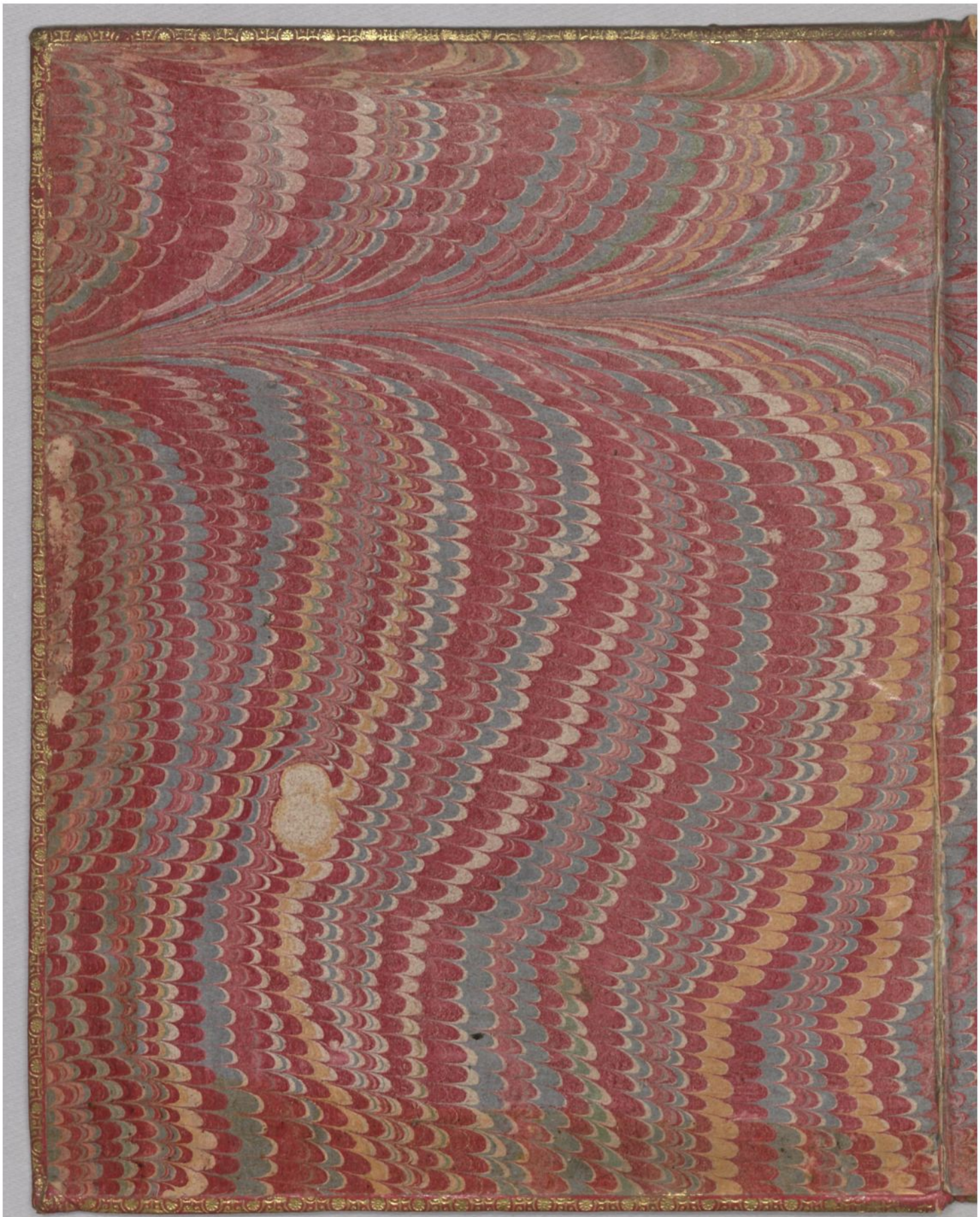


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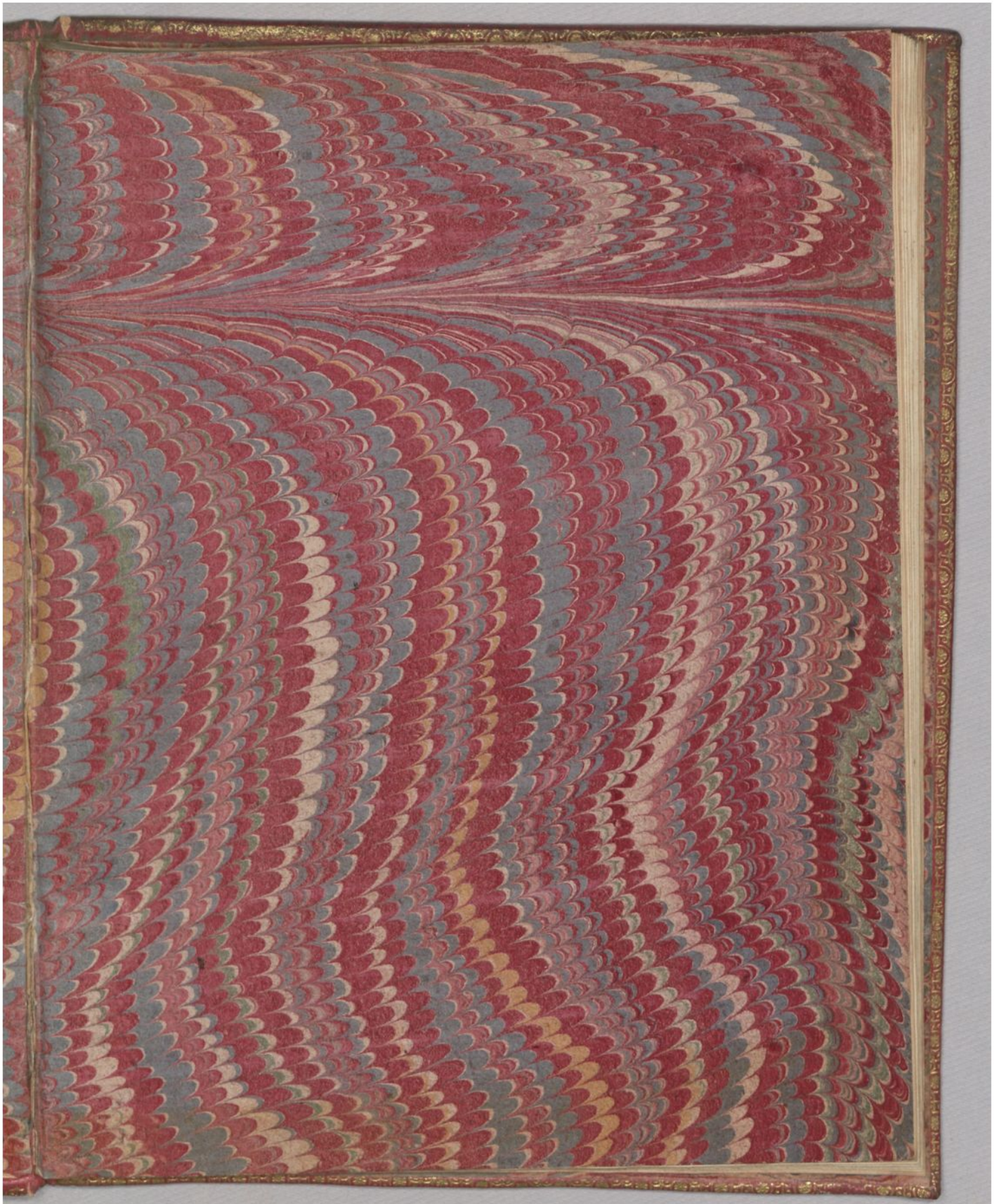
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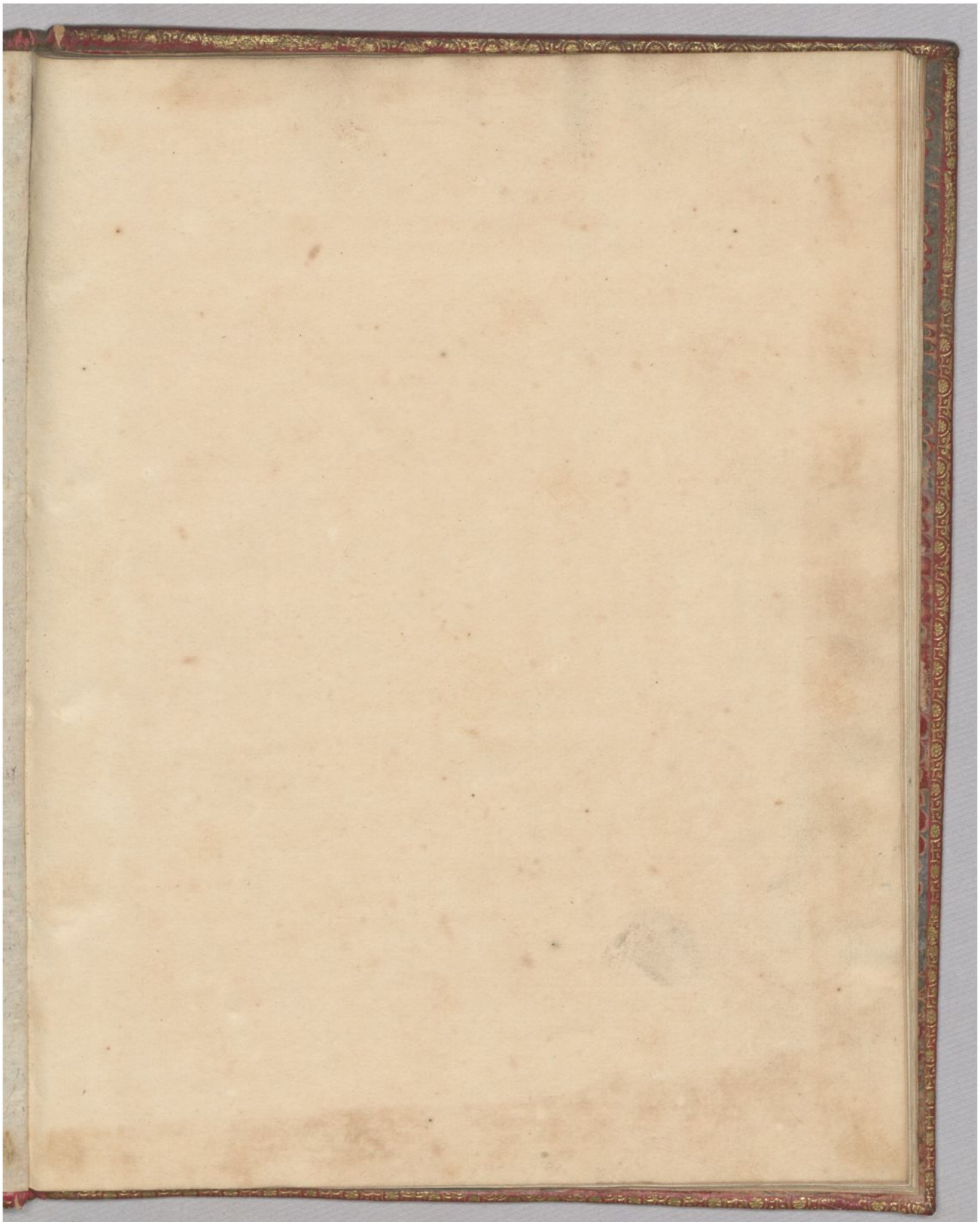
