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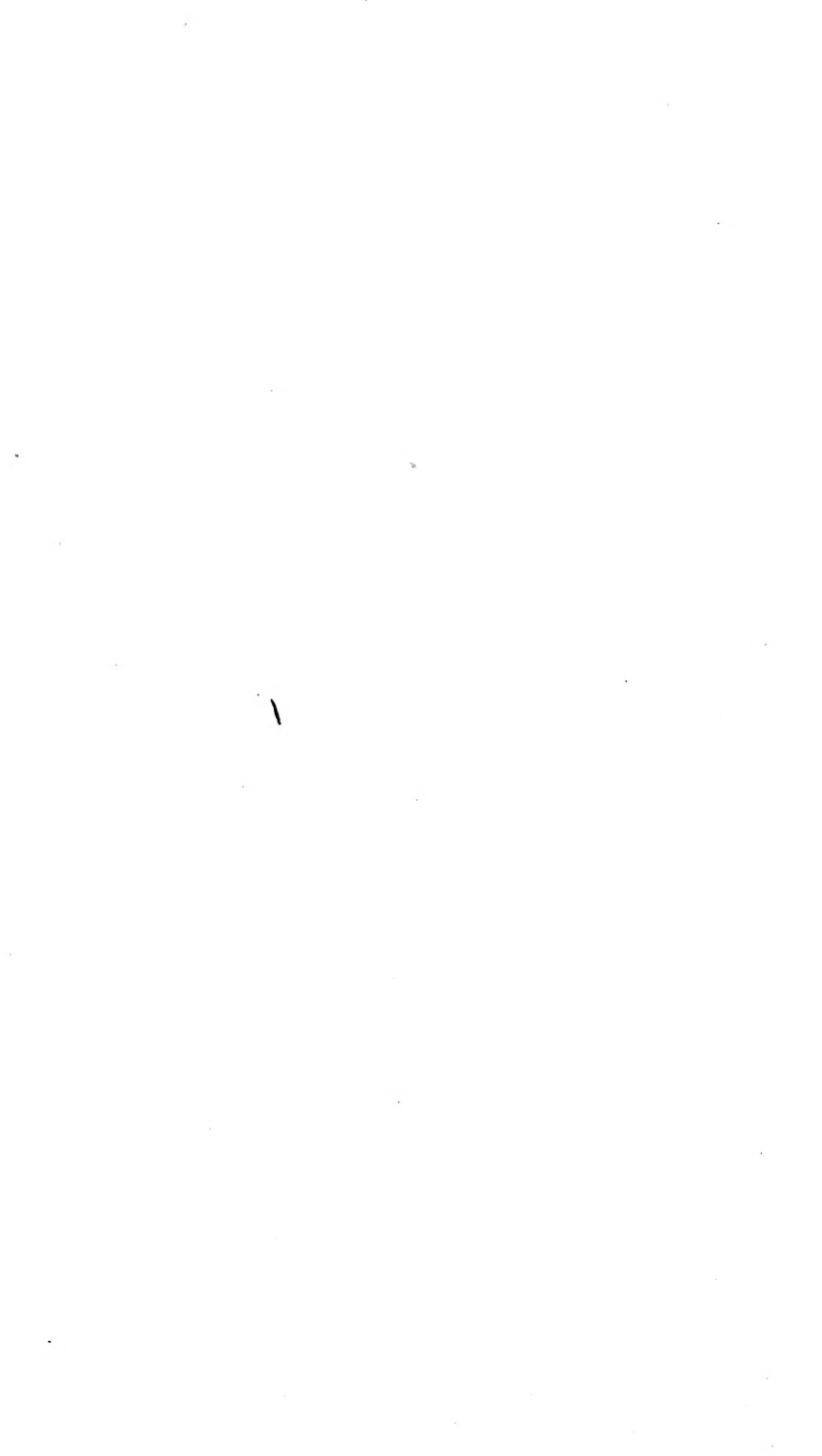
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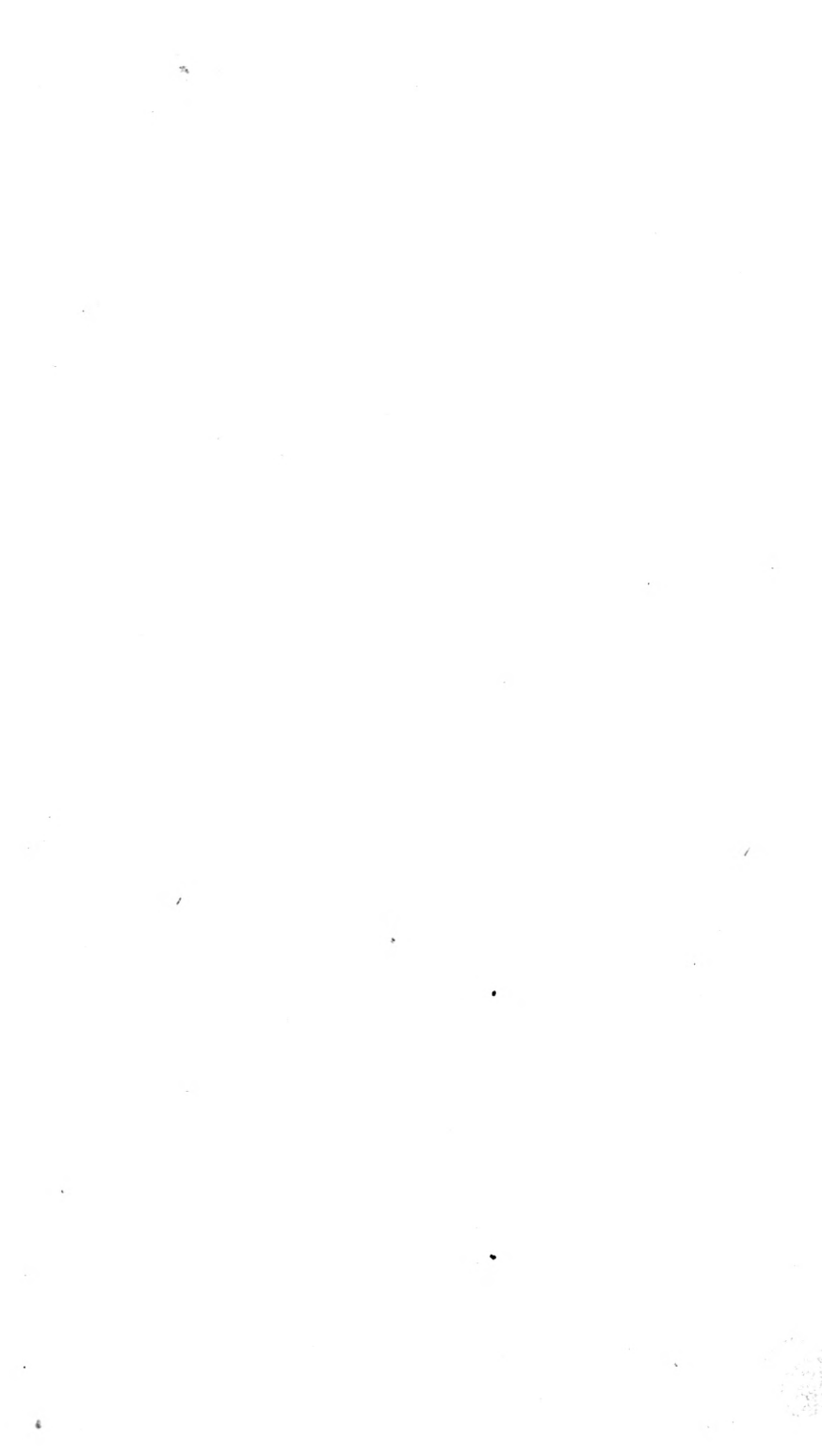
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America AN *Essay*

E S S A Y

ON THE

ORIGIN of EVIL.

BY

Dr. WILLIAM KING,

Late Lord Archbishop of *Dublin*.

Translated from the LATIN with large NOTES.

To which are added,

Two SERMONS by the same Author,

The former concerning DIVINE PRESCIENCE, the latter
on the FALL of MAN.

THE FOURTH EDITION CORRECTED.

By EDMUND LAW, D. D.

Master of St. PETER'S College, CAMBRIDGE.

Ἐπεὶ οὐ αὐτὸς τις τοπος τῶν ἐν ἀνθρώποις ἐξέτασεως δεόμενος, διδμη-
ρατος ἐστὶ τῆ φύσει ἡμῶν, ἐν τούτοις καὶ ἡ τῶν κακῶν ταχθεὶν ἀν-
γενεσις. *Orig. cont. Cles. L. 4.*

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M.DCC.LVIII.



Annals of the

TO THE REVEREND

Dr. WATERLAND,

Master of MAGDALEN College in
CAMBRIDGE, &c. &c.

SIR,

IT is a common observation, that the generality of such Freethinkers as are ferocious, and have reasoned themselves out of the Christian Religion, have at the same time rejected the belief of a Deity. This must arise either from their entertaining some Principles that lead equally to both these absurdities; or, which is more probable, from their having no Principles at all; from mere Scepticism, and a habit of raising Objections without ever attending to the answers; without proceeding on any settled grounds of enquiry, or endeavouring to establish any thing: a temper of

mind which may easily bring a Man to disbelieve any thing. But whatever be the Cause of this, the Observation is remarkably verified in the present Age. Most of our modern Unbelievers have so far perplexed themselves with Difficulties about the Law of Nature, and right Reason, Liberty Divine and Human, Prescience, Providence, and the like, that they seem to be in universal Confusion. The chief design of the following Book is to clear up some of these Difficulties, to establish true and proper Notions, as well as to refute false and unworthy ones, concerning the Existence and Attributes of God, and his Government of the World; concerning the Nature and Condition of Man, the Obligations he lies under, the Rule and End of his actions; and to build the whole upon such Principles of Reason as are perfectly consistent with Revelation. This, 'tis hoped, will not be without its use at present, in stopping the growth of Irreligion by striking at the Root of it; it may have some influence toward settling the minds of the *unlearned and unstable*, and be sufficient tho' not to reduce them to a hearty profession of the true Faith, yet at least to hinder

hinder them from falling into downright Infidelity ; especially if countenanc'd by a Person eminent for a thorough knowledge of these Subjects, confessedly an able Judge, an upright Defender, a bright Example of Religion both reveal'd and natural ; who is zealous to assert the truth and enforce the necessity of the Principal Doctrines and Institutions of the one, as well as to establish the true ground and fundamental Principle, and fix the proper Limits of the other : and above all, who has always the Courage to maintain these great Truths, howsoever unfashionable or unpopular they may be sometimes made.

These, Sir, are very obvious reasons for my being ambitious to prefix your Name to the following Work, and endeavouring to recommend it to the favour of one to whom its Author wou'd have been desirous to approve himself.

'Tis with pleasure also that I take this opportunity of declaring as well my sense of the great benefits that attend the perusal of your Writings, which must give equal warmth and conviction to all who have the least concern for Religion ; as my experience

of that candid condescension and communicative temper, which is ready to encourage and instruct every young enquirer after Truth.

To these more general Motives to an Address of this kind, give me leave to add the many private Obligations which in a particular manner demand an acknowledgment from

S I R,

Your most obliged

humble Servant,

EDMUND LAW.

TRANSLATOR'S PREFACE.

I Have always looked upon an Enquiry into the Cause and Origin of Evil, as one of the noblest and most important Subjects in Natural Religion. It leads us into the most exalted Speculations concerning the Existence and Attributes of God, and the Original of Things. It first endeavours to discover the true intent of the Deity in creating Beings at all, and then pursues that Intent through the several Works of his Creation: it shews how this is fully answered at present by the Inanimate and Brute Part, and how it might and should be, and why, and in what respect, it is not by the Rational. It contemplates the Divine Œconomy in the Government of the Universe, searches into the various Schemes of Providence, and takes in the whole Compass of Nature.

Neither is its Usefulness inferior to its Extent. It concerns every Man who pretends to act upon any serious Views here, or to entertain any solid Hopes of Futurity. The Knowledge of it, in some degree, is absolutely necessary in order to the settling in our Minds right Notions of the Nature and Will of God, and the Duties we owe him; in order to the due Apprehension of his Design in creating, preserving, and directing us; and to the regular Conduct of our Lives and Enjoyment of ourselves in that State and Condition wherein he has placed us. Nay, while we are ignorant of this one Point, what rational Pleasure can we take in knowing any other? When I enquire how I got into this World, and came to be what I am, I am told that an absolutely perfect Being produced me out of Nothing, and placed me here on purpose to communicate some Part of his Happiness to me, and to make me, in some measure, like himself — This End is not obtained; — the direct contrary appears; — I find myself surrounded with nothing but Perplexity, Want and Misery; — By whose fault I know not, — How to better myself I cannot tell. What Notions of God and Goodness can this afford me? — What Ideas of Religion? —

What Hopes of a future State? — For, if God's Aim in producing me be entirely unknown; if it be neither his Glory, (as some will have it) which my present State is far from advancing;—nor mine own Good, with which the same is equally inconsistent; how know I what I am to do here, and in what manner I must endeavour to please him? Or why should I endeavour it at all? — For, if I must be miserable in this World, what Security have I that I shall not be so in another too; (if there be one) since, if it were the Will of my Almighty Creator, I might (for ought I see) have been happy in both?

Such Thoughts as these must needs disturb a Person that has any real Concern for his Maker's Honour, or his own Happiness; that desires to pay him a reasonable Service, and answer the End of his Creation: in short, that happens to think at all upon these things, and to think for himself. And therefore an Endeavour to rid the Mind of some of these Perplexities, cannot sure be unacceptable, and a Solution of any one of these Doubts, is doing a piece of Service to Mankind which can never be unseasonable.— But the Usefulness, as well as Antiquity, of the present Debate; and the Absurdity of the Manichean Scheme of accounting for Evil, have been often explained, and need not here to be insisted on: all that ever seemed wanting to an entire Conquest over these Heretics, and their absurd Hypothesis, was only a tolerable Solution of the many Difficulties which drove them into it: and this our Author has effected, as I hope to make appear in the Sequel.

There are two general ways of Reasoning, called Arguments a Priori, and a Posteriori, or according to what Logicians commonly stile the Synthetic and Analytic Method: The former lays down some evident Principles, and then deduces the several Consequences necessarily resulting from them: The latter begins with the Phenomena themselves, and traces them up to their Original, and from the known Properties of these Phenomena arrives at the Nature of their Cause. Now the former of these is evidently preferable, where it can be had, since the latter must depend upon a large Induction of Particulars, any of which failing invalidates the whole Argument and spoils a Demonstration.

An Attempt therefore to shew that the Subject before us is capable of the former Method, must be very desirable; and this our Author seems to have done, without any precarious System, or illgrounded Hypothesis. His superior Excellence consists in having laid down, and previously established such solid, substantial Principles as may be drawn out in infinitum, and easily applyed to all the Difficulties that attend the present Question.

He first of all enquires into the Nature and Perfections of the Deity, and his Design in the Creation; settles the true Notion of a Creature, and examines whether any could be perfect; and if not, whether all should have been made equally imperfect; or several in very different Classes and Degrees. Having proved the last of these Opinions to be the true one, he proceeds to the lowest Class of Beings, viz. Material ones: He enquires into the Nature and essential Properties of Matter, and the Laws of its Motion, and thereby establishes such Rules as direct us to the Solution of all the Difficulties attending it as distributed into various Masses, Systems, and Animated Bodies. He shews the unavoidable necessity of contrary Motions in Matter, for the same Reasons that it had any Motion at all, and consequently of Attrition, Corruption and Dissolution, and all the Natural Evils that attend them. In the next place, from the Nature of a Self-moving Principle, and the manner of its Operation, he deduces all the Irregularities incident to Volition, and the Actions consequent thereupon. He states at large the true Notion of Free-Will, and demonstrates the absolute Necessity for it in every Rational Being, in order to its Happiness. Then accounts for the several Abuses of it, and the Moral Evils arising from thence, and examines all the possible Ways of preventing them; and upon the whole, makes it appear that none of these could have been originally avoided, or can now be removed, without introducing greater; and consequently that the very Permission of these Evils, and the Production and Preservation of these Beings, in the present State, is the highest Instance of infinite Wisdom, Power and Goodness.

Now these are not mere Arguments ad Ignorantiam: This is not telling us that we must believe such and such things to be

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the Effects of an infinitely wise and good God, though no Marks of either Wisdom or Goodness appear in them; which though it may be true, and all that perhaps can be said in some particular Cases, yet has, I think, but very little Tendency towards either the Conviction of an Infidel, or the Satisfaction of a true Believer. When a Person is seriously contemplating any Parts of Nature, and solicitously enquiring into their several Ends and Uses, no Pleasure surely can arise to himself, nor Devotion toward the Author of it, merely from the Perplexity and Unaccountableness of those Parts. Nay every such Instance, one would think, must cast a damp upon his Spirits, and prove an ungrateful Reflection on his Weakness, a mortifying Argument of his Imperfection. Whereas one single Perplexity cleared up, or Objection answered, is a piece of real Knowledge gained; upon which he can congratulate himself, and glorify his Maker.

Our Author therefore was not content with mere Negative Arguments, and barely avoiding Difficulties, by removing all Defects from external things to ourselves, and multiplying Instances of the Narrowness and Weakness of Human Understanding: (which any one that thinks at all will soon be convinced of, and heartily desirous of having it somewhat enlarged and improved, to which this manner of Argumentation, I fear, contributes very little.) But he attacks his Adversaries in their strongest Holds, and plucks up the Manichean Heresy by the Roots: he shews by certain pre-established Rules, and necessary Consequence, that we can easily reduce all to one supreme Head, and clearly comprehend how the present State of things is the very best in all respects, and worthy of a most wise, powerful, and beneficent Author: And why, taking the whole System of Beings together, and every Class of them in its own Order, none could possibly have been made more perfect, or placed in a better. He proves, in the first place (as we observed) that no created Beings could be absolutely perfect, and in the next, that no manner of Evil, or Imperfection was tolerated in them, but what was, either in their Class and manner of Existence, absolutely unavoidable, or else productive of some Good more than equivalent: In both which Cases there will be the same Reasons for the Creation of such Beings in such Circumstances, together with their concomitant Evils, as there

there was for any Creation at all; For which the sole Reason will appear to be an Intention in the Creator of communicating Happiness to as many Beings as could be made capable of it, on the very best Terms; or a Resolution not to omit the least Degree of pure Good on account of such Evils, as did not counterballance it: Or (which is the very same, since it will be evident that the Prevention of all the present Evils, in any conceivable Manner, would have been of worse Consequence than the Permission of them) an Intention always to choose the least of two Evils, when both cannot be avoided.

This must be granted to come up to the Point; and when it is once made apparent, will be a full and sufficient Answer to that old triumphant Question, Πότεν τὸ Κακὸν; it will be an ample Vindication of the Divine Providence; a Demonstration of the Power, and Wisdom, and Goodness of God in the Production, Preservation, and Government of the Universe; and as much as a reasonable Man can expect or desire. And I heartily wish this Method had been taken by more of those Authors that have wrote on the present Subject, and the Argument pursued a little farther by Natural Light, in order to give some Light and Confirmation even to Revelation itself, in these inquisitive Days, wherein a great many seem unwilling to be determined by its sole Authority; wherein Men are not a little inclined to call every thing into question; and a weak Argument is sure to be exploded.—Even the most learned and ingenious Writer on this Subject often flies to Scripture when a Difficulty begins to press him: which, in my Opinion, is deserting the Argument, and owning with Mr. Bayle (in his Explanation touching the Manichees at the End of his Dictionary) “that the Question cannot be defended on any other foot.”—Whereas, if the Difficulty be really unanswerable by Reason, or a plain Contradiction to our natural Notions of God; if (as the fore-mentioned Author often urges) “we perceive by our clear and distinct Ideas, that such a thing is intirely repugnant to his Nature and Attributes,”—referring us to Scripture. which declares that an infinitely perfect Being did constitute it thus, will be no manner of Satisfaction, since (upon this Supposition) we cannot have greater Assurance that this Scripture comes from him, than we have that the Doctrine therein contained is absurd and impossible.

And what that ingenious Person's intent might be in representing the matter thus, and then referring us to Scripture for an Answer, I cannot determine. But sure I am, that his Account of it serves rather to betray the Cause, and undermine the Authority of both Reason and Revelation, and is enough (if no better could be given) to make a Person that argues consequentially, reject all kinds of Religion.

Farther, every one must have observed, that most Authors upon this Subject treat of God's Dispensations toward Man, as if they were speaking of one Man's Behaviour toward another. They think it sufficient to make the Almighty choose the most prudent, likely Means of bringing Man to Happiness; and act upon the highest Probability, though (upon what account soever it matters not) he fail of his End. Now this may indeed be the best manner of acting in all finite, imperfect Beings, and sufficient to acquit the Goodness, and Justice of God, but 'tis very far from satisfying his Wisdom. To a perfect Being who foresees the Effects of all possible Causes and Means, as the same Authors allow God to do, these only appear fit and eligible for the effects and Ends which they will certainly produce. Nor is it any Reason why I should pursue a Method which is apt and wont to succeed in most Cases, if I know it will fail in this. To a Person therefore that takes all the Attributes of God together, and considers the whole Scheme of Providence from end to end, it will not appear a complete and satisfactory Vindication of them, to assert that God either now makes Men, or suffers them to make themselves miserable, for rejecting that Happiness which he at first made them capable of, and endow'd them with such Powers, and placed them in such Circumstances as render'd it naturally possible and even easy to be attain'd by them: though this may indeed clear his Justice, and lay the Blame upon ourselves: And yet these Writers generally content themselves with going thus far: They bring all our Sin and Misery from the abuse of Free-Will, (i. e. a Power whereby Man might possibly have acted otherwise, and prevented it;) without ever explaining the Nature of this Principle, or shewing the Worth and excellence of it, and proving that, as far as we can apprehend, more Good in general arises from the donation of such a Self-moving Power, together with all these foreseen Abuses of it, than could possibly

possibly have been produced without it. To demonstrate this was an Attempt worthy of our Author, who has at least laid a noble Foundation for it, and seems to be the first that has proposed the true Notion of Human Liberty, and explained it consistently; All the Doubts and Difficulties attending which intricate Question will, I hope, be tolerably cleared up; or at least such Principles established as may be sufficient for that Purpose, by this Treatise of his, and the Notes upon it.

So much for the Subject and our Author's way of treating it. As for the Translation, 'tis barely Literal. I endeavoured to keep close to the Author's Sense, and generally to his very Words. I once intended to have cut off every thing that I could not defend, especially about the Beginning (which used to discourage most Readers from perusing the rest of his valuable Book, and might perhaps as well have been omitted;) but considering that he had involved it so closely in the rest of his Scheme, that the whole would seem confused without it, and that others might perhaps have a different Opinion of it, I contented myself with omitting part of his Notes, and obviating the rest all along, both from other Authors, and such Observations of my own as occur'd upon the Subject.

Some perhaps may think the frequent and long Quotations tedious, and introduced only to stuff up.—I can only answer that the Notes, and References together, were intended to point out a sort of Compendium of Metaphysics or Speculative Divinity, by directing the Reader to a Set of true Notions on the various Subjects which our Author touch'd upon, and which could not be found in any one particular Book, nor collected from several, without much Trouble, and Confusion, and unnecessary Reading. I chose rather to quote the very Words of the Authors, than either to use worse of my own, or pretend to discover what had been often discover'd before; or to repeat the same things over and over again, which is endless. 'Tis hoped the Reader will find that a citation of two or more Authors on the same Point is not always Tautology: and I believe it will appear that in the multitude of References no more than one is ever made to the same Place, except upon a very different Occasion, or in some different Light. A Writer often does more good by shewing the Use of some of those many Volumes which we have already, than by offering new ones; though this be of
much

much less Advantage to his own Character. I determin'd therefore not to say any thing myself where I could bring another conveniently to say it for me; and transcribed only so much from others as was judg'd absolutely necessary to give the Reader a short View of the Subject, and by that Sketch to induce those who have leisure, opportunity and inclination, to go farther and consult the Originals; and to afford some present Satisfaction to those who have not.

Since the publication of the former Edition, Archbishop King's Relations have oblig'd me with a large Collection of his Papers on the same Subject both in Latin and English. They contain an Explication and Defence of the principal parts of his Scheme, and afford very good hints for improving it in several points; especially with regard to the Union of the Soul and Body, and their mutual Influence; to Human Liberty; to the State of Adam in Paradise, and the Consequences of his Fall. The last of these is also fully discuss'd in the Sermon annex'd, which the Author had order'd to be printed after his decease, and which cannot but be acceptable to the Public. These advantages encouraged me to review the whole and endeavour to compleat the Author's design. To make room for the necessary Additions, I omitted all his Notes to the first Chapter, as well as some of my own which had no immediate relation to the main Subject. I have compar'd the Latin and English Papers together on each head, and give the Argument made up from them both. What is extract'd from them I have set down by way of Note under those parts of the Book which treat on the same things, with Capital Letters prefixed, to distinguish them from all the rest, which I am answerable for.

The great Value which the Author set upon this Work appears from the pains he has taken to vindicate it from the least cavil; in which view all that he has wrote would make a much larger Volume than his first. It was my intention to reduce it to as small a compass as possible, by inserting no more than what seem'd to give light to his main Scope, and was sufficiently clear. He begins with an account of the present state of the Controversy about the Origin of Evil, and offers many Arguments against the supposition of an absolutely Evil Principle, most of which are omitted, since few, if any, thinking Persons now a-days can be imagin'd to embrace so extravagant an Hypothesis; and there-
fore

fore it requires but little confutation. In the next place he lays down a summary of the chief Principles on which his Book is built, and then proceeds to rank his Adversaries into their several Classes, and consider the various Arguments which they have urged against him. The substance of his Answers, especially to such Objections as have been either omitted, or but slightly touched upon in the former Edition, will be given in their proper Places. The general view of his Scheme as laid down by himself, may perhaps be not disagreeable to the Reader before he enters on the Book, and is as follows.

1. All Creatures are necessarily imperfect and at infinite distance from the Perfection of the Deity, and if a negative Principle were to be admitted, such as the *PRIVATION* of the *PERIPATETICS*, it might be said that every created Being consists of Existence and Non-Existence; for it is nothing in respect both of those perfections which it wants, and of those which others have. And this Defect, or as we may say, Mixture of *NON-ENTITY* in the constitution of created Beings is the necessary Principle of all Natural Evils, and of a possibility of Moral ones; as will appear in the sequel.

2. An Equality of Perfection in the Creatures is impossible, (as our Adversarie allow,) I add, neither would it be so convenient to place all in the same state of Perfection.

3. It is agreeable to Divine Wisdom and Goodness to have created not only the more perfect Beings, but also the most imperfect, such as Matter, so long as they are better than nothing, and no impediment to the more perfect ones.

4. Admitting Matter and Motion, there necessarily follows Composition and Dissolution of Bodies, that is Generation and Corruption; which some may look upon as defects in the Divine Work; and yet it is no Objection to his Goodness or Wisdom to create such things as are necessarily attended with these Evils. Allowing therefore God to be infinitely powerful, good and wise, yet it is manifest that some Evils. *viz.* Generation and Corruption, and the necessary Consequences of these, might have place in his Works; and if even one Evil could arise without the ill Principle, why not many? And if we knew the nature and
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circumstances of all things as well as we do those of Matter and Motion, it may be presumed that we could account for them without any imputation of the Divine Attributes. For there's the same reason for them all, and one Instance to the contrary destroys an universal Proposition.

5. It is not inconsistent with the Divine Attributes to have created some Spirits or thinking Substances, which are dependant on Matter and Motion in their Operations, and being united to Matter may both move their Bodies and be affected with certain Passions and Sensations by their Motion, and stand in need of a certain disposition of Organs for the proper exercise of their thinking faculty; supposing the number of those that are quite separate from Matter to be as compleat as the System of the whole Universe would admit, and that the lower order is no inconvenience to the higher.

6. It cannot be conceived but that some sensations thus excited by Matter and Motion should be disagreeable, and tend to dissolve the union between Soul and Body; as well as others agreeable. For 'tis impossible as well as inconvenient that the Soul should feel itself to be losing its faculty of thinking, which alone can make it happy, and not be affected with it. Now disagreeable sensation is to be reckoned among natural Evils, which yet cannot be avoided without removing such kind of Animals out of nature. If any one ask why such a Law of Union was established? Let this be his answer; Because there could be no better. For such a necessity as this flows from the very nature of the union of things, and considering the circumstances and conditions under which, and which only, they could have existence, they could neither be placed in a better State, nor governed by more commodious Laws. These Evils therefore are not inconsistent with the Divine Attributes, provided that the Creatures which are subject to them enjoy such benefits as over-balance them. 'Tis to be observed also that these Evils do not properly arise from the Existence which God gave to the Creatures, but from hence that they had not more of Existence given them; which nevertheless their State and the place they fill in the great Machine of the World could not admit. This Mixture there-

therefore of Non-existence supplies the place of an ill Principle in the Origin of Evil, as was said before.

7. The Happiness and Perfection of every thing or Agent arises from the due Exercise of those Faculties which God has given it, and the more Faculties and Perfections any thing has, 'tis capable of the greater and more perfect Happiness.

8. The less dependent on external things, the more self-sufficient any Agent is, and the more it has the principle of its Actions in itself, 'tis so much the more perfect; Since therefore we may conceive two Sorts of Agents, one which do not act, unless impelled and determined by external force, the other which have the Principle of their Actions within themselves, and can determine themselves to action by their own natural Power: 'tis plain that the latter are much much more perfect than the former. Nor can it be denied but that God may create an Agent with such a power as this, which can exert itself into action, without either the concurrence of God, or the determination of external Causes, so long as God by a general Concurrence preserves the Existence, Powers and Faculties of that Agent.

9. Such an Agent may prescribe to itself an End, and prosecute it by proper Means, and take delight in the prosecution of it, though that end might be perfectly indifferent to it before it was proposed, and be no more agreeable than any other of the same or a different kind would be, if the Agent had once resolved to prosecute it. For since all the pleasure or happiness which we receive, arises from the due exercise of our Faculties, every thing which is equally commodious for the exercise of our faculties, will give us the same delight. The reason therefore why one thing pleases above another is founded in the Act of the Agent himself, *viz.* his Election. This is largely explained in the Book itself, together with the limits within which it is confined, and shall be illustrated more fully hereafter.

10. It is impossible that all things should agree to all, that is, be good; for since the things are limited, distinct and different one from another, and are endowed with finite, distinct and different appetites, it necessarily follows that the relations of convenient and inconvenient must arise from

this diversity. Since therefore every created being is from the imperfection of its nature necessarily limited, and from that limitation there necessarily follows distinction and diversity, it follows that a possibility at least of Evil is a necessary attendant on all Creatures, and cannot be separated from them by any Power, Wisdom or Goodness whatsoever. For when a thing is applied to an Appetite or Being to which it is not appropriated, as it is not agreeable to it, it necessarily affects it with uneasiness; nor was it possible that all things should be appropriated to every Being, where the things themselves and the appetites are various and different, as they must necessarily be, if created, even in the most perfect manner.

11. Since some Agents have a power over their Actions, as above, and can please themselves in the choice of such things as may exercise their faculties; and since there are some ways of exercising them which may be prejudicial to themselves or others; 'tis plain that from this power there arises a possibility of choosing amiss, and they may exercise themselves to their own prejudice, or that of others.

12. And since in such a variety of things those that are beneficial or hurtful cannot be known by an intelligent Being which is in its own nature limited and imperfect, it was agreeable to the Divine Wisdom and Goodness to prescribe some Rules and Directions to such agents, in order to inform them of what would benefit or incommode them and their Fellow Creatures, *i. e.* what would be good or evil; that they might choose the one and avoid the other.

13. Since therefore, as was said before, an Equality of Perfections in the Creatures is impossible, neither would it be convenient for them to be placed in the same State of Perfection, it follows that there are various Orders and Degrees even among intelligent Creatures; and since some of the inferior Orders and Degrees are capable of those benefits which the superior ones enjoy, and since there are as many placed in those superior Orders as the System of the Universe allowed; it follows that the inferior ones, as a more convenient place could not be left for them, ought to be content with a lower portion of Happiness, which their nature makes them capable of, and to a higher than which they

they could not aspire without detriment to the superior which possesses that Station. For he must quit his place before another can ascend to it; and it seems hard and very inconsistent with the nature of God to degrade a Superior as long as he has done nothing to deserve it. But if one of a superior Order shall by his own act, without any violence or compulsion, voluntarily quit his place, or freely choose such things as deserve a Degradation, God would seem unjust to those who are in an inferior Degree, and by a good use of their Liberty become fit and qualified for a superior State, if he should refuse them the free use of their Choice. It seems unjust for God to condemn or degrade any one arbitrarily, but he is not to be blamed for suffering one to degrade himself by his own act and choice, especially when the use of that elective power belongs to the nature of an intelligent Being, and could not in the present state be prohibited without detriment to some other.

Here the Wisdom and Goodness of God seem to have exerted themselves in a most glorious manner, the contrivance appears to be the effect of the highest Policy and Prudence. For by this means God has shewn himself most equitable to his Creatures; so that no one can complain of, or glory in his lot. He that is in a less convenient Situation has no room for complaint, since he is endowed with faculties, and has power to use them in such a manner as to acquire a more commodious one; and he must be forced to own himself only in the fault if he continues deprived of it: and he that is now in a superior State may learn to fear lest he fall from it by an unlawful use of his faculties. The Superior therefore has a Dread that may in some measure diminish his happiness; and the inferior, Hope that may increase it; by which means they are both brought nearer to an equality; and in the mean time have the utmost provocation and incitement to choose the best, and make the most beneficial use of their faculties. This Contest, if I mistake not, makes for the good of the Universe, and much more than if all things were fixed by Fate and Necessity, and absolutely confined to their present State. Either God must have created no free Agents to be governed by the hope of rewards and fear of punishments, or this will be

the fittest means to that end, and worthy of a God. For what ground is there to complain of the Deity in this whole affair; except that when an equal share of happiness could not befall every one, he bestows the best on such as use their faculties aright, and takes away what he had given from those that abuse them? But more of this hereafter.

14. If what is laid down above be true, from thence 'tis manifest that all kinds of Evil, *viz.* that of *IMPERFECTION*, *PAIN*, and *SIN* may enter into a world made by the most wise good and powerful Author, and that its Origin may be accounted for without calling in the assistance of an Evil Principle.

15. 'Tis plain that we are tied down to this Earth and confined in it, as in a Prison, and that our Knowledge does not extend beyond the Ideas which we receive from the Senses; and who knows not how small a part we understand even of those Elements about which we are conversant? But since the whole Mass of Elements is as a Point in regard to the whole Universe, is it any wonder if we mistake when we are forming a judgment, or rather a conjecture, concerning the Beauty, Order and Goodness of the Whole from this contemptible Particle? This Earth of ours may be the Dungeon of the Universe, an Hospital of Madmen or a Work-house of reprobates; and yet such as it is, there is much more both of Natural and Moral Good than Evil to be found in it.

Thus far has the Controversy about the Origin of Evil proceeded in the Author's Book. For all that has been said above is either expressly contained in it, or may very easily be deduced from the Principles there laid down.

P. S. The Persons to whom I am more particularly obliged for the Papers abovementioned, are the Reverend Mr. Spence Rector of Donnaghmore, and the Reverend Mr. King Prebendary of St. Patrick's and Minister of St. Bride's, Dublin: who are desired to accept of this Acknowledgement, and to excuse the Freedom I here take of informing the Public, to whom I esteem it, as well as myself indebted.

The following Dissertation was composed chiefly by the late Reverend Mr. Gay.

PRELIMINARY DISSERTATION.

Concerning the

FUNDAMENTAL PRINCIPLE

OF

VIRTUE or MORALITY.

THOUGH all Writers of Morality have in the main agreed what particular Actions are virtuous and what otherwise, yet they have, or at least seem to have differed very much, both concerning the *Criterion* of Virtue, *viz.* what it is which *denominates* any Action virtuous ; or, to speak more properly, what it is by which we must try any Action to *know* whether it be virtuous or no ; and also concerning the *Principle*, or Motive, by which Men are induced to pursue Virtue.

As to the former, some have placed it in *acting agreeably to Nature*, or *Reason* ; others in the *Fitness of things* ; others in a Conformity with *Truth* ; others in promoting the *Common Good* ; others in the *Will of God*, &c. This Disagreement of Moralists concerning the Rule or Criterion of Virtue in general, and at the same time their almost perfect Agreement concerning the particular Branches of it, would be apt to make one suspect, either that they had a different Criterion (though they did not know or attend to it) from what they professed ; or (which perhaps is the true as well as the more favourable Opinion) that they only talk a different Language, and that all of them have the same Criterion in reality, only they have expressed it in different Words.

And there will appear the more room for this Conjecture, if we consider the Ideas themselves about which Morality is chiefly conversant, *viz.* that they are all *mixed Modes*, or

compound Ideas arbitrarily put together, having at first no Archetype or Original existing, and afterwards no other than that which exists in other Men's Minds. Now since Men, unless they have these their compound Ideas, which are signified by the same Name, made up precisely of the same simple ones, must necessarily talk a different Language; and since this difference is so difficult, and in some Cases impossible to be avoided, it follows that greater Allowance and Indulgence ought to be given to these Writers than any other: and that (if we have a mind to understand them) we should not always take their Words in the common Acceptation, but in the Sense in which we find that particular Author which we are reading used them. And if a Man interpret the Writers of Morality with this due Candor, I believe their seeming Inconsistencies and Disagreements about the Criterion of Virtue, would in a great measure vanish; and he would find that *acting agreeably to Nature*, or *Reason*, (when rightly understood) would perfectly coincide with the *Fitness of things*; the *Fitness of things* (as far as these Words have any meaning) with *Truth*; *Truth* with the *Common Good*; and the *Common Good* with the *Will of God*.

But whether this Difference be real, or only verbal, a Man can scarce avoid observing from it, that Mankind have the Ideas of most particular Virtues, and also a confused Notion of Virtue in general, before they have any Notion of the Criterion of it; or ever did, neither perhaps can they, deduce all or any of those Virtues from their Idea of Virtue in general, or upon any rational Grounds shew how those Actions (which the World call Moral, and most, if not all Men evidently have Ideas of) are distinguished from other Actions, or why they approve of those Actions called Moral ones, more than others.

But since the Idea of Virtue among all Men (however they differ in other respects) includes either tacitly or expressly, not only the Idea of *Approbation* as the Consequence of it; but also that it is to every one, and in all Circumstances, an Object of *Choice*; it is incumbent on all Writers of Morality, to shew that *that* in which they place Virtue, whatever it be, not only always will or ought to meet

meet with Approbation, but also that it is always an Object of *Choice*; which is the other great Dispute among Moralists, *viz.* What is the Principle or Motive by which Men are induced to pursue Virtue.

For some have imagined that *that* is the only Object of Choice to a rational Creature, which upon the whole will produce more Happiness than Misery to the Chooser; and that Men are, and ought to be guided wholly by this Principle; and farther, that Virtue will produce more Happiness than Misery, and therefore is always an Object of Choice: and whatever is an Object of Choice, That we approve of.

But this, however true in Theory, is insufficient to account for Matter of Fact, *i. e.* that the generality of Mankind do approve of Virtue, or rather virtuous Actions, without being able to give any Reason for their Approbation; and also, that some pursue it without knowing that it tends to their own private Happiness; nay even when it appears to be inconsistent with and destructive of their Happiness.

And that this is matter of Fact, the ingenious Author of the *Enquiry into the Original of our Idea of Virtue* has so evidently made appear by a great Variety of Instances, that a Man must be either very little acquainted with the World, or a mere *Hobbist* in his Temper to deny it.

And therefore to solve these two Difficulties, this excellent Author has supposed (without *proving*, unless by shewing the insufficiency of all other Schemes) a *Moral Sense* to account for the former, and a *publick* or *benevolent Affection* for the latter: And these, *viz.* the Moral Sense and Public Affection, he supposes to be implanted in us like *Instincts*, independent of Reason, and previous to any Instruction; and therefore his Opinion is, that no account can be given, or ought to be expected of them, any more than we pretend to account for the Pleasure or Pain which arises from Sensation; *i. e.* Why any particular Motion produced in our Bodies should be accompanied with Pain rather than Pleasure, and *vice versa*.

But this Account seems still insufficient, rather cutting the Knot than untying it; and if it is not akin to the Do-

ctrine of *Innate Ideas*, yet I think it relishes too much of that of *Occult Qualities*. This ingenious Author is certainly in the right in his Observations upon the Insufficiency of the common Methods of accounting for both our *Election* and *Approbation* of Moral Actions, and rightly infers the Necessity of supposing a Moral Sense (*i. e.* a Power or Faculty whereby we may perceive any Action to be an Object of Approbation, and the Agent of Love) and public Affections, to account for the principal Actions of human Life. But then by calling these *Instincts*, I think he stops too soon, imagining himself at the Fountain-head, when he might have traced them much higher, even to the true Principle of all our Actions, our own *Happiness*.

And this will appear by shewing that our Approbation of Morality, and all Affections whatsoever, are finally resolvable into *Reason* pointing out *private Happiness*, and are conversant only about things apprehended to be means tending to this end; and that whenever this end is not perceived, they are to be accounted for from the *Association of Ideas*, and may properly enough be called *Habits*.

For if this be clearly made out, the necessity of supposing a Moral Sense or public Affections to be implanted in us, since it ariseth only from the Insufficiency of all other Schemes to account for human Actions, will immediately vanish. But whether it be made out or no, we may observe in general, that all Arguments *ad Ignorantiam*, or that proceed *a Remotione* only (as this, by which the Moral Sense and public Affections are established to be Instincts, evidently does) are scarce ever perfectly satisfactory, being for the most part subject to this Doubt, *viz.* Whether there is a full Enumeration of all the Parts; and liable also to this Objection, *viz.* That though I cannot account for Phenomena otherwise, yet possibly they may be otherwise accounted for.

But before we can determine this Point, it will be necessary to settle all the Terms: We shall in the first place therefore enquire what is meant by the *Criterion* of Virtue.

S E C T. I.

Concerning the Criterion of Virtue.

THE Criterion of any thing is a Rule or Measure by a Conformity with which any thing is known to be of this or that sort, or of this or that degree. And in order to determine the Criterion of any thing, we must first know the thing whose Criterion we are seeking after. For a Measure presupposes the Idea of the thing to be measured, otherwise it could not be known (since what is the proper Measure of one thing is not so of another) whether it was fit to measure it or no. Liquids, Cloth, and Flesh, have all different Measures; Gold and Silver different Touchstones. This is very intelligible, and the Method of doing it generally clear, when either the Quantity, or Kind of any particular Substance is thus to be ascertained.

But when we extend our Enquiries after a Criterion for abstract, mixed Modes, which have no Existence but in our Minds, and are so very different in different Men; we are apt to be confounded, and search after a Measure for we know not what. For unless we are first agreed concerning the thing to be measured, we shall in vain expect to agree in our Criterion of it, or even to understand one another.

But it may be said, if we are exactly agreed in any mixed Mode, what need of any *Criterion*? or what can we want farther? What we want farther, and what we mean by the Criterion of it is this; *viz.* to know whether any inferior, or particular thing do belong to this mixed Mode or no. And this is a very proper Enquiry. For let a Man learn the Idea of Intemperance from you never so clearly, and if you please let this be the Idea, *viz.* the Eating or Drinking to that degree as to injure his Understanding or Health; and let him also be never so much convinced of the Obligation to avoid it; yet it is a very pertinent Question in him to ask you, How shall I know when I am guilty of Intemperance?

And if we examine this thoroughly, we shall find that every little difference in the Definition of a mixed Mode will require a different Criterion. *e. g.* If Murder is defined the

the *wilful* taking away the Life of another, it is evident, that to enquire after the Criterion of Murder, is to enquire how we shall know when the Life of another is taken away *wilfully*; i. e. when one who takes away the Life of another does it with that malicious Design which is implied by *Wilfulness*. But if Murder be defined the *Guilty* taking away the Life of another, then to enquire after the Criterion of Murder, is to enquire how it shall be known when *Guilt* is contracted in the taking away the Life of another. So that the Criterion of Murder, according to one or other of these Definitions, will be different. For *Wilfulness* perhaps will be made the Criterion of Guilt; but *Wilfulness* itself, if it want any, must have some farther Criterion; it being evident that nothing can be the Measure of itself.

If the Criterion is contained in the Idea itself, then it is merely *nominal*, e. g. If Virtue is defined, The acting agreeably to the Will of God: To say the Will of God is the Criterion of Virtue, is only to say, what is agreeable to the Will of God is *called* Virtue. But the *real* Criterion, which is of some use, is this, How shall I know what the Will of God is in this respect?

From hence it is evident, that the Criterion of a mixed Mode is neither the Definition of it, nor contained in it. For, as has been shewn, the general Idea is necessarily to be fixed; and if the *Particulars* comprehended under it are fixed or known also, there remains nothing to be measured; because we measure only things unknown. The general Idea then being fixed, the Criterion which is to measure or determine Inferiors, must be found out and proved to be a proper Rule or Measure, by comparing it with the *general Idea* only, independent of the inferior things to which it is to be applied. For the truth of the Measure must be proved independently of the Particulars to be measured, otherwise we shall prove in a Circle.

To apply what has been said in general to the Case in hand. Great Enquiry is made after the Criterion of *Virtue*; but it is to be feared that few know distinctly what it is they are enquiring after; and therefore this must be clearly stated. And in order to this, we must (as has been shewn) first fix our Idea of Virtue, and that exactly; and then

our Enquiry will be, how we shall know this or that less general or particular Action to be comprehended under Virtue. For unless our Idea of Virtue is fixed, we enquire after the Criterion of we know not what. And this our Idea of Virtue, to give any Satisfaction, ought to be so general, as to be conformable to that which all or most Men are supposed to have. And this general Idea, I think, may be thus expressed.

Virtue is the Conformity to a Rule of Life, directing the Actions of all rational Creatures with respect to each other's Happiness; to which Conformity every one in all Cases is obliged: and every one that does so conform, is or ought to be approved of, esteemed and loved for so doing. What is here expressed, I believe every one, or most, put into their Idea of Virtue.

For Virtue generally does imply some relation to *others*: where *Self* is only concerned, a Man is called *prudent*, (not virtuous) and an Action which relates immediately to *God*, is styled *Religious*.

I think also that all Men, whatever they make Virtue to consist in, yet always make it to imply *Obligation* and *Approbation*.

The Idea of Virtue being thus fixed, to enquire after the Criterion of it, is to enquire what that Rule of Life is to which we are *obliged* to conform; or how that Rule is to be found out which is to direct me in my Behaviour towards *others*, which ought *always* to be pursued, and which, if pursued, will or ought to procure me *Approbation*, *Esteem*, and *Love*.

But before I can answer this Enquiry: I must first see what I mean by *Obligation*.

S E C T. II.

Concerning Obligation.

Obligation is the necessity of doing or omitting any Action in order to be happy: i. e. when there is such a relation between an Agent and an Action that the Agent cannot

be happy without doing or omitting that Action, then the Agent is said to be *obliged* to do or omit that Action. So that Obligation is evidently founded upon the Prospect of *Happiness*, and arises from that necessary Influence which any Action has upon present or future Happiness or Misery. And no greater Obligation can be supposed to be laid upon any *free Agent* without an express Contradiction.

This Obligation may be consider'd four ways, according to the four different manners in which it is induced: First, that Obligation which ariseth from perceiving the natural Consequences of things, *i. e.* the Consequences of things acting according to the fix'd Laws of Nature, may be call'd *Natural*. Secondly, that arising from Merit or Demerit, as producing the Esteem and Favour of our Fellow Creatures, or the contrary, is usually stiled *Virtuous*. Thirdly, that arising from the Authority of the Civil Magistrate, *Civil*. Fourthly, that from the Authority of God, *Religious*.

Now from the Consideration of these four sorts of Obligation (which are the only ones) it is evident that a full and complete Obligation which will extend to all Cases, can only be that arising from the Authority of *God*; because God only can in all Cases make a Man happy or miserable: and therefore, since we are *always* obliged to that conformity call'd *Virtue*, it is evident that the immediate Rule or Criterion of it is the Will of God. But is the *whole* Will of God the Criterion or *Virtue*? No. For though the whole Will of God is equally obligatory; yet, since *Virtue* was defined to be the conformity to a Rule directing my Behaviour with respect to my *Fellow-Creatures*, the Will of God can be no farther concern'd about *Virtue*, than as it directs me in that Behaviour.

The next Enquiry therefore is, what that Will of God in this particular is, or what it directs me to do?

Now it is evident from the Nature of God, *viz.* his being infinitely happy in himself from all Eternity, and from his Goodness manifested in his Works, that he could have no other Design in creating Mankind than *their* Happiness; and therefore he wills their Happiness; therefore the means of their Happiness: therefore that my Behaviour, as far as it may be a means of the Happiness of Mankind, should be

be such. Here then we are got one Step farther, or to a new Criterion : not to a new Criterion of Virtue *immediately*, but to a Criterion of the *Will of God*. For it is an Answer to the Enquiry, How shall I know what the Will of God in this particular is? Thus the Will of God is the immediate Criterion of Virtue, and the Happiness of Mankind the Criterion of the Will of God; and therefore the Happiness of Mankind may be said to be the Criterion of Virtue, but *once removed*.

And since I am to do whatever lies in my Power towards promoting the Happiness of Mankind, the next Enquiry is, what is the Criterion of this *Happiness* : i. e. How shall I know what in my Power is, or is not, for the Happiness of Mankind?

Now this is to be known only from the *Relations* of things, (which Relations, with Respect to our present Enquiry, some have call'd their *Fitness* and *Unfitness*.) For some Things and Actions are apt to produce Pleasure, others Pain; some are convenient, others inconvenient for a Society; some are for the good of Mankind; others tend to the detriment of it; therefore those are to be chosen which tend to the good of Mankind, the others to be avoided.

Thus then we are got one step farther, *viz.* to the Criterion of the Happiness of Mankind. And from this Criterion we deduce all particular Virtues and Vices.

The next Enquiry is, How shall I know that there is this *Fitness* and *Unfitness* in things? or if there be, how shall I discover it in particular Cases? And the Answer is, either from Experience or Reason. You either *perceive* the Inconveniencies of some Things and Actions when they happen; or you *foresee* them by contemplating the Nature of the Things and Actions.

Thus the Criterion of the *Fitness* or *Unfitness* of things may in general be said to be *Reason* : which Reason, when exactly conformable to the things existing, *i. e.* when it judges of things as they are, is called *Right Reason*. And hence also we sometimes talk of the *Reason of things*, *i. e.* properly speaking, that Relation which we should find out by our Reason, if our Reason was right.

The

The expressing by outward Signs the Relations of things as they really are, is called *Truth*; and hence, by the same kind of Metaphor, we are apt to talk of the *Truth*, as well as *Reason of things*. Both Expressions mean the same: which has often made me wonder why some Men who cry up *Reason* as the Criterion of Virtue, should yet dislike Mr. *Wollaston's* Notion of *Truth* being its Criterion.

The Truth is, all these just mentioned, *viz.* the Happiness of Mankind; the Relations, or Fitness and Unfitness of things; Reason and Truth; may in some sense be said to be Criteria of Virtue; but it must always be remember'd that they are only *remote* Criteria of it; being gradually subordinate to its immediate Criterion, the Will of God.

And from hence we may perceive the Reason of what I suggested in the beginning of this Treatise, *viz.* That the Dispute between Moralists about the Criterion of Virtue, is more in Words than Meaning; and that this Difference between them has been occasion'd by their dropping the immediate Criterion, and choosing some a more remote, some a less remote one. And from hence we may see also the Inconvenience of defining any mix'd Mode by its Criterion. For that in a great measure has occasion'd all this Confusion; as may easily be made appear in all the pretended Criteria of Virtue above mentioned.

Thus those who either expressly exclude, or don't mention the Will of God, making the immediate Criterion of Virtue to be the Good of Mankind; must either allow that Virtue is not in all Cases *obligatory* (contrary to the Idea which all or most Men have of it) or they must say that the Good of Mankind is a sufficient Obligation. But how can the Good of Mankind be any Obligation to *me*, when perhaps in particular Cases, such as laying down my Life, or the like, it is contrary to my Happiness?

Those who drop the Happiness of Mankind, and talk of the Relations, the Fitness and Unfitness of Things, are still more remote from the true Criterion. For Fitness without relation to some *End*, is scarce intelligible.

Reason and Truth come pretty near the Relations of things, because they manifestly presuppose them; but are
still

still one step farther from the immediate Criterion of Virtue.

What has been said concerning the Criterion of Virtue as including our Obligation to it, may perhaps be allow'd to be true, but still it will be urg'd, that 'tis insufficient to account for matter of Fact, *viz.* that most Persons, who are either ignorant of, or never consider'd these Deductions, do however pursue Virtue themselves, and approve of it in others. I shall in the next place therefore give some account of our Approbations and Affections.

SECT. III.

Concerning Approbation and Affection.

MAN is not only a *sensible* Creature, not only capable of Pleasure and Pain, but capable also of *foreseeing* this Pleasure and Pain in the future consequences of Things and Actions; and as he is capable of knowing, so also of *governing* or directing the Causes of them, and thereby in a great measure enabled to avoid the one and procure the other: whence the Principle of all Action. And therefore, as Pleasure and Pain are not indifferent to him, nor out of his Power, he pursues the former and avoids the latter; and therefore also those things which are *Causes* of them are not indifferent, but he pursues or avoids them also, according to their different Tendency. That which he pursues for its own sake, which is only Pleasure, is called an *End*; that which he apprehends to be apt to produce Pleasure, he calls *Good*, and approves of, *i. e.* judges a proper means to attain his end, and therefore looks upon it as an Object of choice; and that which is pregnant with Misery he disapproves of and stiles *Evil*. And this Good and Evil are not only barely approved of, or the contrary; but whenever view'd in Imagination (since Man considers himself as existing hereafter, and is concern'd for his Welfare then as well as now) they have a *present Pleasure* or Pain annex'd to them, proportionable to what is apprehended to follow them in real Existence; which Pleasure or Pain arising from

from the Prospect of future Pleasure or Pain is properly call'd *Passion*, and the Desire consequent thereupon, *Affection*.

And as by reflecting upon Pleasure there arises in our minds a *Desire* of it; and on Pain, an *Aversion* from it (which necessarily follows from supposing us to be sensible Creatures, and is no more than saying, that all things are not *indifferent* to us) so also by reflecting upon Good or Evil, the same Desires and Aversions are excited, and are distinguish'd into *Love* and *Hatred*. And from Love and Hatred variously modify'd, arise all those other Desires and Aversions which are promiscuously stiled Passions or Affections; and are generally thought to be implanted in our Nature *originally*, like the Power of receiving Pleasure or Pain. And when placed on inanimate Objects, are these following; Hope, Fear, Despair and its opposite, for which we want a Name.

SECT. IV.

Approbation and Affection consider'd with regard to Merit, or the Law of Esteem.

IF a Man in the pursuit of Pleasure or Happiness (by which is meant the Sum total of Pleasure) had to do only with inanimate Creatures, his Approbation and Affections would be as described in the foregoing Section. But, since he is dependent with respect to his Happiness, not only on these, but also on rational Agents, Creatures like himself, which have the Power of governing or directing Good and Evil, and of acting for an End; there will arise different means of Happiness, and consequently different Pursuits, though tending to the same End, Happiness; and therefore different Approbations and Affections, and the contrary; which deserve particularly to be consider'd.

That there will arise different means of Happiness, is evident from hence, *viz.* that Rational Agents, in being subservient to our Happiness are not passive, but voluntary. And therefore since we are in pursuit of that, to obtain which

we apprehend the concurrence of their Wills necessary, we cannot but approve of whatever is apt to procure this Concurrence. And that can be only the Pleasure or Pain expected from it by them. And therefore as I perceive that my Happiness is dependent on others, I cannot but judge whatever I apprehend to be proper to excite them to endeavour to promote my Happiness, to be a means of Happiness, *i. e.* I cannot but *approve it*. And since the annexing Pleasure to their Endeavours to promote my Happiness is the only thing in my Power to this end, I cannot but approve of the annexing Pleasure to such Actions of theirs as are undertaken upon my account. Hence to approve of a Rational Agent as a means of Happiness, is different from the Approbation of any other means; because it implies an Approbation also of an Endeavour to promote the Happiness of that Agent, in order to excite him and others to the same concern for my Happiness for the future.

And because what we approve of we also desire (as has been shewn above) hence also we *desire* the Happiness of any Agent that has done us good. And therefore *Love* or *Hatred*, when placed on a rational Object, has this difference from the Love or Hatred of other things, that it implies a desire of, and consequently a pleasure in the Happiness of the Object beloved; or if hated, the contrary.

The Foundation of this Approbation and Love (which, as we have seen, consists in his voluntary contributing to our Happiness) is called the *Merit* of the Agent so contributing, *i. e.* that whereby he is entitled (upon supposition that we act like rational, sociable Creatures; like Creatures, whose Happiness is dependent on each other's Behaviour) to our Approbation and Love: *Demerit* the contrary.

And this Affection or Quality of any Action which we call *Merit*, is very consistent with a Man's acting *ultimately* for his own private Happiness. For any particular Action that is undertaken *for the sake of another*, is *meritorious*, *i. e.* deserves Esteem, Favour, and Approbation from him for whose sake it was undertaken, towards the Doer of it. For the Presumption of such Esteem, &c. was the only Motive to that Action; and if such Esteem, &c. does not follow, or is presumed not to follow it, such a Person is reckoned

unworthy of any favour, because he shews by his Actions that he is incapable of being *obliged* by Favours.

The Mistake which some have run into, *viz.* that Merit is inconsistent with acting upon *private Happiness*, as an ultimate End, seems to have arisen from hence, *viz.* that they have not carefully enough distinguished between an inferior, and ultimate End; the end of a particular Action, and the end of Action in general: which may be explained thus. Though Happiness, private Happiness, is the proper or ultimate End of all our Actions whatever, yet that particular means of Happiness which any particular Action is chiefly adapted to procure, or the thing chiefly aimed at by that Action; the thing which, if possessed, we would not undertake that Action, may and generally is called the *End* of that Action. As therefore Happiness is the general End of all Actions, so each particular Action may be said to have its proper and peculiar End: Thus the End of a Beau is to please by his Dress; the End of Study, Knowledge. But neither pleasing by Dress, nor Knowledge, are ultimate Ends, they still tend or ought to tend to something farther; as is evident from hence, *viz.* that a Man may ask and expect a Reason why either of them are pursued: Now to ask the *Reason* of any Action or Pursuit, is only to enquire into the *End* of it: But to expect a Reason, *i. e.* and End, to be assigned for an *ultimate* End, is absurd. To ask why I pursue Happiness, will admit of no other Answer than an Explanation of the Terms.

Why *inferior Ends*, which in reality are only Means, are too often looked upon and acquiesced in as *ultimate*, shall be accounted for hereafter.

Whenever therefore the *particular* End of any Action is the Happiness of another (though the Agent designed thereby to procure to himself Esteem and Favour, and looked upon that Esteem and Favour as a means of private Happiness) that Action is meritorious. And the same may be said, though we design to please God, by endeavouring to promote the Happiness of others. But when an Agent has a view in any particular Action distinct from my Happiness, and that view is his only *Motive* to that Action, though that Action promote my Happiness to never so great

great a Degree, yet that Agent acquires no *Merit*; *i. e.* he is not thereby entitled to any Favour or Esteem: Because Favour and Esteem are due from me for any Action, no farther than that Action was undertaken upon my account. If therefore my Happiness is only the pretended End of that Action, I am imposed on if I believe it real, and thereby think myself indebted to the Agent; and I am discharged from any Obligation as soon as I find out the Cheat.

But it is far otherwise when my Happiness is the sole End of that particular Action, *i. e.* (as I have explained myself above) when the Agent endeavours to promote my Happiness as a Means to procure my Favour, *i. e.* to make me subservient to his Happiness as his ultimate End: Tho' I know he aims at my Happiness only as a means of his own, yet this lessens not the Obligation.

There is one thing, I confess, which makes a great alteration in this Case, and that is, whether he aims at my Favour *in general*, or only for some particular End. Because, if he aim at my Happiness only to serve himself in some particular thing, the Value of my Favour will perhaps end with his obtaining that particular thing: And therefore I am under less Obligation (*ceteris paribus*) the more *particular* his Expectations from me are; but under Obligation I am.

Now from the various Combinations of this which we call Merit, and its contrary, arise all those various Approbations and Aversions; all those Likings and Dislikings which we call *Moral*.

As therefore, from considering those Beings which are the *involuntary* means of our Happiness or Misery, there were produced in us the Passions or Affections of Love, Hatred, Hope, Fear, Despair, and its contrary: So from considering those Beings which *voluntarily* contribute to our Happiness or Misery, there arise the following. Love and Hatred, (which are different from that Love or Hatred placed on involuntary Beings; that placed on involuntary Beings being only a Desire to possess or avoid the thing beloved or hated; but this on voluntary Agents being a Desire to give Pleasure or Pain to the Agent beloved or

hated) Gratitude, Anger, (sometimes called by one Name, Resentment) Generosity, Ambition, Honour, Shame, Envy, Benevolence: and if there be any other, they're only, as these are, different Modifications of Love and Hatred.

Love and *Hatred*, and the Foundation of them (*viz.* the Agent beloved or hated being apprehended to be instrumental to our Happiness) I have explained above. *Gratitude* is that Desire of promoting the Happiness of another upon account of some former Kindness received. *Anger*, that Desire of thwarting the Happiness of another, on account of some former Diskindness or Injury received. And both these take place, though we hope for, or fear nothing farther from the Objects of either of them, and this is still consistent with acting upon a Principle of *private Happiness*.

For though we neither hope for, nor fear any thing farther from these particular Beings; yet the Disposition shewn upon these Occasions is apprehended to influence the Behaviour of other Beings towards us; *i. e.* other Beings will be moved to promote our Happiness or otherwise, as they observe how we resent Favours or Injuries.

Ambition is a Desire of being esteemed. Hence a Desire of Being *thought* an Object of Esteem; hence of *being* an Object of Esteem, hence of doing *laudable*, *i. e.* useful Actions. *Generosity* and *Benevolence* are Species of it. Ambition in too great a Degree is called *Pride*, of which there are several Species. The Title to the Esteem of others, which ariseth from any meritorious Action, is called *Honour*. The Pleasure arising from Honour being paid to us, *i. e.* from others acknowledging that we are entitled to their Esteem, is without a Name. *Modesty* is the fear of losing Esteem. The Uneasiness or Passion which ariseth from a Sense that we have lost it, is called *Shame*. So that *Ambition*, and all those other Passions and Affections belonging to it, together with *Shame*, arise from the Esteem of others: which is the Reason why this Tribe of affections operate more strongly on us than any other, *viz.* because we perceive that as our Happiness is dependent on the Behaviour of others, so we perceive also that that Behaviour is dependent on the Esteem which others have conceived of us; and consequently that our acquiring or losing Esteem, is in effect

effect acquiring or losing Happiness, and in the highest Degree. And the same may be said concerning all our other Affections and Passions, to enumerate which, what for want of Names to them, and what by the confusion of Language about them, is almost impossible.

Envy will be accounted for hereafter, for a Reason which will then be obvious.

Thus having explained what I mean by *Obligation* and *Approbation*; and shewn that they are founded on and terminate in *Happiness*: having also pointed out the Difference between our Approbations and Affections as placed on involuntary and voluntary Means of Happiness; and farther, that these Approbations and Affections are not innate or implanted in us by way of *Instinct*, but are all *acquired*, being fairly deducible from supposing only sensible and rational Creatures dependent on each other for their Happiness, as explained above: I shall in the next place endeavour to answer a grand Objection to what has here been said concerning Approbations and Affections arising from a prospect of private Happiness.

The Objection is this,

The Reason or End of every Action is always known to the Agent; for nothing can move a Man but what is perceived: but the generality of Mankind love and hate, approve and disapprove, immediately, as soon as any moral Character either occurs in Life, or is proposed to them, without considering whether their private Happiness is affected with it or no: or if they do consider any Moral Character in relation to their own Happiness, and find themselves, as to their private Happiness, unconcerned in it; or even find their private Happiness lessened by it in some particular Instance, yet they still approve the Moral Character, and love the Agent: nay they cannot do otherwise. Whatever Reason may be assigned by speculative Men why we should be grateful to a Benefactor, or pity the Distressed; yet if the grateful or compassionate Mind never thought of that Reason, it is no Reason to him. The Enquiry is not why he *ought to be* grateful, but why he *is* so. These after-reasons therefore rather shew the Wisdom and Providence

dence of our Maker in implanting the immediate Powers of these Approbations (*i. e.* in Mr. *Hutcheson's* Language, a *Moral Sense*) and these Public Affections in us, than give any satisfactory account of their Origin. And therefore these Public Affections, and this Moral Sense, are quite independent on private Happiness, and in reality act upon us as mere Instincts.

Answer,

The Matter of Fact contained in this Argument, in my Opinion, is not to be contested; and therefore it remains either that we make the Matter of Fact consistent with what we have before laid down, or give up the Cause.

Now, in order to shew this Consistency, I beg leave to observe, that as in the pursuit of Truth we do not always trace every Proposition whose Truth we are examining, to a first Principle or Axiom, but acquiesce, as soon as we perceive it deducible from some known or presumed Truth; so in our Conduct we do not always travel to the ultimate End of our Actions, *Happiness*: but rest contented, as soon as we perceive any Action subservient to a known or presumed *Means* of Happiness. And these presumed Truths and Means of Happiness whether real or otherwise, always influence us after the same manner as if they were real. The undeniable Consequences of Prejudices are as firmly adhered to as the Consequences of real truths or arguments; and what is subservient to a false (but imagined) means of Happiness, is as industriously pursued as what is subservient to a true one.

Now every Man, both in his Pursuit after Truth, and in his Conduct, has settled and fixed a great many of these in his Mind, which he always acts upon, as upon *Principles*, without examining. And this is occasioned by the Narrowness of our Understandings: We can consider but a few things at once; and therefore, to run every thing to the Fountain-head would be tedious, through a long Series of Consequences; to avoid this we choose out certain Truths and Means of Happiness, which we look upon as **RESTING PLACES**, which we may safely acquiesce in, in the Conduct both of our Understanding and Practice;

tice ; in relation to the one, regarding them as *Axioms* ; in the other, as *Ends*. And we are more easily inclined to this by imagining that we may safely rely upon what we call *Habitual Knowledge*, thinking it needless to examine what we are already satisfied in. And hence it is that Prejudices, both Speculative and Practical, are difficult to be rooted out, *viz.* few will examine them.

And these RESTING PLACES are so often used as Principles, that at last, letting that slip out of our Minds which first inclined us to embrace them, we are apt to imagine them not as they really are, the *Substitutes* of Principles, but Principles themselves.

And from hence, as some Men have imagined *Innate Ideas*, because forgetting how they came by them ; so others have set up almost as many distinct *Instincts* as there are *acquired Principles* of acting. And I cannot but wonder why the *Pecuniary Sense*, a Sense of *Power* and *Party*, &c. were not mentioned, as well as the *Moral*, that of *Honour*, *Order*, and some others.

The Case is really this. We first perceive or imagine some real Good, *i. e.* fitness to promote our Happiness, in those things which we love and approve of. Hence (as was above explained) we annex pleasure to those things. Hence those things and Pleasure are so tied together and associated in our Minds, that one cannot present itself but the other will also occur. And the *Association* remains even after that which at first gave them the Connection is quite forgot, or perhaps does not exist, but the contrary. An Instance or two may perhaps make this clear. How many Men are there in the World who have as strong a taste for *Money* as others have for *Virtue* ; who count so much *Money*, so much Happiness ; nay, even sell their Happiness for *Money* ; or to speak more properly, make the *having Money*, without any Design or Thought of using it, their ultimate End ? But was this Propensity to *Money* born with them ? or rather, did not they at first perceive a great many Advantages from being possessed of *Money*, and from thence conceive a Pleasure in having it, thence desire it, thence endeavour to obtain it, thence receive an actual Pleasure in obtaining it, thence desire to preserve the

Possession of it? Hence by dropping the intermediate Steps between Money and Happiness, they join Money and Happiness immediately together, and content themselves with the phantastical Pleasure of having it, and make that which was at first pursued only as a *Means*, be to them a real *End*, and what their real Happiness or Misery consists in. Thus the Connexion between Money and Happiness remains in the Mind; though it has long since ceased between the things themselves.

The same might be observ'd concerning the Thirst after Knowledge, Fame, &c. the delight in Reading, Building, Planting, and most of the various Exercises and Entertainments of Life. These were at first enter'd on with a view to some farther End, but at length become habitual Amusements; the Idea of Pleasure is associated with them, and leads us on still in the same eager Pursuit of them, when the first Reason is quite vanish'd, or at least out of our Minds. Nay, we find this Power of *Association* so great as not only to transport our Passions and Affections beyond their proper bounds, both as to Intensity and Duration; as is evident from daily Instances of Avarice, Ambition, Love, Revenge, &c. but also, that it is able to transfer them to improper Objects, and such as are of a quite different Nature from those to which our Reason had at first directed them. Thus being accusom'd to resent an Injury done to our Body by a Retaliation of the like to him that offer'd it, we are apt to conceive the same kind of Resentment, and often express it in the same manner, upon receiving hurt from a Stock or a Stone; whereby the hatred which we are used to place on voluntary Beings, is substitute in the Room of that Aversion which belongs to involuntary ones. The like may be observ'd in most of the other Passions above-mentioned.

From hence also, *viz.* from the continuance of this *Association* of Ideas in our Minds, we may be enabled to account for that (almost Diabolical) Passion called *Envy*, which we promised to consider.

Mr. *Locke* observes, and I believe very justly, that there are some Men entirely unacquainted with this Passion. For
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most Men that are used to Reflection, may remember the very time when they were first under the dominion of it.

Envy is generally defined to be that Pain which arises in the Mind from observing the Prosperity of others : not of *all* others indefinitely, but only of some particular Persons. Now the examining who those particular Persons whom we are apt to envy are, will lead us to the true Origin of this Passion. And if a Man will be at the Pains to consult his Mind, or to look into the World, he'll find that these particular Persons are always such as upon some account or other he has had a *Rivalship* with. For when two or more are Competitors for the same thing, the Success of the one must necessarily tend to the Detriment of the other, or others : hence the Success of my Rival and Misery or Pain are join'd together in my Mind ; and this connection or association remaining in my Mind, even after the Rivalship ceases, makes me always affected with Pain whenever I hear of his Success, though in Affairs which have no manner of Relation to the Rivalship ; much more in those that bring that to my Remembrance, and put me in mind of what I might have enjoy'd had it not been for him. This may possibly cast some Light upon the black Designs and envious Purposes of the fallen Angels. For why might not they have formerly had some Competition with their Fellows ? and why may not such Associations be as strong in them as us ?

Thus also we are apt to envy those Persons that refuse to be guided by our Judgements, and persuaded by us. For this is nothing else than a Rivalship about the Superiority of Judgment ; and we take a secret Pride both to let the World see, and in imagining ourselves, that we are in the right.

There is one thing more to be observed in answer to this Objection, and that is, that we do not always (and perhaps not for the most part) *make* this Association ourselves, but *learn* it from *others* : *i. e.* that we annex Pleasure or Pain to certain Things or Actions because we see others do it, and acquire Principles of Action by imitating those whom we admire, or whose esteem we would procure : Hence the Son too often inherits both the Vices and the Party of his Father, as well as his Estate : Hence *National* Virtues and
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Vices, Dispositions and Opinions: And from hence we may observe how easy it is to account for what is generally call'd the *Prejudice of Education*; how soon we catch the Temper and Affections of those whom we daily converse with; how almost insensibly we are *taught* to love, admire or hate; to be grateful, generous, compassionate or cruel, &c.

What I say then in answer to the Objection is this: “That it is necessary in order to solve the principal Actions of human Life to suppose a *Moral Sense* (or what is signify'd by that Name) and also *publick Affections*; but I deny that this Moral Sense, or these public Affections, are innate, or *implanted* in us. They are acquired either from our own *Observation* or the *Imitation* of others.”

✍ *As the following Papers, which were originally printed in the Weekly Miscellany No. 7, 8, 9. are upon the same Subject with the foregoing Dissertation, and may possibly serve to illustrate it; the Author has thought proper to insert them in this fourth Edition, together with some hints that he has met with in relation to the Origin of our Ideas, which may help to Explain Mr. Locke's Principles, and determine the Controversy about an innate Moral Sense; and which are therefore here proposed for a more full Consideration.*

O N

MORALITY and RELIGION.

THE very Notion of a reasonable Creature implies, that he propose to himself some *End*, and act in pursuit of it. The only Enquiry then can be, What End does Reason direct him to pursue, and by what *Means* shall he attain it? Now a *sensible* Being, or one that is made capable of Happiness or Misery, can reasonably propose to himself no other End than the Perfection of this Being, *i. e.* The Attainment of the one, and Avoidance of the other. He can have no Reason or Motive to pursue that which does not at all relate to him; and it is evident that nothing does relate to him, but that which has relation to his Happiness. If he be also endowed with *Liberty* of Will, it is impossible that any thing else should move or affect him; nor can any other Influence or Obligation be laid upon him without an express Contradiction. If therefore right Reason can only shew him to be what he is, and direct him to act accordingly, it is plain it can propose to him no other End but *his own Happiness*, beyond or beside which he can have no real Concern to know, to act, or to be.

Having seen the true End of Man consider'd as a sensible, rational, and free Being; we will in the next Place enquire after the Means of attaining this End. Now as Man is also *dependent* on other Beings for that Happiness of which he is made capable, the only Means of attaining it must be to recommend himself to the Favour of those several Beings on whom he does depend, and in Degrees proportioned to that Dependence. But as himself and all other Beings depend absolutely upon the Deity, who alone has their Happiness or Misery always in his Power, it is plain the Favour of God will be the only adequate and effectual Means to attain his End, *i. e.* Happiness upon the Whole: And therefore, whatever tends to procure the Divine Favour, will be of perpetual Obligation, and ought to be the

principal Aim of all his Actions. As all Obligation is founded on the Desire of Happiness, and all our Happiness entirely depends on God, it is evident that his Will must be always Obligatory, and what alone is able to make any thing else so. And though he has framed and disposed the World in such a Manner that certain Actions will generally recommend us to the Favour of those other Beings to whom we stand related, and so may be said to become Duties to us, and if Universally followed, would bring universal Happiness; yet since all my Reason for pursuing them can only be their Fitness to bring Happiness to me, which in the present State of Things they are not always fit and likely to do, the Will of God must necessarily intervene, to enforce these Duties upon me, and make them universally binding.

As far indeed as certain Dispositions and Affections will recommend us to the Favour and Esteem of all those Persons with whom we are or may be concerned, and thereby bring more Happiness than Misery to us, so far we have a good Reason to indulge and exercise them; but when (upon what Account soever) they have not this Effect, but the Contrary, or at least have it not in so high a Degree as some other Dispositions and Affections would have (as is very often the Case;) What Principle in Nature will oblige us to the Exercise of them in such Circumstances? Nay, what Reason can we find to justify us in it, but only our Dependence on the Deity, who requires it; and who, we are assured, will either defend and support us here in the Exercise of them, or make us ample Amends hereafter for what we lose by them.

It is not then any *Relations* of Things which in themselves, and abstractedly consider'd, oblige us to the Practice of that which we call moral Virtue; but the Will of God which enjoins it, and which alone affords an *eternal and immutable Reason* for the Practice of it. We are able to conceive no kind of Reason or Obligation to act, but what is founded on Happiness, nor any fix'd and permanent Happiness, but what is founded on the Will of God: 'Tis therefore his Will properly and ultimately which we follow in the Practice of Virtue, and Virtue only, as it is agreeable

to, and an Indication of his Will; wherein its Worth consists, and from whence it derives its Power of obliging.

And therefore to set aside the Deity in the Consideration of Virtue, must be to relax it from its true Principle, to take it off its only Foundation: and to endeavour to exalt Morality into an Independency on his Will, is to undermine and destroy it. Any other Principle but this, will either come short of the Mark, or carry us from it.

Thus they who teach that Virtue is to be practis'd for its *native Loveliness* and *intrinsic Worth*, must either affirm that it is lovely and valuable they know not for what, or why; *i. e.* have no distinct Ideas to these fine Words; or must mistake the Means for the End. Virtue, we find, is lovely for its good Effects, and truly valuable on account of the Consequences that will certainly attend it, either by the Laws of Nature, or positive Appointment; therefore they will call it *lovely in itself*, or *absolutely so*; and tell us it is to be pursued purely *for its own sake*, and exclusively of all the aforesaid Consequences; *i. e.* exclusively of every thing that is good and valuable in it.

They who follow Virtue for the immediate *Pleasure* which attends the Exercise of it, must either take it for granted that we have some innate Instinct or Affection, which at all times infallibly directs, and forcibly inclines us to what is Right, (all which is as false as Fact can make it) or else they practice Virtue for a Reason which is common to any other Practice, and will equally lead them to any; a Motive which accompanies every strong Persuasion or settled Habit of Mind, whatever may be its future unforeseen Consequences. To do what either our Judgment approves, or we have chose and set our Hearts upon, will give us this immediate Pleasure in any Course of Life; especially in one which we can pursue without external Disturbance, or which happens to have the Vogue of the Place, or Esteem of our Acquaintance, to encourage and confirm us in our Pursuit.

They who describe Virtue to be *following Nature*, go upon a Principle near akin to the foregoing, and full as bad: For if our Nature, as far as it concerns Morals, be in a great measure of our own making, as we have Reason

son to suppose ; if it may be greatly corrupted and perverted, as all allow ; this will be a very erroneous, at least an absolutely uncertain Guide. It will amount to no more than this, Do always what you like best ; or, Follow your present Humour.

They who practice Virtue for present *Convenience, Interest, or Reputation*, stand upon more solid Ground ; which nevertheless will often fail them, as we have seen above. The like has been observ'd concerning *Reason*, and the *Relation of Things*.

IN our last, we endeavoured to establish the following Conclusions. Private Happiness, upon the Whole, is the ultimate End of Man : This absolutely depends on, and can effectually be secured only by the Will of God ; the Will of God therefore is our only adequate Rule of Action, and what alone includes perpetual Obligation.

We shall here endeavour more distinctly to point out the Reason and Necessity for such a Rule, and shew what kind of Conformity to it will secure the End proposed. The End of all, we said, was private Happiness. Now as we are assured that the Deity had no other Design in framing the World at first, nor can have any End in continuing to preserve and govern it, but to lead us all to as much Happiness as we are capable of ; his Will and our Happiness become perfectly co-incident, and so may safely enough be substituted one for the other. He proposes only the Good of his Creatures by being obeyed, and makes it the Rule and Reason of all that he enjoins ; and knows the most effectual Methods of attaining it : An absolute implicit compliance with his Will may therefore not improperly be called our ultimate End ; nay, ought to be esteemed and acted on as such in all particular Cases. As it is an infallible Rule and adequate Measure of our Duty, it must oblige us to an Action when we can see no farther Reason for it ; and it is highly necessary and fit it should. Our Knowledge of the Nature of ourselves, and those about us, is very short and imperfect ; we are able to trace
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our Happiness but a few Steps through the various Consequences of Things, and Reasons of Action; and are frequently apt to deviate from the Paths of Truth into Error and Absurdity. We stand in need therefore of some *Rule* on which we may constantly depend, which will always guide and direct us in our Pursuit; and this, as we have seen, can only be the Will of that Being in whose Hands we always are, and who is both able and inclined to reward us to the uttermost. Our next Enquiry then must be, how we shall secure this Reward to us, or what will certainly obtain his Favour; and that is, in one Word, *Obedience*; the having a Regard to his Will in all our Actions, and doing them for this Reason only, because they are well pleasing to him, and what he requires of us.

That this must be the only Means of recommending ourselves to his Favour, the only true Principle which can make our Actions properly virtuous or rewardable by him, is very plain: For nothing can in Reason entitle me to a Reward from another, which has no manner of Relation to him; and nothing can have any relation to the Deity, but what is done *on his Account*, in obedience to his Command, or with an Intent to please him. The *Matter* of the Act can neither be of Advantage nor Disadvantage to him; therefore the *Intention* is all that can make it bear any Relation to him. In one Sense indeed the material Part of the Act may relate to the Deity, *viz.* As it tends in its own Nature to further or oppose the Designs of his Government: But this will never relate to him in such a manner, as to make the Agent a proper Subject either of Reward or Punishment for it. To make one a Subject of Reward for any particular Action, his Will must be concerned in it so far as to intend to merit the Reward which is annexed to the Performance of it, or at least to will and intend the Performance of that Action as so proposed. To be a proper Subject of Punishment, a Person must intend the Breach of some Law, or at least the Neglect and Disregard of it; or the Commission of such an Act as he knows, or might know, if he desired, to be a Breach of it. Consequently it is the Aim and Design of an Action only which makes Guilt or Merit imputable to the Agent; and in that Aim
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and Design does the Guilt or Merit of it wholly consist. From hence then we may compute the Value or Defect of any particular Action in a Moral or Religious Account. As far as it is intended to obey the Will of God, and advance the Ends of his Government, in Preference of or Opposition to any other Interest or Inclination; so far it is meritorious with or acceptable to him: As far as it is done in compliance with any particular Interest or Inclination, in opposition to, or with a greater Regard had to it than to the Will of God, or in actual Disregard of that Will; so far, and in such Circumstances it is offensive or injurious to him: As far as it is done without any distinct End, or any distinct Consideration of the Will of God in that End, so far it is at best purely indifferent, and of no moral or religious Account at all. If the End of any particular Action terminate in ourselves *immediately*, and we have no farther View in it than the Attainment of some temporal Advantage, Honour, or the like; the Action can but be innocent at best; we serve not God herein, but ourselves; and when we attain the natural good Effects thereof in this Life, we have our Reward. Nothing can intitle us to any supernatural and extraordinary Recompence from the Deity in another State, but what was done purely on his account; in Obedience to his Will, or in order to recommend us to his Favour. And though we cannot properly *merit* any thing of God, by reason of those innumerable Benefits received from him, which we shall never be able to repay; by reason of our manifold Transgressions which our good Works cannot atone for; and because of the many Defects attending even the best of them, which render them not so good as they might and ought to be; though for these Reasons, I say, we cannot properly *merit* any thing of God; yet nevertheless by *Covenant* and *Promise* we may be certainly entitled to his Favour, so far as we comply with those Terms of Salvation which he has proposed, and perform such Duties as he has commanded, purely in *Obedience* to him; which is the only Principle (as we have seen) that can make any thing rewardable by him.

Not that it is necessary that we should always have this Principle explicitly in view, and be able to deduce every par-

particular Action immediately from a Consideration of the Will of God, in order to make it acceptable to him : It may, it is hoped, be sufficient, if we have a general Intent of serving him in the whole of any considerable Undertaking, and an express Regard to him whenever he appears to be more immediately concerned in any Part of it. Our imperfect Understanding will not allow us to trace up every thing to our ultimate End ; we find it necessary therefore to fix several inferior and subordinate ones, wherein we are forced to acquiesce, both in our Knowledge and our Practice ; and it is sufficient to recommend and justify an Action, if it can be fairly deduced from any of these subordinate Ends, and have some Connection or other with what is manifestly our Duty. Nay farther, some Actions which are directed to no distinct End at all, though in themselves indeed they be no proper Subjects of Reward (as was observed) yet they may become such by virtue of certain *Habits*, whereof they are Consequences, and for which Habits we are properly accountable : and the Reason of this is evident. As we cannot have our main End constantly in view, it is necessary for us to acquire such Habits of acting as may lead us almost insensibly to it, and carry us on our Journey, even when we are not thinking of it. These Habits therefore, if they be rightly founded and directed, must intitle us to a Reward for all the several Actions which flow from them, even when the first Foundation is forgot. Thus a Servant sufficiently deserves both the Title and Reward of being faithful and obedient, if he have acquired such Habits of constant Diligence in his Master's Business, as will carry him regularly through it, though he seldom consider the End of all his Labour, or think of his Master in it.

WE have, in two former Papers, considered the true *End* of human Actions, and the Means of attaining it. We have laid down the only adequate *Rule* or Criterion of Morality, as also removed some of the false and insufficient ones usually proposed. We have inquired into the

Motive, Ground, or *Principle* on which Virtue ought to be pursued, and pointed out the proper Method of applying it. To compleat our Design upon this Subject, we shall now examine the *material* Part of Virtue, and obviate some Mistakes that have arisen, and may still arise on that Head.

The most common one is to put the *Matter* of any Duty for the whole Duty. Thus some have defined moral Goodness to be nothing more than chusing, willing, or procuring *Natural Good*, including both Private and Publick: Others make it to consist in producing the greatest Degree of *Pleasure*, i. e. in the Agent himself; or in pursuing *private Happiness*: But except these Writers intend to treat only of the *material Part* of Virtue, whenever they describe it in such Terms, their Descriptions are evidently partial and defective. Moral Goodness, or Moral Virtue in Man is not merely chusing or producing Pleasure or Natural Good, but chusing it without View to present Rewards, and in Prospect of a future Recompence only. For, observe how the Case stands. The greatest Natural Good of all is so provided for by God himself, by the strong Appetites he has implanted in Men, or the Necessities he has laid them under, that there is no Moral Goodness, no Virtue at all in chusing it. The greatest Natural Good I call what concerns the Being of the Moral World; and the second greatest, what concerns their *Well-being*. Now God has taken care to preserve the World in Being, to continue both the Species and Individual. 1. By implanting a very strong Love of Life in every Man. 2. By the Appetites of Hunger and Thirst. 3. By warm Desires for propagating the Species. 4. By the *Στοργή* of Parents towards their Offspring. 5. By necessitating Men to unite in Society, and mutual Offices of Trade, &c. Upon these five Articles depends the very Being of Mankind: And God would not trust such weighty Things as those to the weak Reason of Man, but has provided for them by never-failing Appetites and Necessities; insomuch that there is no Virtue in chusing those Actions, but in regulating or moderating them.

There is no Moral Goodness in eating and drinking, though a Natural Good, necessary to keep up Life: No Moral Goodness in propagating the Species, though that
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also must come under the Notion of chusing Natural Good : No Moral Goodness in pursuing the *Στοργή* before-mentioned, nor in carrying on any Trade for the Service of the World ; though without these Things the World could not subsist. Moral Goodness therefore lies not in chusing the greatest Natural Good, but in chusing any Natural Good, when not impelled to it by *Necessity*, nor moved by *present Pleasure* or Reward. Eating and Drinking is not Virtue, because we do it to satisfy Hunger and Thirst, and to please the Appetite : But the Virtue is in regulating and moderating the Appetite, that that very Appetite which is necessary for the Being of the World, may not be carried to such an Excess as to disturb its Well-being. The like may be said of the rest.

The Case is the same in Acts of the most immediate beneficial Tendency, whether they be directed to the Publick in general, to inferior Societies or particular Persons : To defend, assist, relieve a Friend or Fellow-Citizen ; to serve and support him in his Credit or Fortunes, Body or Mind : If this, which commonly goes by the Name of Moral Goodness, proceed from selfish Views, or no distinct View at all ; from a Prospect of future Advantage in this Life, or from the present Pleasure of performing it ; it is nothing. To preserve the Rights, Laws and Liberties of our Country, to improve and reform a whole Nation, to engage in Enterprizes that will be of universal Benefit to Mankind ; any or all such Actions, though never so good in their Effects, and right as to the *Matter* of them, yet if they be wanting in Point of Principle ; if they are done for Profit, Honour, or out of mere Humour, nay out of the most disinterested Benevolence itself ; so long as there is no Regard had to the Deity in them, they cannot be reckoned strictly Virtuous, nor claim a Place in Morals or Religion.

Moral Goodness therefore is not barely the willing or producing *Natural Good*, whether private or publick. This would be denominating the Whole from a Part ; the Fault of all those Definitions formerly mentioned. Thus they who describe it to be *following Nature*, neither settle the *Matter*, nor establish any determinate *Rule* ; and if they have a

Principle, it is either false or inadequate, as was before observed. They who determine it to be acting according to *Reason, Truth*, or the *Relations of Things*, at most lay down only the *Rule*, and *Matter*; but give us neither any distinct *Principle*, nor *End*. They who define it to be *Obedience to the Will of God* only, leave out the material Part, *i. e.* Do not shew what the Will of God requires, or wherein it consists: Neither do they sufficiently inform us *why* we ought to obey it, or direct us to what we call our ultimate End. A compleat Definition of Virtue, or Morality, should take in all these Particulars, and can be only this: *The doing Good to Mankind, in Obedience to the Will of God, and for the Sake of everlasting Happiness.*

E. L.

Nature and Obligations of MAN,

As a sensible and rational BEING.

1. **A**LL our primary, simple Ideas proceed from Sensation, external or internal; the latter of which may be extended through most parts of the Vessels of the Human Body, and is extremely complicated; and will be found perhaps upon examination to produce much greater and more various Effects than we are commonly aware of. From the one or the other of these we receive continual impressions while we are awake; and from the united force of several such impressions, may arise a new species of Sensation, or an Idea different from any that appear'd in any of the individuals. Thus various liquors, meats, and medicines producing a general agitation or composure in what is call'd the nervous System, raise as general a kind of rapturous gait, or tranquil delight: and *v. v.* which bears so near a resemblance to some intellectual operation, that it is often mistaken for such; and in reality is as distinct from the mere *Taste* of all such liquors &c. as any objects of the Sense and Intellect are from each other.

2. By our faculties of repeating and enlarging, of comparing, and compounding, or abstracting these and their several Objects we raise a secondary set of Ideas, still more mixt and diversify'd, but yet of the same general nature; which often go under the name of *intellectual*, from the intellect's being so evidently employ'd about them; but all grow out of the old Stock, all flow from the same Source, *i. e.* are originally form'd from Sense and wholly grounded in it: as may in part appear from the *words* we use in describing them, *v. g.* to *apprehend*, *comprehend*, *conceive*, &c. which are (as Mr. Locke observes) words manifestly *taken from the operation of sensible things, and apply'd to certain modes of thinking.* B. 3. C. 1. §. 5.

3. The contemplation of these very Faculties, by which we mold and modify the original materials of our knowledge, produces a third set of Ideas, still more remote from the first origin; and therefore term'd Ideas of *pure* Intellect, as more immediately arising from and terminating in the reflex view of these same intellectual and active powers, and of their several operations: *v. g.* perceiving that we do perceive, &c. considering what it is to compare, compound &c. and what these and the like powers extend to and infer. Whence we form all the notion we have of a *Spirit*.

4. Man is a compound of corporeal Organs, (most of them conveying sensitive impressions, as observ'd above) and the distinct powers of *perception* (in the latter sense of that word) or *Thinking* in general, and voluntary *Action* in close union with these.

5. We may observe likewise that these latter, which are generally stiled active powers, are not always in exercise, any more than some of the passive, sensitive ones are; their Exercise being manifestly suspended during some bodily disorders, and altogether ceasing in the intervals of what is called *sound* Sleep. Whence it appears that Thought and voluntary Action cannot in strictness be essential, or immutably necessary to any one part of our Constitution; but rather is connected with and dependent on a certain disposition of the whole frame, or a regular State of the chief branches of it.

6. Some of these sensible Ideas are in certain respects agreeable to us, others, the contrary; the former being, in all probability, such as tend to the preservation of each individual, the latter to its destruction.

7. A foresight of them likewise, or of their several *Causes*, has the same effect in some degree; nay sometimes may be so form'd as to produce it in a higher degree than the objects themselves would, were they present. Thus may the Imagination crowd the pleasures or pains of a day, a year, an age into one moment, and thereby make the impressions of these two last Classes far more general and extensive, as
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well as more intense and exquisite, than any of the particular sensitive ones of which they are composed.

8. And as a prospect of these and their causes is productive of the same kind of pleasure or pain that attends the presence of each, so the *pursuit* of the former and avoidance of the latter becomes also agreeable, and all that as sensible and rational Beings we can be concerned about; since the sum total, or the aggregate of these same pleasures or pains, is our supreme, ultimate *Happiness* or *Misery*; the attainment of the one, and security from the other, our most *perfect* State: the necessary means of attaining to which End compose our *natural Good*, and in the regular intended pursuit of it consists our *moral Goodness*.

9. Now as most of these means of Happiness lie in the power of others, who being of the same nature with ourselves, can only be induced to contribute to it, or to co-operate with us in procuring it, by a settled disposition in us of doing the like to them on all occasions; hence the contracting of such disposition, and a regard to their good in the general course of our actions becomes necessary to our own; in the design'd prosecution of which lies the *formal*, and in the actual production of it the *material* part of Virtue; both which in common acceptation constitute the whole of our *merit* with respect to each other.

10. Not that the promoting of another's Happiness is ever of itself immediately, or by any kind of natural or innate Principle, productive of our own: as well might one feel by another's Senses, or be made happy by his Feelings without any real participation of them; as well might we suppose a man to act entirely on another's motives, as judge any thing good, right and fit for him to do, or to communicate to another, merely because that thing is good and fit for the other to receive, or pleasant to enjoy; except that same enjoyment is in some measure relative to his own proper Rule or End, or can be made right and reasonable for him to pursue by some such medium as connects it with his natural Principle, that constant and invariable ground of Action, *i. e.* his own Happiness.

11. Nor is it difficult to find or form such a Connection from what was hinted above; *Reason* discovers it, as well from the natural Consequence of things; benevolent affections in each person being apt to generate correspondent ones in others, and each beneficent act to engage a return of like good offices; as from the positive appointment of the Deity, who designs the common Happiness or perfection of all rational Beings, according to the nature he has given them, and the Circumstances under which he has placed them; having made them with no other view that we can conceive, than in order to have this communicated to them in the most effectual manner; and who must consequently approve of every instance of their co-operation with him in the same design, and assuredly reward each regular course of Action in his Creatures that tends to promote it.

12. His *will* in this respect is therefore the general *Rule* or true *Criterion* of Morality, as what infallibly must, and what alone can, effectually secure to us our ultimate End, Happiness upon the whole; Happiness in some certain *State*, above and beside the natural consequence of all our virtuous Acts and Habits; and who will in that State make us most ample amends for whatever pains we take here, or whatever loss and inconvenience we can possibly undergo in prosecuting of them; and thereby makes such prosecution an invariable Duty to us, or constitutes a perfect and perpetual *obligation* thereto.

13. The same thing may be either traced out thus by Reason and demonstrated, or come at in a more compendious way, which yet will have equally strong and permanent Effects upon our Constitution, nay commonly more sudden and more striking ones; on which account it is often mistaken for self-evidence or intuition: — I mean the power of ASSOCIATION, which was just hinted at by Mr. *Locke*, but apply'd to the present purpose more directly by the Author of the foregoing *Dissertation*, and from him taken up and consider'd in a much more general way by Dr. *Hartley*, who has from thence solv'd many of the Principal

incipal appearances in Human Nature, the sensitive part of which, since Mr. *Locke's* Essay, had been very little cultivated, and is perhaps yet to the generality a *terra incognita*; how interesting soever, as well as entertaining, such Enquiries must be found to be: on which account it is much to be lamented that no more thoughtful persons are induced to turn their minds this way; since so very noble a foundation for improvements has been laid by both these excellent Writers, especially the last: whose work is, I beg leave to say, in the main, notwithstanding all its abstruseness, well worth studying; and would have been sufficiently clear and convincing had he but confined his observations to the plain *Facts* and Experiments on which it was first founded, without ever entering minutely into the *Physical Cause* of such Phenomena; as the great *Newton* wisely did in the point of *Gravitation*, throwing his whole Theory of that same *Æther* and its Vibrations, into some modest *Queries*: notwithstanding his very probable supposition that both Gravitation in the greater Orbs, and all sensation and muscular Motion in all animal Bodies, might depend upon it.

14. Nor will perhaps this Principle of *Association* appear of less extent and influence in the intellectual World, than that of Gravity is found to be in the Natural. It is already discovered to be an universal *Law of our Nature*, intimately connected with the mutual operations of the Mind and Body, notwithstanding the odd whimsical appearance it first made in Mr. *Locke's* Essay, (though he applied it to better purposes in his *Conduct of the Understanding*, §. 40.) and its being so often slighted as a *vague, confused* Principle by later Writers; particularly Dr. *Hutcheson. System of Moral Philosophy*, p. 55, &c. And though we may possibly never comprehend the Cause that actuates it, or the instrument by which it is exerted (any more than we can hope to see the Bond of Union between Mind and Body; though this, by the bye, may seem a fair step towards it) yet 'tis enough for our present purpose if the Principle itself has been so far explained by the worthy Author abovementioned, as thence to demonstrate that the Moral sense may be wholly

generated from fenfitive Pleafures, and fupported by them : which I apprehend to be done effectually. See his *Observations on Man*, V. 2. p. 471, &c.

15. If the forementioned account of our acquiring this Moral Senfe be admitted, it is fhewn in reality to be no more than a *Habit*, which is never of itfelf a fure and fufficient Rule, but wants fome other regulation ; and like all other habits fhould be grounded on fome folid Principles of Reafon, and ever fubject to them.

16. But whether this account be admitted or not, Mr. *Locke* has plainly proved that it muft be acquired fome how or other, fince there are no kind of *practical principles innate*, or fo much as *self-evident* ; nor can our knowledge of any moral Propofitions be *intuitive* ; *ſince it requires difcourſe and reaſoning to diſcover the certainty of their truth*, B. 1. C. 3. § 1. *which plainly depends upon ſome other truth antecedent to them, and from which they muſt be deduced*, *ibid.* and *Men may very juſtly demand a Reaſon for every one of them*, *ib.* § 4. which reaſon lies in another province, and muſt be fetched from the *natural relations* of the things and perſons that ſurround us, *i. e.* from fenfitive pleaſure and pain, on which hinge all our Paſſions turn, and from whence muſt be derived the great Rule of our Actions, *ib.* § 3. 6, &c. and B. 2. C. 20.

17. The ſame judicious writer (Mr. *Locke*) has accounted for that *variety* of *Moral Rules* viſible amongſt Men, *from the different ſorts of Happineſs they have a proſpect of*, § 6. as alſo from their *Education, Company and Cuſtoms of their Country*, § 8. any of which ſerves to ſet *Conſcience* on work, and thereby tends to diversify their moral rule ; which if it were innate, or (what comes to the ſame thing) any natural Senſe or Inſtinct, muſt one would think be uniform and invariable : but whether any ſuch be found among our Species is after all *a matter of Faét* determinable only by thoſe who are well converſant in the early education of Children, and duly qualified to make juſt obſervations on their original frame and native diſpoſitions. If this
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had been more carefully attended to, with what the same able Writer has delivered concerning the true History of the Human Mind, I fancy a right Theory of Morals might long ago have been laid down with more success; and in particular we should have been satisfied that any such Principle as will perpetually influence and effectually induce us to promote the Happiness of others absolutely and entirely independent of our own, can never be wrought out of our original Feelings; or spring from that primary and purely native stock of our Ideas, on which are grounded all the Tribe of natural Appetites, and the whole Furniture of the Human Mind. It must therefore either be superinduced by Reason, in view of attaining our great End, as observed above; or come in under the Head of *Association*, and by way of Habit, without any ultimate End or distinct view at all. Those of the other side of the Question may chuse which of these two they like best.

18. From the whole it will appear, that there is properly but *one original source* of our Ideas, i. e. *Sensation*; nor any original pleasures or pains beside sensitive ones, however variously combined, abstracted or enlarged: and therefore any innate intellectual determination, or Moral Principle wholly underived from and naturally independent of these, seems an *impossibility*. The Intellect perceives only what is in things, and if there be nothing in the Mind originally beside these same sensitive Pleasures or Pains, then can it constitute no other Class fundamentally different from these, and much less opposite to them, whatever alterations or improvements may be made amongst them: and the *Medicina Mentis* will, like that of the *Body*, be all composed of the same sort of Ingredients, however mixed and altered in the Composition.

If Mr. *Locke's* plan were once rightly understood we should have little room for any dispute about the different natures of these two, or the distinct Principles that actuate and govern them. We should soon find that all sound Philosophy in *Morals* is entirely built on *Natural* Philosophy, and never to be separated from it. But we seem not yet to have fol-

followed this great Author up to his first Principles, or duly traced the consequences of his System, notwithstanding his having been so long and justly admired amongst us; and most of the inveterate prejudices that used to attend his confutation of the old idle Doctrines of innate Ideas and Instincts be now well nigh worn out. Though perhaps even yet there may be left enow to prevent an impartial examination of his Scheme; the aim and tendency whereof is no other than to reduce the foundations of our Knowledge, and our Happiness, to that original *Simplicity* which Nature seems to observe in all her Works.

Concerning the Origin of EVIL.

CHAP. I.

Containing some Principles previously necessary to the Understanding and Solution of the difficulty about the Origin of Evil.

SECT. I.

Of the Knowledge of External Objects.

I. IT is allowed that external objects are made known to us from without by the Senses; but we have entirely forgot how *Light, Colours,* and other external Things at first affected our Senses and entered the Mind; nor can we easily recollect the rise and progress of our Knowledge concerning these Things.

That sensations represent external things to us, or at least discover the presence of them.

However it is agreed that the *Conceptions* which we have of these either represent to us the Things themselves, or at least discover the *presence* or *operations* of them: That the sensation of *Light*, for instance, arises from its being presented to the Eye; and so in all other Objects of the Senses.

II. But it is to be observed that the representations of Things which we have from the Senses, are by no means simple, but very much confused and complicated; for Example, the Eye represents to the Mind *burning Wax*, i. e. a thing that is hard, round, capable of being melted in the Fire, red, and

That these are confused and complicated, but afterwards separated when

by the understanding; an instance of this in burning Wax.

when softened by heat changeable into any Figure, susceptible also of various Colours; and lastly, resoluble into *Smoke*. The Eye exhibits all these Properties in the burning Wax almost at one glance, but the *Understanding* separates those things by Reflection, which the Sight had conveyed to the mind collectively. For it perceives that the Wax preserves its Essence and Denomination, though from round it be turned into square, from hard and red, into soft and black. From whence it appears that all these Properties are *extrinſical* to it, but that which continues under all these Changes is called its *Nature* and *Substance*.

The first distinction of our conceptions into *sensible Qualities* and *Substance*.

III. By *Substance* I here understand a thing which the Mind can conceive by *itself* as *distinct* and *separate* from all others: For that Thing, the Conception of which does not *depend* upon another, nor include or suppose any other, is to us a *Substance*; and accordingly we distinguish it by that Name; But that which implies *dependence* in its conception we call a *Mode*, or *Accident*. For instance, we can conceive a certain portion of *matter*, such as Wax, setting aside all others, and also without any particular *Figure*: But we are not in like manner able to conceive any particular *Figure* without matter. Wax therefore is a *Substance*, for our conception represents it as *distinct*, *divided* from, and *independent* of all other things: Nor is it necessary to the knowledge thereof that we join the conceptions of other things when we think of it: for the conceptions of that and these *contribute* nothing to, nor stand in need of each other in order to their being understood. But *Colour*, *Figure*, *Softness* and *Hardness* are *modes* or *accidents*, since they cannot be conceived without something that is *coloured*, *figured*, *soft*, or *hard*; but they enter not into the *Substance* or *nature* of Wax, for *that* remains, whatever may become of *these*.

IV. But when this is resolved into *smoke*, or *flame*, it has no longer the name of Wax given to it. We call the thing *Wax* which is applicable to a certain peculiar use; but when it is once resolved into *smoke* or *flame*, it becomes unfit for that use to which Wax is subservient; and therefore changes its *Essence*, and *Appellation*. What then does it carry along with it under all mutations? It is always *extended*, and capable of *motion* or *rest*; and has always parts which are *separable*, and *exclude* one another out of the same place; the Substance therefore which is attended with these Qualities or Properties we call *Matter*. (1.)

How we know that there is any such thing as matter.

V.

NOTES.

(1.) Our Author's Notion of *Substance*, as including all the constituent Properties of any thing, seems to be more plain and agreeable to nature, and therefore of greater use in Philosophy than that which is commonly received. We find by experience that a thing will always exhibit the same appearances in some respects though it admit of Change in others: or in Mr. *Locke's* Language, that certain numbers of simple Ideas go constantly together, whereas some others do not: The former of these we call the *Substance*, Thing or Being itself, the latter are termed its Modes or *Accidents*. Thus the substance of *Body*, as far as we know of it, consists in Solidity and Extension; which being necessarily finite, it also becomes capable of Division, Figure and Motion. These are its original, inseparable Qualities which constitute the thing, and seem not to depend on any thing else as a *Subjæct*. But a particular Figure, Motion, &c. are only Accidents or Modes of its Existence, which do not necessarily attend it, though they themselves cannot be supposed to exist without it. The substance of *Spirit* consists in the Powers of thinking and acting, which likewise admit of various Modifications. This seems to be all that we can learn concerning the nature of things from observation and experience. To enquire into the *Manner* how these, which we call Properties, exist together, or to attempt to explain the *Cause*, Ground or Reason of their Union is in vain; to assign the word *Substance* for a representation of it is saying nothing; it is setting a mere word for what we have neither any Idea of nor occasion for. Indeed if we consider these primary Qualities as needing something to inhere in, we are obliged to seek for something to support them; and by the same way of reasoning we may

What it is. V: What is observable in Wax, may also be observed in any other Substance, which we know by

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seek for something else to support that other something, and so on; and at last shall find no other support for the whole but the cause which produced it. Mr. *Locke* though he gave into this way of talking yet he has sufficiently shewn his dislike of it in *B. 1. C. 4. §. 18. B. 2. C. 13. §. 18, 19, 20. and C. 21. §. 23.* and elsewhere*. Dr. *Watts* is of opinion, 'that it is introducing a needless *Scholastic* Notion into the 'real nature of things and then fancying it to have a real 'Existence.' *Logic* p. 14. The Author of the *Procedure, Extent, &c.* affirms, 'that as far as we directly know the essential 'Properties of any Substance, so far we have a direct know- 'ledge of the Substance *itself*; and if we had a direct Know- 'ledge of *all* the essential Properties of any Substance, we 'should have an *adequate* knowledge of that Substance; for 'surely, if there be any meaning in words, the knowing any 'of the essential Properties of a thing is knowing *so much* of 'its very Substance or Essence; † meaning the same by these two last words, though Mr. *Locke* uses them in a very different Signification; the former being only that which makes any thing an *Ens* or Being; the latter that which makes it a Being of this or that *Sort*: Of which below.

