

The Preface

Theism. However, since the Satisfying the Former Part of those Contents, had already taken up so much Room, that the Pursuit of the Remainder, would have quite Excluded, our principally Intended Confutation of all the Atheistick Grounds; the forementioned Objection being now sufficiently Answered; there was a necessity, that we should there break off, and leave the further Account of the Pagan Idolatry and Religion, together with our Defence of Christianity, to some other more convenient Opportunity.

And now we shall Exhibit to the Reader's view, a Brief and General Synopsis, of the whole following VWork, together with some Particular Reflexions upon several Parts thereof; either for his better Information concerning them, or for their Vindication: some of which therefore, will be of greater Use, after the Book has been read, then before. The First Chapter, is an Account of the Atomick Physiology, as made the Foundation of the Democritick Fate. VWhere the Reader is to understand, that this Democritick Fate, which is One of the Three False Hypotheses of the Intellectual System, there Mentioned, is the very Self-same thing with the Atomick Atheism; the onely Form of Atheism, that hath publickly appeared upon the Stage, as an Entire Philosophick System; or hath indeed been much taken notice of in the VWorld, for these Two Thousand years past. For, Though it be true, That Epicurus, (who was also an Atomick Atheist, (as is afterwards declared) having, in all probability, therefore a Mind to Innovate Something, that he might not seem to have borrowed all from Democritus,) did by violence introduce Liberty of Will, into his Hypothesis; for the Salving whereof, he ridiculously devized, That his Third Motion of Atoms, called by Lucretius,

Exiguum Clinamen Principiorum:

Yet was this, as Cicero long since observed, a most Heterogeneous Patch, or Assumentum of his, and altogether as Contradictious to the Tenour of his own Principles, as it was to the Doctrine of Democritus himself. There can be nothing more Absurd, then for an Atheist to assert Liberty of Will: but it is most of all Absurd, for an Atomick One. And therefore our Modern Atheists do here plainly disclaim Epicurus, (though otherwise so much Admired by them;) and declare open War against this Liberty of Will: they Apprehending that it would unavoidably Introduce Incorporeal Substance; as also well Knowing, that Necessity, on the contrary, Effectually overthrows all Religion; it taking away Guilt and Blame, Punishments and Rewards; to which might be added also, Prayers and Devotions.

And as there was a necessity for us here, to give some Account of that
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