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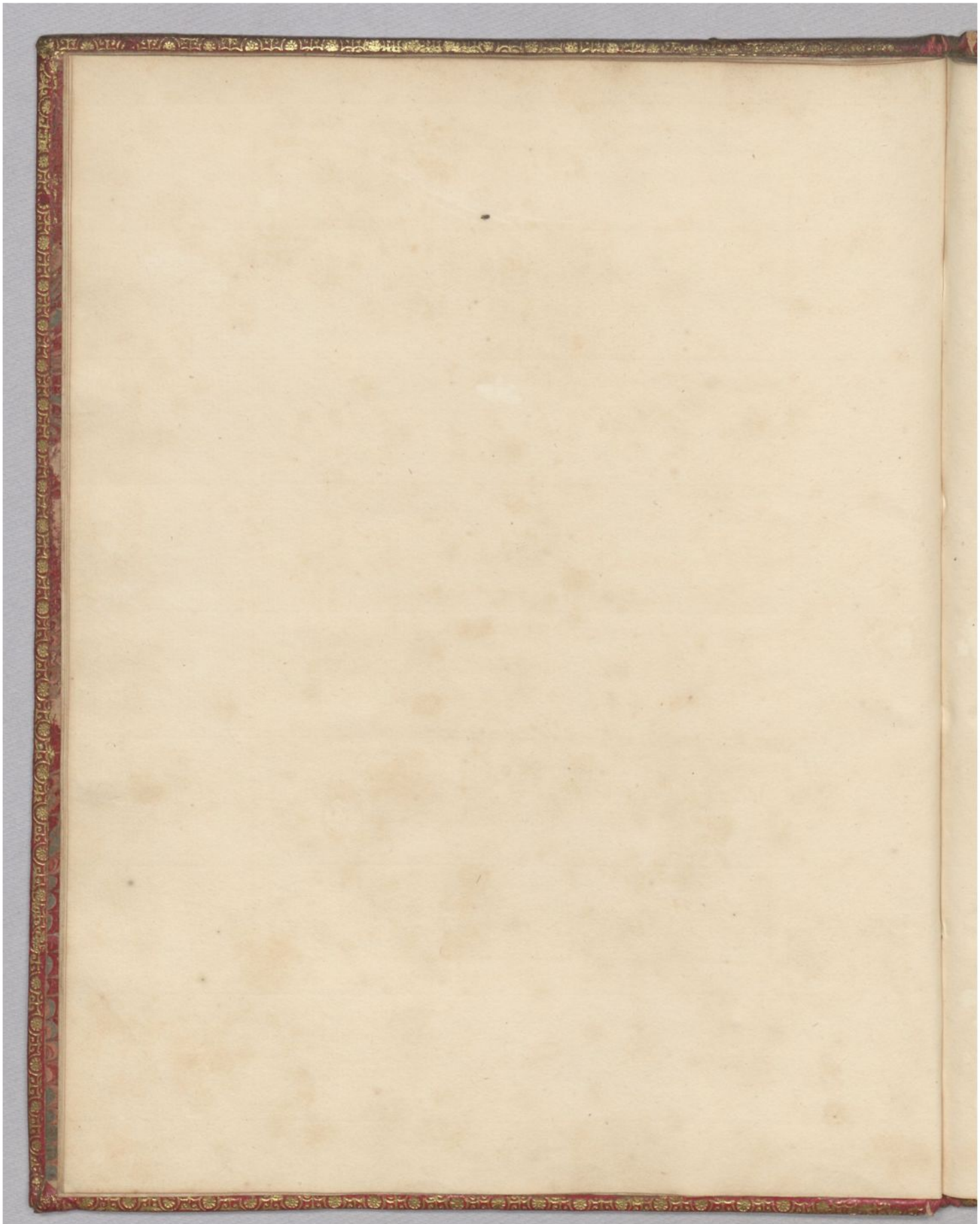
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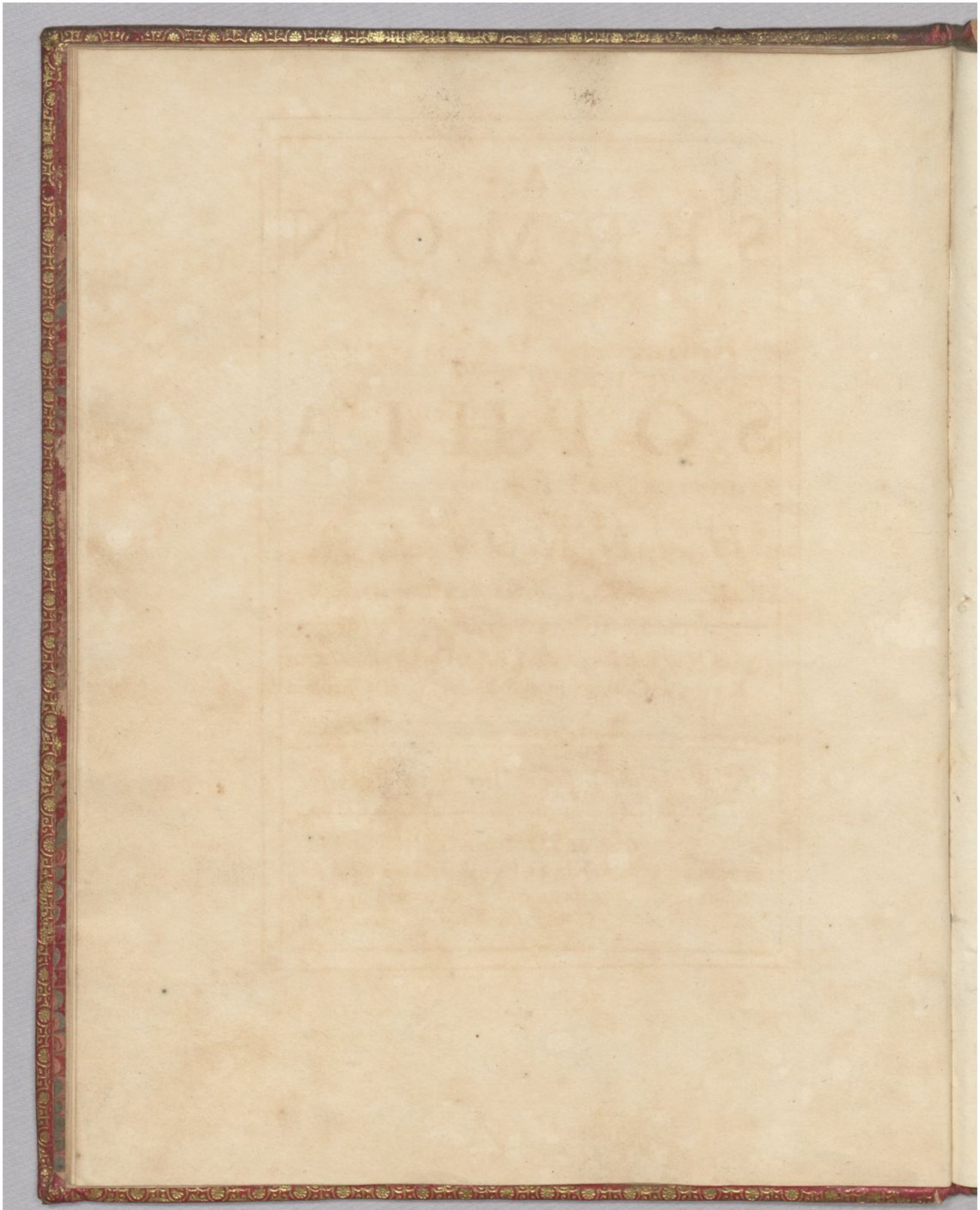