In short, whatever is understood by this word *substance*; it cannot as Mr. *Locke* observes ‡ be applied to God, Spirits and Body in the same sense; and therefore the application of this and the like doubtful Terms to Subjects of a very different nature (especially that of *Substratum*, which more apparently confines our thoughts to Body) must needs occasion Error and Confusion.

But though our Author's notion of Substance be very defensible, he has applied the word *Matter* to the Idea of *Body*, whereof *Matter* is only a partial Conception containing nothing more than the Idea of a solid Substance which is every where the same. These two terms therefore cannot be put one for the other, as Mr. *Locke* observes § though indeed they are often used promiscuously.

Upon this occasion it may not be improper to observe that the various signification of these general Terms *Matter, Substance, Essence, &c.* will serve to convince us in the first place, that these words don't denote the manner how things really exist, but only our manner of conceiving them, and secondly, that

* Comp. Mr. *Colliber's* Enquiry into the Existence and Nature of God. p. 227. 228. and Dr. *Sherlock's* Vindic. of the Trin. p. 69. &c. and Dr. *Watts's* Philosophical Essays. Ess. 2. † B. I. C. iii. p. 80, 81. ‡ B. II. C. xiii. § 18. § B. III. C. x. § 15.

by the *Senses*. For all things that are perceived by the *Senses* admit of the like changes, and the above-

NOTES.

that there is no real Existencies strictly conformable to this our manner of conceiving them, *i. e.* in *Generals*. For if either these general Terms stood for things really existing under such a Precision, or this our way of conceiving things were fixed by Nature, neither of them would be so various and uncertain as we find they are. The end of making these *General Conceptions* is to range things into *Sorts* for the convenience of Language. The manner of acquiring them is as follows.

We are at first only acquainted with particular Substances; but observing that as these particular Substances differ in some respects, so they agree in others, (*i. e.* though this particular excites in the mind some simple Idea or Ideas, which another does not, yet there are some Ideas excited equally from both) we take no notice of those Ideas in which two or more particular substances differ, but select those only in which they agree, and connect them into one complex Idea by giving them one Name. Which complex Idea becomes General, *i. e.* it may be affirmed of, or belongs to, or is found in more than one particular Substance; and the several Substances of which it is affirmed, &c. are said to be contained under that General Idea. General Ideas of Substances therefore are not made by *adding* all or any of the particular Ideas found in each Substance, or by that refined method, which the Author of the *Procedure* imagines, of adding and omitting them at the same time; but only by *leaving out* all those Ideas in which two or more particular Substances differ, and retaining those in which they agree. And from general Ideas thus made we proceed to more general ones in the same way, *viz.* by always dropping the particulars wherein they differ. Thus observing a certain agreement among Individuals and omitting the rest, we form an Idea of the several *Species*. In like manner leaving out the distinguishing marks of each *Species*, we get an Idea of the *Genus*, such as *Man*, *Beast*, or of a higher *Genus*, such as *Animal*: and again by dropping that by which Animals are distinguished from all other things we acquire the still more general or partial, Idea of *Being* or *Substance*. When any one of these general Ideas is found in a particular thing it is called the *Essence* of that thing: *Essence* therefore is only that general abstract Idea in the Mind by which we determine any thing to be of this or that *sort*, which *sort* we signify by such a general name as *Animal*, or *Matter*. So that the same Quality may be essential or not essential to any thing according as that thing is ranked under a different *sort*.*

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* See *Locke* B. III. C. vi. §. 4, 5, &c.

abovementioned properties continue both *under*, and *after* all these motions and mutations. Any
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In the same way that we make General Ideas of Substances we also consider single *Properties, Modes* and *Relations*, viz. by separating them from all other Properties, &c. with which they are found in Nature, or from all particular Subjects in which they inhere, and leaving only so much as remains in common, and includes, or may be affirmed of every Property, &c. of that kind: Thus observing that all Bodies agree in being *extended*, as well as solid, though they differ never so much in magnitude and figure, we take the former of these Properties apart from the latter, as also from any particular Magnitude or Shape, and call it *Extension* in the abstract; which being thus made general it will comprehend all particular Extensions, and may be enlarged every way and amplified *in infinitum*: We can conceive it as existing beyond the limits of Body, and by adding the confused Idea of a *Substratum* to it, it will become independent and serve both as a common *measure* and a common *Receptacle* for all Bodies, which probably constitutes our Idea of *Space*. See *Notes* 3 and 9. In the same manner we form an *Universal Mode*, v. g. Observing a train of Ideas succeeding one another in our minds at certain distances, and being conscious that we ourselves exist while we receive them, or that our own existence is commensurate to this succession, we get the Idea of *continuing*. Observing also that several other things *continue* as well as ourselves, we find that the same affection belongs to them; but it being an endless work to form as many distinct Ideas of this kind as there are things that thus continue, we abstract from particular Existences and make one general Idea of *Continuance*, which serves for all; and this is *Duration*.

The Parts or Periods of this common Duration we call *Time*; and every thing which is commensurate to them is measured by it, and said to exist in it, after the same manner as was observed before of Space.

Mix'd Modes and *Relations* are Combinations of Ideas of different kinds voluntarily put together and connected by their names. Such as *Goodness, Gratitude; Identity, Necessity, &c.* These are apparently the work of the Mind, and though many of them have a real foundation in Nature, and may be found by observation in the concrete, yet they are generally got before from information or invention, abstracted from particular Subjects, and lodged in the mind with general names annexed to them, according as the circumstances of persons and conveniencies of Life require. See *Locke*, B. III. C. iii.

sensible Object, however changed, is always extended, moveable, consisting of solid, distinct and divisible parts.

VI.

NOTES.

I have been the longer on this Subject of *Abstract Ideas*, since notwithstanding what Mr. *Locke* has hinted, the nature of 'em seems to be but little understood, otherwise we should never hear of our Ideas of *Infinity*, of *Space*, *Duration*, *Number*, &c. requiring an external *Ideatum* or *objective* reality; — of their being real Attributes and necessarily inferring the Existence of some immense and eternal Being; — whereas all universals, or abstract Ideas, such as these evidently are, (See Dr. *Clarke's* Answer to the 4th letter) exist under that *formality* no where but in the Mind, neither have they any other foundation, nor can they be a proof of any thing, beside that power which the mind has to form them.

If the nature of *Mix'd Modes* and *Relations* were sufficiently attended to, I believe it would not be asserted that our Ideas of perfect Goodness, Wisdom, Power, &c. are all inadequate and only negative. — that all our knowledge of these Perfections is improper, indirect, and only *analogical*, ——— and that the whole kind, nature, Essence and Idea of them is entirely different when applied to God from what it is when predicated of his Creatures. Whereas these being arbitrary combinations of Ideas made without regard to any particular Subject in which they may inhere, they are evidently their own Archetypes and therefore cannot but be *adequate* and *positive*: They are what they are immutably and universally; their *Natures* and *Essences* must be the same wherever they are found, or to whatsoever subject we apply them, so long as the same number of Ideas are included under the same word; and nothing more is requisite than that the Ideas thus put together be consistent to make all our knowledge concerning them, *real*, *proper*, *direct*, *adequate* and *universal*. See *Locke*, B. IV. C. iv. §. 5, 6. &c.

I shall trouble the Reader no farther on this Head than only to observe that the method of forming general Ideas (which our Author had advanced in his first Note, and which is since used by the Author of *Procedure*, &c.) by making the Idea of one Individual stand for the whole Species, must be wrong on this very account, *viz.* that according to the forementioned scheme *Universals*, such as *Animal* or *Matter* would have a real Existence in the same precise manner in which we consider them; whereas under such Precisions they are confessedly the creatures of our own Minds and exist no where else. We have nothing at all to do therefore with *Analogy* in forming *Abstract Ideas*, we can never come at them by substituting one particular

That this Definition does not reach the *Idea* of matter, but only shews us the *Mark* to distinguish it by.

VI. Not that this is a Definition, or *Idea* (2.) of *Matter*, any more than the former was of *Substance*, but that hereby we are acquainted with its presence, and distinguish it from every other thing; as we know a Man by his Countenance, and other Circumstances: Nor is it necessary that these should be applicable to all *Substance*, at all times, and to that alone: For it is enough if for this particular Time and occasion we know the particular *Substance* we are talking of by them; and sufficiently distinguish it from other things.

How we come to the knowledge of *Space*.

VII. It is to be observed farther, that when a part of this matter is removed another succeeds into its Place, but is not in the same Place consistent with it. *Place* therefore seems to be something beyond, beside and distinct from the *Matter* which it receives. For as from hence that Wax was successively capable of different forms, figures, colours and changes, it appears that something is in it beside, and different from all these, which we call the *Matter* of the Wax: So in like manner from hence that the same *Place* or *Space* receives more

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lar for the rest; but on the contrary must conceive them by removing all particularities of Existence and leaving only what remains in common, as explained above. See *Locke*, B. III. C. iii. §. 7, 8, 9. or *Watts's* Logic, Part I. C. iii. § 3. or the words *Abstraction* and *General* in *Chambers's* Dictionary.

(2.) Our Author confines this word *Idea* to the sense in which it was first used by *Plato*, viz. as an Image or Representation of the supposed *Essence* of things; in which sense it was attributed peculiarly to God, who was said to perceive things immediately by their *Essences*, whereas we only know them by certain *Marks* or *Characters*, or by *Analogy*.

Our Author had endeavoured to explain this in his Note upon the place; which is omitted as we apprehend it to be much better explained and more conveniently applied by *Mr. Locke*, who makes the word *Idea* stand for every thing about which the Mind is conversant, or which can be the object of Perception, Thought or Understanding; In which large sense we have an *Idea* of *Matter* or *Body*, as well as of *Substance*, or of *Space*.

more and different Bodies and Particles of matter successively, but cannot admit more than one at the same time, it will appear that *Place* or *Space*, is as distinct from *Matter* or *Body* as *Wax* is from the Colours successively received, and does not depend on them any more than *Wax* does on any particular Form.

VIII. If therefore we set aside, or annihilate *Matter*, whatsoever still remains will all belong to the nature of *Space*; as in the former case when we had set aside the Properties of *Wax*, that which belonged to the *Matter* or substance of it remained. If you ask what that is? I answer, first *Local* Mobility is to be set aside, for that seems peculiar to *Matter*. Secondly, an actual separation of Parts, for what is immoveable cannot be divided. Thirdly, *Impenetrability*, or Solidity; for that supposes Motion and is necessary to the Production of it. It remains therefore that *Space* (as we conceive it) be something extended immoveable, capable of receiving or containing *Matter*, and penetrable by it. Though therefore we have not a *Definition* or *Idea* of *Space*, properly so called; yet we can hereby sufficiently distinguish it from every other thing, and may reason about it as much as we have occasion.

IX. These three conceptions, namely, of sensible Qualities (viz. *Motion*, &c.) of *Matter* and *Space*, seem to be the chief of those which we have from without, and so natural to us that there is no reasonable Man but perceives them in himself. There are some who deny that *Space* is any thing distinct from *Matter*, nor is it much to our purpose whether it be or no: Yet we cannot without offering Violence to our Understandings, deny but that the *Conception* of *Space* is distinct from the conception of *Matter*. (3.)

SECT.

NOTES.

(3.) Though so much noise has been made about *Space*, (which *Leibnitz* justly calls an Idol of some modern *English* Men:) and so great use made of it in demonstrating the divine Attributes,

What it is.

These three Conceptions, viz. of sensible Qualities (v. g. Motion, &c. of *Matter* and *Space*, seem to be the chief of those that are external.

S E C T. II.

Of the Enquiry after the First Cause.

An enquiry concerning Motion, Matter, and Space: whether they exist of themselves.

I. S Upposing these three, viz. *Motion*, *Matter*, and *Space*, we are in the next place to examine whether they be of themselves, or of something

N O T E S.

Attributes, in a way which some stile *a priori*; yet, I am forc'd to confess that I cannot possibly frame any other Notion of it, than either, first, as the mere *negation* or *absence* of *Matter*, or secondly, as the extension of *Body*, consider'd abstractly or separate from any particular *Body*; or thirdly, as a *Subject* or *Substratum* of that same *general extension*, for which last Notion see N. 9.

Now according to the first Supposition we may indeed have a *positive Idea* of it, as well as of *Silence*, *Darkness*, and many other Privations; as Mr. *Locke* has fully proved that we have, and shewn the Reason of it, B. III. c. viii. §. 4. But to argue from such an Idea of *Space*, that *Space* itself is something external, and has a real existence, seems altogether as good Sense as to say, that because we have a different Idea of *Darkness* from that of *Light*; of *silence* from that of *sound*; of the *absence* of any thing, from that of its *Presence*; therefore *Darkness*, &c. must be something positive and different from *Light*, &c. and have as real an Existence as *Light* has; And to deny that we have any positive Idea, or, which is the very same, any Idea at all, of the Privations above-mention'd (For every Idea, as it is a perception of the Mind, must necessarily be positive, though it arise from what Mr. *Locke* calls a privative Cause) to deny, I say, that we have these Ideas, will be to deny Experience and contradict common Sense. There are therefore Ideas, and *simple* ones too, which have nothing *ad extra* correspondent to them, no proper Ideatum, Archetype, or objective Reality, and I don't see why that of *Space* may not be reckon'd one of them. To say that *Space* must have existence, because it has some *Properties*, for instance, *Penetrability*, or a *capacity* of receiving *Body*, seems to me the same as to urge that *darkness* must be *something* because it has the power or property of *receiving Light*; *Silence* the property of *admitting Sound*; and *Absence* the property of being supply'd by *Presence*, i. e. to assign absolute Negations, and such as by the same way of reasoning may be apply'd to *Nothing*, and then call them positive properties; and so infer that the *Chimera* thus clothed with them must needs be *something*. Setting aside the names of

thing else? If they exist of themselves, the Enquiry is at an End. For those things that exist by *Nature* are causes of *Existence* to themselves, *i. e.* do not stand

NOTES.

of its other pretended properties (which names also are as merely negative as the supposed properties to which they belong) those that attribute *extension* to space seem not to attend to the true notion of that Property, which, as the Schoolmen define it (and let them who like not this definition try to give us a better) is to have *partes extra partes*, and as such, *i. e.* as including *Parts* (which parts, as they differ in situation from each other, may have things predicated of some of them different from those which can be predicated of others) it appears plainly inconsistent with their own Idea of what they call simple, uniform, indivisible space. and is applicable to *Body* only. And to attribute Extension or Parts to space, according to the first notion of it laid down by us, will be the same as to talk of the extension or parts of *Absence*, of *Privation*, or of *mere Nothing*. Lastly, to ask if Space under the second Notion of that word, (*i. e.* as Extension in the Abstract) be extended or have parts, is apparently absurd; it is the same with that noted Question of the Man, who being told that to have Riches, was to be rich, ask'd if Riches then themselves were Rich?

Well then, according to the first Supposition, Space will be mere *non entity*, or nothing, *i. e.* nothing can be affirm'd, but every thing denied of it: According to the second, it will be only an *abstract Idea* form'd in the mind from a property peculiar to matter, which property abstracted in Idea cannot itself admit of any other properties, nor be applicable to the *Divine Nature*, nor capable of positive *Infinity* in any respect. As to the last, 'If *Space*, says Dr. *Cudworth*, be concluded 'to be nothing else but the *extension* and *distance* of *Body*, or 'matter consider'd in *general* (without respect to this or that 'particular body) and *abstractly* in order to the Conception of 'Motion and the mensuration of things, then do we say that 'there appeareth no sufficient grounds for this *positive Infinity* 'of Space, we being certain of no more than this, that be the 'World, or any figure Body, never so great, it is not impossible but that it might still be greater and greater without 'end. Which *indefinite increasableness* of Body and Space 'seems to be mistaken for a *positive infinity* thereof. Whereas for this very Reason, because it can never be so great, but 'that *more* magnitude may still be added to it, therefore it can 'never be positively Infinite.

stand in need of any *external cause*; if they depend on something else, there will be a question about that also, what it is, and what are its properties.

II. We

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‘ To conclude therefore, by Space without the finite World, is to be understood nothing but the possibility of Body farther and farther without end, yet so as never to reach to Infinity.*

Hence appears the weakness of that common Argument urg’d by *Gassendus*, *Dr. Clarke*, and *Raphson*, for the *absolute Infinity of Space*, viz. From the impossibility of setting *bounds* or *limits* to it: since that, say they, would be to suppose *Space* bounded by *something* which *itself* occupies *Space*, or else by *nothing* both which are contradictions.

Which Argument either first of all supposes that *Space* is really some *thing*, or some positive *Quality*; which wants to be proved. Or else improperly applies *bounds* and *bounders*, to mere non entity, or bare possibility; which has nothing to do with the *Idea* of *Bounds*.

If therefore we take *Space* in the first Notion laid down, then its unboundedness will (as *Dr. Cudworth* says) signify nothing but the possibility of *Body* farther and farther without end; according to which Sense, let us state their usual Question in other Words, and the great fallacy and impropriety of it will appear. What is there, say they, *beyond* this *Space*? You must imagine more such *Space*, or *nothing*. What is there say we, *beyond* this *possibility of Existence*? You must either imagine *more* such *possibility of Existence*, or mere *nothing*, i. e. *non Existence*. What Consequence can possibly be drawn from such an odd kind of Argumentation?

But if *Space* be taken in the second Sense, i. e. as *Extension* in *abstracto*, then the meaning of our *not being able to set bounds to it* will only be, that we have a power of enlarging our abstract *Idea in Infinitum*, or that we always find in our selves the same ability to add to, or repeat it; and if we always find that we can add, we shall never find that we cannot add, which (as a very eminent Writer on the Subject † observes) is all the *Mystery* of the *Matter*, and all that can be understood by infinite *Space*.

But it is farther urg’d that there must be something more in the present Case; for *we find not only a Power of enlarging the Idea, but find it impossible to set bounds to the thing; whereas, we can enlarge the Idea of Matter to Infinity, and can also set bounds to the thing itself*. In answer to the first part of this Objection it is ask’d, What thing, I pray you, but the thing in your own mind, that is, the *Idea*? Prove it to be a thing and then we’ll enquire whether it has bounds or not; but to say the

* True Intell. Syst. P. 644 & 766. † *Dr. Waterland* MS.

II. We must presume that all our conceptions of simple Objects without us are true, *i. e.* represent the

We are to form our Judgment of things whether they exist of themselves, or require a Cause from our simple Conceptions when there is no ground to suspect a Fallacy.

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the thing is infinite or boundless, before you have prov'd it to exist, or to be a Thing, is too large a step to take. The above-mention'd excellent Writer solves the Difficulty arising from the second part of the Objection by another parallel Case, ' When I consider the number of the Stars, I can go numbering ' on in my thoughts still more and more Stars *in Infinitum*, but ' I can set bounds to them, can suppose number finite, but ' to number itself I can set no bounds. Yet what is Num- ' ber? Nothing but an abstract Idea, nothing *ad extra*, and to ' say that number is infinite, comes only to this, that we can ' set no bounds to our Faculty of Numbering, it being always ' as easy to add to a thousand, or a Million, one more, &c. as ' to One. Well then, to set bounds to number in the abstract, ' is to set bounds to the Faculty itself, and to deny that it is ' in my Power to add, when I plainly perceive that I can; and ' so is a direct Contradiction. But as to the number of Stars, ' or Hairs, or Men, or any thing, I can set bounds to that, ' without any contradiction, because it still leaves me in pos- ' session of the power of numbering, which I find I have; and ' which does not require any subject, *ad extra*, but may go on ' independent of any, and indifferent to all. Now to apply ' this to other cases: The Mind finds in itself the faculty of en- ' larging and extending its Idea of extension. It can apply ' it to Matter, or can let it alone: Can suppose Matter infi- ' nitely expanded, or can set bounds to it. But to set bounds ' to all Extension, as well imaginary as real, is cramping the ' Faculty, is denying it the power of enlarging, which is al- ' ways present to the mind, and which she can never lose; ' and, in a word, is a contradiction. Any, either imagina- ' ry, or real Subject is sufficient for the mind to exercise its ' Faculties upon; and so if you either suppose God or Matter, ' or Space to be infinitely extended, it is equally satisfied ' with any. All that she requires, is, that she may be able to ' enlarge the Idea of Extension. But if you take from her Ex- ' tension itself, that is the Idea of it, and the power of adding ' to it, you deprive her of her Faculty, and deny her a power ' which she finds she has. In a word, we can set bounds to ' any thing that still leaves us the power of enlarging or ex- ' tending infinitely, as we find we always can: and if we ' would speak strictly, it is not *number* that is *infinite*, nor *ex- ' tension* infinite, which are nothing but *notions* abstracted from ' things: But the mind of Man is able to proceed numbering ' or extending infinitely, that is, without ever coming to any ' Stop or Bounds. For to set Bounds is to deny and destroy the

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the things as God would have them known to us, except we elfewhere discover fome *Fallacy* or *Prejudice*

NOTES.

‘ Faculty itfelf: If it could not always do it, it could not do it at all: He that can add one to one, as often as he will can never find an end of numbering, nor he that can double an Inch as often as he will, find an end of enlarging; it is all nothing more than repeating one of the eafieft operations or exercifes of the Mind, and it will always be a contradiction for any rational Mind to want it. The Cafe being plainly thus, I think it fhould not be ask’d, why a Man cannot fet bounds to Number or Extension, but how he comes to have the Faculty of counting and repeating, which is really tantamount to the other, and what it ultimately refolves into. And then, I fuppofe, the Answer is very eafy, and we need not go to the utmoft Limits of the World to enable us to refolve the Riddle.

‘ I cannot but fmile to obferve how grofly we are often impofed upon by Words ftanding for abftract Ideas, for want of confidering how, and upon what Occafions, thefe abftract Ideas were invented for the help of weak and narrow Conceptions, and have been ufed fo long till they are thought to ftand for real Things.

‘ This, I think, is a folid and ample confutation of the Argument drawn from the *Idea* of *Space* and its imaginary *Infinity*. We fhall only add a Word or two to fhew that *Duration*, (as well as *Space*,) *Number*, and all *Quantity*; any thing which can be confidered only by way of parts, or in *Succession*; is abfolutely repugnant to, or incapable of true pofitive infinity in any refpect. Now by a pofitive, or *Metaphyfical Infinite* we always mean that which is abfolutely *Perfeft* in its kind, which cannot admit of *Addition*, or *Increase*. It is an *Idea* of a certain *Quality* in the *Abftract*, which has no mixture of the contrary *Quality* in it, no *failure* or *defect*; and which therefore is our *Standard* to which we always refer, and by which we try all imperfections, all mix’d or finite *Qualities*, which are for this reafon call’d imperfect, becaufe they fall fhort of our original *Standard*, and are properly *negations* of it: Confequently our *Idea* of *Perfection* muft be a pofitive one, and prior to that of *Imperfection*; as will appear from *Cudworth* cited in *Remark* 1. where the Reader may find a full account of this pofitive *Infinity*, and how we get the *Idea* of it and are able to diftinguifh it from that negative one explain’d by *Mr. Locke*, which is frequently confounded with it. To return,

‘ If then a *Metaphyfical Infinite* means *perfeft*, or *that to which nothing can be added*, it is plain that *Duration*, *Number*, and all *Quantity*, the very *Nature* and *Idea* of which includes

judice adhering to them. For we can judge of things no otherwise than from our Conceptions.

Nor

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perpetual *Increaseableness* or *Addibility* must be essentially incapable of this absolute or positive Infinity, in like manner as *Cudworth* has shewn of Space and Body in the Passage refer'd to above. Farther, if we attend to the Notion of an *Infinite Series*, and take a view of the manifold Absurdities which accompany it in any manner of conception, (from which absurdities we draw our only proof of a *first Cause*, or *God*) we shall be necessarily led to exclude from Infinity all such things as exist *Seriatim*, or must be conceiv'd as consisting in and compos'd of *successive parts*, i. e. such a *Duration*, *Number*, *Space*, *Motion*, *Magnitude*, &c. all which, when said to be infinite, are nothing but so many *infinite Series*, and therefore liable to the same absurdities; as the abovemention'd Author has demonstrated of them all together, *Intell. Syst.* p. 642, &c. and of *Motion* in particular, p. 843. The same is shewn of *Duration* or *Time*, by *Dr. Bentley*, *Boyle's Lect. Sermon 3.* or by *Sir M. Hale*, *Primitive Origination of Mankind*, §. 1. c. iv. or *Bishop Stillingfleet*. *Origines Sacrae*, B. III. c. i. prop. 7, 8. See also the confutation of an *Infinite Series* of successive Beings in the beginning of Note 10. and Rem. b.* The like is shewn of *Number* and all *Quantity*, by the Author of the *Impartial Enquiry into the Nature and Existence of God*, p. 24, &c.

' If any Number be absolutely or infinitely great, it can be
' for no other reason than because it is absolutely or in its very
' nature incapable of increase without an absolute contradic-
' tion. But the very nature of all Quantity infers on the con-
' trary a necessity of the encrease of its Greatness on the sup-
' position of the least addition: For since no Quantity is more
' or less *such*, or possesses more or less of the nature of *Quan-*
' *tity*, than another, it follows that all Quantities being of the
' same general Nature must severally bear a proportion to each
' other. For example, that can be no Unit which by the ad-
' dition of an Unit will not become two: and by parity of
' reason, that is no Million which by the addition of a single
' Unit will not increase to the greatness of a Million and an
' Unit. For if it be but a Million after the Addition of an
' Unit, it is plain, it must before that Addition have been
' less than a Million by an Unit. ——— The like may be said
' of all other Quantities, p. 25.

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* How this is consistent with the *Eternity* of God, and what the true meaning of that Attribute is, See Note 10. Rem. c. or *Dr. Bentley's Boyle's Lect. Sermon 3d.*

Nor are we to seek for any other *Criterion of Truth* than that a Conception of any thing offered to the Mind

NOTES.

The learned Dr. *Clarke* endeavours to evade these Arguments about *Parts*, &c. by denying that any Number of Years, Days, and Hours: or of Miles, Yards, or Feet, ‘ can be considered ‘ as any *aliquot*, or *constituent* parts of infinite *Time* or *Space*, or ‘ be compared at all with it, or bear any kind of proportion to ‘ it, or be the foundation of any Argument in any Question ‘ concerning it.’ *Demonstr. of Div. Attr.* p. 37, 38. 5th Edit. But does not this look something like avoiding one great difficulty by admitting a greater? For how do we come at our confused Idea of infinite Quantity but by first having a clear Idea of some certain part of that Quantity; in *Space*, for instance, of such a stated Length as a *Foot*; in *Time*, of an *Hour*, and then by doubling, trebling, or any way multiplying that same Idea as long as we please, and still finding as much room for or possibility of multiplying it as we did when we began? See *Locke* B. II. c. xvii. §. 3. But does this Idea of Infinite (which seems to be the only one the Doctor ever thought of) when applied to *Time* or *Space*, alter the very nature, essence, and idea of that *Time* and *Space*? Do not we still consider it as an infinity of the *same* *Time* and *Space*; or as consisting in a continual *addibility* of such portions of *Time* and *Space*; or as a *Whole* made up of numberless such parts of time and space as are of the same kind with these hours and feet? To say that infinite *Space* has no parts, is as *Leibnitz* urges in his fourth Letter to Dr. *Clarke*, No. XI. p. 99.) ‘ to say that it does not ‘ consist of finite *Spaces*; and that infinite *Space* might subsist, ‘ though all finite spaces should be reduced to nothing. It is ‘ as if one should say, in the *Cartesian* supposition of a material, ‘ extended, unlimited World, that such a World might subsist, ‘ though all the Bodies of which it consists, should be reduced ‘ to nothing*’. It is therefore impossible to conceive that hours and feet, &c. should not be *aliquot parts* of infinite *Time* and *Space*, and that these parts should not bear some kind of Proportion to this Infinity. These parts indeed will never reach our *positive, absolute Infinite* (i. e. that to which nothing can possibly be added) because they include a perpetual addibility, as we observed, which is called their *Infinity*, and which is a direct contradiction to what we call a positive Infinite: And therefore positive Infinity applied to them is falsely applied, and a positive infinity of Matter, Number, Time, Space, or any quantity that consists of parts, or must be considered in succession.

i. e.

* See this plea fully confuted by Mr. *Colliber*, Impartial Enquiry into the Existence and Nature of God. B. II. C. ii. p. 157, &b.

Mind forcibly extorts Assent ; as there is no other Criterion of Objects perceived by the Senses, than that an Object, by its Presence forces us to perceive it even

NOTES.

i. e. to which this negative infinite, and this only, is and must be apply'd, are all contradictions. Now instead of answering this Argument against the absolute Infinity of Time and Space, Dr. Clarke first of all *supposes* that Time and Space are absolutely infinite, and then because, according to this our way of conceiving Infinity (which yet is the only way we have of conceiving it in these things) they could not possibly be infinite, he argues that we must not consider them in this way, namely as if their *parts* had any relation at all to their *Infinity*. But should not the Argument rather be revers'd, and the consequence of it stand thus? This is our only way of conceiving any infinite applicable to these Things, but this way we cannot conceive these to be positively infinite (or positive Infinity cannot be apply'd to these) without a contradiction; therefore we cannot at all conceive these to be positively infinite without a contradiction, or therefore these are not positively infinite.

There is indeed a certain use of the term *infinite* among Mathematicians, where this reasoning of Dr. Clarke's might be admitted, but that is only where they consider Quantities relatively, and not absolutely, and therefore that can have no place where we are considering real Existences. Thus when Geometricians say that one Quantity is infinitely less than another, they mean that their infinitely small Quantity is no *aliquot* part of, bears no proportion to, or cannot be compared with the other; but proportion is (nothing real but) purely relative, and therefore the term infinite apply'd here must be so too. Thus for instance, the Angle of Contact made by a Curve and its Tangent is infinitely less than any rectilinear Angle, *i. e.* bears no Proportion to it, is no Measure of it, or cannot any ways be compared with it. But this is nothing to Infinity in the Sense in which Dr. Clarke has used it; since by that he must mean some determinate thing, something of which real Existence may be predicated, which is very different from Infinity in a relative Sense, as it is sometimes considered by Mathematicians; or in a progressive and indefinite one, which is the Sense in which it is applied to Quantities increasing or decreasing without End; and therefore what relates to these Infinities cannot be the Foundation of any Argument concerning the other. The equivocal Use of the Word *Infinite* in these different Senses by jumbling Mathematics and Metaphysics together has, I believe, occasion'd most of the Confusion attending Subjects of this Kind.

even against our Wills. If therefore the Conceptions, which we have of these three before mentioned, represent them to us as existing *necessarily*, so that they cannot be separated from Existence even in Thought, we must affirm that these exist of *themselves*, and require no Cause of their Existence. But if we can conceive these once not to have been, to have begun to be, or to be capable of Annihilation, 'tis plain that *Necessary Existence* belongs not to them, nor are they of themselves; they must therefore have their Being from something else. For, since they may either exist or not exist, Existence is not of their Nature, and if it be not of their Nature, they must have it from without; and there wants a Cause by which this Indifference to or Possibility of either Existence or Non-existence, may be determin'd. Nor do we judge a Cause in things to be otherwise necessary than as they are in their own Nature *indifferent*, that is, *passive* in regard to Existence. For, if our Conceptions represent something to us as necessary in its own Nature, we enquire no farther about the Cause whereby it exists. (4).

III. If

NOTES.

(4.) The Sum of what our Author is here endeavouring to prove is that neither *Matter* nor *Motion* (and he will shew the same by and by of *Space*) can be independent or self-existent, and consequently that they require some cause of their Existence distinct from and antecedent to themselves. And tho' he frequently makes use of that confused equivocal Term, *necessary Existence*, yet he seems to apply it only in a negative sense for *Self-Existence* or *Existence without Cause*, which is as much as his Argument requires. For where any thing appears to be an effect, as Matter and Motion do, we must require a Cause; where no such *Causedness* can be discovered, we call the Thing *Self-existent*, tho' perhaps it really be not so, but might proceed from something else; and where an absurdity would follow from supposing any Being not to have existed once, or not to exist for the future, we say there's a *necessity* for supposing that it did and will always exist; or we stile that Being *necessarily Existent*: which is perhaps as far as we can go. But as these Words, *Necessary Existence* seem to have

III. If we apply this to our Conceptions of the Things in question, it will appear whether they be self-existent, or require a Cause. In the first Place let us examine *Motion*, which is really *Action*, but in all Action it is necessary, if we may trust our Thoughts, that there be an *Agent* and a *Patient*, without these we have no Notion of Action. In *Motion* therefore, since that is Action, there is required an *Agent* and a *Patient*. We have indeed the Patient, namely *Matter*; We must in the next Place see what is the Agent: *viz.* Whether *Matter* produces Motion in itself; or (to speak properly) Whether Motion be coeval with it, natural, and necessarily adhering to its Essence, as Figure is to Body. But if we remember what was laid down above, and carefully examine the Sentiments and

'Tis proved that *Motion* requires a Cause, tho' it be suppose eter-

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have been taken to denote some *positive, extrinsic Principle* of Existence; and which accordingly is often stiled *antecedent, absolute, original Necessity*; a *Necessity simple, and uniform, and absolutely such in its own nature, in itself*, &c. It may be of some use to consider the several Things to which these Terms are apply'd, and what Ideas we fix to them; which will perhaps convince us that they are all merely *relative*.

Necessity is chiefly and primarily apply'd to *Means*; and when it is thus apply'd, it evidently has *Relation* to some *End* to be attain'd by those *Means* of which its affirm'd. Thus, when we say such a thing is necessary, we mean that some *End* cannot be attain'd without the Existence of that thing. Thus Religion is *necessary* to a Rational Creature, or more properly, to the Happiness of a Rational Creature, *i. e.* a Rational Creature cannot attain Happiness, its ultimate End, without Religion. Farther, *Means* being a Relative Idea, whatever is affirm'd of *Means as Means*, must be Relative also; or which is much the same, must be an Affection of a Relative Idea, v. g. When we say, any Action is *Good, Fit, Right, Reasonable*, &c. all these Terms are or should be apply'd to it, as it is conceiv'd to be a *Means* to some *End*, and consequently are relative; therefore to call any Action *fit, &c. in itself*, will be the same as to affirm any thing to be *relative in itself*, which is nonsense.

Necessity is also applied to *Truth*, and then it has relation to some other Truths, either antecedent or consequential, according to the different manner in which that Truth is

and Conceptions of our Minds, it will appear that the Nature of Matter (as far as we know of it) is indifferent to *Motion*, or *Rest*, and moves not except it be moved. Motion therefore does not follow from its Nature, nor is it contained in its Essence, nor do we conceive it to arise from thence: Matter is therefore merely passive in regard to Motion, and an Agent must be sought elsewhere. If you say it has been in Motion from Eternity, you'll be

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proved to be *necessary*, *i. e.* according as the Proof is direct or indirect. When the Proof is direct, *i. e.* when the truth of any Proposition is shewn to follow by unavoidable Consequence from some other truth before known; then the *Necessity* of that Truth arises from the Relation which it has to some antecedent Truth: When the Proof is indirect, *i. e.* when the Truth of any Proposition is shewn, by shewing that the Supposition of the contrary to that Truth, *i. e.* the denying that, would imply the Negation of, or be inconsistent with some other known Truth; then the Necessity of that Truth arises from the Relation which it has to some consequential Truth. *Necessity* is also applied to Axioms; and then it has Relation to the Terms themselves, *i. e.* it arises from the Relation which is between the terms, and means that supposing or laying down those Terms, that Relation or Connection between them cannot but be. Farther, the same may be said of *Truth*, as of *Means*, Truth being relative also; consequently such Phrases as these, *true or false in itself*, a *Contradiction in itself*; or *absolutely such*, &c. are very absurd ones.

Necessity is also applied to Existence, and then it arises either from the relation which the Existence of that thing of which it is affirmed has to the Existence of *other things*; or from the Relation which the Existence of that thing has to the *Manner of its own Existence*. In the former Signification, when Necessity of Existence has Relation to the Existence of other things, it denotes that the Supposition of the Non existence of that thing of which Necessity is affirmed, implies the Non existence of things which we know to exist. Thus some independent Being does *necessarily exist*. Because to suppose no independent Being implies *that there are no dependent Beings*, the contrary of which we know to be true; so that Necessity of Existence in this Sense, is nothing else but Necessity of Truth as related to Consequential Truth. And this sort of Proof is called *Demonstratio a posteriori*.

be never the nearer; for Duration alters not the Nature of Things. If it has moved from Eternity, it has had an eternal Cause; and since Matter is only passive with respect to the Motion which is in it, if it was from Eternity, it was still *passive only*, and there wanted an eternal Agent to produce eternal Motion (5) in it: For eternal Action cannot be
more

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When the Necessity of Existence arises from the Relation which the Existence of any thing has to the *Manner* of its own Existence, then Necessity means that that thing of which it is affirm'd exists after such a Manner that it never could have not existed. Thus every *Independent Being*, or every being existing without a Cause, is necessarily existing. Because such a Being from the *very manner* of its existing, could not begin to exist, therefore must always have existed, *i. e.* does necessarily exist. For to suppose a Being to *begin* to exist, is to suppose a *Mutation*, *viz.* from Non-entity to Entity; and to suppose a *Mutation* is to suppose a *Cause*; For if there's no Cause, every thing must continue as it was. Therefore every Being which had no *Cause* of Existence, *i. e.* which is independent, cannot begin to exist, consequently cannot be supposed not to exist, *i. e.* is necessarily existent. This some call *Demonstratio a Priori*.

Necessity as applied to Existence in these two Ways, must carefully be distinguished. For tho' an independent Being cannot be necessarily existent in the former Sense, without being so in the latter also; yet it may be necessarily existent in the latter Sense without being so in the former. There may be two or more necessarily existent Beings in the latter Sense, *i. e.* with regard to *Independence*, though in the former, *i. e.* in relation to this *System*, there can be but one necessarily existent Being; which may serve to shew us the inconclusiveness of Dr. Clarke's seventh Proposition. And upon the whole, I think we may be convinced that no Ideas can possibly be fixed to these terms, *Necessity absolute in itself*. See also the latter Part of N. 10. and R. c.

(5.) Eternal Motion seems to be a Contradiction, [See infinite Series in N. 3. and *Colliber's Impartial Enquiry*, c. 7. and Rem. b.] unless we could conceive two Eternals, one before the other; as every mover must, in the order of our Ideas, necessarily operate before the moved: These things therefore which imply Beginning, Change, Succession, or Increase, are finite as well in Duration, as in any other respect, and consequently the Suppositions here and below are all impossible ones.

more easily conceived, without an eternal Agent, than temporary, without a temporal one. But you'll say, what is eternal, since it was never made, requires no Cause. Why so? Suppose the Sun to have shined from Eternity, and the Earth, nourished by its Heat, to have undergone eternal Vicissitudes of Seasons; had those Vicissitudes therefore no cause? Would they be ever the less dependent on the Sun as their Source and Original? Hence it appears that Eternity of Action does not exclude an active Cause, and it is so far from Truth that such Action was never produced, because it is conceived to have been from Eternity, that we must rather say it has always been produced. For in the Instance given it appears that the Sun did always, and from Eternity, cause the change of Seasons: Not that I think the Sun really was, or could be eternal; but if Motion should be supposed eternal (which is the only Subterfuge left to them that deny the Necessity of an Agent, in order to the Existence of Motion) the Sun might equally be eternal with its Light and their Effects. And if this be granted, it will plainly appear, that *Eternity of Action* does not exclude an *Active Cause*. If then we follow the guidance of our Thoughts, we must acknowledge that there is something beside *Matter* and *Motion*, which must be the Cause of Motion.

That *Matter* requires a Cause of its existence.

IV. Secondly, as to *Matter* itself, if we may suppose it to have had a Beginning, or to be annihilated, *necessary* Existence will manifestly not be implied

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Of how little Importance that old Controversy is, whether *Matter* be eternal, may be gathered from Note 1. which shews that there is properly no such thing as *Matter*, distinct from *Body*, *i. e.* a *solid Substance every where the same*, which that Word denotes, and which is not to be found in that precise manner of Existence. But if, with our Author, we take *Matter* for *Body* only, this as it undergoes perpetual Changes is in its very Nature incapable of Eternity by Remarks c. and d.

(6.) These

implied in its Nature, for that may be taken from it, at least in Thought; but a thing cannot be separated from its Nature or Essence even by the Mind: If therefore Existence were *essential* to Matter, it could not be divided from it even in Thought; that is, we could not conceive Matter not to exist. But who doubts whether he can do that? Is it not as easy to conceive that *Space* which the Material World occupies to be *empty*, that is, void of Matter, as *full*? Cannot the Understanding assign to the Material World a Beginning and an End? They who admit of *Space*, or a *Vacuum* (6.) cannot deny but Matter is at least mentally

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(6.) These two Words *Space* and *Vacuum*, tho' they ought perhaps to have both the same meaning, *i. e.* neither of them to mean any real thing or Quality existing in Nature, but only a Negation of Matter and its Qualities; yet as the former is more evidently a positive Term, it is apt to convey an Idea of something positive, and thereby lead us to frame some imagination of that something, and so at length draw us into a Notion quite different from that, which the latter Word more naturally offers, and which comes nearer to the Truth of the Case; and therefore it seems not quite so convenient to use these two Words promiscuously. It may be doubted whether our substituting the former of these terms for the latter, when the Ideas usually fixt to them have in reality little to do with one another, may not have given rise to most of the Disputes against a *Vacuum*, which have been carried on by many able Writers. *Vacuum*, in Natural Philosophy, is (according to the true import of the Word) only *Emptiness*, or absence of Matter, *i. e.* a Term that implies mere Negation; tho' when we come to prove that Matter exists not every where, or that there is really any such emptiness or absence of Matter, we are obliged, thro' the Defect of Language, to make use of positive Terms about it, *viz.* that there *is a Vacuum* in this or that Place, or that there is a real Foundation in Nature for supposing it. Hence, probably, Metaphysicians, when they come to consider it, being used to the Contemplation of abstract Essences, are led to understand it as something positive, which might properly be said to *be here and there*, &c. Their next Step is to bring it under the *Imagination*, and so finding the Idea of Space or Extension in some Measure connected with this Emptiness, they easily substitute one for the other, and often

tally separable from Existence. For Space may be conceived either full or empty; that is, with Matter;

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change the negative Idea into a positive one, and define *Vacuum* to be *Extension void of Solidity, or Space without Body* †, whereas the Ideas of Vacuity and Extension have no real Connection with each other, as was said before, tho' they be very apt to go together. These two distinct Ideas then being both included under the Word *Vacuum*, it becomes equivocal, and consequently that may be affirm'd or deny'd of it according to the one Idea, which cannot according to the other, and here is room for endless Juggle. *v. g.* It may be said that there is a real Foundation in Nature for supposing a *Vacuum* in the negative Sense of the Word, *i. e.* as signifying mere Emptiness; but the same Thing may be denied of it in the positive *i. e.* as standing for pure Extension, which is an *abstract Idea* form'd by the Mind itself, and as such has no Foundation any where else. Again, Philosophers, who take a *Vacuum* for Space or Extension in the Abstract, stiffly deny that there is a *Vacuum* in Nature, which is true indeed of absolute Space, which exists only in the Mind, but is not so of Vacuity or absence of Matter, which has as real a Foundation in Nature as Matter itself has; except we'll argue that it cannot be said to *be* or to have *Existence* predicated of it, because it is only a Negation; which is playing upon and puzzling one another with Words. To illustrate what has been said of the Disputes about a *Vacuum*, I shall present the Reader with some Arguments brought against it by Mr. *Green* and *Bayle*; which may be of use to us so far as they overthrow the Reality of absolute, simple Space, which they do effectually, tho' I take them to be mere Quibbles with regard to the End for which these Authors seem to have quoted them. They may serve also for another Instance of the great Confusion caused by a jumble of Mathematics and Metaphysics together: An Example of which was given before in the Word *Infinite*, N. 3.

“ Extension into Length, Breadth and Thickness, or what
 “ is called mere Space, or Distance, is a Quantity abstracted
 “ by the Mind, as all other Mathematical Quantities are; as
 “ a Line, or Superficies; and can be no more imagin'd to
 “ exist in Nature alone, than Length or Breadth can. A Line
 “ is produced from the flowing of a Point; a Surface from
 “ the flowing of a Line; and a Space or Mathematical Solid
 “ from the flowing of a Surface: But it is owned that there
 “ is no such real Point, and consequently no such Line in
 “ being, therefore no such Surface. And what Reason can
 “ there be assigned why we may not go on one Step farther,
 “ and from the same Principles conclude there is no such Solid.

“ For

† *Locke* B. 2. C. 13. § 22.

ter, or without it. The Notion therefore of the Creation of Matter, is no more repugnant to our Conceptions, than the Creation of Space.

V.

NOTES.

“ For how is it possible for a Superficies which has not a Being,
 “ and is imaginary and abstracted, to produce an Effect which
 “ is not equally so.

“ We have said, that Length, Breadth, and Thickness is
 “ the Definition of imaginary Space; and it is likewise the
 “ Notion we have of *Vacuum*, as to the Nature and Essence
 “ of it; for the foreign Properties of Light, or Heat, or
 “ Sound, &c. are not included in the Conceptions our Minds
 “ have formed of Room to move in, or simple Space. If
 “ therefore the Definition of imaginary Space and a *Vacuum*,
 “ are the same, and a *Vacuum*, is real Space, it follows, that
 “ real Space and imaginary are the same, which is a Contra-
 “ diction. Since to abstract any thing in the Mind from Be-
 “ ings as they really exist, is not to consider Beings as they
 “ really exist.

“ From this Idea of *Space*, being only an abstracted one, it
 “ is easy to give an Account of what *Place* is, namely, that it
 “ is only a Portion of this abstracted Space, we have menti-
 “ oned, separated from the rest, and applied to that Body
 “ which it considers as a Measure of its Capacity. Therefore
 “ primary or absolute *Place* also, as well as *Space* is a Crea-
 “ ture of the Mind, and nothing really existing, as some Phi-
 “ losophers imagine. *Mr. Green's Principles of Natural Phi-*
 “ *losophy*, B. 1. C. 4, 8, 18.

“ Let us rummage as much as we please into all the Re-
 “ cesses of our Mind, we shall never find there an Idea of an
 “ unmoveable, indivisible, and penetrable Extension. And
 “ yet if there is a *Vacuum*, there must exist an Extension ef-
 “ fentially endued with these three Attributes. It is no small
 “ Difficulty to be forced to admit the Existence of a Nature,
 “ of which we have no Idea, and is besides repugnant to the
 “ clearest Ideas of our Mind. But there are a great many o-
 “ ther Inconveniencies which attend this. Is this *Vacuum*, or
 “ immoveable, indivisible, and penetrable Extension, a Sub-
 “ stance or a Mode? It must be one of the two, for the ade-
 “ quate Division of Being comprehends but these two Mem-
 “ bers. If it be a Mode, they must then define its Substance;
 “ but that is what they can never do. If it be a Substance, I
 “ ask whether it be created or uncreated? If created, it may
 “ perish without the Matter, from which it is distinct, cea-
 “ sing to be. But it is absurd and contradictory that a *Va-*
 “ *cuum*, that is, a Space distinct from Bodies, should be de-
 “ stroyed, and yet that Bodies should be distant from each
 “ other,

That it is not necessarily existent, as appears from the confession of those Persons who suppose Space to be the Image of Body.

V. But whether there be any such Thing as Space or no, we are certain that we have an *Idea* of it

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“ other, as they may be after the Destruction of the *Vacuum*. But
 “ if this Space distinct from Bodies is an uncreated Substance,
 “ it will follow either that it is God, or that God is not the
 “ only Substance which necessarily exists. Which Part so-
 “ ever we take of this Alternative, we shall find our selves con-
 “ founded. This last is a formal, and the other at least a
 “ material Impiety: For all Extension is composed of dis-
 “ tinct Parts, and consequently separable from each other;
 “ whence it results, that if God was extended he would not
 “ be a simple, immutable, and properly infinite Being, but a
 “ Mass of Beings, *Ens per aggregationem*, each of which would
 “ be finite, though all of them together would be unlimited.
 “ He would be like the Material World, which in the *Car-*
 “ *tesian* Hypothesis, is an infinite Extension. And as to those
 “ who should pretend that God may be extended without be-
 “ ing material or corporeal, and alledge as an Argument, his
 “ Simplicity, you will find them solidly refuted in one of Mr.
 “ *Arnauld's* Books, from which I shall cite only these Words:
 “ *So far is the Simplicity of God from allowing us Room to think*
 “ *that he may be extended, that all Divines have acknowledged,*
 “ *after S^t. Thomas, that it is a necessary Consequence of the*
 “ *Simplicity of God, not to be extended.* Will they say, with
 “ the Schoolmen, that Space is no more than a Privation of
 “ Body; that it hath no Reality, and that, properly speak-
 “ ing, a *Vacuum* is nothing? But this is such an unreason-
 “ able Assertion, that all the modern Philosophers who de-
 “ clare for a *Vacuum*, have laid it aside, though never so con-
 “ venient in other Respects. *Gassendus* carefully avoided any
 “ Reliance on such an absurd Hypothesis; but chose rather
 “ to plunge himself into the most hideous Abyss of conjectur-
 “ ing, that all Beings are not either Substances or Accidents,
 “ and that all Substances are not either Spirits or Bodies, and
 “ of placing the Extension of Space amongst the Beings, which
 “ are neither Corporeal nor Spiritual, neither Substance nor
 “ Accidents.

“ Mr. *Locke*, believing that he could not define what a *Va-*
 “ *cuum* is hath yet given us clearly to understand, that he
 “ took it for a positive Being. He had too clear a Head not
 “ to discern, that nothingness cannot be extended in Length,
 “ Breadth, and Depth. Mr. *Hartseker* hath very clearly ap-
 “ prehended this Truth. *There is no Vacuity in Nature* saith
 “ he, *this ought to be acknowledged without Difficulty, because*
 “ *it is utterly contradictory to conceive a mere Non-entity, with*
 “ *all the Properties which can only agree to a real Being.* But if

it though whence we had it, Philosophers are not agreed. Those that deny any Distinction between it

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“ it is contradictory that Nothingness should be endued with
 “ Extension or any other Quality, it is no less contradictory
 “ that Extension should be a *simple Being*, since it contains
 “ some things of which we may truly deny what we may truly
 “ affirm of some others, which it includes. The Space filled
 “ up by the Sun is not the same Space that is taken up by the
 “ Moon; for if the Sun and the Moon filled the same Space,
 “ these two Luminaries would be in the same Place, and pe-
 “ netrated one with another, since two Things cannot be pe-
 “ netrated with a third, without being penetrated betwixt
 “ themselves. It is most evident that the Sun and Moon are
 “ not in the same Place. It may then be said truly of the
 “ Space of the Sun, that it is penetrated by the Sun; and it
 “ may as truly be denied of the Space penetrated by the Moon.
 “ There are then two Portions of Space, really distinct from
 “ one another, by reason that they receive two contrary De-
 “ nominations of being penetrated and not being penetrated by
 “ the Sun. Which fully confutes those who venture to assert
 “ that Space is nothing but the Immensity of God: And it is
 “ certain that the divine Immensity could not be the Place of
 “ Bodies, without giving room to conclude that it is composed
 “ of as many real distinct Parts as there are Bodies in the World.
 “ It will be in vain for you to alledge, that Infinity hath no
 “ Parts; this must necessarily be false in all infinite *Numbers*,
 “ since Number essentially includes several *Units*. Nor will
 “ you have any more Reason to tell us that incorporeal Ex-
 “ tension * is wholly contained in its Space, and also wholly
 “ contained in each Part of its Space: For it is not only
 “ what we have no Idea of, and besides, thwarts our Ideas of
 “ Extension; but also what will prove that all Bodies take up
 “ the same Place, since each could not take up its own, if the
 “ Divine Extension was entirely penetrated by each Body nu-
 “ merically the same with the Sun and with the Earth. You
 “ will find in Mr. *Arnauld* †, a solid Refutation of those who
 “ attribute

* *Tota in toto, & tota in singulis partibus*: that is what the Schoolmen say of the Presence of the Soul in a human Body, and of the Presence of Angels in certain Places.

† *Arnauld*, Letter 8 and 9 to Father *Malebranche*. See also a Book of *Peter Petit*, de *extensione Animæ & rerum incorporæarum natura*. And *M. de la Chambre*'s Answer to it, which he published at *Paris*, Anno 1666, 4to with this Title, *Defence de l'Extension & de partes libres de l'ame*.

All the Reasons he alledges to shew that Extension and Spirituality may be together are so weak, that they are only good to shew the Falsity of his Assertion.

it and Body, bid us imagine Matter or the World to be annihilated; and then, if we remember the Things that did exist, without considering of what Kind they were, but only that they were without the Mind, we have what we call *Space*. If this be true, then it will be certain that Matter is not Self-existent: For we may consider it as annihilated, neither can we attribute any other Nature to it, than such as answers to our Conceptions of it. If *Space* therefore, according to them, be a Phantasm of Body, that is, an Idea of Body recalled to mind which formerly was, but now is not, or is it not supposed to be, 'tis certain that Body or Matter, so far as we know any thing of its nature, is indifferent as to existence or non-existence. It has not therefore Existence of itself; for that which exists by Necessity of Nature, Existence enters into its *Idea*, nor can it be conceived otherwise than as existing.

And of those who deny *Space* to be distinguishable from Matter, any other-wise than as Extension in general is from a particular Extension.

VI. Others deny that *Space* is distinguishable from Matter, any other way than as a *generical Quantity* is from a *particular* one; For as when *Individuals* are changed, the *Nature of Man or Animal* remains unchanged: So when *Body* is changed or translated into another Place, the *Extension of the Place which is occupied* remains unchanged, namely *empty, or filled with another Body*. I would not spend a Censure on this reasoning; but granting it to be true, it would follow that *Body or Matter* contains nothing in the *Idea* of it, which might induce us to

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- “ attribute to God the diffusing himself throughout infinite
 “ *Space*. *Crit. Diss.* p. 3083, 3084. He concludes pag. 3085.
 “ If the Nature of penetrable or impenetrable Extension draws
 “ along with it such a large Train of Inconveniencies, the shortest
 “ Way is to assert that it hath no other Existence than in our
 “ Mind.” If any Person want any more Arguments against the
 Existence of simple Extension, or the Application of it to a
 Spirit, he may find enow in *Bayle*, p. 2790, 3077, &c. See
 also *Episcopius. Inſt. Theol.* p. 294.

believe

believe that it is of itself, or exists by the Necessity of its Nature : but on the contrary, that it may be annihilated at least in Conception.

If therefore we consult our Ideas, we must confess that Matter does not exist necessarily, but is as indifferent to Existence or Non-existence, as to *Motion* or *Rest* ; i. e. is in that respect merely passive. It requires a Cause then which may determine it to *Existence* no less than to *Motion*. For that which is not of itself must necessarily be of another, nor can we know that any thing is of itself, otherwise than from the Ideas which we have of its nature ; if these represent the nature of any thing as *necessarily* existing, so that we cannot conceive it not to be, we enquire no farther about its cause ; if not, we fly to a Cause ; nor is the Understanding satisfied till it has found one. Why are we inquisitive about the Original of Man, or any thing else ? but only because our Conceptions represent these as indifferent in themselves to *Being*, and therefore as requiring some Cause of their Existence distinct from themselves. From the nature then of *Matter* as well as *Motion*, we are forced to admit of *another* Principle to be the Cause of both.

VII. Thirdly. As to *Space*, many doubt whether its nature be distinguishable from existence. Whether it can be annihilated even in thought, or conceived not to have been. For when the whole material World is annihilated in the Mind, the Idea of *Space* remains, as of a thing yet existing ; it obtrudes itself upon the Understanding, and suffers us not to assign any beginning or end of its Existence. It forces us therefore to confess, whether we will or no, that it exists ; nor does it seem to require a Cause why it exists, since it is of such a Nature as being self sufficient, must have existence of itself. For what will be self-existent, if that be not, which cannot even be conceived not to exist?

That *Space* seems at first Sight inseparable from Existence.

'Tis
shewn
that this
may arise
from Pre-
judice.

VIII. This seems to argue strongly for the *Self-existence* of Space. Yet a Doubt may arise whether this Inability of our Understanding to separate the Nature of *Space* from Existence, proceed from that *same Nature* of Space, or rather from the *Imperfection* of our Reason. For though all our simple Conceptions must for the most part be looked upon as true, as we said before *, yet these are to be excepted from this Rule in which we find any Grounds of Fallacy or *Prejudice*. And in this reasoning about Space, it is to be suspected that we connect Existence with its Nature merely out of *Prejudice*.

Without
supposes
Space ;
while
therefore
we con-
ceive some
thing to
exist with-
out us,
we cannot
annihilate
Space in
Thought.

IX. We may understand how this comes to pass, if we consider *1st*. That our Conceptions come for the most part *from without*, when therefore something is presented to our Minds, we always conceive it as without us : This Notion therefore of *external* and *internal* adheres to all our Conceptions, and we continually assign a *Place* to every thing which we happen to think of ; but that there should be any thing external, or which has a *Place* and no *Space*, is inconceivable. As long then then as we think of any thing external, we cannot but at the same time believe that Space exists, in which Space we conceive that thing to exist. For while we suppose any thing existing beside ourselves, that necessarily seems to be without us ; but imagine all *Externals* removed, and turn the Mind upon itself, and that *without* will be taken away, and together with it the necessity of *Space* or *Place*. For while we conceive nothing to exist beside ourselves, *i. e.* our *Minds*, we don't think of this *without*, that is, of *Space*, nor see any necessity for its Existence. (7.)

X.

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(7.) From hence, I think, it appears sufficiently that *Space* were it granted to have any real Existence at all, I mean to be any thing more than an Idea in our Minds (which some perhaps will not be very ready to grant, from an attentive Consideration

* Sect. II. Parag. II.

X. It is to be observed farther, that when we annihilate any thing in our Mind, we consider it as some- That things are conceived to be annihilated by substituting something else in the Room of them; but we have nothing to substitute for Space.

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deration of the Notes 3. and 6.) yet it cannot be supposed to exist necessarily, in Dr. Clarke's sense of *necessary Existence*. For according to him, * Whatever is necessarily existing, there is need of its Existence, in order to the Supposal of the Existence of any other Thing; so that nothing can possibly be supposed to exist, without presupposing and including antecedently the Existence of that which is necessary. Therefore the supposing of any thing possibly to exist alone, so as not necessarily to include the presupposal of some other thing, proves demonstrably that *that* other thing is not necessarily existing; because, whatsoever has necessary Existence cannot possibly, in any Conception whatsoever, be supposed away. There cannot possibly be any Notion of the Existence of any thing, there cannot possibly be any Notion of Existence at all, but what shall necessarily preclude the Notion of that which is necessarily existent.

Now if we can consider our own Souls as existing alone and without this *Space*, without considering it as a *causa sine qua non*, or in any other respect; without *presupposing*, or any ways including it: This (according to the Doctor himself) will prove demonstrably that *Space* is not necessarily existent. But let any one shew us what necessity there is for the Existence of *Space*, in order to the supposal of the Existence of a *Spirit*. Let him try whether he cannot conceive an *immaterial thinking Substance*, without the Idea of *Space* or *Extension*; nay, whether he can possibly conceive it with them: whether these Ideas are at all applicable to an immaterial Being, and not rather repugnant and contradictory to the very Notion of it; whether they belong not solely to *Matter*, and if that were annihilated, might not easily be supposed away. Few, I believe, beside Dr. Clarke, can apprehend how *Space* is (as he calls it in his 4th Reply to *Leibnitz*) † the *Place of all Ideas*. I'm sure *Space* and *Spirit*, and the distinct Properties of each, appear to me as distant and incompatible, as the most remote and inconsistent things in nature; and an *extended Soul* seems just such another Phrase as a *green Sound*, an *Ell of Consciousness* or *Cube of Virtue*. Dr. Clarke grants ‡ that *Extension does not belong to Thought*, (as our Author has indeed proved in many of its Modes, in Parag. XIV. and XV.) and at the same time endeavours to shift off the Consequence by answering, that *Thought* is not a Being. But where's the Difference in this Respect? Don't we frame our Idea of the *Being* from its constituent

* Answer to the first Letter, p. 10. † N. 29. p. 144.

‡ Answer to the second Letter, p. 16.

something evanescent, and removed out of Sight ; but yet we look upon some other thing as substituted

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stituent *Properties* ? And if these have no manner of relation to Extension, why should the supposed Being to which they belong have any ? † Which Being is indeed nothing but the Aggregate of these Properties. See Note 1. I'm apt to think that our conceiving *Substance* by way of *Substratum*, has led us into the Notion that all kind of Substances must be *extended* ; and 'tis perhaps impossible for us to *imagine* any such thing as an *Unextended Substance* ; but yet Reason convinces us that there are many real things of which we can form no *Imagination*. And that there are Beings in Nature to which no manner of Extension can possibly be applyed, we find sufficiently proved by *Cudworth* ||. Among the various Arguments there produced this is the Substance of one. ' If the Soul be an *extended Substance*, then it must of necessity be either a *Physical Point* (for a *Mathematical Point* has no *Extension*) or *minimum*, the least Extension that can possibly be ; — or else it must consist of *more* such *Physical Points* joined together. As for the former of these, it is impossible that one *single Atom*, or *smallest Point* of extension should be able to perceive distinctly all the *variety* of things, *i. e.* take notice of all the *distinct* and *different Parts* of an *extended Object*, and have a *Description* or *Delineation* of the whole of them at once upon itself: (for that would be to make it *divisible* and *indivisible* at the same time) As for the latter, if the Soul be an *extended Substance* consisting of *more Points* one without another, all concurring in every *Sensation*, then must every one of these *Points* either perceive a *Point* and *Part* of the Object only, or else the *whole* Object: Now if every *Point* of the *extended Soul* perceives only a *Point* of the *Object*, then is there no one thing in us that perceives the *whole* ; or which can compare one *Part* with another. But if every *Point* of the *extended Soul* perceives the *whole* Object at once consisting of many *Parts*, then will the former *Absurdity* return. And also there would be innumerable *Percipients* of the same *Object* in every *Sensation*, as many as there are *Points* in the *extended Soul*: And from both these *Suppositions* it would alike follow that no *Man* is one *single Percipient*, or *Person*, but that there are innumerable *distinct Percipients*, or *Persons* in every *man*. Neither can there be any other *Supposition* made besides those three forementioned ; As that the *whole extended Soul* should perceive both the *whole indivisible object*, and all its several *Parts*, no part of this *Soul* in the mean time having any *Perception* at all by itself; be-

† See R. h. at the end of this Chapter.

|| *Intell Syst* p. 823 — 832.

tuted in the room of that which disappeared; thus when *Accidents* are removed, we conceive the *Substance*

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‘ cause the whole of an *extended Being* is nothing but *all the Parts* taken together; and if none of those *Parts* have any *Life, Sense, or Perception* in them, it is impossible there should be any in the *whole*. But in very truth, to say that the whole *Soul* perceiveth all, and no *Part* of it any thing, is to acknowledge it not to be *extended*, but to be *indivisible*, which is the thing we contend for.

Where Mr. *Colliber* might have found a sufficient Answer to his Argument for the *Soul's Extension* from its *receiving Ideas of extended Things**. And to his Maxim, that *like is known by like*, and by Consequence a Subject absolutely void of extension could have no Ideas of extended things †.

‘ Nay the *Soul* (says *Cudworth*) conceives *extended things* themselves *unextendedly* and *indivisibly*; for as the difference of the whole *Hemisphere* is contracted into a narrow *Compass* in the *Pupil of the Eye*, so are all distances yet more contracted in the *Soul itself*, and there understood *indistantly*: for the *thought* of a *Mile distance*, or 10,000 *Miles*, or semi-diameters of the *Earth*, takes up no more *room* in the *Soul*, nor *stretches* it any more than does the thought of a *foot* or *inch*, or indeed of a *Mathematical Point* ‡.

The foregoing Arguments against the simplicity of *Extension*, as well as those in Notes 3. and 6. conclude equally against Mr. *Colliber's Amplitude* or *Expansion* ||. Since, if it be any thing real, it must have parts really distinct from one another; which distinct parts can never be the subject of an undivided Quality, nor any addition of them ever reach a positive Infinity. But in truth, these Words *Expansion, Amplitude, &c.* don't seem to imply any positive thing or quality distinct from material Extension, or indeed to have any determinate meaning at all; like the *Ubi* of the School-men, which was not *place*, but something else, they did not know what, and must belong to *Spirits*, tho' how or why they could not tell.

The last mention'd Writer has a second Argument for the *Amplitude* or *Expansion* of the *Divine Nature*, grounded on another Maxim, viz. *Nothing can bestow what it has not in itself*: but God has created *material expansion*, therefore he must be expanded himself, p. 223. Which Argument is answer'd by our *Author* in the 18th Paragr. who shews that such *Expansion* is a mere *imperfection*, as well as *materiality*, and consequently is equally inconsistent with the perfection of the *Divine Being*. See also Rem. h.

* *Impartial Enquiry*, p. 222.† *Ibid.* p. 223.‡ *Intell. Syst.* p. 827, 829, &c.|| *Impartial Enquiry*.

stance remaining; setting aside *Matter*, we substitute *Space*; but when *Space* is removed, we have nothing to substitute in its stead, except material or external Things; but all these suppose *Space*, and cannot be conceiv'd without it; no wonder then that we cannot annihilate *Space*, while we conceive these as existing. If therefore we would come to a right Understanding of the Nature of *Space*, we must not apply our Minds to any thing *material* or *external*, but attend to our own Thoughts and Sensations, which have no relation to external Things or to Quantity: And when our Minds are thus employed, there will appear to be no more Necessity for the Existence of *Space* than of *Matter*.

We attempt to annihilate while those things continue which suppose it, and therefore it cannot be annihilated.

XI. It proceeds therefore from *Prejudice*, and an unwary way of thinking, that we couple *necessity of Existence* with *Space*; neither do we observe that for this very Reason we cannot conceive *Space* not to exist, because we imagine those things still existing, which cannot exist without *Space*; which is no greater a Wonder than if any one intent upon the Mobility of the Heavenly Bodies, should complain that he could not annihilate the *Matter* of them, while the *Motion* continued; for material and external things have no less Dependance on and Connection with *Space*, than Mobility has with *Matter*; if then we conceive God only to exist, while he contemplates himself as existing alone, he can no more be judged to stand in need of *Space*, or be conscious of it as actually existing, than we are while we contemplate only the reflex Acts of the Mind. But when he willed external Things, he made *Place* or *Space* for them to exist in.

God cannot be conceived not to exist.

XII. It may be objected that *we can separate Existence from God* after the same manner as we endeavour to remove it from *Space*. For the Mind being reflected on itself, and solely intent upon

upon contemplating its Operations, may deny God to exist as well as Space. If therefore we deny Space to be self-existent, because we can consider our Mind as existing alone in Nature, and consequently Space as not existing; why may not we, by the same way of reasoning, deny that God is *self-existent*? I answer, we are conscious that we do not exist of ourselves, while therefore we contemplate ourselves and our intellectual Operations, we are necessarily carried to some Cause; being certain that we have Existence from another, and not of ourselves; we cannot therefore exert even one act of the Understanding but it must have a necessary Connection with some Cause distinct from us.

XIII. We cannot therefore conceive ourselves as the only Beings in nature, for we must admit, along with us, the Cause from which we derive Existence, which is a confused Conception of God. But the same cannot be said of Space; for the Operations of our Mind are so intimately perceived by us as to have no necessary Connection with Space, and we understand clearly enough that these may be, tho' there were no Space, and do not stand in need of it for their Existence. If we conceive ourselves as consisting of both *Body* and *Mind*, 'tis certain we stand in need of Space for our Existence, and during that Conception, 'tis impossible for us to conceive Space to be annihilated; *viz.* because such a Conception has a necessary Connection with Space. After the same manner, if we conceive ourselves to be *Mind* only, yet we must own the Existence of God. For a finite Mind requires a Cause *from* which it may receive Existence, no less than a Body does a Place *in* which it may exist; and from hence, in reality, it is that we attribute *Self-existence* to Space, because whenever we think of ourselves, we imagine ourselves to consist of both *Body* and *Mind*. While therefore we are conscious of

Because we are conscious that we do not exist of ourselves.

our own Existence, we form our Belief of Space also as necessarily existing, since it is connected with the Conception of *Body*, i. e. of *ourselves*.

Smell,
Taste,
Hearing,
do not
give us
any notice
of the
existence
of Space.

XIV. Secondly, It is remarkable that the Conceptions which we have from *bearing*, *smelling*, or *tasting*, tho' they be produced in us by external Objects, yet they have no Connection with the Conceptions of *Space*; for who can imagine the Longitude, Latitude, or Profundity of *Sound*, *Smell*, or *Taste*? If then we had only these three Senses, we should not so much as imagine that there was any Space. Our Conceptions therefore abstract from all Extension, nor do the Notions of external and internal adhere so closely to our Thoughts but we may lay them aside; and if we set these aside, the Self-existence of Space does not necessarily *obtrude* itself upon us. Now as the common People attribute *Smells*, *Tastes*, *Colours*, and other *sensible Qualities* to the Objects themselves, and believe that they exist in them; while they who attend better to their Thoughts, know that they exist only in the Mind, and are nothing in the things by which they are produced, beside the peculiar Motion and Texture of their Parts; after the same manner, 'tis probable, we are imposed upon in attributing necessary Existence to Space, because we observe that almost all our Thoughts are produced in us from without, and thereby accustoming ourselves to join Space with them, while we are conscious that we think, we conceive also that Space exists; Whereas, if we remember that all our Sensations, even those produced by external Things, such as *Smells*, &c. do not bring along with them the Notion of Space, we may easily lay aside this Prejudice, and withdrawing our Thoughts from the Contemplation of Space, may conceive it not *to be*.

XV. And this will appear, Thirdly, if by a reflex Act we view the *Mind itself* and its *Operations*; for nothing of Extension or Space offers itself in these; nor does the Mind, when employed about them, think at all of Space, nor is it conscious that it occupies Space: It withdraws therefore from the Conceptions of *internal* and *external*, and may conceive nothing to be in the World besides *itself*, and its *Cause*; i. e. can imagine Space to be non-existent. Thinking Beings then may exist without Space; It proceeds therefore from *Prejudice* that we join *Necessary Existence* with it.

The Mind reflected upon itself has no relation to Space, nor any necessity for it.

XVI. Fourthly, It is to be remarked that Space, so far as appears to our Conceptions, is of such a Nature as cannot be annihilated by *Parts*, for they are in such a manner united to and dependent upon one another, that if we suppose one Part, it will imply a Contradiction for the others not to exist. We can in Thought remove all Water out of a Vessel, or Chamber, and the Space interjacent between the Walls remains extended in Length, Breadth, and Depth: But the Space cannot be removed, since it is of its own Nature immovable, (8.) nor can it be *annihilated*; for Distance would remain between the Bounds, which cannot be without Extension, nor Extension without a Subject; but Space, as far as we can conceive it, is the primary *Subject* (9.) of

We may conceive Space to be annihilated all together, but not by Parts.

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(8.) That is, as I have often hinted, if we suppose it to have any *real Nature* or to *exist* at all, it must, as our Author says, exist every where, and cannot be removed by parts. And in this Sense should the Words of Sir *Isaac Newton* be understood*. “*The order of the parts of Space is immutable; remove these from their places, and you will remove them, as I may say, from themselves.*” For to suppose it all at once away, seems so far from amounting to that *absurd Supposition* mention'd by Dr. *Clarke*†, that it is no more than what must be conceiv'd in every *Annihilation* of any thing, which is the

C 3

total

* Princ. Schol. ad def. 8.

† Answer to the 6th Letter, p. 39.

(9.) of Extension; therefore it necessarily continues with Distance, nor can it be annihilated, unless we would have Extension without a Subject, that is into *Length*, *Breadth*, and *Depth* without any Thing
Long,

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total destruction or *taking away* of Existence, the removal of it, as we may say, *from itself*, or from Being: Which is a Supposition that is generally thought to carry no absurdity along with it.

(9.) Dr. Clarke affirms † that *Space* is not a *Substance*: and yet declares that it has real *Qualities*‡. Is not this either to suppose *Qualities* or *Properties* inherent in one another? Or else, with *Gassendus*, to imagine some *middle* thing between *Substance* and *Accident*, which is neither of them, but partakes of both?

The learned Writer referred to in Note 3. is of the same Opinion with our Author in this Place, *viz.* that we are apt to conceive *Space* to be a sort of *Substance* or *Substratum* of *Extension*, and so are used to attribute that and other imaginary *Qualities* to it. ‘The Idea of *Space* is not the Idea of ‘*Extension*, but of something extended, it is the *Substratum* of ‘*Extension*, and not *Extension* itself. But when I say it is ‘the *Substratum*, do not imagine I make it be any thing ‘*without*; it is an *Ideal Substratum*, and nothing more. When ‘the Mind has been considering the Idea of *Extension* ab- ‘stracted from the extended *Bodies*, from whence it first re- ‘ceived the Idea, (whether as they were *Causes* or *Occasions* ‘of it I consider not now) it is a very easy Step for the Mind ‘to make farther, to frame an *imaginary Substratum* to support ‘an *imaginary Extension*. And this is the more easy because the ‘Idea we have of a *real Substratum* or *Substance*, the Support ‘of real *Qualities* is dark and confused, an Idea of *somewhat*, ‘and that’s all. Now it is but joyning the Idea of *somewhat* ‘with the Idea of one *Quality* only, namely *Extension*, and ‘we have an *imaginary Substratum* presently formed, that is, ‘an Idea of *Space*. or an *Ideal* extended something. Whether ‘this be not the very Case, I must leave to any Man to judge ‘by reflecting on his own Ideas.

Again; To this Question, *Why may not Space be rather defined Extension in the Abstract, or imaginary Extension rather than the imaginary Substratum of imaginary Extension?* He answers, ‘*Extension* in the general or in the abstract, is an Idea ‘of pure *Intellect*, i. e. is to be understood, but cannot be ‘*imagin’d*, any more than *Whiteness* in the general, or a ‘thousand

† Answer to the 3d Lett. p. 22. and to the 4th, p. 28.

‡ Answer to the 6th Letter, p. 30.

Long, Broad and Deep. Hence it appears that Space cannot be *partially* annihilated, and from hence the Opinion of its *self-existence* might arise.

XVII. For since it is of such a Nature as must be annihilated either altogether, or not at all, they that attempted to annihilate it only by *Parts*, saw that it was impossible to be done, the Nature of the Thing remonstrated against a partial Annihilation, and

Hence arose the Prejudice for its self-existence.

NOTES.

‘ thousand other the like abstract Ideas. But as soon as *Imagination* comes to deal with this general abstract Idea (or Ideas) it supplies it with an *imaginary* Substratum, and so makes the *general* which was *invisible*, be conceived as a *particular*, for the help of the Understanding. So if the *Imagination* comes to conceive any certain Degree of *Whiteness*, it supplies the Mind with some imaginary white Surface, and brings down the general Idea to a particular Object. In like manner, when it comes to conceive a *Length*, a *Breadth*, a *Thickness*, it supplies the Mind with a Substratum *pro hac vice*, such as may serve the Purpose, otherwise the Mind must rest in pure Intellect only, as in Numbers; and there is nothing more tedious or uneasy to the Mind generally than to be wholly *abstracted*; which is the Reason, by the way, that *Arithmetical* Demonstrations, tho’ as clear and certain as any, are less delightful than *Geometrical*, and nothing more irksome than abstract Numbers. Now Space being the Object of the *Imagination*, and not of pure *Intellect*, as are all general, abstract Ideas, it is properly the *imaginary Substratum of an imaginary Extension*, or the general Idea of Extension particulariz’d in an *imaginary Subject*; and hence it is that *Space* is said to be extended, which would be Nonsense to say of Extension itself: And Bodies are said to be *in Space*, which would likewise be Nonsense to say of *Extension*. And so it is conceived as *immoveable*, *indivisible*, *infinite*. *Immoveable*, &c. all Properties of Substances; which makes it plain that it is conceived after the manner of Substance, and therefore is, because it can be nothing else, an *imaginary Substratum*, which the Mind takes to particularize, and thereby render conceivable its general Idea of Extension; which could not otherwise fall within the *Imagination*, nor be estimated any way but by abstract numbers, so many Yards, or so many Miles, 10, 20, 30; without attending to any thing but the numbers, and the meaning of the Words, Yards, Miles, &c. as it is when we reckon Ounces, Pounds, &c. of Weight. — Thus then you see how we come by the Notion of *Space*, and what it is.’
See also Note 3.

and if one Part be supposed, all others might be demonstrated to exist by necessary Connection. But if any one should suppose all extended things to be removed together at once, he would find nothing impossible in that Supposition: For one may imagine nothing to exist in Nature beside his own Soul, and the Cause on which it depends; which, as a thinking Being, includes nothing of Extension in it: Every thing that is extended may therefore be separated from Existence. But they that attempted this by Parts, when they found it impossible, did not scruple to resolve the Cause into the Self-existence of Space; tho' in reality it did not arise from thence, but from this, that they attempted to separate things naturally inseparable, namely, the Parts of Space one from another.

We are certain of a first Cause in what manner soever the Dispute about Space be determined.

XVIII. But whether there be any such Thing as Space, or no; whether its Extension be distinguished from the Extension of *Body*, or not: Be it nothing at all; Be it mere *privation of Contact*, as some are pleased to term it; be it mere *Possibility* or *Capacity* of existing, as others; be it, lastly, either something *created*, or of *itself*, and *necessarily existing*; yet still, as far as we know any thing of the Nature of it, 'tis an *indolent* thing, it neither *acts*, nor is in the least *acted upon*; it cannot therefore, as mere *Extension*, under which Notion only it appears to us, be the *Cause* of *Matter*, or impress *Motion* on it. There must then necessarily be another *Cause* of *Matter* and *Motion*, that is *active*, *self-existent*, and the Cause of all *Things* and *Actions*, which, since they are not of themselves, require a *Cause*.

S E C T. III.
Of the First Cause.

WHAT this *active Principle* is we cannot apprehend otherwise than by *Reason*, for it occurs not to the *Senses*, unless by its *Effects*; nor is it perceived by them any more than *Light* is by the *Ears*: Our Reasonings therefore about this Principle will be like those of a *blind Man* about *Light*. A *blind Man* may be assured that there is a certain thing called *Light*, which the *Eye* can perceive, as the *Nose* can *Smell*; he may be taught also by them who see, to understand many *Advantages* of *Light*, namely that it can *direct* the *Steps*, that it can *warm*, that it derives its *Origin* from a large remote *Body*, *i. e.* the *Sun*; that by the help of it very *distant* *Bodies* may be perceived, with their *Forms* and other *Qualities* unknown to him; and that *Fire* which affords only *heat* to him, can give *Light* also to them who see: Lastly, that it arises from some *Motion* in the minutest *Particles* of a *Fluid*.

Our Reasonings about the first Cause are like those of a blind Man about Light, since it is not an object of Sense.

II. From these *external Properties* he might discourse of *Light*, and in some Measure understand the Reasonings of other Men upon it; he would believe it to be distinct from *Heat*; he would eagerly desire, and willingly undergo many *Hardships*, to enjoy the *Benefit* of it; yet would he never have any such *Sense* of it as those who see. After the same manner we may know many things about this *active Principle*, which we are compelled, by the force of *Reasons*, to believe certainly to exist, tho' we are no less ignorant of what it is in itself, than the *blind Man* is of the *Sensation* which *Light* produces in those who see*.

Yet we know a great many things concerning it.

III. For

* This Comparison is farther illustrated by the Author of the Procedure of Human Understanding, in his Introduction: Concerning the use which is made of it, See Rem. k.

That all other things proceed from it.

III. For instance; In the first Place we are certain that all other things come from this *active Principle*: For nothing else, as we have shewn before †, contains in itself *Necessary Existence* or *active Power*, entirely independent of any other; as therefore itself is from none, so all others are from it. For from hence we conclude that this Principle does exist, because after considering the rest of the things which do exist, we perceive that they could neither *be* nor *act*, if that had not existed, and excited Motion in them.

That it is one.

IV. *Secondly*, We are certain that this Principle is *One*, similar and uniform: For *Matter* is, as to its *Essence*, every where *One* and *alike*; the same must be said of *Space*, if we grant it to be any thing distinct from *Matter*: much more must the Cause which fills *Space* with *Matter* be *One*, *simple* and *uniform*. (10.)

V. *Thirdly*,

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(10.) This Argument (as well as some others hereafter mention'd) were the Foundation of it true, can but be call'd a presumptive one at best: nay, in truth the contrary will rather follow from the *multiplicity* and *diversity* of created *Substances*. We shall therefore endeavour to give a distinct proof of the *Being* and *Attributes* of *God*, so far at least as the knowledge of them may affect our present Subject.

Now these seem capable of a clear deduction from this one *self-evident Principle* * *I exist. I myself exist*: therefore *something exists*. If *something exists now*, then something has existed *always*. Otherwise that something which now exists, must *once* either have been made by *nothing*, i. e. been *caused* by no *Cause*, which is absurd; or else have *made* itself, i. e. have *acted* before it *existed*, or been at once both *Effect* and *Cause*; which is also absurd; or, lastly, (which is the only supposition left) it must have been produced by something, which had its Existence from something *else*, which also depended on some *other Cause*, and so on in an *infinite Series* of caus'd or successive Beings, without any eternal or first Cause; which is also absurd. For either *some one Part* of this infinite Series has not been *successive* to any other, or else *all* the several Parts of it have been successive: if *some one Part* of it has not, then there was

† §. 2. *Paragr.* 3, 4, 5, &c. and *Remark e.*

* See *Remark a.* at the end of Chap. I.

V. *Thirdly*, That it is *Infinite* both in *Nature* and *Power*: For since it exists of *itself*, there is nothing

Infinite in
Nature
and Pow-
er.

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was a *first*, which destroys the Supposition; if all the several Parts of it have been successive to each other, then they have all once been *future*; and if they have been all once future, then there was a time when *none* of them existed; and if there was a time when *none* of them existed, then either all the *Parts* of this *infinite Series*, and consequently the *whole*, must have arisen from *nothing*, which is absurd; or else there must be something in the *whole* beside what is contained in all the *parts*; which is also absurd. Or thus: Since all the *Parts* of this *infinite Series* are *successive* or *future* to one another, they must once either have been all future, *i. e.* *non-existent*, (and then the second absurdity will follow, *i. e.* *that this whole Series arose from nothing*) or else all but some *one*, (and then the first will follow, *i. e.* *that it had a Beginning*) which *one* added to the rest either makes them *infinite*, which is absurd; or they are *infinite* without that one, and then that one added to them, either makes one more than *infinite*, or adds nothing at all; both which are Absurdities.

If it be said that an Infinite Series is supposed to have no *whole*; I grant it, and on that very Account the Supposition is absurd, since whatsoever has *Parts* must have a whole, which whole is nothing but a certain number or aggregate of these *Parts*. But as no number can be so great but that we may assign a greater, it follows that neither Number itself, nor any thing to which number can be applied, *i. e.* which consists of *Parts*, is capable of real absolute Infinity*.

From the Impossibility of an Infinite Series we gather the *Eternity* † of *some one Thing* or *Being* [That every one is not in like manner eternal *a parte ante*, or *never had a Beginning*; particularly that no *Body* or *material System* can be so (and the same Reasons hold equally against any *imperfect immaterial Substance*) is sufficiently prov'd in the *Enquiry into the Evidence of the Christian Religion* ‡.]

From *Eternity* comes *Independence* or *Self-existence*. For that which never had a Beginning of Existence, could not possibly have any *Cause* of that Existence (for then it would not be the *first Cause*, contrary to what we have proved above) or could depend upon no other thing for it, *i. e.* must be *independent* of all others; or, which is the same thing, must exist of itself, *i. e.* be *self-existent*.

Eternity a parte post, or *necessary Existence*; or an impossibility of every ceasing to be, follows from *Independence* §. For what depends upon no Cause can never be alter'd or destroy'd

by

* R. b. † R. c. ‡ R. d. § R. e.

nothing that can bound its *Nature* or *Power*. 'Tis to be observed farther, that the number of *possible* things

NOTES.

by any, (as is shewn in Note 4. and Remark e.) and therefore must continue as it is.

From Independence comes also *Omnipotence*. For a Being that depends upon no external Cause for his Existence, and has *active Power*, (as was shewn at the same time that we proved his Existence, and by the same Medium) cannot depend upon any for the exertion of that Power, and consequently no *limits* can be applied to either his Existence or Power. For *Limitation* is an *effect* of some *superior cause*, which in the *present* Case there cannot be: consequently to suppose *Limits* where there can be no *Limiters*, is to suppose an *Effect without a Cause* *.

To suppose this Being limited *in* or *by* its own *Nature*, is to suppose some *Nature antecedent*, or *limiting Quality superior* to that Being, to the Existence of whom no Thing, no Quality is in any respect *antecedent* or *superior*: And to suppose that there is no such thing as *Action* or *Power* in a Being which appears to be the Fountain of all Action and Power, is (if possible) the worst Supposition of all.

Liberty is also included in the Idea of Omnipotence: *Active Power* implies *Freedom*; *Infinite Power* is *absolute Freedom*. What therefore has no Bounds set to its Power, what can have no opposition made to its Will, nor Restraint laid on its Actions, must both will and act *freely*. This Attribute is also proved from the Beginning of Motion, and the Creation and Disposition of *indifferent* things †.

But tho' this Being is *free*, and as such the Author of *Change* in other *Beings*, yet he must himself be *Unchangeable*. For all *Changes* have a Beginning, and consequently are Effects of some *prior Causes*: But there can be nothing *prior* to the Existence of this Being, as he is *eternal*; neither any *Cause* of it, as he is *independent*; nor consequently any *Change* in it: except we could suppose him to *change himself*, which is the same Absurdity as to *produce* himself, *i. e.* to be at the same time both *Effect* and *Cause*.

Thus we come to the Knowledge of an *Eternal, Independent, Omnipotent, Free and Unchangeable Being*.

Omniscience, as well as some of the foregoing Attributes, may be more easily deduced thus. We find in ourselves such Qualities as *Thought* and *Intelligence, Power, Freedom, &c.* of which we have *intuitive Knowledge*, as much as of our own *Existence*; and that to have these is a *perfection*, or better than to be with-

out

* Rem. f. † See Note E. and the References.

things is conceived by us to be infinite, at least in *Power*, but nothing can be *possible*, to which there is

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out them: We find also that these have not been in us from *Eternity*, consequently they must have had a *Beginning*, and consequently some *Cause*, (for the same reason that a *Being*, beginning to exist in time, requires a *Cause*) which *Cause*, as it must be *superior* to its *Effect*, has them in a *superior* Degree *; and if it be the *first Cause*, as itself can depend upon no *other*, must have them in *perfection*, or in an *infinite* or *unlimited* Degree (if these Words can properly be here apply'd †.) Since *Bounds* or *Limitation* would be without a *Limiter* (as has been shewn) *i. e.* an *Effect* without a *Cause*.

The *Phenomena* of *Nature* also lead us up to *One* such first *Cause*, which is sufficient for their *Production*, and therefore none else are *necessary*; and tho' *several* more *independent* *Beings* might possibly exist, yet would they be no *Gods* to us; for they would have no manner of *Relation* to us, nor we any thing to do with them ‡. Since therefore the same *Reason* holds for no more than *One* such, to suppose more than one is at least *unreasonable*.

These seem to be all the *simple* *Attributes* observable in the *Divine Nature*, which, as they are differently combin'd by us, come under different *Names*. Thus the *unlimited Exercise* of *God's Knowledge* and *Power* demonstrates him *Omnipresent*, *i. e.* at all times and in all places so present with every *Creature* as to have an *absolute Knowledge* of and *Power* over it; always to supervise and govern it ¶.

His enjoying all conceivable *Perfections* in an entire *absolute* manner, denotes him *Infinite*, or rather *absolutely Perfect* §; and, which is the same thing, his being capable of no *want*, *defect*, or *unhappiness* whatsoever, defines him *All-sufficient*.

The *Moral Attributes* of *God* may be deduced from these *natural* ones, and are *immediate Consequences* of them when exercised on other *Beings*. They seem to be the *Perfection* of his *external Acts* rather than any *new internal Perfections* of his *Nature*, and may be termed his *secondary, relative Attributes* ¶¶.

And tho' the *Existence* of any *moral Quality* or *Action* is not capable of *strict Demonstration*, because every *moral Action* or *Quality*, as such, depends upon the *Will* of the *Agent*, which must be *absolutely free*: Yet we have as *great Assurance* that there are *moral Qualities* in *God*, and that he will always

* See the latter part of R. k. † See R. l. ‡ R. g.

§ R. h. § See *Woolaston*, p. 70, 93.

¶ See the *Impartial Enquiry*, &c. p. 29, 63. or *Note 52.*

is not some power correspondent, that might actually effect

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always act according to these moral Qualities, as the nature of the thing admits, and may be as well satisfied of it as if we could demonstrate it †.

I shall begin again with a Self-evident Proposition.

Pleasure is different from *Pain*; consequently there is a *difference* in things. *Pleasure* is *fit* for, or *agreeable* to the nature of a sensible Being, or (as these words are commonly used) a *natural Good*; *Pain* is *unfit*, or is a *natural Evil*: Consequently there is a *natural fitness* and *unfitness* of things; or (which is the very same, and what these Terms should always mean) *Natural Good* and *Evil*.

The voluntary *Application* of this natural Good and Evil, to any *Rational* Being, or the Production ‡ of it by a rational Being, is *Moral Good* and *Evil*: Consequently there is such a thing as *Moral Good* and *Evil*. An *Inclination* to and *Approbation* of this *Moral Good* is in every rational Creature §, and is perfective of its Nature, and therefore it must be communicated by, and consequently be inherent in the Creator ¶.

To act agreeably to this *Inclination* and *Approbation* is also a *Perfection*; the contrary an *Imperfection*; consequently the former, as it is a *Perfection* found in some Degree in the Creature, must belong to and be in the highest Degree in the Creator, who has been already prov'd to have all *natural Perfections* in an infinite and perfect Degree ††; and therefore he must have all *moral* ones so too.

As his *Knowledge* and *Power* are *perfect*, he must always both perceive and be able to pursue this *Moral Good*. And as his *Happiness* is *complete*, there can be no possible Reason why he should ever will the contrary; nay, there is a good Reason why he should not, namely, otherwise a perfect Thing would contradict itself, and will a *Defect* or *Imperfection*, i. e. be perfect and not perfect at the same time: or a Being infinitely happy, and who loves and approves himself because he is so, would hate and disapprove the very same thing in others, i. e. would love his own Nature, and yet hate any thing that resembles it; which is absurd ¶. It follows then that he must always know, be able, and willing to do, and therefore actually do what is absolutely best, i. e. produce the greatest sum of *Happiness*, or be absolutely and completely *Good*.

This also was included in the *Inclination* and *Approbation* above mentioned. For if he has given us *Benevolent Affections*

† See Ditton on Moral Evidence, p. 1, 2.

‡ R. i.

§ See the latter Part of Rem. i. § R. k.

†† R. l.

¶ See Scott's Works, V. 2. Disc. XIV p. 20.

effect it; since therefore the things that are possible cannot

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fections and a Sense which approves them, he must himself have both the same Affections, and the same Sense of them †.

Again; the Idea of *Goodness* properly implies a Disposition to communicate Happiness to others; if then this Being be *good*, he must actually have communicated Happiness to others, and *vice versa*, if he have communicated Happiness to others, he must be *good*: But this Being has communicated Happiness to others, therefore he is *Good*.

The Idea of *Wisdom* implies his Knowledge and Obedience of the most proper Methods of effecting this, and is included in his *Omniscience*; it being nothing but that very Knowledge consider'd with relation to Practice. It appears farther from considering the only *Causes* of *Imprudence* in Men, which are either *Ignorance*, *Partiality*, or *Inattention*; none of which can have place in God: He cannot be ignorant of any thing, since both all things and their *Relations* to each other, proceed from him: He cannot be *aw'd* by any *Power* or *sway'd* by any *Interest*, since (as has been shewn) he is *independent* and *all-sufficient*; and he cannot be *inattentive*, since he always sees every thing *intuitively* and at once; and consequently he must always *know* and *do* what is *fittest* and *wisest* to be done.

From which also follows his *Justice*: For he that sees all the *Circumstances of things* and the *Qualifications of Persons* and has *Ability to regulate* these, and no manner of *Temptation* to do otherwise, must certainly suit these Circumstances to those Qualifications, or provide that Persons receive the natural and proper Consequence of their Actions; or (which is the same) do with every Person what is exactly *just* and *right*.

The same also holds for his *Holiness* and *Veracity*, or rather *Faithfulness*. As to the former, he must always dislike and detest Evil, since it can never become in the least agreeable to his *Perfections*, or serviceable to his *Use*: As to the latter, he must adhere to *Truth*, as it is a *Perfection*, and co-incident with *Good*, &c. since he can have no possible *Reason* or *Motive* to deviate from it*.

Thus may we reason about the several moral Perfections of the supreme Being, as they are commonly distinguish'd. But that which should chiefly direct us in these our Enquiries is the Idea of his *Infinite Goodness*, which implies, or rather includes them all †. Nay, all the other moral Attributes (if they

† See R. i.

* See Bp. *Wilkins* Nat. Rel. C. 10. p. 142. 6th Edit.

† See *Tillotson* Sermon. 90. 2d. Vol. Fol. p. 672. Or *Stackhouse's* Body of Divinity C. 5. Sect. 12. p. 101.

cannot be limited, there must also be a Cause infinitely powerful. For as one Possibility requires an equal

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they can properly be called Attributes) are so far from existing apart from this, that they ought to be consider'd only as so many different *Views* of the same *Goodness* in the Creator, and various *Sources* of *Happiness* to the Creature. These are always *sub-ordinate* to and *regulated* by this one principal Perfection and brightest Ray of the Divinity. Thus we conceive his *Justice* to be exerted on any Being no farther than his *Goodness* necessarily requires, in order to the making that Being, or others, *sensible* of the *heinous* Nature and *pernicious Effects* of *Sin*; and thereby bringing either *it*, or some *others*, to as great a Degree of *Happiness* as their several *Natures* become capable of †. His *Holiness* hates and abhors all *Wickedness*, only as the *necessary Consequence* of it is absolute and unavoidable *Misery*; and his *Veracity* or *Faithfulness* seems to be no farther concerned for *Truth*, than as it is connected with and productive of the *Happiness* of all rational Beings: to provide the properest *Means* for attaining which great *End* is the exercise of his *Wisdom*.

I have all along declin'd the Argument *a priori*, drawn from the Antecedent *necessity* of *Existence*, as well for the Reasons given in R. e. as also, because it seem'd not to carry *some* Attributes so far as they might be deduced *a posteriori*, and to be scarce consistent with *others*. That the *Self-existent* Being, for instance, is not a *blind, unintelligent* Necessity, but in the most proper Sense an *understanding* and really *active* Being, cannot be demonstrated strictly and properly *a priori*, as Dr. Clarke says || with a great deal of Reason; and how *absolute Necessity* is reconcileable with *absolute Freedom* seems hard to conceive. For why should not this Necessity extend to all the *Operations*, the *Wills*, the *Decrees*, as well as the *Existence* of the first Cause; and take away that Freedom of Determination, that entire *Liberty of indifference*, which our Author has sufficiently proved †, to be a property of God himself, as well as *Man*? And if we cannot admit it in one Case, why should we in the other? I don't say this *Necessity* is inconsistent with perfect *Freedom* as the former is an *Imperfection*, since we do not conceive it to be such any farther than as it proceeds *ab extra*, from some superior Cause *imposing* it. But this I say, that be it what you please, the very *Nature* and *Idea* of it seems repugnant to that of *Freedom*, i. e. the *Power of determining in Cases absolutely indifferent, without any previous Reason, Impulse, or Necessity whatsoever*; and consequently these two can

† R. m. || *Demonst.* p. 52. 5th Edit.

† Chap. 5. §. 1. Subf. 4. and elsewhere.

equal Cause, so infinite Possibilities require a Cause infinitely powerful. (11.)

VI. *Fourthly,*

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can never be *co-existent* in the *same Cause*. He that considers this attentively will, I believe, find it to be more than a mere *Quibble* on the Words †.

Lastly, This *Necessity* of Existence, being (as Dr. Clarke contends ||) *simple* and *uniform*, without any possible *difference* or *variety*, should admit of no difference or variety of any sort, or in any respect; and consequently must exclude all *diversity*, or *different Kinds of Perfection* (as well as *different Persons*) from the Divine Nature, which is suppos'd to exist thereby. It must be utterly inconsistent with that Variety of Attributes, such as *Knowledge* and *Power*, &c. which we conceive to be very *distinct* Properties, and which Dr. Clarke, and every one else, concludes to be essentially in God.

If the *Learned Doctor's* Notion of *absolute Necessity* proves all this, I humbly conceive it proves too much, and if it does not prove this, I cannot apprehend how it proves any thing at all.

(11.) I shall give the Reader this Argument as it is propos'd after another manner by Dr. Fiddes, and the Answer to it by Mr. Collier.

‘ To say a thing is possible, is to say there is some *thing*, some *power* or other capable of producing it. For *nothing*, or what has no power, can produce *no effect*. The Power therefore which is to bring what is *possible* into *Being*, is necessarily suppos'd already to exist; otherwise a *Perfection* might arise out of *non entity*, or without a Cause; and what we conceive possible would be *really impossible*. *’

Which the *Author* of the *Impartial Enquiry*, &c. confutes by a parallel Instance.

‘ If a Person having first proved the Existence of a Power that is perfect, and made it appear that a perfect Power cannot but extend to whatever is a capable Object of Power, or includes not a Contradiction; should proceed to prove that the *Act of Creation* implies no Contradiction, and then at *last* should conclude that therefore *Creation* is a possibility (*i. e.* effectible by the exercise of that perfect or almighty Power, whose Existence he had before demonstrated) I conceive there could be no reasonable exception against such a method of arguing. But if, on the contrary, he should say, I plainly perceive there's no Contradiction in the Supposition of the Creation, or production of a thing that was not, and should

† See R. e. and Note 43.

|| *Demonst. Prop.* 7.

* *Theolog. Spec.* p. 15.

Free.

VI. *Fourthly*, Since *Space* is conceived as merely *idle* and *indifferent* with respect to *Repletion* or *Vacuity*;

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‘ should from thence immediately infer that a Power capable of
‘ Creation exists, this would be a very preposterous way of de-
‘ monstrating: Which yet is the same method with that of the
‘ present Argument †.’

The same way of reasoning has been made use of by the *Cartesians* and several of our own Philosophers to demonstrate the Being and Attributes of God from our Ideas of them in the following manner.

We can have no Idea of any thing, but what has either an *actual* or a *possible* Existence; but we have an Idea of God, *i. e.* of a Being of infinite Perfections, which may possibly exist; therefore he must have an actual Existence: For actual Existence is a Degree of Perfection, and the foremention'd Idea, according to the Supposition, includes all possible Perfection, therefore it must include that, otherwise we should have an Idea of something absolutely perfect without one possible Degree of Perfection, which is a Contradiction in Terms.

But this is all begging the Question. For it is not the bare *supposing* it to have all possible Perfections that infers its *actual* Existence, but the *proving* it to have them. Indeed if we suppose it to have all possible Perfections, we must at the same time necessarily suppose it to exist, since Existence is a possible Perfection; otherwise we should suppose it to have all possible Perfections, and yet to want one, which is a Contradiction. But still this is only an Existence *ex Hypothesi*, a true Consequence from doubtful Premises, and which will as easily follow from the supposal of its having but any *One* perfection, since that must necessarily imply existence. The certainty then of such actual existence does by no means follow from the supposed *possibility* of it, as these Men would be understood: This Conclusion will never hold good; what cannot be supposed without a Contradiction, certainly does not *exist*, therefore what can be supposed without a Contradiction certainly *does*.

Others endeavour to prove the *existence* of God from our *Idea* of him after this manner. Whatever we have an *Idea* of, that either *is*, or if it be not, it is *possible* for it to *be*; but we have an Idea of an *Eternal* and *necessarily existent Being*; therefore such a Being either *is*, or it is *possible* for it to be. But if such a Being either now *is not*, or once *was not*, or ever will *not actually be*, it would not be *possible* for it to *be at all* (except it could make itself, or be made by Nothing) contrary to the *former* Part of the Supposition: nor

would

† *Impartial Enquiry*, p. 178.

cuity; since the *Matter* which fills Space is in like manner merely passive and indifferent with respect to *Motion* and *Rest*; it follows that the *Cause* which fills Space with Matter, and produces Motion in that Matter, is perfectly *free*; so that the Creation and Motion of Matter must be the Works of free Choice, and not Necessity, in the Agent. For, if the Agent effected these by Necessity, they would also be necessary Effects, and could not be conceived to be in themselves indifferent to Existence

OR

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would it be either *Eternal*, or *necessarily Existent*, contrary to the latter. Therefore such a Being now is, and always was, and ever will be. Or shorter thus: Our Idea of God is an Idea of something which implies no contradiction, and therefore such a Being may *possibly be*; and therefore he *must actually be*, or else he *could not possibly be*, which is contrary to the Hypothesis.

Now to make this or the like Argument of any force, it must be clearly prov'd that we have such an *Idea* of a *necessarily existent Being* as will infer its actual existence; (which may perhaps appear something doubtful from Remark e.) and also, that this Idea is *strictly innate* or *connate* with us, and consequently capable of being urged *a priori*, for a Proof of the Existence of some Being correspondent to such an Idea; (which is now generally given up) For if this Idea be only gathered *a posteriori*, viz. by a deduction of Arguments from our own Existence, then it is only a Consequence of these Arguments, and cannot itself be alledg'd as a distinct one. For how can any Idea consequent upon some certain proofs of something *a posteriori*, be an antecedent, independent proof of the same thing *a priori*? Besides, either these arguments are enough to convince any Man of the Existence and Perfections of God, or they are not; if they are, this is *unnecessary*; if they are not, this is *insufficient*; nay, it is *none at all*, since 'tis a bare consequence of these, and entirely *founded* in them, and therefore must stand or fall with them. It is submitted to the Reader whether the famous Arguments drawn from our Ideas of *Eternity*, *Infinity*, &c. be not of the same kind with the foregoing. Those that have a Mind to be farther acquainted with the proofs of a Deity drawn from the *Idea*, may find the Question fully discuss'd in *Cudworth*, p. 721, &c. or in *Fiddes's Theol. Spec.* B. 1. P. 1. C. 9. or in the *Impartial Enquiry* into the Existence of God. B. 2. Part 1. See also *Parker*. Disput. VI. Sect. 19, 20, 24. or *Ode. Theol. Nat.* p. 26, 31, &c.

* For

or Non-Existence, as proceeding from a necessary Cause*.

That it is
a conscious
intelligent
Being, and
Omniscient

VII. *Fifthly*, Tho' by our outward Senses, and the Notices which they convey to us, we cannot go beyond *Space, Matter, Motion, sensible Qualities*, and this *active Principle* which we are speaking of; yet, if we inspect our own Minds, we may contemplate a *Self-conscious* and *thinking Principle* within us, whose Actions are to *will, refuse, doubt, reason, affirm* and *deny*, which carry nothing of Extension along with them, nor necessarily include it in them, nor have any Relation to *Place* or *Space*; but are entirely abstracted from the Notions of *external* or *internal*. That there is such a Principle in us we are certain, not only from our Senses, or the impulses of external Objects, but also from Reflection and Self-consciousness. 'Tis to be observ'd farther, that we can at our Pleasure move some Parts of Matter, and shake the Limbs of our Body by Thought only, that is, by Volition †, whence it appears, that Motion may be produc'd in Matter by Thought; and that something of this Kind is to be attributed to the first Cause, in order to put Matter into Motion, nay, to bring it into Being. *Cogitation* also, *Will* and *Consciousness*, or Faculties equivalent to these, are necessary to a *free Cause*, and on that Account to be attributed to the first Cause, being (as shall be shewn below) perfectly Free; Which Cause, since it is infinite (as we have prov'd) in its Essence and Power, it must be so likewise in *Intelligence*, viz. *Omnipotent* and *Omniscient*.

VIII. *Sixthly*,

* For an excellent Illustration of this Argument, see Dr. Clarke's *Demonstrat.* p. 24, 25, 26. and 65, 66, 67. 5th Edit. See also *Cudworth*, p. 667, &c. and the *Impartial Enquiry*, p. 31, 32, &c.

† That *Volition* and *Action* are perfectly distinct, and must proceed from two different Powers, See Note 42. That *Action* also is two-fold, See Note 43.

VIII. *Sixthly*, Since this Principle (which we call *God*) is the Cause of all things, and infinite in *Knowledge* as well as *Power*, it follows that he acts, not by blind impulse, but *for an End*; and has order'd his Works by such Wisdom, as to be consistent with themselves, and not destructive of each other.

That he acts for an End.

IX. *Seventhly*, Since God is perfect in himself, since all Things subsist by his Providence, and stand in need of him, but he of none; and since he can neither be profited nor incommoded by his Works, nor affected by their Good or Evil; it follows that he made these Things for no advantage of his own, and that he neither receives nor expects any Benefit from them. For by creating things without himself, he must necessarily have sought either their Benefit or his own; but what Benefit can God seek for himself, who possesses all Good? That certainly which was wanting to him, and necessarily must be wanting to a Being even absolutely perfect, till he has created something; I mean the Exercise of his Attributes *without*, the communicating of his Power and Goodness: That therefore only must he be supposed to have sought in the Creation and Disposal of his Works. (12.) Not that *Externals* can add

That the end of Creation was to exercise the power, and to communicate the Goodness of the Deity.

