione ultimi finis; de tranquillitate animae; de contemptu mundi; de amore veri; de zelo rectitudinis et justitiae: These and other noble truths they have well defended and justi-
fied; against the base practice of the degenerating and apostatizing world.

*Est aliquid prodire tenus; si non datur ultra.*

*Fides divina non conteremit regulam boni moralis.* Now these things of them, as they are usefull to true believers; so they are reprochfull to vayne pretenders, who are not honest. *Non semper causam criminantur, qui personam.*

*Media ordinem mensuram et amabilitatem sumunt a Fine.* Nunquam *fissendum est in usu Mediorum: omnia Finibus perficiuntur.* They, who mistake the Means for the End, may be reproved; without prejudice to the Means.

Sir, I will only superadde my craving your pardon for this tediousness; which I little intended, when I begunne. I percewe, the matter under examination doth not lessen in our handes. If you can receeve anie satisfaction concerning Mee, by aught I have written; I have enough: Your-self I leave to your owne greater experience, and better thoughts. I shall not the lesf honour you; though my judgement do not wholelie come-up to you——When you have perused, I pray, return to mee this paper: for I have no coppy.

K

Dr.
Dr. TUCKNEYS

FOURTH LETTER.

SIR,

ALL the spare time I could gaine, since the receit of your last papers, has bin spent in writing-out a copy of them: which, according to your desire, I return; with thanks for your paines in them, and with craving pardon, if I spare mine at present; (if at all) in replying to them. Currente rota urceus exit. Farther to engage, will make the worke long and bulkie; and my spare time is short and little: and I have other things to employ it in. Your praeface, though itt seemingly shoote att rovers; yet, I guesse, is particularie levelled att my replies: which I desired, might be profitable; but, itt seemes, are troublesome. If "exceptions againste wordes and phraeses," I am content they shall go in the rank of that Caning, you afterwarde speake-of. "Omnis " ingenii acies post primum impetum bebecit" --- so brittle the metal may bee; and if the aassailant hath spent all his powder, and wroughte himselfe out of breath, in his first charge: and then a broom, worn to the stumpees, rather scratcheth, than cleanseth. But some heavie dull menne are awakened and come to themselfes,
F O U R T H  L E T T E R.  131

selves, at the second or third encounter --- Bos
læfus fortius fitit pedem.

In the bodie of your after-discourse, in some
things I finde you immovable; you being, as
you write, under the power of them: and ther-
fore itt would bee in vayne, as to them, for mee
to move anie farther: itt is enough, that I have
faithfullie expressed myself to you about them.
In some other particulars, you satisfie mee, that
your judgement is found; for the main: though
I remayne unsatisfied, in diverse things that you
express about them. But that, which most dif-
fluades mee from farther engaging, is; that up
and down in those papers, though you expres
divers times more respekt to mee, than I de-
serve; yett withall there are in divers places scat-
tered some harde wordes: as, suspicios, jealou-
sies, provocations, torturing (and itt was all-
moft falsifying) your wordes; your perceev-
ing itt is harde to remove an offense once by mee
taken; and that some take too much upon
them, &c. ----- which must needs render mee
verie disingenuous in your eyes: and therfore
att present, I cannot but think itt best to for-
bear. However, when I can gaine anie little
time, (and I hope itt will not bee long, before
I shal;) I may putt down in writing some kind
of reply to what in your papers I am not
satisfied in: that, although I willinglie forbear
your trouble; yett att leafte, when I am dead;
some, that shall 'light on my papers, may see;
that itt was not because I had nothing to say,
that I now say nothing: but onely, that I

K 2

heartilie
Dr. WHICHCOTE's

heartilie and humblie beseech God; that both You and I may bee kept in the Faith, and may followe the Truth in Love. ---- Which with desire and presents of my due respects, I remaine,

S I R,

Yours, to love and honour you;

October 31. 1651. ANTH. TUCKNEY.

Dr. WHICHCOTE's

FOURTH LETTER,

S I R,

S Ince I know, if I know myselfe att all; hat, in the discerning of truth, I do not dallie; nor have anie worldlie desigene: but with all indifferencie of mind do receeve from God, what I have assurance is from Him: I cannot practise upon my judgement; nor use anie force to command my understanding into other apprehensions, in the matter debated betwixt us; than I have express to you. For what sense wordes spoken by God bear, and what the reason of the thing appears to bee, to my understanding, aslifed by God's Spirit; themselves give law to mee, and whollye over-rule mee: so that itt is not in my power to fall-off from mine own persuasions conceptions and thoughts so grounded. Wherfore if, in this poynte of discerning,
Fourth Letter.

discerning, we differ; there is no helpe for it: we must forbear one another: and nothing is to bee done, unless so farre mutuallie to value each other's judgements; as to think, that from such difference there is occasion given to each of us, to examin our own spirits; whether we reteine that indifferencie and ingenuity in discerning, we ought allwayes to bee cloathed withall. I think not the worse of You at all, for aught wherein we differ; but conceeive, you see most cause to say and apprehend, as you do. My self I submitte to your censure: and will onlie say, that if you conceeve other- wise of mee, than as a lover of and pursuer after truth; you thinke amisse. For those passages, at which you seeme to take offensë; and of which you make particular application to your self; I can assure you, that the sense and intention of my mind was innocent and harmless: and I am sure, nothing passed my penne; which signifies, in my sense, dis-respect toward you; or under-valuing your judgement. Some wordes you repete, were primarilie your own; what I said in the præface, I allledged as a principle for my action; other things reflected not upon you, as you seeme to express: least of all, ought you to have recalled a worde; blotted-out, before itt passed my handes; and a better putt into itt's roome. Had I not highlie valued your person, and cordiallie affected to have given you satisfaction; I had not alienated myself and time from other occasions; which, being then a publique person,* I cou'd verie

* Vice-chancellor of the Univerity; which office he had laid-down, the morning this letter was written.

hardlie
Dr. Whichcote's

hardlie do. And could I, syllabicallie and to
a tittle, have said as you said, non reclamantibus
judicio et conscientia; I was under a temptation to
do itt, through the respect and honour I bear
to your person; and a desire in mee, to keepe
all fair. Sir, wherein I fall short of your expecta-
tion, I fail for truth's sake; wherto alone I ac-
knowledge my self addicted. So justifying no-
thing, contrarie to my due respect to your per-
son, whom I honour and shall most readilie
serve, I take leave; and rest,

SIR,

Your's in all Observance,

Benjamin Whichcote.

Cambridge: Novem. 3, 1651.

FIN I S.
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