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A SERMON PREACH'D Before the PRINCESS SOPHIA AT *HANNOVER*, The $\frac{13}{24}^{th}$ of MAY, 1706.

By *ANDREW SNAPE*, D. D. Fellow of KING's College in *Cambridge*, and Chaplain to His Grace the Duke of SOMERSET.

Publiſh'd at the Deſire of Her Royal Highneſs.

CAMBRIDGE:
Printed at the UNIVERSITY-PRESS, for *Corn. Crownfield*, Printer to the Univerſity; And are to be Sold by *Jeffery Wale*, at the *Angel* in St. *Paul's* Church-yard, *London*, 1706.

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A

SERMON

PREACH'D

Before the PRINCESS

SOPHIA

AT

HANOVER.

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To Her Royal Highneſs,

SOPHIA,

Electreſs and Ducheſs Dowager of HANNOVER, *&c. &c. &c.*

MADAM,

WHatever Imperfections I am conſcious of, in this Performance, ſince the great Candor of Your Royal Highneſs, and Your Willingneſs to think well of any thing that is Engliſh, has enclin'd You to accept and reward it, and to afford it Your Protection; You have made the Publication of it a Debt, which I cannot with-hold on any Pretence; and I muſt rather let the World ſee how

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little I have done to deſerve Your Favour, than incurr the Forfeiture of it by a Want of Gratitude and Juſtice.

If Truth were not the ſame in all Places, or if Your Royal Highneſs were not an acknowledg'd Judge as well in Speculative and Controverſial, as in Practical Points; I could not ſo well excuſe the entertaining You with a Diſcourſe that might otherwiſe be thought improperly directed: or at leaſt which has nothing that appears peculiarly adapted to the Place and Auditory.

Such as it is, as Your Royal Highneſs did then vouchſafe to hear it with a favorable Attention; ſo it is now moſt humbly offer'd to Your favorable Peruſal: and ventures abroad with better Aſſurance under the Patronage of ſo great a Princeſs,

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ceſs, whoſe large and comprehenſive Knowledge of Perſons and Things, of Sciences and Languages: whoſe Delicacy of Wit, Strength of Judgment and Reaſon, Juſtneſs of Thought, and Politeneſs of Expreſſion: whoſe Evenneſs of Mind, Sweetneſs of Temper, Condeſcending Affability, and Eaſineſs of Acceſs; and, to crown the Reſt, whoſe unaffected Piety and Univerſal Charity have long attracted the Praiſe and Admiration of *Europe*.

Theſe, Madam, are a few of thoſe Amiable and Princely Qualities, which, as they are eminently conſpicuous in Your Royal Highneſs; ſo, by Your pious Care and auſpicious Influence, they have diffus'd themſelves thro' every Branch of the moſt Serene Houſe of *Hanover*; and yield a reaſonable Proſpect,

ſpect, that, to whatever Generation thereof, the Imperial Diadem of theſe Kingdoms may hereafter deſcend; Your Royal Highneſs will reign, at leaſt, in a glorious Poſterity, and *England* will bleſs Your ſucceſsful Endeavors in faſhioning its future Sovereign for the Good of Mankind.

I cannot but add, as a farther Inſtance of Your Goodneſs, the great Value You expreſs, on all Occaſions, for the ſeveral Parts of Our Conſtitution; and, in particular, Your Juſt Eſteem and Affection for Our moſt Gracious QUEEN: the Bleſſings of whoſe Reign, I can boaſt of the Honor to have heard Your Royal Highneſs commemorate, with a pleaſing Admiration; even before the late aſtoniſhing Succeſſes were known to have encreas'd the Number of them. You

You will forgive me, Madam, if I bring to Your Remembrance the Subſtance, if not the Words of one Saying, which ſeems to have had ſomething ominous and preſaging: ſince You ſpoke it (as I am convinc'd after a careful Recollection) on the very Day that the Glorious Victory at *Ramillies* was obtain'd; *That* England *had already acquir'd more Glory, ſince Her Majeſty's Acceſſion to the Throne, than in all the long and celebrated Reign of Queen* Elizabeth.

I beg Leave to conclude with expreſſing my grateful Senſe of thoſe ſignal Marks of Your Royal Highneſs's Princely Favor and Munificence with which I have been honor'd: and with my earneſt Prayers to Almighty God for Your Proſperity, and a long Enjoyment of that unim-

unimpair'd Vigor of Mind and Body, wherewith You are ſo remarkably bleſs'd: that the moſt Serene Houſe may flouriſh, and happily rejoyce in that double Encreaſe, which Heaven now ſeems to promiſe it. In a word, that all the Bleſſings of this, and the other World, may attend Your Royal Highneſs, ſhall be the conſtant Prayer of,

MADAM,

Your Royal Highneſs's
Moſt humble,
Moſt thankful,
and
Moſt devoted Servant,

A. SNAPE.

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Heb. II. 7.

Thou madeſt him a little lower than the Angels.

THESE Words are a part of the 8th *Pſalm*, and from thence cited by our Apoſtle; not by way of bare Accommodation only, but as a direct Prediction relating to our Bleſſed Saviour; in admiration of whoſe condeſcending Love, in vouchſafing to take on Him our frail and deſpicable Form; the Royal Pſalmiſt long before, and now again the inſpir'd Author of this Epiſtle, breaks out into that juſt Acknowledgment of the Greatneſs of the Divine Mercy, and the Smallneſs of our Deſerts, which immediately precedes the Words of the Text; *Lord, what is Man, that thou art mindful of him? or the Son of Man, that thou viſiteſt him?* i. e. how mean and contemptible a Creature is he in himſelf, and yet how highly favour'd by the Almighty? how naked and deſtitute of any thing he can call his own, and yet how richly adorn'd by God? So fal'n by Nature, and ſo exalted by Grace, that we can hardly imagine it to be one and the ſame Being, in whom ſuch oppoſite Characters are united.

Now theſe two very different Appearances of Humane Nature have occaſion'd ſo many Miſtakes concerning it, and cauſed ſuch various Repreſentations to be made of it, that it may not be improper, if, in diſcourſing on this Subject, I take occaſion to purſue the Enquiry here ſtarted, and give you an Anſwer to that ſeemingly inconſiderable, but, in reality, important Problem, *What is Man?*

And here I might conſider him under his Natural, Moral or Religious Capacity: As he is inveſted with ſuch Properties, capable of producing ſuch Operations, obliged to the Exerciſe of ſuch Duties in conformity to the Will of that God that made him. But what I now chiefly deſign, is, to take him in a Relative and Tactical Conſideration, with regard to that Station or Degree which God has aſſigned him in the Order of Beings, and in what Poſition he ſtands with regard to his fellow Creatures; to the intent, that by comparing him with thoſe of a higher Order, and ſhowing wherein he falls ſhort of their Perfections. As alſo with thoſe of an inferior Rank, and making it appear how remarkably he ſurpaſſes them, and what a ſignal Pre-eminence he has above 'em: He may learn from hence to keep himſelf within his due Bounds, that he may neither aim at things which are too high for him, and aſpire after ſuch a Degree of Excellency, as God and Nature have never deſigned him for; nor yet debaſe and ſink himſelf beneath his juſt Value, by forgetting the Dignity of his Nature, and bringing himſelf down to a Level with the Irrational and

and Senſeleſs Parts of the Creation. In purſuance therefore of this Deſign, I ſhall endeavour,

Firſt, To ſettle the juſt Prerogative of Humane Nature, and declare what Order of Preference is due to Us, which, as Men, we both may, and ought to challenge, and to more than which we cannot pretend without the higheſt Arrogance and Preſumption. And,

Secondly, To ſhow how unreaſonably thoſe Men act, who either extend this Prerogative beyond its due Limits, or elſe deprecate and undervalue it, by wilfully diſclaiming their Birth-Right, and receding from their juſt Inheritance.