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(12.) Some have objected here, that according to this Notion, there must have been a Time before the Existence of any created Beings, when God was neither infinitely *happy*, nor absolutely *good* *. But the one Part of this Objection evidently arises from a Mistake of our Author's Notion, who has often told us, that he does not suppose any thing external to the Deity, to *add* the least to his own Happiness, or essential Perfections; (and indeed to think otherwise, would be worse than to imagine the Fountain fed by its own Streams; or the Sun enlighten'd by its own Rays) but only to *manifest* them to us his Creatures, and encrease *our* Happiness and Perfection, by our *Knowledge* and *Imitation* of them. The *other* part cannot be of force against Creation in any *particular* time, because it will hold equally against it in *all* times; Against the very possibility of Creation in general: since with God there is no *præ-*

D 2

and

* See Bp. Pearson on the Creed, 2d. Edit. p. 62, 63.

add any thing to *God*, for they have no manner of Proportion to his *Power* or *Nature*; but he has in himself the adequate Exercise of his Power, namely in the Contemplation and Love of himself. Externals therefore can neither encrease or diminish the Exercise of his Powers, which before was *infinite*. God is indifferent therefore as to these, nor does his Exercise *without* please him, otherwise than as he has chosen to exercise himself thus; as will be shewn below*. And hence it manifestly follows that the World is as well as it could be made by infinite *Power* and *Goodness*. For since the Exercise of the Divine Power, and the Communication of his Goodness, are the Ends for which the World was framed, there is no doubt but God has attained these Ends.

X. I

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posterior, no difference of time applicable to his Existence, as we have endeavour'd to prove in R. c. Besides, is it not absurd to talk of *Time*, before the beginning of Things, which (as we have shewn in the same Place) can only be conceived as *co-existent* with, or rather *consequential* to the Being of these things? 'Tis in vain therefore to ask, why were not Beings created *sooner*? Since no Part of Duration conceivable can ever be assigned when some were not created, and every Period of Time has equal relation to Eternity. 'As to the second Sense of the Question (says *Cudworth*) Why the World tho' it could not possibly be from Eternity, yet was no sooner, but so lately made? We say that this is an *absurd Question*, both because Time was made together with the *World*, and there was no *sooner* or *later* before *Time*; and also, because whatsoever had a Beginning, must of Necessity be once but a *Day old*. Wherefore the World could not possibly have been so made by God in time, as not to be once but *five* or *six Thousand Years* old and no more, as now it is," p. 887. See the same more at large in *Fiddes's Theol. Spec.* B. 3. Part 1. Chap. 2. and in *Bentley's Boyle's Lect.* p. 232, 235. 5th Edit. or *Jenkin's Reasonableness of Christianity*, Vol. 2. C. 9. or *Sir M. Hale's Prim. Originat. of Mankind*, S. 1. C. 6. Where you have all the absurd Queries of that kind solidly and acutely answer'd.

(A.) We

* See Chap. 5. §. 1. Subf. 4.

X. I know 'tis commonly said, that the World was made for the *Glory of God*: But this is *after the manner of Men*. For *Desire of Glory* is attributed to God in the same manner as *Anger, Love, Revenge, Eyes and Hands (A.)* When therefore the Scripture teaches us, that the World was created for the *Glory of God*, 'tis to be understood that the Divine Attributes, namely *Power, Goodness and Wisdom*, shine forth as clearly in his Works, as if he had no other intent in making them beside the Ostentation of these Attributes; nor could they have answer'd that end more fitly if they had been design'd for *Glory*: But strictly speaking, the Power of God is infinite, and when he acts for the Good of his Creatures according to that infinite *Power*, he is *infinitely good*. Infinite knows no Bounds, nor has the

When the World is said to be created for God's Glory, 'tis *after the manner of Men*.

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(A.) We see many Things are ascribed to God in Scripture by way of *Accommodation*; as Hands and Feet, Heart, Anger, Revenge, and Repentance. And since we understand all these to be spoken of him by way of Condescension to our Capacity, why should we not understand the *Desire of Glory* to be ascribed to him in the same way? Especially since we must conceive God to be obliged by his Goodness to set a great value on his *Glory*, and to require the promoting of it from us as a principal Duty. For the Good and Advantage of all reasonable Creatures depends on the Obedience that is paid to God's Law; and there cannot be a more effectual Means to promote that Obedience than a due Sense of the great and glorious Attributes of God; of his Wisdom, Power, Justice, and Goodness. The more lively these are represented to intelligent Beings, the more willing and careful they will be to obey God, and the more afraid to offend him; and therefore it is agreeable to the Goodness of God to exact our Endeavours to beget this Apprehension in us and all other thinking Beings. Not for any Advantage this *Glory* brings to God; but because the Reputation of the Lawgiver and Governour of the World is a Means necessary to advance the Good of his Creatures, and therefore it is our Duty and Interest in the highest Degree to promote that *Glory*: and therefore God may be said to do all things *for his Glory*, because if that were the end of all that he has done, he could not be more concerned for it, nor would it be more our Duty to promote it.

the Goodness of God any other Bounds beside his *Wisdom* and *Power*, which are also infinite. And in reality this makes most for the *Glory of God*, viz. to have created a World with the greatest *Goodness*. (13.)

XI. By

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(13.) 'The Reason why God made the World (says the *learned Author* so often cited above) was from his own overflowing and communicative Goodness; that there might be other Beings also happy beside himself, and enjoy themselves. And afterwards, 'God did not make the World merely to ostentate his Skill and Power, but to communicate his Goodness, which is chiefly and properly his Glory, as the Light and Splendor of the Sun is the Glory of it*.

We have a fine Paragraph or two to the same purpose in Mr. *Wolaston's Delin. of the Religion of Nature*, p. 115,—120.

The same Notion is well stated in *Scot's Christian Life*; where the Glory of God and the Happiness of Man are shewn to be *co-incident* †. As this seems to be very often misunderstood, it may not be improper to insert a Passage or two from that excellent Author. '‡ A true Survey and inspection of God's Nature will instruct us, that being *infinitely perfect*, as he is, he must be *infinitely happy* within himself; and so can design no self-end without himself; and consequently that the end for which he requires our Service, is not any Advantage he expects to reap from it, or farther addition to his own Happiness, he being from all Eternity *past*, as completely happy as he can be to all Eternity *to come*; and therefore what other End can he be supposed to aim at, than our Good and Happiness? It is true indeed, he designs to glorify *himself* in our Happiness; but how? not to render himself *more* glorious by it than he is in himself, for it is impossible; but to *display*, and *shew forth* his own essential Glory to all that are capable of *admiring* and *imitating* him, that thereby he might invite them to *transcribe* that Goodness of his into their Nature, of which his Glory is the *Shine* and *Lustre*, and thereby to glorify *themselves*; and what can more effectually display the Glory of a Being who is infinitely *wise* and *powerful*, and *good*, than to *contrive* and *effect* the Happiness of his rational Creatures, who, of all others, have the most ample Capacity of Happiness?

And again: '|| But doth not the Scripture tell us, *that he doth all things for his own Glory*, and that he obtains this End, as well by *punishing*, as by *rewarding* his Creatures? Very true,

* *Intell. System*, p. 886. † See Vol. 1. p. 4, 5.

‡ Vol. 2. Chap. 6. p. 434, 435. || Vol. 2. p. 204. Fol.

XI. By *Good* I here understand that which is *convenient* and *commodious*, that which is *correspondent* to the *Appetite* of every Creature. God therefore created the World with as great Convenience and Fitness, with as great Congruity to the Appetites of things, as could be effected by infinite *Power*, *Wisdom*, and *Goodness*. If then any thing inconvenient or incommodious be now or was from the beginning in it, that certainly could not be hindered or removed even by infinite Power, Wisdom and Goodness. (14.)

That God made the World as well as it could be made by the highest Power, Goodness and Wisdom.

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‘ true, but then it is to be consider’d that the Glory he aims at, consists not in receiving any *Good* from us, but in doing and communicating all *Good* to us. For infinite Goodness can no otherwise be glorified, than by its own overflowings and free communications, and it can no otherwise be glorified in the Punishment of its Creatures, but only as it doth good by it: For should it punish without good reason, it would reproach and vilify itself: but if it doth it for good reason, it must be because it is good either for *itself* or *others*: for *itself* it cannot be; for how can an *infinitely* happy Being reap any *Good* from *another’s* Misery? And therefore it must be for the Good of others, either to reduce those who are punished, or to warn *others* by their Example from running away from their Duty and Happiness. So that to do *Good* is the end of God’s Punishment; and because it is so, he is glorified by it: And considering that he is so *infinitely* happy, that he can no ways serve himself by our Miseries, it is impossible he should have any other end in concerning himself about us, but only the *great*, *God-like* one of doing us *Good*, and making us happy.” See also Discourse 14 in the same Vol. p. 302.

To the same Purpose is *Smith’s* excellent Discourse of the *Existence and Nature of God*, Ch. 4. and 7. † And *D’Oyly’s* first *Dissertation*, p. 122. and *Rymer’s General Representation of Reveald Religion*, p. 260, — 267. and p. 511. Bp. *Ruff’s* Remains 1st Discourse; and Bp. *Burnet’s Exposition of the Articles*, p. 27. 4th Edit. and our *Author’s Sermon on Divine Predestination*, &c. §. 33. For a sufficient Answer to the Objection drawn from *Prov.* 16. 4. see *Tillotson’s* 2d Vol. of Sermons, Fol. p. 681.

(14.) Our *Author* rightly concludes from the *Nature and Will* of God, as discover’d above, that nothing can be made by him (by whom are all things made) really unworthy of, or incon-

† See Select Discourses, p. 136. and 147, and 393.

inconsistent with these; however unaccountable and irregular things may at present seem to us; For, having demonstrated the Divine Perfections in one Sense *a priori*, i. e. prior to the Examination of particular Phenomena, no seeming difficulties or objections whatsoever *a posteriori*, i. e. from these Phenomena, ought to invalidate the Belief of them, but should be all over-ruled by, and give way to these; except they amount to an equal degree of *Clearness* and *Certainty* with the Proofs of these themselves; and also cannot possibly admit of any manner of *Solution* consistent with them; neither of which Cases can ever be made out, as will, I hope, appear from the following Chapters of this Book.

REMARKS referred to in Note 10.

[Remark a.] **T**HAT this Proposition must be allow'd for *self-evident*, and as such, incapable of *proof*, appears from the *absurdities* which they all run into who attempt to prove their own Existence from any other *medium*, *viz.* from any of their *operations*. 'I think, say they, therefore I am:' i. e. I, who am, think; therefore I, who think, am. I being supposed to *exist*, do think, therefore this *thinking* proves that *Existence*. Is not this plainly arguing in a *circle*, and *proving* a thing by *presupposing* it? And is it not full as clear to me first of all that I am, as that I think? Tho' I could not be certain of my Existence except I *perceiv'd* something; yet sure the perception of my own Existence must be both as *early* and as *evident* as any other perceptions. The first Proposition therefore is *self-evident*. I begin with our own Existence because we have *intuitive Knowledge* of no other.

[R. b.] See the absurdity of this infinite Series, as to Generations, Motion, Number, Magnitude, in the Notes 3, and R. d. All or any of which Arguments demonstrate the Absurdity of it, as it is fairly and fully stated by Dr. Green in his late *Philosophy**. Where you see the true old *Atheistic Series* in a different dress from that in Dr. Clarke's 2d Proposition.

The same way of reasoning is made use of in a *Philosophical Essay towards an Eviction of the Being and Attributes of God*, by Seth Ward †. This Piece being scarce as well as curious, an extract from it may not be disagreeable, 'That the World
' was not eternal, but created, is demonstrable from things
' that are visible: Our Argument shall be from Generation.
' Whatsoever is begotten, was begotten of some other; for
' nothing can possibly beget or make itself, otherwise it will
' follow

* B. 6. C. 5. §. 8. p. 763.

† 2d. Edit. Oxf. 1655.

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follow that the same thing is, and is not, both at one instant, seeing it is both the producer, and the thing to be produced. It is to be produced, and so it is not yet; it is likewise a producer, and that supposeth that it is in Being: It is therefore in Being, and it is not in Being, that's a manifest contradiction. Wherefore nothing can generate, make, or produce itself: wherefore every thing that is begotten, is begotten of some other, and then the other which begot it, either was itself in the same manner begotten, or it was not; if it was not, we are already come to the first Principle, which was unbegotten; and so have discover'd a Godhead. If it was begotten, either we must follow up the Course of successive Generation to some first Production from a Cause eternal, or else we must necessarily say that the Course of Generations had no beginning, and consequently that infinite Successions are already past, which is as much as to acknowledge that an infinite Number of Successions are past, and if past, then they are at an end; So we have found an infinite Number which hath had an end, that is another Contradiction. Again; if any shall affirm that the Course of Generation had no beginning, but that the number of them hath been infinite: Let us put a Case, and reason with him. We will imagine the Generations of *Abraham*, for Example, and *Joseph* the Son of *Jacob* the Son of *Isaac*, the Son of *Abraham*. I demand therefore whether before the Birth of *Abraham* there had past an infinite Series of Generations, or not? If the Series was finite, the Work of Generation had beginning; which is the Conclusion I contend for: if the Series past was infinite; then at the Birth of *Joseph*, 'tis evident that more Generations were past, so we have found a Number greater than that which was suppos'd to be Infinite: and consequently that was not Infinite; so that it was both Infinite and not Infinite, a manifest contradiction.

But if we say that *Abraham's* was Infinite, and that so was *Joseph's* also, then it will follow that the Number of *Abraham's* was equal with the Number of *Joseph's*; but *Abraham's* was but a Part of *Joseph's*, wherefore the Part is equal to the Whole. Else admit that *Abraham's* was finite, but when it came to *Joseph*, that then the Number was Infinite, it follows then that a finite Number added to a finite shall make an Infinite, which likewise is against the common light of reason. We see therefore that supposing the Eternity of the World, or the Infinity of Generations, doth force the Mind to contradictions, and consequently the Fiction is vain and utterly impossible. And as we have argued in the way of Generation, so we may likewise in every thing where there is a Motion, or Mutation, that is, in all the parts of the visible World.

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‘ The Creation therefore of the World, from the visible things thereof, is manifest. *Q. E. D.* *

And again †. ‘ Well, having concluded the Creation and Beginning of the World, we see it follows that thence we conclude the Eternal Power and God-head; that is, the Eternity and Power of the God-head. As for Eternity, we have by undeniable Consequence resolved all Motions in the World into the Bosom of a First-mover, and if we suppose him a First-Mover, the Supposition will evidently conclude that he is Eternal, *i. e.* that he is without Beginning of Essence, or without any term or limit of Duration. For if it had any Beginning of Essence or Duration, that beginning of Being presupposeth a priority of not-being, (that is, actual Being is not of the Essence of it) and so that we may, without any Contradiction, suppose it not to be yet in Being; that is, we may bring our Understandings, without Error, to the Apprehension of it as being yet in the State of Power only, or Potential being. so as things are in their Causes. So then, let us conceit it in this State, and compare this State with the other when it had Being; and it is evident that this Passage, or Transition from want of Being to a Being, cannot be without a Motion, nor Motion without an actual Mover: but that which moves a Thing from not-being to a State of Being, is necessarily a precedent Mover to that which from it receives its Being: So then that which is supposed to be the first original Mover will have a Mover, which shall of necessity have gone before it, and consequently it will be both a First and not a First-Mover, which is a plain Contradiction. Instead of multiplying Arguments without necessity, we will only return by the Footsteps of our Analysis, and so from the Being of the first Mover conclude the Eternity. If it be a first Mover, then it had no former Mover; and if so, then it never was produced from Nothing into Being; and if so, then it never had any beginning of its Being, then it is Eternal. Therefore whatsoever is the first Mover, it must of necessity likewise be Eternal: but from the common affections of things visible, we did before demonstrate an Original and first Mover: Wherefore the Visible things of this World, they likewise do evict the Eternity of the God-head ‡.

‘ And that God was a God of *Power*, it was demonstrated then, when we found him to be the first Cause and original Mover and Creator of the World ||.

[R. c.] The generally receiv'd Notion of *Eternity*, as consisting in a continual addibility of *successive Duration*, is, I think, the very same thing as an *infinite Series*, and consequently liable to the same objections: We must therefore try to

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* P. 19.

† P. 22.

‡ P. 25.

|| P. 34.

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rescue this Divine Attribute from such an absurd interpretation.

Now, if we attentively examine our *Idea* of *Eternity*, I believe we shall find that it amounts to thus much: *viz.* *uniform, invariable Existence: or simple Existence* join'd with *Necessity: by which last Word* we only understand an *Impossibility of having ever began, or of ever ceasing.* This I apprehend to be all that can consistently be affirm'd of the Divine Existence in this respect, and perhaps we may more easily and safely determine what the manner of it is *not*, than what it is; *v. g.* that it continues not by *time*, or in *place.* Indeed *local Extension* and *successive Duration* are modes of the Existence of most Beings, and therefore we find it very difficult to consider any Existence without them: But as we have endeavoured to shew the possibility of removing the *former* from the Divine Essence, in Notes 3, 6, and 7. so here, I think, it may be shewn also that the *latter* has no necessary connection with it, but rather the contrary.

In order to do this, it will be necessary to explain what we mean by *Time*, which (according to Mr. *Locke*) is of the very same kind with *Duration*; and may properly be term'd a *part* of it. This is very well defin'd by *Leibnitz*, to be the *Order of Succession of created Beings.* We manifestly get the Notion of it by reflecting on the Succession of Ideas in our Minds, which we are apt to conceive as a *Chain* drawn out in length, of which all the particular Ideas are consider'd as the *Links.* Whereas, had we but one *invariable perception*, without any such Succession of Ideas in our Minds, we could have no such Notion as this of *Duration*, but that of pure *Existence* only. Now *Existence* being evidently a simple Idea, (tho' perhaps *Duration* be not) is consequently incapable of a Definition, and we need, I think, only observe of it here, that if we join our Idea of *Duration* to it, we still add nothing to the Idea of it as it is in *itself*, but merely a relation to *external* things; which Idea of *Duration* therefore seems purely accidental to it, and no necessary Ingredient of the former Idea, which is complete without it. *Time* then, or *Duration*, is an Idea entirely resulting from our Consideration of the Existence of Beings with reference to a real or imaginary *Succession.* Whence it will follow in the *first* place, that we cannot possibly frame any Idea of this kind of *Duration* without taking in *Succession*; and secondly, that we cannot easily separate the *Existence* of any finite, changeable Beings from this kind of *Duration.*

Our next Enquiry must be whether this Idea of *Duration* be connected with the Existence of those Beings entirely as they *exist*, or only as they exist in such a *particular manner: Whether* it belongs to all *Existence*, as *Existence*, or only to a particular *Sort* of Existence, *viz.* that which includes the foremen-

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tion'd relation to Succession. The latter, I think, will appear more probable, when we reflect that it is only from the *variableness* and *contingency* of our own Existence, that all our Successions spring: Whereas, were we entirely *independent*, we must be absolutely *immutable*, and invariably *permanent*; and also, that we can contemplate even this Existence of ours without any Succession, *i. e.* we have a Power of confining our Thoughts and attending to one Idea *alone* for some small time (if that Word be excusable here) exclusive of all other Ideas and consequently exclusive of Succession. This Mr. Locke allows, being what he calls an *Instant*, which, says he, 'is that which takes up the Time only of one Idea in our Minds, without the Succession of another, wherein therefore we perceive no Succession at all*.'

Succession therefore does not appear to be necessarily join'd with the Idea of absolute existence, since we can consider *one* (for how small a time soever) *without*, and *independent* of the *other*. Nay, lastly, there is a certain existence to which it cannot possibly be in any sense apply'd, and that is a *Perfect* one. Suppose this perfect Being *alone* in nature, as we must believe him once to have been, and then what *change* of Nature, or *Succession* of Ideas can be found? What *flux* of Moments, what *alteration* or *increase* can we imagine in his own uniform, invariable Essence? What Idea have we of *Duration* as apply'd to his Existence, antecedent to his *Willing* and *Creating* External things? Such Duration then as we are acquainted with, can, I humbly apprehend, have no manner of relation to this immutable Being, while supposed to exist alone: But as soon as he determined to exercise his several Attributes in the production of something without himself, then we have reason to think that *Time*, *Succession*, and *Increase* began. "Tho' the eternal Being had no necessary Succession in his own Nature, yet being perfectly *self active* and *free*, thence it proceeded, that the exercise of his freedom in decreeing and producing the Creatures, in such a manner and order as was judged fit by his most perfect Wisdom, became the Original of whatever real Succession has been in Nature, and such Succession as we are apt to conceive to have *preceded*, is no other than imaginary." †

To the several Objections against this Notion drawn from God's eternal *Wisdom*, *Ideas*, *Decrees*, &c. See a sufficient Answer in the same place.

I shall transcribe this Author's reply to the most common and considerable one about the Schoolmens *punctum flans*, which we also esteem as indefensible an Hypothesis as the other.

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* Essay on Human Understanding, B. 2. Ch. 14. §. 10.

† *Impart. Enquiry*, p. 208.

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“Some will possibly object that if there was once no real Succession in Nature, it will follow that the divine Existence was then at least (as 'tis usually said to be) *Instantaneous*. But to this it may be replied that Existence is nothing, if distinguished from the Being which exists. Consequently there can no real Quantity belong to it as so distinguished. Wherefore it cannot properly be denominated either *finite* or *infinite*, *successive* or *instantaneous*. For these are Attributes which have a Reference to *Quantity*, and can no more agree to existence, which is but a *Mode* of Beings, than they can to Necessity, or Contingence, which are Modes of Existence. To define Eternity or necessary Existence by Infinity or the Negation of Limits, seems to be no less impertinent, than to define Virtue by the Negation of *Red* or *Blue*. For Existence (which has no Quantity or Dimensions) hath no more Analogy to Extension and Limits, than Virtue (which hath no Colour) hath to Red or Blue. And for the same Reason it is no less improper to define it to be *instantaneous*, since even an *Instant* (as likewise an Atom) is conceived as quantity, though the minutest imaginable. But if it cannot properly be denominated instantaneous, much less can it be successive.”*

To which give me leave to add the Testimony of *Cudworth*.† Having confuted the absurd Notion of the World's Eternity, he adds: “Here will the Atheist think presently he has got a great advantage to disprove the *Existence of a God*. Do not they who thus destroy the Eternity of the World at the same time also destroy the Eternity of the Creator? For, if Time itself were not Eternal, then, how could the Deity or any thing else be so? The Atheist securely taking it for granted, that God himself could not be otherwise Eternal than by a successive Flux of infinite Time. But we say that this will on the contrary afford us a plain Demonstration of the Existence of a Deity. For since the World and Time itself were not infinite in their past Duration, but had a Beginning, therefore were they both certainly made together by some other Being, who is, in order of Nature, senior to Time, and so without Time, before Time: He being above that successive Flux, and comprehending in the Stability and immutable Perfection of his own Being, his Yesterday and to Day, and for Ever. Or thus: Something was of Necessity infinite in Duration, and without a Beginning; but neither the World, nor Motion, nor Time, i. e. no Successive Being was such; therefore is there something else, whose being and Duration is not successive and flowing, but permanent, to whom this Infinity belongeth. The Atheists here can only smile, or make Faces; and show their little

* *Impartial Enquiry*, p. 210. See also *Episcopius Inst. Theol.*
L. 4. C. 9. † *Intell. Syst.* p. 644. &c.

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“ little Wit in quibbling upon *nunc stans*, or a *standing Now* of
 “ *Eternity*; as if this *standing Eternity* of the *Deity* (which with
 “ so much reason hath been contended for by the ancient *ge-*
 “ *nuine Theists*) were nothing but a *pitiful small moment of Time*
 “ *standing still*; and as if the Duration of all Beings whatso-
 “ ever must needs be like their own; Whereas the Duration
 “ of every thing must of necessity be agreeable to its Nature;
 “ and therefore as that whose *imperfect Nature* is ever *flowing*
 “ like a River, and consists in *continual Motion*, and *changes* one
 “ after another, must needs have accordingly a *successive* and
 “ *flowing Duration*, sliding perpetually from *present* into *past*,
 “ and always posting on towards the *future*, expecting some-
 “ thing of itself which is not yet in Being, but to come; so must
 “ that whose *perfect Nature* is *essentially immutable*, and always
 “ the *same*, and *necessarily existent*, have a *permanent Duration*;
 “ never losing any thing of itself once present, as sliding away
 “ from it; nor yet running forwards to meet something of itself
 “ before, which is not yet in Being, and it is as contradictory
 “ for it ever to have begun, as ever to cease to be.”

After all, it must be again confessed, that the Idea of Succession (as Mr. Collier observes) so insinuates itself into our Idea of Existence, and is so closely connected with the Existence of all finite Beings, that we find it extremely difficult to imagine the Eternal Existence of God, any otherwise than as an Eternal continued Series or Succession.

Our constant Conversation with material Objects makes it almost impossible for us to consider things abstracted from *Time* and *Place*, which (as was observed before) are Modes of the Existence of most things, and therefore we are apt rashly to apply these Considerations to the great Author and Preserver of all Things. We seem to think that as the most exalted Idea we can form of God's *Eternity* and *Omni-presence* must be infinite *Duration*, and unbounded *Extension*, so these are to be strictly and positively attributed to him; whence must follow all the Absurdities of *Past* and *Future*, *Extension in this* and *that Place* as compatible with the Divine Essence. Whereas *absolute positive Infinity* (such as belongs to God*) does, in its very Notion exclude the Consideration of *Parts*; since no Addition of any Parts whatsoever can amount, or in the least degree approach to it. (Though such negative Infinity as belongs to all *Quantity*, cannot possibly be considered otherwise.†) So that whosoever acknowledges God's Perfections to be strictly *infinite*, does by that Confession, deny that they may be considered as made up of *Parts*: That *Immensity* can be composed of any *finite Extensions*, or *Eternity* consist of multiplied *Durations*, and consequently, that there can be *Length* or *Space*, *Distance* or *Time*, *past* or *future*, with the *Infinite and Eternal God* ‡. When there-

* See Note 3. and R. 1. † See Note 3. and R. 1.

‡ See Locke on Hum. Und. B. 2. C. 15. § 42.

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therefore we say that God *always was, or ever will be*, we don't mean by these and the like Words, that his Existence has strictly any relation to Times past or future, that it is at all increased, altered, or affected thereby; but only thus much is intended, *viz.* that whenever we suppose any other Beings existing, or Time and Succession begun, then it was, is, or will be possible for these Beings to affirm in any Part of this their Time or Succession, that God *also exists*. In the same manner as it may be affirmed of some Propositions that they always were and will be true, that they are true in this or that, and every Place: though such Assertions are exceedingly improper, because Propositions or necessary Truths have no manner of Relation to either Time or Place. All Expressions therefore which imply Succession, such as, *was, will be, always, when, &c.* as well as those that imply Locality, such as *Ubi, where, &c.* † can only be applied to finite temporary things, which exist in Time and Place: With which things so existing, as well as every Point of Time and Place, the Deity is supposed to be *co-existent*; though his own Nature and Essence be very different from these, and have properly no manner of relation to or connection with them. If then we will attribute *Duration* to him, it must be *permanent, unsuccessive Duration, i. e.* Duration of a quite different kind from what we meet with here. But it is to be remembered that we don't pretend to explain the *Nature* of Eternity, or to determine the *manner* of such Existence as excludes all *Succession*; since it is sufficient for us here to shew the possibility of conceiving the thing in general, the certainty of it having been demonstrated already, when we proved that something must be *Eternal*, having also shewn that Eternity could not consist in successive Duration.

If then the Divine Existence cannot include succession of Parts, or our kind of Duration, (which perhaps by this time may not seem altogether improbable) neither can his *essential Attributes*. His *Knowledge*, v. g. can have no relation to times *past* or *future*, to *fore* or *after*; nor can any object be said to be at a *Distance* from it, or any imaginary distance set *Bounds* to it.

The chief Reason why *we* don't perceive and know any thing that has a real Existence, is because that Existence is removed from us by the Distance of *Time* or *Place*; But this Reason cannot hold with God, who is (though in a manner far different from his Creatures) always *present* to *all* times and places, and consequently must behold all things existing therein, as well as we see any object at due Distance directly before us. Thus he that is travelling on a Road cannot see those that come behind or are gone far before him; but he who from some *Eminence* beholds the *whole* Road from end to end, views at once all the distant travellers succeeding one another. But this,

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† See R. h.

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I think, is so evident in itself that neither Argument nor Simile can make it more so. See *Martin's Discourse of Natural Religion* Part 1. C. 8. or Note 76.

Hence then appears the Impropriety of those Terms, *Divine Prescience, Predestination, &c.* which have so long puzzled the World to no manner of Purpose; And the only Conclusion at last must be, that all things which ever *were* or *will be*, which with respect to some former or latter times, and to Persons placed therein, may be called *past* or *future*, are always equally and at once *present* to the view of God; that to him strictly and absolutely *a thousand Years are as one Day, and one Day as a thousand Years*, and that whatever Difficulties seem to attend this conception of things being *successive* to us, and not so to him, can be no Argument against the Matter itself, which is demonstrable; but only one of the many Instances of the Weakness of Human Understanding in things pertaining unto God.

Against the common Notion of *Eternity*, see the *Spectator*, No. 590. or Sir *M. Hale's Prim. Orig. of Mankind*. § 1. c. 6. p. 123. or a *Philosophical Essay, &c.* by *Seth Ward*, p. 23. or *Grew's Cosmologia Sacra*, B. 1. c. 1. par. 9. or *Ode, Theologia Naturalis*, p. 220.

Both this Attribute and Omnipresence are also well treated of by *J. Smith*, in his Discourse concerning the *Existence and Nature of God*, C. 2 § 4, 5. *Select Discourses*, p. 125, 126, &c. and by *D. Martyn*, *Discourse of Natural Religion*, Part 1. C. 7. and *Dr. Sherlock on the Trinity*, p. 76, &c.

[R. d.] ' Here we find certain *Chains of Causes and Effects*, and many *Parts of this System* owing their *Existence*, and ' the *manner of their Existence*, to a preceding Cause, consequently we cannot, with any Possibility of Reason, assert that ' the *whole System* exists without a Cause, for this is the same ' as to assert that the *Parts* do not belong to the *whole*. Again, ' a material System composed of Parts that are *changeable*, cannot exist without a Cause *distinct* from, and *prior* to such a ' System. For wherever there is a *Change*, there must be a *Cause* ' of that Change, otherwise there would be a *Beginning* without a *Cause*. The Cause of this Change cannot be in the *materials* of this System for the very same Reason; therefore it ' must be in something *distinct* from and *prior* to the System itself. The same will be the Case as to *Motion* in a material System; there is no Motion but what is the effect of a *former* ' Motion, consequently there is no Motion in such a System which ' has been from *Eternity*, or which has not been *Caused*, &c.*

' From the *Imperfection* also, or *Unhappiness* which we see in ' this System, in *Man* particularly; from the *Frame and Constitution* of it, 'tis evident that it did not exist without a cause.

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* See *Colliber's Impartial Enquiry*, p. 31, 32, &c.

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‘The Question then will be, what is the Cause of its Existence? Now that cannot be in *itself*, for then a thing would be before it was, which is a Contradiction. It follows then, that some other Being is the Cause of its Existence, and the next Question will be, *who* is this Being? Now as whatever began to exist must owe its Existence to some *preceding Cause*; so that Cause, if it has not existed eternally, must likewise owe its Existence to some *other* preceding Cause, and that to *another*, and so on till we ascend to (the *first Cause*, or to) a Being that is *Eternal*, and exists absolutely *without Cause*. And that there is such a Being is evident, otherwise, as nothing could begin to exist without a Cause, so nothing that is not eternal could ever have existed. †

[R. e.] That the Idea of *Self-Existence* can imply nothing more than a *Negation of Dependence* on any Cause; and that *necessity of Existence* can only be considered as a Consequence resulting from such Independence seems very clear. A Being which is the first of all Causes, itself absolutely uncaused, cannot have any thing in any manner of Conception *prior* to it, or which may be considered as a positive *Ground* of its Existence. We can therefore only prove his Existence *a posteriori* and argue from the manner of it in a *negative* way. See Note 4. From the order of Causes we gather that he must necessarily have been from all Eternity, otherwise his Existence would have arose from nothing; and that he must continue to all Eternity, otherwise an end would be put to that Existence by nothing. But this is still only a *Consequential Necessity* arising from the Absurdity which would attend the contrary Suppositions, and to infer any thing from hence concerning the *Modus* of the Divine Being seems to be building a great deal more on this Argument than it will bear. This is indeed a *Reason* by which we find that he must always exist, but it is a Reason to *us* only, and does not affect *his* own Nature, or the Cause of it, and when it is applied to that, I think 'tis used equivocally. Conceiving that he cannot possibly be supposed not to exist, is far from conceiving *how* or *why* he actually *does exist*; we can easily shew a Reason for the one, but it seems above human Comprehension to account in any Respect for the other: Nay, the Attempt to do it seems altogether as absurd and useless, as endeavouring to shew how or why a thing is what it is: How a First Cause is a First Cause; or why Truth is Truth.

Farther: This *eternal Being*, we say, is *Independent*; or, which is the same thing, *Self-existent*, i. e. his Existence depends upon nothing *beside* himself? But does it therefore positively depend

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† *Enquiry*, p. 11, 12, 18, &c. See also Dr. Bentley's *Boyle's Lect.* Sermon 6. p. 127, &c. 5th Edit. and the other *Authors* referred to in Note 3.

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depend upon himself? Will it follow that because he has no *external* Cause, therefore he must have an *internal* one? Or because no ground or reason of his Existence can be drawn from any other Substance, therefore one must be contained in his *own Substance, or self*? This is using the Word *Self-existent* in two different Senses, both as *negative* and *positive*, which have no manner of Connection with each other, and the latter of which will perhaps appear to be no very good one. It is not then apparent yet that there needs any *Physical Reason* at all for the *Existence* of the *eternal, independent Being*.

Nor, Secondly, if there did, would this *Necessity of Nature* usually assigned as such, serve for that Purpose. For first it is not the *Substance* itself, that would be to make the same thing the *Ground* of itself; which is nonsense. 'Tis therefore a *Perfection, Property* or *Attribute* of that Substance (we know no other Distinction) and as such must, in the Order of our Ideas, be Consequent upon the existence of that Substance in which it is supposed to inhere. Whatever it is, it has in some respect or other a *relation* to the Subject to which it belongs. Let it then be an *Attribute sui generis, cujuscunque generis* (if we mean any thing at all by this Word) it must be *predicated* of, and *presuppose* its Subject, and consequently cannot, according to the Order of our Ideas, be the antecedent *ground* or *foundation* of it. And to endeavour to clear it (as some do) by making it not an Attribute of the *Substance*, but of the *attribute* of the Substance; or as they phrase it, a *Property* of a *Property*; is only thrusting it still farther back, and making it posterior in conception to both the Substance and its Attribute or Property.

But Thirdly, supposing this *Necessity*, this *Ground* or *Reason*, could be considered as *antecedent* to the Divine Nature, and inferring its actual *existence*, we are got but one step farther yet; for, will there not be the same necessity for demanding a *reason* for that reason, a *ground* for that ground, and so on *in infinitum*? And what shall we get by such an endless progression? Why should we not stop at a first *Being*, as well as at this *Ground*, which must itself want a foundation if the other does, since there cannot be any intuitive Knowledge in either: and the same reasons which are given for stopping at this *Ground* will hold equally for stopping before we come at it, and convince us that we might as well, or perhaps better, acquiesce in the *actual* Existence of the first *Being*. We must then rest somewhere: We must either admit one first Cause of all Things and Qualities, itself *existing* without Cause (for that is implied in its being called the first) or an *infinite series* of *Beings* existing without any original Cause at all; *i. e.* either *some one* thing must be without a Cause or *every thing*.

Here then are two Difficulties; the less is to be chosen; let us see which that is. Now if the *Manner of Existence* in all these Beings

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Beings were entirely the same, I grant it would be as easy to suppose *all* of them *existing* without a Cause, as *One*. But here I think lies the Difference: There was a time when all of them, except one, were indifferent either to *existence* or *non-existence*; were nothing. Therefore for them that were once indifferent to *existence* or *non-existence*, to be actually determined into Existence, to be brought from *nothing* into *something*, or made what they once were not; is a real *change*, an *action*, an *effect*, and as such, must require some *changer*, *agent*, *cause*. But on the other hand, all that we know of this *one* Being, is, that it *now exists* and *always* did so; that it never had a *Beginning* of its *existence*, was never changed from what it is, never *made* or produced: Here is no *effect*, and therefore no *reason* nor *room* for a *ground* or *cause*. Nay, to assign one in any respect *prior* to its existence, as it must be supposed to be if considered as a Cause; (and it must be considered as a Cause, or extrinsic Principle, if considered at all; I mean so as to be made any use of in the present Question, or to infer any thing concerning actual Existence) I say, to assign any Ground *prior* to the *existence* of this Being, would be to prove this Being *not eternal*, nor the *first Cause*: as attempting to prove a *self-evident* proposition is endeavouring to shew that proposition not to be self evident by assigning a *clearer*.

Now to lay down some *necessity*, *ground*, or *reason* of Existence, must either be to propose it by way of *Causality*, or to fix no manner of Idea at all to these Words: and indeed no manner of Idea seems possible to be fixed to them, which is not utterly inconsistent with existing without Cause, as that Being is proved to exist. For why do we consider that *Ground* or *Reason* in the order of our Ideas as antecedent to the Existence of the Being, otherwise than as it seems in the Order of Nature antecedently necessary to the Existence of that Being? To which nevertheless we allow, that no *Thing*, *Mode*, *Quality* whatsoever can be really antecedent.—The Case will be no better if we imagine this necessity *co-etaneous*, or *co-existent* with the Existence of the Being which is supported by it; Since this is to suppose *that* actually existing already, in order to the Existence of which this *necessity* is introduced; and also seems much the same as an effect *co-existent* with its Cause. For as we said before, this *Necessity* must either be a *Cause*, or *nothing* at all to the present purpose. And that it was proposed as such by the Author that introduced it, is I think pretty plain, from his terming it sometimes a *formal Cause*, and sometimes one which *operates*.*

The whole Case then seems to stand thus. On the one hand there is a certain *alteration* made, a positive *effect* produced

* See Dr. Clarke's Answer to the 3d. Letter, p. 473. and Answer to the 6th. p. 488. Lines 1, 8, 55. Seventh Edition.

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without a *Cause*; which is a clear Contradiction. On the other hand there is a *difficulty* indeed, but not an apparent Contradiction: There is somewhat existing of which we can give no *account* (the manner of whose *Existence* is different from that of any thing else) which will admit of no *Cause*, the Idea of which is entirely repugnant to that of *Causality*.

This may be hard to conceive, but cannot be denied without affirming something worse, namely an express contradiction, as has been shewn above. In order to set this in as clear a light as is possible, I shall take the Liberty to insert a Passage from the learned Writer cited in Note 3. and 9. ‘The Idea of a Self-Existent Being is the Idea of a *Being that always was, is, and will be*, because he always was, is, and will be infinitely able to be. If you ask why he is so, I know not; Why I believe so, I think I know; it is because he has *in fact* existed from all Eternity, which he could not have done, had he not been infinitely able to exist. If you ask after the ground or foundation of this *infinite Ability*, it is the same that is the ground or foundation of all his other Perfections, his infinite Nature, Essence or Substance; if you ask farther for the ground of *that*, I must call it trifling: if you assign *absolute Necessity*, I must ask what’s next? Or what that means? Or refer you to the *Indian Philosopher’s Elephant and Tortoise*, as the best comment upon *absolute, antecedent Necessity*.’

Neither need we run ourselves into such Absurdities as these: This independent Being *exists because it does exist*; or, it exists by *chance*. Since it is enough for us to say, *There can be no Reason why it does exist*; or, which is the very same thing still, no *Cause*, either *Efficient* or *Formal*; no causal *Necessity*, or antecedent Ground of its Existence.

I shall only beg leave to observe one thing more in this place, namely, that all the abovementioned reasoning about *necessary existence* seems to be built upon that false Maxim which *Leibnitz* lays down as the foundation of all Philosophy (and which *Dr. Clarke* was very ready to grant him, since it was the foundation of his own Book on the Divine Attributes) namely, that *Nothing is without a reason, why it is rather than not, and why it is so rather than otherwise*. Though the Dr. is soon forced to deny this very Principle, when (in his Way of considering *Time* and *Space*) he proposes the *mere Will of God*, as the only reason why the World was created at such a certain period of time, and in such a particular point of Space.* Of which *Divine Will*, or of its determination, according to himself, there can possibly be no manner of *reason*, since he supposes these effects of the divine Will to be, in every possible manner of Conception, absolutely *equal* and *indifferent*, and consequently it would be absurd to suppose any reason of such special *Will*, or such

* 3^d Reply, No. 5. p. 81.

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such particular *determination*. If then we may suppose two things in nature absolutely and in every respect *equal* (which *Leibnitz*, to be consistent with himself, and I believe for no sufficient reason else, found it necessary to deny) the preference of one of these before the other must be absolutely without a *reason*. And though there may be a sufficient reason for a person's *acting* in general, rather than not acting at all, yet (as *Leibnitz* well observes*) except there be one also for his acting in a certain *particular manner*, which in the present Case there cannot be (according to Dr. *Clarke's* own Concession †) the abovementioned Principle is intirely overthrown. See more of this in Note 42. and the latter part of N. 45.

The same Argument will hold against *Locke's Hypothesis of Anxiety*, if it be considered as the sole and absolute determiner to all Action ‡, since it can never determine the *Mind to Will* one Action before another, where both are entirely equal; of which kind numberless occur in life, as will be shewn at large in its proper place.

[R. f.] For a Being to be *limited*, or *deficient* in any respect, is to be *dependent* on some *other* Being in that respect, which gave it just so much and no more ||; consequently that Being which in *no* respect depends upon any other, is not limited or deficient at all. For though *Figure, Divisibility, &c.* and all manner of Limitation, is in *one* Sense (*viz.* in Beings *essentially* imperfect) as Dr. *Clarke* observes §, properly a mere *Negation* or *Defect*; yet in another, *viz.* in a Being which is essentially perfect in any respect, Finiteness must be conceived as a *positive Effect* of some Cause restraining it to a certain Degree. In all Beings capable of Quantity, Increase, &c. and consequently *uncapable of Perfection or absolute Infinity; Limitation or Defect* is there a necessary consequence of *Existence*, and closely *connected* with it, and is only a *Negation* of that Perfection which is entirely *incompatible* with their *Essence*; and therefore in these it requires no farther *Cause*. But in a Being naturally *capable of Perfection or absolute Infinity*, all *Imperfection or Finiteness*, as it does not *necessarily* flow from the *Nature* of that Being, it seems to require some *ground* or *reason*, which reason must therefore be foreign to it, and consequently is an effect of some *other, external Cause*, and consequently cannot have place in the First Cause. That this Being is *capable of Perfection or absolute Infinity*, appears, I think, from hence, that he is manifestly the Subject of one infinite or perfect Attribute, *viz.* *Eternity*, or absolute invariable Existence. His Existence has been shewn to be perfect in this one respect, and therefore it may be perfect in

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every

* 5th Letter N^o. 17. p. 169. † N^o. 1, 2. p. 12. of his 4th Reply.

‡ See Note 45. || See *Scott* in Note 21. § *Dem* p. 56, 57. 5th Edit.

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every other also. Now that which is the Subject of one Infinite Attribute or Perfection, and *may* have others so too, *must* have all of them Infinitely or in Perfection: Since, to have any Perfections in a finite limited manner when the Subject and these Attributes are both *capable* of strict *Infinity*, would be the fore-mentioned absurdity of positive *Limitation* without a Cause. This method of arguing, will prove any Perfection to be in the Deity *infinito modo*, when we have once shewn that it belongs to him at all: at least, will shew that it is unreasonable for us to suppose it limited, when we can find no manner of Ground for any Limitation, which is as far as we need, or perhaps can go.

[R. g.] That the Word *God* is generally understood in a *relative* Sense, see *Newton. Princ. Schol. Gen. sub. fin.* p. 523. &c. 3d. Edit. or *Maxwell's Appendix to Cumberland*, p. 106. or *Chambers* under the Word *God*.

To shew that there is only *one* Eternal Self-existent Being, which bears the Relation of God to us, seems to be going as far as either is necessary or natural Light will lead us. As Dr. *Clarke's* Demonstration of this and several other Attributes is entirely founded on his Idea of *Necessity* of Existence, as that also is on *Space, Duration, &c**. they must stand or fall together. They who endeavour to deduce it from *Independence*, or *Omnipotence* evidently presuppose it in their definition of these Attributes.

The foregoing Passage and part of Note 10, to which it refers, having been called in Question by the Author of *Calumny no Conviction, or a Vindication of the Plea for human Reason*, p. 58. &c. I shall endeavour to explain them in this Edition. *The Phenomena of Nature lead us up to one first Cause, which is sufficient for their Production, and therefore none else are necessary; i. e. necessary to the Production of these Phenomena, according to the former Sense of Necessity laid down in p. 23.† and which is the only Sense that Word could be applyed in here without Equivocation. And though several more independent Beings might possibly exist, yet would they be no Gods to us; they would have no relation to us, nor ave any thing to do with them; i. e. if the Supposition of their Existence were not requisite to the Production of this System we could perceive no necessity for it at all, we could never discover it by our reason, and therefore it would be nothing to us. And though two or three such Beings should exist and act in the Formation and Government of their distinct Systems, or agree in one, yet till their Existence and Operations were made known to us, and a natural Relation discovered, nothing would be owing from us to them, they would have no religious or moral Relation to us (if I may so speak) we should have no reason to call any more than one of them our Creator, Preserver, and Governour, which Sense the Word God more especially bears, as this Author I'm sure will not deny.*

Since

* See Note 3. and R. c. p. 65.

† 1st Edition.

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Since the same Reason holds for no more than one such, to suppose more than one is at least unreasonable. By an unreasonable Supposition here I mean a groundless one, or that which has no reason to support it, as the same Word is used concerning *Infinity*, p. 63.* It is unreasonable for us to suppose it limited when we can find no manner of Ground for any Limitation. Such Suppositions as these ought never to be built on in philosophy, but yet when they are advanced I should not think that my not seeing any reason for them is an effectual confutation of them. There may be many Beings in Nature that have no apparent relation to any thing that I know of, and consequently for or against whose Existence I can find no reason. I should be glad therefore to see upon what this Author grounds the following Consequence which he adds, 'the same Reason holds for no more than one, therefore there is but one:—If by the Word Reason he means a Reason *a priori*, I must expect some better Proof of it than I have hitherto been able to meet with before I can admit it: And it was exclusively of any such that I asserted that *they who endeavour to deduce the Unity from Independence or Omnipotence, presuppose it in their Definition of these Attributes*; which I think they do in the following manner. Having proved the Existence of some first Cause, which as such can depend upon no other Cause for its Being and Perfections, and therefore must exist *alone* or be *originally self-existent*; (all which is demonstrable, but does not shew us why there may not be twenty such first Causes, all underived and so far independent) having got thus far in their Proof of Independence, they add another Idea to it and include an absolute Independence in every respect, an infinite *extent* or *exercise* of its several Attributes on every Being in Nature; which supposes that there are no other Beings of equal Perfections with himself, but that he exists *alone*, or is *self-existent* in another Sense of these Words, which does not at all follow from the former. In like manner instead of defining Omnipotence to be Power perfect in kind, which has no defect or mixture of weakness in it, or a Power in God over every thing which he has produced, (which is enough for our purpose, and all perhaps that can be strictly demonstrated, but yet does not infer Unity) they make it a Power over every thing which exists beside himself which again supposes that there are no Beings of the same kind with himself, which I apprehend to be begging the Question. If this Author takes these two Attributes in the larger Sense, I should be obliged to him for a Proof of them from any Medium but that of *antecedent Necessity*, which I fear is a Principle that may with equal Reason be brought to prove any thing. I must confess that to me who am obliged to draw all my Notions and Arguments concerning the Deity from his Effects, it would be difficult to de-

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* 1st Edition.

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monstrate against the Supposition of more than one uncaused active Beings governing in their several Provinces, and each producing (not whatever was absolutely possible or *fit to be produced* * but) what was possible or fit for *him* to produce; tho' I don't know any Ground for such a Supposition. I shall make no observation on this Author's eight Arguments for the *Unity* till he has taken an Opportunity (as he promises †) to consider what has been said against the Principles on which they are founded, which I heartily desire. His Appendix shall be examined in its proper place.

[R. h.] We cannot include any such Notion in *Omnipresence*, as makes the Deity *present in his simple Essence* to (i. e. co-extended or co-expanded with) *every point of the boundless Immeasurability*; ‡ since this Idea of *Extension*, or *Expansion*, seems plainly inconsistent with that *simple Essence*. § Not that we suppose these Attributes of *Knowledge* and *Power* acting *separate* from his *Essence*; but we suppose his *Essence* to have no more *relation* to the Idea of *Space*, *Place*, *where*, &c. than either of these Attributes has. ||

Dr. Clarke's Query, 'How can it be shewn upon any other Principle than that of Necessary Existence, that his governing Wisdom and Power must be present in those boundless Spaces where we know of no Phenomena or Effects to prove its Existence?' ¶ is well answered by *Episcopus*. I shall give it in his own Words. * *Hoc (nempe Deum esse extra mundum) non modo prorsus est ἀκατάληκτον, sed etiam valde absurdum; quia totum atque omne illud spatium quod extra hunc mundum esse dicitur, nihil omnino reale est, sed pure pure imaginarium, & prorsus nihilum; ut autem Deus esse dicatur in pure pure imaginario, & prorsus nihilo, per se absurdum est: quia esse in dicit realem habitudinem aut denominationem ab eo in quo quid existit: Realis autem habitudo & denominatio a nihilo, sive ab eo quod nihil reale est, accipi nullo modo potest. Dicere Deum ibi habere intrinsicam & absolutam presentiam qua in se ipso realiter existit, est fingere presentiam sine Relatione aut denominatione ad id cui quid præsens esse dicitur, quod implicat contradictionem. Intrinsicam enim sive absolutam presentiam, qua quid in se ipso realiter existit, non est presentia in nihilo; sed mera essentia sive existentia extra nihilum* |||

That a wise and powerful Being *knows* and *acts upon* all parts of the Universe is plain from *Effects*, but to go beyond this into what is called *extramundane Space*, and prove the Existence of Knowledge and Power where there is nothing to which they can be referred, nothing to be *known* or *acted upon*, is to us in-

* P. 59. † P. Last. ‡ Dr. Clarke's Demonst. p. 47.

§ See Note 6. || See Note 7. ¶ Answer to the 7th Letter, p. 499. ||| *Inst. Theol.* L. 4. c. 13. p. 294.

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incomprehensible. And no less so to speak of the *Presence* of these Attributes, or of a Being endowed with them, (*viz.* an immaterial unextended one) to any point or Part of Extension; except it be metaphorically, as eternal Truths are said to be the same in every time and place, &c. Though in reality they have no relation to either one or other, but are incommensurate to and of a nature quite different from both Time and Space, as we observed in R. c.

To argue that every Substance which affects another must be *present* to it, from the old Maxim that *nothing can act where it is not*, is still supposing that a *Spirit* exists *somewhere*, or is circumscribed by some Parts of *Space*: 'Tis confining its Existence to one particular *Mode*, concerning the *Modality* of which we can only reason negatively, *viz.* that it is not the same as that of *Matter*, or by way of *Extension* in any Sense.

To the trite Objection, that what has no *Magnitude*, or is *no where*, is therefore *Nothing*, see a sufficient Answer in *Cudworth*, p. 770, to 778, &c. How this agrees with *Philo's* Paradox, that *God is every where and yet no where*, see *ibid.* p. 773. But the strongest Confirmation of this Opinion, which *Dr. More* styles *Nullibism*, may be drawn from the learned *Dr's* Arguments against it in his *Enchir. Metaph.* C. 27.

[R. i.] By the above mentioned *Pleasure* or *natural Good*, I mean that *Pleasure* which every one feels in himself. By the *Production* of it here I understand both the producing such in himself, and also in others; to both which he is equally determined by his Nature, though from quite different Principles. To the former he is directed by *Self-Love*: To the latter by a certain disinterested benevolent Instinct or Affection; and that which determines him to approve this Affection and the Actions flowing from it is called his *moral Sense*. The former of these Instincts, as it implies Increase of Happiness, is only applicable to finite, imperfect Creatures: The latter may be common to us and the Deity; Who could have been determined to create us only by such a disinterested Benevolent Affection as this is supposed to be. This is always approved by the *Moral Sense*; though it may be doubted whether such a Sense be confined entirely to it. See *Butler's* Dissert. on the Nature of *Virtue*, p. 315.

The Object of both these Instincts is *natural Good*; and, I think, *moral Good* may be allowed to consist in the Prosecution of either, or both of them together, so long as the former is in due Subordination to the latter.

That all the Notion we can possibly frame of *Moral Good* or *Evil*, of *Virtue* or *Vice*, &c. consists entirely in promoting this natural *Good* or *Evil* is sufficiently confirmed by *Sherlock*. †
 * Whereas, says he, we distinguish between *Moral* and *Natural*
 * *Good*

† *On Judgement*, p. 20, to 24.

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‘ *Good and Evil*; the only difference between them is this, that
 ‘ *Moral Good and Evil* is in the *Will and Choice, Natural Good*
 ‘ *and Evil* is in the *Nature of things*; that which is *good* or
 ‘ *hurtful* to ourselves or others, is *naturally Good or Evil*; to
 ‘ *love, to chuse, to do* that which is *good* or *hurtful* to *ourselves*
 ‘ *or others, is morally Good or Evil*: or is the *Good or Evil* of
 ‘ *our Choice or Actions*. If you will recollect your selves, you
 ‘ will find that you have no other notion of *Good or Evil* but
 ‘ this: when you say such a Man has done a very *Good* or very
 ‘ *Evil* Action, what do you mean by it? Do you not mean
 ‘ that he has done something very good or very hurtful to *him-*
 ‘ *self* or others? When you hear that any Man has done *Good*
 ‘ *or Evil*, is not the the next Question, *what good* or *what hurt*
 ‘ *has he done*? And do you not mean by this, *Natural Good*
 ‘ *or Evil*? Which is a plain Evidence, that you judge of the
 ‘ *Moral Good or Evil* of Actions, by the *Natural Good or Evil*
 ‘ *which they do.* See more on this Subject delivered in the
 the same Place, with an elegance and perspicuity peculiar to that
Author. And to the same purpose is *Turner’s Discourse* of the
Laws of Nature and the *Reason* of their *Obligation*.

This seems to be the ultimate *Criterion* of that *Fitness, Con-*
gruity, Reasonableness and *Relation of Things*, so often repeated
 by some late Writers, *without or beyond* which I can fix no mean-
 ing at all to these words. And this *Criterion* should I think,
 have been more clearly and distinctly specified. For when you
 say any thing is *fit*; must we carry our Enquiries no farther? Is
 it not a very proper Question, to ask, *for what is it fit? Fit,*
Congruous, &c. as well as the Word *Necessary*, are mere rela-
 tive terms (as we observed in Note 4.) and evidently refer to
 some *End*, and what can the end be here but Happiness? †
 These *Relations, &c.* may perhaps in some tolerable Sense be
 called *Eternal* and *Immutable*, because whenever you suppose a
 Man in such certain Circumstances, such Consequences and
 Obligations did or will always certainly follow. ‖

What is now good for me in these Circumstances and Re-
 spects, will always be so in the same Circumstances and Re-
 spects, and can never be altered without altering the Nature
 of things, or the present System: but we cannot imagine these
Relations therefore to be any real *Entities*, or to have existed from
 all *Eternity*, or to be antecedent to, or independent of the Will
 of God himself; as some Writers seem to have done, if they
 had any determinate meaning at all (for which see Mr. *Hutche-*
son’s Illustrat. § 2. p. 250, 251.) We cannot, I say, imagine
 them

† See an excellent Piece entitled, *Divine Benevolence*; parti-
 cularly, pages 15, 22, 30, 31, 32.

‖ See *Locke’s* Essay, B. 4. C. 11. § 14. or *Turner* on the *Laws*
 of *Nature*, and their *Obligation*, § 20. or Note 52.

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them to be either strictly *eternal* or *independent* of the Will of God, because they must necessarily presuppose a determination of that Will, and are in truth only Consequences of the Existence of things proceeding from that Determination.* Much less can we apprehend how these *Relations, &c.* 'Are to be chosen for their own Sakes and intrinsic Worth; or have a full obligatory Power antecedent to any reward or punishment annexed either by natural Consequence or positive Appointment to the Observance or Neglect of them.'† Since the Natural Good or Happiness consequent upon and connected with the Observance of them, is to us their sole *Criterion*, the *Argument* and *Indication* of their *Worth*, the *Ground* of all their *Obligation*.

The Notion of abstract *Fitness* is pretty well handled by *Turner*. 'The *Laws of Nature* [or which is the same, *Natural Right and Wrong*] are such Laws and Rules of Life, as to the Breach of which there is a natural Punishment annexed. For to say a thing is essentially good or evil, to call it by hard Names, and to affirm that it hath a Natural Turpitude; or, to pass a Compliment upon it, and call it a Moral Rectitude, and such like fine scholastic Terms — without assigning a particular Reason of Interest, why we should do the one or avoid the other, is as much as to say, a thing is good for nothing; or it is bad, but we know not why; or it is good or bad, for a Woman's Reason, because it is: And this Reason will serve as well to prove that Murder or Adultery are good things, as that they are bad ones.'‡

'The Laws of Nature, therefore, have every one of them their Sanction in *themselves*, || *i. e.* some things naturally tend to our Happiness, and others to our Misery, and for that Reason they become natural *Laws* to us, or are *Rules* to direct our Actions by; and we are *obliged* to do the one and avoid the other upon a Principle of Self-happiness, and Self-preservation, which is the very Root and Spring of all Obligation whatsoever. ¶

'From whence we may discern the Vanity and Folly of those learned Men, who are used to talk so loudly of *essential Rectitudes*, and *eternal Notions*, and I know not what phantastical *Ideas*, in an abstracted way; whereas there is indeed nothing which is either good or bad merely *by itself*, but every thing which is good, is good, that is, useful to something; and every thing which is bad, is so with reference to some Nature or other, to which it is more or less pernicious and destructive: from whence it follows (the
' nature

* See our *Author*, C. 1. § 3. par. 9. and C. 5. § 1. par. 23, &c. and Note 52.

† *Evidences of Nat. and Rev. Religion*, prop. 1. § 7. p. 218.

‡ *Laws of Nat. &c.* § 1. || *Ibid.* § 2. ¶ *Ibid.* § 6.

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‘ nature of Obligation being a result arising from the usefulness or hurtfulness of a thing proposed to be the Object of a free Agent’s choice, with respect to that Agent which is conversant about it) that all Obligation must be not of a simple, but of a compound, or concrete nature, and must always have an inseparable respect to the Interest or Happiness of those to whom that Obligation is binding. And it is not only true, that our Interest and our Duty are both of them the same, but that it is absolutely impossible any thing should be our Duty, which is not our Interest into the Bargain; for no Man can possibly be obliged to that which all things consider’d, will be to his Disadvantage †.’

Farther, most Authors who treat of the Production of this *Natural Good* or *Evil* in such a manner as to constitute Right or Wrong, moral Good or Evil, &c. appear either to equivocate in a double meaning of the Words: *viz.* as they imply producing Happiness either in *ourselves* alone, or in *others*, (which are two very different things, and should accordingly be always distinguish’d) or else to be deficient in pointing out a *Rule*, and proving an *Obligation* to it in the latter Sense, *viz.* with respect to *others*. This great defect in their Systems seems to arise from not sufficiently attending to the above mention’d *Moral Sense* or *Conscience*, (as the meaning of this latter Word is fix’d by Mr. Butler †) which is of itself both *Rule* and *Obligation*. As an *Instinct*, it directs us to approve such Actions as tend to produce Happiness in others, and so is a *Rule* whereby we determine all such Actions to be virtuous; as it gives us pain, or makes us uneasy at the Neglect of these Actions, or at the Practice of the contrary ones, it so far *obliges* us to pursue them, or makes the Practice of them necessary to our *Happiness*: Which is the true meaning of the Word *oblige*, (as was shewn in the *preliminary Dissertation*; and is proved more at large by *Cumberland**)

That, and that only can be said to oblige us, which is *necessary to our Happiness*, and every thing does so far oblige as it is necessary. Now, as the Sum of our Happiness depends upon the whole of our Existence, that only can be a *complete* and indispensable Obligation, which is equal and commensurate to the Sum total of our Happiness. Or, that Being only can absolutely and effectually oblige us, who has it in his Power to

† *Laws of Nature*, &c. §. 14. See also the Supplement to the *Nature of the Sacraments*, &c. The *Essay on Moral Obligation*, or *Divine Benevolence*, or Mr. Clarke’s *Foundation of Morality*, or Bp. Gaftrel’s 1st Boyle’s Lect. p. 93, &c.

‡ Sermon. 2d. and 3d.

* C. 5. §. 27. See also *Puffendorf*, B. 1. C. 6. §. 5. N. 4. and §. 8. Note 1.

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to make our whole Existence happy or miserable; and of consequence, the *Deity* who alone has that Power, must necessarily be taken into all Schemes of Morality, in order to superinduce a full, adequate Obligation, or such an one as will hold at all times, and extend to every Action; and an endeavour to exclude the Consideration of his Will, or to deduce all Obligation from any Principles independent of it, has, I think, occasion'd another great Defect in most of our modern Systems.

N. B. What has been here said about *Instinct, Affection, Moral Sense, &c.* may seem to imply that these are all *innate*: contrary to what was proved in the *Preliminary Dissertation*: And indeed this was drawn up at first upon a Supposition of the Validity of that Notion, which many may perhaps esteem valid still, and therefore I let the Argument stand in the old Terms: especially as it is not at all affected by the Truth or Falsity of that Notion; since it will really come to the same thing, with regard to the Moral Attributes of God and the Nature of Virtue and Vice, whether the Deity has *implanted* these Instincts and Affections in us, or has framed and disposed us in such a manner; has given us such Powers, and placed us in such Circumstances, that we must necessarily *acquire* them; they'll be alike natural, and equally valuable parts of our Constitution in either Sense, as all *Axioms* are equally certain and self-evident in Mr. *Locke's* Scheme of no innate Principles, and the old one.

And tho' I take implanted *Senses, Instincts, Appetites, Passions and Affections, &c.* to be a Remnant of the *Old Philosophy*, which used to call every thing *Innate* that it could not account for; and therefore heartily wish that they were in one Sense all *eradicated*, (which was undoubtedly the Aim of that great *Author* last mention'd; as it was a natural Consequence of his first Book) yet as common use has fix'd this Notion of Innateness to them, I am obliged to follow my *Author*, and treat of them in the common Language. Only let it be observed here once for all, that every Argument which is built upon these *Senses, &c.* will be equally conclusive whether they be implanted or acquired. As to the present point in particular, Mr. *Hutcheson* has fully proved that in fact we are led insensibly, and by the Circumstances of our Being, to love and approve certain Actions which we call virtuous: Which is enough for my purpose as was hinted above. Against the Notion of *implanted Instincts*, See *Velthuyzen de Principiis justii & decori*, p. 73, &c. *Amstel.* 1651. or an Essay on *Moral Obligation*, Chap. 5.

[R. k.] That God must have the same Judgment and Approbation of this Moral Good, which all Rational Beings naturally

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turally have ¶; and that we must judge of the Nature and Perfections of the Deity, only by that Nature and those Perfections which we derive from him, is, I think, very plain: I mean, that we must not endeavour to conceive the several Attributes of God by *substituting* something in him of a *quite different kind, and totally diverse* from that which we find in ourselves, (as the learned Author of the *Procedure of Human Understanding* seems to declare, p. 138, and elsewhere) even though that could be in some respects similar and *analogous* to this: But we are to suppose somewhat of the very *same kind and sort*, the same Qualities or Properties in general, to be both in him and us, and then remove all manner of *Defect or Imperfection* which attends the particular *Modus* or Degree of their Existence, as they are in us. Thus we ascribe to God all kinds of apparent Perfection observable in his Creatures, except such as argue at the same time Imperfection (v. g. Motion, which necessarily implies Limitation) or are inconsistent with some other and greater Perfection (v. g. Materiality, which excludes Knowledge and Liberty †.) We also remove from him all *want, dependence, alteration, uneasiness, &c.* In short, all that results either from simple finiteness, or from the mere Union of two finite imperfect Substances, such as constitute Man. And when we have thus applied every thing in every manner of Existence which seems to imply Perfection, and excluded every thing in every manner of Existence which implies or includes the contrary, we have got our Idea of an absolutely perfect Being, which we call God. 'Tis therefore attributing to God some real Qualities of a certain determinate kind, (v. g. Knowledge or Power, Goodness or Truth) the nature of which Qualities we do perceive, are directly conscious of, and *know*, which gives us an Idea or Conception of him, and a *proper* one too, (if any such Distinction of Ideas were allow'd) and not imagining some others, we cannot tell of what sort, totally different in nature and kind from any that we ever did perceive or know; which would give us no Idea or Conception at all of him, either proper or improper.

In like manner we frame a partial Conception of a Spirit in general (which we confessedly have) not by substituting some properties *different in kind* from those which we perceive in our own Spirit; but by supposing the very same properties, *i. e.* in kind (*viz.* *Thought* and *Action*) to be also inherent in some other immaterial Beings which we therefore call by the same Names.

¶ See *Scott's Christian Life*, Part 2. C. 1. p. 21, 22. 1st Edition.

† See *Tillotson*, Sermon. 76. 2d Vol. Fol. p. 569, &c. Dr. *J. Clarke* on Moral Evil, p. 95, &c. and *Scott's Christian Life*, Part 2. C. 6. §. 2. p. 447, &c. 1st Edit.

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Names. Now this is (as far as it goes) true, real knowledge, and may be apply'd and argu'd on intelligibly: but the other would, I fear, take away all possibility of arguing about the several Attributes or Properties of the Deity from those of ourselves, and *vice versa*; all our reasonings upon them (as the learned Author says of *Metaphor*, p. 134.) would be precarious, and without any solid foundation in the *Nature* of things. Such analogical Knowledge then as that, is (according to my Notions of Knowledge) strictly and properly none at all; and if the Author uses *Analogy* in that Sense, 'twill, I believe, be still taken only for a sort or degree of *Metaphor*, after all he has said, in the last Chapter of his first Book, to distinguish them.

I would here be understood to affirm thus much of the simple *Nature* only, or *Kind*, or our *abstract Idea* of these *Qualities themselves*, and not of the *manner* of their Existence: which two [though this Author is pleas'd to use them promiscuously in p. 84, &c.] seem yet very distinct Considerations. For we apprehend several Properties, or Qualities, as existing in our own Nature, independent of any particular manner; nay, in very *different manners*: v. g. Knowledge, either by Sensation or Reflection, by Deduction or immediate Intuition: Love attended with a certain degree of Pleasure or Pain, &c. and therefore we suppose that these Qualities may exist in the Divine Nature in a manner entirely different from what they do in us, and yet be the very same Qualities still; which *Modus* of the Divine Being, or of any of his Attributes, is totally unknown to us, and we can only guess at it by some distant resemblance or *Analogy*; which Analogy I would therefore apply to this *Modus* of Existence, and to this *only*; which seems sufficient for all the great Purposes of Religion, and in which Sense the Notion is exceedingly just and useful, but cannot, I think, be extended to our Idea of the *whole Nature* and *Genus* of the Attribute itself. For if the Divine Attributes be *toto genere* distinct and different from those Qualities which we esteem perfections in ourselves or others, if [as the same Author urges ¶,] 'the greatest perfections of those Creatures which fall under our Observation, and those we find in ourselves particularly [and these he will grant to be all that we have any Idea of] are really but so many Imperfections, when refer'd or attributed to the Divine Nature, as it is in itself, in any meaning whatsoever, even with the most exalted meaning we can possibly annex to them,' [the Author understanding, I suppose, as usual, the *whole Nature* and *distinguishing kind* of those Qualities in themselves;] Then, how shall we discover which kind of Qualities God prefers before the contrary? How can we be certain that these in particular are agreeable to him? or how shall we hope and endeavour to make ourselves like him? Can we know the

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nature of one thing by another, entirely different from it? or can we imitate what we don't at all apprehend? *'It is foolish [says A.Bp. Tillotson] for any Man to pretend that he cannot know what Justice, and Goodness, and Truth in God are; for if we do not know this, 'tis all one to us whether God be good or not; nor could we imitate his Goodness: for he that imitates, endeavours to be like something that he knows, and must of necessity have some Idea of that to which he aims to be like; so that if we had no certain and settled Notion of the Justice and Goodness and Truth of God, he would be altogether an unintelligible Being: and Religion, which consists in the Imitation of him, would be utterly impossible ¶.* These Consequences will hold equally against the Doctrine deliver'd by our Author in the Sermon annex'd, if he did not suppose that there were some Qualities in Men in *some respects* really correspondent to those in God, and so very like them that nothing could be more so except that which exists in the very same Manner and Degree too, *i. e.* in a perfect one. If this be his meaning, [as is not improbable from his Answer to the like Objections in §. 22. where he declares that the Divine Attributes have much more Reality and Perfection in them than the things by which we represent them, &c.] If, I say, he be taken in this Sense, as I would willingly understand him, he is perfectly clear from the exceptions made above. I wish the learned Author of the *Procedure, &c.* could be shown to be so, who is generally supposed to have pursued his notion of *Analogy* farther than most Persons will be able to follow him. As he has charg'd our Author with a *mistaken way of treating the Subject* †, I hope he will be ready to excuse any for observing what they conceive to be a mistake in his own method, especially if they endeavour to shew *directly that the foundation of Analogy, as he has placed it, is false and groundless* ‡: which Foundation is the general nature or distinguishing kind of these Qualities. Now the nature of the forementioned Qualities must either be wholly the same in God and us, or wholly different: if the former be maintain'd, then this analogical Sense is turn'd into an identical one; if the latter, then can no manner of Resemblance or *Analogy* be drawn between them; since one nature (as has been observ'd) cannot in the least help to represent or explain another quite different from it; I mean, in those very points wherein they differ; for that is to be different and not different, alike and unlike in the very same respect, at the same time: And then this analogical Sense is turn'd either into a *disparate* or quite *opposite* one, *i. e.* into no analogy at all: Or lastly, they must be *partly the same, and partly different, or alike and unlike*

¶ See A.Bp. Tillotson's Sermon. 76. Vol. 2. Fol. p. 672. and p. 678.

† Introduction, p. 17.

‡ Ibid.

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like in *different respects* (which is the thing we contend for) *viz.* alike in *Perfection*, or in *being* Perfections of a certain kind, and unlike in *Defect*, or imperfection; *i. e.* mixed with the contrary Qualities: or the same in *Nature*, or *Essence*, but different in *Degree*, and the *manner* of Existence. Or take it thus: the Qualities *as such*, or consider'd in the *Abstract*, are the same; as existing in a particular *Subject*, different. In an infinite (or rather *perfect*) Subject, they exist *perfectly*, or in the *highest Degree*; they are *absolute*, without any *Mixture* or *Defect*. In a finite or imperfect one they are *limited*, *allayed*, or *defective*; they exist in an *imperfect Manner*, or *inferior Degree*. Consequently we conceive them to be alike in both as *Perfections*, or Qualities of a certain *nature* or *kind*; unlike only as mix'd with *Imperfection*, or as confin'd to a certain *Degree*. If therefore the Author finds this Analogy on the very *Nature* of the thing, he seems to incur the foremention'd absurdity, of supposing a nature contradictory to itself; *i. e.* analogous to something from which it is at the same time totally and entirely different. If, with us, he will please to distinguish between the *Nature* of the thing in general, and the particular *Modus* of its Existence, he must with us also remove this analogy from the former foundation, and fix it upon the latter. — Farther, no *Similitude* whatsoever, whether deduced from human Reason or Holy Scripture, can have force enough to persuade us, that the *whole nature* of these things is quite different from what we apprehend or can conceive them to be; since it is universally allow'd, that no comparison can [as we commonly say] *run upon all four*; or [which is the very foundation and design of this whole analogical Scheme] can ever constitute a proper and *conclusive Argument*, in order to prove to us such a paradox: and if so great Stress is to be laid on any, *v. g.* that of a *Looking-Glass*, used in a strict Philosophical manner, [as the Author of the *Procedure* seems to do ¶] why may not some urge it still farther, and argue that as the Image of your Face supposed to be seen in the Glass, is nothing real, solid, and substantial contain'd in the Glass itself, but barely an appearance exhibited in the Brain; so all the conceptions which we pretend to have of the Divine Nature and Attributes, are nothing at all in God himself, but mere Phantasms and delusive Images, existing only in our own Mind. This, will these Men say, must appear absurd at first Sight, and yet may be drawn from the Similitude with as much Propriety as the rest; consequently the whole Scheme of this *Analogy* is to be rejected as entirely false, and at last the true Medium of all our Knowledge in the Nature of these things, will be what we truly and properly *perceive* of them, in some small degree in *ourselves*.

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If it be objected here, that the *Nature* and *Modus* of any thing must be the very same, since by different Natures are only meant different *Manners* of Existence.

I answer: By the *Nature* of any thing, I understand its several *distinguishing Properties*. By the *Nature* of any *Property* I understand some certain positive *Mark* or *Character* which distinguishes that property from any others. Thus, by the nature of *Body*, I mean, solid, divisible, figur'd and moveable Extension. By the *Nature* of *Solidity*, I mean Resistance, or a power of excluding other Bodies out of its place; which *Mark* sufficiently distinguishes it from *Divisibility*, or any other property belonging to the same *Body*, as well as all the fore-mention'd properties distinguish a *Body* from something else: both which we may therefore properly enough be said to perceive or *know*; tho' perhaps we may never in like manner know *how* these several *Properties* are united together, and come to form one *Aggregate* or *Substance*; nor *whence* this Power or *Property* of Resistance proceeds, or how it is *caus'd*, which is what we understand by the *Modus* of each. So that knowing or having a clear determinate *Idea* of a certain *Thing* or *Quality*, so as to be able to distinguish it from another *Thing* or *Quality*, and always perceive it to be really *thus*; is quite different from knowing how the said *Thing* or *Quality* comes to be thus: *How* or *why* it is, are *Modes* of Existence, and differ plainly from *what* it is, or what *Idea* we have of it, which denotes its *Nature* or *Essence*.

Against this Notion of *Analogy*, as apply'd to the *whole Nature* of the Attributes of God, see *Fiddes's Body of Divinity*, B. 1. Part 2. c. 13. and his *Practical Discourses*, Fol. p. 234, &c. or *J. Clarke on Moral Evil*, p. 95, &c. or *Chubb's Tracts*, p. 146, &c. or, *the present State of the Republick of Letters for July 1728*. or, *a Vindication of the Divine Attributes*, by Dr. Edwards. See also the *Minute Philosopher*, V. 1. p. 247.

Some objections having been made to this Remark by an eminent Writer ¶, I shall here set down the Substance of his Arguments, and what I take to be an Answer.

In the first place, the learned Author would have it observ'd that in a comparison made between the Attributes of God and those Qualities which we esteem Perfections in ourselves, it is affirm'd that they are of the same *Nature* or *Essence*, and yet *partly the same and partly different*, p. 68.

Answer. *Nature* or *Essence* is only that which determines the *Species* of these Qualities, or denominates them of this or that *Sort*: this may be the same, tho' they be different in another sense of the word *Nature*, *i. e.* as including every thing which does or may attend the whole of their Existence. Thus *Goodness* or *Benevolence* is of the same *kind* in God, Angels and Men,

¶ *Case of Reason*, by *W. Law*, p. 68, &c.

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viz. a *Disposition to communicate Happiness*, which I call the *Nature or Essence* of it; but differs as it is attended with *Pleasure or Pain*; as *calm or passionate*, which I call *manners of Existence*: or as it is more or less *intense, pure or unmix'd*, which I term *Degrees of Perfection*.

For affirming things to be the same in nature which are in some respects very different, we have this Author's own Authority, p. 149. 'As Love is the same passion in all Men, yet it infinitely different; as Hatred is the same passion in all Men yet with infinite differences; so Reason is the same faculty in all Men, yet with infinite differences.

2dly. 'Tis urged that all the Attributes inherent in the Divine Nature are *necessary, eternal, infinite, immutable, independent, &c.* all the Qualities in human Nature the direct contrary, therefore they cannot be *partly the same*, but must be *wholly different*: as different in their *Nature* as mutable is from immutable, &c. Ibid.

Ans. *Eternity, Necessity, &c.* don't at all affect the Nature of these Attributes or Qualities in our sense of the Word *Nature, i. e.* do not make 'em to be Qualities of such a *sort*, any more than if they were in a contrary state. *Knowledge* is no more *Knowledge* for being *eternal or immutable*. *Power* is as much *Power*, whether it be independent or derived, whether it cease to morrow, or last for ever; and so of the rest.

3dly, If the Attributes in God and Qualities in Men be *alike in Perfection*, they must be alike in *Eternity, necessary Existence, &c.* because these things constitute the *Perfection* of the Divine Attributes, p. 69.

Ans. This is taking the Word *Perfection* in a sense different from that in which we understand it, and in which this Author himself seem'd to use it in the last Page, where he mentions *those Perfections which are in ourselves*. In this place he means the *absolute* perfection of any thing in *all respects*: I take it only for some certain Quality, which as such is called a *Perfection, i. e. valuable*, or the foundation of Happiness to a Being in one respect, tho' not in others. Thus Knowledge, as far as it is *Knowledge*, or can be intitled to that Name, is as much, or as *really*, a perfection in Man as in God: the Idea of this Quality as distinguishable from any other Quality is the same in both; tho' there be a difference as to extent or freedom from Ignorance, which is the *Degree* of it; or as it does, or does not consist in Deduction, or arise from Sensation, &c. which are *Modes* of its Existence. 'Tis therefore properly alike in *Perfection* or in *its being a Perfection* of a certain kind; unlike in *Defect*, or in being attended with Imperfection in Manner or Degree.

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4thly. If Power in Man and Power in God are alike in *Perfection* but unlike in *Defect*, they must be alike in *Omnipotence*, but unlike in *Defect of Power*. Ibid.

Answer. Rather they must be alike as far as they are simply *Power*, or agree in the general *Idea* of it; but unlike as far as they are *Power mix'd* with impotence; or as the *Exercise* of 'em is attended or not attended with *Uneasiness*. &c.

5thly. What is alike in *Perfection* must be alike in *Imperfection*, unless a thing may be like another in *Strength*, but not like it in the *want of Strength*. p. 70.

Answer. May not a thing be like another in having *some* *Strength*, tho' not like it in having the *same* *Strength*? sure it is no inconsistency to say things are of the same *Nature* or *Genus*, tho' in a different *Degree*.

6thly. That which differs only in *Degree* can only differ in a *certain Degree*, but *finite* and *infinite*, *mutable* and *immutable* can't be said to differ only in a *certain Degree*. Ibid.

Answer. An absolute or *metaphysical Infinite*, which is the only one that can be applied in the present *Case*, is a positive *Idea* of some certain *Quality* in the *Abstract*, in the *highest Degree*, or to which nothing of the same kind can be *added*; since then there is a *highest* in all such *Qualities* as *Goodness*, *Power*, &c. (contrary to what we find in mathematical *Quantities*) they may be said to differ in a *certain Degree*, see R. I. *Mutability* or *Immutability* are nothing to these *Qualities as such*.

7thly. To say that they differ only in a *Degree* or *Manner* of *Existence* supposes that *Degree* or *manner of Existence* signify the same thing, whereas they are exceedingly different. Ibid.

Answer. Or, is here taken *disjunctively*. Tho' these two amount to the same thing: A different *Degree* always implies a different *Manner* of *Existence*.

8thly. The *Existence* of God differs from the *Existence* of Man in the *Manner* of *Existence*, but not in the *Degree* of *Existence*. p. 71.

Answer. *Existence* is properly no *Attribute*, nor is it capable of *Degrees*.

9thly. If their *manner* of *Existence* must have all that *Difference* there is between *finite* and *infinite*, &c. then it can signify little whether you say they are different in their *Nature* or *Essence*, or only different in their *Manner* of *Existence*. Ibid.

Answer. Let the *Manner* in which *Divine Knowledge* exists be never so different from that of *human Knowledge*, yet so long as it is *Knowledge*, or agrees in the *general Idea* with what Men call *Knowledge*, it must signify something more than if it were *totally different*, of quite another *kind*, and had no more resemblance to it than *Knowledge* has to *Power*, as seems to be the *Case* upon the *Analogical Schemes*.

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10thly, Who can tell the *Nature* and *Essence* of any thing any farther than he knows the *Manner* of its Existence? *Ibid.*

Ans.w. The *Nature* or *Essence* of any Quality according to us, is only its *abstract Idea*, or that which determines it to be of this or that Sort, which must be the same in what *Manner* soever it exists, or is exhibited in any particular Subject. See Note 1.

11thly. But the foregoing Distinction supposes a real difference between these two, and that a thing has not such a *Manner* of Existence because it is of such a *Nature*, nor is of such a *Nature* because it has such a *Manner* of Existence. p. 72.

Ans.w. No more it is, in our Sense of the Word *Nature*. Knowledge does not come by Sensation or Reflection in particular because it is *Knowledge*, nor is it therefore Knowledge because it comes by Sensation or Reflection. *Goodness, Power, &c.* are of the same *general Nature* in Men and Angels, tho' they be more imperfectly displayed in the one than in the other; which can arise only from the different Capacities of the Subjects that receive them; or in other Words, from the different manner of their Existence in those Subjects; which *Manner* is therefore entirely independent on their abstract *Nature*, nor have they any relation to each other.

12thly. He must shew that the *Manner* of *Understanding, Will* or *Power* in God and Man is not at all owing to the *Nature* of *Understanding, Will* or *Power* in God or Man. P. 73.

Ans.w. The *Manner* of these Qualities may be supposed to be very different, and yet the *Nature* of them (in our Sense of that Word) will continue the same, which shews sufficiently that the former is not owing to the latter. If *Will* be defined a *Power* of *Preferring* or *Choosing*; is not that the same whatever it prefers, or however it be moved so to do? Whether it choose Good or Evil, whether it be determin'd by Anxiety or the last Judgment, or nothing at all? If *Power* be an *Ability* to produce *Change*, is not that the same whether it be done in *Thought* or *Motion*, whether it be attended with *Pleasure* or *Pain*? If *Understanding* be a *Consciousness* of something, is not that the same whatever the manner be in which it is acquired, exercised, or exists? Is it more or less *Understanding* for being got by *Deduction* or immediate *Intuition*, by *Eyes* or *Ears*, or any other Way?

13thly. The Difficulties charg'd upon the Doctrine of *Analogy* are the same in the other Account, which says that the Divine Attributes are different in the *Manner* of their Existence from the *Qualities* of Men. For if they differ *infinitely* and *immutably* in their *Manner* of Existence, are we not as much at a loss to know what they are, and as unable to imitate that which stands at an *infinite* and *immutable* distance from us,

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as if we had said that it is different in *Nature* from our Qualities?

Ans. Is it not much more easy for me to *imitate* perfect or absolute Goodness, when I know the nature of Goodness in general, and see it partially exhibited in the World, than if I only believ'd it to be something *transcendently high* (as this Author describes it *) and *totally different* from any kind of Goodness which I can form an Idea of, and as *remote* as my Idea of Goodness is from any other Idea? If the nature of the Qualities be but fixt, the *Manners* of their Existence, however distant, alter not the Case, Tho' I don't see how those in the Deity can be properly said to be *infinitely* distant from these in us if we have any Degree at all of them, and if we have not, 'tis plain we can know nothing at all of them.

14thly. Let us suppose the Creation of all things out of nothing to be an *Effect* of Divine Power, and changing the Shape of a Piece of Wood to be an *Effect* of human Power. I ask whether these Effects are *toto genere* distinct and different in their *Nature*?

Ans. The Effects are different, the Idea of *Cause* or *Power* arising from these Effects is the same. I should have the Idea of Power *equally* (tho' not of *equal* Power) from seeing a *Change* made in a Piece of Wood, as from the Creation of it.

15thly. If the nature of Causes can be at all known by their Effects, is it not reasonable to suppose these *Causes* must be as different in their *Natures* as their Effects are? p. 75.

Ans. No: They both agree in the general Idea of *Cause*, which is all that we require to constitute their *Nature*; and all these Arguments are built only on a different Sense of that Term, as observ'd above.

16thly. Has any one lost his Reasons for fearing and adoring the Divine Power because it can only be compared to human Power, as *infinite* may be compared to *finite*? Has he nothing to *ground* his Fear upon, because this Power has such a *reality* as nothing can represent to him as it is in its own nature? &c. Ibid. p. 76, 77.

Ans. *Finite* and *Infinite* (wherever these Terms can properly be applied) suppose the same common *Nature*, *Kind* or *Sort*, and differ only in *Extent*. If therefore Divine *Power*, *Wisdom* and *Goodness* may be so compared to human *Power*, *Wisdom*, and *Goodness*, they are Qualities of the same *Nature*, *Kind*, or *Sort*, which seems to be giving up the Question. — If they cannot be so compared I should be glad to know in what they are alike, or wherein this *Analogy* between them consists: Or in short, how we shall at all be the wiser by

* P. 66, 67.

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it. For to believe the *Reality* of that which nothing can give us an Idea of as it is in its own Nature, will be at last I fear, no more than believing the reality of we know not what; which can never be a good Ground for any rational Devotion.

[R. 1.] By the Words, *Infinite Degree*, here and above, we don't mean any *indefinite Addition*, or encreasableness of these several Attributes partially consider'd (to which such terms are vulgarly, tho' not so properly apply'd) but only an entire absolute *Perfection*, without any kind of *failure or deficiency* in these respects: Which we have intimated in Note 3. * and elsewhere, to be our Notion of Infinity as apply'd to any of the Divine Attributes. 'Thus *Infinite Understanding* and ' *Knowledge* is nothing else but *perfect Knowledge*, that which ' hath no defect or mixture of *Ignorance* in it, or the Know- ' ledge of whatsoever is knowable. *Infinite Power* is nothing ' else but *perfect Power*, that which hath no defect or mixture ' of *Impotency* in it: A Power of producing and doing all ' whatsoever is *possible*, i. e. whatsoever is *conceivable*, and so of ' the rest.

' Now, that we have an Idea or Conception of *Perfection* ' or a *perfect Being*, is evident from the Notion that we have ' of *Imperfection*, so familiar to us: *Perfection* being the *Rule* ' and *Measure of Imperfection*, and not *Imperfection of Perfection*, ' as a *straight Line* is the *Rule and Measure of a crooked*, ' and not a *crooked of a straight*. So that *Perfection* is first ' *conceivable* in order of Nature, before *Imperfection*, as *Light* ' before *Darkness*, a *positive* before the *privation or defect*. For ' *Perfection* is not properly the want of *Imperfection*, but ' *Imperfection of Perfection*.

' Moreover, we perceive several Degrees of *Perfection* in ' the *Essences of things*, and consequently a *Scale or Ladder* ' of *Perfections* in Nature, one above another, as of *living* ' and *animate things* above *senseless*, and *inanimate*; of *rational* ' things above *sensitive*; and that by reason of that *Notion* or ' *Idea* which we first have of that which is *absolutely perfect*, ' as the *Standard* by comparing of things with which, and ' measuring of them, we take notice of their approaching more ' or less near thereto. Nor indeed could these gradual *Ascents* ' be *infinite*, or without End, but they must come at last ' to that which is absolutely perfect, as the top of them all. ' Lastly, we could not perceive *Imperfection* in the most ' perfect of those things which we ever had Sense or Expe- ' rience of in our Lives, had we not a *Notion* or *Idea* ' of that which is *absolutely perfect*, which secretly com- ' paring the same with, we perceive it to come short ' thereof †.

' Where-

* P. 15, 16.

† Cudworth, p. 648.

REMARKS.

‘ Wherefore, since *Infinite* is the same with *absolutely perfect*,
 ‘ we having a Notion or Idea of the latter, must needs have
 ‘ of the former. From whence we learn also, that though the
 ‘ Word *Infinite* be in the Form thereof *Negative*, yet is the
 ‘ Sense of it, in these things which are really capable of the
 ‘ same, *positive*, it being all one with *absolutely perfect*: As
 ‘ likewise the Sense of the Word *Finite* is negative, it being
 ‘ the same with *Imperfect*. So that *finite* is properly the *Ne-*
 ‘ *gation of infinite*, as that which in order of nature is before
 ‘ it, and not *Infinite* the *Negation of Finite*. However, in
 ‘ these things which are capable of no true *Infinity*, because
 ‘ they are essentially *finite*, as *Number*, *corporeal Magnitude*,
 ‘ and *Time*; *Infinity* being there a mere *imaginary* thing, and
 ‘ a non-entity, it can only be conceived by the *Negation of Fi-*
 ‘ *nite*, as we also conceive *Nothing* by the *Negation of Something*,
 ‘ that is, we can have no *positive Conception* at all thereof. ||

Now, all this is not attempting to make the Attributes of
 God *positively infinite* by superadding a *Negative Idea of Inf-*
nity to them: (as the Author of the *Procedure* &c. justly ur-
 ges against Mr. *Locke*, in B. 1. c. 3. p. 82. and the same might
 with equal Justice be objected to Dr. *Clarke*, when he applies
infinite Space and *infinite Duration* to the Deity, and calls
 one his *Immensity* and the other his *Eternity*.) But it is mak-
 ing them *positively* and *absolutely perfect*, by first proving them
 to have some *real Existence* in the Divine Nature, and then by
 removing from it all Possibility of *Want*, or *Deficiency*, *Mixture*,
 or *Allay*, as explained in the last Remark.

[R. m.] By the Word *Justice*, as it relates to Punishment,
 we mean the *Exercise of a Right*, or doing what a Person has
 a *Moral Power* to do. *Mercy* implies his *receding* from that
 Right, or not exerting that moral Power. When we apply
 these Terms to the Deity, we consider his Dispensations in a
 partial View, *viz.* only with Relation to the Person offend-
 ing, and himself the offended; or as mere Debtor and Credi-
 tor, exclusive of all other Beings, who may be affected there-
 by, and whom therefore we should suppose to be regarded in
 these Dispensations. In this Sense these two Attributes have a
 distinct Meaning, and may both be always subordinate to
Goodness, but can never be repugnant to each other. Thus,
 where a Creature has forfeited its Right to a Favour, or in-
 curred a Penalty, by the breach of some Covenant, or the
 Transgression of some Law, the Creator, considered with respect
 to that Being alone, and in those Circumstances, has always a
 Right to withdraw the Favour, or to inflict the Penalty; and
 will prosecute that Right, whenever he finds it necessary to
 some farther End: But yet his Goodness may incline him often
 to suspend or remit it, on some foreign Motive, *viz.* on ac-
 count

|| *Cudworth*, p. 649.

REMARKS.

count of the present Relation between the Criminal and other Men, in very different Circumstances, or in view of a future Alteration in the Circumstances of the Criminal himself. Now as these Motives belong to, and are generally known by God alone, though they may influence his Actions towards us, yet they don't at all affect his Right over us, and therefore ought not to diminish our Love, Gratitude, &c. to him in any particular Instance either of Judgment or of Mercy. Whenever we suffer for our Crimes, we have no Reason to complain of any Injury, nor can he, when upon the forementioned Motives he forgives us, ever injure himself. For Justice, considered barely as a *Right or Moral Power*, evidently *demand*s nothing, nor can properly be said to *oblige* one way or other: And therefore the Being possessed of it is at liberty either to suspend or exert it; but he will never use this Liberty otherwise than as his *Goodness* requires, consequently *Justice* and *Mercy* in such a Being can never clash.

Whether this Way of conceiving these Divine Attributes be not attended with less Difficulty than the common manner of treating them under the Notion of two Infinites *diametrically opposite*, must be left to the Judgment of the Reader.

As to the Nature of *Distributive Justice*, or the true Reason of *Rewards* and *Punishments*, see *Colliber's Impartial Enquiry*, B. 1. c. 11. prop. 12.

CHAP.

C H A P. II.

*Concerning the Nature and Division of
Evil, and the Difficulty of tracing its
Origin.*

By Evil we understand what soever is incommodious, inconvenient or troublesome.

GOOD and *Evil* are opposites, and arise from the Relation which things have to each other: For since there are some things which profit, and others which prejudice one another; since some things agree, and others disagree; as we call the former Good, so we stile the latter Evil. Whatever therefore is *incommodious* or *inconvenient* to itself, or any thing else; whatever becomes *troublesome*, or frustrates any *Appetite* implanted by God; whatever forces any Person to do or suffer what he would not, that is *Evil*.

Evils are of three kinds, those of Imperfection, Natural and Moral.

II. Now these Inconveniences appear to be of three kinds, those of *Imperfection*, *Natural*, and *Moral* ones. By the Evil of *Imperfection* I understand the Absence of those Perfections or advantages which exist elsewhere, or in other Beings: By *Natural* Evil, Pains and Uneasinesses, Inconveniences and Disappointment of Appetites, arising from natural Motions: By *Moral*, vicious Elections, that is, such as are hurtful to ourselves or others.

The Difficulty is how these come into the Work of a God of the highest Goodness and Power.

III. These Evils must be considered particularly, and we are to shew how they may be reconciled with the Government of an infinitely powerful and beneficent Author of Nature. For since there is such a Being, 'tis asked, as we said before, whence come

come Evils? Whence so many *Inconveniences* in the Work of a most *good*, most *powerful God*? Whence that perpetual War between the very *Elements*, between *Animals*, between *Men*? Whence *Errors*, *Miseries* and *Vices*, the constant Companions of human Life from its Infancy? Whence Good to Evil Men, Evil to the Good? If we behold any thing irregular in the Works of Men, if any Machine answer not the End it was made for, if we find something in it repugnant to itself or others, we attribute that to the Ignorance, Impotence, or Malice of the Workman: But since these Qualities have no place in God, how come they to have place in any thing? Or, Why does God suffer his Works to be deformed by them?

IV. This Question has appeared so intricate and difficult, that some finding themselves unequal to the Solution of it, have denied, either that there is any God at all, or at least, any Author or Governor of the World: Thus *Epicurus*, and his Adherents: Nor does *Lucretius* bring any other Reason for his denying the *System of the World to be the Effect of a Deity*, than that *it is so very faulty*. * Others judged it to be more agreeable to Reason to assign a double Cause of things, than none at all. Since it is the greatest Absurdity in Nature to admit of Actions and Effects, without any Agent and Cause. These then perceiving a Mixture of Good and Evil, and being fully persuaded that so many Confusions and Inconsistencies could not proceed from a good Being, supposed a malevolent *Principle*, or God, directly contrary to the good one; and thence derived Corruption and Death, Diseases, Grievs, Miseries, Frauds and Villanies; from the good Being nothing but Good: Nor did they imagine that Contrariety and Mischief could have any other Origin than an Evil Principle. This Opinion was held by many of the

Some that were unable to solve this Difficulty have denied the Existence of a God, others have supposed a double one.

* B. 2. v. 180.

the Ancients, by the *Manicheans*, *Paulicians*, and almost all the Tribe of ancient *Heretics*. (15.)

V.

NOTES.

(15.) In order to give some Light into the Opinions of these Men concerning the Origin of Evil, I shall transcribe a Paragraph from *Bayle's* Dictionary, in the Article *Manichees*, Remark D. where he introduces *Zoroaster* defending the two opposite Principles above mentioned, '*Zoroaster*, says he, would go back to the time of the Chaos, which with regard to his two Principles, is a State very like that which *Hobbs* calls the State of Nature, and which he supposes to have preceded the Establishment of Societies. In this State of Nature, one Man was a Wolf to another, and every thing belonged to the first occupier; none was Master of any thing, except he was the strongest. To get out of this Confusion, every one agreed to quit his Right to the whole, that he might be acknowledged the Proprietor of some Part; they entered into agreements, and the War ceased. Thus the two Principles weary of this Chaos wherein each confounded and overthrew what the other attempted to do, came at last to an Agreement; each of them yielded something, each had a share in the Production of Man, and the Laws of the Union of the Soul: The good Principle obtained those which procure to a Man a thousand Pleasures, and consented to those which expose him to a thousand Pains; And if he consented that Moral Good should be infinitely less in Mankind than Moral Evil, he repaired the Damage in some other kind of Creatures, wherein Vice should be much less than Virtue. If many Men in this Life have more Misery than Happiness, this is recompensed in another State; what they have not under a human Form, they find under another. By means of this Agreement, the Chaos became disembroiled, the Chaos, I say, a passive Principle, which was the Field of Battle between these two active ones. The Poets † have represented this disentangling under the Image of a Quarrel ended. You see what *Zoroaster* might object, valuing himself upon it that he does not throw any imputation upon the good Principle of having with full purpose produced a Work, which was to be so wicked and miserable; but only, after he had found by Experience that he could do no better, nor more effectually oppose the horrible Designs of the Evil Principle. To render his Hypothesis the less offensive he might have denied that there was a long War between the two Principles, and lay aside all those Fights and Prisoners which the *Manicheans* speak of. The whole might be

† *Hanc Deus & Melior Litem Natura diremit.* Ov. Met. l. 1. V. 21.

V. And there are some still who think this Difficulty unanswerable. They confess, indeed, the
 There are some who are of opinion that it is unanswerable, and that the *Manichees* offered a better solution, by supposing two Principles, than the *Catholics* do by owning only One.

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‘ be reduced to the certain Knowledge of the two Principles
 ‘ that one could never obtain from the other but such and such
 ‘ Conditions : an eternal Agreement might have been made up-
 ‘ on this Foot.’

For a farther Explication and Amendment of their Hypothesis, and Replies to several Arguments urged against it, see the Words *Manicheans, Marcionites, Paulicians, Origen* and *Zoroaster*, in the abovementioned Dictionary.

That there is no *Occasion* for any Hypothesis of this kind, will be shewn in the following Chapters. Let it suffice in this Place to point out some of the Absurdities of the Hypothesis itself. And first, it may be observed, that the Supposition of an *absolute* and *infinitely Evil Principle* (if these Words mean such a Being as is totally opposite to the good One) is an express Contradiction. For as this Principle opposes and resists the infinitely good One, it also must be independent and infinite : It must be infinite or absolute in Knowledge and Power. But the notion of a Being infinitely Evil, is of one infinitely imperfect ; its Knowledge and Power therefore must be infinitely imperfect ; *i. e.* absolute Ignorance and Impotence, or no Knowledge and Power at all. The one of these Beings then is absolutely perfect, or enjoys all manner of positive Perfections, consequently the other, as it is directly the Reverse, must be purely the Negation of it, as Darknes is of Light ; *i. e.* it must be an *infinite Defect*, or *mere nothing*. Thus this *Evil* Being must have some *Knowledge* and *Power*, in order to make any opposition at all to the *Good One* : but as he is directly opposite to that Good or Perfect One, he cannot have the least Degree of *Knowledge*, or *Power*, since these are *Perfections* : therefore, the Supposition of such an Existence as this implies a Contradiction.

But supposing these Men only to mean (what any understanding Person among them must mean) by this Evil Principle, an absolutely *malevolent* Being of equal Power, and other natural Perfections with those of the *Good one*. ‘ It would be to no purpose (says ABp. *Tillotson*, †) to suppose two such opposite Principles — For admit that a Being infinitely mischievous, were infinitely cunning, and infinitely powerful, yet it could do no Evil, because the opposite Principle of infinite Goodness being also infinitely wise and powerful, they would tie up one another’s Hands : So that upon this Supposition, the Notion of a Deity would signify just nothing, and by virtue of the Eternal Opposition and Equality of these Principles,

† 2. Vol. of Serm. Fol. p. 690.

Supposition of a double Principle to be absurd, and that it may be demonstrated that there is but one

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‘ciples, they would keep one another at a perpetual Bay, and
‘being an equal Match for one another, instead of being two
‘Deities, they would be two Idols, able to do neither Good nor
‘Evil.’

I shall only produce one Argument more as to Moral Evil, out of *Simplicius's* Comment on *Epietetus*, which, by the Confession of *Bayle* himself, strikes home the Doctrine of Two Principles, though it be considered with the greatest Simplicity.

He says, || ‘It entirely destroys the Liberty of our Souls and
‘necessitates them to Sin, and consequently implies a Contradiction.
‘For, since the Principle of Evil is eternal and incorruptible, and
‘so potent that God himself cannot conquer him, it follows that
‘the Soul of Man cannot resist the Impulse with which he moves
‘it to Sin. But if a Man be invincibly driven to it, he commits no Murder or Adultery, &c. by his own Fault, but by a
‘superior external Fault, and in that case he is neither guilty
‘nor punishable. Therefore there is no such thing as Sin, and consequently this Hypothesis destroys itself; since if there be a Principle of Evil, there is no longer any Evil in the World. But
‘if there be no Evil in the World, it is clear there is no Principle of Evil; whence we may infer, that those who suppose
‘such a Principle, destroy, by necessary Consequence, both Evil and
‘the Principle of it.’

More of this may be seen in *Bayle's* Explanation concerning the *Manichees* at the End of his Dictionary, p 66, &c. See also *Gurdon's Boyle's Lectures*, Sermon 5. or *Stillingfleet's Orig. Sacrae*, B. 3. C. 3. § 10, 12. or *Sherlock* on Judgment, 1st Ed. pag.

173.

Neither does *Bayle's* amendment of this Hypothesis free it from the Difficulty. He supposes the two Principles to be sensible of the above mentioned Consequence arising from their Equality of Power, and therefore willing to compound the Matter, by allowing an equal Mixture of Good and Evil in the intended Creation. But if the Quantity of Good and Evil in the Creation be exactly equal, neither of the Principles has attained or could expect to attain the End for which it was supposed to act. The Good Principle designed to produce some absolute Good, the Evil One some absolute Evil; but to produce an equal Mixture of both, would be in effect producing neither: One would just counterballance and destroy the other; and all such Action would be the very same as doing nothing at all: And that such an exact Equality of Good and Evil must be the Result of an agreement between them is plain: For as they are by

one Author of all things, absolutely perfect and good; yet there is evil in things, this they see and feel: But whence, or how it comes, they are entirely ignorant; nor can human Reason (if we believe them) in any measure discover. Hence they take Occasion to lament our Unhappiness, and complain of the hard Fate attending Truth, as often as a Solution of this Difficulty is attempted unsuccessfully. The *Manicheans* solve the Phenomena of things a hundred times better (as these Men think) with their most absurd Hypothesis of two Principles, than the Catholics do with their most true Doctrine of one perfect, absolutely powerful and beneficent Author of Nature. For the *Manicheans* acquit God of all manner of Blame as he was compelled by the contrary Principle to suffer Sin and Misery in his Work, which in the mean while he opposes with all his Power. But according to the Catholics, as their Adversaries object, he permits these voluntarily, nay is the Cause and Author of them. For if, as these Men argue, there be but one Author of all things, Evils also should be referred to him as their Original; but it can neither be explained nor conceived how infinite Goodness can become the Origin of Evil. If God could not hinder it, where is his Power? If he could, and would not, where is his Goodness? If you say that Evil necessarily adheres to some particular Natures; since God was the Author of them all, it would have been better to have omitted those with the

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by Supposition perfectly equal in *Inclination*, as well as *Power*, neither of them could possibly concede, and let its opposite prevail: The Creation therefore cannot be owing to such a Composition.

But the best Confutation of this Scheme may be found in the Chapter before us; where our *Author* shews that it does not at all answer the end for which it was introduced. This completes the absurdity of it.

concomitant Evils, than to have debased his Workmanship with an alloy of these Evils. (16.)

This Difficulty has exercised the Philosophers and Fathers of the Church; and some deny that it is answered yet.

VI. It is well known, that this Difficulty has exercised both the ancient Philosophers and Fathers of the Church: (17.) And there are some who deny that it is yet answered; nay, who undertake to refute all the Solutions hitherto offered; nor do I promise a complete one in every Respect, though

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(16.) Since this Objection contains all that can be said upon Evil in general; and it appears to me absolutely necessary for every Man to do Justice to Objections, who expects that others should receive any Satisfaction from his Answers, I shall insert it, as it is proposed in its full Force by *Cudworth*. || 'The supposed Deity and Maker of the World, was either willing to abolish all Evils, but not able; or was able and not willing: Or, thirdly, he was neither willing nor able: Or lastly, he was both able and willing. This latter is the only thing that answers fully to the Notion of a God. Now, that the supposed Creator of all things was not thus both able and willing to abolish all Evils, is plain, because then there would have been no Evils at all left. Wherefore, since there is such a Deluge of Evils overflowing all, it must needs be that either he was willing and not able to remove them, and then he was *impotent*: or else he was able and not willing, and then he was *envious*; or lastly, he was neither able nor willing, and then he was both *impotent* and *envious*.'

Almost the same occurs in *Lactantius* †, and is cited, and sufficiently refuted by our Author in C. 5. § 5. *Subsect.* the last: See also *Prudentius* in *Hamartigenia*. v. 640, &c.

The Substance of all *Bayle's* Objections may be seen in a late Book called *Free Thoughts on Religion*, &c. C. 5. p. 104, &c. The Answers to them follow in their proper Places.

(17.) Any one that wants to be acquainted with the Antiquity of this Dispute, or the Persons engaged in it, or the way of managing it made use of by the *Fathers*, may consult the Beginning of *Dr. Clarke's* Enquiry into the Cause and Origin of Evil; and *Bayle's* Dictionary, in the Articles *Manicheans*, Remark B. *Marcionites*, Remark F. and FΔ. *Paulicians*, Remarks K. and KΔ. and *Zoroaster*, Remark E. Or *Cudworth*, from p. 213, to 224. or *Stillingfleet's Origines Sacrae*, B. 3. C. 3. § 8, 9, 11, 12, &c. or *Fabric. Biblioth. Græc.* v. 5. p. 287. or his *Delectus Argumentorum*, &c. C. 15.

|| *True Intell. Syst.* p. 78, 79.

† *De Ira Dei*, C. 13. p. 435. Edit. Cant.

I hope to shew in the following Part of this Treatise that it is not wholly unanswerable.

VII. It is manifest that though Good be mixed with Evil in this Life, yet there is much more Good than Evil in Nature, and every Animal provides for its Preservation by Instinct or Reason, which it would never do, if it did not think or feel its Life, with all the Evils annexed, to be much preferable to Non-existence. This is a Proof of the Wisdom, Goodness, and Power of God, who could thus temper a World infested with so many Miseries, that nothing should continue in it which was not in some Measure pleased with its Existence and which would not endeavour by all possible Means to preserve it.*

There is more Good than Evil in the World.

