

which are of greatest Concern to us, which I doubt not to do, it being clear to me, that whatever we can know at all, must be discoverable by Mr. *Lock's* Principles; For I cannot find any other way to Knowledge, or that we have any one Idea not derived from Sensation and Reflection. But let us see how those points may be establish'd on them, for which the Remarker doubts their Force; and first of Morality, or Natural Religion, of which, he thus begins:

1st. R. p. 4. *As to Morality, we think the great Foundation of it, is the distinction of Good and Evil, Virtue and Vice.—— And I do not find that my Eyes, Ears, Nostrils or any other outward Senses, make any distinction of these things, as they do of Colours, Sounds, &c.—— Nor from any Ideas taken in from them, or from their Reports, am I Conscious that I do, or can conclude that there is such a distinction in the Nature of things.*

2. R. p. 8. *which Words, he says, he thought he had taken in enough to comprehend both Mr. *Lock's* Principles of Knowledge, Sensation and Reflection, which I should not have thought, but since he owns he design'd them to do so, we will suppose both exprest, and proceed with him. I allow that we may infer from Observation and Reason, that such a distinction is useful to Society, but both Philosophers and Divines, you know, make a more immutable and intrinsic Distinction, which is that I cannot make out from your Principles.*

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