In ſpeaking to the former of theſe Points, I ſhall endeavour to make good both Parts of the Aſſertion in my Text, and ſhow that Man is *lower* indeed *than the Angels*; but yet that, comparatively ſpeaking, he is but * *a little lower* than they. * Βραχύ τι.

Firſt then, let us conſider him under his Character of Diminution, as inferior to the Angels.

But here I do not intend to engage in a Subject rather curious than uſeful, concerning the State and Oeconomy of the Inviſible World. I ſhall not preſume to preſent you with an exact Catalogue of the ſeveral Ranks and Qualities of

Angels, of which the Heavenly Hierarchy is compos'd: What Privileges are peculiar to each Order; what Degrees of Subordination there are between the higheſt Arch-Angel, and him that is leaſt in the Kingdom of Heaven; what ſway they bear in their reſpective Provinces, and how one Spirit acts upon another. The Scripture, which is our only Guide in theſe Matters, having revealed no more concerning 'em, than what is of immediate Uſe to us, without any Deſign of gratifying our Curioſity.

Thus much however we may with good Authority affirm of 'em all in general, that they are the chief and nobleſt Part of the Creation; that they are pure abſtracted Minds, immortal and unbodied, not clogg'd with Matter, nor tied up to the Laws of Mechanick Agency; form'd of the moſt Refin'd and Ethereal Subſtance; fitted for more Heavenly Delights, and Divine Joys, than thoſe of Senſe; of large and capacious Faculties; of exquiſite Quickneſs to contrive, and Dexterity to execute, who live in Regions of Light and Glory, whilſt we Mortals are grovelling in the Dark; who gaze on thoſe Myſteries, which are the Objects of our Faith, and enjoy that Bleſſedneſs for which we hope, Heaven, which is Ours in Reverſion only, and that but upon Conditions too, the Reward of our Conſtancy, and the Prize of our Victory, is Theirs in actual Poſſeſſion, without the Labour of acquiring; where free from Care, and ſecure from Want, they ſpend a long Eternity in the Preſence of that God, *at whoſe Right hand there are Pleaſures for evermore.*

And

And what is Man now that he ſhould ſtand in Competition with theſe glorious and exalted Beings? whoſe nobleſt Part, and wherein he moſt reſembles 'em, is impriſoned in Walls of Fleſh, and retarded in its Operations by the Renitency and Indiſpoſition of that Matter on which it acts, which oftentimes proves too ſtubborn or too weak an Inſtrument to execute all its great Contrivances and Machinations. The unequal Principles of which he is compoſed, have much ado to maintain a peaceable Correſpondence, and to perform their reſpective Offices. Sometimes, when the Soul is moſt Vigorous and Active, fir'd with a Brave and Laudable Ambition; ſome Infirmity of Body, or Decay of Conſtitution, puts a ſtop to the Proceedings, ſuppreſſes the growing Flame, and will not ſuffer him to do any thing that's Great and Generous. At other whiles, when the Organs are rightly diſpos'd, the Body ſtrong and healthy, and capable of undergoing the moſt difficult Atchievements; the Soul it ſelf grows Liſtleſs and Drooping, Vitious and Deprav'd; ſo that inſtead of commanding the corporeal Faculties, and employing 'em to its own Purpoſes, it's ſelf becomes Miniſterial to them, and acts in Subſerviency to the Senſitive Appetite; or even when they are both combin'd, a thouſand Letts and Impediments we meet with from External Objects.

There are indeed very great and excellent Endowments to be met with in Humane Nature; there are Accompliſhments both Natural and Moral, which are highly to be valued. But then, alas! theſe

theſe Good Qualities are diffus'd and diſpers'd abroad, divided into Lotts, and ſhar'd by different Proprietors; they are to be found either ſingle and alone, or very few of 'em together. A ſmall Number of theſe (as the World goes) is eſteem'd a very fair and conſiderable Portion; and we ſhould look upon him as ſomewhat more than Man, if we could meet with any One, in whom all, even Humane Perfections, were united.

Now altho' this Disjunction of thoſe Gifts and Graces that are attainable by meer Man, and their not concurring in the ſame Perſon, is no Reflection on Humane Nature; nor does in the leaſt derogate from the Dignity of the Species, which ſtill retains all its Excellencies, where-ever they are ſcatter'd and divided; yet is it a mighty leſſening of the Individuals, to conſider, that the very beſt among 'em is defective in ſomewhat which was compatible to his Nature; and that there is no one of 'em that is compleatly finiſhed, and perfect in his Kind.

Nay, tho' we do meet with ſome, who have a far more than ordinary ſhare of theſe Accompliſhments; yet 'tis great Odds (tho' we are ſometimes bleſt with Inſtances to the contrary) if a mixture of ſome diſagreeable Quality, ſuch as Pride and Arrogance in ſome, Ill-Nature and Cenſoriouſneſs in others, but ſome remarkable Vice and Immorality in moſt, does not tarniſh and eclipſe the Luſtre of all their good ones. What I would inferr from hence, is, the Imperfection of Humane Nature, when compar'd with that of Angels, whoſe Excellencies and Graces do all agree

in

in a pleaſing Harmony without any Allay, or ungrateful Tincture to ſpoil the goodly Compoſition.

I need not mention the more notorious Diſadvantages which are moſt incident to Humanity; ſuch as our being expoſed to Poverty and Want, to Pain and Sickneſs, to Ignominy and Diſgrace, the ſhortneſs and uncertainty of Life, and the weak Contexture of our Frame: Our Obligation to toil for our daily Suſtenance, and when we have provided, and might enjoy it; how a vexatious Concern for to morrow deprives us of the Uſe and Benefit of it, and our preſent Enjoyment is pall'd by a needleſs Apprehenſion of future Indigence. I need not tell you how often we are mock'd with deluſive Hopes, and diſquieted with imaginary Fears; how we boil with irregular Heats, and are rack't with tumultuous Paſſions; how we are involv'd in Ignorance, and loſt in Error; whilſt inſtead of keeping in the beaten Road, and walking by that Rule that is preſcrib'd us; we ſeek out By-ways, and follow the wild Caprices of our vain Imaginations.

Theſe Inconveniencies are too plain and obvious not to be diſcern'd; moſt of which are indeed Originally chargeable on our Nature it's ſelf, but are mightily enhanc'd by our own miſmanagement and folly.

I might inſiſt on many other Particulars, but I have ſaid enough already in diminution of my own Species; wherein, that I may not be miſ-interpreted, I think it neceſſary to ſubjoin this Caution; That, tho' there are theſe and many other weak

weak places in our Nature; yet this is no Reflection on the Wiſdom or Goodneſs of Him that made us, whom we are obliged to praiſe and thank for giving us thoſe Qualifications we do enjoy, but have no Reaſon to blame him for denying thoſe we ſtill fall ſhort of.

1 Cor. xv. 39, 40. The Apoſtle has well obſerv'd, that *there is one kind of Fleſh of Men, another Fleſh of Beaſts, another of Fiſhes, and another of Birds: that there are Celeſtial Bodies, and Bodies Terreſtial; but that the Glory of the Celeſtial is one, and the Glory of the Terreſtial is another.* The Almighty has created Beings of different Ranks and Sizes, and delights to be ſerv'd by 'em all in their reſpective Stations; ſo that a Brute might as well be thought hardly dealt with, in his Want of an Intellectual Soul, as Man, in that he is void of Angelical Perfection.

However, to make ſome amends for what I have ſaid in diſparagement of Humane Nature, by diſcovering its defective Side, and laying open its Frailties and Infirmities; 'tis time now that I turn the other End of the Perſpective, and repreſent *Man* under his moſt advantageous Character, as he is but *a little lower than the Angels.*

By which is meant, that Man is next in Station to the Angels; and as far excells all Beings of an Inferior Denomination, as he himſelf is excell'd by them; that he too, as well as they, has the Impreſs of Divinity ſtampt on him; that, like them, he carries about him an immortal and immaterial Part; no leſs refin'd in Subſtance, nor leſs extenſive in its Duration, made to ſurvive

theſe

theſe corruptible Elements, and capable of ſuſtaining Everlaſting Bliſs: that, unworthy as he is, the Son of God himſelf vouchſaf'd to aſſume his Nature, in order to reſtore him from his Fall, and re-inſtate him in that Paradiſe he had loſt; whilſt he left the Rebellious Angels without a Redeemer, to inherit the Juſt Reward of their Diſobedience; that as much beneath 'em as we are, even now we hold Communion with 'em, are ingrafted into the ſame Stock, and are Fellow-Members under the ſame Head: But that which will in a great meaſure leſſen the mighty Diſtance that is between us, is this Conſideration, That, tho' they are now our Superiors, they will one day be our Equals: Our Saviour himſelf having aſſur'd us, that thoſe who ſhall be accounted worthy to obtain the other World, and be made *the Children of the Reſurrection*, ſhall be * *equal to*, or upon a level with, *the Angels*. In the mean time, thoſe Bleſſed Spirits are frequently employ'd by God, (and 'tis an Office they chearfully undertake) in helping us forward on our way to Heaven, and, as we are told a little before my Text, *And ſent forth to miniſter to thoſe that ſhall be Heirs of Salvation.*

* Ἰσάγγελοι, Luk. xx. 36.