VIII. Neither does the Supposition of an Evil Principle help any thing towards the Solution of this Difficulty. For the Asserters of two Principles maintain that the great and good God tolerates Evil purely because he is forced to it by the Evil One, and that either from an Agreement between themselves, or a perpetual Struggle and Contest with each other. For since the beneficent Author of Nature was hindered by the Evil Principle from producing all the Good he was willing to produce, he either made an Agreement with it to produce as much as he was allowed, but with a Mixture of Evil, according to the Agreement: or else there is a Mixture of Good and Evil proportionable to the Power which prevails in either of them. Hence they think the good God excusable, who conferred as many Blessings on the World as his Adversary permitted, and would have tolerated no manner of Evil, unless compelled to it by the adverse Power. So that he must either create no Good at all, or suffer an Allay of Evil.

'Tis no less repugnant to Infinite Goodness to have created those things which he saw would be corrupted by another, than such as would corrupt themselves. The Supposition of a double Principle is therefore of no Service toward the Solution of this Difficulty.

All which very great Absurdities have this farther Inconvenience, that they do not answer the

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* See Note Z.

very End for which they were invented. For he is no less culpable who created any thing which he knew would be rendered miserable by another, than if he had made that which he foresaw would bring Misery upon itself. If therefore God might, consistently with Goodness, create Things which he knew the Evil Principle could and would corrupt, as the *Manicheans* asserted; then he might, consistently with the same Goodness, have created Things that would corrupt themselves, or were to perish in a Tract of Time. If then, according to the Defenders of this Hypothesis, God ought to have omitted, or not created those Beings, in whose Natures Evil or Contrariety is inherent, he ought also to have omitted those, whose Natures he foresaw the Evil Principle would corrupt. And if there was so much Good in these, as made him think it better to create them, though they were to be corrupted some time or other by the opposite Principle, he might also judge it preferable to produce the same, though they were at length to perish by their own inherent Evils. Nor will God be forced to tolerate Evil in his Works more according to the *Manicheans*, than the *Catholics*. For as he might have not made those Beings which have Evils necessarily adhering to them, so he might also have not made those which he foreknew the contrary Principle would corrupt. After the same manner in both Cases he would have prevented Evil, and since he could, why did he not? The Supposition of two Principles conduces nothing at all therefore to the Solution of this Difficulty. (B.)

IX.

NOTES.

(B.) To this it has been objected, First, that the Recrimination is not just because there is a great Difference between a Cause that doth not prevent an Evil which he could not prevent, and another that suffers one which he could have prevented; that it is agreed amongst all orthodox Christians that God could have prevented the *Fall of Adam*, and therefore the

Blame

IX. But if we can point out a Method of reconciling these Things with the Government of this way, but not the other.

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Blame of it lies on him; Whereas according to the System of two Principles he could not hinder it, and therefore is excused this way, but not the other.

But I answer, it is plain that the Objector does not understand the Force of the Argument. For according to it, God could have prevented this Evil. He foresaw the ill Principle would corrupt Mankind, and he was under no Necessity to make such a Creature as Man, and thereby to gratify his Enemy, who, he saw, would make him miserable. He could therefore have prevented this Evil by not creating *Man*, and is full as blameable for making him that he foresaw the ill Principle would involve in Sin and Misery, as if those had befallen Man by his own ill use of his *Free will*.

But 2dly. Who are those Orthodox that agree God could have prevented the Fall of Man? Those that I am acquainted with represent the Matter otherwise. They say that considering the Nature of Man and the Station he held in the World, and the Inconveniencies that must have happened to the whole System of free Beings, by hindering *Adam* from the Use of his free Will, his fall could not have been prevented without more hurt than good to the whole Creation. There was no Necessity on him to sin, but there was a Necessity on God to permit him the Use of his free Will in that Case, and the Consequence of that being his Sin, God was under a Necessity notwithstanding his infinite Power, Wisdom, and Goodness to permit his Fall. He could have prevented it 'tis true by taking away Free Will from Man, that is by not making such a Creature as Man, according to the *Catholics*; and he could have prevented it the same way according to the *Manichees*; for according to them he was under no Necessity to make such a Creature; and 'tis as hard for one to give an Account why he did make him when he knew he would fall, as for the other; so far as I see, the Difficulty is equal on both Suppositions, and both must have recourse to the same Answer; *viz.* that the Wisdom of God judged it better to have Man with his Sin, than the World should want such a Creature.

But 3dly. 'Tis objected that the *Manichees* have in reality three Principles, two active, a good and a bad one, and a third passive or indifferent, that is *Matter*: || Though they vouchsafed the Name of Principles only to the active. That this indifferent Principle was the Prey of the first Occupier, and the Evil one seized it as soon as the Good, and would not suffer him to make good out of it, without a mixture of Evil.

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|| This *Boyle* calls *Chaos*. See N. 15.

If it can be shewn that it does an no contradict infinite Power and Goodness to permit Evil, or that these necessarily arise from the exercise of them, then may the Difficulty be answered.

an absolutely perfect Agent, and make them not only consistent with infinite Wisdom, Goodness and Power, but necessarily resulting from them (so that these would not be Infinite, if those did not or could not possibly exist) then we may be supposed to have at last discovered the true Origin of Evils, and answered all the Difficulties and Objections that are brought upon this Head, against the Goodness, Wisdom, Power, and Unity of God. Let us try therefore what can be done in each kind of Evil; and first, concerning the *Evil of Imperfection*.

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But this is nothing to the Purpose; for it supposes a demonstrable Falseness, that Matter is self-existent, whereas there is nothing plainer than that Matter has a Cause ||; and to build Hypotheses on manifest Falsenesses is unworthy a Philosopher.

2dly. Even in this way the good Principle might have prevented Evil; for he might have let the evil Principle alone with his Matter, and then he could never have made any thing of it; for his Productions must all have been absolutely evil, and whatever is so must immediately destroy itself, or rather in truth nothing could have been produced by such a Being.

All his works must have contained in them all imaginable Evil and Repugnancy; all the Parts of them must have been incongruous and inconsistent, and consequently have destroyed themselves and one another. Nay, such a Being could have properly no *Power* at all; for if he produced any thing which was consistent, it would be so far good, and so good would proceed from a Principle absolutely Evil, which is no less a Contradiction than that Evil should be produced by one absolutely Good: Which if it be allowed, there's no farther Occasion to enquire after the Origin of Evil at all. For that may proceed from an infinitely good Being, as well as good can from one infinitely evil. From hence it is evident that the bringing in of two Principles does not in the least account for the Origin of Evil.

|| See Remark d.

CHAP. III.

Of the Evil of Defect.

AS for the Evil of *Imperfection*, it is to be considered, that before the World was created God existed alone, and nothing beside him. All things therefore are out of nothing and whatsoever exists, has its Existence from God; neither can that Existence be different either in Kind or Degree from what he gave.*

Things can be no otherwise than as God pleased.

II. Secondly, God, though he be omnipotent, cannot make any created Being *absolutely perfect*, for whatever is absolutely perfect, must necessarily be self-existent. But it is included in the very Notion of a Creature, as such, not to exist of itself, but from God. An absolutely perfect Creature therefore implies a Contradiction. For it would be of itself and not of itself at the same time. (18.) Absolute Perfection is therefore peculiar to God, and if he should communicate his own peculiar Perfection

All created things are necessarily imperfect, since they do not exist of themselves.

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(18.) A *perfect Creature* is a Contradiction in terms. For if it be *perfect* it is *independent*; and if it be *independent* it is no *Creature*. Again; to suppose a created Being *infinite* in any respect is to suppose it *equal* to its Creator in that respect; and if it be equal in one respect, it must be so in all; since an infinite Property cannot inhere in any finite Subject, for then the Attribute would be more perfect than its Subject, all which is absurd. Granting therefore this one Principle, which cannot be denied, (*viz.* that an Effect must be inferior to its Cause) it will appear that the Evil of Imperfection, supposing a *Creation*, is necessary and unavoidable; and consequently, all other Evils which necessarily arise from that, are unavoidable also. What our Author has advanced upon the following Head seems perfectly conclusive.

* See *Scott* in Note 32.

tion to another, (C.) that other would be God. The *Evil of Imperfection* must therefore be tolerated

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(C.) This Position seems very agreeable to the *Catholic Faith*, which teaches that the *Father* did communicate his Nature and his Perfections to the *Son*, and with him to the *Holy Ghost*: Each of them therefore is very God under a different *Subsistence*. The Divine Nature which is inherent in them may be conceived to be of itself, but the *Modus* of Existence cannot. Now the Church looks upon the Nature thus subsisting as a *Person*. Not that it is a Person in the same manner as the human Nature subsisting by itself, but by Reason of a certain Similitude and *Analogy* which they have between them. Since Divine Matters are not Objects of the Senses, they cannot be known by Marks impressed upon us by Sensation; they are therefore conceived by Similitude, Relation, Proportion, or Connection with sensible things: The Passions, Affections, Intellect, and Will, are the Principles of our Actions, and therefore we attribute these to God. For if we were to do those things which God performs, these would be the Principles and Causes of them: We attribute therefore to God something analogous or equivalent to these, but we know that it is as distant as finite is from infinite. Nay, 'tis demonstrable that neither Will, nor Love, nor Anger, nor Justice, nor Mercy, are in God after the same manner, as they exist in and are conceived by us.* But we must make use of these Words because we have no better, and they sufficiently answer the End for which God would have us to know him. Now after the same manner we point out the Distinction declared in Scripture between the *Father*, *Son* and *Holy Ghost*, by the Word *Person*, because we have nothing nearer to compare them by; and the Representation under this *Analogy* shews us very well what we may hope for from each of them, and what Worship we ought to pay them. Tho' at the same time we are certain that these differ no less from human Persons, than the Divine Intellect does from human, or the Principles of Divine Actions from human Passions; for instance, Anger, Hatred, and the like. 'Tis strange therefore that Men who would be esteemed learned, should dispute against a Plurality of Persons in the Deity after the very same Way of Reasoning with which *Cotta* in *Cicero* argues against the Intelligence, Prudence, and Justice of God, † namely, because they cannot be in God after the same manner as we conceive

* See *Wolfeſton*, p. 115, 116. and *Episcopius* Inst. Theol. L. 4. C. 22. p 310. or our Author's Sermon on Predestination, &c.

† *Qualem autem Deum*, &c. *Cic. de Nat. Deor.* § 15. Ed. Lond. See our Author's Sermon. § 37.

rated in Creatures, notwithstanding the Divine Omnipotence and Goodness: For Contradictions are

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ceive them to be in Men; forgetting, in the mean time, that these are attributed to God by a kind of *Analogy* and Accommodation to our Capacity, and rather from the Resemblance of things done by God, to those done by us, than of the Principles from which they proceed. But the Scriptures and the Church have sufficiently forewarned us to beware of their erroneous Way of Reasoning. For when God is described under these Figures, Similitudes, and Analogies, lest we should take Images of things for the things themselves, and so fall into absurd Reasonings about them, the same things are denied of God in one Sense, that are affirmed of him in another. Thus God is often said to repent; and in another Place 'tis denied that he repents as a Man. Thus Light is ascribed to God, as his Habitation; and elsewhere, thick Darkness. He is often said to be seen, and yet is called invisible. The Father is God and Lord, and also the Son and the Holy Ghost; and yet it is said there is but one God and Lord. All which and more of the same kind, we must believe to be thus expressed for no other Reason but to hinder us from imagining them to be ascribed to God in the same manner as they are in us, || but Smatterers in Learning reject and ridicule these Forms of Speech as *Ænigmas*, being ignorant of both the Sacred and Ecclesiastical Dialect, which they refuse to learn, though we must make use of it in Divine Matters, or else entirely refrain from all reasoning about them: For since they are known no otherwise than by Similitude and Analogy, they cannot be described otherwise, as any one will find who tries. But it is no wonder if these Men, while they take similies for the things themselves, should easily imagine that they discover absurdities in them. If they do this on purpose, cunningly, and with an ill Intent, they are Villains; but if through Ignorance or Error, they deserve pity, if they did not swell with a proud Conceit of Science, and exalt themselves above the Vulgar; who yet are much wiser than these Philosophers. For they fear the Anger of God, love his Goodness, embrace his Mercy, adore his Justice, and give Glory to the Father, Son, and Holy Ghost, and yet believe in and worship one God, most perfect, and free from Passions. Whereas the Smatterers in Science have got nothing to place in the Room of these, which they themselves, much less the
Vulgar

|| *This is a good Inference from these and the like Expressions, but can hardly be supposed to have been the principal Design, much less the only Reason, of them. For more Instances of this Kind, see the forementioned Sermon, § 23, 37.*

are Objects of no Power. God might indeed have refrained from creating, and continued alone, self-sufficient, and perfect to all Eternity, but his infinite Goodness would by no Means allow it; this obliged him to produce external things; which things, since they could not possibly be perfect, the Divine Goodness preferred imperfect ones to none

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Vulgar, can understand; or which can equally excite the Affections of the Mind, or promote Piety. (D.)

(D.) It has been objected against the foregoing Paragraph and Note, that the Author by his Principles necessarily introduces Imperfection into the Godhead. For he owns whatever is not of itself is imperfect, but the Subsistences of the Son and Holy Ghost, that is their *Personalities*, as he confesses, are not from themselves, and therefore must be imperfect. To this I answer, that we may consider the Attributes of God, and likewise the *Personalities* in the Divine Nature, either abstractly, *i. e.* as distinguished in our Minds from the Nature; or as they are identified with it. If we consider them abstractly it is true they are not from themselves, but from the Nature: So the *Wisdom* and *Power* of God are not from themselves but from the Divine Nature which necessarily includes Wisdom and Power. And so the *Personality* of the Son and Holy Ghost are not from themselves, but from the Divine Nature which necessarily includes the Father's begetting his Son, and the Holy Ghost's proceeding from both. But if we consider these as *in re* the same with the Nature, then they are from themselves; the same Nature is in the Father, Son and Holy Ghost, and the three Personalities necessarily arise out of that Nature, and therefore may be said to be necessary and from themselves. I do confess the Personality of the Son is from the Father and that of the Holy Ghost from the Father and Son; but this is still by the Necessity arising from the Nature. The Father begets the Son, not out of Choice, but Necessity of Nature; and that Nature is in the Son, and therefore his Subsistence and Personality is from his own Nature, that is from himself, and he is *αὐτόθεος*. The Personality of the Son is indeed from the Father, but that doth not hinder it to be from the Nature in the last resort; and necessarily too, though *mediante Persona Patris*. When therefore it is said that the Divine Nature which is inherent in them may be said to be of itself, but not the *Modus subsistendi*, it is not meant that the *Modus subsistendi* doth not proceed from the Nature which is in the Son and Holy Ghost, and so is in that Sense *ex se*, but that it is not immediately from it, but *mediante Patris Subsistentia*.

none at all. Imperfection then arose from the Infinity of Divine Goodness. Had not God been infinitely Good, perhaps he might not have permitted imperfect Beings; but have been content in himself, and created nothing at all.

III. *Thirdly*, There are infinite Degrees of Perfection between a Being *absolutely perfect* and *Nothing*: Of which, if Existence be conceived as the First, every thing will be so many Degrees distant from Nothing, as there are *Perfections* to be found in it joyn'd with Existence. In this Scale then God will be the *Top*, and Nothing the *Bottom*; and how much farther any thing is distant from nothing, it is so much the more perfect, and approaches nearer to God. How much any thing can resemble God in Perfection, or how nearly approach to him (E.) we know not; but we are certain that there is always an infinite Distance between them. It must have been determin'd therefore by the Will of God, where he would stop, since there is nothing but his own Will to bound his Power. Now it is to be believ'd that the present System of the World was the very best that could be, with regard

'Tis to be determined by the Divine Pleasure what Degrees of Perfection every thing must have, since all things are necessarily at an infinite distance from the highest Perfection.

to

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(E.) Supposing the World to be infinite, there would be, as far as appears to us, infinite Orders of Creatures descending gradually from God to Nothing: But since neither our Understanding can comprehend, nor does the Nature of Quantity and Motion seem to admit of Infinity or Eternity; 'tis better to refer the Matter to the Divine Will. For if any Infinity in Creatures be impossible, 'tis the same thing wherever we stop: Since all Finites are equally distant from Infinite. If therefore God had created twice, or a thousand thousand times as great, and as many Beings, and a thousand thousand Ages sooner than he has, the same Objections might be made, Why not before? Why not more? The World therefore must either have been created infinite and from Eternity, which the very Nature of the thing seems not to allow, or it is all one when and how great it might be, and not determinable by any thing besides the Divine Pleasure. See Chap. 5. §. 1 Subf. 4. and *J. Clarke on Nat. Evil.* p. 90, 93, 280, &c.

(19.) In

to the Mind of God in framing it. (19.) It might have been better perhaps in some Particulars, but

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(19) In order to confirm this belief, and come to a right Knowledge of the whole Question before us, it is necessary to enquire a little into the meaning of these Words; to consider (with reverence) what this Mind of God might be in framing the World, and what was the most proper Method of answering it. Now it appear'd from the Conclusion of the first Chapter and Note 13. that the sole Design of Almighty God in creating the Universe. was to impart Felicity to other Beings: and in the beginning of this Chapter it was proved that any Happiness thus communicated could not be *infinite*. His Design then is completely answer'd, if the greatest Degree of Happiness be imparted of which created Beings are capable, consistent with one another; or when the utmost possible Good is produced in the Universe collectively. This also shews us what we are to understand by *the very best System*, viz. one that is fitted for, and productive of the greatest absolute *general Good*: The *Manner* of effecting which comes next under consideration. As to this, it is⁵queried in the first place whether all Animals ought to have been created equally perfect; or several in different Ranks and Degrees of Perfection; and secondly, whether God may be supposed to have placed any Order of Beings in such a fix'd unalterable condition as not to admit of advancement: to have made any Creatures as perfect at first as the Nature of a created Being is capable of. The former of these doubts is fully discuss'd in this and the following Chapter, §. 2. The latter seems not so easy to be determin'd. They who hold the affirmative argue from our notion of infinite or *absolute Goodness*, which must excite the Deity always to communicate all manner of *Happiness* in the very highest Degree, for the same reason that it prompts him to communicate it ever in any degree. But this, say they, he has not done, except he at first endow'd some Creatures with all the Perfection a Creature could possibly receive, and gave to every subordinate Class of Beings*, the utmost *Happiness* their several Natures were capable of. Neither can this Opinion be confuted from Holy Scripture, which declares that God made innumerable glorious Orders of *Cherubim* and *Scrappim*, all far above our Comprehension, and some, for any thing that we know, in the very next Step to the *Top* of the great *Scale of Beings*, and only *Second* to the Almighty. Those that hold the contrary Opinion distinguish between Happiness and Perfection, and think that these do not either necessarily imply, or inseparably attend each other. They deny therefore the consequence of the former Argument,

* Concerning these Classes, see Notes 22, and 24.

but not without some new, and probably greater inconveniencies, which must have spoiled the Beauty either of the whole, or of some chief Part.

IV. *Fourthly,*

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Argument, and assign this Reason for it, *viz.* because a being produced in the highest degree of natural Perfection which a Creature is capable of and still continuing in the *same*, will not receive as much *Happiness* in the main, as others that were placed in a much inferior State at the first. This, tho' it may appear something like a Paradox, yet upon farther consideration will perhaps be judg'd not improbable. Thus, for a Creature conscious of no deficiency of any thing necessary to its well-being, to meet with a perpetual accession of new, unknown Pleasure, to reflect with comfort on its past Condition, and compare it with the present, to enjoy a continued Series of fresh Satisfaction and Delight, and be always approaching nearer and nearer to Perfection, this must certainly advance the Sum of its *Happiness*, even above that of others, whose condition is supposed to have begun and to continue in that degree of perfection where this will end (if there could be any end in either) and which never knew defect, variety, or increase. A finite Being fix'd in the same State, however excellent, must according to all our Conceptions (if we be allow'd to judge from our present Faculties, and we can judge from nothing else) contract a kind of *Indolence* or *Insensibility* (*i. e.* cannot always be equally affected by an equal degree of Good in the Object) which Insensibility nothing but alteration and variety can cure. It does not therefore seem probable that God has actually fix'd any created Beings whatsoever in the very highest degree of Perfection next to himself. Nay, it is impossible to conceive any such highest Degree, and the Supposition is absurd, since that which admits of a continual addibility, can have no *highest*. Since then the Creation cannot be infinite; and finites, how much soever amplified, can never reach Infinity or absolute Perfection*, we can set no manner of bounds to the creating Power of God: But must refer all to his Infinite Wisdom and Goodness: Which Attributes we know can never be exhausted, nor will, we believe, produce any Beings in such a State as shall not leave room enough for them to be still growing in Felicity, and for ever acquiring new *Happiness*, together with new Perfection.

This notion of a growing *Happiness*, is embraced by most Divines, and affords the strongest Motive for endeavouring to improve and excell in every Christian Grace. 'Tis beautifully touch'd by Mr. *Addison*. Spectator N^o. 111. "There is

* See Note E. or Q. or Dr. Bentley's *Boyle's Lect.* Serm. 6. p. 236, 237. 5th Edit.

All things could not be equally perfect, since some are Parts of others.

IV. *Fourthly*, From hence it appears also that all Beings cannot have equal Perfections, For the World must necessarily be composed of various *Parts*, and those *parts* of *others*, and so on. But a Part

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“ *not, in my Opinion, a more pleasing and triumphant Consideration in Religion, than this of the perpetual Progress which the Soul makes toward the Perfection of its Nature, without ever arriving at a Period in it. To look upon the Soul as going on from Strength to Strength, to consider that She is to shine for ever with new Accessions of Glory, and brighten to all Eternity; that She will be still adding Virtue to Virtue, and Knowledge to Knowledge, carries in it something wonderfully agreeable to that Ambition which is natural to the Mind of Man. Nay, it must be a Prospect pleasing to God himself, to see his Creation for ever beautifying in his Eyes, and drawing nearer to him by degrees of Resemblance.*”

That the *Happiness* of *Saints* and *Angels* may be continually increasing, see *Tillotson's 77th Sermon*, Vol. 2d. Fol. p. 578, &c.

From these Considerations, and some which follow in the remainder of this Note, it may perhaps seem probable that in us, and all Beings of the like nature, changes from worse to better must be attended even with greater degrees of Pleasure than settled permanence in any the highest State conceivable of Glory or Perfection, and consequently become necessary to the completion of finite Happiness.

But in Opposition to all this, *Bayle* urges that *Encrease* or *Alteration* is not in the least requisite to a lasting *Felicity* even in ourselves.

“ That 'tis no ways necessary that our Soul should feel Evil, to the end it may relish what is Good, and that it should pass successively from Pleasure to Pain, and from Pain to Pleasure, that it may be able to discern that Pain is an Evil, and Pleasure is a Good. We know by Experience that our Soul cannot feel, at one and the same time, both Pleasure and Pain; it must therefore at first either have felt Pain before Pleasure, or Pleasure before Pain. If its first Sensation was that of Pain, it found that State to be uneasy, altho' it was ignorant of Pleasure. Suppose then that its first Sensation lasted many Years, without Interruption, you may conceive that it was in an easy Condition, or in one that was uneasy. And do not alledge to me Experience; do not tell me that a Pleasure which lasts a long time becomes insipid, and that a long Pain becomes insupportable: For I will answer you, that this proceeds from a Change

Part must needs come short both of the *Divine Perfection*, and the Perfection of the *Whole*. For it is nothing with regard to all the Perfections which it has not, whether these be Divine, or created; and since

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“ in the Organ which makes that Pain, which continues the
 “ same as to kind, to be different as to Degrees. If you have
 “ had at first a Sensation of six Degrees, it will not continue
 “ of Six to the end of two Hours, or to the end of a Year,
 “ but only either of one Degree, or of one Fourth Part of a
 “ Degree. Thus Custom blunts the Edge of our Sensations:
 “ their Degrees correspond to the Concussions of the parts of
 “ the Brain, and this Concussion is weakened by frequent Re-
 “ petitions: From whence it comes to pass that the Degrees
 “ of Sensation are diminished. But if Pain or Joy were com-
 “ municated to us in the same Degree successively for an hun-
 “ dred Years, we should be as unhappy, or as happy in the
 “ hundredth Year, as in the first Day; which plainly proves
 “ that a Creature may be happy with a continued Good, or
 “ unhappy with a continued Evil, and that the *Alternative*,
 “ which *Laëtantius* speaks of *, is a bad Solution of the Diffi-
 “ culty. It is not founded upon the Nature of Good and
 “ Evil, nor upon the Nature of the Subject which receives
 “ them: nor upon the Nature of the Cause which produces
 “ them. Pleasure and Pain are no less proper to be communi-
 “ cated the second Moment than the first, and the third Mo-
 “ ment than the second, and so of all the rest. Our Soul is also
 “ as susceptible of them after it has felt them one Moment, as
 “ it was before it felt them, and God who gave them, is no
 “ less capable of producing them the second Moment than
 “ the first †.”

As this is one of the strongest Objections, and applicable to all kinds of Evil, I have quoted it at length (tho' some parts may not relate immediately to our present purpose) and shall endeavour to give a full answer to it in the following Notes. It will be consider'd with respect to Moral Good and Evil, in Notes, 68, 83, 84. Let us confine ourselves at present to Natural Good, which may be divided into sensitive and intellectual. As to the former, we perceive that the Mind, for the Augmentation of its Happiness, is endowed with various Senses, each of which is entertain'd with a variety of Objects: now, any one of these Senses can convey so much Pleasure for some time as is sufficient to fill our present narrow Capacity, and engross the whole Soul. She can be entirely happy in the Satisfaction arising from the Sight, Hearing, &c. or from the

* See Note 79. p. 447.

† *Critical Dict.* p. 2486.

since one Part is not another, nor the *whole*, 'tis plain that every Part wants the Perfections not only of the whole, but of other Parts also. And that the *whole* is more perfect than a *part* is evident from hence,

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the Memory, or any other Mode of Perception by itself. If therefore any one of these Organs could (as *Bayle* supposes) continue to communicate the same Degree of Pleasure to us for an hundred Years, all the rest would be unnecessary: But an All-wise Being, who cannot act in vain, has implanted this Variety of Senses in us; this then is a good Argument (to those who allow such a Being, upon the Belief of which I am now arguing) that none of these particular Senses could continue in its present State, and always communicate the same Degree of Happiness. Farther, his Supposition will appear to be impossible, from considering the Nature and Properties of that Matter of which the sensitive Organs are composed. If there be (as *Bayle* maintains) so close a Connection between the Soul and certain Modifications of Matter, as that the Degrees of sensitive Pleasures are diminished by a *Change* in the Organ, by weakening the Concussion of some parts of the Brain by frequent *Repetitions*; then we say, 'tis plainly impossible that the same Degrees should be continued by this Organ, which, as it is material, is perpetually exposed to this *Change*, and liable to Dissolution, and necessarily weakened by these frequent *Concussions*. Every Motion in it must in time be stopped by contrary ones, as our Author has fully shewn in Chapter 4. §. 1.

If he supposes that the same Degree of Pleasure may still be communicated tho' the Organ alters, he supposes that there is no such Connection between any Portion or Position of Matter and our Spirit; which is directly contrary to his former Supposition, and also to truth, as will perhaps appear from the following Chapter. If then *Bayle* imagines that the same or different Matter, when moved or at rest; or when moved in different Directions, may still affect the Mind in the very same manner, he must either take it for granted that the Affections of Matter are no Causes of the Sensations of the Mind, that is, contradict his former Supposition; or else he must suppose the same Effect to proceed from different Causes; either of which will tend equally to advance his System. But in reality, this Decrease of Pleasure in Familiarity and Custom does not perhaps entirely depend on any Change of the corporeal Organs, but on the original Faculties of the Soul itself, as may be gathered from some such Observations as this which follows. View a delightful Landskip, a pleasant Garden,

hence, that it necessarily includes the multiplied Perfection of every part; and besides, the parts when

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den, or any of the Figures which appear most *beautiful*, renew the Prospect once, or twice; to Day, to Morrow, and at several distant Periods; it shall afford a great degree of Pleasure for some time, while any *Novelty* may be supposed to remain; but that Pleasure perishes together with this *Novelty*, tho' the external Organs of Vision still continue perfect, and your Sensations are most evidently the same the last Day as the first. You are able to behold the same Scenes over again, with the same ease and acuteness, but not with the same Intensity of Delight. To attempt a Mechanical Solution of this by a supposed alteration of some imaginary *Traces* in the Brain (which yet, if they were allowed, cannot mend the matter a jot, as was just now shewn) will only throw us into still greater Difficulties, as any one that attentively considers the whole of that chimerical Hypothesis must conclude, and of which *Bayle*, who soon perceived the Defects and Absurdities of most other Systems, was undoubtedly convinc'd. It seems to me much more properly resolvable into a native Property of the Soul itself. Is it not probable that the Mind of Mind is originally framed with a Disposition for, or Capacity of being delighted with *Variety*? That it cannot be always on the same Bent, but as it is endow'd with different Faculties, so these relieve one another by turns, and receive an additional Pleasure from the *Novelty* of those Objects about which it is conversant; and that by this means it enjoys a greater Sum of Happiness than it could other ways attain to? See the *Spectator*, N^o. 590. N^o. 625. or N^o. 411. or *Watts* on the *Passions*, §. 4.

I shall only add an Observation on this Head from the Author of the *Vindication of God's Moral Character*, p. 21. which shews us the Necessity for this variety or increaseableness of Perfection, in order to our *Intellectual Happiness*, since most of that arises from our past Defects. 'By Intellectual Happiness, I mean the
' Discovery and Contemplation of Truth, with regard to which
' I have this to observe, that all the Pleasures we taste of this
' Kind are owing either to our preceding Ignorance, to the Care
' and Pains we take in the Discovery of Truth, or to the Degree
' of our Knowledge, when we attain to a greater measure than
' other Men. All Truth, when consider'd separate from these,
' is alike as Truth (tho' not of the like Importance to us) the
' Object of the Understanding, and as such, it must afford the
' same Delight. If we all could, with equal Ease and Clear-
' ness, see all the Relations of things, they must all in the Nature
' of the things equally affect us. We should taste as much Plea-

when joined together and connected, acquire a new and peculiar Perfection, whereby they answer their proper

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‘ sure in knowing or contemplating that two and two makes four, as in knowing or contemplating any Proposition which now appears the most difficult, and so affords the most Pleasure: Or rather, we should not have Pleasure from any of them. Now if this be the Case, then is it evident that the Capacity we have for tasting this kind of Pleasure renders us capable of its contrary. We could not be delighted in the Discovery or Contemplation of Truth, if we were not capable of being ignorant, and of the Unhappiness which arises from it.’

This is the Consequence we would draw from all that went before: But of this more at large under the Head of *Moral Evil*.

We reply then to *Bayle*, that this *Alternative* or variety of either Good or Evil, so far as concerns the present Argument is founded on the Nature of the *Subject* which receives them, and that our Soul in its present State, is not so susceptible of them after it has felt them two or three times as at first. What it might have been made capable of, is nothing to the Purpose, since (as it was observed before, and mult often be repeated) we are to consider Man as we find him at present; and draw all our Arguments, not from such Faculties as are perhaps in other Beings, but from these only which we perceive and experience in him. If these cannot be alter'd and improved consistently with each other *, nor subjected to any general Laws more suitable to his present Circumstances, and productive of more good to the whole System †, then, all Arguments built on this Topic against the Divine Attributes mult fall to the Ground. These and the like Suppositions therefore, viz. that the same Degree of Pleasure might be communicated to us successively for a hundred Years; — if understood of one uniform Cause producing it: That our Pleasures, (meaning sensitive ones) might not depend on the Fibres of the Brain, — and That these Fibres should not wear out at all ‡, — or, if these Fibres did wear out, that the Pleasure should never decay, — are all unreasonable Suppositions: They offend against the Rule laid down above, and always to be remember'd, of taking the whole human Nature as it is; of considering our present Body and Spirit, and the obvious Properties of each, and the known Laws of their Union together. All such Objections therefore are beside the Question; and founded upon the old absurdity of reducing us to a different Class of Beings, when

* See Note 28.

† See Note 25.

‡ See *Bayle's Dict.* p. 2487.

proper Ends, which they could not do afunder; they defend themselves much better, and assist each other. The Perfection of the whole therefore, is not only more *extensive* than that of the Parts, by the accumulation of many Parts, perhaps equal to one another; but more *intense* also, by the Addition of certain *Degrees*, whereby the whole must of Necessity excell the Parts. As therefore we have proved that an absolutely perfect Creature is an Impossibility, so it may be proved from hence that all cannot have an *equal Degree* of Perfection. For the World consists of Parts, and those again of others, perhaps divisible *in infinitum*: But that every single Part should have the Perfection of all, or many, is impossible; and we are not to arraign the Power or Goodness of God for not working Contradictions. There must then be many, perhaps infinite (20.) Degrees of Perfection in the Divine Works; for whatever arises from *Nothing* is necessarily imperfect; and the less it is removed from nothing (taking *Existence* for one Degree, as we said before) the more imperfect it is. There is no Occasion therefore for an Evil Principle to introduce the Evil of Defect, or an Inequality of Perfections in the Works of God: For the very Nature of created Beings necessarily requires it, and we may conceive the Place of this malicious Principle to be
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when (as will appear presently) all conceivable Classes and Orders are already full.

Thus much for one Query about the manner of creating things, *viz.* whether any should have been *fix'd immutably* in a certain Degree of Perfection: Our Author proceeds to examine the other, *viz.* Whether all Things could and ought to have been at first in the *same* Degree of Perfection?

(20.) That is *indefinite*, or greater than any given Number; for neither the Universe itself, nor any thing that belongs to it, can be properly and absolutely Infinite, as our Author maintains in his Note E, and we have largely proved from *Cudworth*, &c. in the former Chapter.

Things necessarily are of unequal Perfections with regard to their Attributes; but it is agreeable to the highest Goodness to create those which are least perfect, if they are no hindrance to the Number or convenience of the more perfect ones

abundantly supplied from hence, that they derive their Origin from *Nothing*. (21.)

V. *Fifthly*, 'Tis plain, that Creatures are not only unqually imperfect in respect of their *Parts* and *Under-parts*, and so on, which by continual Subdivision, approach in a manner to nothing; but a necessary inequality arises among them also in respect to

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(21.) It is scarce necessary to observe, that this must all along be understood only *Materially*, i. e. that these things were not produced from any Matter *pre-existent*, but were made *ἐξ ἄκων*, and brought into Being from mere *Non-Existence*. For the Possibility of which, and the Opinion of the Antients on this Subject see *Cudworth*, C. 5. §. 2. p. 738, &c. The other Sense of the Words, *viz.* That any thing can come from nothing *causally*, or be produced *by* nothing, or *by itself*, or *without* an *Efficient Cause*, are manifestly absurd, as is demonstrated at large in the same excellent Section. For an Illustration of our Author's Notion before us, see *Scott's Christian Life*, Part 2. Vol. 1. C. 6. §. 2. p. 46, 447, 1st. Edit. 'God is the *Cause of Perfection* only, but not of Defect, which so far forth as it is *natural to created Beings* hath no *Cause* at all, but is merely a *Negation* or *Non-entity*. For every created thing was a *Negation* or *Non-entity* before ever it had a *positive* Being, and it had only so much of its *primitive* Negation *taken away* from it, as it had *positive* Being conferred upon it; and therefore, so far forth as it is, its *Being* is to be attributed to the *Sovereign Cause* that produced it; but so far forth as it is *not*, its *not* Being is to be attributed to the *Original Non-entity* out of which it was produced. For that which was once Nothing, would still have been Nothing, had it not been for the *Cause* that gave *Being* to it, and therefore that it is so far Nothing still, i. e. *limited and defective*, is only to be attributed to its own *primitive* Nothingness. As for instance, If I give a poor Man a hundred Pounds, that he is worth *so much* Money is wholly owing to *me*, but that he is not worth a hundred *more* is owing only to his own *Poverty*; and just so, that I have such and such *Perfections* of Being is wholly owing to *God* who produced me out of Nothing; but that I have such and such *Defects* of Being is only owing to that *Non-entity* out of which he produced me.'

The same Notion is largely discussed in *Eilhardi Lubini Philosophus*, &c. Chap. 6, 7, and 17. From whom it appears, that most of the ancient Philosophers meant no more than this by their *Evil Principle*.

(22.) From

to their *Attributes*. For a conscious or thinking Substance is more perfect than one that wants Sense or Understanding. If it be asked, How is it agreeable to the Divine Goodness to have created these also? I answer, If the Creation of these be no impediment to the Production of the more perfect; if neither the Number nor Happiness of the more perfect be diminished by the Creation of those that are less perfect, why will it be unfit to create these too? Since God does what is best to be done, nothing more or greater can be expected from the most benevolent and powerful Author of Nature. If therefore it be better, *ceteris paribus*, that these more imperfect Beings should exist, than not, it is agreeable to the Divine Goodness that the best that could be should be done. If the Production of a less perfect Being were any hindrance to a more perfect one, it would appear contrary to Divine Goodness to have omitted the more perfect and created the less; but since they are no manner of hindrance to each other, the more the better. (22.)

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(22) From the Supposition of a Scale of Beings gradually descending from *Perfection* to *Non-entity*, and complete in every intermediate Rank and Degree [for which see Note 24.] we shall soon perceive the Absurdity of such Questions as these, Why was not Man made more perfect? Why are not his Faculties equal to those of Angels? Since this is only asking why he was not placed in a quite different Class of Beings, when at the same time all other Classes are supposed to be already full. From the same Principle also we gather the Intent of the Creator in producing these several inferior Orders under our View. They who imagine that all things in this World were made for the immediate Use of Man alone, run themselves into inextricable Difficulties. Man indeed is the Head of this lower Part of the Creation, and perhaps it was designed to be absolutely under his Command. But that all things here tend directly to his own use, is, I think, neither easy nor necessary to be proved. Some manifestly serve for the Food and Support of others, whose Souls may be necessary to prepare and preserve their Bodies for that Purpose, and may at the same time be happy in a Consciousness of their own Existence. 'Tis probable

This confirm'd by an Instance of Matter, which is no Impediment to pure Spirits.

VI. An Instance will make this more clear. Suppose that God made the World *finite*; suppose that *Spirits*, or pure immaterial thinking Beings, are the *most perfect* Species of Substances: Suppose in the last Place, that God created as many of this sort as were convenient for the System he had made, so that if there were more, they would incommode one another; yet there would be no less Room for Matter, then if there were none at all. (F.) This Supposition is by no means absurd; for

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bable that they are intended to promote each others Good reciprocally: Nay, Man himself contributes to the Happiness, and betters the Condition of the Brutes in several Respects, by cultivating and improving the Ground, by watching the Seasons, by protecting and providing for them, when they are unable to protect and provide for themselves*. Others, of a much lower Class, may, for ought we know, enjoy themselves too in some Degree or other; and also contribute to the Happiness even of superior Beings, by a Display of the Divine Attributes in different Ways, and affording ample Matter of Reflection on the various Ranks and Degrees of Perfection discoverable in the animal World; wherein the highest Order may with Pleasure contemplate numberless Species infinitely below them; And the lower Class can admire and adore that Infinity of Divine Wisdom and Goodness and Power which shines forth in so many Beings so much above them. They may conduce to the Beauty, Order, and Benefit of the whole System, the general Good of which was the Aim of its Creator, and with regard to which every Part is chiefly to be estimated †. They may have ten thousand Uses beside what relates to Man, who is but a very small Part of it: Several Instances might be given which would make this very probable; at least the contrary, I think, cannot ever be proved. See C. 4. §. 2. Subf. 4, 5.

(F.) If any one had a mind to fill a certain Vessel with Globes of various Magnitudes, and had distinguished them into their several Degrees, so that those of the second Degree might have Place in the Interstices left by those of the first; and

* See Chubb's *Sup. &c.* p. 12. and Dr. J. Clarke, p. 284, 285.

† See Cudworth, p. 875, 876. or Tillotson, *Serm.* 91. p. 683. 2d Vol. Fol. or Ray on the Creation, Part 2. p. 423. 4th Edit. or Note G.

for since these may be conceived without *local Extension*, and have no relation to *Space* or *Place*, as Bodies have *, in whatever Number they were created, they would contribute nothing at all either to the filling up of *Space*, or excluding Bodies out of it, yet they would have a certain *System* or *Society* among themselves, which might require a determinate Number, which if it were exceeded, they must become troublesome to one another by too great a Multitude in a finite World. Nay, if the World were supposed to be *infinite*, and as many such Spirits created as were possible, yet would they be no impediment to Matter, or Matter to them, neither would their Number be less, nor their Conveniences fewer, because Matter did or did not exist. Since then material and immaterial Beings consist so well together, is it not agreeable to the greatest Goodness to have created both? Let Matter be stupid and devoid of Sense as it is; let it be the most imperfect of all Substances, and next to nothing, (since not to perceive its Existence is little different from Non-existence) 'tis better to be even so, than not at all; for Existence is, as we said, the Foundation, or first Degree

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and those of the third Order in the interstices of the second, and so on. 'Tis evident that when as many of the first Magnitude were put in as the Vessel could contain yet there would be Room for those of the second. Neither could any wise Man ask why the whole Vessel was not filled with the greater Globes, or why all of them were not of the same Magnitude.

This Instance may afford an Answer to such as demand why God has not given a different and more perfect Nature to Animals. *viz.* There was no room in the mundane System for Beings of a more perfect Nature. But when as many Creatures were made of the superior Order as the System of the World was able to contain, whether you suppose it finite or infinite; nothing hinder'd but that there might be room for others of a lower Degree: As when as many Globes of greater Magnitude

* See Note 7.

Degree of Perfection, and the next as it were to this, the second is perception of Existence. But you'll say, Why did not God add this Second Degree to Matter? I answer, if that could, it is probable it would have been done: But since we see that Matter is in itself a passive, inert Substance, we must believe that its Nature would not admit of *Sense*, or if it had been capable of Sense, that greater Inconveniences would have flowed from thence, than if it had been made insensible, as it is. (23.) However, without this there would be a kind of *Void* in the Universe, and something want-

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nitude were put into the Vessel as it could hold, yet there was still a Space for others of a less Dimension; and so on *in infinitum*. When therefore any ask why God did not make all of the same Perfection with the *Angels*:

We answer, that after as many *Angels* had been made as were convenient, there was a Place left for inferior Animals, and after as many Animals of a more perfect Nature were made as the System required, there was still room for other more imperfect ones; and so perhaps *in infinitum*.

If you ask why God does not immediately transplant Men into Heaven, since 'tis plain they are capable of that happier State: Or why he detains them so long from that Happiness, and confines them on the Earth as in a darksome Prison where they are forced to struggle with so many Evils.

I answer, Because the Heavens are already furnished with Inhabitants, and cannot with convenience admit of new ones, till some of the present Possessors depart into a better State, or make room some other way for these to change their Condition. See Note Y.

(23.) *Matter*, as such, and in itself, is at present incapable of Thought and Self-motion, it is therefore in a Degree below Animals, or (as our Author says) next to Nothing. But yet, such as it is, 'tis first, absolutely necessary to many Animals, and secondly, would not be so convenient for their Uses if it could think. It is the *Bas*is or *Support* of Animals in this our System: it is, as we may say, the *C*ase and *C*overing of their several Souls; it serves for the *clothing* of that Case, for their *Food*, their *Defence*, and various uses. But were it all Life, or conscious (not to insist on the Absurdities of such a Supposition in itself) what Misery and Confusion would arise? If all were Animals, what must these Animals subsist on? If they were of
the

wanting which might exist: But it was better that there should be Matter than nothing at all, and since one side was to be chosen, the Divine Goodness prefer'd Matter, because that was the greater Good. For since it it no hindrance to the Multiplication or Convenience of thinking Beings, nor diminishes the Number of the more perfect, 'tis plain it adds to the Perfection of the Universe, and whatever it be, though the most imperfect thing in Nature, 'tis gain to the whole. It was therefore agreeable to the greatest Power and Goodness to have created this also; nor need we the *Demiurgus* of the antient Heretics to produce it, as if unworthy of the great and good God. The Evils of Imperfection then must be permitted in the Nature of things; an inequality of Perfections must be permitted also, since it is impossible that all the Works of God should be endowed with equal Perfections. (G.)

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the same Nature with such as we are acquainted with, they must also be sustained after the same manner, *i. e.* they must live by *Food*, and consequently live upon, and continually torment and consume one another; and consequently more Happiness would be lost than got by such Life, which is as plentiful at present, || as seems agreeable to the System. If Matter as Matter, were endowed with the Power of *Self-Motion*, what Use could we put it to? What Clothing or Habitations? What Instruments or Utensils could we make of it? But this, I think, needs no farther Explanation. Matter then, in its present State, as united with and subservient to such Spirits as we conceive ours to be, is in general more conducive to the Good and Happiness of the whole, than it would be in any other conceivable manner of Existence. To ask yet why some certain Portions or Systems of it might not have been made more perfect, or why it was not farther sublimated, refined, and so unaccountably modified as to be rendered capable of Thought; is the absurd Question above mentioned, *viz.* Why was it not made something else, or removed into a higher Class? When at the same time there appears so much Reason for the Existence of such a thing as this now is; and all superior Classes are concluded to be full. What Reason there is for this last conclusion may be seen in Note 24.

(G.) The Author has been blamed here for making any Difficulty about such Evils as these of Imperfection, which are

|| See Note 26.

properly

'Tis less agreeable to the Divine Goodness to have omitted, than to have created these more imperfect Beings.

VII. If you say, God might have omitted the more imperfect Beings, I grant it, and if that had been best he would undoubtedly have done it. But it

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properly speaking no Evils at all. 'Tis trifling, say the Objectors, since we see that the Perfection of any Structure or Machine consists in this, that the Parts thereof have different Powers and Offices, and therefore we can easily conceive it to be no Imperfection in the Machine of the World that its Parts are of unequal Perfections; for those that seem to have the less Perfection would not answer their Design, nor fill their Places if they were not so unequal. And as for inanimate things they are neither capable of Good nor Evil; it signifies nothing where they are placed, or to what Motions they are subjected, since they cannot complain or be sensible of their Condition. Consequently there is no such thing as the Evil of *Imperfection*, but all is properly *Natural*.

To all which we answer *1st*. The World and every Part of it is in its own Nature imperfect, for whatsoever is naturally perfect, is self sufficient, and does not stand in need of the Combination of more Parts or the Assistance of other things; for that Complication of parts which is observable in Machines is necessary upon this account only, that one may supply the Defects of another.

2dly. From hence it is evident, that the Perfection of the Parts is not to be estimated from their own private Convenience alone, but from the Relation which they have to the whole. And there's a great deal of Difference between relative and absolute Perfection; a thing may perfectly answer the Office it bears with regard to the whole, without any Convenience to itself, nay to its own Destruction.

3dly. It appears that notwithstanding the Infinite Power, Wisdom and Goodness of God, Creatures must necessarily labour under the Evil of Imperfection; and that this Imperfection is to be considered two Ways, the one with regard to the whole, the other in respect of particulars.

4thly. The Good of the whole cannot be in every thing at all times consistent with the Good of each Particular. For as every Part is in its own Nature imperfect and limited, 'tis possible for it not to be Self sufficient, and that it may have as much Occasion for external Assistance, as reason to assist others. The Possibility of such a State follows from the very Nature of Limitation and Imperfection. For supposing more things than one of a limited Nature, if they have any intercourse together, they must necessarily affect each other. And it belongs to the Divine Goodness so to frame them, that they shall assist and relieve each other. Now limited Natures ought to have

it is the part of infinite Goodness to chuse the very best; from thence it proceeds therefore, that the
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have limited Powers and Acts, nor can all Faculties agree to every Nature, since they may be different, distinct and opposite. And though these Agents which have contrary Faculties cannot promote each others Benefit immediately; yet by taking a Compass, and conspiring to act in concert, they may conduce to the good of the whole and of each other. But since created things are almost infinite, and endowed with an infinite diversity of Powers and Properties, and since an intercourse is established between all of them so that they may act upon, and be acted on by each other, it is impossible but that some Opposition and Contention should arise among the parts, which nevertheless may make for the Benefit of the whole; neither can these Oppositions and Contentions be any bar to the Divine Power and Goodness, since they proceed not from any Defect in the Creator, but from the necessary Imperfection of such things as are in their own Nature limited and finite, but which are necessary to the Good of the whole System, the general Benefit whereof is to be preferred to the Good of some particulars whensoever they are inconsistent. There must then be Defects, or want of Perfection in several parts of the Creation, and this Want of Perfection must of Necessity bring many Inconveniencies on the Person whose Lot it is to fill that Part of the Universe, which requires a Creature of such an imperfect Nature. For Example, a Man has no Wings, a Perfection granted to Birds. 'Tis plain, that in his present Circumstances he cannot have them, and that the Use of them wou'd be very mischievous to Society; and yet the Want of them necessarily exposes us to many Inconveniencies.

A Man falls from a Precipice or into a Pit; Wings wou'd save him from the Fall, and relieve him from his Imprisonment; whereas now he breaks his Bones, or starves by his Confinement. A thousand Instances may be given where the Evil of Imperfection necessarily subjects us to Disappointment of Appetite, and several other natural Evils; which yet are all necessary for the Common good.

If it be ask'd why God, as he is of Infinite Power and Wisdom, did not order things in such a Manner that the good of the whole should in all cases and at all times conspire with that of each particular. Or if these Evils necessarily arise from the mutual Intercourse of Parts of a different and contrary Kind, why did he ordain such an Intercourse? Could he not have created all Things in such a State of Perfection, that they should find their Happiness in themselves without the
 Help

more imperfect Beings have Existence; for it was agreeable to that not to omit the very least Good that

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Help of any thing external? At least he should have made those things, which he himself had the Framing of, in such a Manner as to have no Intercourse with any Being but himself. For they might have had enough to exercise their Faculties upon in the Contemplation and Love of the Divine Nature: which would have been sufficient for their Happiness, without any Commerce with or dependence upon other Creatures; especially such as would incommode them. Why therefore did God choose such a System as made room for other imperfect, miserable Beings.

We answer, that granting such Creatures as those above-mention'd to be possible, God has actually created as many of that Kind as the System wou'd admit, insomuch that if there had been more it wou'd have been more inconvenient. Nor is it of any consequence whether we suppose this System to be Finite or Infinite. If Finite, 'tis plain that a certain Number may fill it so that there will be no room for more. If Infinite, infinite Creatures of the same Kind will equally fill an infinite System, as a finite Number will fill a finite One; for there's the same Proportion. In this then as well as the former System there will be no Place for more. But yet when this System or Order of Creatures is filled up, there wou'd be room left for the other less perfect Orders, whose Natures and Faculties might have a mutual Relation to each other and whose Happiness might require their mutual Help and Assistance, 'Tis certain that many and various Orders and Degrees of this Kind were possible; neither would they, if created, be any Impediment to the more perfect Order, which is already compleated, and the Number of which could not be increased without Damage to the System; neither would the Addition of these inferior Orders and Degrees, lessen the Number of the prior and more perfect Ones.

What therefore was to be done? Let us now suppose God deliberating with himself (as a Man wou'd do) whether he should create any of the inferior Order. If he does, 'tis manifest that he will introduce unnecessary Imperfections into his Works. Nay, since some of these may have Natures and Powers contrary to each other, it will be possible for Clashing and Opposition to arise among his Creatures. If he does not create them, he will appear unkind in grudging and refusing them a Benefit, which he was able to communicate without Detriment to the System. For I suppose these inferior Ones not to be so very imperfect, but that their Existence wou'd be deem'd a great and valuable Blessing.

Who

that could be produced. *Finite* Goodness might possibly have been exhausted in creating the greater Beings,

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Who does not see what way the Divine Goodness would incline in this Debate? For since it was better that these shou'd be, than not, is it not agreeable to infinite Goodness to choose the best? At least such a Choice could be no Injury to the greatest Goodness.

Whatever System God had chosen, all Creatures in it could not have been equally perfect, and there could have been but a certain determinate Multitude of the most Perfect, and when that was completed, there would have been a Station for Creatures less perfect, and it would still have been an Instance of Goodness to give them a Being, as well as others: And therefore whatever System had been chosen, it would have come to what we see, perhaps it would have been worse. Since therefore whatever God had chosen, there must have been Degrees of Perfection, and one Creature must have been more imperfect and infirm than another, ought we not to conclude that our present System is at least equal to any other that we could have expected?

Hence it appears why God created such Beings, as must necessarily have an Intercourse with each other, and how agreeable it was to the Divine Goodness not to deny them Existence. There could be no reason to ask why he did not make them of a more perfect Order, since as many of that Kind are made already as the System could receive, of what Kind soever that System were supposed to be. Neither could the Benefit of the whole be render'd absolutely, in all Cases, and at all times consistent with that of Particulars. For tho' this might perhaps be effected in the more perfect Orders, yet it is plainly impossible in the less perfect ones, such as have a Connection with Matter, that is necessarily subject to Contrariety and Dissolution; and especially those which have solid and hard Bodies. Either therefore no such Animals as these were to have been created, or these Inconveniencies tolerated: Supposing always that their Existence is a Blessing to them notwithstanding these Inconveniencies, and that more Good than Evil accrues to them from the Possession of it.

From hence it will appear how fruitful a Source of Evils this Imperfection of Creatures may be, and that from this Head there flows a Possibility of Evil among the Works of God, notwithstanding Infinite Power and Goodness. How every particular Evil may be reduced to this Origin, shall be shewn (God willing) in the Sequel.

In the Interim who can doubt whether this Source of all Evils be itself to be call'd an Evil? Evil is by many defined
A Pri-

Beings, but *infinite* extends to all. The infinite Power and Goodness of God then were the

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a Privation of Good. In this it agrees with Defect or Imperfection, and a Man is called Evil, or an Action Evil, which brings us into Inconveniences, or is prejudicial to the Author or any other Person. With how much more reason then may Imperfection be called an Evil, since 'tis the Origin of all the Evils we endure, or which arise in the Mundane System.

But inanimate Things, you say, are capable of neither Good nor Evil, and therefore it does not signify in what Condition they be placed, sensible Things only can be miserable. I answer, 'tis true inanimate Creatures are not capable of some kind of Evils, *viz.* Pain, Grief, or undue Elections; but are there no other Evils which they may be subject to? Who wou'd not think himself ill dealt with, if he should be reduced to the State of an inanimate Creature? He wou'd feel no Inconveniences, say you. I grant it, but this very not feeling is dreaded by us as one of the greatest of all Evils. This Deprivation of Sense therefore, is far from being desirable, and consequently far from being good. To be deprived of Sense is what we call an Evil of *Loss*, tho' it be not a sensible one.

If any one should take away a Man's Feeling by a blow or any other way, nay if he did not restore it to him when he had this in his Power, wou'd he not be mischievous and injurious to him, tho' the Sufferer be not at all sensible of the Injury? Now who can affirm that God cou'd not have endowed every thing with Sense, at least have join'd a sensitive Soul to every Particle of Matter? May we not complain therefore that he has not done it? Is it not equally disadvantageous for inanimate things never to have had Sense, as for animated Beings to be deprived of it?

And yet some are so perverse that they will not have this Imperfection called an Evil, tho' it really be as great an one as the other.

However, we must observe that inanimate Things are not made for themselves, but for the Use of such as are endowed with Sense and Reason, they have therefore a relative good or Evil, both in regard to God, and to those Creatures for whose Use they were design'd, and as far as they answer the End they were made for we esteem them good, such as do otherwise are Evil: Of which Good or Evil there is no other ground but their Perfection or Imperfection.

The Origin of Evil is the same therefore in both sensitive and inanimate Beings, *viz.* the Absence of Perfection.

the Cause why imperfect Beings had Existence together with the more perfect. 'Tis plain therefore that the System of the World may be the *Work of a Deity*, tho' it *has this Fault*. Nay, that it was created is evident for this very Reason, because it is *imperfect*; for if it were *Self-existent*, it would be *absolutely perfect*. (24.)

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(24.) The chief Argument of the foregoing Chapter is beautifully illustrated by Mr. *Addison* in the *Spectator*, N^o. 519. As frequent use will be made of this Observation concerning the *Scale of Beings*, I hope the Reader will excuse my transcribing so much of the abovemention'd Paper as is necessary to explain it.

' Infinite Goodness is of so communicative a Nature, that
' it seems to delight in the conferring of Existence upon every
' Degree of perceptive Being. As this is a Speculation
' which I have often pursued with great pleasure to my self,
' I shall enlarge farther upon it, by considering that part of
' the *Scale of Beings* which comes within our Knowledge.
' There are some living Creatures which are raised just above
' dead Matter. To mention only the Species of Shell-Fish,
' which are formed in the Fashion of a Cone, that grow to
' the Surface of several Rocks, and immediately die upon
' their being sever'd from the place where they grow. There
' are many other Creatures but one remove from these, which
' have no other Senses besides that of Feeling and Taste.
' Others have still an additional one of Hearing, others of
' Smell, and others of Sight. It is wonderful to observe, by
' what a gradual progress the World of Life advances thro'
' a prodigious variety of Species, before a Creature is formed
' that is compleat in all its Senses: and even among these
' is such a different Degree of Perfection, in the Sense which
' one Animal enjoys beyond what appears in another, that tho'
' the Sense in different Animals be distinguish'd by the same
' common Denomination, it seems almost of a different Nature.
' If after this we look into the several inward Perfections, Cunning
' and Sagacity, or what we generally call *Instinct**, we
' find them rising after the same manner imperceptibly one above
' another, and receiving additional Improvements according to the
' Species in which they are implanted. This
' Progress in Nature is so very gradual, that the most perfect
' of an inferior Species comes very near to the most imperfect
' of

* To which we may add, *Will and Liberty*. See *Boyle's* Dict. p. 2609. 2610.

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* of that which is immediately above it. The exuberant and
 * overflowing Goodness of the supreme Being, whose Mercy
 * extends to all his Works, is plainly seen, as I have before hint-
 * ed from his having made so little Matter, at least what falls
 * within our Knowledge, that does not swarm with Life :
 * Nor is his Goodness less seen in the Diversity than in the
 * Multitude of living Creatures. Had he only made one
 * Species of Animals, none of the rest would have enjoy'd
 * the Happiness of Existence, he has therefore specified in his
 * Creation every degree of Life, every Capacity of Being.
 * The whole Chasm in Nature, from a Plant to a Man, is fil-
 * led up with diverse kinds of Creatures, rising one over ano-
 * ther, by such a gentle and easy ascent, that the little Tran-
 * sitions and Deviations from one Species to another, are al-
 * most insensible. This intermediate Space is so well huf-
 * banded and managed, that there is scarce a Degree of Per-
 * fection which does not appear in some one part of the World
 * of Life. Is the Goodness or Wisdom of the Divine Being
 * more manifested in this his Proceeding? There is a Con-
 * sequence, besides those I have already mentioned, which
 * seem very naturally deducible from the foregoing Consid-
 * erations. If the Scale of Being rises by such a regular Pro-
 * gress, so high as Man, we may, by a parity of Reason, sup-
 * pose that it still proceeds gradually thro' those Beings which
 * are of a superior Nature to him; since there is an infinitely
 * greater Space and Room for different Degrees of Perfection
 * between the supreme Being and Man, than between Man
 * and the most despicable Insect. This Consequence of so great
 * a variety of Beings which are superior to us, from that vari-
 * ety which is inferior to us, is made by Mr. Locke, in a Pas-
 * sage which I shall here set down, after having premised, that
 * notwithstanding there is such infinite Room between Man
 * and his Maker for the creative Power to exert itself in, it
 * is impossible that it should ever be filled up, since there will
 * be still an Infinite Gap or Distance between the highest cre-
 * ated Being and the Power which produced him.'

The fine Passage there cited from Mr. Locke, occurs in the
 3d Book of his Essay, Chap. 6. §. 12.

See also Notes, K. and 26.

From the foregoing Observation, that there is no manner
 of *Chasm* or *Void*, no Link deficient in this great Chain of Be-
 ings, and the Reason of it, it will appear extremely probable
 also that every distinct Order, every Class or Species of them,
 is as full as the Nature of it would admit, and God saw pro-
 per. There are (as our Author says) perhaps so many in each
 Class as could exist together without some *inconvenience* or *un-
 easiness* to each other. This is easily conceivable in Mankind,
 and may be in superior Beings, tho' for want of an exact
 Knowledge:

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Knowledge of their several Natures and Orders, we cannot apprehend the manner of it, or conceive how they affect one another; only this we are sure of, that neither the Species, nor the Individuals in each Species, can possibly be Infinite; and that nothing but an *Impossibility* in the Nature of the thing, or some greater *Inconvenience*, can restrain the Exercise of the Power of God, or hinder him from producing still more and more Beings capable of Felicity. When we begin to enquire into the Number of these and the Degrees of their Perfection, we soon lose ourselves, and can only refer all to the Divine Wisdom and Goodness: From our previous Notices of which Attributes, we have the highest Reason to conclude that every thing is as perfect as possible in its own kind, and that every System is in itself full and compleat.

C H A P. IV.
Concerning Natural Evil.

S E C T. I.
Of Generation and Corruption.

A Creature cannot complain of its Fate, though it be less perfect than others.

The Origin of things from Matter, is the source of Natural Evils, as their rise from Nothing is the Cause of those of Imperfections.

IT appears from the foregoing Observations that created Beings must necessarily be *defective*, i. e. some must want the Perfections which others have, and that it was impossible for them to enjoy either an absolute or equal Perfection; also, that there is no Occasion for an Evil Principle opposite to infinite Goodness and Power. And from hence we may affirm that God, though infinitely good and powerful, could not separate things from the concomitant Evils of Imperfection, and did not esteem it unbecoming himself to create the Good, though that brought some Evils along with it, so long as these Evils are less than the Good with which they are connected. Nor can the Creature justly complain of its Condition, if it have not all, or equal Perfection with some others; since 'twas necessary that it should fill the Station wherein it was placed, or none at all. This we have shewn sufficiently, I think, in the former kind of Evils, *viz.* those of *Imperfection*.

II. The same must be attempted in the second kind, *viz.* the *Natural*. Now, as all created Beings are made out of *Nothing*, and on that account are necessarily imperfect; so all natural things have a Relation to, or arise from *Matter*, and on this account

count are necessarily subjected to natural Evils : Nor is the rise of all created Beings from Nothing a more fruitful and certain Cause of the Evils of Imperfection, than the rise of all natural things from Matter is of all natural Evils. (H.) If therefore

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(H.) The Objection against this Position stands thus. Not only Generation and Corruption are natural Evils, but likewise Pains of Body and Dissatisfaction of Mind, Disappointments of Appetite and Death. Now it is manifest that all material Beings are not subject to these, particularly Man in Paradise as to his Body was material, and yet free from Death, and all natural Evils, and the same is true of the Blessed in Heaven. Since therefore material Beings may be free from all natural Evils, it follows that they are not necessarily subject to such because they are Material, and consequently we must look for another Origin of natural Evils distinct from Matter.

The Answer to this Objection, that seems to have so great force in it, is not difficult. 'Tis manifest from the Book that when it affirms all material Beings are liable to natural Evils, it is not meant that they are always actually affected by them, but that they are capable of being so affected at certain Times, and in certain Circumstances ; and yet their Circumstances may perhaps be so ordered that they shall be always free from them.

For Example, Man in Paradise was naturally Mortal, and though we do not know what sort of Body he had, yet we are sure that he had an Appetite to eat and drink, and needed these to support him.

How then could he avoid Pain, Disappointment of Appetite and Death ? I answer by being placed in such Circumstances that he should always have sufficient Provision ready to satisfy his Hunger and Thirst, and such Knowledge of all things that could hurt him, that he might easily avoid them. His Blood was inflammable then as well as now, and consequently he was subject to a Fever. His Limbs might be broken and disjointed then as well as now, and that must disable him to manage his Business, and disappoint a natural Appetite of moving where his Occasions required. But God gave him the Tree of Life as a Remedy against all natural Distempers and Decays of Body, and either such a Prospect of what could hurt him as might enable him to avoid the Occasion, or else if that happened he was restored by the use of the same Tree of Life. After all it doth not appear from Scripture, that Man in his Innocency was secure from all natural Evils, but only from such as might deprive him of Life, or make that Life uncomfortable to him, If any Divines have gone farther it is mere

we can shew that these Evils are so necessarily connected with this Origin that they cannot be separated from it, it follows that the Structure of the World either ought not to have been framed at all, or that these Evils must have been tolerated without any Imputation on the Divine Power and Goodness. But it is better that they should be as they are, since they could not be more perfect. Let us examine the particular Sorts of natural Evils, and if there be nothing in them which could be removed without greater Damage to Nature, and introducing a larger Train of Evils, the Divine Goodness may securely applaud itself, since it has omitted no manner of Good nor admitted any Evil which could possibly be prevented, *i. e.* hath done in every thing what was best.

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conjecture, and no part either of the Faith taught in Scripture, or conveyed to us by the Catholick Church. The Author of the Origin of Evil has given his Thoughts concerning the Estate of our first Parents more fully in a Discourse on *Gen. ii. 17.* Where he founds himself on the Word of God and speaks conformably to the Sense of the Primitive and reformed Churches, but it were too long to insert here. ||

From what has been said already I suppose it is manifest, that the Happiness of Man in Paradise is no Argument against the Position in the Book, that all things material are liable to natural Evils, to Corruption and Dissolution, and if united to a Spiritual Substance that has Sense or Reason, they make it likewise capable of Pain, and of the Dissatisfaction that arises from the Disappointment of Appetites.

As to the Blessed in Heaven, their Case is much more easy to be accounted for, and I think those Words of the 4th Ch. S. 3. Subf. 2. are sufficient. ‘ I answer, these Bodies are not ‘ therefore immortal, because they are naturally incorruptible ‘ (for that would be inconsistent with the Nature of that Matter whereof they are composed) but because they are put into ‘ such Places and Circumstances by the Deity, that they ‘ can even with Pleasure foresee, and prevent all such things ‘ as tend to introduce either *Corruption* or *Pain*. I am apt to think the Objector either never read, or did not consider this when he made the Objection.

III.

|| See the *Sermon* annexed.

III. God has accomplished this in the Creation of *Matter*, as we said before, nor has he been less beneficent in what relates to the *Motion* of *Matter*. In the first Place, *Matter*, though in itself unactive, is nevertheless capable of *Action*, *viz. local Motion*, which is the *Action* that belongs to *Matter*. But 'tis better that it should act as far as it is capable, than be entirely still and sluggish: If it were without *Motion*, rigid and fixed in the same Place, we cannot conceive what *Benefit* it could be of either to itself or any thing else: But when 'tis put into *Motion*, it may be of use, as is plain from Experience; though not always without a Mixture of Evils: But *Action* is *cæteris paribus*, preferable to *Inactivity*; it is therefore agreeable to the Divine Goodness to produce *Motion* in *Matter*, if the Good arising from thence do not overballance the Evil, and so long as no Evils are permitted which are separable from *Motion*, nor such as can affect *Spirits*, which are purely immaterial.

Matter is uselefs except it have *Motion*.

IV. Now, if it be granted that God could, consistently with his Goodness, both create *Matter* and put it into *Motion*, it necessarily follows that its *Motions* must interfere with one another. If you say that *Matter* might move uniformly and all together, either in a *direct Line* or a *Circle*, and the contrariety of *Motions* by that means be prevented: I answer, The whole Mass of *Matter* would be no less rigid and uselefs with such a *Motion* as this, than if it were entirely at rest; it would neither be more fit for *Animals*, nor more adapted to the uses which it now answers. Such a *Motion* therefore was to be excited in it, as would separate it into parts, make it fluid, and render it an *Habitation* fit for *Animals*. But that could not be without contrariety of *Motion*, as any one that thinks of it at all will perceive: And if this be once admitted in *Matter*, there necessarily follows a *Division* and *Disparity* of *Parts*, *Clashing* and *Opposition*,

Such *Motion* was to be raised in *Matter*, as might separate it into parts. Hence the *Generation* and *Corruption* of *Bodies*.

Comminution, Concretion and Repulsion, and all those Evils which we behold in *Generation and Corruption*. God could indeed have removed all these from Matter, by taking away its Motion, but they are either to be tolerated, or Matter must remain fix'd and immoveable in the same Situation. Some may ask, why God would not produce such Motion in Matter as might render all its Concretions so perfect as not to be liable to *Dissolution or Corruption*. For since the Power of God is infinite, nothing on his side hinders this from being done; what hinders therefore on the side of Matter? I answer, Its *Motion and Divisibility*. For if you suppose any sort of Motion in Matter, it must necessarily be either *useless*, as we said before, or in *opposite Directions*. The mutual clashing of these Concretions could therefore not be avoided, and as they strike upon one another, whether we suppose them hard or soft, a Concussion of the Parts and a Separation from each other would be necessarily produced: But a Separation or Dissipation of the parts is *Corruption*. This therefore could not be avoided without violence done to the Laws of Motion and the Nature of Matter. For to hinder moveable things from ever interfering, and the Parts which are naturally separable from ever separating by mutual impulses, would require a *perpetual Miracle*. (25.)

V. Secondly,

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(25.) That is, there could be no general pre-establish'd *Laws of Nature*, but God must continually interpose and effect every thing by his own direct and immediate Power: The bad consequences of which are very obvious. There could be no *Arts or Sciences, no Skill or Industry*; no regular Methods of providing for our Bodies, or improving our Minds in the Knowledge of things. All which evidently presuppose and are entirely founded on some settled, certain Laws of the Universe discoverable by us.

' We are so far acquainted (says the Author of the *Religion of Nature delin.* p. 96.) with the *Laws of Gravitation and Motion*,
' that

V. Secondly, Since it is proper that Matter should be put into Motion, 'tis better that this should be done according to some certain Laws and in an orderly Course, than at random, and as it were by chance. For by this Means the Systems compos'd of Matter will have both more durable and more regular Periods. The first Evil arising from Matter was, we said, the *jarring* of Elements; from hence comes this Corruption and Dissolution, Instability and Vicissitude. It may be surprizing, that all these should proceed from a stable, fix'd and uniform Good. But we have made it appear that Matter could not move at all without these, and it was more eligible that the World should be liable to them, than destitute of Animals. And that these Evils should not multiply beyond Necessity the Divine Goodness has taken care, by restraining its Motion under certain Laws, so as to make it steady, and as constant as could be; so that the Machines compos'd of it might be as little shock'd with contrary Motions as possible, and endure for a long time; nay some of them in certain Places and Circumstances for ever. For if no parcels of Matter were directed by any certain and determinate Rule, such a confused Motion would jumble every thing together, nor could any thing last for ever so short a time. On this account God establish'd certain Laws of Motion, and perpetual Rules; and framed the great Mass of Beings into certain Machines and Systems, which have such an exact Correspondence

Motion under certain Laws tends more to the prefer-
 vation of things, than if it were left at random: Hence God distributed Bodies into various Systems.

as

NOTES.

' that we are able to calculate their Effects, and serve ourselves
 ' of them, supplying upon many Occasions the defect of Power
 ' in ourselves by *Mechanical Powers*, which never fail to answer
 ' according to the Establishment, &c.' Concerning the Necessity of the present Laws of Motion, and the Fitness of them to attain the intended Ends, see Dr. *J. Clarke* on *Natural Evil*, p. 92, &c. and 150, 158.

as to contribute their mutual Assistance towards preserving the Motion and Order prescribed by the Deity. (L.) Neither was it convenient that Matter should every where consist of the same kind of Parts; but rather that it should be in one place very fluid, similar and homogeneous, such as we believe the *Æther* to be; in another, solid and compact, as the Earth is, and perhaps the Stars; in another, mix'd with heterogeneous Particles, such as we find the Air and Water.

It appears from Light and other Phenomena, that the Systems of the Universe are very good and beautiful.

VI. We must confess that such a Mass as the Earth is, seems not so beautiful or so fit for Motion, as the pure fluid *Æther*; 'tis also more liable to Corruption and Changes; yet it is most certain that the Earth was not constituted in this manner for no reason at all, or unnecessarily: Perhaps the

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(L.) 'Tis objected that the Author avoids the chief Difficulty, and which stood most in need of an Answer. For he supposes certain general Laws upon the Establishment whereof Evils must necessarily invade the Works of God; but he does not tell us why God established these Laws, which must bring so great Evils along with them: could not an Omnipotent, All-knowing, and absolutely Good God have made other Laws free from all these Defects? Why did he bind himself to such universal Rules? Could he not have interposed his Omnipotence and dispens'd with these Laws, and thereby prevented every Evil which would arise from the Observance of them? The Author is silent on this Head.

But it is evident that the Author had these Difficulties in view, and has given a proper Reply to each. Wherever he has mention'd any universal Law, he shews that it arises from the very Nature and Constitution of things, and that a better could not possibly be made, nor one which is more necessary for the Preservation of those Beings to which it is given: And that it could not be dispens'd with, at least frequently, without detriment to the whole*.

If therefore all the Fault must needs be laid upon God; yet he is not to be blamed for fixing such general Laws: but rather for making such imperfect Creatures, which necessarily required these Laws and were incapable of better. This is the true state of the Question, and of this the Author has also given an account in the foregoing Chapter. See Note (G.)

* See C. 5. §. 5. Subf. 3.

the *Mundane* System could no more consist without these solid Masses, than the human Body without Bones. No sober Man doubts but God could have disposed this Material World into other Systems; and of what kind soever these had been, our reason could never have comprehended the contrivance of them. For, since our Planetary System is incomprehensible to us, much more will the Fabrick of the whole Universe be so; but as far as we do understand the Disposition of it, all is well, elegant and beautiful: and if, among all the Phenomena of Nature, we were only acquainted with Light, that would shew us the just and admirable Structure of it. It is reasonable therefore to believe that this is the very best, and attended with the least Inconveniencies.

VII. You'll say that some particular things might have been better. But, since you do not thoroughly understand the whole, you have no right to affirm thus much. We have much greater Reason to presume that no one Part of it could be changed for the better, without greater Detriment to the rest, which it would either be inconsistent with, or disfigure by its Disproportion*. For we have shewn before, that all manner of Inconveniencies could not be avoided, because of the Imperfection of Matter, and the Nature of Motion. That State of things was therefore preferable, which was attended with the fewest and least Inconveniencies. And who but a very harsh, indiscreet Person will affirm that God has not actually made choice of this? Nay, who can do it with any Shadow of Reason, unless he thoroughly understands both this and that other which he would prefer to it? Whoever pronounces upon them before this, gives Sentence before he has look'd into the Cause, and is at the same time both a partial and an incompetent Judge.

*Tis rash to affirm that Matter might be distributed into better Systems, since we do not thro'ly understand the present.

It

* See Note 28.

It concerned us the more to have this well explained, that being convinced of the Convenience or *Meliority* of the whole Material System, we may more easily perceive the Origin of those Evils which necessarily follow from the *Contrariety* of Motion, and the *Corruption* of things.

S E C T. II.

Concerning Animals and the Variety of them.

Matter does not seem to be made for its own sake, since it is not Self-conscious, 'tis therefore design'd for the Use of Animals.

SINCE Matter is not self-conscious, nor able to enjoy itself, nor capable of receiving any Benefit from itself, it follows that it was not made for itself, but for something else, to which it was to be subservient in Sensation, Thought, or Fruition. We find by Experience that Matter can be thus serviceable to a thinking Being, tho' stupid and insensible itself: 'Tis probable therefore that God designed and directed all Matter to this end as far as was possible. Hence comes the Union of sensible and thinking Beings with the Particles of Matter, as we experience in ourselves. The same may be said of all its Parts, as far as the order and constitution of things allow'd. There is nothing therefore in vain, nothing idle, nor any Region without its Animals. For supposing, as we said, so many pure Spirits separate from Matter, to be made as were convenient; as these occupy no Place *, there would be no less Room for other thinking sensible Substances that stood in need of Matter for the Exercise of their Faculties, and enjoyment

* See Note 7.

joyment of themselves, which for the future let us call *Souls*. (K.)

II. Now

NOTES.

(K.) The Author has endeavoured to account for this *Variety* of Creatures in the following Manner. All Beings could not be placed in the same Degree of Happiness, or in the same order of Perfection, neither could all of the same Order be in the same Degree, or enjoy the same Conveniencies. The good of the whole wou'd not allow it. For instance, suppose a certain Order of intelligent Creatures made by God, which have a mutual Intercourſe, and stand in need of each others Assistance to promote the common Happiness, which they are obliged to promote with united Powers and Inclinations.

'Tis plain, that there's a Necessity for Government among them; for as they have Appetites and Choice, and a limited Understanding, 'tis impossible for them to administer the Affairs of the Publick (in which the good of all consists) by the same means, at the same time and with a joint Endeavour, without devolving a Right to determine these things on some one or more Persons. Whence arises a Necessity for Rule or Government among such reasonable Creatures. Nor could it be avoided where there is both a mutual Intercourse and a limited Understanding. On which account the same is observable among the Angels themselves.

But now 'tis plain that those who happen to have this Government over such as are naturally their equals, are in better Circumstances with regard to externals, than those which have only the Honour of obeying. They may with greater certainty and ease, and in more Cases obtain their Ends, effect their Choice, and accomplish their Desires, (*i. e.* be happy) than those which are obliged to postpone the Gratification of their Senses and the Execution of their Designs, and absolutely conform themselves to another's Will, which they must necessarily do who are subject to the Rule of others.

And yet it is impossible that this should be every one's Lot. 'Tis impossible all should be Rulers and none Subjects. From this Example we see how the Relations which Creatures have to one another, may put a Restraint even on infinite Power, so that it will be a Contradiction for them while they keep the Nature which they have at present, to be in some Respects otherwise disposed than they now are, nor can all of the same Order be gratified with the same Conveniencies. From hence it follows either that a God of infinite Wisdom and Goodness, is obliged by these Attributes to restrain his Power from creating any such Creatures, or that he must assign them Stations very distant from the highest Happiness which they are capable of.

'Tis probable that Animals vary according to the variety of those regions which they are destin'd to inhabit: Therefore the Æther and Air, in all probability, have their proper Inhabitants, as well as the Earth.

II. Now, since the Structure of this visible World consists of various Bodies, *viz.* pure Æther, Air, Earth, &c. 'tis highly probable, as we said before, that each of these has its proper Inhabitants, *viz.* by the Union of Souls with Parcels of Matter. Without such an Union, we cannot apprehend how there should be either Æthereal or Aerial Animals. For the most fluid Bodies if not united to an immaterial Soul, or compacted together, would be immediately dissolved, and every blast of Wind would dissipate such Animals: Either then these vast Fields of Air or Æther must be entirely destitute of Inhabitants, which very few will believe, who behold every clod of Earth stock'd with Animals; or furnished after some such Manner as we conjecture. (26.) If you

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Hence also it appears, why all things do not answer every one's Appetite. Why we are not enriched with as many Benefits as the Capacity of our Nature seems to require. For tho' the infinite Goodness of God encourages us to promise ourselves thus much, yet Wisdom and Justice set bounds as it were to his Goodness, and shew that this cannot be done without Detriment to the whole; that either this Inconvenience must be tolerated, or no such Creatures made; and that it was better not to give some so great a Degree of Happiness as their Natures might receive, than that a whole Species of Beings should be wanting to the World.

If it be ask'd why God did not make this Species in another and more perfect Manner, so as to be free from this Inconvenience. I answer, that then it would have belonged to another Species, and been of a different Order of Creatures: And I suppose as many of the Species to be made already as the System would admit, but that there was still room for these inferior ones, which must necessarily have had the Nature they now are of or none at all, as has been often said, and I'm unwillingly obliged to repeat it.

(26.) We have a beautiful Description of our Author's conjecture in the *Spectator*, N^o. 519. 'If we consider those Parts of the Material World which lie the nearest to us, and are therefore subject to our Observations and Enquiries, it is amazing to consider the Infinity of Animals with which it is stocked. Every part of Matter is peopled; every green Leaf swarms
' with

you say, here's Room for pure Spirits. I answer; Since these do not fill up Place, nor have any Relation to it, 'tis the same thing wherever they be, and Material Substances have nothing at all to do with them: It is not therefore necessary to suppose such large Tracts of Air or Æther void of Animals, in order to make Room for these, for which it would be no less commodious, if replenish'd with, than if destitute of Animals. If then this be granted us, we may affirm that there is as great variety of Souls, as of Animals; and that it is one Species which exerts its Operations by the help of Ætherial Matter,

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' with Inhabitants. There is scarce a single Humour in the
 ' Body of Man, or of any other Animal, in which our Glasses
 ' do not discover myriads of living Creatures. The Surface of
 ' Animals is also covered with other Animals, which are in the
 ' same manner the Basis of other Animals that live upon it;
 ' nay, we find in the most solid Bodies, as in Marble itself,
 ' innumerable Cells and Cavities that are crowded with such
 ' imperceptible Inhabitants, as are too little for the naked Eye
 ' to discover. On the other Hand, if we look into the more
 ' bulky Parts of Nature, we see the Seas, Lakes and Rivers,
 ' teeming with numberless kinds of living Creatures: We
 ' find every Mountain and Marsh, Wilderness and Wood,
 ' plentifully stocked with Birds and Beasts, and every Part of
 ' Matter affording proper necessaries and conveniencies for the
 ' Livelihood of Multitudes which inhabit it. The Author
 ' of the *Plurality of Worlds* draws a very good Argument from
 ' this Consideration, for the *peopling* of every Planet; as in-
 ' deed it seems very probable from the analogy of Reason,
 ' that if no part of Matter which we are acquainted with,
 ' lies waste and useles, those great Bodies which are at such
 ' a distance from us, should not be desert and unpeopled, but
 ' rather that they should be furnished with Beings adapted to
 ' their respective Situations. *Existence* is a Blessing to those
 ' Beings only which are endowed with Perception, and is in
 ' a manner thrown away upon dead Matter, any farther than
 ' as it is subservient to Beings which are conscious of their
 ' Existence. Accordingly we find from the Bodies which
 ' lie under our Observation, that Matter is only made as the
 ' Basis and Support of Animals, and there is no more of the
 ' one than what is necessary for the Existence of the other.'

See also Dr. *Scott's Works*, Vol. 2. Discourse 15. p. 308,
 &c. Fol.

Matter, and another which stands in need of Aerial, and a third of Terrestrial. Neither will every Element be fit for every Animal, but each will have its proper Inhabitants: Nor can there be any just Cause of Complaint that they are uneasy out of their proper Element, that Men cannot live any while commodiously in Æther, nor perhaps Ætherial Animals upon the Earth: For 'tis sufficient if every one nourishes its proper Inhabitants, according to the Nature and Constitution of each.

The Earth as being the least part of the Mundane System, is not to be chiefly regarded but yet is not made to no purpose, or without design.

III. That is a foolish Objection therefore of the *Epicurean Lucretius* *, that the World owes not its Original to a Divine Power and Goodness, because Mountains, Woods and Rocks, large Fens, and the Ocean cover so great a share of it: that the *burning heat*, viz. of the *Torrid Zone*, and the *eternal Frost*, viz. of the two *Frigid*, take up almost two Parts of it; since the Sea, the Rocks, Winds and Mountains are not entirely useless in their present Situation; which was requisite for the good of the Universe, and the Order of the Mundane System. Neither was the Earth or its Inhabitants to be regarded in the first Place. For, since it is but a small Part of the whole, and almost a Point, where would have been the Wonder if it had not been fit for any Inhabitants at all? If it did but promote the good of the whole, while itself was barren and empty. If this had been the Case, it would not have proved an useless part of the World, any more than a Nail is of a Man's Body; and it is as absurd to desire that all parts of the Universe should immediately afford Habitation to Animals, as that every Part and Member of an animated Body should by itself constitute an Animal; 'tis sufficient if every particular Member conspire with the rest, and exercise its own

* See *Bentley's* Eighth Sermon § 10. p. 329. 5th Edit. or *Bates on the Existence of God*, &c. Chap. 1, 2, and 3. or *Cockburn's* Essays, 1st Part, Ess. 7. par. 5, &c. and 2d Part, Ess. 4. par. 5, &c. and the *Authors* mention'd in Note 38.

own proper Function, and consequently that the Earth, which is a Member of the Universe, have its peculiar use in promoting the Good of the whole. If therefore the whole Earth was serviceable, not to preserve Animals, but only Motion, nothing could be objected from thence against the Goodness of its Author. Neither would it appear strange to any that considers the Immensity of the Works of God, and how minute a Portion of them the Earth is, if it were entirely destitute of Inhabitants: Nor would it therefore be in vain. How much more then may we admire the Goodness and Wisdom of God therein, who has filled the whole and every part of it with Life.

IV. He knew best what Creatures every part of it was fit for, and has assigned to each its proper Place, as is evident to every Observer: The Mountains, the Woods, the Rocks, the Seas, have their proper Inhabitants, which they supply with Nourishment. The System of the World required a Globe of solid Matter such as the Earth is, and we have Reason to believe that this is, as it were, a Wheel in the great Automaton, without which its Motion would be very imperfect. But besides this principal End, the Divine Wisdom saw that it might serve for Nutriment to several kinds of Animals, that no manner of Good therefore might be omitted which was consistent with the primary End, he filled it with all those Animals that it was capable of, nor could the Earth afford Sustenance to any superior or more proper Beings. God has given those Parts to the Brutes which are unfit for Men; and that there might be nothing usefess, which yet could not be alter'd without Detriment to the whole, he has adapted Animals to every Part and Region of it; and since the Habitations could not conveniently be converted into any other Form, he provided such Animals as wanted and were agreeable to these

The Earth may be conceived as a Wheel in this Automaton of the World, without which its Motion would be defective: in the interim it affords an Habitation and Food to Animals.

Ha-

Habitations. Hence Mountains, Woods and Rocks give Harbour to wild Beasts, the Sea to Fishes, the Earth to Insects. Neither ought we to complain that the whole Earth is not of use to Man, since that was not the principal End it was made for; but, on the contrary, Man was for this reason placed upon the Earth, because it afforded a convenient Receptacle for him. And what if it had been totally unfit for Man? Would it therefore have been in vain? By no means. On the contrary, we are certain that God would have given it other Inhabitants, to whose Maintenance it might have been subservient. (27.)

V. Those

NOTES.

(27.) Our Author's Argument here might be carry'd much farther, and the infinite Wisdom of the Creator demonstrated not only from his having made nothing in vain, or useless in *itself*, but also from the distinct and *various* Relations which every thing bears to *others*, and its contribution to the good of the whole: From the double, the *manifest* apparent *Uses* of almost every thing in Nature.

Thus the Mountains mention'd in the Objection of *Lucretius*, and which many Moderns have also misrepresented as deformities of Nature, have not only their own peculiar Inhabitants, but also afford to other Animals the most commodious Harbour and Maintenance, the best Remedies and Retreats. To them we owe the most pleasant Prospects, the most delicious Wines, the most curious Vegetables, the richest and most useful Metals, Minerals, and other Fossils; and, what is more than all, a wholesome Air; and the Convenience of navigable Rivers and Fountains.

The Ocean, besides the Support of its own Inhabitants (which are, in all probability, as numerous and various as those of the Earth) provides also vast Quantities of Vapours, which refresh and fructify the Earth itself, and nourish and support its Inhabitants, producing Springs, Lakes and Rivers. The lesser Seas, Fens and Lakes, are so admirably well distributed throughout the Globe, as to afford sufficient Vapours for Clouds and Rains to temper the Cold of the Northern Air, to cool and mitigate the Heats of the Torrid Zone, and refresh the whole Earth with fertile Showers: As is fully proved by *Derham*. *

As

* *Physico-Theol.* B. 2. C. 5. & B. 3. C. 4.

V. Those therefore who urge the unfitness of certain Parts of the Earth for the Sustainance of Man, as a Fault and Defect of the Divine Skill in making them, are oblig'd to prove that the Earth was made for the sake of Mankind only, and not of the Universe; and that every thing in the World is usefess which does not immediately tend to the use of Man. But this is absurd, and what no one would object, who is not blinded with Pride and Ignorance*. We ought rather to admire the Power and Goodness of God who has so temper'd his Works, though they be immense and infinitely various, that there is nothing in them which exists not in the very best manner with respect to the Whole, and which he has not replenish'd with its proper Inhabitants. And since the Variety of

The Earth is made not for Man alone, but for the Universe: to think otherwise favours of human pride.

NOTES.

As to the variety of Uses which the same thing is render'd capable of and manifestly designed for by its All-wise Author, see *Colliber's Impartial Enquiry into the Existence, &c. of God*, p. 80. 'To obtain a great number of Ends by as few means as may be, is the highest point of Wisdom. But nothing can be imagin'd more admirable in this respect than the present frame of things. Thus tho' the human Body is composed of a great variety of Parts, yet how much more numerous are their Uses? How many are the Uses of the Hand, which directed by Reason is instead of all other Instruments? How many Advantages do we owe to the Eye, the Ear, and the Tongue? And if we take a deeper View, and look into the minuter parts of which these are compounded, what can be more admirable than the Variety of Aims and Intentions that may be observed in each? The several Uses of the Structure and Position of each single Muscle have been computed by *Galen* in his Book *de Formatione Fetus* to be no less than ten. The like may be observed with reference to the Bones and other similar Parts, but especially with respect to the Members of such as are heterogeneous or dissimilar.' p. 81.

The same is shewn at large by Dr. *Grew*, *Cosmologia Sacra*, B. 1. C. 5. par. 13, 14, &c. or *W. Scott* on the *Wisdom and Goodness of God*, Sermon. 1. p. 15, &c. or Ep. *Wilkins* *Princ. of Nat. Relig.* C. 6.

* See Note 22

of the constituent Parts and Regions of the Earth is no greater than the Nature of the whole Machine required, nor the Species of Animals fewer than the Food would supply, we must conclude there is nothing deficient or redundant. (28.)

NOTES.

(28.) Hence I think we may safely conclude with our Author in general, that there could have been no *partial* Alteration of this System, but for the worse, as far as we know; at least not for the better. They who hold that there might have been a *total* one, that the whole Scheme of Things might possibly have been alter'd or revers'd, and that either the direct contrary, or a quite different one, would have been more worthy of God; the Men, I say, that hold this, are oblig'd to shew the possibility of conceiving it, and to explain the manner how it may be, before we are oblig'd to believe them. They must shew that the same things which are now conducive to our Happiness, and consequently the Objects of our Love, might as easily have tended to our Misery; and consequently have been as reasonably the Objects of our Aversion; that the same Passions, Objects, Exercises, and Inclinations which now create pleasure in us, might have produced a different, a quite contrary effect, or no effect at all. This they are obliged to do: and when they have done all this, and compleated their System, and made a total alteration of things, as they imagine, for the better, they are at last only got to the above mention'd absurdity of putting this System into a higher *Class*, whereas all the different Classes in every conceivable Degree of Perfection, were supposed to be entirely filled at the first. We must therefore take things as they are, and argue only from the present Nature of them collectively: In which View we shall find no possible alteration of any thing, but what would produce the same or greater Inconveniences, either in itself, or others, to which it bears a strict relation. Instances of this kind are every where to be met with: particular Proofs of it in the natural World, occur in *Bentley's Boyle's Lect.* particularly with regard to the five *Senses* of the human Body, p. 95, 96. [See also *Locke on Human Understanding*, B. 2. C. 23. §. 12.] with respect to the figure and stature of it, in *Grew's Cosmologia Sacra*, B. 1, C. 5. §. 25, &c. and to the several Parts of it, all over *Boyle**, *Cheyne*, *Derham*, *Newentyt*, *Ray*, *Cockburn*, *Edwards*, *W. Scott*, or *Pelling*.

The

* On Final Causes.

NOTES.

The same might easily be shewn in the immaterial World, and in the most exceptionable Part of it, *viz.* the Soul of Man, its Knowledge, Freedom, Affections †.

I shall take the liberty to borrow a Section from Mr. *Maxwell's* general Remarks on *Cumberland*, C. 5. which sets this Subject in a very good light. “ The *Nature of Things* in the
 “ natural World is so exactly fitted to the natural *Faculties*
 “ and Dispositions of Mankind, that were any thing in it
 “ otherwise than it is, even in Degree, Mankind would be
 “ less happy than they now are. Thus the dependence of
 “ all natural Effects upon a few *simple Principles*, is wonder-
 “ fully advantageous in many respects, The degrees of all
 “ the sensible Pleasures are exactly suited to the use of each ;
 “ so that if we enjoy'd any of them in a greater degree, we
 “ should be less happy: for our Appetites of those Pleasures
 “ would by that means be too strong for our Reason; and,
 “ as we are framed, tempt us to an immoderate enjoyment
 “ of them, so as to prejudice our Bodies. And where we
 “ enjoy some of them in so high a degree, as that it is in
 “ many cases very difficult for the strongest Reason to regulate
 “ and moderate the Appetites of such Pleasures, it is in such
 “ Instances where it was necessary to counterpoise some disad-
 “ vantages, which are the consequences of the pursuit of
 “ those Pleasures. Thus the pleasing Ideas which accom-
 “ pany the Love of the Sexes, are necessary to be possessed
 “ in so high a degree, to ballance the *Cares of Matrimony*,
 “ and also the Pains of Child-bearing in the Female Sex.
 “ The same may be said of our *Intellectual Pleasures*. Thus
 “ did we receive a greater Pleasure from Benevolence,
 “ Sloth would be encouraged by an immoderate Bounty.
 “ And were the Pleasures of our Enquiries into the Truth
 “ greater, we should be too speculative and less active. It
 “ seems also probable, that the Degree of our Intellectual
 “ Capacity is very well suited to our Objects of Knowledge,
 “ and that had we a greater degree thereof, all other things
 “ remaining as they are, we should be less happy. More-
 “ over, it is probably so adapted to the Frame of our Bodies,
 “ that it could not be greater, without either an alteration in
 “ the Laws of Nature, or in the Laws of Union between
 “ the Soul and Body. Farther; were it much greater than
 “ it is, our Thoughts and Pursuits would be so spiritual and
 “ refin'd, that we should be taken too much off from the sen-
 “ sible Pleasures: We should probably be conscious of some
 “ Defects or wants in our bodily Organs, and would be
 K 2 “ sensible

† See Sir M. Hale's *Prim. Orig. of Mank.* C. 2. *De Homine*, p. 52.

NOTES.

“ sensible that they were unequal to so great a Capacity,
 “ which would necessary be followed by Uneasiness of
 “ Mind. And this seems to hold in the Brute Creation:
 “ For, methinks it would be for the disadvantage of a Horse,
 “ to be endowed with the Understanding of a Man; such
 “ an unequal Union must be attended with continual dis-
 “ quietudes and discontents. As for our Pains, they are all ei-
 “ ther Warnings against bodily Disorders, or such as, had
 “ we wanted them, the Laws of Nature remaining as they
 “ are, we should either have wanted some Pleasures we now
 “ enjoy, or have possessed them in a less degree. Those
 “ things in Nature which we cannot reconcile to the fore-
 “ going opinion, as being ignorant of their Use, we have
 “ good Reason from Analogy to believe, are really advanta-
 “ geous, and adapted to the Happiness of the Intelligent Beings
 “ of the System: though we have not so full and comple-
 “ tely a Knowledge of the entire System, as to be able to
 “ point out their particular uses. From these Observations
 “ we may conclude, that all the various Parts of our System
 “ are so admirably suited to one another, and the Whole con-
 “ trived with such exquisite Wisdom, that were any thing,
 “ in any part thereof, in the least otherwise than it is, with-
 “ out an alteration in the whole, there would be a less Sum
 “ of Happiness in the System than there now is.”

See also the Ingenious Author of the *Nature and Conduct of the Passions*, p. 179, 201, 202.

But this will be more fully considered in the 4th Section.

S E C T. III.

Of Death.

’Tis probable that the Solidity of our Bodies is the cause why we move them whether we please.

A soul united to

WE know by Experience that Souls united to Bodies move them some way or other; viz. by Thought and Volition: for thus we move our own. And ’tis probable that the Gravity, Solidity, and Hardness of our Bodies, together with the Resistance of the adjacent ones, are the Causes why we cannot move them every way as we please.

II. A Soul when united to a portion of ethereal, uniform, and perfectly fluid Matter, free from the Impedi-

Impediment of Gravity and Resistance, may in all probability move its Body whithersoever it pleases. Such a Body therefore would be perfectly obsequious to the thought and will of the Soul that inhabits it: and if it receiv'd any detriment from the neighbouring Bodies, it could repair it by its Will alone; at least so long as the Æther continued in its Fluidity and Purity. Unless the Animal therefore willed the contrary, its Body would be *incorruptible*, and always fit for Union, *i. e. immortal*. If any one object that the Bodies of the Blessed, which we call *Celestial*, need no Motion or Change of Condition, since they enjoy continual Pleasure; for no one moves or changes his State, but in order to remove some present Uneasiness. I answer; These Bodies are not therefore immortal, because they are naturally incorruptible (for that would be incompatible with the Nature of that Matter whereof they are composed) but because they are put into such Places and Circumstances by the Deity, that they can, even with Pleasure, foresee and prevent all such things as might tend to introduce either *Corruption* or *Pain*. Neither does their Pleasure or Happiness consist in Rest properly so called, but in Activity, in such Acts and Exercise of their Faculties as they choose: Now, since they may exercise themselves perpetually according to their own Choice, and there is nothing to hinder them, they may be perpetually happy; as will be declar'd below. All which are different in solid Bodies.

III. We cannot certainly determine what Life is in these Animals which have solid Bodies; but we sufficiently apprehend *where* it is, from certain Marks and Tokens. For where there is a circular motion of the Fluids, there is a Nutrition and Increase, there is, as I conjecture, some sort of Life. Now 'tis evident that this circular Motion may be interrupted by the force of the adjacent Bodies: the

a portion of Ætherial Matter, &c. can move it whither it will, and preserve its Union, such a Body therefore is immortal.

The Body of a terrestrial Animal is a kind of Vessel, which may be broke, the humours

may flow
out, and
the circu-
lar motion
cease.
Such Ani-
mals then
are natu-
rally mor-
tal.

solid Body of an Animal is a kind of Vessel in which the Humours have a flux and reflux through certain ducts and channels framed by Divine Skill, in the motion of which Life consists. Now this Vessel may be broke in pieces by the impulse of other Bodies, since by the native imperfection of Matter it is capable of Dissolution: but when the Vessel is broken, the Fluids therein contained must necessarily flow out, the circular motion must cease, and together with it animal Life. Such Animals therefore as have solid Bodies, are by Nature Mortal, and cannot last for ever, without violence done to the Laws of Nature, of Matter, and Motion. There must then have been either none at all created, or such as are naturally Mortal. The imperfection of Matter could not suffer it to be otherwise. For the hard and solid parts belonging to these Bodies are of such a Frame as must necessarily be shaken and separated by others of the same bulk and hardness. Every thing therefore that consists of such kind of Parts, may be corrupted and dissolved. (29.)

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NOTES.

(29.) This point is very well illustrated by Dr. *J. Clarke* on *Natural Evil*, p. 245, &c. whose Reasoning is entirely built upon Sir *I. Newton's* Experiments. " Human Bodies
" as well as those of all other Animals, and of Plants, are
" compounded of very different Materials, fix'd and vola-
" tile, fluid and solid; as appears by the resolution of them
" into their constituent Parts; and they are nourish'd in the
" same manner, *viz.* by attraction. For as a Spunge by
" Suction draws in Water, so the Glands in the Bodies
" of all Animals draw different Juices out of the Blood, ac-
" cording to the particular Nature and Constitution of each
" of them: So long therefore as the nourishment is proper
" to assimilate itself to the several parts of the Body, as it
" approaches them in its several channels; or so long as the
" solid Particles (suppose of Salts, which are absolutely ne-
" cessary to the preservation of all Creatures) retain their
" form and texture; so long is Life preserv'd and main-
" tain'd. And when the nourishment becomes unfit to assi-
" milate; or the saline Particles (which towards the Center
" are

Therefore the Divine Power and Goodness did the very best even in creating Beings that were mortal: for an Animal subject to Death is better than none at all.

IV. But God, you'll say, created Man at first immortal, as we understand by sacred History: Mortality is not therefore an inseparable attendant on solid Bodies. I answer; It does not appear to us of what sort the Bodies of Mankind were before the Fall, and consequently nothing can be argued from thence against the necessary Mortality of all terrestrial ones. Farther, we should remember that our first Parents were naturally mortal; but that God covenanted with them for Immortality as a matter of Favour, and upon particular Conditions. Not that they should have continued upon Earth for ever; but that God promised to translate them at a proper time by his especial Favour, and preserve them in a place fit for the Enjoyment of Eternity: as we believe he did with *Enoch* and *Elias*. But as soon as this Covenant with God was broken by Sin, Man

This Hypothesis reconcil'd with sacred History, concerning the immortality of the first Man.

NOTES.

“ are very dense, and therefore capable of strongly attracting the Fluids to them) lose their power of Attraction, either by being divided into less Particles (as they may be by the watry parts insinuating themselves into their Pores with a gentle heat) or else by having those watry Parts violently separated from them: in either of these Cases all their Motion will cease, and end in Corruption, Confusion and Death. And this is abundantly confirm'd by Experience, in that every thing which is corrupted or putrify'd. is of a black Colour; which shews, that the component Particles are broken to Pieces, and reduced so small, as to be unable even to reflect the Rays of Light. Thus we see that *Death*, or the Dissolution of the Body, is the necessary Consequence of those Laws by which it is framed and generated: and therefore is not in itself properly an *Evil*, any more than that Fabric can be stiled *ill*, the Materials, or manner of building of which, would not permit it to last a thousand Years, nor was originally intended to continue half so long.”

Man was restor'd to his Native Mortality, and subjected to those other Inconveniences to which the Order of Nature, and the Chain of Natural Causes, render'd such Bodies as these of Mankind obnoxious. For though God has not so far tied himself up to the Laws of Nature, but that he may in many Cases suspend and supersede them; yet this is not done frequently, nor to be expected for the sake of Sinners. God can indeed preserve Man from *actual Death*; but that a solid Machine consisting of heterogeneous Parts, such as the human Body is, should not be *naturally Mortal*, is impossible: 'Tis a Contradiction therefore that Man, in the present State of things, should be by Nature immortal. (L.)

NOTES.

(L.) All the Objections brought against this Section are, that the Author maintains some things in it which destroy his own Hypothesis. 1st, He holds that a Soul united to an aethereal, uniform matter, perfectly fluid and without weight or resistance, may transport its Body where it pleases, and if it receive any damage from the neighbouring Bodies it may repair it again, by the power that the will of such a Creature has over its own Body: so if it please it may be immortal. From whence the Objector concludes, that according to the Author, there is no connection between a Creature made of matter and mortality, or any natural Evils.

But surely this is raising Objections against a Book before one read it. For if he had read it, he might have seen that the Author expressly affirms that those Bodies are not immortal, because incorruptible by Nature; for the Matter of which they consist will not permit them to be so; but because they are placed in such Stations and Circumstances, in which they may foreknow and prevent with pleasure all those things which cause corruption or pain. From whence it is manifest that the Author supposes these corruptible, as well as our earthly Bodies, but it does not follow from thence that they must be corrupted. There's a great difference between the Power and Act; nor is it a good Consequence, this is capable of being corrupted, therefore it must be actually so. The Circumstances plainly make the difference between Bodies of this sort and ours that are solid, heavy and heterogeneous, subject to the shock and impulse of others that are likewise hard, heavy, &c.

But

NOTES.

But then, *2dly*, the Objector alledges that this ought not to be so; for how knows any body that such compositions as these have any more malignity in them than subtil uniform Bodies? *Answer*. If by malignity be meant actual Corruption, every body must see that these are more liable to it than the other: that a heavy Body can't be moved with the same facility that a Body exempt from Gravity can; that a certain portion of matter to which the Soul is immediately united, and which it uses in Sensation, will become unfit for it when it is dissipated or mix'd with heterogeneous particles, and that in the Earth it must meet with such, whereas there are no such particles to mix with it in an uniform Æther.

Our first Parents knowledge or Power, if they had continued in their Innocence, could not have prevented all effects of these, tho' God out of particular favour wou'd have preserv'd them from the worst and most mischievous of 'em, which are reckon'd up in the Book*, and this but for a time, 'till he found it convenient to translate them to a better place. Tho' after all, we know not how the Bodies of our first Parents were framed, or what alterations were introduced on their sinning, and therefore no good Argument can be taken from thence.

But, *3dly*, 'Tis pretended that to say, on Man's sinning God abandon'd him to his natural Mortality, and to the other inconveniences that necessarily follow the Laws of Nature, is a sort of Contradiction. For if there be a natural Necessity that Man should be expos'd to Pains and Death, his Innocence could not protect him from them.

But this is still to confute Books without reading them. The Author does not say that Death or Corruption necessarily follow the Laws of Nature, but only that they are the Effects of these same Laws when left to themselves, which God did not think fit to do in all things whilst Man continued Innocent.

Nor lastly, does it follow from thence, as pretended, that Matter is indifferent to Dissolution or Continuance of itself, and only determin'd to one or other as the Creator pleases. For the Possibility of Corruption is inherent in all Matter, but whether it shall in all times and places actually be corrupted depends on the Pleasure of God, and in many Cases on the Pleasure of other Agents, and that the Matter of human Bodies in their present Circumstances shou'd not be corrupted, is impossible.

S E C T.

* Sect. 9. par. 5.

S E C T. IV.

Of the Passions.

Our Souls require Bodies of a peculiar *Crafs*, when that is disordered or removed, the operations of the Soul are either hindered or destroyed.

SUPPOSING the Union of a thinking or sensitive Soul with Matter, its Thought and Will must necessarily be affected by the Motions of that, as Body must be again by these. For since the Soul is of such a Nature as to require Matter of a peculiar *Crafs* and *Figure*, in order to discharge its Functions, it follows that when this Disposition is faulty, or quite fails, the Operations of the Soul must be impeded, or entirely cease; nor can it possibly be otherwise while the Soul and Body are of such a Nature as they really are.

The Soul and Body admit of a mutual Sympathy: hence it is the first care of the Soul to keep the Body free from harm.

The sense of Pain is necessary to preserve Life, as also the dread of Death.

II. Since therefore it is no diminution of the Divine Goodness to have assigned such a Nature to them, as was shewn before; we must also admit of a mutual Sympathy between them. Now, if they mutually affect each other, the consequence will be that it is the principal business of the Soul to preserve the Body from harm. In order to this, 'tis necessary that the Soul have a perception of what is good for, or prejudicial to the Body; and this could not be more effectually procured, than by providing that those things which tend to its preservation should communicate an agreeable sensation to the Soul, and what is pernicious, a disagreeable one. For otherwise, the first thing we met with might destroy us, while we were unaware or regardless of it; nor should we be solicitous to avoid a River or a Precipice.

