



Bodleian Libraries

UNIVERSITY OF OXFORD

This book is part of the collection held by the Bodleian Libraries and scanned by Google, Inc. for the Google Books Library Project.

For more information see:

<http://www.bodleian.ox.ac.uk/dbooks>



This work is licensed under a Creative Commons Attribution-NonCommercial-ShareAlike 2.0 UK: England & Wales (CC BY-NC-SA 2.0) licence.

A 78863 4/6
S E R M O N
P R E A C H ' D
Before the P R I N C E S S
S O P H I A
A T
H A N N O V E R,
The $\frac{13}{24}$ th of M A Y, 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.

C A M B R I D G E :
Printed at the UNIVERSITY-PRESS, for *Corn. Crownſield*,
Printer to the Univerſity; And are to be Sold by *Jeffery*
Wale, at the *Angel* in *St. Paul's Church-yard*, *London*, 1706.

SEYMOUR

BY

JOHN G. RINGGOLD

ST. PHILIP

AND

H. H. H. H. H. H.

THE

THE

THE

THE

THE

THE

THE

THE

THE

THE

THE

THE

THE

THE

THE

THE

THE

THE

THE

To Her Royal Highness,
S O P H I A,
Electress and Duchess Dowager
of H A N N O V E R, &c. &c. &c.

M A D A M,

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

The Dedication.

little I have done to deserve Your Favour, than incur 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,

The Dedication.

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 *Hannover*; and yield a reasonable Prospect,

The Dedication.

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

The Dedication.

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

A. S. N. A.

unim-

The Dedication.

unimpair'd Vigor of Mind and Body, wherewith You are so remarkably blest'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.

H E B. II. 7.

*Thou madest him a little lower than
the Angels.*

TH E S E Words are a part of the 8th *Psalms*, 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 fall'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.

A

Now

Now these two very different Appearances of Humane Nature have occasion'd so many Mistakes concerning it, and caus'd 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 invest'd with such Properties, capable of producing such Operations, oblig'd 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 assign'd 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 design'd 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* * Βεῦξί π. than they.

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 Meckanick 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 Infirmary 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 Achievements; 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, 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 Terrestrial; but that the Glory of the Celestial is one, and the Glory of the Terrestrial 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 excels all Beings of an Inferior Denomination, as he himself is excell'd by them; that he too, as well as they, has the Impres of Divinity stamp'd 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 cheerfully 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*.

* ἰσούμενοι,
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

B

moving

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 contriv'd, 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 surprising 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

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 deprecate 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 unsettled 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 implicate 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 Ex-cision 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 settled 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,
C and

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 un-navigable, 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 alludg'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 suggest-ed 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.

Hobbits 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