Thus far is Man able to ſtand the Compariſon, even with the Celeſtial Orders, without being found much inferior to 'em, tho' in other reſpects they vaſtly ſurpaſs him: How much more glorious then will he appear, when weigh'd in the Ballance againſt meer ſenſeleſs Matter? Nay, to how great a degree will he be found to excell, not only the lumpiſh and inanimate, but even thoſe

moving and ſenſible Creatures, that are guided only by a blind Inſtinct, and acted by a Neceſſity of Nature; who implicitly obey the Impreſſions of a ſuperior Agent, and are govern'd by a Reaſon that is none of theirs?

'Tis true, as to the Exerciſe of the Corporeal Faculties, and the Offices of Animal Life, the difference between Us and Brutes is very ſmall: We both were Originally form'd by the ſame Divine Artificer, and are ſtill kept going by the ſame Mechanic Nature; Their Body is as wonderfully contrived, as curiouſly wrought, as variouſly Organiz'd as ours; the Beauty of the whole is as ſurprizing, and the Proportion of the Parts as juſt; the Inſtruments of Senſe and Motion, of Vegetation and Nutrition, are alike to both; or if there be any difference, 'tis the Brute has the advantage, who has a quicker Reliſh of the Pleaſures of Senſe, and enjoys them with leſs interruption than Man.

But theſe, which are the Chief and Ultimate Happineſs of the one, are no more than Subordinate Helps (and Oh that they were always ſuch!) but Subordinate Helps, I ſay, to the other, and Occaſional Refreſhments at the beſt. 'Tis the Active and Immortal, the Spiritual and Diſcerning Part that gives Man the Pre-eminence above all other Animals, and in which his great Prerogative conſiſts.

By this he is enabled, if he would but make a right Uſe of his Faculties, not only to diſcern between Good and Evil, but alſo effectually to make choice of that which he judges to be moſt ſuitable

ſuitable to his Nature, and conducive to his Happineſs. He knows how to diſtinguiſh between a real and an apparent Good; how to abſtain from a Pleaſure which he has it in his Power to enjoy, and forego a preſent Advantage for the future Expectation of a greater. He is enabled to extend his Aims to diſtant and inviſible Bleſſings, and by a reaſonable Hope to anticipate the Joys of a better State: So that thus far at leaſt he muſt be allow'd to reſemble his Maker; that as God by Intuition, ſo he by Faith, looks upon things paſt and to come, as tho' they actually were preſent, and *calls the things which are not, as tho' they were.* Rom. IV. 17.

By vertue of this nimble and ſagacious Mind, he takes a quick Survey of the various Changes and Revolutions of the World; traverſes in a Moment's ſpace the remoteſt Regions; recollects the Actions of paſt Ages; and, ſo far as he can rely on Prudent Conjectures, and Moral Probabilities, foreſees even future Contingencies.

In ſhort, if we conſider him merely as a Rational Creature; how he diſcovers the Secrets, and dives into the Myſteries of Nature; what Arts and Sciences he invents; how he reaſons and projects, deſigns and executes; what ſurprizing Syſtems he brings forth; how he reduces ſcatter'd Ideas into uſeful Propoſitions: or, if we reflect on his Social and Political Vertues, how he communicates his Notions to others; how he diſcharges the ſeveral Offices and Relations whereby he is allied to thoſe of the ſame common Nature; how he mutually aſſiſts, and is aſſiſted in

Laws and Government in Commerce and Trade, *&c.* Or, Laſtly, if we behold him performing the Duties of Religion, contemplating and adoring the Nature of God, and making juſt Acknowledgments to his Almighty Creator in all theſe reſpects, his peculiar Worth and Excellence will ſufficiently appear, and afford us abundant Matter for his Praiſe.

And thus have I repreſented to you both the diſadvantageous and the favourable Side of Humane Nature; both which, when reduced to a cloſer View, will amount to thus much; That as Man is next under God, the Supreme Lord of this Inferior and Viſible World; ſo he that is leaſt in the Kingdom of Heaven is greater than he: That he has Perfections indeed, but they are no more than Humane; allay'd with ſomewhat of Droſs, and obſcur'd by a mixture of Deformity: That, tho' he cannot communicate his Thoughts by a quick Angelic Intuition, yet has he Words into which he can form his Conceptions and Organs of Elocution to convey 'em to others: As he is liable to many Errors, ſo is he capable of knowing many great and myſterious Truths: As he has not the Activity of a Spirit, ſo neither is he dull and inſenſible as a Mechanic Agent: As he is Inferior to the one in his preſent abſence from Heaven, ſo is he Superior to the other, in that he is capable of attaining it hereafter; to which, upon a due Performance of the Goſpel-Terms, he has a legal Claim and Title, and tho' it is not his Fate, it will yet be his Reward.

This is his juſt Prerogative, and this the Order of Preference that is due to him, which, as Man, he both may and ought to challenge; and to more than which he cannot pretend without the higheſt Arrogance and Preſumption. Which brings me to my

Second General; namely, to ſhow how unreaſonably thoſe Men act, who either extend this Prerogative beyond its due Bounds, or elſe depreciate and undervalue it, by wilfully diſclaiming their Birth-Right, and receding from their juſt Inheritance.

Theſe one would imagine to be two very different and oppoſite Extremes, as indeed they are: and yet we may obſerve, that one and the ſame ſort of Men do frequently run into 'em both; who, when they find that one of 'em will not ſerve their purpoſe, immediately betake themſelves to the other; I mean thoſe perſons of looſe and unſetled Principles, who tho' they ſtart at the ſmalleſt Difficulties in Religion, can yet digeſt the groſſeſt Abſurdities, and reconcile both Ends of a Contradiction in a Syſtem of Infidelity. If you urge ſuch an one with the Excellence of Faith, and the Certainty of Divine Revelation, he preſently ſets up Humane Reaſon in oppoſition to it, which he extolls and aggrandizes beyond all meaſure: You muſt give him Mathematical Demonſtration for every thing, whether the Matter be ſuch, as is in its own Nature capable of ſuch a Proof, or not: You muſt account for the immediate Acts of Providence, by the ordinary Operations,

rations of ſecond Cauſes; and reconcile the myſterious Productions and unſearchable Ways of the God of Nature, with Experiments of Common Senſe, and the Laws of Mechanick Motion.

He will tell you now, that Man is a knowing and diſcerning Creature, and is not to be impoſed on by a blind and implicite Credulity; that 'tis the Rational Part that diſcriminates him from a Brute, and by that he will be directed, in ſpite of all ſuperſtitious Fancies and pretended Revelations.

But when you have made it appear (as 'tis no hard matter to do) that, that very Reaſon to which he appeals, and on which he ſets ſo high a Value, if impartially conſulted, is on Religion's ſide; and is ſo far from contradicting Revelation, that it warrants and authorizes it: that his own Principles and Actions are of all others the moſt repugnant to Right Reaſon, who denies the Exiſtence of that God who inſpired him with that boaſted Faculty which he now employs againſt him: who, in order to gratify a brutiſh Appetite, and provide for the Eaſe of a periſhing Body, expoſes his more noble and immortal Part to a miſerable Eternity hereafter, and by ſo doing contradicts the Light of his own Breaſt, and acts in Defiance of Nature, as well as Revelation: If, I ſay, you preſs him with Arguments of this kind, he is ready to change his Note, and can, upon occaſion, as unworthily degrade and cry down Reaſon, as he before extravagantly exalted it.

He tells you now, that Man is no ſuch Excellent Being as he pretends; that Brutes and he, are

are of the ſame Origine and Extraction, and that they both tend to the ſame End; *i.e.* to final Exciſion and Annihilation. That the only diſtinction between 'em conſiſts in a different Modification of that Matter, of which they are equally compoſed: the quick Agitation and Re-percuſſion of the Particles whereof, perform in Man the Offices of Underſtanding, Memory and Will, and make up that thinking and deſigning Part, which he calls his Soul. That the Rational, as well as the Vital and Animal Functions, are like the Operations of a Piece of Clock-work, which keeps moving for a while by ſtated and unalterable Rules; but as ſoon as the Weights are down, or the Springs worn out, the Motion ceaſes, and the Machine is at an End.