III. 'Tis necessary therefore that the Soul and Body should affect each other mutually; that the Impairing or Dissolution of the Body should create uneasiness, which, by its importunity, might recall the Soul that was indisposed or otherwise engaged, to take care of the whole; nor ought it to
cease

cease urging, till what was hurtful be removed : without this importunity perhaps the strongest Animal would not last even a Day. The Sense then of Pain or Uneasiness produced in the Soul upon the Mutilation or Dissolution of the Body, is necessary for the preservation of Life in the present State of Things. It may be proved from the same Principles, that the aversion to, or dread of *Death*, is not in vain, since it cannot even be conceived how a frail and mortal Body, tossed by continual Motions, and tumbled among other hard Bodies, should escape Dissolution, if the Soul which moves that Body were not forewarned to avoid Death by the natural horror of its approach. (M.)

IV.

NOTES.

(M.) Here the Enemies of the Unity of God alledge that they are satisfied, that Matter must be moveable, that a Body composed of solid and heavy Parts, as ours are, environed with other Bodies in continual Agitation and perpetually liable to their Shock, must be also subject to be broken and dissolved ; but then why should such Separation and Dissolution cause uneasy Sentiments in us ? 'Tis true, if a Man be benighted in a Wilderness and deprived of Light, he may fall into a Pit and break his Bones ; if he fall asleep, the Wind may blow down a Tree on him and crush his Body, or cut off a Leg or an Arm ; these are by the very Nature of Matter easily separable ; but our Misery doth not consist in losing these, but in the Trouble and Concern we have for the loss of them. If the losing them caused no Pain or Vexation to us, we were as happy without as with them. Now they suppose that the Soul is united to the Body on what Terms God pleases, and that he could as easily have joined the Sensations of Pleasure with these Impressions on our Bodies, as that of Pain, and that an infinitely good God wou'd have done so, if a contrary Power had not hindered him.

For ought I find the whole Difficulty concerning natural Evils is reduced to this Point, and methinks 'tis strange that any Strefs should be laid on it ; which will appear if we consider,

1st, That the Argument is drawn from a Matter concerning the Nature of which we have no Knowledge, I mean from the Union of the Soul and Body, and from the Manner in which the one affects and operates on the other. We can give no account how one Part of Matter acts on another, how they are united,

The rest of the Passions are connected with these.

IV. Now the rest of the Passions are Consequences of Pain, Uneasiness, and Dread of Death ; *viz.* Anger, Love, Hatred, &c. An Animal in the present State of things, must therefore either be obnoxious to these, or quickly perish. For 'tis impossible that the Soul should have a disagreeable Sensation, and not be *angry* at the Cause which produces it : and so of the rest.

V.

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united, or what it is that makes them stick together. Much less do we know how a Soul and Body are united to one another, or how it is possible that there should be a mutual Action and Re-action between them; and therefore to say that this proceeds from an Arbitrary Power, or that it might have been otherwise, is to affirm what Nobody either doth or can know. We see the Action of one part of Matter on another is necessary, and arises from the Nature of it : If it had been otherwise, it had not been Matter but something else, and he that would not have it so, would not have God to have created any Matter at all; which, as the Author shews, had been to lessen God's Goodness, and to hinder him from doing a thing which was better done than let alone. And how doth the Objector know but 'tis the Nature of Souls, and as necessary to them to be affected thus with certain Motions of Matter, as for one Part of Matter to be moved by the Impulse of another? If then our Souls did not receive these Impressions from the Motions caused in our Bodies by external force, they would not be human Souls, but some other Creatures; of which sort, I suppose there were as many created as the System wou'd allow, and therefore there must either be wanting in the World this Species of Beings, or they must be subject to such Impressions. If therefore it be better for Men to be as they are, than not to be at all, God has chosen the better Part in giving them a Being, and acted according to his Infinite Goodness.

But 2dly, If all the uneasy Sensations caused in us by the IncurSIONS of external Bodies tend to our Preservation, and without them we could neither live nor enjoy ourselves for any time; then they do more good than hurt, and consequently are a Present worthy of God to bestow on us. Now this is demonstrated by the Author in his Book, and 'tis confessed that as things are now ordered, the Sense of Pain is necessary to oblige us to avoid many Perils.

But then again 'tis urged, that this doth not remove the Difficulty, because it is alledged by the Followers of *Manes* that these Pains are from the evil Principle, and as the good causes

V. God could have avoided all this by ordering that the Soul should not be affected by the Motions of the Body; or at least, that every thing done therein should be agreeable: But how dangerous this would be to Animals, any one may understand, who recollects how very short their Lives must be, if they died with the same Pleasure that they eat or drank or propagate their Species. If on tearing the Body

The Passions could not be avoided otherwise, than by ordering that the Soul should not be affected with the Motions of the Body: By these means Animals would be very short liv'd.

NOTES.

causes the Taste of Meat on the Tongue to please, so the Evil causes the Fire to create Pain in us when it burns us.

2dly, They alledge that there was no Necessity for these Pains, because *Adam* was without them in Paradise. 3dly, We might have been *sufficiently obliged* to avoid what could hurt us, if we had a perfect Knowledge of its approach, and had been warned to avoid the Danger, not by the Pain or Fear which we now feel, but by withdrawing of the Sense of Pleasure on the Approach of what might hurt or destroy us. Lastly, that these Warnings are often in vain.

To give this Argument its full Consideration, I will examine it by Parts. And first, as to what is alledged, that the pleasant Sensations produced in us by external Motions on the Organs of our Senses are from God, and the painful from the evil Principle. I desire it may be considered, 1st, whether any Motion causes Pain in us that doth not tend to our Destruction, and whether the Pains do not serve as a Means to prevent it. And if the Preserving our Being be a greater Good to us than these Pains are a Mischief, then it is plain 'tis better we should have than want them. But 2dly, Pain seems to be nothing else but a Sense that our Being is impairing, and if so, it seems impossible whilst we love Being and are pleased with it, that we should perceive it to decay, and not be displeas'd with the Sense of it. and the Sense of a thing displeasing to us is Pain. Either therefore in the present Case our Sense must be taken away, or Pains seems unavoidable. For that a certain Motion caused in our Organs shou'd please us, because it contributes to support our Being, and the contrary which tends to destroy us, should not displease us when we feel it, seems a Contradiction. God therefore in making us feel the Sense of Pleasure by the First has likewise made us of such a Nature, that we must either not feel the Second at all (*i. e.* the Motion that hurts us) or be uneasy at it; and let any one judge which of these two is most for the Advantage of Animals.

There needs not therefore, any ill Principle to introduce a Sense of Pain at the Presence of what tends to destroy us, for giving

Body the Soul had either no Sensation at all or a pleasant one, we should be no more aware of Death than of Sleep, nor would it be any greater injury to kill a Man than to scratch him. And thus Mankind would quickly fail. We must then either have been armed with these Passions against Death, or soon have perished: But the Divine Goodness chose that Animals should be subject to these, rather than the Earth should be entirely destitute of Inhabitants.

It is not contrary to the Divine Goodness to permit these Inconveniences, since they could not be avoided without greater.

VI. Behold now how Evils spring from and multiply upon each other, while infinite Goodness still urges the Deity to do the very best. This moved him to give *Existence* to Creatures, which cannot exist without *Imperfections* and *Inequality*. This excited him to create *Matter*, and to put it in *Motion*, which is necessarily attended with Separation and Dissolution, Generation and Corruption. This persuaded

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giving us the Sense of Pleasure at the Presence of what supports us of Necessity infers the other.

And 'tis remarkable, as the Author of the Book observes, that when the Pain exceeds the Pleasure of Being, the Sense of both cease, that is when our Being ceases to be a Benefit God takes it from us.

As to the 2d Objection, that these Pains on the Presence of destructive Motions attacking us are unnecessary, because *Adam* in *Paradise* was without them; I have already accounted for it, and shewed that it doth not appear that he was altogether without Pain or Passion; and that he was only secured from such Pains as might cause his Death, and that for a time, till removed to a better place.*

As to the 3d Objection, that if we had a perfect Knowledge of the Approach of every thing that could hurt us, and had only felt a withdrawing of Pleasure when any such thing was nigh, we might by this means have been obliged to avoid it as effectually as the Sense of Pain could do it. I answer.

1st, The withdrawing of pleasure or diminishing it, is a greater Evil to us than the pains we feel on such Occasions; Which plainly appears from this, that we rather choose to endure these pains than lose the pleasure our Senses afford us; which is manifest in so many Instances, that I hardly need mention them. The Gout is one of the most tormenting Diseases

* See Note H, and the Sermon annexed.

suaded him to couple Souls with Bodies, and to give them mutual Affections, whence proceeded Pain and Sorrow, Hatred and Fear, with the rest of the Passions; yet all of them, as we have seen, are necessary.

VII. For, as *created Existence* necessarily includes God the Evil of Imperfection, so every Species of it is therefore subject to its own peculiar Imperfections; that is, compared to Evils. All the Species of Creatures then must the Good in Things either have been omitted, or their concomitant Evils with the tolerated: the Divine Goodness therefore put the Evils in one Scale and the Good in the other; and since the Good preponderated, an infinitely good God would not omit that, because of the concomitant Evils; for that very Omission would have been attended with more and greater Evils, and so would have been less agreeable to infinite Goodness. those Evils which necessarily attend them; and tolerated those Evils which were inseparable from the Good.

VIII.

NOTES.

Diseases that attend us; and yet who would not rather endure it, than lose the Pleasure of Feeling? Most Men are sensible that eating certain Meats, and indulging ourselves in the use of several Drinks, will bring it; and yet we see this doth not deter us from them, and we think it more tolerable to endure the Gout, than lose the Pleasure that plentiful Eating and Drinking yields us. What pains will not a Man endure rather than lose a Limb, or the advantage that a plentiful Fortune yields? This expedient therefore is very improper: for it would be an exchange for the worse; deprive us of a greater Good, to prevent a lesser Evil.

But, zdly, Either this Diminution of the Pleasure would be a more sensible loss to us than Pain is now, or otherwise. If it were more uneasy to us than Pain, the exchange, as before, would be for the worse. If it were not, it would not be sufficient: for we plainly see that in many cases the greatest pains and clearest prospect of them are not sufficient to divert us from what may be hurtful, when it comes in competition with a Pleasure. We have therefore no Reason to complain of God, who has given us warning by Pain of what might destroy us, since a less effectual means could not have secured us. In short, this is God's way; and for us to think we could have found a better, is pride and impudence; and there needs no more to give us a sensible proof of it, than to consider the folly of the expedient proposed by the Objector.

But

The Axiom about not doing Evil for the sake of Good, does not take place where the least Evil is chosen.

VIII. The least Evil, you'll say, ought not to be admitted for the sake of the greatest Good. (For to affirm that God does Evil that Good may come of it, is Blasphemy.) Neither does the Distinction between

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But then it is urged that here is a farther Degree of our Misery, and an argument that an ill Principle had a hand in framing us, that we cannot avoid one Evil but by the fear of a worse, and that we do not endure the pains and fears that accompany Life but on account of the greater fear we have of Death; and the imprinting in us so great a Love of Life which has so little Good in it, and in truth much less than it has Evil, must be the Work of a malignant and mischievous Author. But I answer, I have shewed || that it is the Good we feel in Life that makes us love it and afraid to lose it, and we only apprehend the loss of Life, and flee it, because we fear the losing so good a thing. The love of Life is no otherwise imprinted in us but by the sense we have of its Goodness, and then the Quarrel against God is, that he has given us so good a thing that we are unwilling to part with it, and chuse to endure such pains as tend to preserve it, and without which we could not long enjoy it. Is is a most wicked thought to imagine that God is like a Tyrant that delights to torture and torment his Creatures. The contrary is plain by his subjecting them to Pain in no cases but where that sense is necessary to preserve a Good to them that counterbalances it.

But then, in the 4th Place, the Objector urges, that these Pains are in many cases fruitless, and no way tend to help us. 'Tis alledged that the Gout and Gravel, and many acute Pains, are of no use, nor do they any ways contribute to prolong our Lives. I reply, the Gout, Gravel, &c. are distempers of the Body, in which the Humours or solid Parts are out of order: The Question then is, whether it would be better for us to be insensible of this Disorder, or to feel it. Let us suppose then a Man in a Fever (*i. e.* that his Blood and Humours should be in such a Ferment as is observable in that Distemper) and that he should feel no Pain or Uneasiness by it; the consequence would be that he would die before he were aware. He would not avoid those things that increase it, or take those Remedies that allay it: He would not know how near he were to Death, or when he was to avoid the Air or Motion, either of which would destroy him. There are Diseases that take away our Senses and become mortal, without giving us warning: None are more terrible than these, and most would chuse to die of the most painful Distemper rather than be thus surpris'd;

|| See Note Z.

between *Moral* and *Natural* Evil help any thing toward the Solution of this Difficulty: For what we call *Moral* Evil, as shall be shewn below, is that which is forbidden; now nothing is forbidden by God

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prised: We may judge then how it would be with us if all Distempers were of the like Nature. I doubt whether we could survive one fit of the Gout, Gravel, or Fever, if the Pain we feel in them did not warn us and oblige us to give ourselves that Quiet, Ease, and Abstinence that are necessary to our Recovery. Thus foolishly they reason that go about to mend the work of God.

But, zdly, we find that Providence has joined a certain train of Thoughts and Sensations with certain motions in our Body, and it is as impossible that all motions should beget the same Thoughts in us, as that the same Letters should express all Words, or the same Words all Thoughts. If therefore only some Motions in our Body occasion pleasing Thoughts and Sensations, then the Absence of these Motions must likewise deprive us of the Pleasure annexed to them, which is so great an Evil that we are ready to prevent it with a great deal of Pain. And the contrary Motions must by the same Rule occasion contrary Sensations, that is unpleasant.

If therefore, a Fever or Gout deprive us of these grateful Motions in the Body that give Pleasure, and be contrary to them, it is a clear Case, that uneasy Sensations on such an Occasion cannot be avoided, except Man were something else than he is, *i. e.* no Man. Either therefore God must not have made Man in his present Circumstances, nor given him a Body that is apt to be put out of order by the impulse of those neighbouring Bodies that surround him, or else he must suffer him to be sometimes disturbed by them, and let that Disturbance be accompanied with Pain.

If it should be alledged that God might have put Man into such Circumstances that no impulse of other Bodies should have caused such Motions in his as procure Pain. I answer, this might have done if the very Motion of his Joints and Muscles, and the Recruiting of the Liquids of his Body did not continually wear and destroy the Organs, and alter and corrupt the Blood and other Juices; and lastly, if there were no Bodies in his Vicinity that could hurt or alter these: But as the Frame of the World now is with solid and heterogeneous Bodies in it, and which the good of the whole required there should be, and whilst these are all in Motion, and there is a continual Change of the Vicinity of these Bodies to the Bodies of Men: whilst there is variety of Bodies on the Earth, and these

God but generally, at least, on account of the *Inconveniencies* attending the forbidden Actions: These *Inconveniencies* are *Natural Evils*; therefore *Moral Evils* are prohibited on account of the *Natural* ones, and for that reason only are *Evils*, because they lead to *Natural Evils*. But that which makes

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these necessarily send out different and contrary Effuvia, that mix with the Juices of our Bodies: Lastly, whilst not only new Bodies move toward us, but we move from place to place, without which Power we should be very imperfect, and incapable of the greatest part of the Happiness we now enjoy; 'tis inconceivable that we should not meet with things that by the Laws of Matter necessarily disturb and disorder our Bodies; and therefore, either the Earth must be void of Inhabitants, or they must be content to submit to and suffer these Disturbances; and I have already shewed that these must necessarily occasion uneasy Sensations in us, which I take to be the Definition of Pain.

To Sum up this Head. For ought I can see, the Fundamental Objection concerning natural Evils, is that God has given us mortal Bodies, for which I think the Book fully accounts; and if it once be confessed that it is not contrary to the Goodness of God to make some mortal Animals, I do not see how we can imagine such Animals should apprehend the Approach of Death and not fear it; or feel the Decay of their Bodies and not be uneasy at it; especially when that Fear serves to preserve them, and the Sense of that Uneasiness puts them on proper Methods to support themselves. I do not deny but the Infinite Wisdom of God might have found other means, but I deny that there could be any better; and he that undertakes to prove that there might be better, must understand all the Circumstances of these Animals as they are now, and all the Consequences that must happen in an infinite series of times, in pursuance of the Method he proposes; but it is impossible any one should know these things; and therefore, as the Book concludes, no Man has any Right to make use of such an Objection.

[For a particular account of all the *Passions* and their final Causes, and the Necessity of each, see Mr. *Hutcheson's* Essay on the *Nature and Conduct* of them, § 2. p. 48, 50, &c. and § 6. p. 179. or Dr. *Watts* on the *Use and Abuse* of them, § 13. or *Chambers's* Cyclopædia under the Word *Passion*, or *Scott's* Christian Life, p. 2. C. 1. § 2. par. 23. or the *Spectator*, N^o. 255, 408. or Dr. *J. Clarke* on Natural Evil, p. 256, &c. or Dr. *More's* Enchiridion Ethicum, B. 1. C. 8, 9, 10, 11.]

any

any thing to be such, is itself much *more such*: therefore the *Natural*, you'll say, are greater Evils than the *Moral*, and cannot with less Blasphemy be attributed to God.

Granting all this to be true, yet though Evil is not to be *done* for the sake of Good, yet the *less* Evil is to be chosen before the *greater*: And since Evils necessarily surround you whether you act or not, you ought to prefer that side which is attended with the least. Since God was therefore compelled by the necessary Imperfections of created Beings, either to abstain from creating them at all, or to bear with the Evils consequent upon them: and since it is a less Evil to permit those, than to omit these, 'tis plain that God did not allow of Natural Evils for the sake of any *Good*; but chose the least out of several Evils, *i. e.* would rather have Creatures liable to *Natural Evils*, than no Creatures at all. The same will be shewn hereafter Concerning Moral Evils.

S E C T. V.

Of Hunger, Thirst, and Labour.

A Terrestrial Animal must, as we have said necessarily consist of mixed and heterogeneous Parts; its Fluids are also in a perpetual Flux and Ferment. Now 'tis plain that this cannot be without the Expence of those Fluids, and Attrition of the Solids; and hence follows *Death* and *Dissolution*, except those be repaired: a new Accession of Matter is therefore necessary to supply what flies off and is worn away, and much more so for the Growth of Animals.

The parts of the Body fly off: it stands in need therefore of Reparation, *viz.* by Food.

Choice must be had in Food, since all things are not equally proper.

II. But Animals have particular *Constitutions*, and cannot be nourished by any sort of Matter : some *Choice* therefore must be made of it, to which they are to be urged by an Importunity strong enough to excite their endeavours after it. Hence *Hunger* and *Thirst* come to affect the Soul ; Affections that are sometimes indeed troublesome, but yet necessary, and which bring more Pleasure than Pain along with them.

The Materials of Food are soon corrupted: they cannot therefore be procured without Labour.

III. But why, say you, are we obliged to *labour* in quest of Food ? why are not the Elements themselves sufficient ? I answer, they are sufficient for some Animals : but Mankind required such a Disposition of Matter as was to be prepared by various Coctions and Changes, and that daily, because 'tis soon liable to Corruption, and if kept long would be unfit for nourishment. Hence Labour becomes necessary to provide Victuals in this present state of things : neither could Hunger, or Thirst, or Labour, * (which are reckoned among *Natural Evils*) be prevented without greater Inconveniencies. The Divine goodness therefore had the highest Reason for affixing these to Animals.

Every Animal is placed by God where it may have its proper Nourishment ; hence almost every herb maintains its proper Insect.

IV. Now as Animals require different sorts of Food, as was shewn, according to their different Constitutions, so God has placed every one of them where it may find what is proper for it : on which account there is scarce any thing in the Elements but what may be Food for some. Every Herb has its Insect which it supports. The Earth, the Water, the very Stones, serve for Aliment to living Creatures. †

Some Animals are produced for Food to others, and would not have existed on any other terms.

V But some stand in need of more delicate Food : Now God could have created an *inanimate* Machine, which might have supplied them with such Food ; but one that is animated does it much better and with more ease. A Being that has Life is (*cæteris paribus*) preferable to one that has not : God

* See Note 33.

† See Notes 24, and 26.

God therefore animated that Machine which furnishes out provision for the more perfect Animals; which was both graciously and providently done: for by this means he gained so much Life to the World as there is in those Animals which are Food for others: by this means they themselves enjoy some kind of Life, and are of service also to the rest. An Ox, for instance, or a Calf, is bred, nourished and protected for some time in order to become fit Food for Man. This certainly is better and more eligible, than if the Matter of its Body had been converted into an inanimate Mass, such as a Pompion, or continued in the state of unform'd Clay. Nor is it hardly dealt withal, by being made for the Food of a more noble Animal, since it was on this Condition only that it had Life given, which it could not otherwise have enjoyed. Matter which is fit for the Nourishment of Man, is also capable of Life; if therefore God had denied it Life, he had omitted a Degree of Good which might have been produced without any Impediment to his principal Design, which does not seem very agreeable to infinite Goodness. 'Tis better therefore that it should be endowed with Life for a time, though it is to be devoured afterwards, than to continue totally stupid and unactive. The common Objection then is of no force, *viz.* That inanimate Matter might have been prepared for this Use; for 'tis better that it should be animated; especially as such Animals are ignorant of Futurity, and are neither conscious nor solicitous about their being made for this Purpose. So that so long as they live, they enjoy themselves without anxiety; at least they rejoice in the present Good, and are neither tormented with the Remembrance of what is past, nor the Fear of what is to come; and lastly, are killed with less Pain than they would be by a Distemper or old Age. Let us not be surpris'd then at the Universal War as it were among Animals,

nimals, or that the Stronger devour the Weaker ; for these are made on purpose to afford Aliment to the others. (30.)

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(30.) What is here laid down will upon Examination be found to be perfectly consistent with our Observation in Note 23.

As the Point before us is set in a very good Light by Dr. *J. Clarke*, || I shall not scruple to transcribe the whole Paragraph. ‘ If we consider the Effect of Animal Creatures being thus made Food for each other, we shall find that by this means there is the more Good upon the whole : For under the present Circumstances of the Creation, Animals living in this manner one upon another, could not have been prevented but a much greater Evil would have followed. For then there could not have been so great a Number, nor so great a Variety of Animals as there are at present, some of which are so very minute, and the Quantity of them such, that mixing themselves with Herbs and Plants, and Grain on which, themselves feed, and with the Water and Liquids which they drink, they must necessarily be devoured by larger Animals who live upon the same Food, without so much as being seen or any way perceived by them. It is therefore much better upon the whole, that they should live upon one another in the manner they now do, than that they should not live at all. For if such Animal Life is to be esteemed superior to not existing at all, or to a vegetable Life ; and the more there is of such Animal Life, the more of Good there is in the World ; it is evident that by this means there is Room for more whole Species of Creatures, at least for many more individuals of each Species, than there would otherwise be ; and that the Variety of the Creation is hereby much enlarged, and the Goodness of its Author displayed. For the Constitution of Animal Bodies is such as requires that they should be maintained by Food : Now if this Food can be made capable of Animal Life also, it is a very great Improvement of it. A certain Quantity of Food is necessary for the Preservation of a determinate Number of Animals : Which Food, were it mere vegetable, would perhaps serve for that Purpose only : But by being so formed as to become Animal, though it be in a lower Degree, and the Enjoyment of Life in such Creatures less, yet it is more perfect than unformed Clay, or even than the most curious Plant. Thus the Animal Part of the Creation has its several Degrees of Life, and as much Variety in it as is to be found in the inanimate and vegetable Part ; so that in this respect there is so far from being any just ground of Complaint, that the Wisdom and Contrivance

|| Discourse concerning Natural Evil, p. 289.

VI. As for the *Difficulty* of procuring Food, and the *Want* of it in some Places, 'tis to be observed that the state of the Earth depends upon the light and heat of the Sun; and though we do not perfectly understand the Structure of it, yet we have reason to conjecture that it is carried about its Axis by a *Diurnal*, and about the Sun by an *Annual* Motion: that its Figure is a Spheroid described by the Revolution of a Semi-Ellipse about a conjugate Axis; and that this proceeds from the Laws of Motion and Gravitation. Now in such a Situation, some Parts of it must necessarily be unfit for such Inhabitants as Men, since the Parallelism of its Axis is preserved in the annual Motion, and the Revolution about the same Axis in the diurnal. If these should undergo the very least Alteration, the whole Fabric of the Earth would be disordered; the Ocean and dry Land would change Places to the Detriment of the Animals. Since therefore neither the annual nor diurnal Motion of the Earth could be altered without harm; 'tis plain that some parts of the Earth must necessarily be less convenient for the Habitation of Mankind, namely those about the Poles; and that others must require much Labour to make them convenient, as we find by Experience in our own Climate; but it will evidently appear to any considering Person that in what Situation or Motion soever you suppose the Earth to be, either these or worse Evils must be admitted; 'tis in vain therefore to complain of these Inconveniencies, which cannot be avoided without greater. (31.)

All parts of the Earth could not have afforded Nourishment and Reception for Men, whatever Situation they had been placed in.

VII.

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'ance of the Animal World is admirable, and plainly shews
' the Excellency of the whole, and Subserviency of all the
' Particulars in order to obtain the greatest Good that they are
' capable of.'

See also the Beginning of the *Spectator*, N^o. 519.

(31.) Thus if the *Figure* of the Earth were changed into a perfect *Sphere*, the Equatorial Parts must all lie under Water.

Of Earth-
quakes,
Lightning
and De-
luges.

VII. Neither are *Earth-quakes, Storms, Thunder, Deluges* and *Inundations* any stronger Arguments against the Wisdom and Goodness of God. These are sometimes sent by a just and gracious God for the Punishment of Mankind; but often depend on other natural Causes, which are necessary, and could not be removed without greater Damage to the whole. These Concussions of the Elements are indeed prejudicial, but more Prejudice would arise to the Universal System by the Absence of them. What the genuine and immediate Causes of them are I dare not determine: They seem in general to derive their Origin from the unequal heat of the Sun, from the Fluidity, Mutability, and Contrariety of things. To these we may add the Asperity and Inequality of the Earth's Surface, without

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If it were of a *Cubic, Prismatic*, or any other *Angular* Figure, it would neither be so *capacious* for Habitation, nor so fit for *Motion*, nor so commodious for the reception of *Light* and *Heat*, for the Circulation of the *Winds*, and the *Distribution* of the *Waters*; as is obvious to any one that is acquainted with the first Elements of Natural Philosophy, and is at large demonstrated by *Cheyne, Derham, Ray, &c.* If its Situation were removed, its Constitution must be altered too, or else, if placed considerably farther from the Sun, it would be frozen into Ice, if nearer, 'twould be burnt to a Coal. If either its annual or diurnal Motion were *stopped, retarded, or accelerated*, the useful and agreeable Vicissitudes of *Summer* and *Winter, Day* and *Night*, would cease, or at least cease to be so useful and agreeable as they now are. The immoderate Length or Shortness of the Seasons would prove pernicious to the Earth, and the stated times of Business and Repose would be as incommodious to its Inhabitants; as disproportionate to the common Affairs of Life, and the various Exigences of Mankind. || If, in the last place, we alter the *Inclination of the Earth's Axis*, the like Inconveniencies will attend the *Polar Parts*: If we destroy the *Parallellism* of it, besides destroying at the same time the useful Arts of Navigation and Dialling, we bring upon us much worse Consequences. A Description of some few of them from Dr. *Bentley's* Sermon above cited may perhaps not be disagreeable. 'We all know, from the very Elements of Astronomy,

' that

|| See *Bentley's* last Sermon, p. 315. 5th Edit.

without which nevertheless the whole Earth, or the greatest part of it, would be uninhabitable. For instance, we complain of the Mountains as Rubbish, as not only disfiguring the Face of the Earth, but also us useless and inconvenient; and yet without these, neither Rivers nor Fountains, nor the Weather for producing and ripening Fruits could regularly be preserved. * In Mountainous Countries we blame Providence for the Uncertainty of the Weather, for the frequency of the Showers and Storms, which yet proceed from the very Nature of the Climate, and without which all the Moisture would glide down the Declivity, and the Fruits wither

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‘ that this inclined Position of the Axis, which keeps always
 ‘ the same Direction, and a constant Parallelism to itself, is the
 ‘ sole Cause of these grateful and needful Vicissitudes of the
 ‘ four Seasons of the Year and the Variation in Length of
 ‘ Days. If we take away the *Inclination*, it would absolutely
 ‘ undo the Northern Nations, the Sun would never come nearer
 ‘ us than he doth now on the 10th of *March*, or the 12th of *September*.
 ‘ But would we rather part with the *Parallelism*? Let
 ‘ us suppose then that the Axis of the Earth keeps always the
 ‘ same Inclination towards the Body of the Sun: This indeed
 ‘ would cause a variety of Days, and Nights, and Seasons, on
 ‘ the Earth; but then every particular Country would have
 ‘ always the same diversity of Day and Night, and the same
 ‘ Constitution of Season, without any alteration. Some would
 ‘ always have long Nights and short Days, others again per-
 ‘ petually long Days and short Nights: One Climate would
 ‘ be scorched and sweltered with everlasting *Dog-Days*, while
 ‘ an eternal *December* blasted another. This surely is not quite
 ‘ so good as the present Order of Seasons. But shall the Axis
 ‘ rather observe no constant Inclination to any thing, but vary
 ‘ and waver at uncertain times and places? This would be a
 ‘ happy Constitution indeed! There would be no Health, no
 ‘ Life, nor Subsistence in such an irregular System: By those
 ‘ surprizing Nods of the Pole, we might be tossed backward
 ‘ or forward, in a Moment, from *January* to *June*, nay possi-
 ‘ bly from the *January* of *Greenland*, to the *June* of *Abissinia*.
 ‘ It is better therefore upon all accounts that the Axis should
 ‘ be continued in its present Posture and Direction; so that this
 ‘ also is a signal Character of the Divine Wisdom and Goodness.’
 See also *Cheyne’s Phil. Princ.* C. 3. § 24, 25, 26, &c.

(32.)

* See Note 33.

wither away. The Earth then must either not be created at all, or these things be permitted. (32.)

VIII.

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(32.) The several Objections mentioned in this Paragraph, are solidly refuted by Dr. *J. Clarke* in his Treatise on *Natural Evil*, part of which I shall take the liberty to insert as usual, and refer the Reader to the Book itself for the rest.

Having described the Nature and Use of the Air's *Elasticity*, and the *acid nitrous*, and *sulphureous* Particles with which it is impregnated, which are the Cause of *Fermentation*, he proceeds to account for Earthquakes, &c. p. 190. 'Thus the internal
' Parts of the Earth being the only proper Place for containing
' so large a store of Sulphur and Nitre and Minerals, as is re-
' quired for so many thousand Years as the Earth in its present
' State has, and may yet continue; it must necessarily be,
' that when the *Fermentation* is made in such subterraneous Ca-
' verns as are not wide enough for the Particles to expand
' themselves in, or have no open Passage to run out at, they
' will, by the fore-mentioned Law, shake the Earth to a con-
' siderable distance, tear those Caverns to pieces; and accord-
' ing to the depth of such Caverns, or Quantity of Materials,
' contained in them, remove large pieces of the Surface of the
' Earth, from one place to another, in the same manner, tho'
' to a much higher degree than artificial Explosions made under
' ground; the effect of which is sensible to a great distance.
' If it happens that those Fermentations are in places under the
' Sea, the Water mixing with these Materials increases their
' Force, and is thereby thrown back with great violence, so
' as to seem to rise up into the Clouds, and fall down again
' sometimes in very large drops, and sometimes in whole *Spouts*,
' which are sufficient to drown all that is near them. If the
' *Fermentation* be not so violent, but such only as raises large
' Vapours or Steams, which can find their way through small
' occult passages of the Earth, those near its Surface, by their
' continual Exspirations, are at first the Cause of gentle Winds;
' and those afterwards by their continual Increase, become per-
' haps Storms, and Whirlwinds, and Tempests which many
' times destroy the Fruits, tear up the Trees, and overthrow
' the Houses: But if they be still more gentle, there being
' always some sulphureous Exhalations, especially if the
' Earth be dry, they then ascend along with the lighter Va-
' pours, into the upper Regions of the Air, where, when a
' large Quantity of them is gathered together, they ferment
' with the acid Nitre, and taking fire cause Thunder and
' Lightning, and other Meteors. This, as far as can be ga-
' thered from Experience and Observation of the Works of
' Nature, is the Origin and Cause of those Imperfections and
' Evils,

VIII. The same must be said of the *Lakes* and *Ocean*. For 'tis manifest, that Fruits, Vegetables, &c. which are the Food of Animals, depend upon Moisture, and that this is exhaled from the Sea, and watry places, by the Sun; and since the Showers and Dews thus elevated, are not more copious than suffice for the Vegetation of Plants, 'tis plain that the Seas and Lakes do not exceed what is necessary, and could not be diminished without Detriment to the whole. Vain therefore is the Complaint of *Lucretius*, who arraigns all these as *faulty*. Neither was the Earth too narrow nor needed it too much Labour to sustain its Animals: For it was sufficient for those Animals which God had given it. † But when they multiply above the Proportion

The Number of Animals to be proportioned to the Food and not the Food to the Animals.

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' Evils, which the present Constitution of the Air, and the
' Laws of Motion observed by those Particles mixed with it,
' unavoidably subject it to. They are the natural and genuin
' effects of the Regulation it is under, and without altering
' the primary Laws of it (that is making it something else
' than what it is, or changing it into another Form: the Re-
' sult of which would be only to render it liable to Evils of
' another kind, against which the same Objections would e-
' qually lie) or in a supernatural manner hindering it from
' producing such Effects, it is impossible to prevent them.
' And if we add to this, that these Evils are the fewest that in
' the Nature of things could be, without hindering a much
' greater Good: That they are in the most convenient Parts,
' and the most guarded against doing Mischief that could be;
' and that there are also good Uses to be made of them: we
' shall have no Reason to complain of or find fault with them.
' Were the Quantity of Sulphur and Nitre much diminished,
' there would not be sufficient to fill the Region of Air for
' the purposes of Vegetation and Life; but the Ground would
' grow barren, and the Animals would waste and die: And if
' there were a much greater Quantity, the contrary Effect
' would happen, the Earth would be too fat, the Plants would
' grow too gross, and the Animals would be suffocated and
' choaked. The Temperature is therefore as exact as it could
' be, all Circumstances considered; and the small Inconveni-
' encies are nothing compared with the general Good.' See
also the Word *Earth-quake* in *Chambers's Cyclopaedia*.

(33.)

† See *Derham's Physf. Theol.* B. 4. C. 11.

portion of their Food, 'tis impossible that it should be sufficient ; it would not be enough if it were all converted into Food. For a certain Proportion is to be observed between the Provision and the Eaters, which if the Number of Animals exceed, they must at length necessarily perish with Hunger. Want of Provision then ought not to be made an Objection : for if the Number of Creatures to be provided for be enlarged above this Proportion, the greatest Plenty would not suffice ; if this Proportion betwixt the Food and Animals be kept up, the least would be sufficient. 'Tis our own fault therefore, not God's, if Provisions fail ; for the Number of Men may be confined within the Bounds prescribed by Nature, as might easily be shewn, if it were worth our while.

The hundredth part of Mankind which might live upon the Earth, does not yet inhabit it : vain therefore is the complaint about Seas and Deserts.

IX. But there's no need of Artifice on this occasion ; for by our fault things are come to this pass, that even the hundredth part of those Eatables which might be had, don't meet with any to consume them. The Divine Beneficence has therefore dealt bountifully with Mankind in respect of Provisions.

'Tis absurd for any one to desire a different place or station from that which is allotted him ; since he was made to fill that place, and would otherwise have had none at all.

X. 'Tis to be observed in the last place, that Animals are of such a Nature as to delight in Action, or the Exercise of their Faculties, nor can we have any other Notion of Happiness even in God himself.* Since then the Faculties of both Body and Mind are to be exercised in order to produce Pleasure, where's the wonder if God destined that Exercise in part for procuring of Food, and connected this Pleasure with it. (33.) The infinite Power

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(33.) Beside the Necessity there is for Labour, in order to restrain Man in his present State from an Excess of Folly and Wickedness, (which our Author considers in the two last Paragraphs of this Chapter) the use and advantage of it appears also from the manifest tendency it has to preserve and improve the

* See Ch. 1. § 3. par. 9. and Ch. 5. § 1. Sub. 4.

Power of God was able to produce Animals of such Capacities; and since the Creation of them was no Inconvenience to other Beings who might

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the Faculties of both Body and Mind. If used in a moderate degree, it preserves our Health, Vigour, and Activity; gives us a quick Sense and Relish of Pleasure, and prevents a great many Miseries which attend Idleness. This is well described by the *Guardian*, N^o. 131. and the *Spectator*, N^o. 115. 'I consider the Body as a System of Tubes and Glands, or, to use a more rustic Phrase, a bundle of Pipes and Strainers, fitted to one another after so wonderful a manner, as to make a proper Engine for the Soul to work with. This Description does not only comprehend the Bowels, Bones, Tendons, Veins, Nerves, and Arteries, but every Muscle, and every Ligature, which is a Composition of Fibres, that are so many imperceptible Tubes or Pipes interwoven on all sides with invisible Glands or Strainers. This general Idea of a human Body, without considering it in the Niceties of Anatomy, lets us see how absolutely necessary Labour is for the right Preservation of it. There must be frequent Motions and Agitations, to mix, digest, and separate the Juices contained in it, as well as to clear and cleanse the Infinitude of Pipes and Strainers of which it is composed; and to give their solid Parts a more firm and lasting Tone. Labour or Exercise ferments the Humours, casts them into their proper Channels, throws off Redundancies, and helps Nature in those secret Distributions, without which the Body cannot subsist in its Vigour, nor the Soul act with Cheerfulness. I might here mention the Effects which this has upon all the Faculties of the Mind, by keeping the Understanding clear, the Imagination untroubled, and refining those Spirits that are necessary for the proper Exertion of our Intellectual Faculties, during the present Laws of Union between Soul and Body. It is to a Neglect in this Particular that we must ascribe the Spleen which is so frequent in Men of studious and sedentary Tempers, as well as the Vapours to which those of the other Sex are so often subject.'

He proceeds to illustrate both the Wisdom and Goodness of God, from his having fitted and obliged us to this Labour and Exercise, which is so necessary to our well-being: which Observation will help us to account for the second and third Evil arising from the *Fall* mentioned in § 9. par. 5. The Fitness of a State of Labour for fallen Man is shewn at large by *Sherlock* on *Judgment*, C. 1. § 8. p. 179. and *D'Oyly* in his *first Dissertation*, C. 9. p. 98, &c. 2d Edit.

exercise

exercise themselves in a more noble manner, may not the infinite Goodness of God be conceived to have almost compelled him not to refuse or envy those the benefit of Life? Some of this kind were to be created, since there was Room left for them in the Work of God, after so many others were made as was convenient. But you may wish that some other Place and Condition had fallen to your Lot. Perhaps so. But if you had taken up another's Place, that other, or some else, must have been put into yours, who being alike ungrateful to the Divine Providence, would wish for the Place which you have now occupied. Know then that it was necessary that you should either be what you are, or not at all. For since every other Place and State which the System or Nature of Things allowed was occupied by some others, you must of necessity either fill that which you are now in, or be banished out of Nature. For do you expect that any other should be turned out of his Order, and you placed in his room? that is, that God should exhibit a peculiar and extraordinary Munificence toward you to the prejudice of others. You ought therefore not to censure, but adore the Divine Goodness for making you what you are. You could neither have been made otherwise, nor in a better manner; but to the Disadvantage of some others, or of the whole.

SECT.

S E C T. VI.

Concerning Propagation of the Species,
Childhood, and Old-Age.

FROM what has been said it appears, that Animals which have solid Bodies are naturally mortal; though the Earth therefore were at first fully stock'd with them, yet their Number being continually diminish'd by Death, it would at length be quite destitute of Inhabitants. There might, it seems, have been a threefold Remedy for this Evil: First, if God by his Omnipotence should prevent the natural Effects of the mutual Percussion of Bodies, *viz.* the Corruption and Dissolution of themselves, and the Change or Effusion of their Fluids. For from these the Destruction of Animals necessarily arises, as these do from the Composition of Bodies, and their acting on each other. Secondly, by leaving Nature to itself, and letting it act by universal Mechanic Laws; and when these brought on a dissolution of Animal Bodies, that others be substituted in their room by Creation. Thirdly, by ordering that an Animal should generate its like, and provide another to supply its Place when it declin'd.

II. Who does not see that this last is the best Method of preserving a constant Number of Inhabitants upon the Earth? For 'tis the same thing, *cæteris paribus*, with regard to the System, whether the Earth have these Inhabitants which it has at present, or others equal in Number and Perfection: but it is not the same thing whether the Laws of Nature be observ'd or violated*. In the former Methods God must have interfered every Moment

Animals may be repair'd three ways; 1st, If Death were prevented by Omnipotence; 2dly, by Creation; 3dly, by Propagation.

This third Method is the best, because it can be effected without doing violence to the Laws of Nature.

* See Note 25.

ment by his absolute Power, he must have done infinite violence to the Laws of Nature, and confounded all the Constitutions and Orders of things, and that without any Benefit; nay, with extraordinary detriment to the whole. For since the universal Laws of Motion are the best that could possibly be establish'd, they would seldom be revers'd without damage to the whole. Neither does it become the Wisdom of God to have left his Work so imperfect as to want continual mending even in the smallest Particulars. 'Twas better therefore for it to be made in such a manner as we see it is, *viz.* that a new Offspring should be propagated out of the Animals themselves, and by themselves.

The Divine Goodness and Wisdom admirable in the contrivance of it.

III. And herein we may admire the Divine Wisdom and Goodness, which hath so prudently and effectually contrived this End. For it has implanted in all Creatures (as we see) a strong and almost irresistible appetite of propagating their Kind, and has render'd this act of propagation so useful and agreeable to them who perform it, that Posterity becomes dearer to many than Life itself; and if it were left to their choice, they would rather die than lose their Offspring and the Rewards of Love: nay there is scarce any one that is not ready to protect its Young at the hazard of its Life. God has therefore by one single Law and a Sort of Mechanism, replenish'd the Earth with living Creatures, and provided that a sufficient Number should never be wanting, without the Intervention of a Power, which would be irregular and an Imputation on the Skill and Wisdom of the Architect. Who would not prefer such a piece of Mechanism, where one Machine generates another, and continually produces a new one in its turn, without any new and extraordinary Intervention of the Artificer, before one which would immediately

mediately and every Day require his Assistance and Amendment?

IV. This Method, you'll say, is fit enough for the Brutes, many of which must necessarily die not only by the Law of their Nature, but also for the sake of others, for whose use they were created to serve as Food. Neither is Death the greatest of Evils to them, since they live without being sensible of their Mortality. But Man is hardly dealt withal, who from his very Infancy is troubled with Fear and Dread more bitter even than Death; and who frequently foretastes, and by ruminating thoroughly digests, whatever Bitterness there is in Death itself. Neither does the Hope or Care of Offspring, nor the Enjoyment of these Pleasures, compensate for so many Miseries and Evils: The Divine Goodness might therefore have either concealed from Man his Mortality, or else removed that innate Terror arising in our Minds from the prospect of Death, which is always dreadful. (34.)

Why Men are tormented with the continual dread of Death while Brutes are not at all concerned about it.

V. 'Tis

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(34.) A sufficient Answer to this Objection may be found in the last Chapter of Dr. *Sherlock's* admirable Treatise on *Death*. I shall insert a little of it. 'There are great and wise Reasons why God should imprint this Aversion to Death on human Nature; because it obliges us to take care of ourselves, and to avoid every thing which will destroy or shorten our Lives: This in many Cases is a great Principle of Virtue, as it preserves us from fatal and destructive Vices; it is a great Instrument of Government, and makes Men afraid of committing such Villanies as the Laws of their Country have made capital: and therefore since the natural Fear of Death is of such great Advantage to us, we must be contented with it, tho' it makes the Thoughts of Dying a little uneasy; especially if we consider, that when this natural Fear of Death is not encreased by other Causes, it may be conquer'd or allay'd by Reason and wise Consideration.' p. 329. 4th Edit.

For a farther Account of both the rational and irrational Fear of Death, what it is, and what it ought to be: the Ends and Effects, and also the Remedies of it. See *Norris's* Discourse on *Heb. 2. 15.**

* *Practical Discourses*, Vol. 4th.

This is a sign that the present Life is a prelude to a better.

V. 'Tis to be confessed indeed, that these are Indications that Man has some Relation to Immortality, and that the State in which he is placed at present is not entirely natural to him, otherwise he would not be uneasy in it, nor aspire so eagerly after another. The present Life of Man is therefore either assign'd him for a time, by way of Punishment, as some think, or by way of *Prelude* to, or *Preparation* for a better, as our Religion teaches, and our very Nature persuades us to hope and expect. This is presumed, you'll say, and not proved. Be it so. But if by the Supposition of a future State this Difficulty may be solv'd, and Providence vindicated, when it is arraign'd as dealing hardly with Mankind, who is so foolish as to be willing to call in question the Power and Goodness of God, rather than admit of so probable an Hypothesis? To which we may add, and believed by almost all Mankind. But if it were not so, God has bestow'd other Benefits of Life upon us, which in our own Judgments are not all inferior to the Preservation of Life; and this appears from hence, that we often prefer these Benefits to Life itself, which we should never do, if we did not sometimes esteem them dearer to us. To come to a Conclusion: Without an universal confusion of Nature, without violence offer'd to the Laws and Order of it, the same Animals could not prolong their Life for any considerable time, it remained therefore that some supply the Place of others successively, and that the *Species* be perpetuated, since the *Individuals* could not, lest the whole Animal kind should prove a thing of but one Age's Duration.

'Tis expedient for Men to be born helpless; hence the Foundation of social Life, &c.

VI. From hence it appears that the Race of Mortals is to be perpetuated by the Propagation of their Species; and since every Animal is in a perpetual Flux, and may either increase or decay, it was proper to proceed from less Beginnings to greater; by this means the new Offspring would be less burthen-
some

some to the Parents, and the *Young* and *Old* agree better together. I confess indeed Men are born defenceless and unable to protect themselves, and less qualified to provide for themselves than any other Animals: But God has assign'd us Parents, Guardians, and faithful Guides, so that we are never more happy than when under their protection. Hence *Childhood*, blessed with the simple Enjoyment of good things, and void of Care, becomes more pleasant to us than any other Age. Hence also comes Reverence and Relief to the Aged; hence proceeds Comfort to the *Mature*, and Support to the *Decrepit*. Nay the Seeds and Principles of Social Life are all laid in this appetite of Generation. To this propension we owe almost all the Benefits of Society. Nothing therefore could be more desirable to Creatures mortal (as we are by the necessary Condition of terrestrial Matter) and obnoxious to Miseries, than to be born after such a manner as in the first part of Life, while we are tender, unacquainted with things, and put under the Guardianship of others, to enjoy the Sweets without the Care; in the *middle*, to please ourselves as much in taking care of others; and in the *Decrepit*, feeble Age, to be assisted in our turn by others whom we have educated. This part of the Divine Oeconomy is so far therefore from needing an Apology, that it is rather a *Demonstration* of his Goodness. The Race of Men was to be repair'd, since Death could not be prevented without a greater Evil; and that Reparation is order'd in so wise and beneficent a way, that nothing can be more worthy of the Divine Power and Goodness, nothing deserve greater Admiration.

VII. Now these two Appetites, *viz.* of *Self-preservation*, and the *Propagation* of our Species, are the primary, the original of all others. From these spring Pleasure and an agreeable Enjoyment of things; from these comes almost every thing that is

The chief Appetites are those of Self-preservation, and Propagation of the Species.

advantageous or desirable in Life. But all these are mingled with some Evils, which could not be avoided without greater.

S E C T. VII.

Of Diseases, Wild-Beasts, and Venomous Creatures.

Bodies are liable to dissolution, and humors to corruption; hence Pains and Diseases.

WE must observe (as before*) that our Bodies consist of solid and fluid Parts, and that these solid Members may be either cut or broken to pieces, disjointed, or otherwise render'd unfit for Motion: Whence *Weakness, Languishing and Torments*: that the Fluids also are liable, not only to Consumption, but Corruption too; to Ebullition by too intense Heat, or Stagnation by Cold: whence proceed various Maladies and Diseases.

The strength of poisons &c. arises from the contrariety of things, which could not be removed without taking away Motion.

II. Now there are certain Juices in the Earth which we inhabit, from a mixture of which arise Changes and Coagulations. There are other Bodies also which fly asunder with greater Violence when mix'd. Thus Milk, by the infusion of a little Acid, turns to Cheese and Whey: Thus Spirits of Wine and Gun-powder, when touch'd by the Fire, run into Flame; and there is nothing to hinder the same from coming to pass in the Blood and Humors of a human Body. Now those things, which being mix'd with them suddenly dissolve, coagulate, or render them unfit for Circulation, we call Poisonous. And if we consider those contraries by which we are nourish'd, and in the Struggle or Opposition of which Nature consists, 'tis scarce conceivable but that these things should often happen. Nor can all contrariety be taken away, except Motion

* Sect. 3.

tion be taken away too, as we have shewn; nor could all these things that are contrary to our Constitution be removed, except some Species of Creatures were extinct, or never created; that is, our Security must have been purchased at too dear a rate. For if every thing that is in any respect repugnant to us were removed, it would cost either the whole System, or ourselves more Evil than we receive from thence at present, as will sufficiently appear to any one that enumerates the Particulars.

III 'Tis to be observ'd that the Parts of this mundane System which are contiguous to us, *viz.* the Air, Waters, and the Earth itself, are liable to changes; nor could it possibly be otherwise, if the whole Machine, of which these are but small Parts, be thoroughly consider'd: nor could these Changes, especially the sudden ones, always agree with the Temperature of the Humours of a human Body. For they enter into the very constitution of the Body, and infect its Fluids according to the Laws of Nature: whence it is that the due Crasis of the Blood and Health of the Body depend upon the Temperature of the Air and Weather. Hence arise *pestilential* and *epidemical* Diseases; nor could they be avoided, unless the Animals had been made of a quite different Frame and Constitution. Nay, whatever State they had been placed in, they would have been subject either to these or others no less pernicious. For Marble, and the very hardest Bodies, are dissolv'd by the Vicissitudes of Heat and Cold, Moist and Dry, and the other Changes which we are insensible of; how much more the Humours and animal Spirits of Man, on a right Temperature of which Life depends? God might indeed, by a Favour peculiar to us, have expell'd all the Contagions arising from these alterations, or provided that they should not hurt us. But what reason have such Sinners as we now are, to expect

Of epidemical Diseases.

it? 'Tis more agreeable to the Justice of God to leave the Elements to themselves, to be carried according to the Laws of Motion for our Punishment. (35.) Neither ought we to wonder that God denies the Guilty a Favour, which even the Innocent have no right to: nay, we ought to think that he has inflicted a very light penalty on rebellious Men: For since the natural Evils we are forc'd to struggle with are for the most part of such a nature as could not be warded off, but by the particular extraordinary favour of the Deity, God should seem rather to have resumed a free Gift, than inflicted a punishment, when he is pleas'd to permit them.

Rocks and
Defarts are
given not
to Man
but other
Animals
for their
habitation.

IV. If the Earth had been made for the use of Man alone, we might have expected that there should be nothing in it that was prejudicial or useless to him; but since it was made, as we have observed*, for the Benefit of the Universe, Man is placed therein, not because it was created for him only, but because it could afford him a convenient Habitation: for God must be supposed in this case
not

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(35.) Our Author's Argument here seems to be framed rather in compliance with the common Method, than in strict conformity to his own Scheme of the *τὸ βέλτιον*, or absolute *Meliority* in things: which System maintains that God is still infinitely beneficent, or as kind as possible to all, or dispenses every thing for the very best in the Main. Tho' what is here introduced by way of Punishment, may, if rightly understood, be defended as an Instance of the greatest possible Kindness; since the only End of all the Divine Judgments is either the Correction and Amendment of the Offenders themselves, or Admonition to others, or both: and consequently is a means of the greatest Good to Mankind in general, and the very best dispensation towards them in this degenerate corrupt Estate, and the most proper method of fitting them for, or directing and drawing them to a better. And if all this can be effected by the same general Laws of Nature, which also bring Plenty, Health and Happiness to the World, here is a double demonstration of the absolute Wisdom and Goodness of its Author.

* Chap. 3. Note 22.

not to have adapted the Place to the Inhabitants, but the Inhabitants to the Place. If therefore Man can dwell commodiously enough in these Regions of the Earth which are fit for his purpose, he must allow God in his Goodness to give the Earth as many other Inhabitants as it can sustain consistently with the Good of Men. Neither ought he to repine that the Rocks and Defarts, which are of no use to Men, supply the *Serpents* and *Wild-Beasts* with Coverts. But these, you'll say, sometimes invade the Countries which are most delightful, and best stored with conveniencies for human Life; destroy the Fruits and cultivated Fields, and kill the Men themselves by *Bites* and *Poisons*. I grant it; but it may be question'd whether it has been always so.

V. For in the first place, this Evil might have had its Origin from Man himself; *viz.* Rage might be given to the Lion, and Venom to the Serpent, for the punishment of Mankind; and this antient Histories, both sacred and prophane, declare. But since this Question was first moved by such as either denied reveal'd Religion, or at least were ignorant of it, I would not call that in to our assistance, or make any other use of it than as a bare Hypothesis.

VI. We may affirm then in the second place, that those things happen through the fault of Men, who by Wars and Discord make fruitful and rich Countries void of Inhabitants to till them, and leave them to the possession of Wild-Beasts and venomous Insects: Since therefore they neither cultivate them themselves, nor allow other persons to do it, what wonder is it if God, for the reproach of Men, give them up to be inhabited by Brutes, Wild-Beasts, and Insects? Those Parts which we have deserted belong by right to them, nor do they otherwise multiply more than is proper.

Antient Histories declare, that Wild-Beasts and venomous Creatures were made for the punishment of Mankind.

'Tis the fault of Mankind that these multiply: Countries laid waste by War, &c. to the disgrace of Man, of right belong to them.

We may more easily avoid Wild-Beasts and venomous Creatures than other Inconveniences of Life, about which we never quarrel with Providence.

VII. Thirdly, 'Tis no more repugnant to the Divine Goodness to have made an Animal, by the Bite of which a Man might be destroy'd, than a Precipice. There's nothing in the whole Earth but what may hurt or kill a Man, if it be not used with caution: Meat, Drink, Water, Fire. Must these then not be created, because they may hurt a Man? Nor is it more difficult to be aware of Poisons and Wild-Beasts, than of these: Nay, scarce one is killed by Poison or torn by Wild-Beasts of a thousand that die by the Sword; and yet we don't at all blame the Divine Goodness for this. It may be said, that Iron, Earth, Water, Meats and Drinks, are necessary, and on that account the Evils attending them may be tolerated. And who will undertake to assure us that venomous Animals and Wild-Beasts are not necessary? Must we reckon them entirely useles, because we do not know the use of them? Must we say that every Wheel in a Clock is made for no manner of purpose, which a Rustic understands not the Design of? But suppose we grant that these are of no service to us, yet may they not please and enjoy themselves? *

All Animals are under the Divine Care: to think otherwise favours of Pride.

VIII. You may urge, that these are not worth the notice of the Divine Providence. Thus indeed proud Mortals, admirers of themselves alone, despise the Works of God: But 'tis not so with the Divine Goodness, which chose that some Inconvenience should befall Mankind rather than a whole Species be wanting to Nature.

Beasts and venomous Creatures are of use to Men.

IX. If you insist, that a Lion might have been made without Teeth or Claws, a Viper without Venom; I grant it, as a Knife without an Edge: But then they would have been of quite another Species, and have had neither the nature, nor use, nor genius, which they now enjoy. In short, I say once for all, they are not in vain. The very Serpents

* See Note 22.

pents, though a Race hateful to us, have their uses; among the rest they may serve to gather Poison out of the Earth. (36.) Nor is the Country less habitable where they are, than where they are not. Now, *ceteris paribus*, Animals ought to multiply; for Life is a perfection: and since it is as noble a one as Matter will admit of, 'tis preferable to none at all. 'Tis therefore the Work and Gift of God wherever he has bestow'd it, and does not stand in need of an *Evil Principle* for its Author.

NOTES.

(36.) For an account of the various ends and uses of these noxious Animals, poisonous Plants, &c. see *Derham's Answer* to the abovemention'd Objection, in his *Phys. Theol.* B. 2. Ch. 6. with the References; and *Ray* on the *Creation*, Part 2. p. 432, &c. 4th Edit. Or *Chambers's Cyclopædia*, under the Word *Poison*.

S E C T. VIII.

Concerning the Errors and Ignorance of Man.

SINCE Man (nay every created Being) is necessarily of a limited Nature *, 'tis plain that he cannot know every thing. The most perfect Creatures therefore are ignorant of many things: Nor can they attain to any other Knowledge than what is agreeable to their Nature and Condition. Innumerable Truths therefore lie hid from every created Understanding: For perfect and infinite Knowledge belongs to God alone; and it must be determin'd by his pleasure what degree every one is to be endow'd with: for he only knows the nature and necessity of each, and has given what is agreeable thereto. *Ignorance* is therefore an *Evil of Defect*, and no more to be avoided than the other kind

Human Understanding is necessarily ignorant of many things.

* See Note 18.

kind of *Imperfection*; for an imperfect Nature (as that of all Creatures is) understands also imperfectly.

We are sometimes forced to make use of conjectures, therefore we may not only be ignorant, but also mistaken.

II. As to human Knowledge, 'tis confessed that we acquire it by the Senses; and that certain Characters denote, not so much the *Nature*, as the *Uses* and *Differences* of things. Now, since things very different internally, have sometimes the same external Marks, we must of necessity be often doubtful and sometimes deceiv'd by the similitude of the Marks.

Neither is it sufficient to the avoiding of Error that we suspend our assent in doubtful Cases; for 'tis often necessary for us (especially if we have to do with other Persons) to act upon conjecture, and resolve upon action, before we have thoroughly discuss'd the Point or discover'd the Truth: on which account it is impossible that we should totally avoid Errors. God must therefore either have made no such Animal as Man is, or one that is liable to Errors. As Contrariety results from Motion, which is as it were the action of Matter; so a possibility of Error is consequent upon the Action of a finite Being.

God cou'd not always guard us from Errors without violence done to Nature.

III. If any one reply, that God can immediately reveal the Truth to us in such Cases: I answer, he may so, nor can it be denied that he has done and will do it sometimes: But that this should be done always, would be a violence repugnant to the Nature and Condition of Man, and could not possibly be done without more and greater Evils arising from an Interruption of the Course of Nature. Now we must distinguish between those Errors which we fall into after our utmost diligence and application, and such as we are led into by carelessness, Negligence, and a depraved Will. Errors of the former kind are to be reckon'd among Natural Evils, and not imputed to us: For they arise from the very State and Condition of the Mind of Man, and are not to be avoided,

ed, unless God would change the Species of Beings, and order that different things should not affect the Senses in the same manner, that is, that there should be no more Species nor Individuals than there are Sensations in us: for if the Number of these exceed the Discrimination of our Sensations, variety of them must necessarily produce either the very same Sensations in us, or none at all, and a great many answer to the same Sensation; so that we must certainly be sometimes imposed upon by the similitude of things. Either then the Distinctions of our Sensations must be multiplied *in infinitum*, or the infinite variety of sensible Objects taken away. But 'tis evident that neither could have been done in this present State. We must therefore bear the Inconvenience not only of being ignorant of innumerable things, but also of erring in many Cases.

IV. To this it may be replied, That Error is a Defect in that part of Man, in the perfection of which his Happiness chiefly consists: If therefore he may naturally fall into Errors, it follows that Man may be naturally miserable without his fault. But I answer: Any particular Evil does not bring Misery upon us; otherwise every Creature would be miserable, as of necessity labouring under the Evils of *Imperfection*. He only therefore is to be denominated *miserable*, who is oppressed with more and greater Evils than his Good can requite with Happiness; so that upon balancing the Conveniencies and inconveniencies of Life, it were better for him not to be, than to be.

V. 'Tis to be observ'd also, that God has in his Wisdom and Goodness so temper'd our present State, that we very seldom, if ever, fall into grievous and pernicious Errors without our own fault. But if this ever comes to pass, as soon as the Evil preponderates, Life is taken away together with the

Man is not therefore miserable because exposed to Errors.

Those Errors we fall into without our fault are seldom pernicious.

the Benefits of Nature. Now 'tis to be esteem'd an Happiness, and an Argument of the Divine Goodness, that the Natural Benefits of Life cannot be taken from us, but Life is taken from us also. Life then can be a burden to none; nor is it necessary that any one should withdraw himself from natural Evils by voluntarily putting an end to his Life. For if these Evils be such as take away the Benefits of Life, they also bring it to an end. God produced all things out of nothing, and gave us Being without our Advice; he seems therefore oblig'd in justice not to suffer us to be reduced to a State that is worse than Non-entity. (37.) When therefore any State is overwhelmed with Evils which outweigh the Good, 'tis reasonable that God should remit us to our former State; that is, let us return to nothing. Neither ought we to accuse the Divine Power and Goodness, which has bestow'd as many Blessings and Benefits upon us, as either the whole Universe or our own Nature would admit of; and since it was impossible but that some time or other, upon the increase of Evils, his Gift (*viz.* Life) must become burdensome; when this happens he breaks off its thread.

Our
Know-
ledge is
adapted
to our
State.

VI. But Man, you'll say, is ignorant of those things which it was his greatest Interest to know, namely, of Truths that are necessary to the attainment of Felicity. It was convenient for our present State to understand these; and who will affirm that God has not bestow'd upon us all the Knowledge that is agreeable to our State? We ought therefore never to be deceiv'd about such Truths as these, while we apply all our diligence
to

NOTES.

(37.) It would be so indeed if this were our only State; but as it is at present, I fear many have nothing but the hopes and expectations of another to support them under almost complete Misery; to comfort and encourage them to undergo
Evils

to the Search. I answer; If this be understood of the Happiness due to us in this Life, 'tis very true; nor is our Understanding ever so far mistaken as not to inform us of the Truths necessary to this kind of Happiness, if proper care be not wanting. But such Happiness ought to suffice us, as may serve to make Life a Blessing, and better than the absence of it. A greater indeed was promised to the first Man by a *gratuitous Covenant*, (38.) but when

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Evils infinitely greater than all the benefits of Life; Evils which make Life itself an Evil, and (as our Author says) put them into a State worse than nothing. Witness the long and acute Torments of numerous Martyrs, the Pains of Confessors, the Labours of common Gally-Slaves, &c. (this is granted by the Author, *vid.* Serm. on the *Fall*, p. 77. 4 last lines, and p. 81. l. 2.) But the least hint of this is sufficient, and the common Answers to it very satisfactory; as will perhaps appear from the References to the last Chapter of the Appendix, where this Question comes more properly under consideration.

(38.) Though the first Man might have been created more perfect in all his Faculties than any of his Posterity (which, as some think, cannot be easily proved from the account we have of him in *Genesis* *) though his Knowledge might have been much clearer, as coming entire and adult from the immediate hand of his Creator; yet it seems highly probable that this could not have been propagated in a natural way, that is, by any general preestablish'd Laws, as our present Faculties are; but Mankind, as a successive Body, must necessarily have been left to the known Laws of Propagation, and the present Method of improving their Intellects, and deriving all their Notice from the common Sources of Sensation and Reflection. And so our bountiful Creator may be supposed to have deprived Mankind of no Blessings he could, consistent with his other Attributes and the Order of the Creation, possibly have bestow'd. Nay, why may not he be thought to have converted even this necessary, unavoidable Imperfection in us, compared with the first *Adam*, into a greater Perfection arising both from our Notions of his Fall, and the consequences of it, and of the wonderful Remedy prepared for it and promised

* See Bayle under the Word *Adam*, Remark D. Taylor on *Original Sin*. p. 170. &c. Curcellæi *Instit. Relig. Christ.* L. 3. C. 8. p. 108, &c. And *dissert. de Pecc. Orig.* §. 11. Or *Episcop. Instit. Theol.* L. 4. C. 6, 7. p. 358, 359. Or our Author's *Sermon on the Fall*.

when that was once broken by Sin, he and his Posterity were remanded to those imperfect Notices which could be had from an imperfect Understanding, and the Information of the Senses; which yet are not in the least to be despised: neither had Man a Right, nor could he naturally attain to a greater Perfection. For when the Faculties of our Souls were injur'd, and the Health and Vigour of our Bodies impair'd by our own Vices, as well as those of our Parents, our natural Perfections must necessarily be impaired also. For since our Knowledge is to be acquired by Care, Industry, and Instruction, if Mankind had continued innocent, and with diligent care communicated true Notions of things

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in the second *Adam*? We seem to be made more highly sensible of the infinite Wisdom and Goodness of God, and more thankful for our Condition, from our knowledge of his just permission of so deserv'd a Fall, and his gracious undeserv'd *Exaltation* of us again to a superior State, than if we had conceiv'd the Misery attending human Nature to be (as perhaps most of it was) a necessary consequence of our being created in this inferior Class. But whether this Notion be allow'd or not, the Scheme of Providence relating to *Paradise*, &c. as deliver'd in Holy Scripture, if taken all together, can be no just Objection against the moral Attributes of God. He created Man entirely innocent, and absolutely free, which Freedom was absolutely necessary to his Happiness (as will appear under the Head of Moral Evil) He gave him the Means and Abilities to complete his Happiness, and placed him in a World every way suited to his Condition. This Liberty made it possible for him to lose that Innocence, though he had but one single opportunity of doing it*, and it was highly reasonable and necessary that he should have that†. This one Opportunity he embraced (which it does not seem possible for God himself, though he foresaw it, to have prevented, con-

* See Nichols's *Conference with a Theist*, p. 220, 221. 1st Edition.

† See Dr. J. Clarke on *Moral Evil*, p. 211, &c. and Limborch *Theol. Christ.*, l. 3. c. 2. §. 2. and Jenkins's *Reason of the Christ. Relig.* Vol 2. c. 13. p. 253. 5th Edit.

things to their Posterity; and had not infected their Offspring by Example, Instruction, or any Contagion attending Propagation, we should have been less liable to Errors; nay, free from pernicious ones; and have enjoyed a more perfect Knowledge of things. For our native intellectual Faculty would have been stronger; and being better furnished both with the means and principles of Science than we now are, we should more easily have prevented the Occasions of Error. All pernicious Errors therefore, at least in Matters of Necessity, are to be imputed to our own Guilt, or that of our Parents.*

VII. If any be so ungrateful as to murmur still, and affirm that he would not accept of Life on these Conditions, if he might have his Choice; and

We prefer Life, with all its inconveniencies, before Death.

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siftently with that Freedom he had for good Reasons given him and determined thus to exercise) and so altered his Nature and Circumstances, and consequently made it necessary for God also to change his Place and Condition, and to withdraw such extraordinary favours as his infinite Wisdom and Goodness might otherwise have thought proper to bestow. Thus with his Innocence Man lost all Title to a Continuance in Paradise, and of consequence became naturally liable to the common Evils and Calamities of a transitory Life, and the Pains attending its Conclusion. Those that descended from him and partook of the same Nature, must necessarily partake of the same Infirmities; in particular, they must inherit *Corruption* and *Mortality*. Which Evils, though we now lament them as the chief parts of our Fore-father's Punishment, yet could they not in the present Circumstances of things be prevented, nor indeed, were such a Prevention possible, would it be in the main desirable, as will appear from the following Section, par. 6, 7. Nay these, by a most wonderful Scheme of Providence, are infinitely outweighed, and made the means of bringing us to much greater Happiness, by Faith in him who was promised from the beginning, and hath in these latter Days brought *Life* and *Incorruptibility* to light. See more on this Subject in Note (X.) and Note 81.

(39.)

* For what relates to the *Doctrine of Original Sin, &c.* See the latter End of the next Section, and Note 40.

and that himself is the best Judge of his own Interest, and he no Benefactor that obtrudes a Gift upon a Man against his Will ; that consequently he owes no thanks to God on account of a Life which he would willingly refuse : We must reply, that thus indeed impious Men and Fools are used to prate ; but this does not come from their Hearts and Consciences. For none are more afraid of Death, none more tenacious of Life than they that talk thus idly. A great many of them profess that they don't believe a future Life ; and if so, they may reduce themselves to the wish'd-for state of Annihilation as soon as they please, and cast off that *Existence* which is so disagreeable. No Person therefore, except he be corrupted in his Judgment and indulge himself in Error, can seriously prefer Non-existence to the present Life. (39.)

Some put themselves to Death, not on account of natural, but voluntary Evils.

VIII. But if any one think so from his Heart, he is not fallen into this Opinion from any natural Evil, but from others which he brought upon himself by *wrong Elections*. We see many Persons weary of Life, but 'tis because of their bad Management, lest they should be ridiculous for missing of Honour, of Riches, or some empty End which they have unreasonably proposed to themselves. But very few

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(39.) 'Self-Murder is so unnatural a Sin, that 'tis now-a-days thought reason enough to prove a Man distracted. We have too many sad examples what a disturbed Imagination will do, if that must pass for natural Distraction ; but we seldom or never hear that mere external Sufferings, how severe soever, tempt Men to kill themselves. The *Stoics* themselves, whose Principle it was to break their Prison when they found themselves uneasy, very rarely put it into practice : Nature was too strong for their Philosophy. And though their Philosophy allowed them to die when they pleased, yet Nature taught them to live as long as they could ; and we see that they seldom thought themselves miserable enough to die.' *Sherlock on Providence*, C. 7. p. 249, 252. 2d Edit. See also Note (Z.)

have

have been excited to Self-murder by any natural and absolutely unavoidable Evil or Error. Life therefore, of what kind soever it is, must be looked upon as a benefit in the judgment of Mankind, and we ought to pay our grateful acknowledgments to God, as the powerful and beneficent Author of it. Nor will it be any prejudice to the Divine Goodness, if one or two throw Life away in despair. For it is to be supposed that this proceeds not from the greatness of any natural Evil, but from Impatience arising from some depraved Election; of which more hereafter. For none of the Brutes which are destitute of Free-will, ever quitted its Life spontaneously, through the uneasiness of Grief, or a Distemper. If any Man therefore has killed himself voluntarily, we must conclude that he did this, as all other wicked Actions, by a depraved Choice.

IX. As to the second sort of Errors into which we are led, not by nature, but carelessness, negligence, curiosity, or a depraved will, the number of these is greater and their effects more pernicious: nay, 'tis these only which load and infect Life with intolerable Evils, so as to make us wish that we had never been. But since they come upon us through our own fault, they are not to be reckoned among *Natural Evils*, but belong to the third kind, *viz.* the *Moral*, to which we hasten: But must first sum up what has been delivered in this Chapter.

Those Errors which we fall into by our own fault, are to be reckoned among Moral Evils.

S E C T. IX.

*Containing the Sum of what has been said on
Natural Evils.*

The whole Universe one System, of which every thing is a part.

IN order to give the Reader a better view of what has been said, we must conceive this whole World as one System, whereof all particular things are the parts and Members, and every one has its place and office, as the Members have in our own Body, or the Beams in a house; the Doors, Windows, Chambers and Closets: Neither is there any thing useles or superfluous in the whole. And in order to unite all more closely together, nothing is self-sufficient; but as it is qualified to help others, so it stands in need of the help of others, for its more commodious Subsistence. And though in so immense a Machine, we do not so clearly perceive the connection or mutual dependence of the parts in every respect, yet we are certain that the thing is so. In many Cases 'tis so evident, that he will be esteemed a Mad-man who denies it. Since therefore the World is to be looked upon as one Building, we must recollect how many different parts, and how various, so grand, so magnificent an Edifice should consist of. We may design a House divided into Halls, Parlours and Closets; but unless there be a Kitchen too, and places set apart for more ignoble, more uncomely Offices, 'twill not be fit for Habitation. The same may be affirmed of the World and the frame of it. God could have filled it all with Suns: but who will engage that such a System would be capable of living Creatures, or proper to preserve Motion? He could have made the Earth of Gold or Gems: But in
the

the mean while *destitute* of *Inhabitants*. He that has lived a Day or two without Food, would prefer a *Dunghill* to such an Earth. God could have created Man *immortal*, without Passions, without a Sense of Pleasure or Pain; but he must have been without a *solid Body* also, and an inhabitant of some other Region, not the Earth. He could have made the whole human *Body* an *Eye*, but then it would have been unfit for Motion, Nutrition, and all the other functions of Life. He could have taken away the contrariety of *Appetites*, but the contrariety of Motions (nay Motion itself) must have been taken away with it. He could have prevented the frustrating of Appetites, but that must have been by making them not *opposite*; for 'tis impossible that contrary Appetites, or such as desire what is at the same time occupied by others, should all at once be satisfied. He could, in the last place, have framed Man *free from Errors*, but then he must not have made use of Matter for an Organ of Sensation, which the very Nature of our Soul requires.

II. In short, if the mundane System be taken together, if all the Parts and Periods of it be compared with one another, we must believe that it could not possibly be better: if any part could be changed for the better, another would be worse; if one abounded with greater Conveniencies, another would be exposed to greater Evils; and that necessarily from the Imperfection of all Creatures. A Creature is descended from *God*, a most *perfect Father*; but from nothing, as its *Mother*, which is Imperfection itself. All finite things therefore partake of nothing, and are nothing beyond their Bounds. When therefore we are come to the bounds which nature has set, whoever perceives any thing, must necessarily perceive also that he is deficient, and seek for something without himself

If the whole and all its parts be taken together, none could be changed but for the worse.

to support him. Hence come Evils, hence opposition of things, and as it were a mutilation in the Work of God. Hence for the most part Men fear and desire, grieve and rejoyce. Hence Errors and Darknes of the Mind. Hence Troops of Miseries marching through human Life : whether these grow for the punishment of Mortals, or attend Life by the *necessity* of Nature ; that is, whether they proceed from the constitution of Nature itself, or are external and acquired by our Choice. Nor need we the bloody *Battle* of the *Ancients*, nor the *malicious* God of the *Manichees* for Authors of them. Nor is it any Argument against the Divine Omnipotence, that he could not free a Creature in its own Nature necessarily imperfect, from that native Imperfection, and the Evils consequent upon it. He might, as we have often said, have not created mortal Inhabitants, and such as were liable to Fears and Grievs : nor, as will be declared below, such as by their depraved Elections might deserve Punishment: but with regard to the System of the whole 'twas necessary that he should create these or none at all: either the Earth must be replenished with these, or left destitute of Inhabitants. Nor could any of the foregoing particulars be omitted, but that very Omission would bring along with it much greater Evils.

Hence the Error of the *Epicureans* who knew only the least and worst part.

III. From hence sprang the Error' of the *Epicureans*, who pretended that this World was unworthy of a good and powerful God. They, we may believe, knew only the least part, and as it were the Sink of the World, *viz.* our *Earth*. They never considered the good and beautiful part of Nature, but only contemplated the Grievs, Diseases, Death and Destruction of Mortals, when they denied that God was the Author of so many Evils: In the interim they forgot that the Earth is in a manner the Filth and Offscouring of the *Mundane System* :

System: and that the Workmanship of God is no more to be condemned for it, than a Judgment is to be formed of the beauty of an House from the Sink or Jakes. They were ignorant also that the Earth was made in the manner it now is, not for itself alone, but in order to be subservient to the good of the whole; and that it is filled with such Animals as it is capable of, with a due Subordination to the good of the Universe, and the Felicity of Souls that inhabit the purer and brighter Parts of this Fabric, *viz.* the *Æther* and the *Heavens*. These are as it were the Gardens, Parks, and Palaces of the World; this Earth the *Dunghill*, or (as some will have it) the Workhouse. Nor is it a greater wonder that God should make these, than the *Intestines*, and less comely, but yet necessary Parts of a human Body. Lastly, they are unmindful that more and greater Good is to be found here than Evil, otherwise they themselves would reject Life: and he that has more good than Evil is not miserable except he will. If therefore we could compare the Good things with the Evil; if we could view the whole Workmanship of God; if we thoro'ly understood the Connection, Subordinations, and mutual Relation of things, the mutual assistance which they afford each other; and lastly, the whole series and order of them; it would appear that the World is as well as it could possibly be; and that no Evil in it could be avoided, which would not occasion a greater by its absence.

IV. We have endeavoured to clear up these Points, and I hope effectually, as to this kind of Evil. For upon the supposition of our Principles, (which by the way, are commonly acknowledged,) some natural Evils must inevitably be admitted; and if even one could arise in the Work of an infinitely wise and good God, there's no occasion for the *Bad Principle* as the Origin of Evil, for Evil

Hence a
reply to
the Diff-
culty,
*Whence
comes
Evil?*

Since it a-
rises from
the very
nature of
created
Beings,
and could
not be a-
voided
without a
contradic-
tion.

might have existed notwithstanding the Divine Omnipotence and infinite Goodness. The difficult Question then, *Whence comes Evil?* is not unanswerable. For it arises from the very nature and constitution of created Beings, and could not be avoided without a contradiction. And though we be not able to apply these Principles to all particular cases and circumstances, yet we are sure enough that they may be applied. Nor should we be concerned at our being at a loss to account for some particulars; since this is common in the Solution of almost all natural Phenomena, and yet we acquiesce. For presupposing some Principles, such as Matter, Motion, &c. though we are ignorant what Matter and Motion are in any particular Body, yet from the variety of these we take it for granted that various Compositions and Qualities proceed. In like manner we are persuaded, that from the various kinds of Imperfection necessarily inherent in things, various Species of Evils arise, though in some the manner in which this comes to pass does not appear; agreeably to what we experience in Light and Colours. We are certain that Colours arise from the different disposition, refraction and reflection of Light; but yet none can certainly tell how it is reflected or refracted when it forms a blue, a green, or any other Colour: So that I dare affirm that the Origin of natural Evil is more easily assigned, and more clearly and particularly solved, than that of Colours, Tastes, or any sensible Quality whatsoever.

This reconciled with the *Mosaic* History, which does not attribute all kinds of natural Evil to the fall of the first Man.

V. I confess, that according to this Hypothesis, Natural Evils proceed from the original Condition of things, and are not permitted by God, but in order to prevent greater; which some perhaps may think repugnant to sacred History and the Doctrine of *Moses*. For they will have it, that the abuse of Free-will was the cause of all natural Evils, and that when God created every thing good and perfect

fect in its kind, it was afterwards corrupted by Sin, and subjected to natural Evils : But this is asserted without Proof. For the Scripture no where teaches that there would have been no manner of natural Evil, if Man had not sinned. God indeed made all things good and perfect in their kind, that is, he created and still preserves every thing in a state and condition suitable to the whole System of Beings, and which it need have no Reason to repent of except it will. But neither the Goodness of God, nor the Perfection that belongs to the Nature of things, required that all natural Evils should be removed : some created Beings have Evils inherent in their very Natures, which God must of necessity either tolerate or not create those things in which they do inhere. If therefore the sacred History be carefully examined, it will appear that some kinds of Evil are attributed to the Sin of the first Man, but others not. Of the former kind are, *first*, the *Mortality* of Man, who would otherwise have been immortal by *Grace*. *Secondly*, the *Barrenness* of the Earth, and growth of *noxious* and *unprofitable Plants* in the Room of such as were fit for *Food*, for the punishment of Mankind. *Thirdly*, that hard *Labour* necessary for providing Food, which is a consequence of the former. *Fourthly*, that *impotent Affection* and Necessity of Obedience whereby *Women* are made subject to *Men*. *Fifthly*, the pains of *Child-birth*. *Sixthly*, the *Enmity* between Man and the Serpentine kind. *Seventhly*, Banishment out of Paradise, *i. e.* as appears to me, an Expulsion out of that State of Grace, in which the Favour of God had placed Man above what was due to his Nature. These, and some others, are expressly enumerated as punishments of the First Fall. (40.) But besides these there

NOTES.

(40.) For an account of the Scripture History relating to the Fall of *Adam*, and the consequences of it, both upon himself

there are many consequent upon the necessity of Matter, and concerning which the Scripture has nothing to induce us to believe that they arose from Sin.

The Evils which arise from thence are permitted for the good of the Universe, and also of Man himself.

VI. 'Tis to be observed farther, that these are not permitted by God to no purpose, but for the good of the Universe, and at the same time of Man himself. For as to Mortality, it was by no means expedient for the System, that a sinful Creature should enjoy Immortality, which was not owing to its nature, but granted by an extraordinary favour of the Deity. Nay, God seems to have forbidden our first Parents the use of the Tree of Life out of mere Compassion, lest if their Life should by virtue of it be prolonged, they should live for ever miserable. Even this Punishment, as all others, contributes to the restraint of bad Elections, and the preparation of a new way to Happiness. For when Man transgressed, and a perverse abuse of his Free-Will was once introduced, there would have been no end of Madness if the Divine Goodness had continued to preserve Life, Understanding, an easy Food, and other Gifts of the Primeval State, to the abusers thereof, as well as to the Innocent. 'Tis notorious how exorbitant bad Elections are even amongst the Cares and Labours which Mortals undergo in providing the Necessaries of Life; and how pernicious strength of Parts becomes, when upon a corruption of the

Will

NOTES.

and his Posterity, see *Ibbot's Boyle's Lect.* Sermon. 5. 2d. Set. *Rymer's General Representation of Revealed Religion*, Part 1. C. 4. and Dr. *J. Clarke on Moral Evil*, p. 224, &c. or *D'Oyly's* four Dissertations, C. 1. p. 3. Note b. and C. 9. p. 97, &c. or *Bp. Taylor's Polemical Discourses*, p. 614, 615, 623. See also *Limborch's Theol. Christ.* L. 3. C. 3, 4, 5. or *Episcopus de Libero Arbitrio*, &c. or *Curcellæi Rel. Christ. Instit.* L. 3. C. 14, 15, 16. and his *Dissert. de Pecc. Originis*, or our Author's Sermon on the Fall.

Will it degenerates into Cunning. How much more intolerable then would it be, if the Fear of Death were away; if the same facility of procuring Food, the same vigour of intellect, which our First Parents enjoyed, were continued to their corrupt Posterity? (*)

VII. Nay, to confess the truth, it could not possibly continue; for let there be never so great plenty of Provision, it might be corrupted by the voluntary Act of one Man. When our First Parent had therefore once transgressed, what hopes could he conceive of his Posterity? Or, by what Right could they claim the supernatural Gifts of God? certainly by none. All then are made mortal, not only through the *Justice*, but the *Goodness* of God. For while Men are obliged to struggle with Hunger, Thirst, Diseases and Troubles, few of them are at leisure to run quite mad, and leap over all the bounds of Nature by their depraved Elections. 'Tis better therefore for us to undergo all these Inconveniences, than to be left to ourselves without restraint in this corrupt Estate. For by that means we should bring upon ourselves still greater Evils. But these things belong to revealed Religion, and this is not a proper Place to treat on them at large. (41.)

Mortality
Hunger,
Thirst,
Diseases,
&c. are
for the
good of
the World
in this
corrupt
Estate.

NOTES.

(41.) Thus our Author has, 'I think, sufficiently accounted for all sorts of Natural Evil, and demonstrated the τὸ βέλτιον, or Meliority of things in the Universe, taking the whole (as we always ought) together: at least, he has laid down such Principles as may easily and effectually be applied to that End. He has clearly proved, and closely pursued this one single Proposition through all the abovementioned Particulars, *viz.* that *not one of these Evils or Inconveniences in our System could possibly have been prevented without a greater*: which is an ample

Vin-

* See *Sherlock* upon *Death*, C. 2. § 1. and C. 3. § 3. As to the Vigour of our first Parent's Intellect, see the Authors referred to in the beginning of Note 38, particularly Mr. *D'Oyly's* first Dissertation, C. 9.

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Vindication, an evident Proof of all the Divine Attributes, in the original Frame and Government thereof. And indeed this seems to be the best and most convincing, if not the only proper Method of handling the Argument and examining the Works of God, so as to attain a due sense of, and regard for the Author of them. Which Maxim therefore, we conclude from the numberless instances of its apparent Validity, ought to be allowed, and may be safely insisted on, though by reason of our great ignorance of Nature, it cannot always be so clearly applied. However it has been applied successfully to the Solution of the most material Difficulties in the present Question, as may appear more fully from the Authors referred to in the foregoing Chapter.

CHAP.

CHAP. V.
Of MORAL EVIL.

INTRODUCTION,
Containing the Substance of the Chapter.

HAVING given some Account of *Natural Evils*, the *Moral* come next under Consideration: we are now to trace out the Origin of these, and see of what kind it is, whether they flow from the same Source with the Natural, *viz.* the necessary *Imperfection* of created Beings; or we are to seek for some other entirely different from it.

By *Moral Evils*, as we said before, are understood those Inconveniencies of Life and Condition which befall ourselves or others through wrong Elections. For it is plain that some Inconveniencies happen without our Knowledge, or against our Wills, by the very Order of natural Causes; whereas others come upon us knowingly, and in a manner with our Consent (when we choose either these themselves, or such as are necessarily connected with them.) The Moral are to be reckon'd among the latter kind of Inconveniencies: and he must be esteem'd the Cause of them, who knowingly, and of his own accord, brings them either upon himself or others by a depraved or foolish Choice.

But

But in order to make this whole Matter concerning Moral Evils more fully understood, we must consider in the

1st Place, *What the Nature of Elections is.*

2dly, *That our Happiness chiefly depends upon Elections.*

3dly, *What kind of Elections may be said to be made amiss, or foolishly.*

4thly, *How we come to fall into depraved or wicked Elections.*

5thly, *How such Elections can be reconciled with the Power and Goodness of God.*

S E C T. I.

Concerning the Nature of Elections.

S U B S E C T. I.

A View of their Opinion, who admit of Freedom from Compulsion only, but not from Necessity.

That it is not easy to understand or give a true representation of the Opinions concerning Liberty. Some acknowledge a Liberty from Compulsion

I. **I**F there be any thing obscure and difficult in Philosophy, we are sure to find it in that Part which treats of Elections and Liberty. There is no Point about which the Learned are less consistent with themselves, or more divided from each other. Nor is it an easy Matter to understand them, or to give a certain and true representation of their Opinions. I think they may be distinguish'd into two Sects, both admitting of Liberty, the one from

ex-

external *Compulsion*, but not from internal *Necessity*; the other from both.

only, others from Necessity also.

II. As far as I can understand the Opinion of the former, it is this: First, they observe that there are certain *Appetites* implanted in us by Nature, which are not to be esteem'd *useless*, but contributing toward our Preservation, as was shewn before; and that some things are naturally agreeable, some contrary to these Appetites: that the *former*, when present, please and impress a delightful Sense of themselves; the *latter* displease and create uneasiness. These therefore are called incommo- dious, troublesome and Evil; and those commo- dious, convenient and Good.

The Authors of the former Opinion suppose Appetites implanted in us by Nature; what is agreeable to these is called good; the contrary, Evil.

III. Secondly, That Nature has given us *Reason*, a *Mind* or *Intellect*, to distinguish Conveniencies from Inconveniencies, Good from Evil. And since this may be considered by the Mind in a threefold Respect, hence also arise three kinds of Good and Evil; namely *Pleasant*, *Profitable* and *Honest*.

Things are agreeable to the Appetites in a threefold respect.

IV. For if Good be considered as present with regard only to the Appetite which is delighted with the Enjoyment of it, and acquiesces in it, 'tis called *Pleasant*.

Hence three kinds of good.

V. If it be not agreeable to the Appetite of itself, but only *connected* with something else which is of itself agreeable, or produces Pleasure, and on that account only desirable; then 'tis called *Profitable*. For though the Appetite cannot come at the immediate Enjoyment of it, yet the Mind makes use of it in order to procure those things which it can enjoy, and from thence it is esteem'd *convenient*, *i. e.* Good.

That which is actually agreeable is called Pleasant.

That which is connected with something which is of itself agreeable, is called Profitable.

VI. But Profitable.

That which is judged by the Understanding to be the best, all things considered, is absolutely good, and called Honell.

VI. But since that which is agreeable to one Appetite, may be repugnant or less agreeable to others; and that which pleases now, may have some things connected with it which may be displeasing afterwards, there is need of enquiry and deliberation, to procure an absolute Good, *i. e.* one which, all Appetites and Times considered, will afford as great, as certain and durable a Pleasure or Delight as possible. For this End therefore was the Mind or Understanding given us, that we might be able to determine what appears fittest to be done upon a view of all such things as create Pleasure or uneasiness for the present or the future. And what is thus judg'd by the Understanding to be the best, if there be no Error in the Case, must be look'd upon as *Honest*. For that is *Honest* which is agreeable to a rational Agent; but it is agreeable to a rational Agent, and Reason itself directs, that, all things consider'd, we should prefer that which brings the greater, the more certain and more durable Advantages.

Instances in Health Medicines and such things as are agreeable to the Rational Appetite.

VII. The Defenders of this Opinion reckon these kinds of Good to be *Moral*, so far as they respect Man, because they fall under the Government of Reason. But since all things cannot be always had together, a comparison must be made between them, and that embraced which appears to be the best. Now the kinds may be compared together, as well as the particulars of each kind. For instance, Health is a thing pleasant in itself, and desirable above all things that relate to the Body; but for the preservation of it Medicines must be sometimes taken, which of themselves are far from being agreeable to the Appetite, but as they are means to an End which in itself is delightful, they are said to be profitable, and on that account fit to be chosen. Now the Goods of the Mind are greater, more certain and more durable than those of the Body; therefore they cannot be had without the loss of Health,

Health, or even Life, right Reason dictates, that Health, or even Life be despised in regard to these. For this appears to be the most convenient, all things consider'd, and on that account is *honest*: and as Goods of a different kind may be compared together, so may also particulars of the same kind, as any one will find that considers it.

VIII. As to *Liberty*, the Men of this Sect will have it to consist in this, that among all those Goods, an Agent can embrace that which pleases him best, and exert those Actions which his own Reason approves: For, according to these Men, he that can follow his own *Judgment* in Matters is free. For Example, he that is found in Body, and has his Faculties and Limbs entire, if all external Impediments be removed, is at Liberty to walk: for he can if he *will*, and nothing but his will is wanting to exert that Action.

IX. But as to the Actions of the *Will* itself, namely, to *will*, or to *suspend* the Act of Volition, they think that it is determined to these, not by itself, for that is impossible; but from without. If you ask from whence? They answer, from the *Pleasure* or *Uneasiness* perceived by the Understanding or the Senses; but rather, as they imagine, from the present or most urgent *Uneasiness*: since therefore these are produced in us *ab extra*, not from the Will itself, and are not in its power, but arise from the very things; 'tis manifest, according to these Men, that we are not free (at least from *Necessity*) to *will* or *not will*, that is, with regard to the immediate Acts of the Will. Some of them therefore expressly deny, that *Liberty* belongs to Man with regard to these Acts, or that an Election can be said to be free, or Man himself in that Respect: They will have it therefore, that *Liberty* belongs to us properly with respect to the *inferior* Faculties, which are subject to the Government of the Will, and discharge their Functions when the Man himself

He that can act as his own Judgment directs, is free according to these Men.

But we are determin'd to choose either from the good-ness or disagreeableness of objects perceiv'd by the Intellect or Senses; and therefore not free as to the Acts of the Will, but only of the inferior Faculties, which are subject to its determination.

self has willed: that is, a Man is free to walk who can walk if he pleases; but not to will; for he receives the Will to walk from elsewhere: nevertheless, he that can *do* what he wills, according to them, is free, even tho' he be necessarily determin'd to will. (42.)

X. If

NOTES.

(42.) The most remarkable Defenders of this Opinion, among the Moderns, seem to be *Hobbs*, *Locke*, (if he be consistent with himself*) *Leibnitz*, *Bayle*, *Norris*, the *Authors* of the *Philosophical Enquiry concerning human Liberty*, and of *Cato's Letters*. But in order to have a more distinct Notion of the different Schemes of Authors all professing to treat of *Human Liberty*, *Free will*, &c. Let us in the first Place recite the several Powers or Modifications of the Mind, and observe to which of them Liberty is or may be apply'd. — These are commonly distinguish'd into *Perception*, *Judgment*, *Volition* and *Action*. The two former are generally *necessary*, at least always *passive*: For I cannot help seeing a Light when my Eyes are open, nor avoid judging that two and two make four, whenever I think of that Proposition; though I may hinder that Perception by shutting my Eyes, as well as prevent that Judgment by refusing to think of the Proposition. The Will then may properly enough be said to influence or impede these †; but this doth not make them less *passive* in themselves; nay, the more it does influence them, the more evidently they are so. The third will appear to be the exercise of a *Self-moving Principle*, and as such cannot properly be moved or influenced by any thing else. The last is the Exercise of the *inferior Powers*, the actual Production of Thought or Motion: this is generally directed by, and an immediate consequence of Volition, on which account several Authors have confounded them together; but tho' they be properly both Acts of the Mind, yet they are certainly distinct ones; the *Will* is an ability of choosing some particular Thoughts or Motions, *Agency* is a power of producing these Thoughts or Motions pursuant to the Act of choice, or of putting that choice in execution. A careful distinction between these will help us to judge of all such Authors as have either used them promiscuously or been content to treat of the last only, as most of those Persons have that are cited in the 14th and following Pages of the *Philosophical Enquiry*.

These two last then being the only *active Powers*, or rather the only *Powers* at all, are the only proper subjects of Liberty: to which again it is variously apply'd. With regard to the

Will,

* See Note 45.

† See Note 53.

X. If it be granted that this is the Nature of our Elections, there is no doubt but all our Actions are really and truly necessary. For as to the proper Actions of the Will, to will or suspend the Act of Volition, the Men whom we are speaking of, give up Liberty with respect to these, while they

If this be so, all our Actions are absolutely necessary.

NOTES.

Will, some content themselves with asserting its Freedom from external *Compulsion* only, from being forced contrary to its own bent and inclination. And indeed it would be very strange to suppose it otherwise: For to say that it may be drawn a contrary way to that which the Mind prefers and directs, is to say, that it may tend two contrary ways at once, that a Man may will a thing against his Will, or be obliged to will what at the same time he does not will: but then such a Freedom as this equally belongs to the two former Powers, which cannot be forced to perceive or judge otherwise than they do perceive or judge, otherwise than as Objects appear, and their own Natures require; it may be apply'd to any thing the most necessary, nay the more necessary the better. Others therefore have contended for an absolute exemption of the Will from all imperceptible Biases or Physical Inclination, from all internal necessity, arising either from its own frame and constitution, the impulse of superior Beings, or the operation of Objects, Reasons, Motives, &c. which appear'd to them the very essence of human Liberty, the sole Foundation of Morality. And indeed these seem to be the only Persons that speak out, and to the Point, as shall be shewn in the following Notes.

Lastly, A great many will confine their Idea of Liberty to *Action* only, and define it to be a power of either actually taking up or laying down a Thought, of beginning Motion, or stopping it, according to the preference of the Mind or Will. But if this be all the Liberty we have, 'tis of small consequence, since we are conscious that in *fact* all such Actions, supposing the Organs to be rightly disposed, follow the determination of the Will; and also, that *in reason* they are no farther *moral*, nor we accountable for them than as they do so; we must therefore go up higher than this before we come at any valuable Liberty; and the main Question will be, Whether Man is free to think or resolve upon, to will or choose any thing proposed, as well as to exert his other Faculties in consequence of such Resolution, Will, or Choice. This is the only Point worth disputing, and wherein all *Moral Liberty* must consist; and indeed if it be not here 'tis no where. For if the Mind be absolutely determin'd to choose in a certain

assert that it does not belong to them. For they are of Opinion that when any thing is proposed by the Understanding to be done, we either will it, or suspend the Act of Volition concerning it, according to the prospect of Happiness or importunity of the Uneasiness which appears to the Mind, in the present State and Circumstances; by these therefore our Election, according to them, is determin'd.

XI. But

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manner in any given Circumstances, its other subordinate Faculties will immediately operate, and the several Actions which depend thereon all follow by necessary consequence. Nay, upon this Hypothesis there is properly no such thing as Choice or Action in Man; but all are Passions propagated in a chain of necessary Causes and Effects. And indeed all who suppose any external Determination of the Will (meaning always a necessary and irresistible one) whether they place it in the *Desire of Good*, *Anxiety* for the absence of it, or the *last Determination of the Judgment*, are involv'd in the same Consequence, how many Steps soever they may take to remove the Difficulty. For it is equal to me, if what I call my Choice or Action be necessary, wherever that Necessity be placed. 'Tis the same thing whether I be acted upon and over ruled by one immediate Cause, or drawn on by several successively. Suppose, v. g. that I am necessitated to obey the last result of my own *Judgment*. From the *Existence of things* follow certain *Appearances*, those *Appearances* cause certain *Perceptions*, these *Perceptions* form a *Judgment*, this *Judgment* determines the *Will*, and this *Will* produces *Action*. All this is fix'd and inevitable, every Link of the Chain is equally necessary, and 'tis all one to me on which my Determinations hang: 'Tis as good to take them from the first as last, from the Existence of outward Objects as from my own Will; since the supposed choice or action is in reality as much out of my power, or as incapable of being alter'd or prevented by me, as the existence of external things. 'Tis easy to observe how destructive this and the like Schemes must prove, as well of Morality as Liberty, both which must stand and fall together, and can, I think, only be secured effectually upon the Principles laid down by our Author; of which in their proper place.

See also Mr. Chubb's Reflections on *Natural Liberty*. *Collection of Tracts*, p. 379, &c. or Notes 45, 48, 58.

XI. But when the Election is made, if we can effect what we will, then they say we are free in respect of such Actions, not from Necessity, but only from Compulsion; for it is plain that nothing but our will is wanting to the exertion of them, and supposing us to will them, they necessarily follow. For instance, when nothing hinders a Man from walking but his own Will, supposing this Volition, it cannot be conceiv'd but that he must walk, nor can he rest while this continues. If therefore, according to them, all acts of the Will are necessary (as being determin'd from without, *viz.* by the convenience or inconvenience of things or circumstances) the actions of the inferior faculties will be no less necessary, for they will depend on the same circumstances and acts of the Will, which, as they are necessary, these actions will be necessary also. (43.) Though, according to them, therefore, there be no *Compulsion* of the Will, yet there is *Necessity*, from which Necessity nothing in the World will be free; nay, a great many of them openly profess to believe that this is the Case.

That human Actions are free, not from Necessity, but Compulsion.

XII. Now,

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(43.) To call an Action *necessary*, is properly speaking to affirm that it is no Action. For by the Word *Action* we mean an immediate effect of what is metaphorically stiled a *Self-moving Power*: or the exercise of an ability which a Being has to begin or determine a particular train of *Thought* or *Motion*. Now the Idea of this Power in any Being, and of such exercise of it, is directly repugnant to that of *Necessity*, which supposes the *Thought* or *Motion* to be already begun or determined, and to be obtruded on this Being by something else, and consequently implies a Negation of any such Self-moving Power in this Being, or of its exercise by this Being in the Cases abovementioned. 'To be an *Agent* (says Dr. Clarke*,) signifies to have a *Power of beginning Motion*, and *Motion* cannot begin *necessarily*, because *Necessity of Motion* supposes an Efficiency superior to, and irresistible by the thing moved, and consequently the *beginning of Motion* cannot be in that which

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* *Remarks on the Philosophical Enquiry*, p. 6.

According to their Opinion there is no *contingency* in things, nor could any thing be done otherwise than it is.

XII. Now, from this Hypothesis, which they extend to the Divine as well as Human Will, the following Corollaries seem deducible. First, that nothing in Nature could be done otherwise than it is. For, the whole Series of things being as it were connected together by Fate, there's no Room for Chance or Liberty, properly so called: *Contingency* then is removed out of Nature.

XIII. Se-

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' is moved necessarily, but in the superior Cause, or in the efficiency of some other Cause still superior to that, till at length we arrive at some *Free Agent*.' Where, though the Doctor's Definition of Agency seems to be imperfect, that Word generally including the Power of beginning reflex *Thought* as well as *Motion* (which are two distinct Species of Action, and proceed from different Powers, tho' they be often confounded together and comprehended under the same general term) yet it shews us an evident contradiction in these two Words *necessary Agent*, in either Sense: Unless he uses the Word *Agent* in both Senses together, and then his Reasoning will be false, since what is acted on and determined by another in regard to its *Will*, or *Thought*, and in that Sense *moved by a superior Efficiency*, may yet have a power of beginning real corporeal *Motion* (which is a quite different sort of Action) in consequence of such pre-determined Will, or Thought, and in that sense be an *Agent*, though not a moral one. But whatever the Doctor might mean by the Word *Agent*, his Argument will hold in either of these two Senses separate, *viz.* that nothing can be said to *act* either in thinking or moving, which does not properly *begin* the train of Thought or Motion, but is put into Thought or Motion by something else; and also, that every thing cannot be so put either into Thought or Motion; and therefore that there must be some first Cause of both.

And will not the same Argument hold equally for some first Cause of *Existence*? If the Doctor can suppose a first Cause of all Thought and Motion (as he does here, and we think very reasonably) why may he not also suppose a first Cause of all *Existence*; and so entirely exclude that *antecedent Necessity* which he has often Recourse to as a kind of support of the existence of the first Cause, but is obliged to exclude from its Will and Actions? Is it harder to conceive how an Eternal Independent Being, or First Cause, may *exist* without any antecedent Necessity, than how it can *will* or *act* without any?

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XIII. Secondly, That nothing more can be understood by wicked or wrong made Elections, than that they are prejudicial to the Elector or some others; which Sense is very remote from the vulgar one; for in that Evil Elections are blamed, not for being hurtful, but for being hurtful without Necessity, and because they are made otherwise than they ought to have been: In this Hypothesis then there is no Election made amiss. (44.) Nor can any thing be said to be done otherwise than it ought to be: for what could not possibly be done otherwise, is certainly done as it ought; since it is done according to the exigence and necessary order of things.

By Evil they understand nothing more than hurtful.

XIV. Thirdly, By the same Principle all Evil wou'd be in the strictest sense *Natural*, for it would derive its Origin from natural and necessary Causes. The distinction then would be lost between natural and moral Evil, as commonly understood. There would be no Moral Evil at all. For that only is reckoned Moral by the common consent of Mankind, of which the Man himself is properly the Cause: but no body looks upon himself as properly the Cause of a thing which he could not avoid, or to which he was necessitated by natural Causes, and such as were antecedent to the Will. For every

Villanies are to be placed to the account of human Misery, and not looked upon as Crimes, properly so called.

NOTES.

But to return to the chief Design of this Note. We see how necessary it is to fix the precise meaning of the Word *Action* in a Controversy of this kind, and if the Signification of it as laid down above be allowed, then necessary Action is the same as passive Action, or beginning a thing and not beginning it at the same time, and in the same respect; in which terms every one perceives it to be a contradiction.

(44) *Leibnitz* declares it to be his settled Opinion, † ‘That whenever we resolve or will contrary to an evident Reason. we are carried by some other Reason stronger in appearance.’ If this be always the Case, we certainly can never will amiss or unreasonably, since that Reason which appears to be the strongest must and ought always to determine us.

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† *Remarques sur le Livre de l'Origine du Mal.* p. 483.

very one blames himself only on this account, because he was of himself unnecessarily the Cause of Evil to himself or others. Those Inconveniencies which come by Necessity, he looks upon as Miseries, as Misfortunes, but never as a Crime. Thefts therefore, Adulteries, Perjuries, nay the Hatred of God himself, and whatever we esteem base in Villanies (as well as the disgrace and punishment attending them) must be placed to the account of human Misery and Unhappiness, but by no means reckoned criminal, nor any more repugnant to the Will of God, to his Justice, Purity or Goodness, than Heat or Cold.

A Malefactor is reproved, not because he deserved it, but because reproof may drive him from Evil.

XV. Fourthly, When therefore we blame a Thief, Adulterer, Murderer, or perjured Person, when those Crimes are arraigned as scandalous; this is not done because they have deserved it, or because these things are in themselves really shameful or culpable; but because that Infamy may be a means of deterring the guilty Persons or others from the like Elections. And this is the only Reason why we reproach a Thief, &c. and not a sick Person, with Infamy; because Reproach may cure a Thief, &c. but can do no Good to a sick Person.

Punishments are applied as Medicines to the Sick; neither are Laws useles, since they prevent Vice.

XVI. Fifthly, Malefactors are punished not because they deserve Punishment, but because it is expedient, and Laws are used to restrain Vices, as Physic to remove Diseases; Men sin therefore after the same manner as they die, *viz.* because an effectual Remedy was not applied. And yet Laws are not entirely useles, since they prevent some Vices, as Medicines protract the Deaths of some diseased Persons: and a Person infected with the Plague may be as justly cut off by the Law, as a Witch, when by that means there's hope of avoiding the Contagion. (*)

XVII.

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(*) All this, and a great deal more to the same purpose, is expressly asserted (as indeed 'tis a necessary consequence of their Hy-

XVII. Sixthly, We are obliged to repay good Offices, since by being thankful we may excite the Benefactor to continue or increase his Benevolence, and also induce others to do us Service. And hence it comes to pass, that we are obliged to be grateful towards God and Men, but not to the Sun or a Horse, because God and Men may be excited by thanks to some farther Beneficence, whereas the Sun or a Horse cannot. Thus no regard is to be had to a Benefit received, but only to one that may be received; nor are we obliged to be grateful to the most generous Benefactor for what is past, but only for the prospect of what is to come. All sense of gratitude then, as commonly understood, is destroyed; for the Vulgar reckon him a cunning, not a grateful Person, who returns one favour merely out of hopes of another.

We are obliged to be grateful only in prospect of a future Benefit.

XVIII. Seventhly, If this Opinion be true, we must despair of human Felicity, which will not in the least be in our own Power, but entirely depend upon external Objects. Our happiness (if there be any) must, according to them, be conceived to arise from the perfect enjoyment of those things which are agreeable to the Appetites. Where the contrary to these are present, or the agreeable ones absent, we must necessarily be uneasy, and while we struggle with Anxieties we cannot be happy. According to this Hypothesis therefore it follows, that our Happiness necessarily requires such an Enjoyment as we have spoken of, and that this is at the same time impossible. For who can hope that all external things (with which he has to do) should be so tempered as in every respect to answer his Wishes,

According to this Opinion, human Happiness is impossible, since it depends upon things which are not in our Power.

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Hypothesis) by *Hobbs** and by the Author of the *Philosophical Enquiry*, † and much the same by *Bayle*. ‡ The bare recital of such Principles is a sufficient refutation of them.

* See his *Treatise on Human Liberty*, or Bp. Bramhall's *Works*, p. 678. † P, 91, &c. ‡ *Crit. Diss.* p. 2609, &c.

so as never to want what he desires, or to be forced to endure any thing contrary to his natural Appetites? If Happiness arises from the Enjoyment of those things which are agreeable to the Faculties and Appetites, and which can move Desire by their innate, or at least apparent Goodness; if also the Will is necessarily determined to these, according to the Judgment of the Understanding, or Impor-tunity of Appetites, every man must necessarily want a great many things which he has chosen, and bear a great many which he would not, than which nothing is more inconsistent with Felicity. For we cannot possibly conceive any State of Life where-in all things answer to the natural Appetites. In vain then do we hope for Happiness, if it depend upon external Objects. (N.)

XIX.

NOTES.

(N.) Against the Argument here urged 'tis objected that it is lame in all its Feet; 1st, there is no consequence in it. 2^{dly}, the Conclusion may be granted; and 3^{dly}, the Argument may be retorted against the Author.

To begin with the last; It is alledged that Men are never the happier, or more independent of the accidents of Fortune, by having a power to choose without Reason.

To which I reply, that the Author has no occasion to assert any such power; all that he pleads for, is that the will ought not to be determined by the Judgment of the Understanding concerning things antecedently agreeable or disagreeable to our natural Appetites, because all the good of a Man does not lie in them; If it did, there would be no need of a will at all, but we ought to be absolutely determined by them. But the will is a faculty that by choosing a thing can make it agreeable, though it had no Agreement with any natural Appetite, nay, were contrary to them all; and for the will to choose a thing in order to please itself in the choice, is no more to choose without reason, than to build a House in order to preserve one from the inclemency of the Weather, is to act without reason.

But 2^{dly}, 'Tis asked, will Men be any happier, or less dependent on the accidents of Fortune by having such a Faculty? Yes, sure a great deal; for no accident of Fortune can take this Liberty from them, or hinder their being pleased with their choice; and in the midst of sickness, pain and torment, if they have this faculty, they will find pleasure and satisfaction in it, and make the most adverse Fortune easy to them; (as we see
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XIX. This, and a great deal more that might be added, must seem hard and repugnant to the common Notions of Men, and cannot be believed without extraordinary Prejudice to Mankind. I confess indeed that, for the most part, one cannot

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Its consequences hard, and tho' the Argument from consequences be generally a bad one, yet these bring some prejudice against an Opinion which seems attended with them, especially if they be acknowledged.

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wise Men frequently do,) at least, more easy than such circumstances would be without it.

3dly, 'Tis objected, that it must be impossible to give agreeableness to a thing which has none antecedently to the Will. For to do so we must have a power either to change our taste of things, or the things themselves; but that would almost be the same as to say to a piece of Lead be thou Gold, or to a Flint be thou a Diamond, or at least produce the same effect on me. To which the answer is easy; Good is not an *absolute* thing, but *relative*, and consists in the agreeableness of one thing to another, as suppose between the Appetite and Object; if then these be disagreeable to one another, the one is Evil to the other, and to make them agreeable, one of them must of necessity be changed, and the change of either will cause it. Although therefore I cannot change Lead into Gold by any act of my Free-will, yet I can contemn Gold as much as if it were Lead, and be as well content with a leaden Cup as if it were Gold. Thousands make this use of Free-will, and arise to this pitch of Happiness by the help of it: It is an old Rule *Si res haberi non potest, deme aliquid de cupiditatibus*. If you can't have Wealth or Honour resolve, that is *choose*, to be satisfied without it, and experience will teach you that such a Choice is much to your Ease and Happiness. To say that this is impossible, is to give the Lie to all who treat of Morals and Divinity: Of so great moment is such a power of making things good by choice, that in truth all moral Advices suppose us to have it, or else they are not sense.

But 4thly, 'Tis objected, That if the will can make a thing agreeable by choosing, such a power would be *infinite*, and might make a Man happy in all circumstances, even in *Hell*. For if it can give six degrees of Pleasure to an Object, it may as well give infinite; since it is without reason that it gives these Six. I answer, all created Powers and Pleasures are limited, and no subject is capable of more than such a certain Degree, therefore there is likewise a limitation of the pleasure arising from the use of Free-will, as well as from the use of seeing or hearing, or any other Faculty or Appetite; and as the Will is an Appetite, so the Pleasure of it bears some proportion to the Pleasure arising from the satisfaction of other Appetites; but in what degree we cannot precisely determine,

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argue well against an opinion from its consequences, since a great many things are true which have consequences hard enough : not to mention how easily we mistake in deducing consequences. But yet when

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any more than we can settle the proportion between the Pleasures of seeing and hearing ; which yet we know are neither of them infinite. Though therefore we cannot precisely determine the Proportion, yet we are certain that we frequently cross all our natural Appetites to maintain our choice, and by means of it bear up against the strokes of adverse Fortune, and a flood of natural Evils.

But 5thly, 'Tis objected, that if we had this Power of making things agreeable or disagreeable by choice, we need not trouble ourselves how our other Appetites were satisfied, for we might be absolutely happy in spite of all the accidents of Fortune.

He that objects this, assuredly did not consider the description given by the Author of this Faculty, nor that the having it doth not destroy our other Appetites; and that when it chooses things contrary to them, it necessarily creates a great deal of pain, uneasiness and torment; which abates *so far* the pleasure we take in our Elections, that the pleasure we obtain by such a choice is little or nothing in respect of what it might be if we did not choose amiss. These things are so plainly and frequently repeated in the Book, that it seems strange how any one could imagine that because we have a Faculty to please our selves by choosing, that therefore we may be absolutely happy in spite of all the Accidents of Fortune.

If by Happiness be meant a state more eligible than nothing, I believe by means of this Faculty we may generally speaking be so far happy, and that is sufficient to justify God's putting us into our present Circumstances. But if by Happiness be meant, as it ought to be, a state wherein we have a full and free exercise of all our Faculties, then in as much as our power of choosing is but one Faculty, though superior to all the rest, the exercise of it alone can never make us absolutely and compleatly happy, though it may in such a degree as is very desirable.

6thly, The Conclusion of the Argument is granted, and it is looked on as no inconvenience that our Happiness should in some cases depend on things without us, and not in our own Power. But the conclusion is quite another thing. The words are, *If this Opinion be true, we must despair of human Happiness, for it will not be in the least in our own power, but entirely depend upon external Objects.*

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when these are acknowledged by the Authors themselves; and, if believed, would prove detrimental to Morality, they bring no small prejudice against an Opinion which is attended with them, and recommend us to some other as more probable, tho' it be not supported by any stronger Reasons.

XX.

NOTES.

The accidents of Fortune, such as an Earthquake may sink a Man and all his concerns, and though in that extraordinary case, as it is put, my choice be not able to prevent my death, yet my Happiness in the general management of Life may be very much in my own power, and not altogether in the power of foreign Accidents. And even in the case of an Earthquake, a good Man that had fixed his Election to submit to such a death and circumstances as it should please Providence to assign him, wou'd not be without some pleasure, even in such an accident: at least not so unhappy as another that had made no such Resolution or Election. But if such an Election can make him no easier or do him no good, it were to no purpose to make it. He can have no prospect or design in making it, if the Good or Evil resulting from the Agreement or Disagreement of what happens to his natural Appetites be the only Considerations that can determine his will. It is plain that in such a case he must be miserable, if outward things happen cross to his Appetites; whereas if he can make them agreeable or disagreeable in any measure by his own choice, he is still master of his Happiness, and the consideration that he can make them so is a good reason for choosing. So far is he from choosing *without Reason*, as is falsely objected.

But 7thly, 'Tis urged, that if the will were not moved but by the Representation of antecedent Good and Evil in the things that happen, it would not indeed be in our power to be happy, supposing there were no God, and that all things were governed by Matter and Motion: But God has so ordered it, that to be virtuous is sufficient to make a Man happy. If therefore the Soul follows Reason and the Orders God has given her, she is sure to be happy, although she cannot find enough to make her so in this Life.

To which I answer, 1st, That this is giving up the Happiness of this Life, and acknowledging that God has not provided any Natural means to make us happy here, which is a Confession that one who is zealous to defend the Wisdom and Goodness of God will not easily grant.

2dly, I have no other Notion of *Virtue* than that of an Election within the limits prescribed by God and Nature; I think the definition of it is *Habitus cum ratione electivus in mediocritate*

All those who declare that the Will is passive in its Operations must be of the same Opinion with the former, and press'd with the same consequences.

XX. 'Tis to be observed also, that among the foregoing Authors I reckon those who declare that the Will is determined by the last Judgment of the Understanding,* which has taken with a great many Philosophers; and in short, all who maintain that the Will is *passive* in Elections. For these must be esteem'd to have the same Sentiments of Liberty with the former, which way soever they explain their Opinion; as may appear from hence, that most of them expressly deny that *Indifference* belongs to the Nature of Freedom; so that their Opinion is attend'd with the same consequences as the former. (45.)

SUB-

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discritate consistens; if then to be virtuous is enough to make us happy, it is plain that our Happiness consists in our *Election*, which is the very thing I plead for: but if our Election make the things elect'd neither better nor worse, neither more nor less agreeable, it is inconceivable how our Happiness should consist at all in Virtue. If the meaning be that God will reward us hereafter; that is to confess we are miserable for the present, but shall be happy some other time. I own indeed that *Hope* is a great cause of Pleasure, but except we *choose* the crossing our natural Appetites for the present out of prospect to the future, it will no ways render our present suffering tolerable. Nor will such a prospect, how clearly soever offer'd by our Understanding, yield us this Pleasure, except the will consent. For then it would do so to all to whom the offer is made; whereas we see one perseveres by means of it, and another in much more advantageous Circumstances yields to the present Temptation, and knowingly loses the Reward.

(45.) As Mr *Locke* has particularly labour'd the point before us, and seems to defend by turns the several Principles which our Author attacks here and in the following Section, we shall examine a little into his Method of treating the Subject. Having first of all defin'd Liberty to be 'A Power in any Agent to do or forbear any particular Action, according to the Determination or Thought of the Mind, whereby either of them is preferred to the other.†' He takes a great deal of Pains to prove that such Liberty does not belong to the Will: which is very certain, granting his sense of Liberty to be the only one, since by his Definition it is evidently subsequent to the choice

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* *Against this Notion* see Sect. 5. Subject. 2. par. 13.

† *C. Of Power*, § 8.

SUBJECT. II.

An Opinion is proposed in general, asserting a Freedom from Necessity as well as Compulsion.

THIS Opinion determines almost the same with the former concerning the Goodness or Agreeableness of Objects to the Appetites, nor is there much difference in what relates to the distinction

This agrees with the former in most cases especially in those relating to the Appetites, to Good, Pleasant, Profitable and Honell; but makes this to be the difference between a Man and Brute, viz. that the one is determined by its bodily Appetite, the other by himself.

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or preference of the Mind, and only relates to the execution of such choice by an inferior faculty. † But then, besides this Idea of Liberty, which is nothing to the present Question, there is another previous and equally proper one, which regards the very determination, preference or direction of the Mind itself; and may be called its Power of *determining* to do or forbear any particular Action, or of *preferring* one to another; and if Freedom can with any propriety of Speech be attributed to one of these Powers ‡ as he has constantly attributed it, why may it not with equal propriety be applied to the other? He proceeds therefore to state the Question concerning the latter, which he would not have put, whether the Will be free? but whether the Mind or Man be free to will? both which I think amount to the same thing with common Understandings, since in the first place we only ask, Whether this Will be properly an *active* power of the Mind (*i. e.* as opposed to Mr. Locke's *passive* Power) and in the second, Whether the Mind be *active* or indifferent in exerting this Power called Will? and both which will be equally improper Questions with regard to his former sense of the Word *Free*, *i. e.* as only applicable to the *Actions* subsequent on Volition. However, he goes on in the second place to enquire, whether in general a Man be free 'To Will or not to Will, when any Action is once proposed to his Thoughts, as presently to be done.' In which respect he determines that a Man is not at liberty, because he cannot forbear Willing or *preferring* the one to the other: || which tho' it be scarce consistent with his other Notion of *Suspension*, whereby a Man either avoids a particular determination in the case, and continues in the same state he is in [not by virtue of a present Determination of his Will, but of some precedent one] or else wills something different from either the existence or non existence of the Action proposed*, and tho' it should

com-

† See Note 42. ‡ § 16. || § 23, 24. * See Note 48.

stinction of Good into Pleasant, Profitable, and Honest: Except that it refers Honest to the Duty which a Mans owes to God, himself, and other Men, as a Member of an intelligent Society, rather than

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comprehend, as he says it does, most cases in Life, yet still it is not of the least Importance. For what does it signify to me that I must necessarily take one side or the other, right or wrong, so long as I can choose either of them indifferently? If I can will or choose *either of the two*, here's full room for the exercise of Liberty; and whether I can or no, ought to have been Mr. *Locke's* next Question. The Answer to which seems pretty easy, tho' perhaps not so reconcilable with his Hypothesis. However, instead of meddling with it, he slips this absurd Query into its Room, *viz.* Whether a Man be at Liberty to will *which of the two he pleases?* or which is the same, Whether he can Will what he Wills? Sect. 25.† And then, instead of shewing whether the Will be naturally determin'd to one side, in any or all cases, or whether the Man be always free to *will* this way or that; (as might have been expected) he tells us something very different, *viz.* that we can't always *act* in that Manner, or that Liberty of *acting* does not require that a Man shou'd be able to do any Action or its contrary: then he goes on to give us another Explanation of the word Liberty, which is still confined to Action, and consequently foreign to the present Question.

In the next place he defines the Will over again. || 'Which (says he) is nothing but a power in the Mind to direct the operative Faculties of a Man to Motion or Rest, as far as they depend on such direction'. By which Words if he mean, that this Power of directing the operative Faculties, is properly *active* (in the sense abovemention'd) or Physically *indifferent* to any particular manner of directing them, *i. e.* is an ability to direct them either to Motion or Rest, without any natural Biass to determine it (or to determine the mind to determine it) toward one side always rather than the other: If, I say, he intends to imply thus much in this definition of Will, then may Freedom be justly predicated of that same Will, (or of the Mind in the exercise of it,) not indeed his kind of Freedom, *i. e.* that of *acting*, which belongs to another Faculty; but Freedom in our sense of the Word, *i. e.* a certain Indifference, or Indeterminateness in its own exercise; which is what most Men understand by *Liberum Arbitrium*; and whether there be such a Liberty as this in human Nature, would here have been

a pro-

† See *Strutt's* Remarks on *Locke's* Chapter of Power, p. 38. &c.

|| Sect. 29.

than to the natural Appetites; and thinks that we are to judge of the Agreeableness of things from that, rather than from these. As to the Election which the Will makes on account of these, it asserts that

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a proper Question. For if there be, then we have got an absolutely self-moving Principle, which does not want any thing out of itself to determine it; which has no physical connection with, and of consequence, no necessary occasion for that grand Determiner *Anxiety*, which he has afterwards taken so much pains to settle and explain, and which shall be consider'd by and by. But here he flies off again, and instead of determining this, which is the main point of the controversy, and wherein Liberty must be found or no where [as we observ'd in Note 42.] I say, instead of stating and determining this great Question, Whether the Will or Mind be absolutely independent upon, and physically indifferent to all particular Acts, Objects, Motions, &c. or necessarily require some foreign Mover; he seems to take the latter for granted, and immediately proceeds to the following Question, *What determines the Will?* The Meaning of which, says he *, is this, 'What moves the Mind ' in every particular instance to determine its general power of ' directing to this or that particular Motion or Rest?' This Mr. Locke calls, for shortness sake, *determining the Will*; and declares that what thus determines it either first to continue in the same state or action, is only the present *Satisfaction* in it: or secondly to change, is always some *Uneasiness* †. By which Words if he only meant that these Perceptions are the common *Motives, Inducements, or Occasions* whereupon the Mind in fact exerts its power of willing in this or that particular Manner; though in reality it always can, and often does the contrary, as he seems to intimate by speaking of a *Will* contrary to Desire ‡ of *raising* Desires by due Consideration || and *forming* Appetites †. of a Power to *suspend* any Desires, to moderate and restrain the Passions, and hinder either of them from determining the Will and engaging us in Action: ¶ Then, as we said before, he is only talking of another Question, and what he has advanced on this head may readily be granted, at least without any prejudice to human Liberty. For in this sense to affirm that the Will or Mind is determin'd by something without it, is only saying that it generally has some *Motives* from without, according to which it determines the abovemention'd Powers, which no Man in his Senses can dispute.

But

* Sect. 29. † Ibid. ‡ Sect. 30. || Sect. 46.

† Sect. 53. ¶ Sect. 47, 50, 53.

that this proceeds from the Will itself, and that a free Agent cannot be determin'd like natural Bodies by external Impulses, or like Brutes by Objects. For this is the very difference betwixt Man

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But if he intended that these Motives should be understood to rule and direct the Will absolutely and irresistibly in certain Cases:—That they have such a necessary influence on the Mind, that it can never be determin'd without or against them;— in short, that the Soul of Man has not a *physical Power* of willing independent of, and consequently indifferent to all Perceptions, Reasons and Motives whatsoever;— which the general drift of his Discourse seems to assert, particularly §. 47, 48, 49, 50. where he confounds the Determination of the Judgment with the exertion of the self-moving Power throughout. As also §. 52. where he asserts, That all the Liberty we have, or are capable of, lies in this, 'that we can *suspend* our Desires, and hold our Wills undetermin'd, till we have examin'd the Good and Evil of what we desire; what follows after that follows in a Chain of Consequences link'd one to another, all depending on the last Determination of the Judgment.' And when he speaks of Causes not in our Power, operating for the most part *forcibly* on the Will, §. 57, &c.

If from these and the like Expressions, I say, we may conclude this to have been his Opinion, *viz.* that all the Liberty of the Mind consists solely in directing the Determination of the Judgment, (though if the Mind be always determin'd from without, we must have a *Motive* also for this *Direction*, and consequently shall find no more freedom here than any where else) after which Determination all our Actions (if they can be called such*) follow necessarily: then I believe it will appear, that at the same time that he opposed the true Notion of Free-Will, he contradicted common Sense and Experience, as well as himself. For in the first place, is it not self-evident, that we often do not follow our own present Judgment, but run counter to the clear conviction of our Understandings; which Actions accordingly appear vicious, and fill us immediately with regret and the stings of Conscience? This he allows, [§. 35, 38.] to make Room for his *Anxiety*. But, upon the foregoing Hypothesis, How can any Action appear to be irregular? How can any thing that is consequent upon the final Result of *Judgment*, (if this Word be used in its proper Sense) be against Conscience, which is nothing else but that

* See Note 42.

Man and the Brutes, that these are determin'd according to their bodily Appetites, whence all their Actions are necessary, but Man has a different Principle in him, and determines himself to Action.

II. This

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that final Judgment? * Nay, upon the supposition of our being inviolably determin'd in willing by our Judgment (and according to Mr. *Locke*, our Constitution puts us under a necessity of being so, §. 48.) it would be really impossible for us to will amiss or immorally, let our Judgments be ever so erroneous; 'The Causes of which (as he also observes, §. 64.) ' proceed from the weak and narrow constitution of our Minds, ' and are most of them out of our Power.' Either therefore we can will without and against a present Judgment, and therefore are not necessarily (*i. e.* physically) determin'd by it; or we cannot be guilty of a wrong Volition: whatever proves the one, by necessary consequence establishes the other. Farther, there are innumerable *indifferent* Actions which occur daily, both with respect to absolute choosing or refusing, or to choosing among things absolutely equal, equal both in themselves, and to the Mind, on which we evidently pass no manner of Judgment, and consequently cannot be said to follow its Determination in them. To will the eating or not eating of an Egg is a Proof of the former; to choose one out of two or more Eggs apparently alike, is a proverbial Instance of the latter; both which are demonstrations of an active or self-moving Power; either way we determine and act when the Motives are entirely equal, which is the same as to act without any Motive at all. In the former Case I perceive no previous Inclination to direct my Will in general, in the latter no Motive to influence its Determination in particular; and in the present Case, not to perceive a Motive is to have none; (except we could be said to have an Idea without being conscious of it, to be anxious and yet insensible of that Anxiety, or sway'd by a Reason which we do not at all apprehend.) Neither is it necessary to a true Equality or Indifference here, that I be supposed to have no Will to use *any Eggs at all* (as the Author of the *Philosophical Enquiry* absurdly puts the Case.) For granting in the first Place, that I have not a will to use any Eggs at all, 'tis indeed nonsense to suppose after-

* See *Limborch. Theol. Christ. L. 2. C. 23. Sect. 16. and for an Answer to the latter part of Locke's 43th Sect. see the same Chap. Sect. the last.*

That the chief Good is necessarily desir'd, but others are not, because they may be represented by the Understanding in different respects.

II. This Principle whereby Man excells the Brutes is thus explain'd by the Defenders of the following Opinion, if I take their Meaning right : In the first place, they declare that there is some Chief Good, the Enjoyment of which would make a Man compleatly happy ; this he naturally and necessarily desires, and cannot reject it when duly represented by the Understanding. That other things which offer themselves have a Relation to this Good, or some Connection with it, and are to be esteem'd Good or Evil, as they help or hinder our obtaining it ; and since there is nothing in Nature but

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afterwards that I should choose any one ; but let me have never so great an Inclination to eat Eggs in general, yet that general Inclination will not in the least oblige me to choose or prefer one Egg in particular *, which is the only point in Question. Numberless Instances might easily be given †, where we often approve, prefer, desire and choose ; and all we know not why : where we either choose such things as have no manner of Good or Evil in them, excepting what arises purely from that Choice ; or prefer some to others, when both are equal Means to the same End : in which Cases the Judgment is not in the least concern'd ; and he that undertakes to oppose the Principle by which our Author accounts for them, must either deny all such Equality and Indifference, or grant the Question. Not that this Principle is confined to such Cases as these ; nor are they produced as the most important, but as the most evident Instances of its exertion ; where no Motives can be supposed to determine the Will, because there are none. To urge, that such Elections as these are made on purpose to try my Liberty, which End, say some becomes the Motive ; is in effect granting the very thing we contend for, viz. that the Pleasure attending the exercise of the Will is often the sole reason of Volition. Besides, that Motive is one of the Mind's own making ; and to be able to produce the Motive for Action, is the same thing, with regard to Liberty, as to be able to act without one. If by trying our Liberty be meant an Experiment to assure us that we have really such a Power ; there can be no reason for trying it in this sense, because we are sufficiently conscious of it before any such Trial.

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* See Leibnitz's fifth Paper to Dr. Clarke, N^o. 17, and 66.

† See Dr. Cheyne's Phil. Principles, Chap. 2. Sect. 13.

but what in some respect or other, either promotes this End, or prevents it; from this Indifference they declare, that we have an Opportunity of rejecting or receiving any thing. For though we can choole nothing but under the Appearance of Good, *i. e.* unless it be in some manner connected with the Chief Good, as a Means or Appendage; yet this does not determine the Choice, because every Object may be varied, and represented by the Understanding under very different Appearances.

III. Se-

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‘ The Mind (says the Author of the *Essay on Consciousness*, p. 208.) before ever it exerts its Will or Power of choosing, is conscious, and knows within itself, that it hath a Power of Choice or Preference; and this is a necessary Condition of willing at all, inso much that the very first time I had occasion to exert my Will, or make use of my elective Power, I could not possibly exercise it, or do any voluntary Act, without knowing and being conscious to myself [before hand] that I have such a Faculty or Power in myself. A thing that seems at first sight very strange and wonderful; to know I have a power of acting before ever I have acted, or had any trial or experience of it: But a little Reflection will quickly satisfy any one that in the nature of the thing it must be so, and cannot possibly be otherwise; and which is peculiar to this Faculty: For we know nothing of our Powers of Perceiving, Understanding, Remembering, &c. but by experimenting their Acts, it being necessary first to perceive or think, before we can know that we have a Power of perceiving or thinking.’ The Author proceeds to shew, that this *Fore-consciousness* of a power of *willing* or choosing, does most clearly demonstrate that the Mind in all its Volitions *begins* the Motion, or acteth *from itself*. ¶

To argue still that some *minute* imperceptible Causes, some particular Circumstances in our own Bodies, or those about us, must determine even these seemingly indifferent Actions, is either running into the former absurdity of making us act upon Motives which we don’t apprehend; or saying, that we act mechanically, *i. e.* do not act at all: and in the last place, to say that we are determin’d to choole any of these trifles just as we *happen* to fix our Thoughts upon *it* in particular, at the very instant of Action, is either attributing all to the self-moving Power of the Mind, which is granting the Question: or referring

Though therefore the Will follows some Judgment of the Understanding, yet it is not necessarily determin'd by it.

III. Secondly, When therefore any Good is proposed which is not the Chief, the Will can *suspend** the Action, and command the Understanding to propose some other thing, or the same in some different view: which may be always done, since every thing except the chief Good is of such a Nature, that the Understanding may apprehend some respect or relation wherein it is incommodious. Notwithstanding therefore that the Will always does follow some Judgment of the Understanding, which is made about the subsequent Actions, yet it is not necessarily determin'd by any, for it can suspend its Act, and order some other Judgment, which it may follow. Since therefore it can either exert or suspend its Act, it is not only free from Compulsion, but also indifferent in itself, with regard to its Actions, and determines itself without necessity.

IV. It

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ferring us to the minute and imperceptible Causes abovemention'd; or obtruding upon us that idle unmeaning Word *Cbance* instead of a Physical Cause, which is saying nothing at all. How hard must Men be press'd under an Hypothesis, when they fly to such evasive shifts as these! How much easier and better would it be to give up all such blind, unknown, and unaccountable Impulses, and own, what common Sense and Experience dictate, an Independent, Free, Self-moving Principle, the true, the obvious, and only Source of both Volition and Action!

With regard to Mr. *Locke's* Inconsistencies, I shall only add one Observation more, *viz.* that he seems to place the Cause (Motive, or whatever he means by it) of his Determination of the Will after the Effect. The Cause of that Determination is, according to him, *Anxiety*; this he sometimes makes concomitant, sometimes consequent upon Desire; and Sect. 31. he says, the one is scarce distinguishable from the other.

But this same Desire appears to me to be the very Determination of the Will itself; what we absolutely desire we always will, and *vice versa*; whether it be in our Power to pursue that Will, and produce it into Act, or not: and indeed Desire seems to be no otherwise distinguishable from Volition, than as the latter is generally attended with the Power of Action, which

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* See Note 48.

IV. It must be confess'd, that this Opinion does establish Liberty, and on that account is more agreeable to reason, experience, and the common sense of Mankind, yet some things in it seem to be presum'd upon and not sufficiently explain'd.

This Opinion establishes Liberty, but yet there are some things not sufficiently explained in it.

V. For

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the former is consider'd without. This I think is all the Distinction that they are capable of, which yet is only nominal: Nor do his Instances in §. 30. prove that there is any Difference between them. Thus when I am oblig'd to use persuasions with another, which I wish may not prevail upon him: or suffer one Pain to prevent a greater: here are two opposite Wills, or a weak imperfect Volition conquer'd by, and giving way to a stronger: and we might as well say, Desire is opposite to Desire, as to Volition. I will, or desire, that this Man may not be prevail'd upon, but yet I will, or desire more powerfully and effectually to use these persuasions with him: Or rather, here is but one actual Desire or Will in the Case, and the other is only hypothetical. Thus I should will to be cured of the Gout, if that Cure would not throw me into greater Pain: but in the present Circumstances I do not really will it, nor exert any one act which may serve to remove it: nay, in this Case, I will or desire to bear the Gout rather than a worse Evil that would attend the removal of it. His Axiom therefore, that wherever there is pain, there is a desire to be rid of it, is not absolutely true.

Again, I should refuse a painful Remedy or disagreeable Portion, if I could enjoy perfect Health without them; but as I manifestly cannot, I choose the least Evil of the two. Nor can I indeed be properly said to choose or desire both in the present Circumstances, or to will one and desire the contrary; since I know that only one of them is possible: which therefore I now certainly will or desire, though I should certainly have willed the contrary had it been equally possible. These then, and the like Instances are not sufficient to prove any opposition between Will and Desire; except the latter be only taken for a mere passive Appetite; in which Sense the Words *choose, prefer, &c.* must then be very improperly apply'd to it. But, in reality, I believe Mr. Locke here sets the Word *Desire* to signify what we commonly mean by the *Will*, as he does in Sect. 48. where 'tis call'd the *Power of preferring*: and puts Volition into the place of *Action*; as seems probable from his description of Willing in the 16th, 28th and 30th Sections, as also, C. 23. Sect. 18. where he defines the Will to be a *Power of putting Body into Motion by Thought*. And the same Notion, I think, runs through all his Letters to *Limborch*.

Such a Liberty as this seems to be of more prejudice than benefit to Mankind.

V. For in the first place, 'tis said that the Will *determines itself*, but we are not inform'd how that is possible, nor what use such a Power would be of, were it admitted: nay, it seems rather prejudicial than advantageous to Mankind. For that Goodness which it is supposed to pursue, is in the things themselves, and arises from their connection with the chief Good; it is not therefore to be form'd, but discovered by the Understanding. If then the Understanding performs its Duty right, it will discover what is best: but it is our Advantage to be determin'd to that which is best: it had therefore been better for Man if Nature had given him up absolutely to the Determination of his own Judgment and

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Upon a Review of this Chapter of Mr. *Locke's* Essay, and comparing the first Edition of it with the rest, I find a remarkable Passage omitted in all the following ones, which may serve to shew us upon what Ground he at first supposed the Will to be determin'd from *without*, and why upon altering part of his Scheme, and leaving the rest, he was obliged to take that for granted, and let his former Supposition stand without its Reason. It begins at Sect. 28. "We must remember that *Volition* or "*Willing*, regarding only what is in our power, is nothing but "*preferring* the doing of any thing to the not doing of it; "*Action* to rest, and *contra*. Well, but what is this preferring? It is nothing but the *being pleased more with one thing than another*. Is then a Man indifferent to be pleased or not pleased more with one thing than another? Is it in his Choice, whether he will or will not be better pleased with one thing than another?

"And to this I think every one's Experience is ready to make answer, No. From whence it follows, that the Will or Preference is determin'd by something without itself; let us see then what it is determin'd by. If willing be but the being better *pleased*, as has been shewn, it is easy to know what 'tis determines the Will, what 'tis pleas'd best; every one knows 'tis *Happiness*, or that which makes any part of Happiness, or contributes to it, and that is it we call *Good*. — *Good* then, *the greater Good, is that alone which determines the Will.*"

From hence we may observe, that as he here makes the Will a mere *passive Affection* of the Mind, a power of being *pleas'd* with some things more than others, (which Definition will with equal

and Understanding, and not allowed that Judgment to be suspended by the power of the Will. For by that means he would have obtained his End with greater certainty and ease. I grant, that if a Man were absolutely determin'd in his Actions to the best, there would be no room for virtue, properly so called; for virtue, as it is commonly understood, requires a free Act, and this Liberty is the very thing that is valuable in virtue; and with good reason, if a free Choice be the very thing which pleases; (For thus it would be impossible to attain the end of choosing, *i. e.* to please ourselves, without Liberty, since that very thing which pleases in Action, *viz.* Liberty, would be

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equal propriety take in all the *Senses* too) he was naturally led to enquire after the Ground of these its different Pleasures, which could only be the different Natures of external Objects acting differently upon it; (as they do also on the Senses.) For what is only *acted* upon, must have something *without* itself to act upon it; and to be pleased in a different manner by the Action of different Objects is only, in other Words, to receive different Degrees of *Happiness* from them. Upon this Scheme we must always be unavoidably determin'd by the greatest apparent Good, or necessarily prefer what seems productive of the highest Degree of Happiness; which is indeed sufficiently intelligible, and he pursued it throughout consistently. But upon second Thoughts, finding this not very reconcilable with matter of Fact, (as he observed in Sect. 35, 38, 43, 44, 69, &c. of the following Editions, where he has fully shewn that we do not always prefer or choose the greater apparent Good) and still supposing the Will to be *passive* or determin'd from *without*, he alters his former Hypothesis so far as to make the Will be determin'd, not by the greater *Good* immediately, but by that *Uneasiness*, which is founded in the *Desire*, which arises from the prospect of some *Good*. But it being likewise evident that all things do not raise our Desire in proportion to their apparent Goodness; He endeavours to account for this, by saying, that "We do not look on them to make a part of that Happiness wherewith we in our present Thoughts can satisfy ourselves, Sect. 43." *i. e.* We can be *content* without them; or, in our Author's Language, they do not absolutely please us, because we do not *will* them. He proceeds therefore to mend his Hypothesis farther, by making the Mind in some sort *active* in

be wanting.) But yet, if any thing which the Understanding can discover, be the very best before or independent of our Choice, it were proper for us to be necessarily determin'd to it; for the fruition of it, howsoever obtained, would make us happy, and be so much the more valuable, as it would be certain, and not depend upon *Chance*, as all the Actions of Free-will are in a manner supposed to do: nor need we much regard the *Glory* arising from a well-made Choice; since the fruition of the greatest Good would give us Happiness without it; nay, such Glory would be empty and despicable in competition with the greatest Good. Hence it appears, that the Free-will, according to this Hypothesis, cannot be reckon'd any Advantage.

VI. Se-

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contemplating, in embracing or rejecting any kinds of apparent Good, by giving it a power of *raising*, improving or *suspending* any of its *Desires*, of governing and moderating the Passions, and forming to itself an *Appetite* or *Relish* of things; Sect. 45, and 53. All which is exactly agreeable to our Author's Principles, as well as Truth, and 'tis a wonder one that so attentively consider'd the Operations of the Mind should not be led on to that other part of its Liberty which is equally confirm'd by Experience, *viz.* of choosing arbitrarily among different kinds and degrees of Pain, of over-ruling any ordinary Desire of obtaining Good, or avoiding Evil, and by consequence of its Will being properly *active* or *physically indifferent* with regard to either. But though he has inserted several Passages in the subsequent Editions, which come near to Liberty, yet he takes in the greatest part of his first passive Scheme, and generally mixes both together. This has occasioned that great confusion in the Chapter abovemention'd, which cannot but be observ'd by every Reader.

Dr. *Clarke's* Argument for absolute Freedom, because all Motives or Sensations are mere abstract Notions, and have no physical power ¶, seems not conclusive, or at least not clear. For who knows, say the Fatalists, how far reasons, motives, &c. may affect a Spirit? Why may not one immaterial Substance determine another by means of *Thought*, as well as a material one can move another by means of *Impulse*? Nay,
his

¶ *Remarks on the Philosophical Enquiry*, p. 10.

VI. Secondly, If it be said, that the Understanding is dubious in many Cases, and ignorant of what is the best, and in these Liberty takes place; neither does this clear the Matter. For if the things to be done be Good or Evil in themselves, but unknown to the Intellect, there's no help in the Will; nor does its Liberty assist us in discovering or obtaining the better Side; if they be indifferent, it is no matter what we do, since the Conveniencies and Inconveniencies are equal on both Sides. If then we admit of Liberty in these Cases, it will be of no use or Importance to Life or Happiness: Nay, it must be esteemed an Imperfection, as deriving its Origin from the Imperfection of the Understanding. For if the Understanding could certainly determine what were the best to be done, there would be no room for Liberty. (46.)

It only takes place in doubtful matters, and then 'tis of no use or importance.

VII. Third-

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his adherent Mr. *Jackson* grants ¶, "That abstract Notions will by a forcible and irresistible impulse, compel the Mind to move the Body whether it will or no." Which impulse, if it were constant, would sufficiently acquit the Maintainers of Necessity. But that there can be no such forcible impulse, will, I hope, appear below, where it will be shewn to be both agreeable to reason to suppose that there are active or self-moving Beings, which, as such, must have a physical power of resisting what we call the most cogent Motives: and to be confirm'd by Experience, that our own Minds exert such a Power; which is sufficient for our purpose. For an Explanation of the true Notion of Liberty, see the following Subsections of this Chapter, and Note 58.

(46.) These, with some of the following consequences attending such a confused Hypothesis of Liberty, are well urg'd by Mr. *Locke* (though I think they return upon himself) in his *Chapter of Power*, Sect. 48, 49, 50. and in the *Philosoph. Enquiry*, p. 63, &c. and seem to be unavoidable in any other Scheme but that of our Author; who supposes, that in most Cases the Goodness of an Act or Object entirely depends upon, and is produced merely by our choosing it; and of consequence Liberty, or a power of choosing, is according to his

Prin-

¶ *Defence of human Liberty*, p. 198.

We are left in doubt concerning the Way to Happiness, and can have no help from Liberty.

VII. Thirdly, These men are not well agreed what this *Chief Good* is, from the connection with which the Understanding must judge of the Goodness of other things, as may appear from their various and contradictory Opinions about it. (47.) We must necessarily therefore be wavering and solicitous, and even rebel against Nature itself, which has neither fixt a certain End, nor granted any certain Means to attain it, but left us in anxiety and doubt about the way which leads to Happiness; neither is there any help here in our Liberty, since it is blind, and can do nothing towards bringing us back into the right way.

Since that is good which is agreeable, and this is to be judged of by the Understanding, if the Will follow this Judgment, it is not free, if it does not, it acts against reason. We had better therefore be without such Liberty.

VIII. Fourthly, 'Tis confess'd by all, that Good in general is what is universally agreeable, and what all desire. Every Good therefore answers to some Appetite, and according to these Authors, Objects are good on account of a natural and necessary suitability

NOTES.

Principles, so far from being unnecessary, or an Imperfection, that it is our noblest Perfection, and constitutes the greatest part of our Happiness: For an Explanation of this, see Sect. 2. of this Chapter.

(47.) This uncertainty about the *Summum Bonum* is own'd and well accounted for by Mr. *Locke*, B. 2 C. 21. Sect. 55. "Hence it was that the Philosophers of old did in vain enquire whether *Summum Bonum* consisted in Riches or Bodily Delights, or Virtue, or Contemplation. And they might have as reasonably disputed whether the best relish were to be found in Apples, Plumbs, or Nutts. and have divided themselves into Sects upon it. For as pleasant Tastes depend not on the things *themselves*, but their agreeableness to this or that particular *Palate*, wherein there is great variety; so the greatest happiness consists in the having those things which produce the greatest Pleasure, and in the absence of those which cause any disturbance, any pain. Now these to different Men are very different things." To the same purpose are the 3d and 4th observations in the *Religion of Nature delineated*, p. 33, which may serve to confirm the Notion which our Author proposes in the next Subsection, *viz.* that most of the Good or Agreeableness in things arises not from their own *Natures*, but our *Choice* of them; or that Objects are not chosen because they are good, but are generally good only because chosen.

ableness which they have to our Appetites. The Understanding therefore does not make good, but finds it in the things themselves: and when it judges any thing in Nature to be agreeable, that, according to them, must necessarily be in respect of some natural Appetite. All the Good then which is in things will be the Object of some Faculty or Appetite, *i. e.* of the Understanding, Sense, &c. But all these are determin'd by Nature in regard to the Appetite or Faculty to which they relate, *i. e.* in regard to their *Pleasantness*, or *Agreeableness*; and as to the relation which they bear to each other, *i. e.* as to their *Profitableness* and *Honesty*, they are to be judg'd of by the Understanding, and directed when and in what manner they must give place to each other, or afford their mutual assistance. Free-will then appears to be of no manner of use; for if it certainly follow the decree of reason, it is not free, at least from necessity, since that very reason which it follows is not free: if it does not necessarily follow that, we had better be without it, since it perverts every thing, and confounds the Order of Reason, which is best; such a Liberty as this would therefore be prejudicial to Mankind; it would make them liable to do amiss, and produce no kind of Good to compensate for so great an Evil.

IX. Fifthly, It is supposed that the Judgment of the Understanding concerning the Goodness of any thing, is a condition without which the Will is not directed to the Object, but yet that it can either exert or suspend its act about any Good whatsoever. Let us suppose then that the Understanding has determined it to be good to exert some certain Action and evil to suspend it; while this Judgment continues, if the Will can suspend its Act, it chooses Evil; if it cannot, it is not free. You'll say, it can command the Understanding to change its Judgment: be it so. But it is evident, that the

If the Will could suspend its act contrary to the Judgment of the Understanding, it would run directly into Evil; it seems therefore necessary for it to act at the time and in the manner which the Understanding directs.

Man

Man fufpends his Action before he can command the Underftanding to change its Judgment, *i. e.* he fufpends the Action while the Judgment determines that it is Evil to fufpend; and of confequence choofes that directly which his Reafon judges to be Evil; which feems to overthrow their whole Hypothefis. (48.)

X.

NOTES.

(48.) Farther, if the Mind can fufpend the Satisfaction of any urgent defire (which Mr. *Locke* allows* and therein places all its Liberty) then it can as eafily quite flop, or run counter to any natural Appetite; fince no greater Power feems to be requifite for the one than for the other. If we can hinder the Will from being determined by any defire of abfent Good without any appearance of greater Good on the other Side, which might raife an oppofite defire able to counterbalance it, as our Author has fhewn that we can; then we fhall be equally able to prevent its following the ultimate determination of the Judgment, even without any reafon for fo doing; after any Determination of the Judgment, it will be ftill as undetermined, and indifferent towards *Volition*, as Mr. *Locke* fuppofes the operative Powers to be in regard to *Action*†, and confequently Good, whether abfolute or comparative, is neither the adequate efficient Caufe, nor a neceffary Means to the determination of the Will. This act of *Sufpention* therefore muft either be folcly founded in the felf-moving Power of the Mind, and of confequence be naturally independent on all Motives, Reafons, &c. and an inftance of the Mind's abfolute Freedom from any external Determination; which is a contradiction to Mr. *Locke's* general Hypothefis; or elfe itfelf muft be determined by fome Motive or external Caufe; and then it will be difficult to make it free in any fenfe. Let us obferve how Mr. *Locke* endeavours to reconcile thefe two Notions together. Our Liberty, according to him, is founded in a general abfolute Inclination of the Mind to Happinefs, which obliges us to fufpend the Gratification of our Defire in particular cafes, till we fee whether it be not inconfiftent with the general Good. “The ftronger Ties, fays he, Sect. 51. “we have to an unalterable purfuit of Happinefs in general, “which is our greateft Good, and which, as fuch, our Defires “always follow, the more are we free from any neceffary determination of our Will to any particular Action, and from “a neceffary compliance with our Defire fet upon any particular, and then appearing preferable good, till we have duly “examined whether it has a tendency to, or be inconfiftent “with

* Book 2. C. 21. Sect. 47. and 50. † See Note 49.

X. I confess, they offer some Solutions here, but such as are so subtle, so obscure, and so much above the comprehension of the Vulgar, that most Persons have taken a distaste to them, given up the cause of Liberty as desperate, and gone over to the former Sect: but if any one will undertake either to give a more clear and full Explication of the common Opinion, or bring Solutions of those Difficulties which occur in it, he will find me so far from being his Adversary, that he may expect my assent, encouragement and assistance. This indeed were very much to be wished, but in the mean time I shall endeavour to see whether these things cannot be explained more clearly in another manner.

There are Answers offered to these difficulties, but they are far from being clear. On this account many have gone over to the former Opinion.

NOTES.

“with our real Happiness.” And again, Sect. 52. “What ever Necessity determines to the pursuit of real Bliss, the same necessity, with the same force, establishes Suspense, Deliberation and Scrutiny of each successive desire, whether the satisfaction of it does not interfere with our true Happiness and mislead us from it.” If by the Word *Necessity* he means absolute *physical Necessity* (which it must be, if it be any thing to the present purpose) he has discovered a pretty odd foundation for his Liberty. Nay, if this force which draws us towards Happiness in general, be absolute and irresistible, as his Words import, it will draw us equally towards all particular appearances of it, and consequently prove as bad a ground for *Suspension* as for Liberty. But in truth this Suspension is neither founded in any Necessity of pursuing Happiness in general, nor is itself an original Power of the Mind distinct from that of Volition, but only one particular exercise or Modification of it. “’Tis willing (as the Author of the *Philosophical Enquiry* rightly observes) to defer willing about the matter proposed,” and is no way different from the common cases of willing and choosing, except that it is the most evident demonstration of the Mind’s perfect Liberty in willing, and so obvious that Mr. *Locke* could not get over it, and therefore stiles it the source of all our Liberty, and that wherein consists *Free-will*. Sect. 47. Though he soon explains it away again, by endeavouring to force it into his System. That this Power of *Suspension* is not sufficient to denominate a Man *free*, See *Impartial Enquiry*, p. 44.

SUBJECT. III.

Another Notion of Liberty and Election proposed.

The Appetites and Powers attain their proper End, by Exercise, which is the greatest perfection of them, and their best Estate.

There is a certain agreement fixt by Nature between some Appetites, &c. and their Objects, whereby they act upon the presence of them, and cease from Action upon their Removal.

IN order to make my meaning better understood, we must observe, in the *first* place, that there are certain Powers, Faculties and Appetites implanted in us by Nature which are designed for Action; and when these exert their proper Actions about Objects, they produce a grateful and agreeable Sensation in us. The exercise of them therefore pleases us; and from hence probably all our Pleasure and Delight arises; consequently our Happiness, if we have any, seems to consist in the proper exercise of those Powers and Faculties which Nature has bestowed upon us: for they appear to be implanted in us for no other end, but that by the use and exercise of them those things may be effected which are agreeable. Nor can they be at rest, or enjoy themselves any otherwise than as those things are produced by or in them, for the production or reception of which they are designed by Nature. Now every Power or Faculty is directed to the prosecution of its proper Acts. They attain their End therefore by Exercise, which must be esteemed the greatest Perfection, and most happy State of any Being.* For that is a State of Happiness, if any such can be conceived, wherein every thing is done which pleases, and every thing removed which is displeasing: neither doth it seem possible to imagine a more happy one.

II. Secondly, It is to be observed, that among our Appetites, Faculties and Powers, some are determined to their Operations by objects peculiar to themselves. For upon the presence of their Objects they necessarily exert their Actions, if rightly disposed, and cease from Operation upon their absence, and

* See *Scott's Christian Life*. Vol. 1. pag. 8, 9.

and have no tendency towards any other Objects but their own. Thus the Sight perceives nothing but Light, Colours, &c. and upon the Removal of these, its Action * ceases. The Understanding itself distinguishes those Objects which are communicated to it by the Senses, or perceived by reflection, from one another; disposes and reposes them in the Memory; but yet has certain bounds which it cannot exceed: and so of the rest. There is therefore a certain natural Fitness, a fixt conformity between these Powers and their Objects, on which account they exert their Actions upon the presence of the Objects, and delight themselves in Exercise: but are uneasy at the presence of those things which hinder it. If then there be any natural force in any Object to promote or hinder the exercise of any Power or Faculty, that Object in regard to it is to be esteemed Good or Evil.

III. Those Objects which thus promote or impede the Action, are sufficiently distinguished from each other by the Power or Faculty itself; those that are absent or future, are judged of by the Understanding, and what the Mind determines to be the best in them, that we are obliged to pursue. He that does otherwise disobeys the Law of Reason. If therefore all our Powers and Faculties were thus determined to their proper Objects, it would seem an Imperfection for Man to be free, and he would have been much more happy without such a Liberty: for he receives no Benefit from it, but one of the greatest Evils, *viz.* a Power of doing amiss.

IV. It seems not impossible to conceive a Power of a quite different Nature from these which may be

Liberty would be of service to an Agent endowed with such Appetites, &c. as these only.

We may conceive a Power between which and any particular Object there is naturally no other agreeableness but what may arise from the Determination of the Power itself.

NOTES.

* It may be observed here once for all, that our Author seldom uses this Word *Action* in a strict Philosophical Sense (according to which these should rather be called *Passions*) but generally takes the vulgar expressions, when they will serve to explain his meaning.

be more indifferent in respect of the Objects about which it exercises itself.* To which no one thing is naturally more agreeable than another, but that will be the fittest to which it shall happen † to be applied: Between which and the Object, to which it is determined, by it self or by something else, there should naturally be no more suitability or connection than between it and any other thing; but all the *Suitableness* there is, should arise from the *Application* or *Determination* itself. For as the Earth is no Man's Right by nature, but belongs to the prime Occupant, and the Right arises from that very Occupation; so there may possibly be a Power to which no Object is by Nature peculiarly adapted, but any thing may become suitable to it, if it happen to be applied; since its Suitableness proceeds from the Application, as we said before. Now it does not seem any more absurd for a Power to create an Agreeableness between itself and an Object, by applying itself to that Object, or that to itself, than for a Man to acquire a Right to a thing by occupying it. For, as in Civil Laws, some things are forbidden because they are inconvenient, others are inconvenient and Evil because forbidden; so it may be in Powers, Faculties and Appetites; *viz.* some may be determined by the natural Suitableness of the Objects, and in others, the Suitableness to the Objects may arise from the Determination. For this Faculty may be naturally inclined to exercise, and one Exercise be more agreeable than another, not from any natural fitness of one more than another, but from the Application of the Faculty itself; since another would often be no less agreeable, if it had happened to be determined to that. Nothing therefore seems to hinder but that there

NOTES.

* See Sect. 5. Subsect. 2. par. 12. and 15.

† That this Word is not intended to imply what we commonly mean by Chance, see par. 18.

there may be such a Power or Faculty, at least with respect to very many Objects. (49.)

V,

NOTES.

(49.) Our Author's Notion of *Indifference* has been grossly misunderstood by all his Adversaries, who have accordingly raised terrible Outcries against it, as destroying the essential and immutable distinction between Good and Evil; subverting Appetites, making Reason and Judgment useless, and confounding every thing. We shall just observe here, that it cannot be applied to the *whole Man*, nor was designed by our Author to include all manner of external Objects, Actions, and Relations of things, as they seem to have understood it. For every Man in his Wits must be sufficiently sensible that all things don't affect him in the same manner, even before he has willed any of them. I cannot be indifferent to Meat, or Drink, or Rest, when I am hungry, thirsty, or weary. Some natural Objects are agreeable, and produce pleasure in me, and others the contrary, whether I will or no; and the same may be said of the *moral Sense*. Nay our Author every where allows their full force to what he calls the *Appetites*; and asserts that whatever contradicts them must be attended with Uneasiness. 'Tis not an absolute indifference therefore of the *Man* or *Mind* in general, nor of the *Senses*, Perception or Judgment, which he contends for; but it relates wholly to that *particular Power* of the *Mind* which we call *Willing*, and which will appear to be in its own Nature, or *physically, indifferent* to acting or not acting in any particular manner, notwithstanding all these different Affections or Passions of the *Mind* raised by the different Objects. Let a thing seem never so pleasant and agreeable, never so reasonable, fit and eligible to us, yet there is still a natural possibility for us to will the contrary; and consequently the bare *Power of willing* is in itself indifferent to either Side; which is all the indifference that our Author contends for. Now such an Indifference as this Mr. *Locke* allows to be in the *operative Powers* of *Man*, though he confines it, I think, improperly to them alone* "I have the ability, says he, to move my hand, or to let it rest; that operative Power is indifferent to move or not to move my hand: I am then in that respect perfectly free. My Will determines that operative Power to rest; yet I am free, because the Indifferency of that my operative Power to act or not to act still remains; the Power of moving my hand is not at all impaired by the Determination of my Will, which at present orders rest; the Indifferency of that Power to act is just as it was before, as will appear, if the Will puts it to the trial, by ordering the contrary." The same, I think;

Q,

* B. 2. C. 21. Sect 71.

Such a Power as this cannot be determined by *Goodness* in Objects, since the *Goodness* of them depends upon its determination.

V. Fourthly, if then we suppose such a Power as this, 'tis plain, that the Agent endowed with it cannot be determined in its Operations by any pre-existent Goodness in the Object; for since the agreeableness between it and the Objects, at least in most of them, is supposed to arise from the Determination, the agreeableness cannot possibly be the Cause of that Determination on which itself depends.

NOTES.

I think, may be applyed to the *Will* itself in regard to Motives, &c. with much more Justice than to these operative Powers. Nay these can scarce be called indifferent to Action after the determination of the Will; but follow instantly (as we observed in Note 42) in most Cases when they are in their right State. What I will or resolve to do, that I certainly effect if I have Power to do it, and continue in the same Will or Resolution. However, this Indifference of the operative Powers is what can never constitute Morality (as was observed in the same place) since their Operations are no farther moral than as they are consequent upon, and under the direction of the Will.

There must then be another Indifference prior to them, in order to make the exertion of them free in any tolerable sense. Concerning this *antecedent indifference* Mr. Locke enquires whether it be antecedent to the Thought and Judgment of the *Understanding*, as well as to the Decree of the *Will*? || We answer 'tis antecedent to and independent on any particular Thought or Judgment, and continues equally independent after them; it remains after the Determination of the Judgment in the very same state as he supposes that of the operative Powers to be after the Determination of the Will. Its Liberty is placed, as he says, in a *State of Darkness*; and so is that of the operative Powers; which he allows: 'Tis indeed in itself (as it is commonly styled) a *blind Principle*, and so is every Principle in Nature but the *Understanding*: and though the Exercise of the *Will*, as well as of the *operative Powers*, be generally accompanied with *Intelligence*, without which there can be no *Moral Liberty*: yet these are, I think, very different Faculties and often exercised separately, and therefore should always be considered distinctly; *Freedom* is one thing, *Intelligence* another; a *Moral* or accountable Being consists of both.

For a more complete View of this Question, see *Episcop. Instit. Theol.* L. 4. C. 6. and *Traët. de Libero Arbitrio*. There's also a good defence of our Author's Notion of Indifference in *Limborch, Theol. Christ.* L. 2. C. 23. Sect 20, &c.

|| Ibid.

pende. But the congruity of the Object with the Faculty is all the Goodness in it, therefore there is nothing Good in regard to this Power, at least in those Objects to which it is indifferent, till it has embraced it, nor Evil till it has rejected it: Since then the Determination of the Power to the Object is prior to the Goodness and the Cause of it, this Power cannot be determined by that Goodness in its Operations.

VI. Fifthly, Such a Power as this, if it be granted to exist, cannot be determined by any *Uneasiness* arising from the things about which it is conversant. For it is supposed to be indifferent, not only in respect of external Objects, but also of its own Operations, and will please itself, whether it accepts the thing or rejects it; whether it exerts this Act or another. These Objects then will neither please nor displease till this indifference be removed; but it is supposed to be removed by the Application or Determination of the Power itself; therefore Anxiety does not produce but pre-suppose its Determination. Let us suppose this Power to be already determined (it matters not how) to embrace a certain Object, or to exert the proper Actions relating to it, *Desire* manifestly follows this Determination, and *Desire* is followed by an Endeavour to obtain and enjoy the Object pursuant to the Application of the Power. But if any thing should hinder or stop this endeavour, and prevent the Power from exerting those Operations which it undertook to discharge in relation to the Object, then indeed Uneasiness would arise from the hindrance of the Power. *Anxiety* would therefore be the *Effect* of the Determination of this Power, but by no means the *Cause* of it.*

Nor by
any Uneasiness,

VII,

NOTES.

* Observe what follows from Mr. *Locke*, "There is a Case wherein a Man is at Liberty in respect of *willing*, and that is the chusing a remote Good as an End to be pursued."

Q. 2

"Here

Not by
the *Under-
standing.*

VII. Sixthly, Supposing such an Agent as this to be endowed also with Understanding, he might use it to propose Matters fit to be done, but not to determine whether he should do them or not. For the Understanding or Reason, if it speak Truth, represents what is in the Objects, and does not feign what it finds not in them: Since therefore, before the Determination of this Power, things are supposed to be indifferent to it, and no one better or worse than another; the Understanding, if it performs its Duty right, will represent this Indifference, and not pronounce one to be more eligible than another; For the Understanding directs a thing to be done no otherwise than by determining that it is better; as therefore the Goodness of things, with respect to this Power, depends upon its Determination, and they are for the most part good if it embrace, and evil if it reject them, 'tis manifest that the Judgment of the Understanding concerning things depends upon the same, and that it cannot pronounce upon the Goodness or Badness of them, till it perceives whether the Power has embraced or rejected them. The Understanding therefore must wait for the Determination of this Power, before it can pass a Judgment, instead of the Power's waiting for the Judgment of that Understanding before it can be determined.

Yet such
an Agent
has need
of Under-
standing
in order to
distinguish
possible
things
from im-
possible.

VIII. Seventhly, But though this Power cannot be determined in its Operations by any Judgment of the Understanding, yet the Understanding is necessary, in order to propose Matters of Action, and

to

NOTES.

“ Here a Man may *suspend* the act of his Choice from being
 “ determined for or against the thing proposed, 'till he has ex-
 “ amined whether it be really of a Nature in itself, and Con-
 “ sequences to make him happy or no. For when he has once
 “ chosen it, and *thereby* it is become a part of his Happiness, it
 “ raises *Desire*, and this proportionably gives him *Uneasiness*,
 “ which determines his Will, and sets him at work in pursuit
 “ of his Choice on all occasions that offer. B. 2. C. 21. Sect. 56.

to distinguish possible ones from those that are impossible. For though the Goodness of things with respect to the Agent, proceeds from the Determination, yet the Possibility or Impossibility is in the things themselves, and there is need of the Understanding to distinguish between Objects, lest this agent falling upon Absurdities, procure to itself Uneasiness. Not that an Object is therefore Good because 'tis possible; for if it be rejected it will be Evil; nor will it be immediately disagreeable because impossible, for attempting an Impossibility may be pleasing to us, as we may prefer the exercise of this Power, (which is the thing that pleases us, as we said before) but he that makes this Attempt, must necessarily be unhappy in the Event; for since the thing which the Power undertakes is impossible to be done, Uneasiness must necessarily follow the hindrance of its Exercise, and the final Disappointment of its End.

IX. This then must be assigned as the *first Limitation* of such a Power, *viz.* that it confine itself to Possibilities, and there needs no other, if the Agent be of infinite Power, in order to the obtaining of its End.

If the Agent be of infinite Power, he needs no other Limitation.

X. Eightly, But if the Agent's Power be finite, it has need also to consult its Abilities, and not determine itself to any thing which may exceed them, otherwise it will be as much disappointed in its Endeavour as if it had attempted absolute Impossibilities. And this is the *second Limitation* of this Power. It is impossible, you'll say, for an Appetite to pursue such things as the Understanding evidently declares not to be in the Power of the Agent. I answer, the Senses and natural Appetites are gratified with their Objects, and please themselves, though Reason remonstrate against them, and condemn that pleasure as pernicious. How much more easily then may this *saevitious Appetite*, which arises in the Agent from Application only, be conceived

But an Agent of finite Power must also consult his Abilities.

ceived to delight in its good, though the Understanding oppose it, and condemn that Delight as foolish and of short Duration. Why Nature granted such a Liberty to this Power, and how it conduces to the Good of the whole, will be shewn afterwards.

Such an Agent cannot be determined by his other Appetites.

XI. Hitherto we have either considered this Power alone in the Agent, or as joined with the Understanding. But the Agent endowed with it, may also have other Powers and Appetites which are determined to their Objects by a natural Congruity; yet neither can it be determined in its Operations by them. We must distinguish between the *Operations* of these Appetites, and the *Pleasure* which arises from the Exercise of them. These, when rightly disposed, must necessarily exert their Operations upon the presence of their Objects; but it is not at all necessary that they should delight and please themselves in these Operations. For instance, a bitter and nauseous favour is disagreeable to the Taste: but though this be felt, yet urgent Hunger makes it pleasant, the craving of the Appetite overcoming the Disagreeableness of the Taste. This Pleasure indeed is not pure, but mixed and diluted proportionably to the Excess of the prevailing Appetite. For, suppose that there are three Degrees of Uneasiness from the Hunger, and two from the Bitterness; the Agent, to avoid three, must necessarily bear two; which being deducted, there remains only one Degree of solid Pleasure; whereas if he had met with suitable and sweet Food, there would have been three.

This Power is superior to all the Appetites, and subdued by none.

XII. Since therefore the Pleasure which arises from the Satisfaction of these natural Appetites may be overcome by a stronger Appetite, there's no Reason to doubt but this Power which is indifferent to Objects may overcome all the other Powers and Appetites. For all these are limited by their Objects, and therefore have certain Bounds, but this Power

Power has no Bounds,* nor is there any thing wherein it cannot please itself, if it does but happen to be determined to it. Now since the natural Appetites themselves may be contrary to each other (as we have shewn) and one of them be overcome by the Excess of another, how much more easily may this power be conceived to go against these Appetites, and since it is of a very different and superior kind, 'tis probable that it can conquer all others, and be itself subdued by none.

XIII. Nay we may imagine it to be given for this very End, that the Agent might have wherein to please itself, when those things which are agreeable to the natural Appetites cannot be had, as it very often happens. As the natural Powers, and Appetites receive Pleasure and Pain from Objects, they must necessarily be deprived of Pleasure and undergo Pain, according to the Laws of Motion, and the order of external things. Since then they are often frustrated, they must render the Agents possessed of them liable to Misery, as well as make them capable of Happiness; But the Agent can have this always to delight itself in; and 'tis an advantage to it to be able to quit the other Appetites, and please itself in restraining them, or acting contrary to them. For since every Faculty is satisfied in its exercise, the Strength of this cannot be more signally displayed in any thing, than in running counter sometimes to all the Appetites. For this must either be sometimes done, or the Agent must be destitute of all manner of Good, and remain entirely miserable; since by the Laws of Nature, things contrary to the Appetites † must be endured.

XIV. And from hence it is very evident how desirable such a Power as this would be: for if it happen to be determined to such things as are a-

* i. e. in its Objects, see the next Note.

† viz. In painful Remedies, disagreeable Potions, &c. see Subsect 5. par. 9.

It seems to be given for this End, that the Agent might have something to delight in when the natural Appetites must necessarily be frustrated.

This Power, by its accession, encreases the pleasure of the other Appetites; by opposition removes, or at least alleviates the pain.

greeable to the Appetites, it augments, it multiplies the Enjoyment; but if it should be determined to undergo those things which are repugnant to the Appetites, and which must necessarily be born sometimes, it might diminish, nay quite remove the Uneasiness, or convert it into Pleasure. (50.)

XV.

NOTES.

(50.) This is not much more than what Mr. *Locke* asserts * in answer to the Enquiry, “ Whether it be in a Man’s power
 “ to change the Pleasantness and Uneasiness that accompanies
 “ any sort of Action? And to that, says he, ’tis plain in many
 “ cases he can. Men may and should correct their Palates, and
 “ give a relish to what either has, or they suppose has none.
 “ The relish of the Mind is as various as that of the Body; and
 “ like that too may be altered; and ’tis a mistake to think that
 “ Men cannot change the displeasingness or indifference that is
 “ in Actions into Pleasure and Desire, if they will but do
 “ what is in their Power.’ But it is objected by *Leibnitz*, against our Author’s Notion, that if it could create Pleasure by an arbitrary Determination and bare Election, it might for the same reason produce Happiness *in infinitum* † and then how could we be ever miserable except we chose to be so? Which Argument seems to be founded on a mistake of our Author’s meaning, as if he had intended to assert that all the good and agreeableness in every thing or action, proceeds absolutely and entirely from our Will: and also, that this will is as unlimited in its *Exercise* as in its *Objects*, and consequently that we might have any way, and at any time, as much Happiness as we pleased, purely by willing it; all which Propositions are as false as they are foreign to the Intention of our Author, who insists only upon this, that the act of willing, like the exercise of all our other Faculties, is in itself delightful to a certain Degree: This, when applyed to an Object which is itself agreeable, must add to the Pleasure arising from it; when determined to a contrary one (both which kinds of Objects he always supposes) must deduct from the Pain; when to an indifferent one it must make that positively agreeable, by conferring so much absolute and solid Happiness.

But still this exercise of the Will, and of consequence the Pleasure attending it, must in all finite Creatures be essentially and necessarily *finite*, as well as the exercise of all their other Powers: and though it has no bounds as to the number and kind of its Objects, yet it must be limited as to its own Nature and the degree of its Exercise. This appears to me easily conceivable,

* B. 2. C. 21. Sect. 69. † *Essais de Theodice*, p. 466, 467.

XV. It must be confessed that some kind of struggle will be hereby excited in this Agent ; but a struggle attended with some Pleasure, though it be qualified and not perfectly pure, is better than to be under absolute Misery. Nay, the consciousness of a Power to please itself against the bent and Inclination of the natural Appetites, may cause a greater Pleasure than could arise from the fruition of those things which would, if present, gratify these Appetites. Yet this Agent is obliged to have some regard to the Appetites, and not to disturb them unnecessarily, nor restrain them from a due enjoyment of their proper Objects. He that does this will bring upon himself uneasiness, and a needless contest. Though therefore it be not at all proper that such a Power should be absolutely determined by the natural Appetites, yet it is fit that they should persuade it, and that some regard be had to them in its Determinations. And this may be reckoned its *third Limitation*.

The rest of the Appetites are not to be balked unnecessarily.

XVI. Ninthly, An Agent possessed of such a Principle as this would be *Self-active*, and capable of being determined in its Operations by itself alone. Now there is sometimes an absolute necessity for it to be determined ; for when any thing is proposed to be done immediately, it must necessarily either act or suspend its Action : one of them must necessarily be ; but when either of them is done, the Power

Such an Agent as this is Self-active.

NOTES.

able, and Matter of experience. We find ourselves generally able to turn our Thoughts to any Object indifferently, but does any Person from hence imagine that he can fix his thoughts upon any particular Object with an unlimited Intensity, or think *infinitely* ? granting the Word Intensity to be applicable here in any tolerable sense : which will perhaps upon Examination, appear very doubtful. However, it is evidently no good consequence to infer, that because I can will or choose a thing absolutely and *freely*, therefore I can will it in *infinitum*. May I not as justly be said to perceive or understand a thing in *infinitum*, because I perceive or understand it at all ? See Note N.

Power is determined by that very act : and no less force is requisite to suspend than to exert the act, as common Sense and Experience may inform any one.* A determination then about a thing once proposed to be done, is unavoidable ; and since it can neither be determined by any Good or Evil pre-existent in the Objects, nor by the natural Powers or Appetites, nor by their Objects ; it must of necessity either continue undetermined, or else determine itself. But though it be naturally free from any determination, yet the Nature of the thing requires that it should be determined on every particular occasion ; and since there is nothing external to do this, it remains that it determine itself. We shall call this Determination an *Election* ; for as it is naturally indifferent to many things, it will please itself in electing one before another.

Is determined by himself, and things are not chosen because they please him, but please him because they are chosen.

XVII. Nor is it a proper Question to ask, What determines it to an Election? For if any such thing were supposed, it would not be indifferent ; *i. e.* 'tis contrary to the Nature of this Agent that there should be any thing at all to determine it. In relation to a *passive Power*,* which has a natural and necessary connection with the Object, the presence of which determines it to act, we may reasonably enquire what that Good is which may determine it to exert any particular action ; but it is not so in an *active Power*, the very Nature of which is to *make* an Object agreeable to itself, *i. e.* good, by its own proper act. For here the Goodness of the Object does not precede the act of Election, so as to excite it, but Election makes the Goodness in the Object ; that is, the thing is agreeable because chosen, and not chosen because agreeable : We cannot therefore justly enquire after any other cause of Election than the Power itself.

Yet he is not determined by Chance.

XVIII. If these things be true, you'll say, this Agent will be determined by *Chance*, and not by *Reason* ;

* See Note 43.

† See *Locke*, Chap. 21. Sect. 2.

Reason; but in reality here's no room for Chance, if by Chance be understood that which happens beside the Intention of the Agent: for this very Election is the Intention of the Agent, and it is impossible that a Man should intend beside his Intention. As for *Reason*, he that prefers a less Good to a greater, must be judged to act unreasonably; but he that makes that a greater Good by choosing it, which before his choice had either no Good at all in it, or a less, he certainly chooses with reason. You may urge that *Contingency* at least is to be admitted; if by this you mean that this Agent does some things which are not at all necessary, I readily own such a Contingency, for that is the very Liberty I would establish.

XIX. Tenthly, 'Tis evident that such an Agent as this, if it be allowed that there is such an one, is the true *Cause* of his Actions, and that whatever he does may justly be imputed to him. A Power which is not Master of itself, but determined to act by some other, is in reality not the *efficient* Cause of its actions, but only the *instrumental* or *occasional*, (if we may use the term of some Philosophers) for it may be said that the thing is done in it, or by it, rather than that it does the thing itself. No Person therefore imputes to himself, or esteems himself the Cause of those actions to which he believes himself to be necessarily determined: If then any inconvenience arise from them, he will look upon it as a Misfortune, but not as a Crime; and whatever it be, he will refer it to the Determiner. Nor will he be angry with himself, unless he be conscious that it was in his power not to have done them: but he cannot be conscious of this (except through ignorance and error) who is determined by another. For no others ought to be looked upon as true Causes, but such as are *free*. Those that operate necessarily, are to be conceived as *passive*, and we must recur to some other which imposes

Is the true
Cause of
his Acti-
ons.

imposes that necessity on them, till we arrive at one that is free, where we must stop. Since then the Agent endowed with this power, is determined by himself and no other, and is free in his Operations, we must acquiesce in him as a real Cause, and he ought to be esteemed the Author of whatever he does, well or ill. (O.)

XX.

NOTES.

(O.) Against this 'tis objected that the quite contrary follows. For to hit on a good action by a Motion absolutely indifferent and not in consequence of some antecedent Good or Evil Qualities in the Agent is to fall on it blindly, by mere *Chance*, and so Fortune not the Agent is to be thanked or blamed. He rather is to be blamed or praised that owes his good or ill Actions to his antecedent good or ill Qualities.

To which I answer, that this is to deny and dispute against the Conclusion, without answering one word of the Premises, which are so plain and evident that I can't reckon the Argument other than a Demonstration; whereas that which is opposed to it is against the common Sense of Mankind.

For those good or bad Qualities that oblige him to do a good or bad Action are either from himself, that is his choice; or proceed from outward Agents that produced them in him: if from his own Choice, then it agrees with the Author's Opinion; but if from some outward Agent, then it is plain the good or Evil is to be imputed to that Agent only. *Quod est causa Causæ est etiam Causa Causati.*

I can't better explain this than by an Example. Suppose I am in distress, and there is one Man that by the Commands of his Prince, by his own Interest, and Politic Considerations is obliged to relieve me, and is in such Circumstances that he cannot possibly avoid doing it; the other is under no manner of Obligation, may do it or let it alone, yet seeing my Misfortune he chooses and pleases himself in doing me a good Office. Let any one of Sense judge to which of these I owe the greatest Obligation; or if the World wou'd with Patience hear me excuse my Ingratitude by saying, Sir, there was no Obligation on you to help me, you might have done it, or let it alone, therefore it was mere *Chance*, that determined you. Would not the Reply be naturally, the less Obligation was on him that relieved you, the greater your Obligation is to him for his kindness? If it be said that the Relief proceeded from Compassion and good Nature, which were antecedently in the Benefactor, and therefore it was valuable; Suppose the Person that did this Office had always before been remarkable for cruelty and ill nature, ought the obliged Person to value the Kind-

XX. Eleventhly, 'Tis manifest that such an Agent as this is capable of *Happiness*. For that Person must be happy who can always please himself, and this Agent can evidently do so. For since things are supposed to please him, not by any necessity of Nature, but by mere Election, and there is nothing which can compel him to choose this rather than another; 'tis plain that the Agent endowed with this Power may always choose such things as it can enjoy, and refuse, *i. e.* not desire, or not choose those things which are impossible to be had. And from hence it appears of how great Importance it is, whether that agreeableness by which things please the Appetites, be established by Nature, or effected by the Agent himself. For if Good and Evil proceed from Nature and be inherent in Objects, so as to render them agreeable or disagreeable, antecedent to the Election, the Happiness of this Agent will also depend upon them; and unless the whole Series of things be so ordered, that nothing can happen contrary to his Appetites, he must fall short of Happiness. For his Appetites will be disappointed, which is the very thing we call Unhappiness. But if Objects derive their agreeableness or disagreeableness from the Choice, 'tis clear that he who has his Choice may always enjoy the thing chosen, (unless he choose Impossibilities, &c.) and never have his Appetite frustrated, *i. e.* be always happy. Not that *all* things are indifferent with respect to this Power, for it admits of some Limitations, as was observed,

Is capable
of Happi-
ness.

NOTES.

Kindness less for that? Quite contrary; it was rather a greater Favour to him that it was singular. But suppose it proceeded from a general Compassion and good Nature, that had nothing of *Choice* in them, so that the Person cou'd not help doing it; ought I not to thank him for it, and give him the Praises due to the Action? I ought to praise and commend him for his useful Qualities, as I do the Sun: but if I were sure that there was nothing of choice in them, I had no more reason to thank him than the Tyrant whose imposthume was cured by the Wound designed to kill him, had reason to thank the Assailant.

observed, by choosing beyond which it must necessarily fail of Happiness.

An imperfect understanding is sufficient for his happiness, if he do but distinguish between possibilities, and impossibilities, things agreeable and disagreeable to the senses, and consult his Abilities.

XXI. Twelfthly, It is to be observed that Agents, whose Felicity depends upon the agreement of external Objects to their Appetites, stand in need of a perfect and almost infinite Knowledge to comprehend distinctly all the relations, habitudes, natures and consequences of things; if they come short of it, it is impossible but that they must often fall into pernicious Errors, and be disappointed of their Desires, that is, be often miserable: Hence anxiety and disquiet of Mind must necessarily arise, and they would be agitated with continual doubts and uncertainty, lest what they choose should not prove the best. These Agents then were either to be created without a prospect of Futurity, or to be endowed with a perfect Understanding; if neither were done, they must of necessity be very miserable; for we can scarce conceive a greater Misery than to be held in suspense about Happiness, and compelled to choose among Objects not sufficiently known, in which nevertheless a Mistake would be attended with unavoidable Misery. There's none but is sufficiently apprehensive how anxious, how solicitous, how miserable it must be to hang in such a doubt as this; but if the agreeableness of things be supposed to depend upon *Election*, a very imperfect understanding will serve to direct this Agent, nor need he to comprehend all the natures and habitudes of things: for if he do but distinguish possible things from impossible, those things which are pleasant to the Senses from them that are unpleasant, that which is agreeable to the Faculties, from what is disagreeable, and consult his own Abilities, *viz.* how far his Power reaches; (all which are easily discovered) he will know enough to make him happy. Nor is there need of long deliberation, whether any thing to be done be the very best; for if the Election be but made within these bounds, that will become best which is chosen.

XXII. He that enjoys the Principle of pleasing himself in his Choice cannot reasonably complain of Nature, though he have but a very imperfect Understanding; for there will always be Objects enough ready to offer themselves within these bounds, upon which he may exercise his choice, and please himself: that is, he may always enjoy Happiness. Though Free-will then be of no use, as was said before, to an Agent capable of being determined only by the convenience of external things, nay, though it be pernicious, as only tending to pervert Reason and produce Sin; yet to an Agent whose convenience does not depend upon the things, but the choice, it is of the greatest Importance, and as we have seen, the sure and only Foundation of Felicity. And from hence it appears how valuable and how desirable such an active Principle as this would be.

Though Liberty would be a prejudice to other Agents, yet it is a sure foundation of Happiness to this, whose convenience depends not on Objects, but Election.

XXIII. All this seems to be coherent enough, clear enough, and easy to be understood, tho' some may look upon it as a little too subtle. It remains that we enquire whether this be a mere Hypothesis without any Foundation in fact, or there is really such a Principle to be found in Nature. (51.)

These things are clear enough, though they may appear to be a little too subtle.

NOTES.

(51.) For an Explanation of our Author's Principle of *Indifference*, above what has been said in Note 49. and will be enlarged on in Note 58. we shall only observe here, that most of the objections brought by the Author of the *Philosophical Enquiry*, p. 69, &c. are built upon the old blunder of confounding this Indifference as applyed to the Mind, in respect of its Self determining Powers of *willing* or *acting*, with another, which is falsely referred to the passive Powers of *Perception* and *Judgment*. With respect to the former Faculties all things are physically indifferent or alike, that is, no one can properly affect, incline or move them more than another; with regard to the latter, most things are not indifferent, but necessarily produce Pleasure or Pain, are agreeable or disagreeable, whether we choose them or not: Our Author is to be understood only in relation to the former, in this and the following Sections, though he often uses general terms.

SUB-

SUBJECT. IV.

That there is an Agent who is pleas'd with Objects only because he choosès them.

God is such an Agent as this.

WE have seen in the former Subjection, that some things are adapted to the Appetites by the constitution of Nature itself, and on that account are good and agreeable to them; but that we may conceive a Power which can produce Goodness or Agreeableness in the things, by conforming itself to them, or adapting them to it: hence things please this Agent, not because they are good in themselves, but become good because they are chosen. We have demonstrated before, how great a perfection, and of what use such a Power would be, and that there is such a Power in Nature appears from hence, *viz.* we must necessarily believe that *God* is invested with it.

Because nothing external is either good or bad to him before Election.

II. For in the first place, nothing in the Creation is either Good or Bad to him before his Election, he has no Appetite to gratify with the Enjoyment of things without him. He is therefore absolutely *indifferent* to all external things, and can neither receive benefit nor harm from any of them. What then should determine his Will to act? Certainly nothing *without* him; therefore he determines himself, and creates to himself a kind of Appetite by choosing. For when the Choice is made, he will have as great attention and regard to the effectual procuring of that which he has chosen, as if he were excited to this Endeavour by a natural and necessary Appetite. And he will esteem such things as tend to accomplish these Elections, Good; such as obstruct them, Evil.

Because his own Will is

III. Secondly, the Divine Will is the Cause of Good in the Creatures, and upon it they depend, as almost every one acknowledges. For created Beings

Beings have all that they have from the Will of God; nor can they be any thing else than what he willed. 'Tis plain then that all these agree and are conformable to his Will, either efficient or permissive, and that their original Goodness is founded in this Conformity. And since all things proceed from one and the same Will, which cannot be contrary to itself, as it is restrain'd within its proper bounds by infinite Wisdom, 'tis also certain that all things are consistent with each other, that every thing contributes as much as possible to the preservation of itself and the whole System; which we must reckon their *secondary Goodness*. All the Goodness then of the Creatures is owing to the Divine Will, and dependent on it; for we cannot apprehend how they could be either Good or Evil in themselves, since they were nothing at all antecedent to the act of the Divine Will: and they were as far from being good with regard to God himself, till upon willing their Existence he by that act of Election both constituted them Good in relation to him; and by an unity of Will made them agreeable to one another. 'Tis evident that the Divine Will was accompanied in this, as in all other Cases, by his Goodness and Wisdom; but it proceeds immediately from his Will that things please God, *i. e.* are *Good*. For many things are not agreeable to his Goodness and Wisdom purely because he did not will them, and while he does not will any thing it cannot be good.

From whence it appears undeniably that his Will could not be determin'd to Election by any Goodness in the Creatures. For before that Election, which is declared to be the Cause of Goodness in created Beings, nothing could be either Good or Bad; but when the Election is made, that only is Evil which obstructs the execution of it, and that Good which promotes it. The Goodness of things is therefore to be determin'd by their

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agreeableness to the Divine Will, and not that by the agreeableness or goodness of things. (P.)

IV.

NOTES.

(P) The Objections here are 1st, that if this be true, before God determin'd to create the World he cou'd see nothing better in Virtue than in Vice.

It were a sufficient answer to this objection to say there is no harm in it, if it were true; for we must consider that God from all Eternity determin'd to create the World, and therefore there neither was any thing, nor can any thing be conceived before that Determination; and therefore he might always see something better in Virtue than Vice.

But 2dly, We ought to remember that Virtue and Vice arise from the Congruity of Things created by God; what is agreeable to a reasonable Nature is Virtue, what is contrary Vice, and that there is no other Cause why one Nature is reasonable and another without Reason, but the Will of God, and therefore Vice and Virtue must entirely depend on that Will. The plain Reason of Mens mistake in the Case is this: They first suppose God has willed that a Nature should be reasonable and then forgetting that this depends entirely on his Will, they suppose this Nature to be of itself, and then argue that the Congruity or Incongruity of things to it, cannot depend on the Will of God, because he can't make what is congruous to it incongruous; that is in reality his Will can't be contrary to itself.

But 3dly, 'Tis objected, that this Opinion leaves no difference between natural and positive Laws: for a positive Law is what depends on the Will of God; and according to this position Natural Laws depend on the same, and so the distinction between them is taken away.

But the answer to this is so easy, that 'tis a wonder any shou'd stumble at it. For it is plain that the Natures of things have their Being from the Will of God, and whilst that Will continues none can destroy them, and the Congruity of things to these Natures results from the Natures themselves, and is included in the same act of Will, that gave the things a Being: so that as long as it pleases God to continue their Beings such as he has made them, the Congruity and Incongruity of things necessarily remain and result from that act of Will, which made them what they are; insomuch that the Divine Will must be contrary to itself, if it went about to separate them (*i. e.* the Nature from the Congruity) and therefore these are join'd together by a *Natural Law*. But when God by a new act of Will subsequent to the Being of any thing requires something to be done by it which was not included in that first act of

Will

IV. Thirdly, We must not therefore attend to such as declare that God choofes things becaufe they

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Will which gave it a Being, then that is said to be enjoin'd by a *positive* Law; and as this was requir'd by an act subsequent to the Being, so it may be again removed by another without destroying the Being itself on which it is imposed, or without any contrariety in God's Will. Hence Natural Laws are indispensible, and can't be abrogated, whilst the Natures to which they belong continue; whereas the positive Laws are dispensible and may be repealed.

But 3dly, 'Tis urg'd that this opinion leads us straight to *Pyrrhonism*, and makes God not only free as to Virtue, so that he may make it either good or bad; but likewise to the truth or falshood of Things, so that he may change their Nature and make three and three not to be six.

'Twere a sufficient answer to this, to say the Case is not parallel; for the Goodness of Things is supposed to arise from the Will of God, which is free; but the truth of them from his Intellect, which is a necessary Faculty; and therefore tho' the one might be arbitrary, yet the other cannot. But the Truth is, Goodness is a conformity to the Will of God, and the reason that God can't will Evil is becaufe it is always contrary to some other act of his Will, and his Will can't be contrary to itself: and at the same rate, Truth is a conformity to his Intellect, and the Reason that a Proposition is true, is becaufe it is so conformable; and since it is so, to suppose it not conformable is to suppose a contradiction. God in making or conceiving six, made and conceived three and three; and therefore to suppose that three and three do not make six, is to suppose a Contradiction. In effect it is to say God conceives it wrong; and to say that his Power can make it otherwise, is to say that his Power can falsify his Understanding.

These things are so easy that there can be no doubt about them, if Men will not be perverse.

But 4thly, Is not this to make the *Essence* of things *arbitrary*, and so fall in with some *Cartesians*? I answer the Author is not concern'd with the opinions of *Cartesians*, or any other, farther than he thinks them true. If by making the *Essence* of things arbitrary, be meant that God instead of making a Man, might have made a Stone, or planted the world with Mushrooms instead of Herbs and Trees; he verily believes he might. If you mean that when God has made a Man and planted the World with variety of vegetables, that the man continuing what he is shou'd yet be a Stone, or the several Plants continuing in their variety shou'd all be Mushrooms, this he thinks impossible. For a Man is a Creature that is not a Stone, and there-

they are Good, as if Goodness and the greater Good which he perceives in Objects, could determine

NOTES.

therefore to say he is a Stone, or to make him one, is to make him no Man. Six is a Number consisting of three and three, and to say that a Number doth not consist of three and three is to say that it is not six. Man is a Creature obliged to be just, &c. by the very Constitution of his Nature, and to say that he is not obliged to be so, is to say that he is not a Man. If it be ask'd, can't God will him to do such things as we reckon unjust &c? I answer he may, but it must be by making him something else, by causing him to cease to be a Man; in short by taking away his Nature from him, and then neither the notion of Manhood, nor Injustice will belong to him. The material acts that we call unjust might still be perform'd by him, but the formal Reason of injustice would cease, because that arises from the acts, not as consider'd in themselves, but as they proceed from a Nature to which they are unsuitable.

Thus a Man that owes me no Money may give me 1000*l.* but can't be said to pay me a Debt, because the paying a Debt supposes that he owes it; and therefore tho' a Debtor, and one that owes nothing may each give me 1000*l.* yet they differ in this, that the one is Payment of a Debt, the other a free Gift. And so it is in all those Actions that we call unjust, &c. when they are done by a Man, they are Crimes, because against his Nature; but when another Creature that has not Reason does them, they can't be call'd unjust, &c. For Example, if a Man kills one that no ways injures him, and roasts and eats him, he commits Murder, and is guilty of an horrid Immorality; but if a Lyon unprovoked kill and eat a Man it is no Crime or Wickedness in him. But in as much as Men in their way of thinking represent to themselves a Nature with all its Parts and Properties, and find that they can't remove any of them from that Nature, they conclude that the Natures of created Beings are what they are independently on the Will of God; forgetting in the mean time that it is only the Divine Will that gave or can give a Being to any Creature with certain Parts and Properties, and that instead of that Creature he cou'd make another without them all, that should have quite different parts and attributes. 'Tis therefore merely from his Will that Creatures are what they are; but that Will having given them a Being, or being conceived to have given it, no part or property belonging to them can even in thought be taken from them: and this seems to me a full account of the certainty of those things we call *Eternal Truths* †.

† See the *Impartial Enquiry*, p. 50, 51.

mine his Will*. If the Matter had stood thus, it does not seem possible for the World to have been

NOTES.

I have insisted the longer on this Point because I see some indifferent Persons as to the main Dispute have thought the Author mistaken in his asserting the Goodness of Things to depend immediately on the Will of God. Let me add farther, that the Author does not say that the Goodness of Things depends *solely* on God's Will; but that his Wisdom and Power are likewise concern'd in them: we must not separate God's Will from these attributes; on the contrary his Will is limited by the one and executed by the other.

But lastly it is urged that according to these Principles Virtues are not good antecedently to God's Choice, and would not be good if God did not choose them, nay if he chose Vices in their stead, they would be good both morally and physically. For Obedience to God is Good, and if God had commanded Vice it would have been Man's Duty to obey him; and perhaps Goodness might this way have been as effectually brought into the World, as by those Virtues that arise from the exigence of our Nature, as God has now framed it. And from hence they infer that God is as free to make his *second* Choice, as we conceive him to be in making his *first*.

But to all this I answer, 1st, I acknowledge that antecedently to God's Choice there can be nothing good or bad, because there can't be any thing at all: the very moment we conceive a thing to be, we must conceive and suppose that God wills it to be what it is, and that he wills it should by its Nature and Constitution have certain parts and properties, and that as long as the thing continues what it is, God's Will continues also to preserve it so: to suppose therefore that he Wills at the same time it shou'd be without those parts and properties, is plainly to suppose two contradictory Wills in God. Now an Obligation to Virtue is a Property necessarily resulting from the Nature of Man, and therefore to suppose God to command him not to be virtuous when he has given him such a Nature, is a Contradiction.

If any would in earnest shew that the Goodness of Things doth not depend upon the Will of God, the true way of doing it is to give an instance of something that is good, which doth

* This Notion is advanc'd by Dr. Clarke in his *Demonstration of the Divine Attributes*, Prop. 12. and afterwards explained, as far as it seems capable of Explanation, in his *Evidences of Natural and Reveal'd Religion*, Prop. 1. The same is insisted on by Leibnitz, Grotius, Russ, Mr. Chubb, and many others. We have enquired a little into it already in R. i. See more in Note 52.

been made at all. For they who acknowledge God to be the Author of it, confess also, that he is absolutely and completely happy in himself, and does not stand in the least need of other things. Now it is inconceivable how external things can be of use to God, who comprehends in himself all things which tend to perfect Happiness. He must of necessity therefore be indifferent to all external Objects, nor can any reason be assign'd, with regard to the things themselves, why he should prefer one to another. 'Tis plain that things are made by God with Goodness, that is, with a certain congruity to his own Nature; but they are so far from being made on account of any agreeableness antecedent to the Divine Will, that, on the contrary, they are necessarily agreeable and pleasant because they are made by his free Choice. For since they are nothing in themselves, they must of necessity have both their Existence and their agreeableness from that Will, from which they solely proceed; and it is impossible but that they should be conformable to the Will which effected them: For God, by willing, makes those things pleasing to him which were before indifferent.

If he had not a power of pleasing himself in Election, he could never have made any thing.

V. Unless therefore we attribute to him such a Power as has been described (namely, an ability to please himself, by determining himself to action, with-

NOTES.

doth not suppose an act of God's Will, or an Example of something Evil, that is not manifestly contrary to some act of it.

In short, the Congruity of things is their Goodness, and that Congruity arises from their Natures, and they have those Natures from the Will of God, and those Natures must have a Congruity because they proceed from one Will, which cannot be contrary to itself, because it is conducted by infinite Wisdom. All this is sufficiently laid down in the Book, and for any one to urge these Consequences, and take no Notice of the Solutions given them must either proceed from not having read the Book, or a worse Reason, which I am unwilling to believe.

without any other regard had to the Quality of the Object, than that it is possible) it seems impossible that ever he should begin to effect any thing without himself. For, as far as we can apprehend, there can be no reason assign'd why he should create any thing at all*, why a World, why the present, why at that particular time when it was created, why not before or after, why in this and no other Form: he receiv'd no advantage or disadvantage from these, no benefit or harm; in short, nothing that could move him to choose one before another. Except therefore we attribute to God an active power of determining himself in indifferent Matters, upon every particular Occasion, and of pleasing himself in that Determination according to his Choice; he would do nothing at all, he would be for ever indolent in regard to all external things, and the World could not possibly have been made, since no reason could be imagin'd, why a God absolutely perfect in himself, and absolutely happy, should create any thing without himself. (2.)

VI.

NOTES.

(2.) To this is it objected, that the Understanding of God contains Ideas of all Things possible, by means whereof all Things are eminently in him. That these Ideas represent all the Good and Evil, the Perfections, Imperfections, Order and Disorder, the Agreements and Disagreements that are possible, and his superabundant Goodness makes him choose the most advantageous: Now these Ideas are independent of the Will of God, and therefore the Perfection or Imperfection that they represent in Things is antecedent to any act of his Will, at least in *Ordine Naturæ*, tho' not of time: v. g. Is it not rather from the Nature of Numbers than the Will of God, that one Number is capable of receiving more Divisions than another? And can any think that the Pains and Inconveniences that attend sensitive Creatures, especially the Happiness or Misery of intelligent Beings, are indifferent to God? And yet 'tis pretended that the Hypothesis of God's Will being the cause of Goodness in the Creature must infer all these Absurdities.

2dly,

* i. e. No reason drawn from the Nature of the thing to be created. See the two following Notes.

If he were moved by the Goodness of things to create the World, he would be a necessary Agent.

VI. Fourthly, If we suppose that there was a reason, and that God was moved by it to produce external

NOTES.

1stly, 'Tis urged that God acts for an end; that it is true, he has no need of the Creatures, but yet his Goodness induced him to create them, and therefore there was a reason prior to his Will: that it is neither by accident nor without a cause that he produced them, nor was it of necessity; but he was induced to it by Inclination, and his Inclination always leads him to the best. He was not indifferent therefore to create or not create the World, and yet Creation is a free act.

Lastly, that God is infinitely wise, good and powerful, and as his Wisdom shewed him what was best, so his Goodness obliged him to choose, and his Power enabled him to execute his Will: and in as much as infinite Worlds are possible, amongst all these his Wisdom discovered to him which was best, and his Goodness must oblige him to will it.

These are the Objections that seem of greatest force, and I have given them all the Advantage with which I find them proposed. In answer to them I observe,

1st, as to what is said of the Understanding of God, that Ideas of all things possible are in it, 'tis plain that all Arguments drawn from the *Manner* of God's Understanding things must be inconclusive, because we are utterly ignorant whether he Understands by *Ideas* or not. 2^dly, because our conceiving God to act this way is only taken from our way of acting, which we ascribe to the Deity by *Analogy* and Proportion, as we do our Virtues and Passions, because we have no better way of conceiving the Principles of his acting: which method nevertheless will run us into many Difficulties and Mistakes. But of this I have spoke more fully in the Sermon annex'd.

2^dly, the whole strength of the Argument depends on this that God's Understanding represents to him among infinite ways in which things may be done, which is the best, and his Goodness obliges him to what is so. Now if this reasoning hold, and amongst infinite Schemes there is only one best, I do not see how it is possible to avoid making God a necessary Agent. For in a chain of Causes, where every Link is necessarily and infallibly connected, the whole must likewise be necessary. If then there be but one best in Nature, and if God necessarily and infallibly knows that best, and his goodness obliges him necessarily to choose it, I think the Case is plain, all his Actions are link'd and tyed together by a fatal and infallible necessity.

Against this therefore I lay down the following Positions, 1st, That there is no Creature or System of Creatures so good but that a better is possible, and consequently there is none absolutely

external things, 'tis manifest, that according to this all things will proceed from him necessarily.

For

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solutely best. There is indeed a best of Beings, *viz.* God; but there can be no best of Creatures. To prove this, we need only consider that there is an infinite distance between God and his Creatures, and how perfect soever we conceive any Creature or System of Creatures, yet the distance between that and God is not lessen'd, but still continues infinite; and therefore except we can imagine a last in infinity, there neither is nor can be any stop. Hence it follows that the Nature of God and his Omnipotence is such that whatever Number of Creatures he has made he may still make more, and howsoever good or perfect, he may still make others better and more perfect. And since in this Case whatever he was pleas'd to create was still infinitely short in goodness and perfection of what he could create, 'tis plain his Understanding cou'd put no limits to his Power, nor direct him whether he should create this System or another, whatever he chose being infinitely short of what he might have done; he cou'd never have pleas'd himself in this method or determin'd what World he shou'd have made, and consequently there cou'd never have been any World at all. For if only the best determin'd him, and there be no best, as appears; then 'tis impossible he shou'd ever be determin'd.

This was in effect the Argument made use of in the Book * to prove that there was properly Free-will in God, that is a Power to please himself by choosing one thing before another, where the things were perfectly indifferent to him. According to which Principle, if it be allow'd, tho' there be no best in Nature antecedent to the Will of God, yet by choosing one thing before another he will make that the best to him, because his own choice will please him best.

But here I must observe that most of this Dispute, and the Embarrassment of Men's Understandings about it, seems to proceed from their taking these words, *good*, *better* and *best* for absolute Qualities inherent in the nature of Things; whereas in Truth they are only Relations arising from certain Appetites. They have indeed a foundation, as all Relations have, in something absolute, and denote the thing in which they are founded; but yet they themselves imply nothing more than a Relation of Congruity between some Appetite and its Objects, as appears from hence, that the same Object when applied to an Appetite to which it has a Congruity is good, and *vice versa*, bad. The Earth and Air to terrestrial Animals are good Elements, and necessary to their Preservation; the Water is bad, which

* C. 3. Par. 3.

For he that is determin'd *ab extra* to do any thing, acts by necessity; he is passive, and must necessarily

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which yet affords the best receptacle for Fishes. The nature of the Earth, Air, and Water continue the same; and shall God be said, to have made something ill, when he made the Water pernicious to Men, the Air to fishes? And this also shews the natural and unavoidable necessity of Evil in the World; because all Creatures being imperfect and limited, they must likewise have limited and different Appetites, and consequently proper and peculiar Objects suited to their several Appetites: when therefore the Object proper to one Appetite happens to be apply'd to the contrary, It is impossible but it should be incongruous to it, that is, Evil. Nor is it possible in a World, where all Things are and must necessarily be in a continual flux, and every Animal changing its Situation, as it is in the material World, but such misapplication of Objects to Appetites should happen; and therefore Evils are necessary in it, and either God must have made no such World, or permitted some such Evils in it. There is no way of conceiving how the present World cou'd have been better'd, but either by making more Creatures, or 2dly, more variety, or 3dly, giving the Creatures that are made more and stronger Appetites: for the good and satisfaction of a Creature is always proportionable to the strength of the Appetite, with which it enjoys its Object. But it plainly appears that in any of these three ways as there may be more good, so there will be more Evil in the World: For Creatures being multiplied, the necessity of clashing of Appetites, and the hazard of Misapplication of Objects will be the greater; and the greater variety, still the greater Danger and Difficulty to avoid disagreeable Objects, and the harder always to find agreeable: as the greater the Crowd, the harder it is to meet, one's Friends: And lastly, the increasing the Appetites cou'd no ways contribute to the sure discovery of proper Objects; the Disappointment would be the more intolerable, the more vigorous we conceive the Appetite; and the greater number of Appetites, the more liable would they be to continual Disappointment. But to return, As there is no *best* in Nature, or in the Divine Intellect antecedent to the Divine Will, which can be supposed to determine that Will to create one World rather than another: so in the second Place, there is no World so good, but infinite Worlds may be conceived possible in all respects as good as it. Good then being relative to Appetite, that is to be reckon'd the best Creature by us, which has the strongest Appetites and the surest means of satisfying them. And tho' the substance in Creatures is chiefly to be regarded as contributing

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rily both do and suffer, not what he himself, but what the determining Cause has effected in him :
But

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to their Perfection, yet we have no way of measuring the Perfection of the several Substances but by their Qualities, that is by their Appetites, whereby they become sensible of Good and Evil, and by their Powers, whereby they are able to procure those Objects whence they receive that Sense of things which makes them happy.

'Tis plain therefore that whatever System we suppose in Nature, God might have made another equal to it, his infinite Wisdom and Power being able to make other Creatures equal in every respect to any we know, and to give them equal or stronger Appetites, and as certain or more certain ways of satisfying them. We see in many Cases that very different means will answer the same End. For Example, a certain Number of regular Pyramids will fill a Space, and yet irregular ones will do it as well, if what we take from the one be added to another; and the same thing may be done by Bodies of the most irregular and different Figures in the same manner: and therefore we may very well conceive that the answering of Appetites, which is all the natural Good that is in the World, may as well be obtained in another System as in this, if we do but suppose that where their Appetites are chang'd, the Objects are also suited to them, and an equal Agreeableness among the Parts of the whole introduced; and in an infinite Number of possible Worlds I do not see why this may not be done in infinite Ways by infinite Power and Wisdom.

If then it be acknowledged that there might have been infinite other Worlds, or even but one, equal to this in all respects as to goodness, there cou'd be no Obligation in Nature on God to create one rather than the other, and therefore nothing cou'd make one more agreeable to him, that is, better, than another but his Choice. We must either own that there cou'd be no such World at all, or that God must for ever deliberate which of the possible Worlds he should choose; or else his Determination must proceed from his own arbitrary choice, and he must be allow'd the Liberty to please himself by choosing.

In short, it is easy to see that Men who propose such Schemes wou'd drive all Liberty out of the World, and pin down God in all his Actions to a fatal necessity. They allow no Cause but what is necessarily either Agent or Patient, which if it be to allow a God, 'tis such an one as is a mere Machine, and can neither help himself nor his Adorers. 'Tis plain if this were so there could be no such thing as moral Good or Evil in the World, the very Essence and Idea of it is lost, and we should

But this Goodness (which is supposed to be in things antecedent to the Divine Election, and to determine

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should be no more obliged to a God that acts necessarily for the good we receive from him, than we are to the Sun for the benefit of its Light and Heat.

I know 'tis urged that where there is no external motive to determine the Will, there only *Chance* must do it, which is to admit an effect without a Cause. I answer, that it is the Nature of a free Agent to be the Cause of its own Actions, without being impell'd by any thing without itself. The choosing a thing gives it the goodness to this Being, and it chooses a thing, not because it was antecedently an Object apt to please it, but because it intends to *make* it so. When it is objected that such an Agent chooses without reason, I answer, itself is the reason to itself of its acting; that is, it acts to exercise its Faculties, the exercise of which causes the Sense of Pleasure; and where there are several ways of exercising its Faculties and all indifferent, to show the Dominion over its own Actions, that is its Liberty, it takes the way it chooses; nor is it reasonable to expect it should lie idle till it find a Reason why it should act one way rather than another, when in truth there is no such Reason, the Objects being to the Agent absolutely indifferent; and therefore amongst infinite possible Worlds, there was no Reason possible or imaginable to determine God to make this rather than any other, beside his Will; he chose it, and therefore it pleases him, and he may destroy it when he will, and that will likewise please him.

If it be ask'd, is there then nothing Good or Evil in respect of God? I answer there is, *viz.* the acts of his own Will; they please him, and whilst that Will continues, every thing which crosses it, or tends that way, is Evil or displeasing to him. Thus it is his Will that we should have Freedom of choice in many things; and he has set certain limits to our Choice to prevent our hurting ourselves or others by choosing amiss. Therefore it would be contrary to our Nature to take away the use of Free-will from us; and since it is his will to give us such a Nature, 'tis likewise his will to continue the use of our Freedom: It would likewise be contrary to the Will of God for us to use our Freedom to mischief ourselves or others, and therefore we conceive that every one who thus misuses his Freedom incurs the displeasure of God.

But then 'tis plain that in all acts which we conceive to be pleasing or displeasing to the Deity, we derive the Reason of their being so from the Consideration of their agreeableness or opposition to his Will: and we derive the Knowledge of that will from nothing but the Manifestation God has made of it,

either

determine it) is somewhat External, with regard to the Will of God ; if therefore that be the Cause which determines the Election, it follows that the act of Election and every thing that depends upon it is necessary.

VII. But if things be good and agreeable to God for this only reason because he has chosen to make them so, he himself will be at liberty, his whole Work will be free. The World will be made not of necessity, but choice ; nor will it be impossible to be effected, tho' it be in itself unprofitable to the Deity, for he will have a complacency in his own Choice. And from hence it sufficiently appears of how great Importance it is, that all the Goodness of the Creatures should depend on the Divine Election, and not that upon the Goodness of them ; for so we may conceive Fate to be taken away and Liberty establish'd.

But if things are good because he has chosen to make them, his whole Work will be free.

VIII. Fifthly, If he expected no advantage, you'll say, from the Objects of his Choice, why should he choose them ? Is it not more probable that he should do nothing at all, than busy himself in things that are like to be of no benefit ? I answer, That it is no more trouble to him to will things than not to will them ; and hence it comes to pass that when he wills them, they exist ; when he retracts that Will, they drop into nothing. Which reason, as it supposes an indifference of things in respect of God, so it asserts his Liberty to produce or not produce them, and proves that that will be agreeable to him which he shall choose. But we have a better yet at hand, *viz.* that God chose to create external things that there might be something for him to delight in without himself. For every one receives Satisfaction from the

External things are in themselves absolutely indifferent to God, but he has a complacency in his Choice.

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either by the Nature that he has been pleased to give the Creatures, or else by Revelation. So that after all, we have no measure of Good or Evil, but the Will of God.

Exercise of his Powers and Faculties. (52.) Now God is invested with infinite Power, which he can exercise

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(52.) This reason is very consistent with what our Author had delivered in C. I. § 3. par. 9, 10. where he asserted that the end and intent of God in creating the World, was to exercise his several Attributes, or (which is the same thing) to communicate his Perfections to some other Beings: which Exercise or Communication could proceed from no other Cause beside his own free Choice; and therefore he must be absolutely and physically indifferent to it, in the same respect as Man was shewn to be indifferent towards any Action * only with this disparity, that Man, as a weak imperfect Agent, may easily be imagined to will absurdities or contradictions, but God cannot be supposed to will or act either inconsistently with his Nature and Perfections, or with any former Volition (as our Author observes in the 12th and following Paragraphs) and consequently cannot be said to be indifferent to such things (as some have misunderstood our Author) any more than he is indifferent towards being what he is. *Leibnitz* urges farther † that it could not be in any sense indifferent to God whether he created external things or not, since his *Goodness* was the Cause (according to our Author himself in the place above cited) which determined him to the Creation. But what do we mean by his *Goodness* here? Is it any thing more than an intent to exercise his Attributes, or an Inclination to communicate his Happiness or Perfection? And is not this the very Determination or Election we are speaking of? To say then that God is determined by his Goodness, is saying that he determines himself; that he does a thing because he is inclined to do it; 'tis assigning his bare Will and Inclination for a Cause of his Action; which is no more than we contend for. Whereas they that would oppose us should assign a Cause for that Will or Inclination itself, and shew a *natural* necessity for the operation of the Divine Attributes (for a *moral* one is nothing to the present Question) a strict physical connection between the Existence of certain natural Perfections in the Deity and their Exercise on outward Objects. But if God had no other reason for the creation of any thing beside his own Goodness, he was perfectly free and naturally indifferent, to create or not create that thing; and if he will'd, or was inclined to exert his Perfections thus freely, he must be as free and indifferent still in the actual Exercise of them. Nor will it from hence follow (as *Leibnitz* objects) that there is such an absolute Indifference in the Deity as must make him regardless whether the World were well

* See Note 45, and 49. and *Ode. Theol. Nat.* p. 246.

† *Remarques*, p. 473.

exercife innumerable Ways ; not all at once indeed, (for all are not confiftent with each other) but fuch

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well or ill made ; Mankind happy or miferable, &c. For if the Communication of Happinefs be the fole end of his acting, whenever he does act he muft propofe that end, and the Exercife of his feveral Attributes will lead direétly to it. Knowledge, Power and Freedom are *Perfections*, i. e. the Foundation of *Happinefs* to the Being poffeffed of them, and therefore when communicated to other Beings they muft produce that Happinefs, which is founded in and naturally refults from them: to fuppose the contrary, is the fame absurdity as to fuppose that Knowledge may produce Ignorance, Power Weaknefs, or Freedom Necessity. — The Communication of thefe Attributes then, or the Exercife of thefe Perfections united, will conftitute a wife, good and holy Providence purfuing a good end by fit and proper Means. All which is included (as our Author fays) in the very *firft Act* of the Deity, or rather in his Will to act at all ; and to fuppose him to will or act in any refpect contrary to this, is fupposing him to will and act againft his own Nature, and in contradiction to himfelf ; or, which is the fame, imagining an Effect to be quite different from, or contrary to its Cause. The *Moral Perfections* of the Deity are therefore immediate confequences, or rather the genuine Exercife, of his natural ones. And thus, I think, it may be fhewn how all the actions of the Deity muft certainly be Good, Wife, &c. without recurring to any fuch *Fitnefses* or *Relations* of things as are by fome unaccountably fupposed to be *antecedent* and abfolutely *necessary* to the determination of the Will of God himfelf.