But if you ſhould farther demand of him what powerful Elaſtic Principle it was, that ſet that Clock-work firſt a going: who forg'd and connected the ſubtle Engines by which he performs ſo regular a Motion, or wound up the fatal Chain by which he is determined to ſuch a certain Duration. In anſwer to this, rather than own him for what he is, the Work of an All-wiſe and Intelligent Mind, he will take up with that idle Dream of the *Hobbian* Philoſophy, and aſſert that Man, as well as all other Beings, is nothing elſe but the neceſſary Production of unguided Nature, which, as he imagines, is ſelf-exiſtent and independent of any ſuperior Power; which obſtinately and blindly executes its own rigid and irreverſible Decrees; which is continually circling and revolving in one eternal Round of Generation and

and Corruption; and cannot be ſuperſeded in its Courſe, nor obliged to make the leaſt Alteration in its Progreſs, by all the Art of Man, or Power of God.

It were eaſy to ſhow the Wildneſs and Extravagance of ſuch Tenets as theſe, if they were ſingly defended, and without a Complication of Errors: but ſince theſe inconſiſtent, as well as unreaſonable Doctrines, are generally maintain'd by one and the ſame ſort of Men; there needs no other Confutation, but to ſet their own Principles againſt one another, and leave 'em to deſtroy themſelves.

For I would only ask of ſuch an one why, if the Soul be nothing elſe but agitated Matter, form'd of the ſame Clay, and compounded of the ſame Elements with the Body, why he values himſelf ſo highly (as moſt of thoſe Philoſophical Pretenders do) for the Acuteneſs of his Judgment, the Vivacity of his Parts, and other Accompliſhments of Mind? Why is he ſo ambitious to be thought a Man of Reaſon? and why does he make ſuch frequent Appeals to it, when at the ſame time he thus undervalues and declaims againſt it? If this be the caſe, what has he to be proud of? or wherein does he excell, not only other Men, but even other Animals, ſince (according to his own Principles) he is of the ſame Subſtance, the ſame Duration, as deſtitute of preſent, as hopeleſs of future Happineſs, as material, and as mortal too as they?

Why, if the Courſe of Nature be ſo fixt and peremptory as not to admit of the leaſt Variation;

tion, ſince all things muſt happen juſt as they do, ſince no poſſible Induſtry or Foreſight can diſturb one Link of the inviolable Chain; why does he himſelf ſo vainly attempt to alter the ſetled Courſe, and ſhake the whole Fabrick of the Moral World? how comes he to be ſo impatient of Reſtraint, ſo eager to break looſe from Religion and Laws, and whatever elſe ſets Bounds to his wild Exceſſes, and curbs the Exorbitance of his Luſt?

Or how is this Doctrine of invincible Neceſſity, and a fatal Concatenation of Cauſes, conſiſtent with that darling Notion of his great Philoſopher, *That War is founded in Nature*; That Power and Right were Originally the ſame thing, till Man of his own accord made a difference between 'em by poſitive Laws and Pacts? For if Man was placed by Nature in a State of War, and has ſince exchanged that Condition for a State of Society and Civil Correſpondence; then is not the Power of Nature ſo irreſiſtible, nor its Laws ſo immutable, but that they may be ſuperſeded, and forc'd to ſubmit to Cuſtom and Education.

Nor is it leſs incongruous for thoſe who defend the Eternity of the World, and the conſtant Succeſſion of things in one unchangeable uninterrupted Tenor, to talk of there having been a time when Men firſt began to enter into Leagues, and form themſelves into Communities. This indeed, according to the Moſaical Account, is very eaſy to be aſcertain'd; but for the ſame perſon to pretend that the World had no Beginning,

and yet that the Civilization of Mankind had, is apparent contradiction. For let him place this Reduction of Mankind into Societies and Bodies Politic as high as he can; yet if from that ſtated Term we look back to Eternity, how many Millions of Ages muſt that State of War and Diſorder have continued? During all which Tract of Time, the principal Inhabitants of the Earth muſt have been no better than Humane Savages, the Earth it ſelf barren and uncultivated, its Vertues conceal'd, its Riches undiſcover'd, the Motion of the Heavenly Bodies unknown, the Sea unnavigable, and, in a word, the whole Courſe of Nature muſt have been ſince inverted, and all things muſt run in a quite different Channel to what they did, before the coalition of thoſe rude and undiſciplin'd Mortals into confederate Bodies and Fraternities, which agrees very ill with the Notion of a fatal Neceſſity, or the Eternal Progreſſion of Nature in one fix'd and determinate Road.

But when ſome Men have a Mind to have it ſo, Immutability muſt change, irreverſible Decrees be revok'd, the Privileges of Humanity muſt be extravagantly over-rated, or ungenerouſly depreſs'd. Liberty and Neceſſity, Reaſon and Mechaniſm, Contingency and Fate, tho' the greateſt Oppoſites in the World, muſt ſignify the ſame thing, and be equally alledg'd to the diſparagement of Religion.

The *Hobbiſts* then, or *Materialiſts*, may fairly be produc'd as an Inſtance of both Extremes, as well for arrogating too much, as for aſcribing too little

little to Humane Nature. For when they deny the Exiſtence of all Spiritual Subſtance, and aſſert that the whole Univerſe is nothing elſe but extended Matter, they muſt make Man, with all his Imperfections, the moſt Excellent and accompliſht of Beings. For he is apparently the moſt noble and intelligent Being of this viſible World, and, according to their Hypotheſis, there is no inviſible one. From whence it would follow, that he is ſubject to no Controul, and has no acknowledgment to make to any ſuperior Power.

But as in this reſpect they are Traytors to the Almighty, by excluding him from that World which he made, and withdrawing his Subjects from their Allegiance; ſo are they Traytors to themſelves, and Betrayers of their own Rights, when they deny the Immateriality of the Soul, and its Capacity of ſurviving this Earthly Tabernacle; they degrade their own Species, and rank themſelves with Bears and Tygers, when they affirm that Man is, in his own Nature, as wild and unſociable as they: That he has no Principles in him of Honour or Honeſty, but is wholly acted by Fear and Self-intereſt: That if it were not for the Fear of Puniſhment, and the Cognizance of the *Leviathan* or Common-wealth; in defiance of the Light of Nature, and the Dictates of Equity and Conſcience, he would ſoon throw off the Diſguiſe, and appear in his true Native Colours an untractable two-legg'd Monſter.

But thoſe who give us this odious Repreſentation of Humane Nature, do only draw their

own Picture to the Life, and all thoſe foul Aſperſions, which they endeavour to caſt on Mankind in general, will ſtick at laſt upon themſelves. For when I hear a Man declare it as his real Opinion, That if it were not for the Fear of Puniſhment, every one would cheat, or betray, or ſtab, or poiſon, or take any other Meaſures for the Advancement of his own Intereſt, tho' never ſo much to his Neighbour's Prejudice, all that he convinces me of, is, that he himſelf would do theſe things, if he could be ſure of coming off with impunity: For tho' he can't anſwer for all Mankind, yet we may allow him to know his own Meaning: And conſequently, when he tells me before-hand, that theſe are his Principles, I know how far I am to truſt him.

Thus far therefore I can readily agree with him, that there are ſome ſuch Men in the World, who are wicked to the utmoſt of their Power; who know no other Diſſuaſive from Miſchief, but the Terror of the Law, and the Hazard of Life, Eſtate or Reputation; but whatever clandeſtine Wickedneſs they can commit, without endangering any of theſe, they make no ſcruple of accompliſhing. And foraſmuch as a very few ſuch perſons, if they were under no Reſtraint, but ſuffer'd without Controul, to execute whatever their ungovernable Luſt or implacable Rancor ſuggeſted to them, would ſoon be able to embroil the World, and ſet it on a flame; on this account the Sanction of Humane Laws is as abſolutely neceſſary for the Reſtraint of theſe few, as if the whole World were as bad as themſelves.

Nay,

Nay, let the Number of them be never ſo inconſiderable, yet ſo long as we are aſſured that there are any ſuch, this is enough to juſtify, in thoſe who mean no harm themſelves, a prudent Caution and Proviſion for their own ſecurity againſt thoſe that do.

Which is a plain and eaſy Anſwer to that inſulting Queſtion of Mr. *Hobb*'s, who, after having branded all Mankind, without diſtinction, with the horrid Imputation of being by Nature Enemies to each other, demands at laſt, Whether any of us, when we love to travel well arm'd and accompanied, when we lock up our Doors, and make faſt our Cheſts, do not accuſe Mankind as much by our Actions, as he does by his Words; or what Opinion a Man muſt have, when he acts thus, of thoſe of his Neighbourhood or Family.

But this, I ſay, may be eaſily anſwered from the aforeſaid Conſideration. For in taking ſuch neceſſary Meaſures for the Preſervation of my own Safety, and in Defence of my juſt Property; I mean no Reflection either on Mankind in general, or on this or that particular Neighbour or Domeſtick, but on ſome Indefinite perſon, I know not whom. For what does it avail me, that all the reſt of the World is honeſt, ſo long as I lye open to the Injuries of any one, who, to all intents and purpoſes, may as effectually undo me, as they all could do, if combin'd together?