But don't we, when we fpeak of God's choofing fit and proper means, evidently fuppose that fome things are in themfelves good and eligible, and *vice verfa*, even before any determination of the Deity about them ? Where is the room for Wifdom and Preference in God, if all things be alike and indifferent to him ? I anfwer, firft, If by things being in themfelves Evil, &c. be only meant, that fome particular ways of acting may be conceived, which would, if the Deity could be fupposed to will them, be neceffarily and essentially oppofite, and have a tendency direétly contrary, to his prefent method of acting ; we grant that fome fuch things may be imagined : but then it will be an abfurd and impoffible fupposition that God fhould ever will them, as he has already willed the contrary ; and therefore, in regard to him, they muft ftill be only imaginary. Nay, they would be fo far from being independent of, or antecedent to the Will of God in any fenfe, that the very Effence and Idea of them would proceed entirely from, and pre-fuppose its Determination ; fince we can only conceive

such as are consistent are for the most part indifferent, nor is there any reason why he should prefer one

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conceive any Relations or Consequences of things to be Good or Evil, so far as they are consistent with, or contrary to the present System pre established by the Will of God. I answer in the second place, that the primary Intent of the Creator being, as was shewn above, to communicate his Perfections to various Creatures (to which communication he was nevertheless absolutely free and indifferent, and therefore could be determined to it by no external Cause) while that Intent continues, the necessary consequence of it is, that Creatures be so made and constituted as to attain that End, and endowed with such Powers as will make them resemble him as much as possible in their several States and Orders. All this is only prosecuting the same Volition, or continuing to communicate *himself*; and what we mean by choosing *fit and proper means* for this, is only, that he is not a blind and unintelligent Agent, but conscious of his own Nature and Operations, and therefore able to act in a certain *determinate manner*. Now such determinate Action must produce a regular System, the several Parts whereof will be related to and connected with each other, and by a mutual dependency rendered subservient to the Good and Perfection of the whole. Though this whole System might at first perhaps be indifferent to the Agent in regard to several other Systems equally possible, and which might have been made equally perfect in its stead.* It is not then as *Leibnitz* argues † the natural and necessary goodness of some particular things *represented by the Divine Ideas* which determines God to prefer them to all others, if understood of his *first* act of producing them; but 'tis his own free arbitrary Choice, which among many equal possibilities, makes some things *actually* good, and determines them into Existence. When these are once supposed to exist, every thing or action becomes *good* which tends to their Happiness and Preservation. Hence also in respect to *us* certain consequences and relations arise, which, by the very frame of our Nature and Constitution, we are directed to approve, and obliged to pursue, if we expect to be happy. And thus all *moral Obligation* is ultimately referred to the *Will of God*, which seems to be the only sure and adequate foundation of it, and from which I think it may be deduced with much more clearness and consistency than from that *Hypothetical Necessity* of the Relations
of

* See Note 2.

† *Remarques*, p. 447.

one before another,* it must therefore be his own Choice which makes one more agreeable than another;

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of things, which evidently pre-supposes, as was observed before, and is itself only founded on the Will of God. †

Give me leave to add here, that their Argument seems to be of very little force against our Author, who urge, that if all Good and Evil depend upon the *Arbitrary Will* of God, then it would not be impossible for God to will that Vice be Virtue, that two and two make five, &c. For allowing that God at first made all things what they are, and still continues to them the same Existence, (though perhaps no reason *a priori* can be assigned why he made them all, or in this rather than some other manner) Vice must be Vice, &c. that is, while things are as they are, the same Consequences and Relations will result from them; and to suppose the contrary, is to suppose that things may be different, or have different consequences, while they continue the same; or that they may be what they are and what they are not at the same time. Thus all the present *Relations* are evidently *subsequent* to the present Order of Nature, and must continue with it; and this consequential Necessity is all the *Fitness* that I know of.

To stile this *Eternal* and *Immutable* can therefore only mean thus much, *viz.* suppose things to be at any time what they now are, and at the same time the very same consequences wou'd flow from them which we now find. Suppose a Set of Beings constituted like ourselves, and framed with the like Capacities for Happiness, and the same relative Duties must be incumbent on them in order to attain that Happiness. If they be imperfect, dependent Creatures, and perpetually standing in need of each others assistance; if also they have such Passions, Instincts and Inclinations as tend to unite them to each other, and oblige them to act in concert: if they be thus framed, I say, they will of consequence be thus related, and subject to all the moral Obligations which *we* now are. But still this necessity is only hypothetical, and like the necessity of any certain Consequence resulting from certain Premises; which Premises being altered, a different, a quite contrary one will be equally necessary. Thus in the former Instance, if any rational Creatures be constituted social Beings, they will indeed be obliged to act as such; but let some be made independent of each other, and unfociable; endowed with, or so made as necessarily

* *Instances of this Indifference may be seen in our Author's Note E, and the 5th precedent Paragraph.*

† *See the Preliminary Dissertation, and R. i. or Pufendorf of the Law of Nature and Nations, B.1. C.1. § 4. Note 7. and B.2. C.3. § 20.*

other; not is it otherwise conceivable how a thing that is in itself indifferent to the Elector, should prove more pleasing than any thing else.

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necessarily to *acquire*, Passions, Instincts and Inclinations quite opposite to the former, and their Duties will be quite the reverse. The great Virtue of *Selflessness* will then occupy the place of *Universal Benevolence*, and that Method of Life perhaps produce the greatest Sum of Happiness to each individual, and consequently be the most eligible to every one, which has now the direct contrary Effect. If such a supposition be conceivable, 'tis sufficient to shew that these Relations are not *absolutely necessary in themselves*, but only conditionally and consequentially to the present Order of the Creation. †

Upon a farther enquiry into the Doctrine of *abstract Fittestness* and *eternal Reasons* of things, I find a great many Persons very much perplexed about them, who cannot apprehend but that they must necessarily determine the Deity in all Cases, as well as absolutely oblige Mankind, nay are the only ground of moral Obligation. I shall therefore endeavour to explain myself more fully on this Subject, which appears to me in the following Light.

From all Eternity God had in his Mind the Ideas of all things, which could possibly exist either separately or all together. He saw that several Systems of Beings might be created, the result of which would be several Kinds and Degrees of Happiness or Misery to these Beings (though 'tis impossible to suppose any absolutely highest degree, since that would be a Limitation of infinite Power.) As these various possible Systems were at once present to his view, he saw the several *Relations*, which the Beings in them would have to each other, or to themselves in different Circumstances, supposing them to be formed in any given manner; he knew also how to suit the Condition of these Beings to their Relations, so as to produce a certain sum of Happiness or Misery from the Composition. If we enquire whether of these two kinds of Creatures he shall choose, we can find no natural necessity to determine him, since he is absolutely independent and completely happy in himself without any Creation at all, nor can his Happiness be increased or impaired by the Happiness or Misery of his Creatures. We must therefore have recourse to his own free Pleasure, directed by his other Attributes, for the only cause, ground, or reason of his Works. If he be a benevolent Being,

and

† See *Pufendorf*, B.1. C. 2. § 6. and the Note 2. p. 20. or B. 2. C.3. § 4, 5. and the Notes *Q. R.* See also Dr. *Felton's* Preface to his *L. Moyer's* Lecture, p.18. and p.34. — 51, &c.

IX. Neither ought we to enquire for any reason of the Election, *i. e.* why he chooses this rather than And determines himself to Action.

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and have perfect Knowledge and Power, he will frame the World in such a manner and suit every Circumstance to each Condition so as to produce universal Good, if malevolent, the contrary.

But from a view of the present System we find that Happiness, Beauty, Order, are prepollent; and that no good has been omitted, which cou'd have been bestow'd consistent with the Happiness of the whole. Hence we gather that he must be absolutely good, or that he will act upon such Reasons, and produce Beings which have such Relations to each other, that the result of all shall be Happiness in the main. These Reasons and Relations we call *good*, which have this beneficial tendency to the whole System, and what we mean by his being *determin'd* by them, is that his Goodness always inclines him to promote the Happiness of his Creatures, and his Knowledge represents to him the most proper means of effecting it. *Why* he is good, or inclined to act in this manner, we know not, any more than why he is intelligent; nor do we think a *priori* can be given, or ought to be expected for either of these Attributes.

But thus much seems evident, that unless he was previously so inclin'd, a prospect of these Reasons and Relations could never determine him; since, as was observ'd above, he is absolutely independent, and incapable of being affected by them: all the Goodness which results from them can be no good or benefit to him, and consequently he cannot be obliged to pursue them by any other necessity than a *Moral* or *Hypothetical* one, *i. e.* one that is founded on the previous supposition of what we call his *Goodness*. It is their being agreeable to this Divine Attribute, or rather the ways in which it is exerted; their being the most proper means to the best end, or productive of the greatest universal Happiness, which denominates them *fit*, *right*, &c. and what we must either mean by these words, or we can, I think, have no distinct Ideas to them.

Thus much concerning these Relations with regard to the Deity, But tho' we may not comprehend the Nature of a self-existent Being, or the manner of his acting, nor see in what sense he is determin'd, obliged, or under a necessity to act agreeably to all such *Relations* as a System of things will have to one another's Happiness (nor indeed is it of any use, nor can it have any meaning, farther than knowing that he is permanently *good*) yet with respect to their constituting a *Law of Nature*, and our deducing *moral Obligation* from them, I think the Case is very clear. As we are made sensible Beings, or capable of Happiness and Misery, nothing can be a Law to

than that; for upon supposition that there is a reason the indifference would be destroy'd, and the Election

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Our Nature but what produces the one and prevents the other: and as we are endow'd with freedom of Will, we can never be under any other sort of *Obligation*. To find out the tendency of things to this great End, is the Province of *Reason*; and all that we can mean by terming one thing more *reasonable* than another is its superior tendency to *Happiness* on the whole, which is, and ought to be, the ultimate end of all truly rational dependent Beings.

Can *Man*, for Instance, have any reason to pursue that which does not at all relate to him? and does any thing relate to him or concern him, which has no Relation to his Happiness? As therefore we have our Happiness to seek in a great Measure from without, and have no innate Instinct or implanted Appetite, to direct us in the search; no truly natural Passion or Affection in which it consists, (as may be easily gather'd from Mr. *Locke's* excellent History of the human Mind) it will be the part of pure Reason to discover the means of obtaining it, and these means will be the doing such Actions, and acquiring such Habits of mind as are suitable to our dependent State, *i. e.* such as tend to oblige all those other rational Beings on whom we are dependent; such as engage the good Will and Affections of all those who have it in their power to promote or impede our Happiness; and more especially that Being on whom we depend absolutely, and who is able to make us happy or miserable to all Eternity. And as the only means of engaging the good will of all our fellow Creatures with whom we are or may be concern'd, is the manifesting a Disposition to promote their Happiness; which is at the same time complying with the Will of our Creator, who intends nothing but the common good of us all; and requires that we shou'd co-operate with him by our joint endeavour to promote it; so 'tis evident that all such Actions and Dispositions of Mind as have this tendency and direction, are *Duties* to us, the Discharge of which will either be attended with Happiness by natural Consequence in this Life, or by the positive Reward of God in another.— From this sense of the Reason or Relation of things (which, as was observ'd before, is all that can give them any Relation to us, or afford any Reason for our observing them) we may easily deduce a compleat Scheme of Duty which must be *always* obligatory, and will appear so to all Beings of the like Nature with ourselves. This, if we please, may be term'd absolutely *fit*, *right* and *reasonable*; provided that we keep the true Reason and End of all in view, *viz.* our own *Happiness*; and do it in *Obedience* to the *Deity*, who alone can secure this main

Election would not be free. If we suppose that there is such a thing as better and worse in the Objects themselves,

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main End to us, and who can only be engaged to this by our performing every thing on his Account. If on the other hand we follow Virtue for its own sake, its native Beauty or intrinsic Goodness, we lose the true Idea of it, we mistake the means for the End; and tho' we may indeed *qualifie* ourselves for an extraordinary Reward from God for such a state of Mind, yet we do really nothing to *entitle* ourselves to it: if we attain the good Effects of every Virtue in this Life, we *have our Reward*; if we do not, what claim have we to any amends from God, whom we have never thought of in it, and consequently whose *Servants* we cannot be said to be? The only Principle which can in Reason recommend us to his Favour, must be the *doing all things to his Glory*, in Obedience to his Will, or in order to please him. Obedience to God is the *Principle*, the good of Mankind the *Matter*, our own Happiness the *End*, of all that is properly term'd Moral *Virtue*.

Since the Conclusion of this I have met with a Pamphlet entitled *Calumny no Conviction, &c.* which contains some Arguments against our Author's Doctrine, and also does me the honour to take notice of what I had advanced in favour of it. Tho' I cannot but think most of this celebrated Writer's Remarks already obviated in the Additional Part of the foregoing Note, and those of our Author; yet I will incur the Censure of being tedious rather than wholly omit them. He begins with an Exception against the Fourth Paragraph; the Design of which was to shew that God was perfectly *free* in creating the World, and cou'd not be determin'd by any thing external. First, Because he could receive no benefit from any thing without him. 2dly, Because he could have no Reason to prefer one thing to another in every respect equal, as the Author explains himself in the following Paragraph.

He concludes that when things are made, they must be made in conformity to the Divine Nature; but as there are several possible ways of making them, in which there will be the same conformity, nothing cou'd render one way more agreeable to the Deity than another, but his free Choice; this agreeableness therefore of any one before another is not *antecedent*, but *consequent* to such free Choice. In support of this Notion I asserted that notwithstanding this twofold Indifference, *viz.* both to acting in general or not acting, and to any particular manner of acting among equals, yet still it might be shewn that whenever he does act, all his Works will be *wise, good, &c.* The Reason given for it was *to this purpose, viz.* that the sole End of his acting being to communicate his Happiness,

themselves, who would affirm that the Goodness and Wisdom of God will not necessarily determine him to

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and every one of his Perfections being naturally productive of Happiness, it follows that he is both willing and able to produce it, and consequently must produce it whenever he produces any thing. Now the voluntary communication or production of Happiness seems to comprehend all moral *Goodness* &c. but this voluntary Communication is nothing more than the exercise of his natural Perfections as above; it follows that the Exercise of his natural Perfections must constitute the *Moral ones*, or that these Moral Qualities in God which we stile Good, Wise, Just, &c. are only consequences of the Exercise of his several natural Perfections of Knowledge, Power, Freedom, in pursuance of the abovementioned End.

This brief state of the Question may be in a good measure sufficient to direct the Reader in forming a Judgment of what this Writer has objected. First, He says, *the Archbishop ought to have concluded that the Congruity of things to the Rectitude or Perfection of the Divine Nature was the Ground (and not the mere Will of God) of their being good or Perfect in their kind, viz. by this resemblance of them to it.* * Answer, 'Tis allow'd that where one way of acting is more congruous to the Divine Nature than another, that congruity is a sufficient Reason for its being preferr'd by the Deity, but that Reason will never hold where many ways are equally congruous, which is the Case the Archbishop argues upon; in which Case there is no room for any thing but mere Will to determine, and in which Case alone the Will of God is consider'd separately from his other Attributes. Wherever the nature of the thing allows superior Wisdom and Goodness, there the Archbishop supposes the Divine Will to be always accompanied with them, as he has told us twice in his third Paragraph. I should be glad to know the precise meaning of the Words *Rectitude* and *Perfection*, which this Author makes the Ground of the Divine Acts; if they signify no more than *Goodness*, as I think they hardly can, if they are to be ranked among his moral Qualities; they coincide with our Notion of mere Will; since we can never show why he is good, or assign a Cause for that particular Determination of his Will, which we stile Goodness, as was observed in the beginning of this Note. If they include only his natural Perfections, and imply that *all sufficiency* which results from the Union of them, I fear there will be no more connection between this and *moral* Perfection, than between

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to choose the better ? For who can honestly postpone the better and prefer the worse ? As then in indifferent

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that and free Choice : * *i. e.* no Reason can be given why an all sufficient Being should communicate his Happiness rather than not, (except we knew more fully wherein that Happiness consists,) or immediate connection shewn between the Existence of perfect Knowledge and Power in God, and their being exerted in the Production of any thing without him. But when such a Being is determined to make any thing, it is reasonable to suppose that he will make it like himself rather than the contrary ; that one perfectly happy will communicate his Happiness rather than produce Misery, as was said above.

This is all the account that I can give of the Moral Perfections of the Deity, or why he should propose that end in all his Works, which we attribute to him when we stile him *Good*. But this goes no farther than probability : and I should be obliged to this Author for a strict Proof of the moral Attributes of God from any property in the Divine Nature, which is itself previously demonstrable. To return, 'Tis not therefore the *bare* exercise of his *Knowledge* and *Power* which by *necessity* (*i. e.* a *Physical* one) constitutes his Moral Qualities ; but the voluntary Exercise of them (or the disposition to exercise them) in pursuance of this *End*, which must necessarily (meaning a *Moral* Necessity, or supposing this End) include all moral Perfection, though there be several ways that equally lead to it. In this sense only, and with this restriction, I would be understood whenever I assert that perfect Knowledge and Power can produce nothing but what is wise and just ; though it may not have been always mentioned.

This I apprehend to be far from subverting the ground of Morality, or making it ever equally agreeable to the Deity to have acted for no End at all, or for a bad one : † Since it supposes that he was always determined to pursue the very best End, and by the best means, (wherever there was room for *better* and *worse*) though *why* he was so determined I cannot pretend to shew ; and in what sense this was *better* and *fitter* for him ‡ who could receive no addition of Happiness from it. I must confess I do not understand. I think the Archbishop was not so weak as to be deceived by that *erroneous Inference* which this Author charges him with, p. 77. *viz. that God's Will could not be determined by the greater good in Objects, because these Objects were not actually produced* — but rather argued from the equality and indifference in Objects, which must appear to the Divine Mind before his determining to create them (as he shews in his Note Q.) that his Will could not be

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deter.

* Pag. 75. † P. 76. ‡ P. 74, 75, 76.

ferent Matters there can be no reason why one is chosen before another, so there is no need of any : for since

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determined by them to produce one System rather than another : which is the best proof of his perfect Liberty in producing them, to establish which was the Design of the Archbishop in this place. I readily own that God who sees all Possibilities must have a previous Representation of things in his Mind, which things therefore are hypothetically antecedent to the determination of his Will. To assert thus much is only saying that he knew what he was about when he made the World, which none I hope will doubt : But this Representation will never come up to what is affirmed of these *Relations* absolutely, and at all times, determining him to one particular ; except there always were one absolutely best, which I think deserves to be a little considered. That he should produce Happiness in general rather than Misery, seems to me very agreeable to his Nature, who is perfectly Happy ; but what particular sort or degree of it he shall choose, is perhaps not very easily determined, except by such as will, with *Leibnitz*, deny any perfect equality or indifference in nature, and imagine they can always find a *best*, to whom I would recommend our Author's Note above-mentioned.

By this time 'tis hoped, I have explained my self sufficiently, I shall dispatch the rest of the *Appendix* in as few Words as possible.

From what has been said it appears that I don't maintain that the Moral Attributes of God proceed from the *mere* exercise of his natural ones, without any *end* or aim ; much less that these were exerted *necessarily* ; as this Author seems to understand me, p. 78. but only that the *voluntary* Communication of the Divine Happiness by the free exercise of every such Perfection as is productive of it, will constitute all those which we call moral Attributes : a voluntary, designed Production of Happiness or Misery being all that to me seems requisite to make any action *Moral* in God or Man. And that an absolutely powerful, intelligent, free and happy Being, intending to communicate some degree of these Perfections, needs no other *Objective Rule* than what is contained in these Perfections themselves ; that so long as he is pleased to exercise them in pursuance of this general intent, he can never do amiss or go wrong in the exercise of them, though there be ten thousand equal ways of exercising them, and consequently no objective Rule to direct which he shall actually choose : Because perfect Knowledge, Power and Happiness *can never produce any thing in the main repugnant to Knowledge, Power and Happiness, i. e. to themselves.*

since the Divine Will is self-active, and must necessarily be determined to one of the indifferent things, it is

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To this *purpose* || was the foregoing Observation made, which I find to be much the same with that of Dr. Clarke. *Demonstr. Prop. 12. Par. 1.* how confusedly soever it might be expressed. I meant therefore *Power and Knowledge exercised voluntarily in congruity to the Rectitude of the Divine Nature*, p. 79. in one sense of these Words, *i. e.* in conformity to his general intent of communicating *Happiness* (and if that be all the meaning of *Rectitude*, I readily admit it) but not in so large a sense as to make the present method of communicating it, the *only right, fit, and reasonable one*, and immutably preferable to all other Methods conceivable; since many others may be supposed, any of which would have led to the same End, and as such been equally agreeable to the Deity if he had chosen it. This Author seems afraid of our placing the *Obligation to Virtue on the mere Will of God*; as if his Will were separated from his other Attributes, which would indeed of itself be no ground of Obligation at all, since upon such a blind Principle we could never be secure of Happiness from any Being how faithfully soever we obeyed him, or how much soever we resembled him in Perfection. This Notion therefore of *mere arbitrary Will* we must exclude from both our Schemes of Morality in every case but that of *indifference* so often mentioned above.

I grant *the natural Consequence of Virtue is Happiness* p. 81. (at least would be so, if universally practised) and as such it carries a partial Obligation in itself, or is so far its own Reward; but what will become of the Obligation (according to my sense of that Word) when this Consequence does not follow? As this Author very reasonably grants it *cannot* in the present state, p. 82. To deduce one from the prospect of Reward in a future state (tho' I think the certainty of it equal on either of the two Schemes) is having recourse to the *Will of God* to supply defects and compleat the Obligation, instead of founding it on these *Relations as such*, as *absolutely fit and right*, and to be followed for *their own sakes* without regard to any farther End. 'Tis owning that the Obligation supposed to arise from them is not in itself adequate and indispensable, and seems to be quite giving up that *full obligatory Power* of theirs antecedent to any Reward or Punishment annexed either by *natural consequence or positive Appointment to the Observance or neglect of them* § which the Authors of that Language have so eagerly contended for, and to oppose the ill Consequences of which

|| P. 79.

§ Evidences of *Nat. and Rev. Rel.* pag. 218. 5th Ed

is its own reason of Action, and determines itself freely. Nay so great is the Power of God, that whatever he shall choose out of infinite Possibilities, that will be the best; 'tis all one therefore which he prefers.

The difficulty of conceiving how a power can determine itself to action ought not to hinder our assent to the truth of the proposition.

X. Sixthly, But you urge that you are still unsatisfied how a Power can *determine itself*, i. e. you are ignorant of the *Modus*; but a thing must not be denied because we do not know the manner how it is done: we are entirely ignorant how the Rays of the Sun produce the Idea of Light in the Mind by moving the optic Nerves; nor is it better understood how the Members of the Body can be moved by a Thought of the Mind, and at the Direction of the Will. Yet no body denies these things, because he knows not the manner in which they are performed. If therefore it be manifest that the divine Will does determine itself, we shall not trouble ourselves much in enquiring how it can be done.

'Tis as difficult to conceive how a thing can be moved by another, as by itself: we are prejudiced by being accustomed to material, i. e. passive Agents.

XI. But to confess the truth, 'tis no less difficult to conceive a thing to be moved or determined by another, than by itself; but as we are accustomed to material Agents,* all which are passive in their Operations, we are certain of the Fact, and not at all solicitous about the manner of it: whereas if we consider the thing thoroughly, we shall find ourselves as far from apprehending how Motion is communicated from one Body to another, as how the Will can move itself: but there seems to be nothing wonderful in the one, because it is observed to happen at all times, and in every Action; whereas the other is looked upon as incredible,

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which is the only Design of all that has been advanced on this Head. If any Mistakes appear in it (as probably there may) I shall be obliged to this judicious Author for pointing them out, and promise freely to give up them or any others in the Book as soon as I can be made sensible of them.

* See Note 43.

dible, since it is seldom performed, *viz.* by the Will alone. And tho' both Reason and Experience prove that it is done, yet we suspect ourselves to be imposed upon, because we know not the manner of it. The ground of the mistake is this, that since the Will is the only active Power which we are acquainted with, the rest being all passive, we are not easily induced to believe it to be really such, but form our Judgment of it from a Comparison with other Agents, which since they don't move but as they are moved, we require a Mover also in the Will of God: which is very absurd; since it is evident that if there were no *active* Power in Nature, there could not be a *passive* one; and if nothing could move without a Mover, there would have been no Motion or Action at all.† For we cannot conceive how it should begin. Now it is much harder to conceive how Motion can be without a Beginning, than how an Agent can move itself. Since then here are Difficulties on both Sides, neither ought to be denied because the manner of it is above human Understanding.

XII. It is to be observed, that what we have said concerning this Indifference of things in regard to the Divine Will, takes place chiefly in those Elections which we apprehend to be the *Primary*, but not always in the subsequent ones. For supposing God to will any thing, while that Election continues, he cannot reject either the same or any thing necessarily connected with it, for that would be to contradict himself. In order to apprehend my Meaning the better, we must remember that the Divine Power can effect innumerable things equal in Nature and Perfections. For instance, we may conceive numberless Men equal to one another in all respects; and also numberless

Species

What is said about indifference, with respect to the Will of God, takes place in his primary Elections.

† See Dr Clarke's *Demonstrat. of the D. Attributes.* pag. 82, 87, &c. or S. Fancourt's *Essay concerning Liberty,* &c. p. 28, 29. or Note 43.

God may have all things at once in his view which are connected with the thing chosen, and either will or refuse them by one simple Act.

As he is of infinite Goodness, he also wills the good of all things which he has determin'd to create, as far as is possible.

When the World therefore is once made, it is impossible that those things should please him which tend to the confusion, &c. of his Work.

Species of rational Beings equally perfect : nothing but the Will of God could determine which of these he should create first. But when it was determin'd to create Man such as he now is, *i. e.* with the Faculties, Appetites, and integral Parts which he consists of at present, it is impossible that God should will or choose any thing repugnant to human Nature, while that Election continues.

XIII. For when we conceive any thing proposed to the Knowledge of God as fit to be done, he must also necessarily have under his Eye, as it were at the same Glance, all those things that are necessarily connected with it, or consequent thereupon to all Eternity ; and must will or reject them all by one simple Act. If therefore he determin'd to create Man, he must also be supposed to will that he should consist of a Soul and Body, that he should be furnish'd with Reason and Senses, and that his Body should be subject to the general Laws of Matter : for all these things are evidently included in the Choice to create Man.

XIV. Nay, this primary Act of Volition must be supposed to contain not only those things which have a necessary connection with what is chosen, but such things also as tend to promote its benefit and happiness, as far as they can be made consistent with the benefit of the whole. For since God is infinitely Good, 'tis certain that he wills that his Creatures should exist commodiously as much as that they should exist at all. He therefore will'd such things as are agreeable to the Natures, and tend to preserve the Constitutions of his Creatures in the same Election whereby he determin'd to create them.

XV. We have said before, that there is a double Goodness in things, the first and principal is that which renders them well-pleasing to God, as they are conformable to his Will : the other is that whereby they agree with one another, where-

by they afford each other mutual Assistance, whereby they promote the Convenience, Preservation and Perfection of the whole: but both these proceed from the Choice and Will of God. For when the Deity had once determin'd to please himself in the Creation and Preservation of the World, he must be supposed at the same time to have willed all such things as contribute to the Benefit and Perfection of his Work, otherwise he would have contradicted himself, and thereby been the cause of frustrating his own Election. For he is now supposed to have chosen that there should be a World, that it should continue as long as he himself had determin'd, that every Being should attain the End assign'd to it, and all things act according to the Nature he had given them, and conspire together to preserve and perfect the whole. It is impossible therefore that he should will the reverse of all this, or that such things should please him as tend to the disordering, maiming or destruction of his Work. For 'tis impossible to conceive that he should choose the Existence of things, and yet refuse the Means necessary thereto.

XVI. When therefore Man was made what he is, by that very Act of constituting him of such a Nature and Condition, 'tis plain, that God also willed that he should be pious, sober, just and chaste. (R.) These and the like Laws of Nature

When Man is made of such a nature as requires him to be just, sober, &c. God is not at Liberty not to will these things.

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(R.) Against this 'tis objected, First, That it makes God require those Virtues from Men, not because they are morally good, but because of the Advantages which they bring by preventing such things as may trouble civil Society or hurt a Man's self. To this I answer that the Author has shew'd in his Book that Moral Evil is founded on Natural, and that in the state of Nature, before Revelation, Men had no way to know what free acts were good or pleasing to God, but by observing what was advantageous to particular Men, or to Society. Observe all the Laws of Nature, and you will find them discover'd

then are immutable, *viz.* conformable to the Will of God, and contain'd in the very first Act of Election

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ver'd and proved from this sole Principle : As is manifest from all the Books that treat of them. To pretend therefore that the natural Mischiefs arising from Vice do not prove them to be morally Evil, is an uncommon way of thinking ; since the very Argument whereby we prove them morally Evil is because they are pernicious.

But 2dly, From hence, say some, it follows that the Turpitude of Vices is not to be estimated from their own Nature, but from the Evils which attend them : as if effects did not flow from their Cause, and those things which lead us into such Evils as might have been avoided by abstaining from them were not properly Evil ; or that we ought to judge of the nature of any thing otherwise than from the Properties and operations that necessarily attend it.

As to the *Turpitude* of things, we give that Appellation to such as seem contrary to the Dignity and Honour of a rational Nature, which cannot be seen or heard without some nauseous abhorrence and reluctance of the Senses.

We attribute it to Vices by a kind of *Analogy*, since they proceed from such Principles as are unworthy of human Nature, as lessen the value and esteem of him who has imbibed them, and make him as it were unclean and fordid, and the aversion of all good and modest Persons.

But such Turpitude as this does not arise from the Nature of the Things themselves, but from some fordid Qualities that adhere to them and offend the Senses. In like manner the Turpitude of Vices does not arise from the simple Nature of Actions, but from some adventitious Circumstances, which bring Evil on them, and as they are undue and heterogeneous, they as it were defile those Actions to which they adhere.

'Tis to be observ'd farther, that God can dispense with some Actions which seem contrary to the Law of Nature, but not with others.

For Instance, he commands *Abraham* to kill his innocent Son, who prepares to obey, and if he had executed the Divine Command he had done nothing amiss. And yet it seems contrary to the Law of Nature for a Father to kill his innocent Son. But as God is the Giver and Lord of Life, Reason tells us that he may take it away by whom he pleases.

But no Man in his Wits can believe that God may require any reasonable Creature to hate him or disobey his Commands, to be rebellious or perjurd ; or that any should take these for Duties owing to God, tho' an Angel from Heaven should declare them to be so. What is the Reason therefore why God

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tion wherein he determin'd to create Man. Nor is God at Liberty not to will these during his purpose
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commanded the first of these, and the Father of the Faithful was obedient; when we believe that neither God can command the latter, nor we be obliged to pay Obedience to any who shall pretend such a Command?

I think no other account is to be given of this difference than that the slaying a Son is of such a Nature as may be separated from all those Evil Consequences that attend wilful Murder, whereas Hatred of God, &c. are such as cannot; but naturally and necessarily lead those who are guilty of them into Natural Evils, and are prejudicial both to the Authors themselves and others: They undermine the Principles of all Goodness, and dissolve the Union between God and human Society, which from the very Nature he has given Mankind is necessary to human Happiness: nor need we mention other Natural Evils, which would flow as certainly from the Allowance or Commission of the like Crimes by natural Consequence.

But 3dly, 'tis urg'd that this is to confound natural and moral Evils, which all Divines have hitherto distinguish'd. Answ. If the Objector had but observed the Distinction which the Author gives of Moral Evil, Chap. v. *Introduct.* he might have found a full answer to this Objection. There he might see that all Evil is inconveniency, but that some inconveniencies arise from the series of natural Causes without our Consent and sometimes our Knowledge; these we call natural Evils; but others happen from the abuse of Elections, when an undue Choice occasions them, and in this case besides the Natural Evil that arises from them, there is likewise an Obligation on the Person that makes the Choice to answer for the hurt he has done by it. Now these Choices that bring inconveniencies, are called moral Evils, and the difference between natural and moral Evil is not but that they both bring inconveniencies, and hurt ourselves or others (for therein consists the nature of their Evil) but that the ill Effects of the one proceed from the Choice, those of the other from natural Causes, and hence the Author of that Choice is answerable for the one, but no body for the other. Moral Evil therefore is Natural Evil with Choice superadded.

But 4thly, It is alledged that Moral Evil is predominant in the World, and yet the Work of God is not disturb'd by it; Vice has quite overwhelm'd Mankind, and yet they still subsist; which shews that God may very well command Men to be impious, debauch'd, unjust, &c. without destroying the World, and therefore the Author ought to hold that God is free as to his second Elections as well as to the first.

If

to continue Man such as he is : For by this means the same thing would please him, as being agreeable to

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If this Objection prove any thing it proves that before Revelation what we now call vices were not so, since at that time there was no way to distinguish vicious from virtuous Actions, but by observing which hurt, or help'd Mankind, one of which Nature taught him to cultivate, and to avoid the other. But if the Actions we call vicious (such as murder, lust, injustice, contempt of God and Irreligion) did no hurt, there was no reason Men should be debarr'd from them or God be imagin'd to forbid them, before he declar'd his Will to that purpose. But 2dly, it is a plain case that these and all other wicked and irreligious Actions do mischief to mankind, and have a destructive influence according to their number, and if all Men should give themselves up to them without restraint, Mankind could not subsist. If self-murder were universal, there were an end of human race: If none wou'd take care of Children, one Age would put a period to the Species. If all were false, treacherous and cruel, Life would be short and comfortless; if there were no amity, society and justice, it would have the same Effect. If Lust and unnatural Mixtures were practis'd as oft as Opportunity offer'd; if drunkenness, intemperance and excess were indulg'd to the utmost, most would starve, and the rest live a short uneasy Life. This plainly shews that these Vices are contrary to the Nature of Mankind, and therefore God who gave that Nature has clearly enough signified that they are contrary to his Will. It must be confess'd indeed that there is much vice and wickedness in the World, and it is proportionably miserable; but yet take the Actions of the worst of Men, and you will find ten innocent, for one that is criminal or mischievous. For the truth of this I appeal to common Experience. Let any reckon the Acts of any one Man from Morning to Night, and he will find the Proportion hold; and this is much more observable if we take the whole Life of a Man together; the proportion of innocent acts to the vicious will appear much greater; Childhood and old Age being much freer from mischievous acts than the middle part of Life.

But lastly, It is urg'd that if these things be contrary to the Will of God, he ought not only to have forbid them, but taken effectual Care that they should not be practis'd.

I answer, God has taken effectual Care to preserve Men from these in such a Degree, that our Lives are secured as far as is expedient for the good of the whole. The Frame of our Natures is such, and the Laws of God have so great Effect upon us, that as I have already shew'd, a thousand acts of Justice,

to his first Choice of Creating Man, which is supposed to stand yet, and displease him, as being repugnant to another, which rejects the very same things that are contained in the first; that is, he would at the same time will and not will the same thing, which cannot be attributed to God.

XVII. Yet he is nevertheless free, because he cannot will that a Man be perjur'd, a Murderer, &c. This is no bar to the Divine Liberty. for he is no otherwise determin'd than by his own Choice; nor does a thing please or displease him on any other account than because it is agreeable or contrary to his Will. For While that Election of the Deity which constitutes me a Man, (*i. e.* an Animal that is obliged to be pious, just and sober) remains, 'tis impossible that he should will me to be perjur'd, or a Murderer; nor can the latter Choice take place in God so long as the former stands, since it is repugnant to the former. When therefore we acknowledge that things are good, and assert that some Actions are grateful to God, and others odious; this is not because we believe the Divine Elections to be determined by them, but because we suppose them to be comprehended in the very first Act of his Will of creating things, and to be pleasing or displeasing to him so far as they are agreeable or opposite to that Election. Nor is the Liberty of God destroy'd because he must necessarily will these things while he does will them: For every thing, while it is, necessarily is; but this Necessity is consequent upon, and not antecedent to the Divine Will. The Divine Election therefore is not determined by the Goodness of things, but the Goodness and Fitness of them arises from that Election, and that is best for

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Justice, Temperance, Truth, Charity and Piety are done for one of the contrary Vices. 'Tis the practise of these Virtues that supports the World, and tho' many Vices are permitted, yet, as shall be shewn in due time, there is none that could be prevented even by Omnipotence without greater Inconvenience.

for them which is most agreeable to that Choice of the Deity whereby he will'd them to be what they are. From hence, I think, it appears sufficiently that God is such an Agent as delights in things merely because they are chosen.

A Being endow'd with this Power is more perfect than one that wants it: yet this does not imply infinite Perfection, therefore it is communicable.

XVIII. Yet it is to be remarked that this self-determining Power is not of such a Nature as to imply infinite Perfection; for it may be consistent with an imperfect understanding, and other Appetites, as we have shewn before: 'Tis not therefore peculiar to God, or incommunicable, there is no reason therefore for us to doubt whether a Creature may partake of it: if God were pleas'd to communicate it, there seems to be no contradiction in the thing for a Creature to be capable of it. Now that Being which has this gift bestowed upon it, will manifestly be more noble than the rest, and a more perfect resemblance of the Deity: since therefore God has created the less perfect Beings, we may, without any absurdity, believe that he has not omitted the more perfect. Let us see then whether there be any Tokens of this Power among the Divine Works*.

* For the possibility of such a Power, and its being communicated, see Dr. Clarke's *Demonstr. of the Being and Attributes of God*, p. 82 and 85. 7th Edit. For the Perfection of it, see Note 81. and §. 2. of this Chapter.

SUBJECT. V.

That Man partakes of the Principle of pleasing himself by Election.

Some reasons are offer'd to shew this.

IT appears, I think, from what has been said that there is such a Principle in Nature, and that it is also communicable. We are now to enquire whether Nature has confer'd it upon us: It

we consult our own Minds, we may possibly entertain a doubt whether we are always passive in our voluntary Acts: namely, whether the Goodness of Objects determines our Elections according to the Degrees of it, which are, or are believed to be in them: or to speak more plainly, whether we always choose things because they please us or seem convenient; or whether they sometimes appear indifferent in themselves, or inconvenient before the Choice, and acquire their Goodness from it, and are for this reason only agreeable because they are chosen. We have seen that there is in Nature such a Power as this, which can produce a Convenience or Goodness in things by willing them; but whether we partake of it or no is the doubt. Now that we do partake of it may I think be evinced from the following Reasons. First, If we be conscious of an inherent Liberty. Secondly, If we experience in ourselves those Signs and Properties which have been declared to attend this Principle. Thirdly, If the Causes which are supposed to determine the Will be evidently insufficient, or arise from Election instead of producing it.

II. As to the first; We experience in ourselves a First, Experience. Principle of this kind, (*i. e.* a free one,) to such a degree of certainty, that if our Minds be consulted we can hardly doubt of it; and from hence it is that all Men of all Nations, while they followed the Guidance of Nature, and attended to the Perceptions of their own Minds, have constantly asserted their Liberty, at least in some particular Actions: Nor has any one, unless he were forced to it, and as it were circumvented by Philosophical Subtilties, ever denied either that he was free, or that he could please himself in choosing one or other out of many Objects presented to him, though that which was preferred were no ways preferable to others in respect of any intrinsic worth.

The vulgar often judge better of matters of Fact than Philosophers.

III. In this therefore, as in many other Cases, the Vulgar seem to be much wiser, and to reason more justly than Philosophers. For the Vulgar generally follow the natural Sense of the Mind ; and tho' they be dull enough in forming long Deductions, yet in such things as are the immediate Objects of Sense and Experience, they are often more acute than Philosophers themselves : who either puffed up with the Vanity of appearing wise above the Vulgar, or imposed upon by their own Subtilty, often frame Monsters of their own, and deny things that are the most manifest : while they are striving to pursue Truth through Coverts impervious and inaccessible to human Wit, they leave her behind their Backs, and are blind in broad Day. Hence some have denyed Motion, and others Rest, others Space, others all Sense in Brutes, others the being of a *God*, and others all manner of Truth : and on the same account, some have deny'd Liberty, *viz.* because they were not able to unravel the Difficulties in which they themselves had involv'd it by their Subtilties. The ignorant and unlearned do much better in slighting all such Arguments, and judging of things ingenuously according to the dictate of their Senses and Experience ; and if their Judgments be taken, we have clearly gained the Cause : for all these declare that they are conscious of this free Principle within them, which yet cannot, as we have shewn, be well explained otherwise than we have done : The Sense of our unprejudiced Mind agrees with these, nor is the common Testimony of Mankind to be esteemed of little importance in a matter of Fact. (53).

IV.

NOTES.

(53.) The Substance of what *Leibnitz* objects against this Argument* amounts to thus much, *viz.* That it is no proof of the non-existence of a thing because the Vulgar don't perceive it ; they are no Judges of any thing but what is perceived

* *Remarques*, p. 477.

IV. Secondly, If we experience in ourselves the Signs and Properties which belong to this Power,

'Tis proved that we partake of this Power, because we discover the Marks and Properties of it in ourselves.

NOTES.

ceived by the Senses; they believe the Air to be nothing when it is not moved: they know nothing of the subtle Fluid which causes Gravity, or of the magnetic Matter; much less of immaterial Substances: and therefore the several Causes of Action, the secret Springs, the Reasons and Inclinations, may be all unknown to them, and yet we be absolutely determined (as he believes we always are) either by the constitution of our own Bodies, or of those about us, or by a thousand little things which, upon due attention and reflection, we might be able to discover.—We reply, that though in many Cases our not perceiving a thing be no Argument that it does not really exist, yet in some Cases, in this particularly, it is. To feel no Pain, to be conscious of no Idea, is to have none: and in like manner to perceive no motive or reason of Action, is the same as not to act upon any, or to perceive that we act without one. If any one (whether Philosopher or Peasant) be thinking upon a Subject, he must, at that instant, know the Subject that he is thinking on, or however, that he does think on something: 'tis likewise self evident, that every reasonable Man, when he resolves upon some View, or follows an Inclination, must be conscious of that View, or at least be sensible that his Resolution was formed upon some View or other. In these Cases therefore, and in all the modifications of Thought, not *to be* and not to be *perceived*, is the very same thing.

But beside the absurdity of being influenced by a Motive which we know nothing of; beside the Impossibility of reconciling these imperceptible Movers with any kind of Liberty, (for which see Note 45.) we reply, secondly, that our Author does not conclude against the Existence of a thing because the Vulgar do not perceive and take notice of it, but on the contrary, argues, that there must be such a thing as Liberty of Indifference, because they do continually perceive and acknowledge it; because they clearly perceive and experience it in themselves, or at least imagine that they do so; nay, because they have as great Evidence of such a self determining Power, as they have of any thing, ever: of their own Existence; and consequently they must either be deceived in every thing, or not deceived in this.* The present Argument is therefore built on matter of Fact, and will be conclusive here, though our Ignorance be ever so great in other Cases. Our assurance of a Truth which we do clearly perceive, is not the less for there being a great many other Truths which we do not perceive: and though our not perceiving a thing were no Argument that

* See Note 58.

it cannot be questioned but we have the Power itself: Now these are a Self-consciousness that we are the true Cause of our Actions; an Ability to act and please ourselves in contradicting our natural Appetites, our Senses and Reason. If it be evident from Experience that we can do these things, it will be but too certain that we have such a Power as is able to please itself barely by Election.

In the first place, we impute our Actions to our selves, whereby we own ourselfe to be the true Causes of them. Hence it is that we distinguish Misfortunes from Crimes.

V. In the first place then, we have declared that a Being endowed with this Principie is the only true efficient Cause of its Actions, and that whatever it does can be imputed to it only. Now all Men impute the Actions of their own Will to themselves, and esteem them truly and properly theirs, whether they be good or bad; which is a certain Sign that they do not perceive themselves to be determined from elsewhere to the Choice or Exertion of them, otherwise they would not look upon themselves as the Cause, but the Determiner. It cannot be otherwise than from a consciousness and firm persuasion of this Truth, that wrong Elections give us more trouble than such things as proceed from Ignorance and inevitable Error. 'Tis on this account only that a light Evil occasioned by our own Choice grieves and afflicts us more than a very great one from the Action of another. If we expose ourselves to Poverty, Disgrace, or an untimely End,

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it does not exist, yet our actual perception of it is a Demonstration that it does. It is not, therefore, *because we do not consider the Causes that communicate Motion to the Soul, or are not able to delineate the precise manner of that Communication, that we assert the Soul to be self-motive* (as the Author of the late *Dissertation on Liberty and Necessity* argues, p.15.) But we assert that it is self-motive, because we *feel* it to be so, and have as great Evidence of it as we could expect or conceive ourselves to have, were it really so. And that Author unreasonably begs the Question, in supposing that there are such Causes and Communicators in a Case where he has, where he can have, no Evidence at all of them, But this *Dissertation* is fully confuted by Mr. Jackson, to whose answer I refer the Reader.

End, by an Act of Choice, our Conscience remonstrates against it, Remembrance stings us, and we cannot forgive ourselves, though we were secure both from human Punishment and the Wrath of God. But when the same Evils befall us by external Force or the Necessity of Nature, we bewail our Condition indeed, and complain of Fortune, but have none of that wounding Anxiousness, and vindictive Reproach of Conscience, which scourges those that become miserable by their own fault. As therefore he that enjoys this Principle must necessarily blame himself if he bring any Inconvenience upon himself by his own Choice; so he that does blame himself, demonstrates that he has this Principle. For as it is impossible but that he should accuse himself, who believes that he is the true cause of his own Misery; so on the other hand, 'tis certain that he who does accuse himself, thinks that he himself is the true cause of his Misery: otherwise he would grieve, complain, and be angry with the Person that compelled him to commit such things as he finds make him uneasy, but would never condemn himself as the Cause and Author of them, unless he were conscious that he could have hindered them. If the grief arising from a Crime be distinct from that which is occasioned by a Misfortune, 'tis plain that this can be on no other account, than because the Crime proceeds from a free Agent, *i. e.* one who determines himself to Action, but the Misfortune from a necessary one.

VI. 'Tis plain then from our *Conscience* of Good and Evil Actions, that we have this active Principle in some respect within us. For we not only rejoice in such things as are done well, and grieve at the contrary: but also impute them to ourselves, and either blame or applaud ourselves as the Authors and true Causes of them: which is the first and sur-

This is a most certain Sign that we are conscious of our liberty.

and that they could have pleased themselves in doing otherwise than they have done. (54.)

VII.

NOTES.

(54.) 'Tis pleasant to observe how the Author of the *Philosophical Enquiry* endeavours to answer this Argument, by confounding the two Ideas of Sorrow and Self-accusation; of a Misfortune and a Crime, as *Hobbs* had done before him. "Conscience (says he) being a Man's own Opinion of his "Actions, with relation to some rule, he may at the time "of doing an Action contrary to that rule, know that he "breaks that Rule, and consequently act with reluctance, though "not sufficient to hinder the Action. But after the Action is "over, he may not only judge his Action to be contrary to "that rule, but by the absence of the pleasure of the Sin, and "by finding himself obnoxious to Shame, or by believing "himself liable to Punishment, he may really accuse himself; "that is, he may condemn himself for having done it, be "sorry he has done it, and wish it undone, because of the "consequences that attend it.' † Where, not to insist upon the perpetual abuse of the Words, *do*, *act*, &c. which upon this Hypothesis must have a Signification directly opposite to that which they now commonly bear; what can we mean by a Man's accusing or condemning himself, when he is sensible that he has done nothing which he could have altered or avoided; or rather done nothing at all, but only *suffered* all the while from some other? He may indeed perceive and judge himself to be miserable, and be sorry that he is so, and wish himself otherwise; but what is all this to a Criminal Shame, Remorse, and Self-conviction? Is this all that we understand by a *Guilty Conscience*? Can he blame, reproach, or be angry with himself for being only what another made him, and what he knows he could not possibly help?

At this is matter of Fact and Experience, we appeal to the common Sense of Mankind, whether the Ideas of Guilt, Remorse, &c. be not entirely different, and evidently distinguishable from these. The same holds with regard to our blame or accusation of another, as has been shewn at large by Bishop *Bramhall*, to whose *Castigations of T. Hobbs* I must refer this Author. "I asked (says the Bishop †) why do we blame free "Agents since no Man blameth Fire for burning Cities, "nor accuseth Poison for destroying Men. First, he returneth an Answer, *We blame them because they do not please us*. "Why? May a Man blame every thing that doth not please "his Humour? Then I do not wonder that *T. Hobbs* is so "apt to blame others without Cause. So the Scholar may "blame

† *Philosophical Enquiry concerning Human Liberty*, p. 105, 106.

† Pag. 762.

VII. The second Sign or Property of this Power is, that it is able to oppose the natural Appetites, Senses and Reason, and can please itself in the Opposition. If we experience this Ability in ourselves, we may be certain that we partake of such a Power.

VIII. With respect to the natural Appetites, we have said before,* that this Principle, when it happens to be joined with natural Appetites in the same Person, often runs counter to them, and pleases itself in restraining them; if we find that

The second token of this Power, that it can go against the Appetites, &c.

'Tis shewn that we can do this in regard to our Appetites.

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“ blame his Master for correcting him deservedly for his Good.
 “ So he who hath a vitious Stomach may blame healthful
 “ Food. So a Lethargical Person may blame his best Friend
 “ for endeavouring to save his Life. And now, having shot
 “ his bolt, he begins to examine the Case, *Whether blaming*
 “ *be any thing more than saying the thing blamed is ill or imper-*
 “ *fect.* Yes, moral blame is much more, 'tis an Imputation
 “ of a Fault. If a Man be born blind, or with one Eye, we
 “ do not blame him for it: but if a Man has lost his Sight by
 “ his Intemperance, we blame him justly. He enquireth,
 “ *May we not say a lame Horse is lame?* Yes, but you cannot
 “ blame the Horse for it, if he was lamed by another, with-
 “ out his own Fault. *May not a Man say one is a Fool or a*
 “ *Knave (saith he) if he be so, though he could not help it?* If he
 “ made himself a Sot, we may blame him; though, if he be a
 “ stark Sot, we lose our Labour. But if he were born a natu-
 “ ral Idiot, it were both injurious and ridiculous to blame
 “ him for it. Where did he learn that *a Man may be a Knave*
 “ *and cannot help it?* or, that Knavery is imposed inevitably
 “ upon a Man without his own fault? If a Man put fire to his
 “ Neighbour's House, it is the fault of the Man, not of the
 “ Fire. He hath confessed formerly, that *a Man ought not*
 “ *to be punished but for Crimes,* the reason is the very same,
 “ that he should not be blamed for doing that which he could
 “ not possibly leave undone; no more than a Servant whom
 “ his Master had chained to a Pillar, ought to be blamed for not
 “ waiting at his Elbow. No Chain is stronger than the Chain
 “ of *Fatal Destiny* is supposed to be.”

See the same Author's Definitions of Liberty, Necessity, &c., with his Defence of them, p. 756, &c. and his reply to all *T. Hobbs's* Evasions (since transcribed by the Author of the *Philosophical Enquiry*, p. 91, &c.) in his *Vindication*, p. 679, &c.

* Subsect. 3. par. 11, 12.

we can do this, 'tis a Sign that we have it. But who has not experienced this in himself? who has not sometimes voluntarily suffered such things as are hard, incommodious, and painful to the natural Appetites, and taken delight in such Sufferance, as a Good superior to the Gratification of the Appetites? (55.) Nay the Pain itself arising from the Violence offered to these natural Appetites, if we do but choose to bear it, becomes in a manner agreeable, which would otherwise be very irksome. From whence it is most apparent that this Pleasure depends upon the Choice; for while that continues it continues too; when that is changed, 'tis gone. Now such Elections as these are made every Day, and none can be so much a Stranger to himself, as not to be conscious of them. (56.)

That we can do it also in our Senses, and in a manner change the nature of things by an obstinate Election.

IX. It is to be observed farther, that we do not only embrace with pleasure such things as the Appetites refuse, and reject such things as they desire, but alter, as it were, Nature itself by an obstinate Election,

NOTES.

(55.) To this *Leibnitz* answers, "That it is only opposing or ballancing one Appetite with another. We sometimes bear Inconveniencies, and we do it with pleasure, but this only by reason of some hope, or some satisfaction which is joined to the Evil, and which surpasses it." We reply, if by hope be meant an expectation of some future Good, 'tis plain that we can oppose and resist any natural Appetite without any such Expectation, as may be experienced when we please, in Hunger, Thirst, &c. The prospect of the bare pleasure of willing to do so cannot be the Good hoped for, since that is a sure attendant on every such Volition; all the satisfaction then which appears to be joined with the Evil, and to counterballance it in any such Cases, can only be the pleasure arising from the actual Exertion of the self-moving Power, which is the thing our Author contends for. See the latter part of Note 45.

(56.) 'Tis a common and just Observation, that Men as well as Children bear any Labour or Fatigue which they undertake voluntarily, with half the Uneasiness and Grief which the very same thing would give them, if they were forced to undergo it; which cannot, I think, be accounted for, but upon our Author's Principle.

Election, and make these Appetites pursue what they naturally avoid, and fly what by Nature they desire. And this takes place not only in Appetites, but also in the Objects of the Senses. Some things are naturally unpleasent to them, some bitter, nauseous, deformed; yet these are made tolerable by the force of Election, and by a change of the natural Propensity, at length become Delights*. On the contrary, what was sweet, beautiful, &c. being rejected by the Will, becomes at length disagreeable. We could not possibly do this, if we had not a Power of pleasing ourselves by other Means than the agreement of Objects to the Appetites and Senses. For whence comes it that such things as are sweet, comely, excellent, commodious; nay, all that are grateful to the Appetites and Senses should become irksome and offensive? On the contrary, whence is it that Grievances, Pains, Torments, nay Death itself should be agreeable when voluntarily undergone, unless from this Principle which pleases itself in its Election? If it be granted that we have such a Principle, these things may easily be accounted for; since natural Good may, by the Power of it, be changed into Evil, and Evil into Good: for it has a Good in itself superior to these, by means of which it can overcome and alter the Nature of them: but that this cannot admit of any other Explanation will be shewn below †.

X. These things are generally supposed to be done by the Power and Prescription of Reason; and 'tis thought, that the Will under its guidance embraces things disagreeable to the natural Appetites and Senses: I confess this sometimes is, and always ought to be done according to reason; for we have hinted above, that some regard should be had to these in Elections; but very often the Case is

That we can conquer not only our Appetites and Senses, but also our Reason by the force of Election.

* See Mr. Locke's Chapter of Power, §. 69. Tho' all this may be effected by the sole Power of Election, and without the Reasons which he there assigns for it.

† See the following Section.

is far otherwise. We have shewn before, that a Power which is capable of pleasing itself in Election, cannot be determined by reason; for the Understanding depends upon it, rather than *it* upon the Understanding. 'Tis therefore the *third* Mark and Property of this Power, that it can run counter, not only to *Appetites* and *Senses*, but also to *Reason*. If we can do this, we must own to our Sorrow, that we partake of it. But that we can, by the force of Election, conquer not only the *Appetites* and *Senses*, but the Understanding too, (S.) daily Experience teaches; and we have reason to lament that it can be prov'd by so many instances that we please ourselves in Elections contrary to the natural

NOTES.

(S) 'Tis objected that the Will doth not indeed always follow the Judgement of the understanding, because there are other Motives that come from insensible Perceptions and secret Inclinations which determine it: but that it always follows the most advantageous representation of Good and Evil, which results from Reasons, Passions and Inclinations whether distinct or confus'd: and yet it is alledged that this is not contrary to Liberty or Contingency. For there are two kinds of Necessity, one founded on a Contradiction, *i. e.* the Proposition affirming a thing to be includes such a Necessity that it should be, as to make it a Contradiction to say it might not be, the Causes that produce it being necessary. The other kind is when there are sufficient Causes to produce the Effect, and such as will infallibly produce it, but there is no Contradiction in saying they may not produce it. Tho' therefore he that understands perfectly all the Causes and Motives that concur to an Event, must know the Reasons how it comes to pass; and that those Reasons were so sufficient that they prevail'd certainly and infallibly; and the Man that had such a representation of the prevailing Good or Evil of what he was to choose, was carried certainly and infallibly to the Resolution he took; yet this is not necessarily, because it doth not imply a Contradiction that he should have determin'd himself otherwise.

Licet enim nunquam quicquam eveniat quin ejus ratio reddi possit, neque ulla unquam detur indifferentia aequilibrij, cum potius semper sint quaedam preparationes in causa agente concurrentibusque; quas aliqui praedeterminationes vocant: dicendum tamen est has determinationes esse tantum inclinantes, non necessitantes; Ita ut semper aliqua indifferentia sive contingentia sit salva; nec tantus unquam in nobis appetitus est ut ex eo actus necessario sequatur.
Nam

tural propensity of our Senses and Appetites, and at the same time against the dictate of Reason.

XI.

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Nam quamdiu homo mentis compos est, etiamsi vehementissime ab ira, siti, vel simili causa simulatur, semper tamen aliqua ratio sistendi impetum reperiri potest, & aliquando vel sola sufficit Cogitatio exercendæ libertatis & in affectus Dominij.

In answer to this, which seems the strength of what is objected against the Author's Notion of Liberty, I desire these few things may be consider'd :

First, that it is not easy to comprehend this necessity of Contradiction, which is inconsistent with Liberty, or to distinguish it from that Necessity which is only founded on Conveniency, and yet never fails to succeed, because there is always a sufficient Reason or Cause to produce the effect. I wish there had been an Example given of the one and t'other that we might have been able to pass a better Judgment of them. For to me it seems that at this rate all the actions of Beasts are as free as those of Men. If a beast be never so hungry, and turn'd out into never so tempting a Pasture, yet there is no Contradiction in saying that he may abstain from eating. Nor do I see how his Appetites being determin'd any more oblige him to eat, than a Man's, when all Circumstances, Motives, Predispositions and Qualifications incline him to it.

2dly, At this rate the effects of all natural Causes would be free. For it is no contradiction to say the Sun will not rise to-morrow, but his rising is no more free on that account. And in truth I do not find that any Propositions but those that concern metaphysical and abstract Verities, are in this Sense necessary. All the effects of natural Causes have only a *positive* or hypothetical necessity, that depends on the Will of God. Yet if we consider only the Sun, and the part he has in raising himself, he cannot be said in any tolerable sense to be free in rising. And so if we consider all things given which are necessary to an Action, either a Man can in these Circumstances forbear his Action, or he cannot; if he can he is indifferent, *for positis omnibus ad agendum requisitis potest agere vel non agere*, which is the very definition of an indifferent, free Agent: If he can't suspend the act, then is the necessity as great on him in these Circumstances as on the Sun to rise.

If it be said the case is different, because a Man has Understanding which is always ready to suggest to him new Considerations to stop his Actions. I answer, whence come these new Considerations that alter the Man's Circumstances? If from the Will, then it determines itself after all, and is not determin'd by any disposition, motive or reason from without: But if these Considerations that change the Will are independent of it, and arise from any external disposition, reason or inclination, he is no more free that is determin'd to his Choice by these,
than

Tis ap-
pears from
Instances.

XI. We have seen an Atheist supported by the
Obstinacy of a perverse Mind, enduring Torments,
Con-

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'than the Sun is free to move when natural Causes determine him to that Motion.

Every one may not see all the Chains and Movements that lead him to his Choice, but if the will be *passive* in its Determination, they are as certain and infallible as if he were drawn with Chains of Adamant. And whereas it is said that the mere thought of exercising our Freedom is sometimes sufficient to stay the importunity of all our Passions and Inclinations: I answer, If the Will can cross all external Causes which incline it to a determination, purely on this account, that it will exercise its Liberty, then it is a clear case, the exercise of its Liberty is a greater good to it than all other Considerations, which is the very thing I plead for.

But 3dly, I ask how comes this Consideration of exercising its Liberty in its way? The Understanding, you say, offers it. But is it without Cause that it offers it, or cou'd it not have offer'd it? If the Cause be in the Understanding, that is necessary, and could no more forbear offering it than the Sun could forbear rising. But suppose this Consideration offer'd, no matter how, can the Will still reject it? If it can, we are as far from a determination as ever. For that rejecting must be either from the Will itself, or some other Cause, concerning which the same Questions recur; and so on till we come at the first Cause, God. In all which Chain every link is necessarily connected with the next before it, and so according to the Representation in Poets, the fatal Chain is tied to the Chair of *Jupiter*. He, and he alone is accountable for all the Good and Ill of all Sorts in the World. Nor doth it in the least help Liberty or Contingence that there is no contradiction in the Propositions that relate to the being or not being of Things; for as long as there is a Chain of natural or moral Causes that certainly and infallibly produce the effect, in which the Will is absolutely passive, there is no more room for Liberty in intelligent Causes than in natural.

I know very well Men do many things willingly, as Beasts eat their Food, and that some call this Liberty and Contingence; but they might as well call it an Elephant or a Horse. For if this were the Question, whether Men did things voluntarily and with a full inclination, no body could question but they did: but it is plain when we ask whether a Man be free or no, our meaning is whether he has a full power to do or not do any thing notwithstanding all previous Conditions and Circumstances, in which providence has placed him. Not that a Man is always absolutely indifferent: for he may have Reasons and Inclinations that may byass him greatly one way;

Confinement, and Death itself, rather than abjure his beloved Impiety : We have seen a great many
Persons

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yet notwithstanding that byas, he has still a power to act against them all, and please himself in so doing.

'Tis plain to me that they who are against this true Freedom must be possessed with an opinion that all things in Nature are passive and acted on by others ; which was expressly Mr. *Hobbs's* Doctrine : and tho' they endeavour to distinguish themselves from his Disciples, 'tis in vain : their sentiments come to the same thing as to necessity, and the same causes, reasons and arguments are produced by both ; the conclusion also is the same, only the one calls that an absolute necessity, which the other calls necessity of convenience ; that is of a thing's being, because there is sufficient reason to produce it. For the very reason by which he proves his necessity, is this of a *sufficient Cause*. If the cause, says he, be sufficient, and all Predispositions, Conditions and Qualifications requisite be present, the effect will certainly follow ; which is true. If then the consent of the Will be caused by something without itself, those conditions being present, it will necessarily follow. If it be not so caused, if it has a power in itself to act and make a thing good or bad, agreeable or disagreeable by its choice, 'tis plain that nothing external can determine it. This proves Liberty, *a priori*. For if there be such a power 'tis evident that *positis omnibus extra se ad agendum requisitis, potest agere, aut non agere.* All that is pretended to determine it is the antecedent considerations of Good or Evil ; but where the chief good expected arises from the determination itself, and is consequent to it, there 'tis impossible it should be determined by such Considerations.

And this seems to me the true reason, why some are so angry at this new Notion, as they call it, of things pleasing us because we choose them, since it utterly destroys their Notion of a passive Will determined only by antecedent views of Good and Evil, and demonstratively establishes Freedom ; therefore they treat it as a Chimera, a Fairy and Romance.

But zdly, 'Tis urged that this is a power to choose without any Motive, without any final or impulsive Cause, which is a great imperfection. Answer, I deny that this is to choose without any motive or final Cause. 'Tis choosing indeed without any motive or cause which is foreign to the Will ; so that it does not depend in its Operations on any external Objects, but has the Cause, motive and end of its actions in itself ; and sure 'tis not the worse for being thus independent ; it has a Cause and End, even to please itself, and surely to have it in its own power to do so is far from an Imperfection.

Suppose

Persons voluntarily throwing away their Fortunes, Life and Soul, lest they should be disappointed in

a

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Suppose two Men, one has sufficient to feed and cloath himself in his Possession, the other is forced to go abroad and beg for both, and let any one Judge which of them is in the most perfect or happy Condition.

3dly, 'Tis said it does not appear how pure indifference can contribute to Happiness; on the contrary the more a Faculty is indifferent the more must the Person possessed of it be insensible of the Good he enjoys. But sure those that raise such Objections have either never read or little minded the Book. If the Author had taught that the Faculty continued indifferent *after* the Choice, there had been ground for such an Objection; but on the contrary he holds that after the Election is made, the Will is as much attached to the thing chosen whilst the Election continues, as the natural Appetites are to their Objects; and it enjoys it with as much, nay greater pleasure, and to such a degree that sometime it prefers the Enjoyment of it to Life. But the Happiness lies in this, that it is not obliged to choose, and when it has chosen, if it can't enjoy the Object of its choice, it may reject it again.

4thly, 'Tis urg'd that such a Faculty as this would render Science useles, reduce all actions to mere Chance, and leave us no Measures or Rules for them.

I can't but wonder what should induce any to bring such Arguments. The Case is this: Man is placed by God in a World where he is concerned with, and has relation to many Objects; he has many Appetites which he may gratify by the right Enjoyment of these Objects; he may meet with many disagreeable things in the course of Affairs, and may employ himself in many things that in the end will prove impossible to compass, that may hurt his fellow Creatures, or inroach on things forbid him by his Creator: To comprehend these he has an understanding given him, as well as a power to choose or refrain from any of them; but because his Understanding is not infinite, and therefore he may often mistake, and it may so happen that the bars and limits assign'd by God and Nature may hinder him from enjoying what his natural Appetites require, and his Judgment sees wou'd be most agreeable to him; therefore God has given him a power of Choice, whereby he may make those things agreeable that would be otherwise, were he only to gratify his natural Appetites. So that this Power is superior to them all, and in a great measure commands them and their Actions; insomuch that he finds a pleasure and Satisfaction often in curbing and restraining them. Nay this Faculty is of such force that it always carries its Satisfaction with it; and tho' it cannot absolutely change the nature

a foolish Choice. We have beheld not a few disregarding the Intreaty of their Friends, the Advice of their Relations, the Dictates of their own Mind; Dangers, Distresses, Death, the wrath of God, and the pains of Hell; in short, despising all that is Good, or could appear to be so, when set in competition with such things as, exclusive of the Goodness which they receive from Election, are mere Trifles and worth nothing at all; such as have no manner of Good or pretence of Good in them. There have been Persons who knowingly, without any kind of hope, any kind of belief, have destroyed themselves and their Relations, and yet were in their right Mind and consistent with themselves, if a right Mind may be judged of by sober Words and a serious tenor of Action. Did these Men follow Reason, or any other Good beside the fruition of their Choice? We have shewn already that this Power may produce these and greater Absurdities; for since it is supposed to be of such a Nature as can please itself

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nature of the Appetites, or make us not feel the natural Evils that surround us, such as pain, torment, disappointment; yet by its exercise it raises us so much Satisfaction as to make these tolerable, if not pleasing to us.

Now must not every one see that such a Faculty as this acts on the greatest reason and for the best end, even to make all the Actions of a Man's Life, as far as possible, pleasing to him? And doth it not appear that such a Will needs plain and certain Measures and the greatest prudence and judgment to act by: otherwise it may fall into impossible, absurd or wicked Choices? It has been shewn in the Book what limits are assign'd our Wills by God and Nature, and how necessary it is we should keep within them. In short the Argument is as if one should alledge, a Prince is absolute Governour of his Kingdom, and must not be controled by his Subjects, therefore he needs no Counsellors, because he is not obliged to be determined by them. But sure the more absolute he is, the more need he has to prescribe good Rules to himself, and advise with the best Counsellors he can find, because he has it in his power to rule well, and none is to blame but himself if he do not. Whereas if he were to be determined by his Counsellors, he wou'd be under no such concern, since they, not he, wou'd in all reason be answerable for his Mistakes.

itself in its Act, where ever it can exert that Act, it can also please itself, even in opposition to the natural Appetites, the Senses and Reason. If then such a Principle be granted to be in us, it will not seem strange that we should be able to do things that are repugnant to these; if this be not allow'd, it cannot be made appear how so many Absurdities, so many things disagreeable to Reason, to Sense; so many things contrary to the dictate of the Mind, should every Day be committed by Mankind.

That the Understanding admits not only evil things for good, but Falsities for Truths *viz.* being under subjection to the Will.

XII. Nay, which may seem more strange, the Will appears to have so great a Power over the Understanding that the latter is so far subdued by its Choice, as to take Evil things for Good, and forced to admit Falsities for Truths. Neither will this appear impossible to one who recollects that the Senses are as much natural Faculties, and have by Nature as quick a Relish of their proper Objects, and can as well distinguish those that are agreeable from them that are disagreeable, as the Understanding. If therefore we sometimes please ourselves in choosing what is repugnant to the Senses, 'tis also possible for us to take pleasure in embracing what is dissonant to Reason. The Senses are forced to admit and tolerate such things as are disgustful to them, which things they take for agreeable by use, having as complete Enjoyment of them as of those that are adapted to them by Nature*. The same may happen sometimes to the Understanding, *viz.* to be compelled by the Will to admit Falsities for Truths, to believe them thro' custom, and at last make use of them seriously as Truths. Hence comes that common Saying, *that we easily believe what we eagerly desire*; and some take a pleasure in subduing not only Sense, but Reason too. I confess, he that does this, acts foolishly and is much to blame; but

* Nay generally more so: 'Tis a common Observation, that such things as were at first the most disagreeable of all to the Palate, become by use the most delightful: *viz.* Wines, Tobacco, Olives, &c.

but from this very thing, that we act foolishly, that we are to blame, 'tis evident that we not only can, but actually do please ourselves in Elections which are made contrary to Reason; and that the Judgment of our Understanding depends upon the Will, rather than that the Will is determined by it. From hence it is evident that all the Signs and Properties of a Power of pleasing itself by Election agree to us, and therefore we certainly partake of it.

XIII. The same will appear, thirdly, from considering the Reasons which move us to the choice of these Absurdities, according to the Opinion of those Men who think that the Will is *passive* in Elections. For if, while they are labouring to assign Reasons for these and the like Determinations, they produce nothing for Reasons but the very Elections themselves, or their Effects, it will be apparent that they are in a Mistake, and offer Effects for Causes; which will appear more fully from an Enumeration of those Reasons which are supposed to move the Will in such Cases.

'Tis proved that we have this Power from a consideration of those reasons which are supposed to determine the Will.

XIV. The Principle of these Reasons are *Errors of the Understanding, Obstinacy of the Mind, the force of Passions, and Madness*; on these are charged all the unreasonable, absurd, and impious Actions of Men; these are esteemed the Causes of all such Elections as cannot be allowed to proceed from the intrinsic Goodness of the Objects which are chose: but this is all groundless.

Those are enumerated.

XV. For in the first place, as to *Errors of the Understanding*, 'tis certain that we sometimes choose hurtful Objects by mistake, which we often lament, but never impute to ourselves, except we be conscious that the Error was voluntary, *i. e.* in some respect owed its Origin to Election. Election then is prior to all culpable Error, for that depends upon it. 'Tis not therefore always by mistake that we choose Absurdities, but by choosing Absurdities

First, Errors of the Understanding: these are shewn to depend upon deprav'd Election rather than to cause it.

we mistake the Truth. But to confess the Truth, we are hurried on in an absurd Election, tho' we see and know all that we are about to do: if then there be any Error, 'tis only this that we judge it better to enjoy a free Election, than to be exempt from natural Evils. Hence it is evident that there arises so much Pleasure from Election as is able to impose upon the Understanding, and induce it to prefer that to all kinds of natural Good; nay to Life itself. But whether this be done erroneously or wisely, 'tis the strongest Argument that we have such an Elective Self-pleasing Principle as this within us.

Secondly, Obstinacy, which is shewn to be nothing else but persevering in a deprav'd Election.

XVI. Secondly, as for *Obstinacy*, by which they suppose that we are moved to choose absurd things; 'tis plain that this is nothing else but the perseverance of a bad Election: neither can Obstinacy and Perverseness be explained otherwise than by Elections. If it be granted that these things please us because they are chosen, we see clearly enough what Obstinacy is, *viz.* an unnecessary adherence to an Election, and a Self-complacency in it, contrary to the dictate of Reason, and with the loss of natural Good. (57.) But if the Will be determined from without, there will be no such thing as Obstinacy.

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(57.) *Leibnitz* (in his Remarks frequently cited above) argues* "That Obstinacy is not barely the continuance of a bad Election, but a disposition to persevere in it, proceeding from some Good that a Man forms to himself, or from some Evil which one supposes to attend the change. The first Election, says he, was made perhaps thro' mere Levity, but the resolution of adhering to it comes from some stronger Reasons or Impressions". But if this be all that is meant by Obstinacy, how come the World to fix so bad a Notion to that Word? If it be a disposition always proceeding from a prospect of Good, or dread of Evil, and founded on second thoughts and stronger Reasons, how can it ever be deemed a Crime? Again, if the first Election can be made without any external

* Page 482.

By an obstinate Person we only mean one that has continued a long time in a pernicious Error, without any Motive to change his Judgment. Now he that does this is miserable indeed, but cannot be called in the least degree obstinate, according to the common Notion of Mankind.

XVII. Thirdly, since neither Errors nor Obstnacy are sufficient to explain the Nature of these Elections, they fly to the *Power of the Passions*; viz. the Desire of Fame or Glory; Anger, Hatred, &c. These are the Causes, say they, why we choose absurdly, and by them the Choice is determined. But Fame or Glory have no manner of Good in them, especially to those who believe that they shall not exist after Death: why then are these Men content to purchase Glory with Life? Certainly from no other Cause beside Election; 'tis by Election that we have form'd these Idols to ourselves, and

Thirdly, The violence of Passions, viz. Desire of Fame and Glory, &c. all which are prov'd to derive their inordinate force from Election.

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external Motive, (which he seems to allow by assigning *Levity* as the sole Cause of it) why may not the perseverance in it be so too? may not the same Cause be suppos'd to produce the subsequent Elections, as well as the first? In short, *Leibnitz*, after all his seeming opposition to our Author on the head of Liberty, most evidently grants the Question both here, and p. 480. where he affirms, that in effect we are able to change the Natures of things, and make these transformations above-mentioned. "But this (says he) is not as among the *Fairies*, " by a simple Act of that Magic Power; but because a Man " darkens or suppresses in his Mind, the representations of " the good or ill Qualities naturally joined to certain Objects, " and because we only regard those which are agreeable to " our Taste, or Prepossessions; or even because we join by " force of thought, certain Qualities, which are only found " united by accident, or by our customary way of considering " them". Now what is it to darken or suppress the representations of good or ill Qualities,—to regard some only and neglect others,—and to join Qualities to Objects by the force of thought,—but to exert this very Power in debate? Which often chooses the fruition, or even the consideration of some one out of many equal and indifferent Objects, and by that simple Act makes it agreeable to our Taste, and joins such Qualities to it as could neither proceed from Chance nor Custom, nor any Association of Ideas whatsoever. See the Conclusion of this Subject in the following Note.

and from thence they derive whatever Good is in them. To be talked of after Death, to mount upon the Wings of Fame, to extend our Name to distant Regions; these things please us on no other account but because we will them. Obscurity, Oblivion, Retirement will be as pleasing to the Man that chooses them, and have been so. Those Persons then who imagine that these determine Elections, take Effects for Causes. For these, which are nothing in themselves, shew us that they acquire so much Goodness from Election as makes them over-balance all kind of natural Good.

The same
is shewn
of Hatred,
Love, &c.

XVIII. The same must be said of Anger, Hatred, Love and Despair, by which many are believed to be driven upon Absurdities. But in reality all that is absurd and pernicious in these Passions proceeds from Election. Nature has given us Passions which are generally innocent, while solicited only by their proper Objects, and natural Opportunity, as we see in Brutes; but they are compelled to change the natural Objects by the Power of Election: thus Anger and Hatred are excited by the Will, and applyed not to such things as are naturally hurtful, nor Love and Desire to such as are naturally desirable, but to others of a quite different kind, with which they have no natural Congruity, such as Fame and Glory after Death. Of this kind also are most of the Instruments of Luxury, which are commonly said to please, purely by the strength of *Fancy*, that is in reality, by Election. Hence it is that Men pursue with so great eagerness and emotion such things as are in themselves trifling, pernicious, and absurd. Nay they barter away Life itself for Trifles, and when they cannot enjoy them, cast off that in despair. 'Tis the Election itself which substitutes these things as fit to be prosecuted by these Passions instead of their natural Objects, and while they are hurried on, not according to the exigence of Nature, but the command of the Will, they confound

found every thing, transgress the bounds of reason and utility, and disregarding these rage without limits or restraint.

XIX. As for Envy and Revenge, they are not owing to Nature but the Will, and setting aside Election are mere nothing. For whatever is pretended to the contrary, there can be no other account given why any one should undergo Labours, Dangers, Grievs and Difficulties; why he should lose his Reputation, Family, Country, nay his Life, for the Satisfaction of his Envy or Revenge, but that he resolved within himself, but that he *chose* to satisfy them. 'Tis evident that the most unexperienced Person is sufficiently convinced of this. But these, when once embraced by Election, become more agreeable than those things which Nature has made necessary. Those absurd Elections then are not made by the force of these Passions, but the absurd and irregular force of these flows from Elections.

XX. They who perceive that these Causes are insufficient, have recourse to *Madness* and *Phrenzy*, in order to account for absurd Elections: but this is playing upon Words, and taking Madness in a different Sense from that wherein it is commonly understood. He is looked upon as mad that is so far disordered in his Mind as not to be able to deduce one Idea from another, nor make Observations upon what he sees: but these Men who do so many absurd things enjoy the abovementioned Powers, and have their Understanding and Senses strong enough by Nature: what is it therefore which drives them into Absurdities? The power and prevalence of the superior Faculty, *viz.* the *Will*, which has a Good peculiar to itself, which it produces by Election. This it pursues regardless of all that Reason, the Body, Circumstances, Appetites and natural Faculties require. For while it can provide for and please itself, it is not at all solicitous about any thing which may prejudice these, but has a certain Complacency

Of Envy
and Re-
venge.

Fourthly,
Madness:
'tis prov'd
on the
contrary,
that these
Men are
in their
Senses
who
choose
absurdly.

in its own Exercise, and endeavours to augment its Happiness by the pursuit of such things as are repugnant to them. The more Difficulties and Absurdities it encounters, the more it applauds itself in a consciousness of its own Abilities; which seems to be the very thing that we call *Vanity* and *Pride*. Hereupon it compels the Senses, Reason, and natural Appetites, to be subservient to its Elections: nor can he be call'd a Madman who acts against Reason, thro' the force of a superior Faculty, any more than he that falls from a Precipice by the violence of a greater impulse. For it is not every one who acts against reason, that must immediately be looked upon as Mad, but only he that acts absurdly from some injury done to the understanding Faculty itself, or an Impediment to the Use of Reason: he that could have followed the dictate of Reason and yet knowingly violated it, must not be reckoned mad, but wicked, unless we will impose upon ourselves by changing the customary Names of things.

All these things cannot be explained otherwise than by admitting a Principle of this kind.

XXI. If it be granted that we have this superior Faculty, 'tis plain enough that all these things may come to pass. For he that is endowed with it, will be able to please himself in the Prosecution of his Elections, even to the detriment of both Body and Mind; to the prejudice of Senses, Appetites and Reason; which we often see done to our Amazement; but unless we have this Faculty imparted to us, it does not seem possible for us to create Good to ourselves by Election, and to prefer what is thus created to every natural Good.

As much good arises from this Principle, so it is attended with this Evil, viz. a Power of sinning.

XXII. These things, I confess, ought not to be done; but if nothing could be done which ought not, there would be no such thing as a Fault. As therefore much Good arises from this Principle, so there is this Evil also, that by it Crimes and Follies are committed: And it has this Inconvenience, that it can do what it ought not.

XXIII.

XXIII. From these and other Arguments which might be brought, I think it is evident that God has given us a Principle of this kind, and that our Will is only determined by itself. They are mistaken therefore who affirm that either the Appetites, Passions, or Understanding, determine Elections. What probably gave occasion to the Mistake was, that other things please or displease us, beside what we choose, *viz.* such as are agreeable to the Appetites or Senses. Now it being observed that we have regard to these in Elections, and do not choose any thing repugnant to them, but upon necessity, and that all Men are of Opinion, that the Judgment of the Understanding ought to be made use of in choosing, and being accustomed to this kind of Choice, we become at last persuaded that it is absolutely necessary, and that our Wills are always determined by some Judgment of the Understanding: at least, that it is a Condition requisite in the Object, that the Mind judge the thing chosen to be good and agreeable to the Appetites. Whereas the contrary to all this is generally true, *viz.* that the Mind judges things to be good because we have willed them, because we have formed an Appetite in ourselves by some antecedent Election, and those things which we embrace by this *factitious Appetite*, as we may call it, give us equal Pleasure with that which we desire by the Necessity of Nature.

XXIV. Nay, we choose Objects which are contrary to all the Appetites, contrary to Reason, and destitute of all Appearance of Good, perhaps for this only Reason, that we may assert our Liberty of Election. 'Tis certain that every one can do this, and he that does it, proves by an Experiment that he is free, and has a Power of pleasing himself in Election. Nor can he be said to be determined by the Judgment of the Understanding; for this reason is made by the Mind itself, and may serve equally for every Election, since it is drawn from the Indifference of the

This mistake, that the Will follows the Judgment of the Understanding, arose from hence, *viz.* that it is imprudent in us to act without consulting the Understanding.

We can act in order to shew our Liberty, which is proved to be the same as acting without any reason at all.

the Will itself: and he who does any thing upon a reason which is made by himself, and is indifferent to either Side, must be esteem'd to act in the same manner as if he had done it without any reason at all. 'Tis evident therefore that we have this Power, and make use of the Appetites and Senses only as Spies and Informers; of Reason as a Counsellor; but that the Will is Master of itself, and creates pleasure for itself in Objects by Election. (58.)

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(58.) Upon the whole it appears that the true description of Free-will must include thus much. A Power of choosing or not choosing, or of choosing either Side in any given Case; naturally independent of any mediate or immediate, external or internal force, compulsion, influence or necessity; physically determined by either bodily Sensations, Appetites, &c. or mental Perceptions, Reason, Judgment. 'Tis an Ability of determining either among equal and indifferent Objects, or of preferring the pursuit of some before others that are entirely different from or contrary to them; or lastly, of preferring the very consideration of some unknown Objects to all the rest; of deliberating upon, or attending to some particular Ideas, and resolving to overlook others, though equally presented to the Mind, and supposed to be of equal Importance.

All this is contained in the very Notion of a *Self-moving Power*; (though none perhaps have given so full and distinct an Explication of it as our Author) for that which in strictness moves itself, is properly and physically independent of, and indifferent to all external Movers, as long as it continues to do so; what is determined in certain circumstances by or according to particular Sensations, Motives, &c. and cannot possibly be determined either without or against them, is so far, and in such circumstances, only moved, acted upon, and purely passive. If then there be any such thing, properly speaking, as an active Principle, it must be endowed with such an absolute Indifference as our Author supposes: and when we speak of the *strongest Motives*, we don't mean such as have the greatest physical Influence or Weight in turning the ballance of the Will (since we suppose none of them to have any at all) but only such as the Mind most commonly determines itself upon in fact; and to argue from such determinations that these Motives must have such an Influence both absolutely and comparatively, *i. e.* whether taken by themselves, or in opposition to each other, is manifestly to beg the Question, and still to suppose that it cannot move or direct itself, notwithstanding our most evident perception and experience of the contrary. And that

S E C T. II.

Where it is shewn that Happiness consists in Elections.

FROM what has been said above, it appears that a Being endowed with a Power of choosing is more excellent and perfect than one that is without it; For that which neither acts

The more free any Being is, the less he is exposed to Motions from without, and meets with less inconvenience.

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we have such experience, a little reflection on ourselves will convince us. "I think (says Mr. Collier,) I may appeal to any considering Man, whether he be not in all ordinary Cases sensible of an ability of darting his thoughts upon any particular Object, even antecedently to any deliberation, and then, whether after deliberation about particular Objects he cannot resume his deliberation, and sometimes vary his Judgment; and whether, after the clearest Judgment, and most deliberate Choice of particular things or actions, he be not still conscious of a power of suspending his practice, of resuming the consideration of the Objects whenever he pleases, or of immediately choosing or practicing the contrary, without being determined by impressions from without, or impediments from within. But we have no clearer proof of our own Existence than *Consciousness*: and I conceive we need not expect greater Evidence of any thing than we have of our Existence."*

If then our Mind has such a power of selecting some particular Ideas out of many perceived by the Understanding, and attending to them alone without any previous apprehension of their nature and tendency, without any special Reason, Motive or Inducement whatsoever to such particular Choice; if the Mind, I say, does in some Cases exert such a power as this, then it is in these Cases absolutely free. It cannot here be directed by the Judgment, since it is supposed to act independently of it: nay it may be properly said sometimes to influence and direct, or rather to obstruct and subvert the Judgment itself, for as much as it confines that to some particular Objects only, and of consequence renders it partial, and precipitates it in the Choice of these and withdraws others from it, which

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* *Impartial Enquiry*, &c. p. 42, 43. See also an *Essay on Consciousness*, p. 205, &c.

nor is acted upon, is the farthest from Perfection, since it is of no more use in Nature than if it were nothing

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were absolutely necessary to a compleat View of the Subject, and an exact determination about it. Hence the spring of all Errors, at least all criminal ones, hence vitious, absurd Elections, and a Labyrinth of Woe. From the same Power also duly apply'd proceeds the happy conscioufness of Desert, and in it is entirely founded all the Reason of Reward. It's usefulness then, and necessity, appear both for the establishment of Morality, the ground of all rational Happines; and also, that we might always have wherein to please ourselves, which (as our Author has shewn in the latter end of Subject. 4.) otherwise we very often could not. Hence it appears I think sufficiently, that this Power is one of our greatest Perfections, tho' (like all other Perfections that come short of Infinity) it be liable to the greatest abuse, and so capable of being turned into the worst of Imperfections.

It remains to be enquired with our Author, whether all the Happines arising from it counterballances the Misery, and consequently, whether we and all other rational Creatures might not have been as well or better without it. But for this see § 2. and 5.

We shall here only add a Word or two in vindication of this Principle against the three principal Opposers of Liberty above-mentioned. In the first place then, we don't assert that by this Power the Mind can choose Evil *as Evil*, or refuse Good *as Good*, i. e. that the former, as such, is or can be a *Motive* for Choice, or the latter for refusal: But we say that it can choose the one and refuse the other *without any particular Motive at all*; (i. e. any drawn from the particular nature of the Object chosen,) nay, in opposition to the strongest Motive (*viz.* that Motive which pretends the greatest Happines, and which it usually does, and always ought to follow) purely by the force of its free, active or self moving Power. †

You'll say it does this to prove it's own Power, and the pleasure attending such proof is the strongest Motive in these Cases. I answer, that granting this to be so (which yet is not very probable, as appears from what was observed from the *Essay on Conscioufness* in Note 45.) yet this, as our Author observes, must be a Motive of its own creating, which, with respect to Volition, is the same as none at all. Nay this is the very thing we are endeavouring to prove, *viz.* that the Soul has a Power of determining to think or act, and of pleasing itself in such determination, without any other Motive or Reason

† See Jackson's *Vindication of human Liberty*, p. 49, &c. or the beginning of E. Strutt's *Defence of Dr. Clarke's Notion*, &c.

nothing at all; that which is purely passive in its Operations is one degree more perfect, but that which

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son but what is produced by itself, and follows that very determination, without any external Cause whatsoever: in which Power all its Liberty consists, and the greatest Part of its Happiness, as will appear in the next Section.

Nor secondly, will such a Power as this only make us liable to mistake the true Good which is in things (as the Author of the *Philosoph. Enquiry* and *Leibnitz* argue) but on the contrary, it often makes true Good or Happiness in those things which of themselves had none at all; and improves those things which have, and alleviates those which have the contrary Qualities; and of consequence is not an *Imperfection*, but a very valuable and necessary Perfection. Our Author does not suppose us left to an absolute, blind indifference in all Objects (as *Leibnitz* often urges) without any Guide or Direction in the Choice of them; which would indeed be an imperfection; but affirms that the Mind of *Man* is sensibly and necessarily affected by some, and informed by his Understanding of the Nature and Effects of others, and so is sufficiently directed to the Choice of these which are in themselves good and agreeable to his Constitution, and *vice versa*; yet still with the reserve of a full Power of following or not following that Guide, of neglecting or refusing that Direction: Which Power therefore, even in these Cases, remains still unaffected. In other Objects, he shews that the *Man* is totally indifferent, which yet, by an arbitrary Choice, he can make to be no less constituent Parts of his Happiness.

Whence, in the third place, a reply may be formed to the common Question, *What Benefit* is there in a Power of choosing freely among things that are really indifferent, and exactly alike? We answer, the Benefit of enjoying *any one* of them; which Enjoyment a Man could not possibly have without such a Liberty, but must necessarily hang in perpetual Suspense, without any Choice at all: this *Leibnitz* owns to be an unavoidable consequence of his Opinion* and to avoid this Absurdity, is driven to a greater, *viz.* to deny that there are any such indifferent and equal things in Nature† the contrary to which has been abundantly evinced already with respect to both God and Man.

Lastly, to the Argument against the Possibility of such a Liberty, so frequently repeated by the two Authors above mentioned, *viz.* that Actions done without any Motive, would be *Effects* without a Cause; We reply, in short, that it is a plain

Petitio

* *Essais de Theodicee*, p. 161, &c.

† See his 4th Letter to Dr. Clarke.

which has the Principle of its Actions within itself, since it approaches, as it were, nearer to God, and is more independent, is also more *of itself*, i. e. it seems to be made for its own sake, and chiefly to respect its future Benefit, and on that account to be more noble and perfect. Nor does it seem possible for a greater Perfection to be communicated than the fruition of such a Principle. The more free any one is, and the less liable to external Motions, the more perfect he is: God has therefore multiplied this kind of Creatures as far as the System and Order of his Work allowed, and decreed that such as are passive in their Operations should be subservient to these.

Happiness
arises
from the
proper
use of the
Faculties,
&c. If
therefore
a Power
of choos-
ing be
the most
noble of
all, the
greatest
Happiness

II. Since therefore Happiness, according to the common Notion of it, is granted to arise from a due use of those Faculties and Powers which every one enjoys; and since this Power of determining ourselves to Actions, and pleasing ourselves in them, is the most perfect of all, whereby we are the most conscious of our Existence and our Approach towards God; our chief Happiness will consist in the proper use of it, nor can any thing be absolutely agreeable to us but what is chosen. (T.) It is to be confessed that many external Objects,

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will consist in the Exercise of it, i. e. in Elections.

Petitio Principii, in supposing Motives to be the real *physical efficient* Causes (and these are the only Causes which can concern the present Question) of Volition or Action, which we deny; and yet are far from supposing these Acts to be absolutely without a Cause; nay we assign them another, and affirm that their only true and proper Cause is this self-moving Power, and the only Cause of this is the Creator who communicated it.

On this Subject may be seen Dr. Clarke's *Demonstrat.* p. 136, &c. 2d Edit. or his *Remarks*, &c. p. 28, &c. or Chubb's *farther Reflections on Natural Liberty. Collection of Tracts*, p. 388, &c.

(T.) Against this it is objected, 1st, That the Author here describes Free-will to be a Power of choosing this or that without any dependence either on the other Faculties or Attributes of the free Agent, or on the Qualities of external Objects.

Answer.

jects, many that are offered by the Senses, please us; but if we look into the thing more narrowly, this

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Answer. The Author never said or imagined that Liberty was a power to choose *in all Cases* without any dependence on the other Faculties, or the Qualities of Objects, but the direct contrary; *viz.* that all other Faculties of the Agent were to be considered, his Appetites consulted, and the fitness of Objects observed. He expressly teaches that if a free Agent choose any thing contrary to the natural Appetites without any Cause, he gives himself unnecessary trouble, if any thing above his power to compass, or impossible in the Nature of things, he makes himself so far unhappy. That which the Author maintains is only this, that Goodness is the Agreement of a thing to some Appetite, and that agreement may either arise from the natural fitness of the Object to the Appetite, or the Appetite's accommodating itself to the Object; that God has given us a power in many Cases, and indeed in the most common Affairs of Life, to accommodate our will to things; that this is done by our choosing them, and whatsoever we so choose, if we can enjoy it, as long as the Choice continues, will please us; and lastly, that this power is of mighty advantage to us; for we can't expect that things should always answer our natural Appetites, and therefore since it is unreasonable all the World should be made to accommodate us, 'tis a great Benefit that God has given us a power to accommodate ourselves to the things as we find them; if we make a right use of this power we may be always happy, for we may always choose such things as we can enjoy, and reject those that can't be had, and if we do so we may be always pleased.

Thus things may become Good or Evil to us by our Choice, and our Happiness or Misery will depend upon it. Now he that would in earnest confute this Notion has but one of these two things to do, either first, to shew that there is no such Power or Faculty possible, or 2dly, That there is no advantage in it.

I will put the rambling Objections that I have met with in as good a method as I can, though they are generally so little to the purpose, that it is harder to bring them in than answer them.

2dly, Therefore it is urged that we know by experience that to make a Man please himself in his Choice, it is not necessary that he should believe that he is not insensibly and imperceptibly directed to it by some external Cause; and the inference from this, if intended against the Author, must be, that therefore a Man's choosing a thing doth not make it pleasing to him: but nothing like this follows; all that can be justly in-

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this will appear to arise from hence only, that these are as Motives which induce us to exert an Act

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ferred is that whether a choice be free or necessitated it is sufficient to make the thing chosen agreeable.

It were in vain to produce all the Instances impertinently brought to prove that a necessitated choice may please us. Yet to shew how strangely some Authors can wander from the point, I will examine one or two of them. First, it is said, if a Man should upon mature Deliberation resolve on a thing, and whilst about to execute it, on a sudden a strong impetuous thought comes into his Mind to do something else, and he follows that and succeeds, he would conceive an extraordinary Joy; for he must imagine that God, a good Angel, or his good Fortune had prompted him to do it, and therefore it is not his Choice that pleases him.

I answer, First, it is plain such a Man alters his Choice, and makes a new one, and that new one pleases him; if his former Choice continued, he could not have made the new one, nor would the doing the thing he is about otherwise satisfy him.

But 2dly, We must distinguish between the Choice and the means of obtaining it. When once the Choice is made, the most easy and effectual ways of obtaining the thing chosen please us best. A Man is to fight a Battle, his choice is to conquer; he thinks of means to execute it. Several ways occur and he pitches upon one, which pleases and is chosen, not for itself, but as subservient to his desire of Victory. An Angel appears and directs him to another: none can doubt but this will cause extraordinary joy in him, because it brings him to obtain his Choice by the most certain and infallible means. Now this is so far from proving that Choice is not the thing that gives goodness to Objects, that it directly proves the contrary. For here the only thing that makes him reject what his reason proposed to him as the best means to obtain his Choice, is because he has discovered a better. On the other Hand, if a General out of treachery should design to lose a Battle, and it happened in the hurry that he should be forced to do something that gained it, he would not please himself in the Action. Here's a Victory that is good to one, and ill to another, and the difference lies plainly in the one's choosing and the other's rejecting it.

But 2dly, 'tis objected, that a *Jansenist* or *Calvinist* who gives an Alms, and is persuaded that God inspires him to do so, is better pleased with himself than a *Stoick*, who attributes to himself all the Glory of a charitable Action. Well, what then? Therefore things do not please us because we choose them,

Act of Election, whereby we embrace them as if they were agreeable to the natural Appetites : for the'

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them. No such Matter. A true Christian, call him *Jansenist*, or what you will, chooses to prefer the Glory of God to his own, and therefore he is better pleas'd to think the Glory of what he does belongs to God, than to himself, as this is more agreeable to his Choice.

In short, all the Instances I have seen are of the same Nature, and if there were a thousand of them they all receive the same answer, they are nothing to the purpose, and prove no more than that Men are best pleas'd with the most effectual means to obtain their Elections.

But 3dly, It is alledged that if the Happiness of Man consists in his Choice, God ought to have left him fairly to that Choice, so that neither the other Faculties of his Soul nor Qualities of Objects should have any power over him to restrain the use of his Freedom.

If I understand this right, the meaning of it is that God should not have given Man any particular Appetites determin'd to their Objects, or made any thing impossible for him to attain that he pleas'd to choose. This I confess had been a freedom with a witness, for it had put it in the power of every Man to turn the World as he pleas'd. But if one Man had this power no other could have had it. For things can be but one way at once, and if one Man had put them into a certain method, all the rest must either have been content with that or have been miserable ; but God has put them in the way that is best, and since they must not be changed, he has given every Man a Power to conform himself to them, and please himself in the Choice : And to secure the preservation of Men the better, he has given them natural Appetites to such things as are necessary for their support, and thereby guarded their Choice from hurting them as much as the nature of things, and the circumstances in which they are placed will permit ; which is so far from being an injury, that it is a great instance of Divine Goodness by setting bounds to our Choice where it might hurt us, and leaving us in all other matters to please ourselves by a free Election. Thus he has oblig'd us to take care of our lives by a strong Appetite to continue our Being. He has secured our feeding our Bodies by the Appetite of Hunger, so that we are uneasy under it ; and yet that uneasiness is not so great, but our choice, tho' with some difficulty, will make it pleasing to us : and so in all other Appetites by which we are prompted to supply our natural necessities. And thus they always mistake the Matter that presume to teach God what he should do.

tho' the Will cannot be determin'd to Election by any thing but itself, yet it may be *persuaded to determine*

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But 4thly, It is urg'd, that we desire Happiness necessarily, and cannot choose Evil as Evil, and therefore our Choice does not make things agreeable, that is, good. But I see no manner of consequence in the Argument, it rather proves the contrary. For we must take notice that Good and Evil are respective things, and have relation to some Appetite. Now we have several Appetites determin'd to their Objects, and the things agreeable and disagreeable to them are good or bad antecedently to choice. But there are other things, that have no agreeableness or inconveniency to any Appetite before Election, and then are good or bad as they agree with that Choice. Now 'tis plain that there is nothing good or bad in respect of our natural Appetites, but we can choose it, even Death itself: and therefore it is not meant of them, or of this sort of Evil, when we say we can't choose Evil. But it is absolutely impossible that we shou'd choose what is contrary to choice, and so Evil in that sense; for then we shou'd choose it and not choose it at the same time. This give us the reason why we cannot choose Evil *as such*; because it is made good by our Choice. And if a Man's choice of things, and enjoying them, be that which makes him happy, it is impossible he shou'd not choose Happiness, because whilst he chooses and enjoys a thing, he cannot at the same time choose to reject and want it, that is, be unhappy.

But 5thly, 'Tis further objected that those who believe that they are only free from constraint, those that think their Will is determin'd by the Understanding, and those who are of opinion that they possess indifference of Will, are all equally content with themselves, so they choose conveniently; that is, so they enjoy their choice, or attain some great good whether they foresaw it or no.

I answer, this may be true, but nothing to the purpose; since it is manifest all of them make a Choice, and provided they obtain what they have chosen, they are so far satisfied; which only proves that whether we believe our Choice to be necessitated or voluntary, it is of so great force as to make the thing chosen agreeable, *i. e.* Good, as long as the Choice lasts.

The true point in Question here is which of these Hypotheses will best secure the Happiness of Men. As to the First of these Opinions, that supposes us free only from constraint, and that our Choice is necessarily determin'd to the good or ill we conceive in Objects, the Author has proved that on this supposition Happiness is impossible, in his 5th Chap. Sect. 1. Subsect.

termine itself, in order to avoid what is absurd and disgustful to the Natural Appetites.

III.

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sect. 1. par. 18. As to the 2d, which supposes the Will to be determined by the last act of the Understanding, this is shewn to be equivalent to necessity, because the Understanding is necessary and obliged to judge as things appear to it. And as to the 3d, that places an indifference in the Will, the Author has shewn, Chap. 5. Sect. 1. Subsect. 2. par. 8. that mere indifference of Choice is of no use, but rather an impediment to Happiness, except the Will have at the same time a power to make the thing chosen agreeable. If such a Power be in the Will, the Author shews, Subsect. 3. of the same Sect. Par. 22. that the Agent possess'd of it may be happy tho' he have a very imperfect Understanding and commit many Mistakes.

It ought likewise to be consider'd that if we really have this Power, it is not material whether we know or believe that we have it or no, for whatever our opinion of it be, it will do its own Work. If a Man believe himself free, as generally Men do, when he really is necessitated by a force he doth not perceive, he is never the freer on that account. And if he believe himself necessitated contrary to what he feels in his own Mind, as some are persuaded to do by the sophistical Arguments of vain Philosophers, he is never the less free for that. And hence it is that whatever opinion Men have concerning the Freedom or necessity of choice, they are equally pleased or displeas'd with it, when once it is made; because the pleasure doth not arise from their opinion concerning the Faculty, but from the use of it.

But lastly, 'tis said that good Angels and Saints in Heaven have no such Liberty as this; that the good Angels are perfectly determined to love God, and the Souls of Men as soon as they enter Heaven, cease to be indifferent to Good and Evil, and can't make any other than a good Choice.

If this is intended against the Author's Position, the Inference must be either that the Angels and Saints do not choose to be in Heaven, or that Heaven doth not please because they choose to be there, neither of which Consequences do at all follow. But then is it not strange that a Liberty of indifference which remains no longer than our miserable sojourning on Earth, and is at an end as soon as a Man begins to be perfectly happy, should be necessary to our Happiness, and the Fountain of it here? To which I answer, that the whole Argument is founded on a great Mistake.

The Author believes that the Angels and blessed in Heaven are happy only by this means, that they freely choose every act that they perform, and are always able to execute what they

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III. For 'tis certain that we make use of the Assistance of the Understanding in Elections, and hold it as a Light before us to distinguish Good from Evil; but we use it as a Judge and a Counsellor, not as a Sovereign and a Dictator: and to speak the truth, in order to avoid foolish and hurtful things, rather than to acquire what is good and agreeable. For whatever we choose will (as was shewn before) be *ipso facto* good and agreeable, except it lead us into something contrary to the Appetites, or otherwise absurd. The Understanding therefore points out and admonishes us (as we said before) to avoid these external Evils, or to embrace the Good: but till we have exerted an Act of Election about them, neither is the one absolutely pleasing, nor the other displeasing. We have proved before that this is the Case, and it will be evident from

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choose. I own that they never choose amiss, nor ever will: but the reason of that is not want of Power, but because either 1st, their Circumstances are such that they have no opportunity to make such Choices: Or 2dly, because they are so well pleased with the choice they have made that they will never alter it; or 3dly, because their Experience has shewed them what misery an ill choice has brought on them or others. Time was when some angels made an ill choice, and were thrown into Hell for it: can we wonder if those that remain are grown wiser, and have learnt by the misery of their Fellows to choose better? The same may be said of the Saints. They may remember the Miseries they suffered here on Earth, and that may teach them how to avoid the like: But to argue that because they will not choose amiss, therefore they cannot, is a false Conclusion. The truth is, herein consists their Virtue, their Goodness and Merit, that having the power to choose amiss, they will not; and being possessed of a Faculty which they may either use well or abuse, they employ it to the best. Thus we may understand how the Saints and Angels are confirmed in Goodness, not mechanically, or by a physical restraint on their Wills, but by the firmness of their resolution and steadiness of choice. If the case were otherwise, their Virtue were no Virtue, nor any way praise-worthy; they would be good Creatures, as the Sun is good, but no more thanks to them than to him.

from Experience to any one that considers it. If then nothing please us but what is in some respect chosen, 'tis manifest that our Happiness must be fought for in Election.

IV. We have shewn above, that an intelligent Creature, which is merely passive in its Operations, cannot be made entirely happy: for as it is liable to external Motions, it must necessarily meet with hurtful as well as useful Objects; nor is it possible that all things should be agreeable. It remains therefore, that a Creature which is to be exempt from all kind of Grief should have the Principle of his own Happiness within him, and be able to delight himself, in what manner soever external things be disposed; *i. e.* that he have the Government of his own Actions, and may please himself by willing either this or something else: Such an Agent as this is, will be satisfied with any Object that occurs; since Objects are not chosen by him because they please him, but on the contrary, please him because they

He therefore that has a free power of choosing, can always please himself.

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Let us consider farther, that tho' the Angels and Blessed in Heaven should have lost their Freedom so far as not to be able to choose Evil, yet this doth not take away their Choice in other actions. We must not think that these blessed Creatures are altogether idle, and have no business or exercise of their Faculties; they surely employ themselves in what is good, and as there may be great variety of actions in which they may employ themselves with pleasure, there is still choice enough left them, and the reason why one sort of exercise pleases them more than another arises from their Choice. For having no necessities to supply by labour as we have here, no particular exercise is necessary to them, and therefore nothing can be supposed to make one exercise more pleasing than another, but their Choice. And in truth we count ourselves the most happy here when we have no particular business to oblige us to labour, but are left to employ our time as we please.

But lastly, we don't know how it is with the Saints and Angels in Heaven; we know they are happy, but how or by what means we are entirely ignorant, and must be, till we get there, and therefore no argument ought or can be drawn from the state of their Happiness to ours.

they are chosen. Whoever therefore has free Choice may make himself happy, viz. by choosing every thing which befalls him, and adapting his Choice to things.

We can change our Elections to make them conformable to things, and so can attain Happiness.

V. And this seems to be the only way that Creatures can be made completely happy: for like things themselves are necessarily fixed by certain Laws, and cannot be changed, it remains that the Elections be altered, in order to make them conformable to things, *i. e.* to the Will of God: for thus free Agents will have a Power in themselves of attaining Happiness. Hence it is that we are so frequently admonished in Holy Scripture to be *conformed to God**; on this Point our Salvation and Happiness turn: And with good reason; for what is Happiness, if not to be in every thing as we will, or choose? But he who chooses to conform himself in all things to the Divine Will, must certainly be always what he would be, and will never be disappointed in his Choice: however external things fall out, a Person thus disposed may enjoy Happiness, nor does any one seem to have been capable of it on other terms.

Care of the Body and the natural Appetites disturb Elections in this present state, and hinder our Happiness from being perfect.