'Tis for this Reaſon therefore, that we are forced to have Recourſe both to private Caution and publick Juſtice; not becauſe there are none honeſt,

honeſt, but becauſe all Men are not ſo. Whereas could we but place the ſame Confidence in all, which the moſt diſtruſtful among us will venture to do in ſome, we ſhould need neither Locks nor Bolts to prevent Injuſtice, nor Whips nor Gibbets to revenge it.

Laws are indeed a neceſſary Terror to the hurtful and malicious, but were never intended for ſuch conſcientious and well-diſpoſed Perſons, as need no other diſcouragement from Violence and Oppreſſion, than their own native Abhorrence of ſuch inhumane Practices.

Hobbiſts and *Matchiavillians* may pretend what they will, that there are no ſuch perſons, that we are all born with Inclinations to do miſchief, and that every Man would be a Villain if he durſt.

But I appeal to that unconſtrain'd Probity, to thoſe humane and friendly Inclinations, and that tender Concern for the Welfare of Mankind, which you feel within your own Breaſts, for the Confutation of ſo reproachful a Doctrine, and leave you to judge of the unnatural Perfidiouſneſs of all who endeavour to propagate and defend it.

And yet theſe are the Men, who would perſuade you that they are the great Friends and Patrons of Mankind; that they aim at nothing elſe but the Eaſe and Liberty of their fellow Subjects, by endeavouring to reſcue them from the Tyranny of Cuſtom, and the Prejudices of Education, to which they are enſlav'd. Whereas all the ſervice they do 'em, is, to philoſophize away the nobleſt Perfections of their Nature, and reaſon

'em

em into Brutes; to diſſolve, as much as in them lies, all Civil and Natural, as well as Religious Ties; to unhinge all Government, and unſettle the beſt compacted Societies; to encourage and abet all manner of Villany, provided it can be done with ſecrecy and ſafety; to inſpire Men with continual Doubts and Fears, and make them jealous and diſtruſtful of each other, and, in a word, to make them ſour and ſnarling, querulous and diſcontented in this Life, and Eternally miſerable in another.

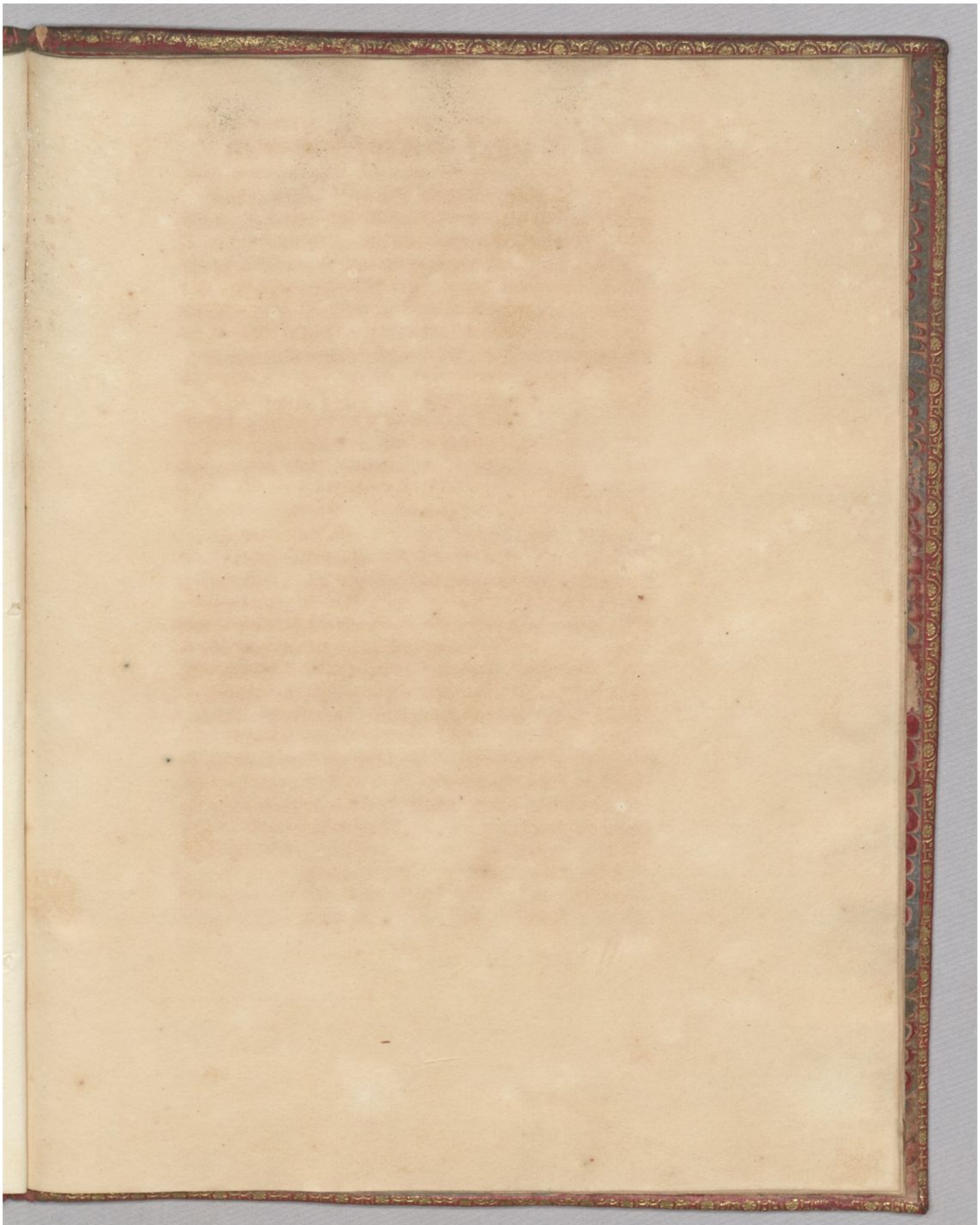
There are many others who, if the Time would permit, might juſtly fall under our preſent Cenſure; There are many, on either hand, who ſeem to have forgot the Station that God has aſſigned them, and the End for which he ſent them into the World.

But to all ſuch perſons, whether they offend in one Extreme, or in the other; whether they invade another's Right, or relinquiſh their own; I ſhall at preſent give no other Advice but that ſhort *Memento*, which was uſed to be repeated to the *Roman* Generals in the midſt of their Triumph, *Remember, you are a Man, and but a Man.*

FINIS.

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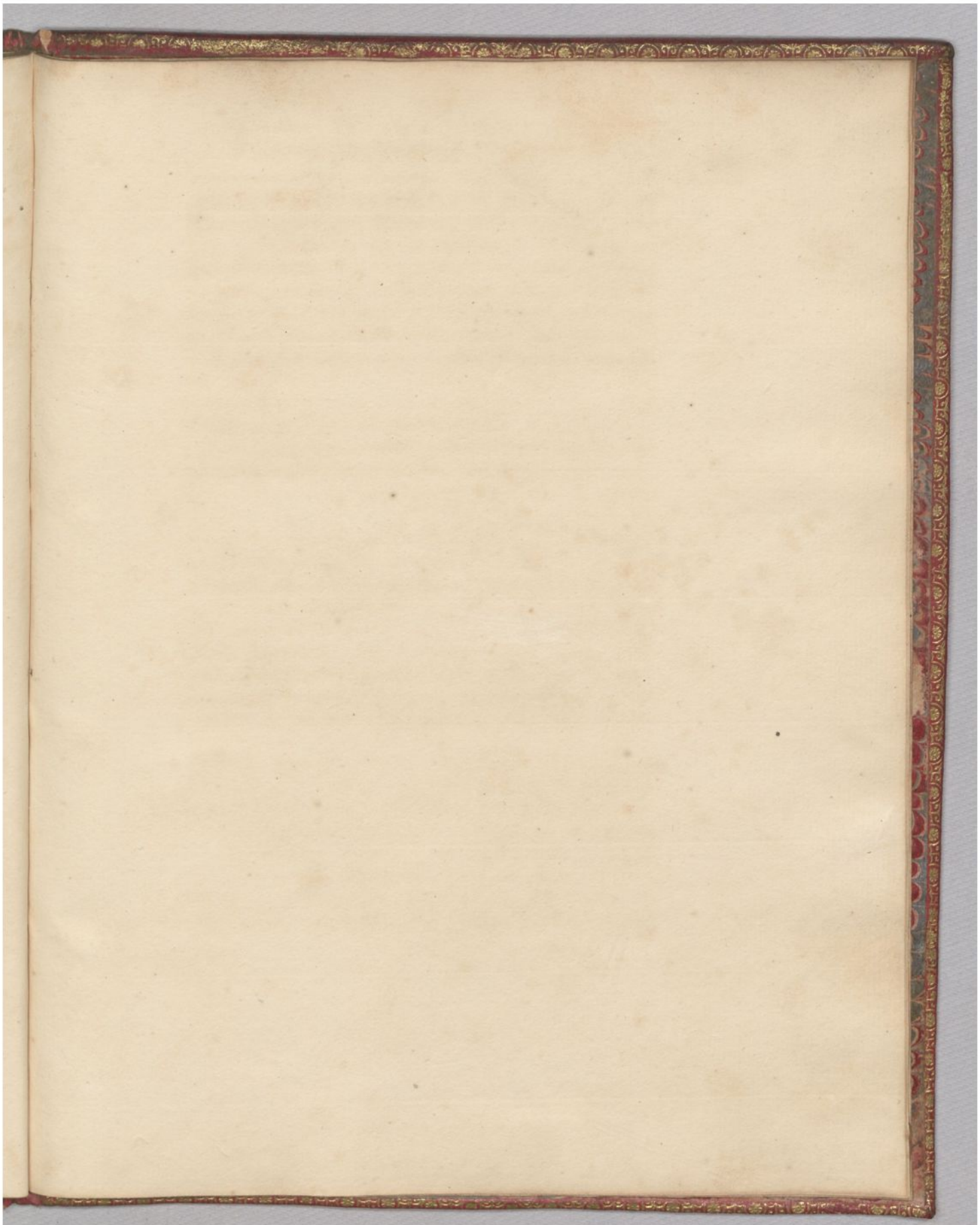
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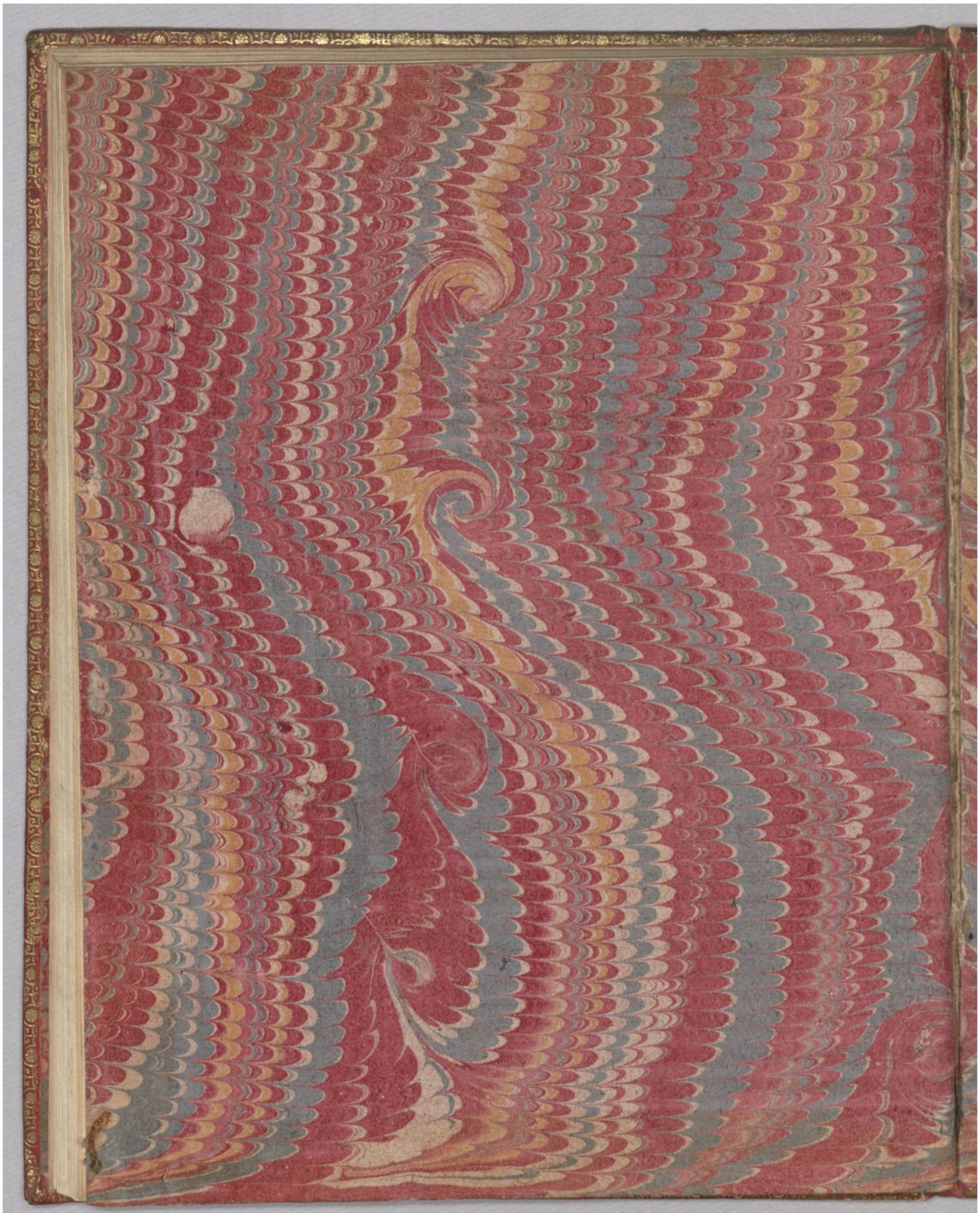
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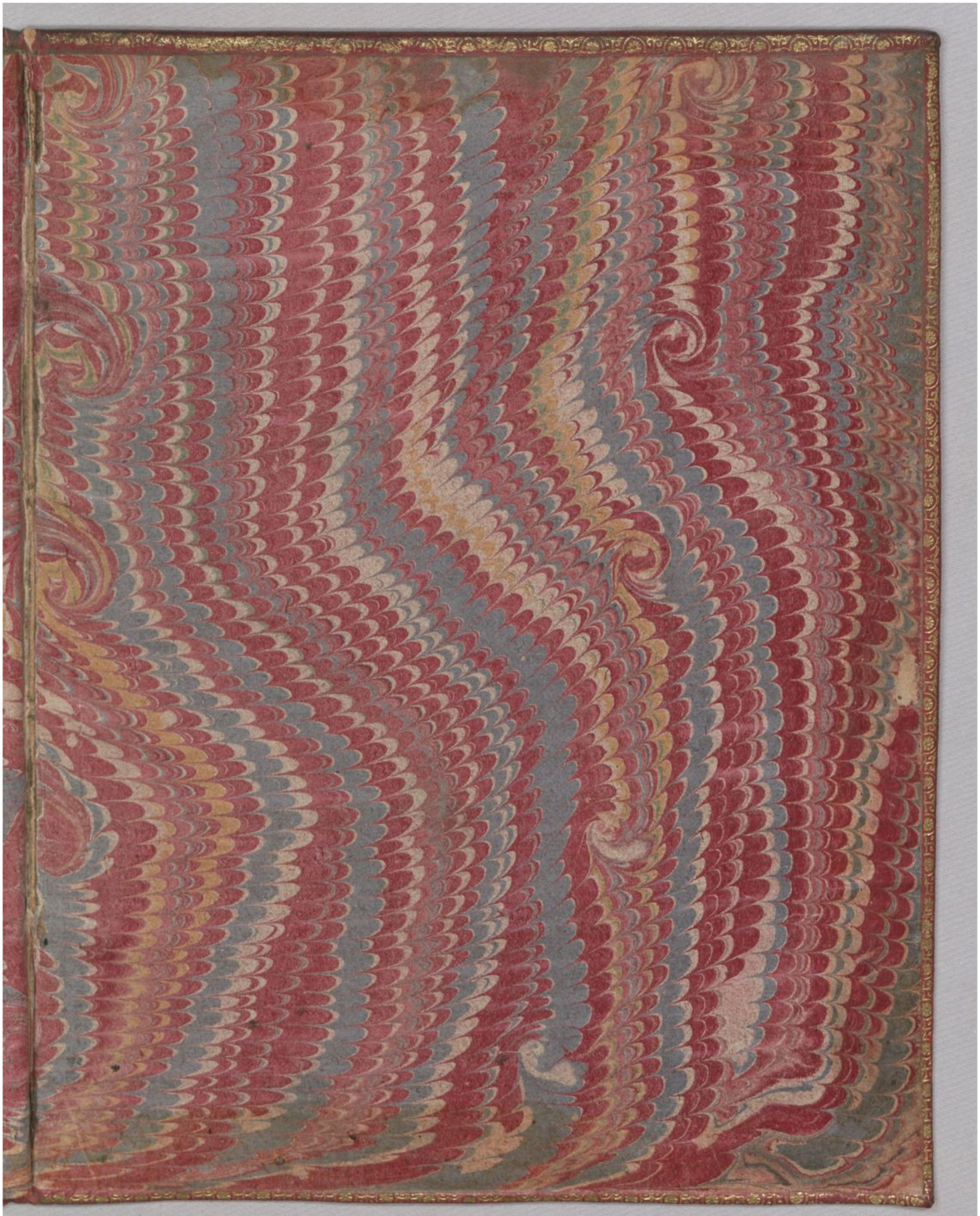
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