VI. But perfect Happiness, may some say, is not to be expected; for those Beings which are united to terrestrial Matter must necessarily be affected with the Motions of it, as was shewn before, and cannot bear the dissolution of the Body, or the impairing of its Organs (which are yet unavoidable) without some Pain and uneasy Sensation. I confess, absolute Felicity is by no Means to be hoped for in the present State: But yet the more our Elections are conformable to things, the more happy we are; if then our Elections were perfectly free, we should also be at Liberty to enjoy perfect Happiness; but since the care of our Bodies, and the natural Appetites disturb our Elections, and sometimes byass them to one Side, we cannot please ourselves in Elections absolutely, and without a Mixture of Uneasiness.

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* Rom. 12. 2. Coloss. 3. 1, 2, &c.

For though they afford Delight, and even greater than the natural Appetites, yet they do not remove all manner of Uneasiness, nor extinguish the Sense of Pain. While therefore we are in this State, we must acquiesce in a mixed and imperfect Happiness, such as the present State of things affords; and it is plain that this, such as it is, arises only from Elections. For tho' we cannot by mere Election always extinguish the Pain and Uneasiness which arises from our being forced to bear such things as are disgusting to the natural Appetites, yet we can choose to bear these things, and please ourselves in that Choice: the Consciousness of our Powers in bearing these surpassing the Uneasiness of Pain, may perhaps augmenting the Pleasure so far as that the Excess of it shall overcome the Pain arising from the frustrated Appetites by so many Degrees as could have been obtained, if there had been no contrariety between them and the Election. For instance, if one feel two Degrees of Pain from a Distemper, and receive six Degrees of Pleasure from an Election to bear it with Patience and Decorum; subtracting two Degrees of Pain from these six of Pleasure, he has four of solid Pleasure remaining: He will be as happy therefore as one that has four Degrees pure and free from all Pain. If this be granted to be possible, we may be as happy with the natural Appetites, as if nature had given us none, nor will there be any cause to complain of them. (U.)

VII.

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(U.) The true advantage of such a Faculty appears in many instances, as is observed in the Book. First, when by the course of Nature and the Order of the World we are obliged to undergo many things contrary to our natural Appetites, many things painful and disagreeable. 2dly, when by the weakness of our Understanding we are obliged to make choices the consequence of which we cannot foresee, as it must often happen to a finite Understanding. 3dly, when the general good of the World requires us to sacrifice our particular Interest or Appetite. Lastly, where there is little or no difference

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VII. And here, by the Way, we may admire the Divine Goodness and Wisdom, which (since
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rence in matter of choice, as it happens in most things of Life. In all these and many other Cases the right use of this Faculty gives us ease and Satisfaction, and without it we must be in continual torment.

If it be said that Reason tells us we ought to be content and submit in such cases, and therefore if the Will be determined by the last act of the Understanding, there will need no such Faculty as the Author pleads for, that can make a thing good by choosing. I reply, on the contrary this very case shews the necessity of such a Faculty. For suppose I am sick and feel great pain; my Understanding tells me this is unavoidable, that it is the Will of God and the course of nature, and therefore I ought to bear it with patience. If I have a power of choosing thus to bear it, and by that choice of making it pleasing to me, it is to very good purpose that my Understanding makes this representation, for by means thereof I obtain a degree of Happiness in the midst of all the natural Evils that oppress me. But if I have no such power to choose, or if I choose and that choice does not make the thing I suffer better, it is in vain that my Understanding makes such a representation; it only tells me that I am miserable, but yields me no help. Counsellors are of great use to a Person that has a Power to execute what they advise; otherwise their advices are in vain, and only serve to augment the Person's Misery by shewing his impotence to help himself. 'Tis thus between the Understanding and the Will; if we suppose no power in the Will by choosing to make Objects agreeable or disagreeable, it is in vain for the Understanding to advise us to choose them. To what purpose should we choose them, when our Choice can make no alteration in them as to their Good or Evil Qualities?

But here it will be said that antecedent to the Choice there is a goodness in bearing sickness patiently, and the Understanding by representing that Goodness to the Will determines it to choose it, and from that sense of Good arises the pleasure and ease we find in Patience. But this I think is a plain mistake: for we often find one Man of better sense than another uneasy under pain, whilst the weaker makes it easy to himself.

If you discourse these two, you'll find that the Man of better Understanding has a much clearer representation of all Motives that may induce patience than the other; knows exactly all the benefits of Contentment, and how much it is his interest to comply with his circumstances; and yet he does it not. How then comes this difference? Whence can it arise
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Objects are generally fixed and confined under certain Laws) could create an Appetite that should have

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but from this, that the one chooses to comply and the other does not? If it be merely the reasons and motives being more advantageously represented to one Man than the other, that makes the one patient and the other impatient under pain; either that representation arises from some free act of the Will, or from some natural or accidental disposition, inclination, or circumstance of the Agent. If from a free act of the Will; then it recurs to what was pleaded for at the first, *viz.* that we are pleased because we choose. But if the representation that determines our Choice arise from any natural or accidental disposition, &c. these being all external to the Will, and out of its power, 'tis plain the determination can't be free. He is a happy Man to whom such a disposition, &c. happens, but he can't be looked on as more virtuous or commendable than he that chooses ill because he wants them. He may be commended, as Gold or Jewels are, because he has some things that agree to our desires, but not as an Agent that merits thanks or praise for Virtue.

And here I must observe that the generality of Men imagine that every thing antecedently to choice is either Good or Evil, and we so far concerned in it, that except we could poise the whole World exactly, and ballance all future consequences with respect to our convenience or inconvenience, we could never perform any act but what must either contribute to our Happiness or hinder it. But this is a most false Supposition, and contrary to reason as well as experience. For it happens in a thousand Instances that the things we choose are of so little moment as to be perfectly indifferent to us, and that only pleases best which we choose. A Man is walking in a bowling-green, the exercise of his Limbs is all that he designs, and which way soever he walks he is equally pleased. But if any hinder him after he has chose his way, or force him to a different one, it will provoke his Anger, and perhaps put him on a Quarrel that may cost him his Life.

There's no necessity therefore that to make an equilibrium for the Will, the World should be so divided that all impressions from one part, and the other, should be actually equal: for as a Man may turn the beam of a ballance with his hand, though as many weights lie in the other Scale as it can hold; so the Will may determine itself, though all the considerations the World affords lay in opposition to the thing we choose: but it often happens that the World affords none at all either way, and then the Will turns the ballance as it pleases. And in truth, if our Happiness were concerned in every circumstance

have wherewith to satisfy it within itself; and might render any State agreeable, barely by willing it.
Now

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of Life, it were unreasonable to oblige us to choose before we knew them all, which is impossible, and so God would have made a right Choice to depend on an impossible Condition. Whereas if we have a power by the pleasure of our Choice to ballance the inconveniencies that happen from outward things, it sufficiently justifies the Divine Goodness, tho' he has put us in such Circumstances that it is impossible always to regulate our Choice as we would have done, had we foreseen all the Consequences that attend it.

But here 'tis urged, that though a Man doth not always perceive the reason which determines him to choose one of the two things that seem perfectly equal, yet there is always some secret impression that does determine him. But this is to suppose the very thing in Question; just as if a Man should go about to solve an Objection, to which he could find no other answer, by telling the Objector that it could not be true, because if it were, the position against which he produced it must be false.

In short, we prove the Freedom and Indifference of the Will by producing many Instances where there is no motive to determine it one way more than the other; Nay, when all visible Motives are against it. To which the Enemies of Free-will reply, 'tis true, they can't produce or find any reason; but there is one, though imperceptible to the Man that chooses, as well as the rest of the World. Which as it is said without reason needs none to confute it.

But they ought to remember that to choose any thing for a reason not known or observed; is to choose without reason; a reason unknown is no reason at all, except they'll say that the will is determined as mechanically as matter is by impulse.

But we carry the Matter yet much farther, and shew that where there are many and strong Motives, great conveniency and agreeableness to our natural Appetites on one side, and nothing but the exercise of our Liberty on the other, we often prefer that to all these Motives, and are well pleased with ourselves, when we have done so.

The Men that might live an easy and quiet Life engage in business, toil and labour, and every one is so well pleased with his Choice, that it is hard to say amongst so many states and such variety of Conditions, which are most happy: and though they sometimes complain when pressed with inconveniencies, yet as *Horace* observes, hardly one would change if an Option were given him. If the things themselves please abstractedly from Choice, most Men being of one Make, and having the
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Now Free-Will has this Effect by accommodating itself to Objects, when the Objects themselves cannot be changed. For the Man will be no less happy who chooses what he knows will come to pass, than he who brings that to pass which he chooses ;
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same Passions, Wants and Appetites, those only that had all things suitable to those Appetites could be pleased, and all the World would be confined to one way of living.

But as Happiness arises from the Choice, it so happens that in the great variety of Circumstances wherein Men are placed, they generally are pretty equally happy, because they enjoy their Choice. A Mariner's is a life that seems intolerable to me, and destitute of all those things that are agreeable to my natural Appetites ; suppose then I am forced to that kind of Life, must I needs be miserable ? No, I will and can make it my choice ; not from any Motive which my Understanding affords me, for it represents it as disagreeable in every respect : But I will choose and resolve to follow it, that it may please me, and by the force of that Choice it will at length become agreeable.

If it be said that the necessity which is on me to lead that sort of Life determines my Choice ; I answer, that quite contrary, nothing is more opposite to choice than force, and we find nothing is apter to make us reject and be displeas'd with a thing than to see it forced on us. My being forced therefore on Ship-board would rather raise an aversion than pleasure in me ; but as soon as by the power of my Free-will I resolve to live that Life, and be pleas'd with it, I find the pleasure begin and grow upon me. If there be any Wisdom in the World, undoubtedly this is the Master-piece, to make all things easy to us by choosing the state and condition of Life in which necessity has plac'd us.

But my Understanding representing the evil and hardship of a thing with the necessity of bearing it, will no way contribute to my ease, except at the same time it assure me that I can take away or diminish the natural Evil that accompanies it, if I choose to endure it with Contentment. Without this the Consideration of the necessity that is upon me would rather encrease the difficulty and uneasiness I feel, than allay it ; as knowing the danger of a distemper encreases a Man's fear of Death, if at the same time no remedy be offer'd.

In short, the Exercise of this Faculty of making things agreeable by Choice is all the remedy Nature affords us under unavoidable sufferings ; if we have it not, we have none ; and if we have, it takes off the complaint we make against God for putting us in such Circumstances where we necessarily must undergo such Evils.

the one may always be done, the other is often impossible: this therefore, or none, is the Way to arrive at Happiness. 'Tis hard to comprehend how he can fail of Happiness who has it in his Power to please himself. This seems to have been the Opinion of the ancient *Stoics*, who had the same thoughts of Liberty with those laid down above, but did not explain them distinctly, nor comprehend the whole Series of the Matter.

However, 'tis very plain that they placed Happiness in the Use and Election of such things as are in our own Power; which yet would be impossible, if we were not able to please ourselves in Election. (59.)

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(59.) Our Author's mentioning the *Stoics* here, might probably give *Leibnitz* his reason to suspect him of maintaining all the absurd Consequences which that Sect are said to have drawn from the above mentioned Principle. They indeed (if they be not greatly misrepresented) urged it so far as to assert, that nothing external could hurt or incommode us except we pleased: that all Good and Evil was entirely in our Power and of our making; and consequently that all outward things were indifferent and alike to us, antecedent to our own Choice. Which Notions, being contrary to every Day's Experience in Pleasure and Pain, led them on to deny that the latter was properly an Evil, or rather that there was any difference at all between them. This Doctrine is indeed liable to *Leibnitz's* Objections of confounding all the distinctions of things, — of contradicting the natural Appetites, — making Reason and Understanding useless, — and subverting all the other Faculties of the Mind. These and the like Reflections, I say, are justly made upon the Doctrine of the *Stoics*, as they have generally express'd themselves; and overthrow a total, *absolute Indifference* of the *Mind* to will in all Cases; but are nothing at all to our Author, who never contended for it; but on the contrary, insists upon a necessary, fixed, and unalterable difference in the Natures of things, according to the present System; and has allowed their full force to both Reason and the natural Appetites, all over the last Section, as well as in the foregoing Chapters of this Book.

But this has been explain'd in the Notes above. For an application of this Section. See § 5. Subsect. 2. and the Notes to § 5. Subsect. 3.

S E C T. III.

Concerning undue Elections.

I. FROM hence it is sufficiently evident what kind of Elections are to be called *undue* ones: For it appears that God has given us this Faculty of choosing, that we may please ourselves in the use of it, and be happy in the fruition of those Objects which we choose. For it is a Happiness to obtain the things chosen, and Misery to be frustrated and fall short of them. Whensoever therefore we knowingly make such a Choice, as not to be able to enjoy the things chosen, it is plain that we choose foolishly and unduely: for we bring upon ourselves unnecessary Misery, since we could have chosen otherwise with equal Pleasure. Whoever then chooses knowingly what he cannot obtain, or what may produce unnecessary trouble to himself or others, he must be esteemed to choose unduely. And this may be done, first, If any one choose *Impossibilities*. It may seem strange that any Person should choose a thing which is impossible, knowing it to be so; but 'tis very probable that this has happened sometimes, as was said before.*

To fall short of what we choose is Misery; we choose amiss therefore when we choose what cannot be enjoy'd: This is done 1st. when such things are chosen as are *impossible*.

II. Secondly, If he choose such things as are *inconsistent* with each other: he that does this contradicts himself, and evidently cuts off all hopes of Enjoyment. When we will any thing, we must take all its necessary consequences together with it. But all things here are of a mix'd kind, and nothing is pure from all degrees of Bitterness: we often therefore will that part in a certain thing which is agreeable to the Appetites, and refuse the rest: but this is in vain, since the agreeable Parts cannot be separated from the disagreeable ones: we must therefore

Secondly, When those things are chosen which are *inconsistent* with each other.

* Sect 1. Subsect. 5 par. 10, 11, 12.

fore either choofe or reject the whole. He that does otherwise cannot poffibly fatisfy himfelf, fince he muft bear with what he would not : He is therefore voluntarily unhappy by an undue Election.

Thirdly,
If the
things
chofen be
not in the
power of
the Elec-
tor.

III. Thirdly, he muft be efteemed to choofe unduely, who aims at fuch things as he knows are not *in his Power*. For it is a hazard whether he enjoys thofe things that are not in his Power ; and it is foolifh to commit our Happinefs to Chance ; while therefore it is in our Power to choofe only fuch things as we are certain of obtaining, we risk our Happinefs, or throw it away when we purfue Uncertainties : Now we owe as much Happinefs to ourfelves as is in our Power, and ought to ufe our utmoft Endeavours to attain it ; but we lofe this by undue Election when we defire thofe things which we know to be out of our Power.

Fourthly,
If any
choofe
that which
is pre-oc-
cupied by
the lawful
Choice of
others.

IV. Fourthly, That alfo is an undue Election, which obliges us to feize thofe things that are lawfully *occupy'd* by the Elections of other Men. To be difappointed of an Election is Mifery, as we faid before ; to enjoy it, Happinefs. Every one therefore that is endowed with a Power of choofing, has a right to the enjoyment of the thing chofen, fo far as is neceffary to the Exercife of his own Faculties, and is no impediment to the Good of others. But he muft be efteemed an impediment to the Good of others, who will appropriate to himfelf what is common, or affume more and greater Advantages from the common Stock than fall to his Share. Thofe things then which are preoccupied by the Choice of other Men belong to the Choofers, and cannot juftly be taken from them : therefore he that covets them would have what is not his due : *i. e.* endeavours by undue Election to rob others of their Right. This is to be referred in an efpecial Manner to fuch things as are pre-occupied by the Choice of the Deity ; for thefe are to be efteemed by all as facred and prohibited : nor can any one meet with Succels

Success that opposes himself to God, and chooses what God disapproves. For what God wills must necessarily come to pass, but God wills the Happiness of all Men as far as it is possible; therefore he that offends unnecessarily against the Happiness of any one, is supposed to offend against God, and to choose what is not his due.

V. Fifthly, On this account it is unlawful for us to desire those things which are *hurtful* to ourselves or others. By hurtful things I understand those that lead to natural Evils, *viz.* such as are prejudicial to the Body or Mind. It appears from what has been said, that things please because they are chosen, but Reason persuades us to abstain from such Elections as may prove pernicious to our own Minds, or those of others; or such as defraud the Appetites unnecessarily: for we owe a Gratification to these Appetites, when it can be procured without greater Detriment. Therefore an Election opposed to these *gratis*, and without any reason, must be judged an undue one, because it deprives us of the due Enjoyment of our Appetites. (*W.*)

Fifthly, When those things which tend to Natural Evils, are chosen without Necessity.

SECT.

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(*W.*) It has been objected, that 'tis a Contradiction for God to create such a Faculty as is above described, and yet that it should choose amiss: for what can be amiss to a Faculty that can make every thing good by choosing? But the answer is plain, the Faculty is not so indifferent but it has Limitations, and he that has limits certainly does amiss by transgressing them. Tho' there is a natural Power in the Will to choose a thing in opposition to all its natural Appetites and the dictates of the Understanding, and hereby to give itself some degree of pleasure for the time, and we see that it sometimes doth so; yet the Evils that proceed from such an exorbitant exercise of this noble Faculty plainly shew that it ought not have done so; and the Author never said, or imagined any one would think he meant that Wisdom and Prudence were useless to such an Agent, or that he ought not to regulate the exercise of this Faculty so as to prevent its choosing impossible, absurd or inconsistent things, or the clashing of his Choice with his natural Appetites and their Satisfaction. A King must have a Power to punish his wicked Subjects with Death, and to re-

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ward those that deserve it with Honours and Riches; if he had not this Power, he could not govern. But shall he therefore kill the innocent and squander away his Favours on the undeferving? So Man has Free will by which he may choose Objects, and gratify himself in the Choice; doth it therefore follow that he may choose things impossible, things beyond his power, or contrary to his natural Appetites? Yet if he had not this natural Power to choose, he could no more be happy, than a Prince could govern that had not the Power of Rewards and Punishments.

S E C T. IV.

How it is possible for us to fall into undue Elections.

This is done five ways.

I. **T**IS difficult to comprehend, as was said before, how one can fall short of Happiness who has it in his Power to please himself; yet if he choose in the foregoing Manner, or the like, he must necessarily fail of his Choice, and his Appetite be frustrated, *i. e.* he must be unhappy. But how is it possible, you'll say, that any one should make such a Choice? † I answer, This may proceed first, from *Error* or *Ignorance*. Secondly, from *Inadvertency* or *Negligence*. Thirdly, from *Levity*. Fourthly, from a contracted *Habit*. Fifthly, from other *Appetites* implanted in us by Nature. Not that the Will can be determined by these, or any thing else which is external; but that from hence it takes an handle and occasion of determining itself, which it would not have had otherwise.

First, By Error or culpable Ignorance.

II. First, As to the first of these, we have proved before that we are liable to Errors and Ignorance; and that this is to be reckoned among natural Evils. When therefore we are forced to choose among

† See *Locke's* Chapter of Power §. 5, 7. &c.

among things not sufficiently known, our Errors are not to be charged upon us, nor is it credible that God will suffer them to prove fatal to us. But when we are under no manner of Necessity, an Election often presents itself to us in Matters sufficiently understood, and then we hurry on without a strict and careful Enquiry, and choose Impossibilities, &c. and therefore are not entirely free from Fault, since we ought to deliberate and examine things before Election.

III. Secondly, These undue Elections therefore may happen thro' Inadvertency, for by due Care we might perceive the Good and Evil which is in Objects; but being negligent and supine, we are frequently imposed upon, and suffer for our Negligence, by falling into the forementioned Inconveniences.

Secondly,
By Negligence.

IV. As to the Third, Since the Pleasure of a free Agent consists in Election, 'tis no wonder that he gives himself as large a Scope as he can in the Exercise of it. Neither will it be any thing surprising, if in this full Exercise of Elections, he sometimes transgress the Bounds prescribed him by God and Nature: and light upon some things which are attended with no very prosperous Issue, (*viz.* Absurdities and Impossibilities) since he will attempt every thing. For he pleases himself in the Trial, tho' he be unfortunate in the Event; but this is no Excuse; for every one is obliged to take care of himself, lest he be too fond of indulging new Elections, and from Levity become unduely troublesome to himself or others.

Thirdly,
By giving too great Indulgence to the Exercise of Election.

V. Fourthly, We see that frequent Choice creates an Habit; this seems to proceed from hence, that as we delight in an Election often repeated, we are easily induced to hope that the same Pleasure will always follow the same Act, whereupon we grow supine and negligent, and disregard the Alterations of things; and he that does this may easily fall

Fourthly,
By Obstinacy, or a Habit.

into such Elections as will not be attended with Success. Beside, 'tis difficult for us to change those Elections, the Delight of which is fixed and, as it were, riveted in the Mind by frequent Experience: Yet we are not excusable for rushing upon absurd and impossible things, in order to avoid the Uneasiness attending the Change of Election. And if we search into the Case more narrowly, we shall find that most undue Elections arise from this unseasonable Perseverance, all which deservedly come under the Character of culpable Obstinacy.

Fifthly,
By the
importu-
nity of the
natural
Appetites.

VI. Fifthly, It has been often hinted, that we consist of a Soul and Body, that these are mutually affected by each other, and that from hence various Appetites arise in us, such as the Preservation of the Body, Desire of Offspring, and the like; and whatever is an impediment to these, we reckon hurtful. If therefore we be not upon our Guard, we are hurried on by the Importunity of them to Absurdities, or when we give loose to our Elections, we grasp at such things as offer an unnecessary Violence to them: hence arise an immense train of Uneasinesses to ourselves and others; hence comes Violence and Injury to our Nature and the Natural Appetites, to which we owe at least a moderate Indulgence: hereupon we rashly and unlawfully seize those things that are pre-occupied by the Elections or Appetites of other Men: nay, are not so cautious as to refrain from what is determined by the Will of God himself: from these and the like Occasions it happens that we abuse our Liberty, and by undue Elections bring natural Evils upon ourselves or others. For as we are endowed with Liberty in these and the like Cases, we may either use it according to the dictate of Reason, or abuse it: this Power seems to be included in the very Notion of created Liberty.

Why every
thing
ought not
to be cho-
sen, and
why Elec-
tions are
not easily
changed.

VII. It appears from hence how cautiously Elections ought to be made; for tho' nothing pleases us
but

but what is chosen, yet we do not only take delight in *choosing*, but much more in *enjoying* the things chosen, otherwise it would be the same thing whatever we chose: we must take care then that our Elections be made of such things as we may always enjoy. For if they be of perishable Objects, or such as are not in the least answerable to the end of the Elector, he that chooses them must necessarily grieve at the Disappointment. He may avoid this, will some say, by changing his Election, when the thing chosen perishes or fails; but it is to be observed that Elections are not changed without a Sense of Grief and Remorse. For we never think of altering them till we are convinced that we have chosen amiss. When therefore we are disappointed of the Enjoyment of what we have chosen, we despair, become miserable, penitent, and conscious of an Evil Choice, and then at last begin to alter our Choice; which cannot be done without an anxious and uneasy Sense of Disappointment, and the more and longer we have been intent upon any Election, so much the greater Pain it will cost us to be forced to change it. Hence proceeds the Difficulty which we feel in altering Elections; hence many had rather persist in absurd Elections than undergo the trouble of altering them: For things please us because we will them; but to reject what we have once willed is contradicting ourselves, and cannot be done without a very disagreeable struggle and convulsion of the Mind: as any one may learn from Experience. (60.)

S E C T.

N O T E S.

(60.) Any one that attentively considers the Workings of his own Mind, will soon be satisfied of the Truth of all that our Author here advances; he will observe what difficulty and reluctance he feels in receding from what he has once firmly resolved upon, tho' perhaps he can perceive no manner of Good in it except what arises purely from that Resolution. To make a Visit at a certain Time; to walk to any particular place; to recreate ourselves with this or that kind of Diversion; may be Actions in themselves perfectly indifferent and trivial:

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but when once proposed, even upon mere whim and caprice, and resolved on with as little reason, they become often as much the Objects of our Hope and Desire, the thoughts of prosecuting them give us as great pleasure and satisfaction, and we are as unwillingly withdrawn from them, and as much disappointed when we fall short of the fancied enjoyment of them, as we should be in Matters of the last Importance. Every Man that has taken the least notice of what passes within himself, is able to give numberless Instances of the truth of the foregoing Observation: which may serve to convince us how great the force and power of *Volition* is, and what excellent use it may be of in Life. How it supplies us with courage and constancy in the most arduous Undertakings, and enables us to surmount the greatest Difficulties: how it qualifies and alleviates our Pain, and augments the Sum of our Happiness; and makes us run contentedly the Round of low and otherwise tedious pursuits, and bear with pleasure the otherwise insupportable load of human Woes. This shews the great usefulness and necessity of such a Principle, and will lead us to consider with our Author, in what a cautious manner it ought to be exerted, lest it fall upon wrong and improper Objects, and thereby, instead of lessening, increase our Misery, and become itself the greatest part of it. That this Principle of Liberty, though frequently attended with these consequences, is yet a Gift worthy of the most beneficent Donor, must appear from a general computation of its Good and Evil Effects, with regard to the whole System, which will be the Subject of the following Sections.

S E C T. V.

How Evil Elections are consistent with the Power and Goodness of God.

SUBJECT. I.

Proposes the Difficulty, with a Preparative to the Solution of it.

The Evils of Free-Agents are not necessary, and therefore seem to be permitted by God voluntarily.

I. **W**E have shewn that moral Evils arise from undue Election; that Elections are free; and that it is not at all necessary for any one knowingly and willingly to pursue the worse. Moral Evils

Evils cannot therefore be excused by necessity, as the natural ones, and those of Imperfection are. 'Tis plain that created Nature implies Imperfection in the very terms of its being created (since what is absolutely perfect is very God,) either therefore nothing at all must be created, or something imperfect. We have shewn that by the same Necessity Natural Evils are annexed to things naturally imperfect, and that God, agreeably to what infinite Power and Goodness required, permitted no manner of Evil in Nature, the absence whereof would not have introduced more or greater Evil. Since therefore Inconveniencies attend either the presence or absence of it, God made that which was attended with the least. There are no Evils then which could possibly be avoided, and therefore they must be looked upon as necessary, since the Imperfection of a Creature did not admit of pure and absolute Good. But this Necessity does not appear in free Agents: For the Evils incident to them seem to proceed, not from imperfection of Nature, but *free Choice*, and are therefore permitted by God voluntarily, since neither the Nature of Things, nor the Good of the Universe require the permission of them: that is, the World would be as well without as with them.

II. 'Tis to be observed, that God permitted the former kind of Evils because they were inseparable from things; either therefore the things must not have been created, or their inherent Evils tolerated. But Evil Elections have no necessary connection with the free Acts of the Will: neither does the Nature of Man require that he should choose amiss: nor does any benefit accrue to him from these Elections which could not be obtained without them, as it does in Hunger, Thirst, Fear, and the rest of the Passions: for without these Affections, as was shewn, the Animal would soon perish; but no Evil would befall us (nay what Good would not?) if we always attended to Reason, and never chose amiss.

Moral Evils have no necessary connection with a free Nature, nor are of any advantage to it.

Since therefore Man might bring the greatest pleasure to himself, and exercise his faculties by choosing always well, how comes it to pass that God suffers him to hurt himself and others unnecessarily by Evil Elections? If it be said that a Power of choosing either Side is contained in the very Notion of Liberty; this must be allowed, but yet there seems to be room enough for the Exercise of Liberty, though the Will were confined to the choice of what is lawful and convenient; what need is there then of such a Power as may extend to the choice of Evil?

Here lies the stress of the Difficulty, *viz.* why did God permit those Evils which are necessary nor useful?

We don't know so much of the Nature of thinking Beings as of material ones, and therefore are less prepared for an Answer to this Difficulty.

III. This seems to be the hardest point, the main stress of the Difficulty, *viz.* Whence come Moral Evils; *i. e.* those that are not necessary? If they be said to be necessary, how are they free? If they be not necessary, why does God permit them? The latter seems repugnant to the Goodness of God, the former to the Nature of a free Agent.

IV. It must be confessed, that we are less prepared for a Solution of this Difficulty than the former; for the Nature and Systems of the Intellectual World are less known to us than those of the purely Material one: Material Objects surround us, and occupy all the Inlets to Knowledge, and are the only things that immediately affect our Senses. They intrude upon us with an infinite Variety, and produce many and various Sensations in us. But of intellectual Beings, of their Operations, or of the mutual connection between them, we have but very few, and those very obscure Notions, *viz.* such as arise only from the reflection of our Understanding upon itself, or are collected by the use of Reason deducing one thing from another: For, of all intellectual Beings, our own Mind alone is immediately perceived by us; nor can we (as in Bodies) compare the Notions arising from it, with those that proceed from other Sources: all our Knowledge therefore of Spirits or thinking Beings is derived from this alone.

'Tis

'Tis no wonder then if we be very much in the dark in our Reasonings about these and their Operations; and do not so clearly perceive the necessity of allowing Free-Will to them, as contrariety in the Motions of Matter; nor so easily apprehend what Inconvenience would follow from restraining the exercise of Liberty, as we see the consequence of taking away the motion of Matter. We know that without Motion the whole Mass of Matter would prove entirely useles, and that there would be no room for so many Animals as now we find receive their Origin and Subsistence from it; which is justly esteemed a greater Evil, and more intolerable than all the natural Evils arising from Matter and Motion: and we should find the same thing in the prevention of the use of Free-Will, if we understood the System of the Intellectual as well as that of the Material World. But if we can shew that more Evils necessarily arise from withdrawing or restraining the use of Free-Will, than from permitting the abuse of it, it must be evident that God is obliged to suffer either these or greater Evils. And since the least of these necessary Evils is chosen, even infinite Goodness could not possibly do better.

V. Let us try then whether the abuse of Free-Will could be prohibited with less detriment to the whole System, than what arises from the permission of it. There are three Ways whereby God may be conceived able to have prevented bad Elections; first, If he had created no Free Being at all. Secondly, If his Omnipotence interpose, and occasionally restrain the Will, which is naturally free, from any wrong Election. Thirdly, If he should change the present state of things, and translate Man into another, where the occasions of Error and incitements to Evil being cut off, he should meet with nothing that could tempt him to choose amiss.

The abuse of Free-Will may be conceived to have been prevented three ways which are consider'd in the following Subsections.

SUBJECT. II.

Why God has created Free Agents.

God might have prevented moral Evils, if he had refused to create any free Being.

I. **A**S to the first, 'Tis certain that God was not compelled by any necessity to create any thing at all, he might therefore have prevented all Moral Evils, if he had not endowed any Being with Free Choice: for so there would have been nothing that could sin. But such a monstrous Defect and *Hiatus* would have been left in Nature by this means, *viz.* by taking away all Free Agents, as would have put the World into a worse Condition than that which it is in at present, with all the Moral Evils that distress it, though they were multiply'd to a much greater number.

But without these the World would have been a mere Machine and every thing passive.

II. For in the first place, if we set aside Free Agents, *i. e.* those which have the Principle of Action within themselves, there is properly nothing at all Self-active, for all other Beings are merely passive: there is indeed some kind of Action in Matter, *viz.* Motion; but we know that it is passive even with regard to that; 'tis therefore the Action of God upon Matter, rather than of Matter itself; which does not move itself, but is moved. Without Free Agents then the whole World would be a mere *Machine*, capable of being turned any Way by the Finger or Will of God, but able to effect nothing of itself. Nay the whole Work of God could not of itself exert one single Act or Thought, but would be totally brute and stupid, as much as a Wheel or a Stone: it would continue sluggish and incapable of Action, unless actuated by external force. Second Causes could therefore effect nothing which might be imputed to them, but all would be done entirely by the first. We need not say, how much a World thus constituted would be

be inferior to the present, nor how incommodious and unworthy of its Divine Author.

III. Man, you'll say, necessarily assents to this Proposition, twice two make four; but though his Mind is necessarily driven to this Assent, and consequently is not *free*, yet he is *active*: for it can scarce be said that a Man is passive in giving his Assent.* The same may be affirmed of God, who tho' we suppose him to be absolutely free in his primary Elections, yet when these are once fixed, he must necessarily execute what he had decreed: nevertheless he is properly Self-active in all Cases, consequently there may be something active in Nature, though there were nothing free.

Objection from those who declare that the Understanding is active, tho' necessary, as also God himself.

IV. As to the former Part of the Objection, 'tis not very clear what may be the efficient Cause of intellectual Assent; if the Object, then the Mind is merely passive in the Act of Understanding: nor is Assent imputable to it any more than Descent to a Stone; but if the Object be esteemed only a Condition upon which the Understanding acts, we shall want a Cause to determine the Understanding; which cannot be supposed to determine itself, any more than the Fire determines itself to burn combustible Matter. For no body judges the combustible Matter to be active when it is set on Fire, or that the Fire burns of itself without being kindled by something else. The World then without Liberty will be a piece of Mechanism, where nothing moves itself, but every thing is moved by an external Cause, and that by another, and so on till we come at the first, namely God; who will be the only Self-active Being, and must be esteemed the real Cause of all things; neither can any thing, whether well or ill done, be ascribed to others.

Answer to the former part of the Objection.

V. As to the latter part of the Objection, That Being must be denominated Free, who is held by no other tie than his own Election: But God is no other-

Answer to the latter.

* See Note 42.

otherwise obliged to execute his Decrees, therefore he is free, if he did but make his Decrees freely; and is purely active in every Operation wherein he executes them. For he suffers nothing by necessity, nor from any other beside himself, and is determined to act by his own Liberty.

God has a complacency in his Works, and if nothing were free, that would be wanting in them which is most agreeable to the Deity.

VI. Secondly, We believe that God created the World in order to exercise the Powers he is possessed of for the Good of the Universe; the Divine Goodness therefore delights and applauds itself in its Works, and the more any thing resembles God, and the more 'tis Self-sufficient, it is to be esteemed so much the more agreeable to its Author. But any one may understand how much a Work which moves itself, pleases itself, and is capable of receiving and returning a Favour, is preferable to one that does nothing, feels nothing, makes no return, unless by the force of some external Impulse: any Person, I say, may apprehend this, who remembers what a Difference there is between a Child caressing his Father, and a Machine turned about by the hand of the Artificer. There is a kind of Commerce between God, and such of his Works as are endowed with Freedom; there's room for Covenant and mutual Love. For there is some sort of Action on both Sides, whereby the Creature may in some measure return the benefits of the Creator, at least make an acknowledgment for them; and if any thing in the Divine Works can be conceived to be agreeable to God, this must certainly be so*. One such Action as this is preferable to all the Sportings of Matter, or the Labyrinths of Motion: if there had been no free Creatures, God must have been deprived of this Complacency, which is almost the only one worthy of him that he could receive from the Creation. 'Tis therefore as much agreeable to God that he should have made such Beings, as it is to the World that they should

* See Paradise Lost, B.3. l.100, &c.

should be made: for if nothing of this kind had been created, the very best thing among the Creatures, and that which is most agreeable to the Deity, would have been wanting. 'Tis better therefore to permit the abuse of Liberty in some than to have omitted so much Good. For the Defect and Absence of such Agents is to be esteemed a greater Evil than all the Crimes consequent upon the abuse of Liberty.

VII. Thirdly, From what has been said, we learn that some Evils which necessarily adhere to things, *viz.* Natural ones, and those of Imperfection, did not hinder the Divine Goodness from creating the Good with which they were connected, since the excess of Good compensated for the fewer and less Evils which were unavoidable: Thus God chose such Animals as were Mortal, afflicted with Hunger, Thirst, and other Passions, rather than none at all. If then those Evils which were *necessary* and foreseen did not hinder God from creating the Good that was annexed to them, how much less should the *possible* Evils arising from the abuse of Free-Will hinder his Goodness from creating Free-Agents? To enjoy free Choice is a greater Good than simple Life, but we willingly accept this latter with all the train of Natural Evils; how much more gratefully should we embrace the Gift of Liberty, attended only with some Danger of Evils, but not with the Evils themselves, as in the former Cases. (61.)

Necessary Evils do not always hinder the Creation of things, much less those which are only possible.

VIII.

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(61.) In relation to *us*, indeed, a Gift which is attended only with the possibility of some inconveniencies, appears to be of more dignity and value than one that brings some degree of unavoidable Misery along with it, and as such it ought to be received with proportionable gratitude by us. But with respect to a Being who foresees all the Abuses of Free-Will, all the contingent Evils consequent thereupon are as certain as the natural and necessary ones, and therefore ought to be equally provided against. This Argument therefore about the *Contingency*

Natural Evils are greater than Moral ones, and Free-Will a greater Good than the Natural Appetites.

VIII. Fourthly, It must be observed that Elections are therefore esteemed Evil, because they lead us into Natural Evils. For if an Election contain nothing absurd or prejudicial, 'tis not a wrong one. Hatred of God, Rebellion against his Commands, Murther, Theft, Lying, are Sins, because they deprive us of natural Good, and lead to Evil. Elections therefore are wrong and undue on account of the natural Evils which sometimes attend them; Natural Evils then are greater than Moral*: For that which makes any thing bad must necessarily be worse itself: But Free-Will is better than a natural Appetite, and a Gift more worthy of the Deity, it is not therefore to be denied to the Creatures on account of the concomitant Evils, any more than the natural Appetites and Propensities: both of them indeed sometimes lead us into the same Evils, but with this Difference, that the one, *viz.* the natural Appetite, loads us with Evils by necessity, but the other, *viz.* Free-Will, not of necessity, but only if we please. These might have been avoided since they are contingent, but those could not, since they force themselves upon us against our Wills: If therefore it was not unworthy of God to create an Appetite which was attended with necessary Evils; how much more agreeable was it to his Goodness to have endowed us with Free-Will, by which these Evils may be avoided, or at least alleviated? If the natural Appetite be a greater Good than what these Evils which flow from it can overballance, and therefore worthy to be implanted in Animals by the Deity; how much more excellent a Good will Free-Election be, by which alone we become capable of

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gency of Moral Evil, so far as it relates to the Deity, need not be insisted on, since our Author allows the Divine Prescience, and consistently with that, offers reasons sufficient for the Vindication of the other Attributes of God in the present Case.

* See Chap. 4. §. 4. par. 8. and R. i.

Happinefs, tho' joined with the Danger of falling into Evils by abuse ?

IX. Fifthly, If the State of Man would be worfe without Free-Will than with it, 'tis plain that Liberty diminifhes instead of increafing the Sum of Evils, and is beftowed upon us for that end. But how much more miserable the State of Man would be without Liberty than it is with it, will appear to any one who confiders what Sort of Creatures we fhould be without Election. For if Man were not free, he would be driven by the violence of Matter and Motion, and fooner or later be quite overwhelmed with thofe natural Evils which neceffarily arife from the Nature and Laws of Motion. But it is better to ftuggle with fome of thefe with Liberty, than all of them with neceffity ; the former is the Condition of Men, the latter of Brutes *. If by being deprived of Election we fhould be freed from all kind of Evil, we might complain of God for giving it ; but feeing that whether we be free or bound by the chain of Fate (while we have Bodies) we muft neceffarily endure thofe Evils which are confequent upon the affections of Bodies ; (nay thofe very Evils which we were afraid of falling into by a wrong Choice) 'tis in vain to defire the abfence of Liberty, by relying upon which, and uſing it aright, we may avoid the moſt bitter part even of thefe neceffary Evils.

The State of Man would be worfe if Free-Will were taken away.

X. For in the Sixth place, it is moſt manifelt that the greateſt Good, and that whereby Men excel other Animals, is owing to Liberty. By the aſſiſtance of this we riſe above Fate, and when attacked from without by adverſe Fortune, we find our Happinefs within ourſelves. Other Animals have nothing to oppoſe to a Diſtemper, Death or Pain ; nothing to Delight themſelves in, except Sleep, Food, and the Appetite of propagating their Species,

Free Agents only are capable of perfect Happinefs, therefore it is better to enjoy Liberty.

* Only in ſome Degree. See the Obſervation from Bayle in Note 24.

cies. But a free Agent, in the midst of Pains and Torments, of Hunger and Thirst, nay Death itself, has wherewithal to please itself, and to blunt the Edge of all these Evils. We complain of our Bodies, that by being tied to them, we are obliged to undergo very many and great Hardships; how much more full of Complaints should we be if we were entirely subjected to them, and hurried into Evils without any Remedy or Relief? Is it not better for us to have our Happiness in our own Power, than to be obliged to seek it elsewhere, nay rather to despair of it? Which Happiness is only to be found in a Free Choice, as was shewn before. From hence it appears, I hope, sufficiently why God created Free Agents notwithstanding the abuse which they are liable to. For he chose a Creature which would sometimes do amiss, rather than that every thing should be dragged by Fate and a Chain of Necessity, into inevitable Evils.

XI.

NOTES.

(62.) Our Author having shewn in Sect. 2. that the greatest part of our Happiness consists in this Principle of Election, here points out some of the many Inconveniencies that would attend the Loss of it. First, If there was no such thing as a free Agent, all would be mere Mechanism and necessary Effects of the first Cause, *i. e.* the best and noblest part of Nature would be cut off, that which of all others is most worthy of and agreeable to the Deity. There would be no Creatures capable of making any kind of return, of paying any reasonable Obedience and Duty to God; no possibility for him to display his Wisdom, Goodness and Mercy in the Government of them, nor any means of bringing them to the sublimest Degree of Intellectual Happiness, *viz.* that which arises from *Morality*. Secondly, Those passive Beings themselves would be in a much worse Condition than they now are. They would be deprived of all the Happiness which they now enjoy from the choice of indifferent Objects; they would be necessarily exposed to all the natural Evils arising from the general Laws of Matter and Motion, *viz.* Distempers of the Body, Inclemency of the Seasons, Hunger and Thirst, &c. which Liberty enables them frequently to guard against and avoid, and frequently to bear with pleasure, and even to convert to their superior Good: nay, they must inevitably undergo the greatest part of those

XI. But you will say, that you desire the Pleasure and Advantages arising from free Elections, but would not have the Power to Sin; *i. e.* you would have a Liberty restrained by Nature within certain bounds, so as never to extend to Evil. But it may be justly doubted whether this was possible in the present state of things: For Free-Will is naturally an active Power, and determines itself to Action, and requires nothing more in Objects, than that they should give occasion for the Exercise of Elections; 'tis therefore active in its own Nature. Now whatsoever is limited by another admits of bounds, and is therefore passive with respect to the Limiter; it

The benefits of Free-Will could not be had without a Power of Sinning.

NOTES.

very Evils which at present, by this Power, they have at most only a *possibility* of incurring. Thirdly, Without Liberty, the other most exalted Powers of the mind would be entirely useless, and often aggravations of our Misery. "A Faculty of Understanding (says Dr. Jenkin *) without a Will to determine it, if left to itself, must always think of the same Object, or proceed in a continued series and connection of thoughts without any Aim or End; which would be a perpetual Labour in vain, and tedious Thoughtfulness to no purpose: but if it should be sometimes determined by something external to new Objects, yet what use of Reason could there be in Contemplations, which were merely obtruded and forced upon the Mind?" And to foresee a train of Evils, without any power of acting against and opposing them, must be only anticipating Misery, and adding the future to the present, and a sense of our Inability of ever helping ourselves to both. These Considerations are sufficient to prove, that the want of Liberty in general would be an irreparable Damage to any conscientious System.

For a fuller Explication of them see Mr. Jackson's *Defence of human Liberty*, p. 79, &c. and *Scott's Christian Life*. Part 2. C. 4. Sect. 3. p. 318, &c. 8vo. or *Sherlock on Providence*, C. 7. p. 240. 2d Edit. or *D'Oyly's First Dissertation*, C. 10. or *Jenkin* in the Chapter above cited.

The next Enquiry must be, what Consequences would attend either the Limitation of this free Power to some *Particular Objects*, or the Infringement and Suspension of it on particular *Occasions*.

* *Reasonableness of the Christian Religion*, 2d vol. C. 12. p. 238. 5th Edit.

it seems equally absurd then for a Free Agent to be thus limited, as for Matter, which is in itself and of tis own Nature passive, to determine itself to Action, and is perhaps no less impossible. (63.)

The will could not be determined to Good by Objects, since the Goodness of them generally proceeds from Election.

XII. Secondly, If the Will were naturally restrained to choose Good only, it must have this restraint either from the *Object* or the *Understanding*: But neither could be done. If some things were in themselves always Good, and others Evil, it might be possible indeed that the Will should no more admit of Evil than the Sight does of Savours: But Moral Good and Evil are very frequently not absolute things, but merely relative: for there is almost no Action which proceeds from Choice, but what

NOTES.

(63.) If Matter were made *active*, it would be no longer *Matter*: in like manner if a self-moving or active Being were rendered passive, it would be no longer what it now is, nor have the same properties which it now has. Hence appears the absurdity of supposing a Liberty, properly so called, to be determined to some particular way of acting, 'tis the same as the Liberty of a Stone to some particular Ways of moving, *i. e.* no Liberty at all. The very Essence of Liberty includes an absolute Physical Indifference to either Side in any given Case. Such a Liberty as this has been shewn to belong to Man in respect of *Willing*. He can will or choose any thing in Nature, he can also either choose or refuse any thing, and therefore to determine his Will to some Objects, or incline it to one Side in any given Circumstances, would be so far to destroy it. The Question then is not, whether a man might be necessarily inclined to some particular thing or act, and yet continue to have Free-Will; for that, I think, is a contradiction. But whether he should have his power of willing destroyed on some particular Occasions, or whether he should be sometimes altered and made what at present he is not. Whether this Change of Man's Nature would in the main prove worthy of the Deity, or beneficial to the World, will be more fully examined in the following Subsection: our Author proceeds to enquire how this determination could possibly be effected in the present State of things, and if upon Enquiry into all the imaginable Methods of effecting it, they appear to be either insufficient for the End proposed, or attended with worse Consequences than the present Establishment, this must be an invincible Argument against them.

what may be good or Evil upon a change of Circumstances*. Even Natural Evils themselves are sometimes good and eligible. Free-Will then must needs be indifferent to all external Objects, and those things which are now agreeable, become shortly disagreeable, according to the infinite variety of Circumstances and the Exigence of Affairs. The Will therefore cannot be determined to Good by Objects. Nay, to confess the Truth, we generally do not choose Objects because they are Good, but they become Good because we choose them. The Goodness of them therefore is for the most part determined by the Election, and not that by the Goodness. For we have shewn before*, that this is the Nature of an Elective Faculty, and such it ought to be, otherwise we could not have the least possibility of attaining Happiness in so great variety and uncertainty of outward things †.

XIII. Thirdly, The Will was no more capable of being determined perpetually to Good by the *Understanding*, than by Objects. For the *Understanding* acts necessarily, and represents nothing as Good but what proceeds from Objects; if therefore the Will were determined by it, it would neither be free, nor always able to please itself. For the *Understanding* often represents all external things as sad and unprosperous, and could never make us take natural Evils, such as Death, Labours, Torments, for real Good, tho' it might induce us to bear them in prospect of a farther End. But to endure a thing in view of a farther End, is to undergo present Misery in hopes of future Happiness; *i. e.* to weigh a present Evil against a future Good, and of two Evils to choose the less; which Reason indeed

The Intellect often finds nothing good in things, except that they help towards the attainment of an Election, the Will therefore could not be determined to Good by the Understanding.

* See Turner's *Discourse of the Laws of Nature, and the reason of their Obligation*, Sect. 23, 24. or Puffendorf's *Laws of Nature*, B. 1. C. 2. Sect. 6.

† Sect. 1. Subsect. 3. ‡ See par. 16 and 17 of this Sect.

deed persuades us to do, since it is necessary that it should be done : but this helps nothing towards a Vindication of the Divine Goodness, which has imposed this Necessity upon us : nor can he be happy by the Judgment of his own Understanding, who must undergo these things. But if it be granted that things please us, not because the Understanding judges them to be eligible, but because we resolve to exercise our Free-will in performing them, even these will become agreeable by Election, and the Understanding will perceive them to be made so, and not make them to be so. 'Tis not therefore the Office of the Understanding to govern the Will, but to discover means for the attainment of that which is chosen, and to give warning when it chooses such things as are absurd or impossible : For the Understanding, as we said before, judges that to be good which is agreeable to our Choice, except this lead us into Absurdities. In order therefore to avoid Absurdities, we make use of the Understanding as a Monitor, not a Master.

And from hence, I think it appears how inconvenient it would be for the Choice to depend in all cases upon the Understanding. For since the Judgment of the Understanding depends upon the Objects themselves, and the natural congruity which they bear to the Appetites ; if the Choice were to be determined by its Judgment, 'tis evident that we must necessarily want a great many things which the Understanding judges to be good, and could never hope for solid Happiness, (64.) since
Objects

NOTES.

(64.) That is, if every thing which the Understanding represented as good in itself, made a *necessary Part* of my Happiness, I should be always unhappy, since I could never attain to all the Good I saw. Whereas by this Power of willing, I cut off several of these apparent Goods, and only make such be constituent parts of my Happiness as I choose, and if I chose only such as I could obtain, I might be always Happy. This Proposition, *viz. that all Good does not make an Essential*

Part

Objects are fixed, as we said before *, and can never answer to our natural Appetites in every Particular. In order therefore to the attainment of continual Happiness, it was necessary that we should be able to please ourselves in some respect, independently of the Understanding, and by Election to constitute those things good and agreeable to us, which the Understanding, if there had been no such Election, would have pronounced offensive, disagreeable and painful : From hence it appears how fit it is that this Power should be freed from the Government of the Understanding ; but if it is freed, it could not be determined by it.

XIV. Fourthly, It is to be observed that the Divine Power is Infinite, and that there are innumerable things possible to it which are repugnant to one another, and destructive of each other, and cannot by any means be consistent. If therefore God should act according to the Infinity of his Power, without any regard to his other Attributes, he would effect nothing at all, or else immediately destroy what he had effected. His infinite Wisdom and Goodness therefore gave bounds and restraint to his Power, which would otherwise confound every thing ; and these must of necessity be equally infinite with his Power, otherwise infinite Evils must certainly arise from infinite Power. But a Creature, as his Elective Power necessarily extends farther than his Wisdom and Goodness, is made naturally

The Goodness and Wisdom of God being equal to his Power, hinder him from choosing amiss.

NOTES.

Part of our Happiness, because we do not will it, is asserted by Mr. Locke [b] and well urged as a Reason why the greater Good does not absolutely determine the Mind : and the same, I think, might as justly be affirmed of *Pain*, viz. That the removal of all Pain does not make a necessary part of our present Happiness, since we do not always absolutely will or desire to remove it ; but on the contrary choose to bear it, and by that Choice, often produce a Pleasure, which does more than counterbalance it. See C. 5. Sect. 2. and Note 45.

* Sect. 1. Subsect. 3. par. 2. [b] Chapter of Power, §. 43.

turally liable to fall sometimes into Evils. 'Tis well known that Mathematicians sometimes suppose a Line to be infinite, in which they may take a Point wherever they please. Now since our Election may be made as we please, the Wisdom and Goodness whereby it is to be governed, ought to be infinite; for if the Line be finite, a Point may be pitched upon beyond it: and in like manner, if the Goodness and Wisdom be finite, the Choice may be made without and beyond them, that is, amiss. But since all created Wisdom and Goodness must necessarily be finite, it follows that there wants a sufficient restraint upon Elections, and that every *free* Creature is necessarily *defectible*. As then all created Beings are necessarily imperfect in general, so every one has its own peculiar Defect. And this kind of Imperfection, *viz.* the Power of Sinning, is proper and peculiar to such as enjoy Free-Will: nor can they be conceived separate from each other, any more than Contrariety from Motion. (65.)

But Man may choose amiss since his Goodness and Wisdom neither are nor can be adequate to his Power.

XV. From hence it appears that a Faculty of pleasing itself by Election cannot be determined to Good by *Objects*, in the same manner as the Sight is to Light, or Taste to Savours, (since Goodness is not always an absolute Quality in things, like Light and

NOTES.

(65.) As Motion without Contrariety would be of no use, so Liberty without a Power of doing amiss, if such a thing were possible, would be of no value: it would not have the good Effects and Ends for which Liberty was given: particularly it would not be attended with the happy consciousness of *Desert*, or the Idea of receiving a Benefit by way of reward, conferred upon us for having done what was right and good, and what we might as easily have not done. From which Idea, as including *Self-Approbation*, &c. we frequently feel a far more exquisite Pleasure, than from the intrinsic Value of the Benefit itself: Nay, without this Idea, to be loaded with Favours would prove even an Uneasiness to a generous Mind. This Notion will be farther explained and vindicated in the following Subsection; for the Truth of it we must appeal to the constant Experience of the ingenuous part of Mankind.

and the Objects of Sense) nor by the *Understanding*, since many things must be chosen in which the *Understanding* can perceive no manner of Good, except that they are capable of being chosen, and when chosen please, because they exercise the Faculty. And tho' the Objects of Election are not Infinite, yet in a finite number there are infinite respects in which Good or Evil may be produced: There is need then of infinite Wisdom and Goodness to direct the Choice, lest it deviate into Evil. Since therefore a Creature endowed with Wisdom is finite, it is impossible but that it shou'd have a natural Power of sometimes choosing wrong.

XVI. Fifthly, If the Will was confined to the Choice of those things only which the *Understanding* declares to be good, or was restrained from choosing till the Goodness of the Objects were apparent, we must of necessity hesitate in many things and be anxious and solicitous in all. For since things are connected together by a long chain of Consequences, it is impossible for us to form a right Judgment of the absolute Goodness of them, without a foreknowledge of these Consequences, we must therefore have been obliged to use all possible Disquisition before every Election, and suspend the Choice where any Suspicion of Error or Ground of Doubt should appear: but such a Disquisition and continual Solitude would be a greater Bar to Happiness than many Errors and natural Inconveniencies. For if the Will can produce Good to itself by choosing, the Errors and Inconveniencies to which it is exposed by a bad Choice, may be compensated by the Pleasure which arises from the Sense of Liberty. But if we were obliged to all possible Enquiry, more inconvenience would be felt from that Obligation, than from some Errors in Elections; nor would all of them be by this means avoided; for after all possible Examination, a finite *Understanding* may be deceived. Evil Elec-

'Tis better to be sometimes deceived with Pleasure, than to be always solicitous.

tions are to be avoided on account of the Uneasiness consequent upon them, if therefore such a Disquisition as is necessary to discover the Good, and a Suspension of the Elective Faculty till that Good be discovered, would bring greater Uneasiness than some wrong Elections, a Man will be more happy with a Power of doing amiss, than if he were obliged to wait for the determination of the Understanding in every Case. For it is better that some Persons should sometimes do amiss, and suffer Uneasiness from the Conscience of having done so, than that all Men should in every Case be always afraid, uncertain, and solicitous, nay generally cease from all manner of Action.

'Tis better to be in danger of Sinning, than to cease from Election.

XVII. Such is the nature of our Will that it can please itself in Election, and by its own Power make the things chosen agreeable, though in themselves disagreeable to the Appetites. And though this cannot be done at all times, and in every Object, yet it is better to run the hazard, than to be deprived of so useful a Faculty, or to be restrained from Election till an imperfect Understanding, such as that of Man necessarily is, were clearly convinced of that Impossibility. It is therefore convenient for us to derive our peculiar and chief Happiness from the Will itself; for if it depended on the Understanding it would come with difficulty, Pains and Anxiety, and we could seldom enjoy it pure and unmixed. 'Tis better therefore for us to be able to please ourselves without a long Speculation of Antecedents and Consequences, tho' with a danger of Sinning, than to cease from Election, and be restrained from the Exercise of our Faculties till a whole train of these were perfectly apparent, which if it could be at all, yet would not be without Pain and Anxiety, as any one will find that tries. (66.)

SUB-

NOTES.

(66.) All that *Bayle* objects to this [c.] is taken from the Nature of Good Angels, and Glorified Souls, who, according to him,

SUBJECT. III.

Why God does not interpose his Omnipotence, and occasionally restrain the Will from depraved Elections.

I. **T**IS evident from what has been said, that it was agreeable to the Divine Goodness to have created Free Agents, for without these the System of Nature would have been imperfect: nor could

More and greater Evils would arise from thence, than from the abuse of Free-Will.

NOTES.

him, are no less happy in themselves, nor perform a less acceptable Service to the Deity, for the want of it; and why therefore might not we? — To what was observed about the Inconclusiveness of all such Arguments as are drawn from Beings of a different Order in Note *H* we shall here add, first, That it is more than we are obliged to grant, that either Angels or Saints in Heaven are absolutely devoid of Liberty. They may have more clear Impressions of Good and Evil on their Minds, more enlarged Understandings, fewer and less Temptations, &c. without being less free [*d.*]; nay they must be in one sense more free, the more they are so qualified. [*e.*] This way of reasoning therefore proceeds upon a false, or at least uncertain Hypothesis.

Secondly, Though it should be granted that these glorious Beings, supposing them all necessary, might have as ample Knowledge, as ardent Love of the Divine Perfections, and consequently be as happy in the Enjoyment of God and themselves, as if they were all free; though they might have no occasion to see or experience Vice, in order to their being fully acquainted with the Excellence of Virtue, and made sensible of the infinite Wisdom, Power and Goodness of the Deity, shewn in the Government and Suppression of the former, and in the Production and Improvement of the latter; Tho', I say, these exalted Beings could be supposed to have a thorough Intuition of all the Attributes of God without any such manifestation of them in his Works; (against which Notion see *D'Oyly's First Dissertation*, C. 8. and *Conclusion*, p. 123.) yet it does not

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seem

[*c.*] See his Answer to the Queries of a Provincial, and Crit. Dict. Article Marchionites, Remark F. &c.

[*d.*] See *ABp. Dawes's 5th Sermon*. p. 73, 74, and the latter end of Note T.

[*e.*] See the beginning of Note 72.

could their Actions have been determined to Good by any natural Propensity or Limitation, in the same manner as the Senses are limited by Objects : But yet it is certain that they depend upon God for their Actions, and if he should suspend his Influence, they would not act at all. Since therefore he could so easily hinder the abuse of Liberty, why does he suffer it? Why does he not restrain Elections when they tend to Vice and Absurdity? We grant that this Objection cannot be satisfactorily answered otherwise than by shewing that more and greater Evils would befall the Universe from such an Interposition, than from the abuse of Free-Will. In order to which it is to be considered,

It would be as much Violence to prevent the Action of Free-Will, as the Motion of the Sun.

II. In the first place, That this cannot be effected without *Violence done to Nature*. 'Tis allowed that Elections ought to be free, and that thinking Beings cannot otherwise be happy : God himself in creating them has determined, as it were by a Law, that they should be free. For by giving them a Nature endowed with Choice, he allowed them to make use of it. They cannot therefore be hindered without Violence done to the Laws of the Creation. I grant that God can dispense with the Laws

NOTES.

seem possible for such imperfect Creatures as *we* are, to attain unto this excellent Knowledge, and enjoy the happy Effects of it on any other Terms than the present. We could not sure have had so lively an Idea of the *Mercy* of God, if there had never been any proper Objects of it. We could not have been so thoroughly conscious of our Dependency or Danger ; nor had so grateful a sense of our constant Support, our frequent Deliverances ; nor consequently have arrived to so great a degree either of Virtue or Happiness in this Life or the next, by any other Method ; as will be further shewn in Notes 79 and 82. Either then these Happy Beings are still perfectly free, which Freedom constitutes the greatest part of their Happiness ; and let any Man try to prove the contrary ; or at least they once were so, in order to their greater Perfection, and are now only altered by being translated into another State, and put out of farther Trial ; and consequently they belong to our Author's third Expedient, which will be examined in Subject. 5.

Laws of Nature ; but who will require or allow this to be done frequently ? The bounds of this World, and the number of thinking Beings are unknown to us, but we believe that the System of Nature will endure for ever. Now as all things depend upon the Will of God, we cannot have any other Security of our Happiness, and of the Duration of the World, than the Divine Constancy and Immutability : the Universal Laws of Nature are the Assurances of this Constancy, and upon them does the Security and Happiness of the whole Work depend. It is not therefore to be expected that God should lightly dispense with these Laws, much less alter them by his Omnipotence every Moment. Since then it is provided by an Universal Law, that Free Agents should procure to themselves Happiness by the use of Election, and it is impossible but that these, being left to themselves, should sometimes fall into depraved Elections ; would it not be an Infringement and a Violation of this Law, if God should interpose and hinder the use of that Faculty which by the Law of Nature he had established ? We don't expect that the Situation of the Earth, or Course of the Sun, should be altered on our account, because these seem to be things of great Importance, and we apprehend it to be unreasonable, that for our private Advantage the Order and Harmony of things should be changed, to the detriment of so many Beings. But to alter the Will, to stop Election, is no less a Violation of the Laws of Nature, than to interrupt the Course of the Sun. For a Free Agent is a more noble Being than the Sun, the Laws of its Nature are to be esteemed more sacred, and not to be changed without a greater Miracle. There would then be a kind of Shock and Violence done to Nature, if God should interfere and hinder the Actions of Free-Will ; and perhaps it would prove no less pernicious to the Intellectual System, than the Sun's standing

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ing still would be to the Natural. His Goodness therefore does not suffer him to interpose, except when he foresees that the Evils arising from our depraved Elections are greater than those which would ensue upon an Interruption of the Course of Nature, which he only can know who knows all things. (67.)

III.

NOTES.

(67.) By this last Concession our Author evidently allows that God may sometimes have sufficient reason to interpose in matters relating to our Elections; (though perhaps he never acts upon the Will by *Physical Impulse*, or irresistibly, which will be considered in the next Subsection.) His Design therefore is only to shew that this ought not to be done frequently, or as often as Men choose amiss. Now this may be illustrated in the same manner as we treated of the Laws of Motion. That there are general Mechanic Laws in the Natural World, the Establishment and Preservation whereof tends more to the Happiness of the Creation, and is every way more worthy of the Deity, than to act always by *particular Wills*, was shewn in Note 25. If these Laws were frequently altered and unfixed, they would cease to be Laws, and all Action, and Contrivance which depends upon the Stability, and computes the future Effects of them, must cease, or at least prove insignificant. In like manner *Liberty* has been proved to be an Universal Law of Intellectual Beings, and the great Use and Excellence of it evinced, and therefore we have equal reason to suppose that it could not be, at least not frequently, suspended, without as great Inconvenience as would attend the Violation of these Laws of Mechanism. If this were done in the Rational World, all Studies, Enterprises, Arguments, all kind of Reasoning and Policy would be in vain and useless; all rewardable Action, and its concomitant Happiness (of which in Note 65 and more below) must entirely cease. Nay, perhaps to deprive a rational Being of Free-Will, would be altogether as absurd and inconvenient, as to endow a Machine with Reflection, or an Edifice with Self-motion. But our great Ignorance of the Intellectual World must render any Argument of this kind very uncertain. However, thus much we are sure of, that so great Violence done to the Will, would be directly contrary to the general Method of God's treating reasonable Creatures, and quite opposite to the end of all those Manifestations he has made of his Nature and Will; the very Reverse of all those Arguments, Exhortations, Promises and Threats, which are the Subject of Revealed Religion: a Man that believes any thing of these (upon the Belief of which I am now arguing) can never
imagine

III. Secondly, Such an Interruption as this would not only do Violence to Nature, but quite invert the Method of treating Free Agents. This Method is to hinder or excite Elections by Rewards and Punishments: To divert them from unreasonable or absurd things, and draw them to better by the persuasion of Reason. But it is doubtful whether the Nature of the thing will permit an Election to be determined by Impulse, or as it were by immediate Contact. For it seems equally absurd to attempt a change of Election by any other means than those above mentioned, as to desire to stop the Motion of Matter by Intreaty, or offering Rewards. May we not with the same reason expect that Matter should be moved by Rewards and Punishments, as the Will influenced by *Physical Impulse*, as they call it? For it is by these Means that they would have God to stop or alter the Choice. So preposterous an Interposal would confound every thing, and leave nothing certain in Nature. How fatal such an Experiment would be, and how it would affect the Minds of the Observers, or what Suspicions concerning God and their own Security, it might suggest to the whole System of thinking Beings, God only knows. We see that human Laws cannot be dispensed with, without very many Inconveniencies, which yet, as they are made upon an imperfect Foresight, and can provide for few Cases, seem naturally to require some Interposal: how much greater Evils may we apprehend from a Dispensation with the Divine, the natural Laws; on the Observance of which the Good of the whole depends? This seems to be the reason why God makes use of so much Labour and Pains,

God by interposing in the Elections of his Creatures, would quite invert the Method of treating Free Agents.

NOTES.

imagine that they are all made use of to no purpose, as they must be in a great measure, if the Will could be over-ruled occasionally without any considerable Inconvenience. This is what our Author endeavours to prove in the following Paragraph.

fo great an Apparatus of Means, (68.) fo many Precepts, Perfuaſions, and even Entreaties for the Amendment of Mankind; which nevertheleſs he could effect in a Moment, if he were pleaſed to apply force; and he would undoubtedly do it, if he had not foreſeen more Inconveniencies from a Change in the Order of Nature, and Violence done to Elections.

He would take away that which is the moſt agreeable to us in Elections, viz. a Conſciouſneſs that we might have not choſen.

IV. Thirdly, That which gives us the greateſt Pleaſure in Elections, is a Conſciouſneſs that we could have not choſen; without this 'tis no Choice at all: but ſuch is the Nature of us rational Beings that nothing pleaſes us but what we chooſe. In order therefore to make any thing agreeable to us, 'tis neceſſary for us to be *conſcious* that we chooſe it voluntarily, and could have reſuſed it: But if God determine our Election extrinſically, the moſt agreeable Part of all is taken away. (X.) For we muſt

NOTES.

(68.) The Hiſtory of the *Jewiſh* Nation affords good Inſtances of this. What an apparatus of outward Means was continually made uſe of in the Government of that ſtiff-necked People? What frequent Murmurings, Rebellions and Apoſtacies were permitted, and then puniſhed? What numerous Miracles, both of the remunerative and vindictive kind were applied, in order to bring them to ſome tolerable ſenſe of their dependence on God, and a ſuitable practice of the Duties reſulting from it? All which would have been unneceſſary at leaſt, if one Miracle exerted on their Minds could have done the buſineſs; if their Underſtandings could as well have been illuminated and their Wills reformed at once; and if their Practice produced by this means, and as it were extorted from them, would have been equally agreeable to the Deity. And in this, as well as many other reſpects they ſeem to have been Types and Representatives of all Mankind.

(X.) 'Tis objected, that this explication of Free-Will makes *Adam* more unreaſonable in the ſtate of Innocence than his Poſterity in the ſtate of Corruption. For according to this it would have grieved him to think that his chooſing right was due to God's aſſiſtance, and that he would not have believed himſelf happy, if when he was ready to break God's Command, he had perceived that God by his Grace had interpoſed and enabled him to reſiſt the Temptation. Whereas in truth, ſuch

must either be conscious that God determines our Will or not ; if we be conscious, how can that be agreeable

NOTES.

such a discovery would have made him, as it must make us, more happy, tying him by a new Obligation to acknowledge the Sovereign Goodness of God, and on that account to love and adhere to him the more closely. But it is alledged that the Author is absolutely of another Opinion.

I answer, the Objector may assure himself, the Author has no such Opinion, nor is there any thing like it in the Book or that can be deduced from it. What the Author says is, that God has made Man an intelligent Creature, capable of pleasing himself by Choice ; that the proper way to move his Will is by Rewards and Punishments as the proper way to move Bodies is by physical Impulse ; that in the ordinary Course of things it is as improper, and perhaps as impracticable to move the Will by any other force than that of rational Motives, as to attempt to move a Body by Rewards and Punishments : That there is this difference between them, that a body necessarily moves when impelled, but the Will is not necessitated by the moral Motives proposed to it. That there are two sorts of Goods which may be proposed to a Man, one that arises from the conveniency of things to our natural Appetites, and is antecedent to Choice, and another that is founded in the Choice itself, and consequent to it ; and that the first is subordinate to the second.

When therefore these two interfere, the first gives place to the latter : and hence we see many Men prefer their Choice even to Life, which is the greatest natural Good, tho' 'tis true, this is done with difficulty and reluctance. But when there is no such interfering between the Choice and Appetites, there the Man is entirely free, and can make the thing chosen good without mixture, which happens in a thousand Instances of Life, and therefore there is much more Good than Evil in it.

As to *Adam*, he was placed in this State of Freedom because his Nature required it ; and the Author believes God might have prevented his choosing amiss, if he would have altered his Nature, Motives and Circumstances ; that is, made a new World for him, and left this without intelligent Inhabitants. I do not deny but God may stop Man from executing his Choice, when he is ready to make an ill one ; for no body ought to presume to limit the Divine Power. But I say, when a free Agent is ready to make an ill choice, and wou'd do it if not prevented by an Almighty Power, he is already guilty in the sight of God, such a readiness is an obliquity in his Will and a moral Evil, and therefore God is not obliged to prevent the Execution of it ; for that were to prevent the Punish-

agreeable which is obtruded on us by force? If we be not, we are deceived in the Operations of our own

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Punishment, though the guilt be contracted: and it is easy to see what the Consequence of such a procedure may be in a World that is to be governed by Rewards and Punishments; and what effect it might have on those innumerable Myriads of intelligent Beings that are under the Government of God, and that are all now virtuous by their Choice, and thereby justly distinguished in their Rewards and Circumstances, and possessed of that most valuable perfection and only moral Good, an active conformity to the Will of God. Whereas if the Will of Man were necessitated and held by an irresistible force from choosing amiss, the whole intellectual Creation would be let loose, and under no kind of moral Obligation to concern themselves about their Choices; and so there could only be a passive Conformity to God's Will, and no room for Virtue or Holiness, which are the most valuable Goods in the World; and hence to avoid some Moral Evil there would be no room left for any moral Good.

Against this it is urged that the *Elect* are thus prevented by God's Grace, and yet no body denies them to have moral Good. The Holy Scriptures teach us that it is the *Spirit of God* that Works in us to will and to do, and that it is his *Grace* that efficaciously determines the Wills of those that are predestinated.

To this I answer, that Man by his ill choice and abuse of his Faculty of Free-Will had disabled it from choosing Spiritual Good. When a Man loses a Limb or an Eye, or is wounded in any mortal Part, he can't have that Limb restored or be recovered but by a Miracle; and the same will hold as to the Spiritual Functions, when they are lost or disabled, only he that gave them can restore them. Now this the Holy Scriptures and the Catholic Church have taught us to be the case of the Will of Man in his corrupted State as to spiritual Objects; and therefore the effectual interposition of God's Power to restore Man is the Christian Doctrine. But though the restoring the Faculty to its former state be the immediate Work of God's Spirit, yet the acts performed by that restored Faculty are Man's, and he is free in the exerting of them, and this I take to be likewise the sense of the Catholic Church. 'Tis true, those who are thus elected and influenced by God will certainly use their Free-Will right so far as the Gospel requires in order to their Salvation; but it is not because they have not the Power to do otherwise, but because they make their Choice otherwise; nor doth it follow because they can choose amiss, that they will do so. *A posse ad esse non valet Consequentia.*

own Minds ; neither can we know whether the Elections be our own or God's. Nay the force of
Laws,

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If it be asked, why God did not afford this help to all Mankind. I answer that the Elect are designed for a station in *Heaven* void for them by the fall of the Angels, or some other way, and that a certain number may be so provided and no more ; and when the number of the Elect is full, then will follow the Consummation of all Things. But it is reasonable to permit God to choose the Persons to whom he will vouchsafe this supernatural Favour, and to take care that the pardoning and recovering of Sinners may not have an ill effect on the rest of his Creatures : and this he has done partly by letting several of them suffer for an Example, and partly by appointing such a Satisfaction for them in the death of our Saviour, as is capable to deter both Men and Angels from failing in their Duty, more than the Punishment of the Malefactors could have done. For nothing could more fully demonstrate the determinate decree of God not to dispense with Obedience to his Laws, on the Observation of which the Good of the whole depends, than that he would not pardon a few on a less Consideration than the interposition and death of his Son.

But secondly, God may be conceived to have permitted *Adam* to fall not only for the reasons above, but likewise because it was better for him upon the whole than if he had been kept from the act of Guilt by an invisible force. He had no reason to presume this, but the Power of God is so great that he brought Good out of Evil, and made *Adam's* State after his Fall more advantageous to him than Innocence had been. This is plain from Holy Scripture that prefers our State under the second *Adam* to what it was under the first. And as it was better for *Adam* himself, so it is not certain but it was best for his Posterity. For some of them it undoubtedly was, I mean those that are found in Christ : and as to the rest, it doth not appear but all things considered it was as good for them too. We have a notion that if *Adam* had not fallen all his Posterity would have continued innocent, and been free from all natural Inconveniencies : but the Author shews that neither the Holy Scriptures, nor the Catholic Church has determined either of them ; nor is it said how every one that was to be born would have used his Free-Will if he had been tried, nor that even those who used it right would have been subject to no natural Evil. And therefore 'tis a very uncertain Argument that is drawn from these suppositions, and ought not to be opposed to the Goodness of God.

But lastly, however this Matter stand, it is to be supposed that it was best for the whole that things should be as they are,
and

Laws, together with the Efficacy of Rewards and Punishments, would be quite destroyed. For who would

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and that the hindring Man from falling by an irresistible force would have been more mischievous in general than his Sin. We know that God, as the Author observes, is to govern an innumerable multitude of Creatures to all Eternity, and he only can comprehend what influence an action may have on that System in infinite Ages. It has been shewn that there is a Community and Connection amongst them all, and each is or may be affected with what his fellow Creature doth or suffers; and it is impossible for any but God to be a judge of this. We see that in the greatest Number imaginable, if we change but one unit after a few Multiplications and Divisions the whole product is entirely altered. The same might happen in the World in an infinite series of Mutations, if any one action were changed: it must be of great consequence to the whole if God should interpose and alter any the minutest thing, and perhaps change the whole original Scheme. If therefore that Scheme was at first contrived to the best Advantage of those Creatures of which it consisted, to alter any thing in it wou'd certainly make it worse; if it had not been best for the whole that Man should be permitted to fall, God would not have done it; and if it was best he ought not to alter it. Free Creatures were necessary to the perfection of the World, that is, such Creatures as being essentially short of perfection were capable of choosing amiss. And to make them thus free and absolutely hinder the use of that Freedom appeared a greater Evil than the fall of a few: for that would have defeated the very end of their being made Free Agents, which was that they might make themselves happy by choosing right. Thus good Men here are happy, the blessed in Heaven, and all the Holy Angels, so far as we know of them.

But it is farther urged, could not God have determined their Wills to good, and neither let them nor any other Creature know it, and then the ill effects which could be apprehended from the Example might have been avoided? The meaning of this Expedient, so far as I can understand it, is that God should have deceived and cheated all rational Creatures at once; and tho' he had given them Faculties to discern truth from falsehood, yet he should have obliged them all to believe a Lye. Sure he delights in Treachery and Falsehood that can suggest such an Expedient.

But suppose God should deceive Men and Angels and make them believe that they choose when really they do not, but their Wills are secretly determined; yet this would not obtain the end, or supply the use of Free Choice, or yield the pleasure which

would regard Laws or Rewards, when he was certain that God would hinder him from doing any thing which might occasion the Loss of Rewards, or make him incur the Punishments? But however this be, 'tis very certain that our greatest Pleasure, nay our very Reward, consists in being conscious that we have used our Choice aright, and done those things which we might not have done. On the other hand, 'tis the greatest Grief and Affliction to have omitted such things as would have tended to our Happiness, and were in our Power: one of these could not be had without the other, and if none were suffered to grieve for a bad Election, none would rejoice for a good one. But it is better that some few should grieve for their own folly, than that all should be deprived of the Rewards of their good Actions. That Priviledge then of doing well, and pleasing ourselves in what is well done, could not be had without the hazard of Sinning; if God should take away the one, the other would vanish of itself.

But you would have the Pleasure which arises from Election without the Danger; that is, the End without the Means: Neither do you observe that the greatest Pleasure in this Case is, that you could have done otherwise: and this arises from the very Nature of Pleasure, which seems to be nothing else but *a Sense of the Exercise of those Faculties and Powers which we enjoy*. The more therefore any Action is *ours*, the more it pleases us; and since a free Action (which we could either exert

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which is the result of it. For it is not, as observed before, the belief of our being free that gives us the pleasure, but the true and right use of the Faculty: Tho' a Man believed never so firmly that he sees or knows a thing, yet if his Faculty of Sight or Knowledge were not really exercised, he would neither have the use nor the pleasure of them. And at the same rate if a Man have not the exercise of his Choice, he will neither have the use nor pleasure arising from it.

or omit) is the most of all ours, it must necessarily please us most: But if the Will were confined to one Side, or detained from the other, the Action would cease to be ours, and the Pleasure would perish together with the Sense of Liberty. A Mind conscious of Virtue is the Pleasure and Reward of good Actions, but unless it were possible for it to become conscious of Vice, 'tis plain it could not be conscious of Virtue. (69.)

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(69) In opposition to what our Author has here advanced, Bayle [d.] brings a great many Arguments drawn from the Tenets of Calvinists, Spinozists, &c. who believe that all their Actions are necessarily determined, and yet are no less pleased with them. Nay some, says he, rejoice in this very thing, that they are under the absolute Direction of the Deity. *Dij me tumentur*— [e.] and to be naturally determined to the best was always looked upon as a peculiar Happiness, and they that came nearest it were esteemed the best Men, as the known Compliments to Cato and Fabricius declare. Some are as well pleased with what they have by Lot or Inheritance, as what they get by their own Labour: witness the Pride of antient Families, &c. *Gaudeant bene nati*, is a common Proverb; and among the Things, *quæ vitam faciunt beatiorem*, Martial reckons *Res non parata Labore sed relicta*. And again: If, say he, we did take delight in choosing things, yet it would be enough for us if God concealed his determination from us, and we only believed that we were free to choose and act.

We need not, I think, spend much time in answering such Arguments as these. For the Calvinists, &c. notwithstanding all their absurd Tenets, have evidently this Consciousness of Choice within them, which is the secret source of the Pleasure that attends their Actions, and cannot be extinguished by any of their Principles, but overcomes them all, and constantly puts these Men upon such endeavours as are vain and useless upon the Supposition, and inconsistent with the Belief of Fate and absolute Predestination: which shews us that these Notions are neither acted upon in Life, nor pursued to their utmost Consequences; that they rest in pure Speculation, and are generally laid aside in Practice; in short, that they are absolutely inconsistent with human Nature, as well as human Reason.

Secondly,

[d.] *Answer to the Queries of a Provincial.* p. 665. Fol.

[e.] *Horace*, B. 1. Ode 17.

You may urge, that you had rather want this Pleasure than undergo the Danger; that is, you had

Secondly, Some Persons may rejoice in being under the particular Care, Protection and Government of the Deity; but then their Joy proceeds not so much from a bare Contemplation of what the Deity does for them, as from considering *on what account* he does it, *viz.* because they are agreeable to him, and proper Objects of his Favour, and that on account of something which they *themselves* have done. If *Horace* meant otherwise by his *Dij me tuentur*, he had small reason for what he adds in the next Line, *Diis Pietas mea Et Musa cordi est*. But in truth this and most other of *Bayle's* Testimonies are Rhetorical or Poetic Flourishes, rather than Philosophic Truths, and consequently not worth a serious examination. To draw any thing like an Argument from another's Words, we should at least be sure of his determinate Meaning, of the precise number of his Ideas, as well as the justness of their Connection together, which we must never expect from such kind of random Quotations. It may not therefore be improper to observe here once for all, that *Bayle's* usual Method of reasoning from Authorities must be very weak and unphilosophical; and calculated rather to blind Men's Eyes, than to inform their Understandings.

Thirdly, We are pleased indeed with what we call *Good Fortune*, when a great Sum of Money comes to us by Lot, or a Large Estate, or a Title by Inheritance; and are perhaps the more delighted, the greater the Change is in our Circumstances; and the less Expectation we had of it [*f.*] But is this Pleasure comparable to that Intellectual or Moral Pleasure, that sublime Satisfaction and complacency, which we feel upon acquiring a like Sum of Money by some laudable Act, or egregious Undertaking, that may properly be called *our own*? Is it equal to that solid Comfort, and Self approbation which every ingenuous Mind is sensible of from his doing what *deserves* an Estate or Title, and receiving these as the proper Recompence and due Tribute of such Deeds? The Man that can value himself more upon his Descent from an antient Family, than upon being by these means the Founder of a new one, is a disgrace to his Descent, and unworthy of the Arms he bears. — But to return :

There is undoubtedly an agreeable and exalted Consciousness attending all the Blessings which we ourselves are instrumental in procuring, infinitely beyond all the Satisfaction which they could afford us, if we knew ourselves to be un-

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[*f.*] See Note 19.

had rather be a Brute than a Man : neither could you by this means avoid these natural Evils which you

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concerned in the Attainment, and unworthy of the Enjoyment of them. This is the great Spur and Incitement to many noble actions here, and will be part of the Crown and Reward of them hereafter, (as is illustrated at large by Dr. Scott in the first Vol. of his *Christian Life*, and by Dr. Jenkin, in his *Reasonableness of Christianity*, 2d vol. C. 12. prop. 2.) And tho' we cannot properly merit any thing at the hand of God, yet the Conscioufness of having performed such Actions as are in themselves acceptable to, and rewardable by him, and of receiving Blessings from him in return for such Actions, must very much increase our Happiness in the Enjoyment of these Blessings, both in this World and the next, (as is shewn in the same places.) Nor lastly, could we receive this Pleasure which now results from our Choice and Action, if we were determined in every thing by the Deity, supposing that Determination concealed from us, and we only made to believe that we were really free to choose and act. For, as our Author observes, this would be to arrive at the End without the Means, and to have the Effect without the Cause. All our Ideas of Merit arise from, and are entirely founded in *Free Choice*: this (as far as we can apprehend) is the necessary Medium to such Moral Happiness; and we can no more conceive how one should come without the other, than how we should see without Eyes: and for us to have this Pleasure, tho' another did the Action, would be the same as for one Man to be conscious of his doing what some other really did, or for him to see by some other's Eyes. Such Suppositions as these would breed endless Confusion. For we must either know whether another did this Action or not; if we do know this, then how can we attribute that to ourselves, or pride ourselves in that which we know belongs to another? If we do not know this, then how can we attribute to ourselves, or please ourselves in any thing? Since every thing in and about us may, for what we know, be done by another, and so we in reality may never deserve either praise or blame. The natural consequence of which is, that we might as well never aim at Desert, or strive to do any thing at all: and this is the genuine Product of all such Suppositions as question the Veracity of our Faculties, and would make us suspect that we may be imposed upon even in the regular Operations of our own Minds. The same Arguments with those of Bayle, as well as the like method of reasoning, are made use of by the Author of the *Philosophical Enquiry*, p. 98, &c. and p. 71, 72. Where he thinks, "It may not be improper to observe, that some of the Pleasures

Man

you dread so much as foolishly to wish yourself a Brute, lest you should fall into them. But supposing it were convenient for you to be a Brute, yet it could not be convenient for all Nature: The System of the Universe required free Agents: without these the Works of God would be lame and imperfect; his Goodness chose the Benefit of the Universe rather than that of yourself; especially when this is better for you too, tho' you should be so ungrateful as not to confess it.

V. Fourthly, As it would be prejudicial to Man, to all Nature, for God to hinder bad Elections by his absolute Power, so nothing can be conceived to be more disagreeable to himself. We have said that God made the World in order to have something wherein to exercise his Attributes externally: But since he has several Attributes, he cannot exercise them all in every thing alike. His Power therefore exerts itself chiefly in one thing, and his Wisdom and Goodness in another. He exercised his Power in creating the World, and putting it into Motion; his Goodness and Wisdom in the Order and Agreement of things: But the Divine *Wisdom* seems to have set apart the Government of *Free Agents* as its peculiar Province. Herein it fully exerciseth itself, and acts up to its Infinity; for if it were finite it would not be equal to so great a Task.

Free Agents are placed as if they were out of the reach of Divine Power, the Government of these therefore is the proper Exercise of the Divine Wisdom, wherein God delights.

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“ Man receives from Objects are so far from being the Effect of Choice, that they are not the Effect of the least Premeditation, or any Act of his own, as in finding a Treasure on the Road, or in receiving a Legacy from a Person unknown to him.” But has a Man the same Pleasure in these Cases as if he had done something to *deserve* a Treasure of the Public? or had the Legacy conferred on him as a Reward for his good Deeds to the deceased Person, his late loved Beneficiary or intimate Friend? If this Author can find a difference in these two Cases, this Observation of his must be improper: if he cannot, I am sure he has a different Sense of things from the rest of Mankind, and of consequence is not to be argued with.

It does not seem a very extraordinary thing for God to be able to govern and absolutely direct such Beings as are merely passive, and deprived of all Motion of their own, whereby they might make any Resistance. For those things obey easily which do not move but when they are moved. Neither is there need of infinite Wisdom to govern them; for infinite Power, with a moderate use of Wisdom, would have been sufficient. That there might be a Subject therefore whereon the infinite Wisdom of God should display itself, he created Free Agents; which, being as it were put out of his Power and left to themselves, might act in a manner independent of his Will. 'Tis evident to any Person how much more difficult it is, and how much greater Exercise of Wisdom it requires to direct a Multitude of these to a certain End, and make them conspire to the common Good, than to order Brute Beasts, and such as have no Power of themselves, in what manner you please. To them that consider the vast Multitude of Free Agents, which is almost infinite, and their Independence (since every one is, at least in many Cases, absolute Master of his own Actions, and is permitted by God to act according to that Liberty) God seems to have given a Specimen of the Extent of his Wisdom, which is able thus certainly and effectually to bring to the End proposed, so many Free Spirits, so many Agents that were in a manner set at Liberty from his Dominion, and committed every one to his own Government. Here is the proper place for Wisdom, wherein (setting aside, and in a manner suspending the Exercise of his Power) he attains his Ends by Prudence only, by mere Dexterity of acting, and brings it to pass that so many jarring Wills depending on themselves alone, and no more inclined to either Side by the Divine Power, than if there were no such thing, shall yet conspire together to promote the Good of the Universe. 'Tis impossible that
this

this Exercise of Wisdom should not be very agreeable to the Deity, if any thing in his Works may be esteemed agreeable to him. But if he were obliged to interfere with his Power, t'would seem to argue a Defect of Wisdom; for what occasion is there for him to interpose and stop the Liberty of Election before granted, if his Wisdom could provide sufficiently for the Good of the whole without altering his Plan? *

VI. From hence it seems sufficiently evident why God would not interpose his Power, or intermeddle with our Elections, since that could neither be advantageous to ourselves nor to the whole System, nor agreeable to God. 'Tis no wonder then that absolute Goodness permits Evil Elections, since for the most part they could not be prevented without greater Evils. But if that can ever be done, there's no doubt but God will take care that the very best shall be done. (70.)

It would therefore be neither agreeable to God, nor useful to us, that God should always hinder bad Elections.

SUB-

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(70.) What has been urged in the foregoing Subsection about the Divine Interposition in human Elections must be understood in a limited Sense, *viz.* as relating only to an *immediate* Influence, or an absolute Determination of the Will, *i. e.* to such an intermeddling with Elections as would make them to be no Elections at all. For it appears from the following Subsection, that our Author did not intend to exclude all kind of Interposition in the Government of Free Agents, but only that particular sort which would subvert their natural Powers, or be destructive of their Freedom. Though God has established general Laws both in the animate and inanimate World, yet he has not left these entirely to themselves, but influences, directs, and governs them in such a manner as is most conducive to the great End for which he designed them; which End could not be attained without such a particular Influence, as will be shewn below. In determining the *manner* of this Government we must beware of the two Extremes of supposing either first, that the Deity always influences second Causes or acts (as *Malebranch* terms it) by *particular Wills*, in the Natural or Moral World; which would dissolve all Laws of Nature, destroy the Liberty of the Creature, and reduce every thing

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* See Dr. *Jenkin*, 2d Vol. C. 12. p. 240, &c. 5th Edit.

SUBJECT. IV.

Concerning the Efficacy of Prayer.

Devout
Men hope
for a
change
in the
course of
Nature,
through
their
Prayers.

SOME may apprehend that God is not so averse from interposing immediately in the Affairs of this World as is here asserted; and that the Laws and Order of Nature are not of so great con-

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thing to Fate: or secondly, that he never interposes in the Government of either World, but lets the general Laws of Mechanism or of Liberty take their natural Course, and operate as it were independently of himself; which would entirely destroy a *particular Providence*, and render the *general* one in a great measure useless. The bad Consequences which would attend the former of these Schemes have been touched upon above: The latter (which is particularly espoused by *Leibnitz* in his System of *Pre-established Harmony*, and by *Mr. Whiston* in his *New Theory of the Earth*) will be obviated in the following Subsection. I shall here only add the Opinion of *Mr. Colliber* on the present Subject; “[s.]’Twas highly suitable
“ to the Divine Wisdom in the Government of the World,
“ both to pre-ordain some of the principal Events with
“ relation to the entire human Community, or to the more
“ considerable parts of it, and to reserve to himself a Right
“ of interposing and influencing particular Agents, as in other
“ Cases, so more especially in order to the accomplishment of
“ these Events. That he has actually done so is abundantly
“ clear from Scripture Prophecies, and Histories. And that
“ in so doing he has acted in a manner most worthy his Wis-
“ dom, is no less manifest. For hereby it appears that the
“ Divine Government is equally opposed to Chance and De-
“ stiny. Had the Deity taken no Care of Futurity, but left
“ every Man to the Conduct of his own Inclinations, and na-
“ tural Effects in general to the Influence of their Causes,
“ without ever interposing to direct them to the attainment
“ of his great Design; this would have been almost in effect
“ to divest himself of the Government of Rational Agents,
“ and to subject their Affairs to Chance, and to the hazard of
“ the utmost Disorder and Confusion. Or had he on the con-
“ trary absolutely or fatally determined every Event, tho’ this
“ would have been far enough from divesting himself of the
“ Government of the World, yet it would have been a Go-
“ vernment

[s.] *Impartial Enquiry*, &c. p.115.

consequence with him, but that he may be easily and frequently induced to dispense with them, contrary to what we have here advanced. Nay, this seems to be the common Opinion of Mankind. Every Supplicant that addressess himself to God, believes that this is effected by the Deity through his Prayers: if he perceived it to be otherwise, he could hope for nothing from the Prayers he offers to the Deity. For if all came to pass according to the natural Order of things, and the Series of Causes, who could hope to be delivered from a Distemper or Calamity; from Evil Affections or Temptations, by virtue of Prayer? These things are either effected by the immediate Interposition of the Divine Power, or are requested of God in vain. For if they depend upon their own proper Causes, which may not be altered, those Causes would produce their Effects as well upon the omission as the offering of these Supplications. But if God sometimes vouchsafes to suspend or change the Order and Laws of Nature to gratify his Votaries; why may not the same be done to prevent the abuse of Free-Will and Natural Evils? Either this Interposition must be ad-

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“vernment unworthy of the Deity, a Government entirely
 “exclusive of all proper Sin and Punishment, Virtue and Re-
 “wards: wherein himself would in effect have been the only
 “Agent, and all the Creatures stupid and passive. Whereas,
 “by pre-ordaining the most material Events, and suffering
 “the Creatures freely to exert their Faculties in all conveni-
 “ent Cases, he appears most wisely to have chosen the middle
 “way, and thereby to have equally avoided the Mischiefs of
 “both Extremes.” See also p. 116.

All the Difference between this ingenious Writer and our Author is, that in the Government of the World he supposes the general Law of Liberty to be sometimes suspended, as well as the Laws of Motion. Whereas our Author, though he asserts the same of the latter, yet he denies it of the former; at least does not grant that such an Abridgment of Liberty is necessary to the aforesaid Government: How on this Principle he accounts for that which we generally mean by a *Particular Providence*, answering the Prayers, and thereupon often influencing and over-ruling the Affairs of Mankind, will be shewn in its proper place.

admitted in order to oppose these Evils, or it must be rejected with regard to Prayers. This Difficulty deserves an Answer. We attempt to solve it in the following manner.

God does not hear all Prayers.

II. 'Tis to be observed then, in the first place, that all *Prayers* are not heard by God, nor do we hope that all things shall be done which are requested of him, but only such as he has declared to be agreeable to his Will, and has in some respect promised to perform. Those things then which are unnecessary, trifling, inconsistent, hurtful, or petitioned for in an unlawful Manner, are not to be expected by the Petitioners, though they be requested never so frequently.

God is obliged to the Creatures, by his Goodness and by Covenant.

III. Secondly, God may be under a two-fold Obligation to his Creature, first from his Goodness, whereby he is obliged so to order all external things, that Existence shall be better than Non-existence to all who duly perform their Duty. Secondly, By some Covenant or Agreement whereby he engaged, under certain Conditions, to bestow some Favours upon Men, notwithstanding they were Sinners: Which Covenant, tho' it may not be esteemed a natural one, yet it cannot be judged to be against Nature, or to offer Violence to it.

What may be requested of the Deity relates either to the Mind, the Body, or external things.

IV. Thirdly, The things which are requested of God either belong to the Mind, *viz.* that the Mind be found and vigorous, and able to govern the Affections, &c. or to the Body, that Life and Strength be prolonged, &c. or to external things, that the Weather be serene and seasonable for the Fruits of the Earth, &c. Now these differ from each other, and ought not to be prayed for under the same Conditions.

God does not give Assistance to our Minds at random, but under as certain Laws as those of the Natural World.

V. Fourthly, As to the Mind, since the Elective Power is the chief Part of Man, and is self-motive, 'tis scarce conceivable how it should be determined from without itself. For that which determines itself is entirely different from that which stands in need

need of another to move it, and these appear to be no more applicable to the same thing, than a Square and Circular Figure are to the same Surface, at least their Natures must be changed to make them compatible. But yet this Faculty, as well as others, may be vitiated by abuse and a perverse manner of acting, and when it is thus vitiated, 'tis probable that God only can restore it, for is supposed to be subject to him alone.

This Assistance must be afforded to Mankind in such a manner that no blemish be thereby cast upon the Divine Constancy, nor any Prejudice done to his Wisdom in establishing the Laws and Order of Nature. Now that all kind of Interposition does not prejudice these, appears from hence, *viz.* that it is most worthy of the Divine Majesty to have reserved to himself a Power over Nature, especially while the Beings over whom this Power is reserved enjoy their Liberty; it seems not only proper that God should be at Liberty to act in this manner with them, but also necessary, provided this be not done at random, but under some known and certain Condition. And here the Divine Wisdom has exerted itself in a wonderful manner, and devised a Way to reconcile the Constancy of God, and the Sanctity of the Laws of Nature, with that Assistance which is occasionally afforded to Mankind upon their Request. Man might presume upon some Method of effecting this before Revelation, but 'tis to this alone that we owe the clear and undoubted Manifestation of it. From hence we learn that God will give his *Holy Spirit*, under some certain Laws and Conditions, to those that are fitly disposed: which would be as certain and constant a Principle of Spiritual Actions to them that are endowed with it, as Nature itself is of the Natural. Since therefore this Spirit by its Grace assists our depraved Will, and in some respect restores it to its Vigour, it cannot be judged to violate the Order

der of Nature, any more than when its Influence sustains natural Causes. If it be asked what those Laws are, under which the Influence of this Spirit is promised; I answer, all such things as are necessary to Salvation are promised to them who make a right use of their present Abilities, — that pray to God thro' *Christ* for an increase of them, — and that celebrate the *Sacraments* as the Law of God requires. Upon these Conditions this Spirit descends into the Minds of Men, and by its holy Inspiration forms them to Piety.

The Aid of the *Holy Spirit* is not miraculous.

VI. The giving of this Spirit, and obtaining it by *Christ*, was a most miraculous Work of Divine Power, but the Operations of it, since they are now produced according to fixed Laws and a settled Order, as regularly and constantly as the Works of Nature, cannot be reckoned a *Miracle* any more than these are: For I call a *Miracle* a sensible Operation of God, which is performed in a Way contrary to Nature; and as it happens beyond all certain and fixed Order, it proves God to be the immediate Cause and Author: But the Interposition of the Divine Power exerted about the Will is not an Interposition of this kind; for it is done, as we said, according to a certain Rule and Order, and therefore cannot be miraculous. I confess that this is indeed an Exception from the general Law of Free Agents, (71.) but it is no less regular than the

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(71.) He does not mean that this is an Exception from the Law of their *Liberty*, as appears from what immediately follows; but from their being left entirely to themselves, or to the casual Impressions of those External Objects and Agents which surround them; from their acting solely upon Principles of their own Formation or Discovery, and following the Guidance of their natural Understanding, without any internal Assistance: which seems to be the general Law of this their present State of Probation. The *Holy Ghost* then, according to our Author, does not subvert and supersede, but rather strengthen, preserve and perfect our natural Freedom; it repairs the breaches

the Law itself, nor any more repugnant to their Nature. From hence it appears how God may interpose

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breaches made therein by the Violence of Temptations, by the Force of Evil Habits; it counterbalances the Influence of Evil Spirits, and restores the Mind to its native *Equilibrium*, or Indifference. How these Effects may be supposed to be produced in us, and of what kind the Influence of the Holy Ghost, of Good and Evil Angels is, will be considered by and by. We shall first give the Opinion of an Author or two concerning what the Holy Spirit's Operations *are not*, or that they cannot be in any respect destructive of our natural Powers.

“ In the first place, The manner of the Spirit's Operation is not inconsistent with the Nature of Mankind; (which says Dr. *Stebbing*) is a Truth so fully and so liberally granted by all Parties, that nothing needs to be said to prove it. Now Man we know is an *intelligent* and *rational* Being, able to discern between Good and Evil; he has also such a *Freedom* or *Liberty of Will* as makes him accountable to God for his Behaviour in this Life. By consequence the Spirit must not be supposed to operate in such a manner as not to make the least use of the Understanding, nor must it be so far inconsistent with Freedom and Liberty, as that a Man's Actions may not properly be called his own. [t]” Again, “ such is the manner of the Spirit's Operations, that they do not make our own Care and Diligence after Virtue and Godliness unnecessary, but that on the other hand the Operations of the Spirit will do us no Good, if our own Endeavours be wanting. Thirdly, He does not produce his Effects in us all at once, but in such Order, and by those Degrees that suit with our Capacities and Qualifications. [u] Lastly, His Motions are not discernable by us from the natural Operations of our Minds. We feel them no otherwise than we do our Thoughts and Meditations, we cannot distinguish them, by the manner of their affecting us, from our natural Reasonings, and the Operations of Truth upon our Souls; so that if God had only designed to give the Holy Spirit to us, without making any mention of it in his Word, we could never have known, unless it had been communicated to us by some private Revelation, that our Souls are moved by a Divine Power when we love God and keep his Commandments. [w]”

This is a Confirmation of what our Author has declared above, particularly that the Holy Spirit's Operations cannot be called

[t] *Treatise Concerning the Operations of the Spirit*, C. 7. pag. 123. 8vo.

[u] *Ibid.* p. 124.

[w] *Ibid.* p. 125, 126.

terpose in Matters relating to the Will, and yet not violate the Order of Nature, nor injure his Constancy.

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called *miraculous*. A larger Proof and Illustration of the foregoing Propositions may be seen in the same Chapter. The Consequence resulting from them, *viz.* that the Spirit does not operate *irresistibly*, is clearly proved and defended against *Turretin* in Chap. 8, 9, &c.

See also *Scott's Christian Life*, Part 2. Chap. 4. par. 5. p. 237. "God (says that Author) in the ordinary course of his Government doth as well leave *free* Agents to the natural *Freedom* with which he first created them, as *necessary* ones to these *Necessities* which he first *impressed* upon their Natures. For his *Providence* is *succedaneous* to his *Creation*, and did at first *begin* where that *ended*, and doth still *proceed* as it *began*, *ordering* and *governing* all things according to the several *Frames* and *Models* in which he first *cast* and *created* them: Nor can he order and govern them *otherwise* without *unraveling* his own *Creation* and making things to be otherwise than he first made them. For how can he ordinarily *necessitate* those Agents whom he first made *free* without *changing* their Natures from *free* to *necessary*, and making them a *different* kind of Being than he *made* them? So that tho' in the course of his Government God doth powerfully *importune* and *persuade* us, yet he lays no *Necessity* on our *Wills*; but leaves us free to *choose* or *refuse*; and as the *Temptations* of *Sin* incline us *one* way, so the *Grace* of God inclines us *another*, but both leave us to our *Liberty* to go which way we please."

See also Bp. *Burnet* on the 10th Article of the Church of England, and ABp. *Tillotson's* 169th Sermon. p. 455. Vol. 3. or 147th Sermon. p. 310. 3d. Edit. Fol. or Dr. *Rymer's* General Representation of Revealed Religion, C. 9. p. 210, 211.

If the foregoing Observations be true, it follows that the ordinary Operation of the Spirit cannot be any *Physical Influence*, or immediate Determination of the Will; it must therefore be only a *Moral Influence*, or mediate, rational Determination. The Manner of effecting this may be by injecting Ideas, Representing Arguments, exhibiting Motives, and assisting the Understanding in its apprehension of them. This I think is all that Mr. *Wollaston* could mean by the Words *Suggestion*, *Impulse*, or *silent Communication of some Spiritual Being*: [x] and seems to be the only intelligible Notion of the Influence of either Good or Evil Spirits: in which sense I believe that we are very frequently acted upon and over-ruled in order to promote the Good of the whole, and compleat the Designs of a particular Providence. The Author last mentioned has given us

[x] *Religion of Nature delineated*, p. 106.

Itancy. Not that God actually determines the Will by an immediate Influx, for by this means the Act of Election would change its Nature, and be imputed to God rather than to the Will of the Creature;

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a fine Description of the manner in which this Government of Free Beings may be exercised and applied to the Ends above-mentioned. "It is not impossible (says he) [y] but many things "suitable to several Cases may be brought to pass by means of "secret and sometimes sudden Influences on our Minds, or "the Minds of other Men whose Acts may affect us. For "instance; if the Case should require that N. should be delivered from threatening Ruin, or from some Misfortune "which would certainly befall him, if he should go such a "way at such a Time as he intended; upon this occasion some "new Reasons may be presented to his Mind why he should "not go at all, or not then, or not by that Road; or he may "forget to go: or if he is to be delivered from some dangerous Enemy, either some new turn given to his Thoughts "may divert him from going where the Enemy will be, or "the Enemy may after the same manner be diverted from coming where he shall be, or his (the Enemy's) Resentment "may be qualified, or some proper Method may be suggested, or Degree of Resolution and Vigour may be excited. "After the same manner, not only Deliverances from Dangers "and Troubles, but Advantages and Successes may be conferred. Or on the other Side, Men may, by way of Punishment for Crimes committed, incur Mischiefs and Calamities. I say, these things and such like may be. For since "the Motions and Actions of Men, which depend upon their "Wills, do also depend upon their Judgments, as these again "do on the present Appearances or Non-appearances of things "in their Minds; if a new prospect of things can be any way "produced, the Light by which they are seen altered, new "Forces and Directions impressed upon the Spirits, Passions "exalted or abated, the Power of judging enlivened or debilitated, or the Attention taken off, without any Suspension "or Alteration of the standing Laws of Nature; then without that, new Volitions, Designs, Measures, or a cessation "of thinking also may be produced, and thus many things "prevented that would otherwise be, and many brought about "that would not." See also *Sherlock on Providence*, pag. 51. 2d Edit. Again, [z] "That there may be possibly such Impressions of new Thoughts and Counsels may perhaps appear farther from this, that we so frequently find Thoughts arising in our Heads, into which we are led by no Discourse,

" nothing

[y] Page 105.

[z] Page 107.

ture ; but that in some manner he restores the Faculty to its Perfection, and makes it, when thus fitly disposed, exert its proper Actions according to the Rectitude of its Nature, without any Diminution of its Liberty.

Prayers naturally tend to perfect the Mind.

VII. Fifthly, It may be demonstrated that the *Prayers* themselves have some natural Power and Efficacy with regard to the Will : For Prayers are certain Endeavours towards the Exercise of Liberty, and contain in them Acts of Election, tho' perhaps imperfect ones ; and such is the Nature of all Powers, that they acquire Strength by trial and exercise, and every Act, tho' imperfect, is a Step to a more perfect one, till they have attained to a Habit and Facility of Acting. The constant Exercise of Prayer may therefore tend, by a natural Efficacy, to restore

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“ nothing we read, no clue of Reasoning, but they surprize
 “ and come upon us from we know not what Quarter. If
 “ they proceed from the Mobility of Spirits stragling out of
 “ Order, and fortuitous Affections of the Brain, or were of the
 “ Nature of *Dreams*, why are they not as wild, incoherent,
 “ and extravagant as they are ? ” Is it not much more reasonable to imagine that they come by the Order and Direction of an all seeing and all-gracious God who continually watches over us, and disposes every thing in and about us, for the Good of ourselves or others ? Not to speak of the agreeableness of this Notion to the Opinions and Belief of the best and wisest Men in all Ages. The Consequence Mr. *Wollaston* draws from the whole is perfectly agreeable to the Scope of our Author. “ If
 “ this be the Case, as it seems to be, that Men's Minds are
 “ susceptible of such Insinuations and Impressions as frequently
 “ by ways unknown do affect them, and give them an Inclination towards this or that, how many things may be brought
 “ to pass by these means, without fixing and refixing the
 “ Laws of Nature, any more than they are unfixed when one
 “ Man alters the Opinion of another, by throwing a Book proper for that purpose in his way ? ”

To the same purpose see *Scott's Christian Life*, Part 2. Vol. 2. § 1. p. 81, 82. Or *Whitby*, Append. to 2 Cor. 6.

I hope the Reader will excuse me for insinuating so long on this Point, since false Notions concerning it have produced the most pernicious Consequences to Religion in general, as well as the principal Objections against our Author's System.

store the proper use of Free Will, and regain its native Vigour.

VIII. Sixthly, The same may be said concerning the Government of the Passions and Affections, which constitutes so great a Part of human Felicity: we have shewn that the Elective Power is superior to all others, and has the Government of them, and that when the Mind is corrupted with Vice, the Will in a great Measure falls from that Power which nature gave it. Yet the inferior Affections of the Mind have not quite shaken off the Yoke, they still obey, tho' with some difficulty, but use and exercise are necessary to implant an Habit of Obedience in them. Since therefore Prayers contain in themselves an exercise of Election, they have a natural Efficacy to strengthen the Elective Acts, and by the same means accustom the Affections to obey: for a repeated Act augments the Power and overcomes Resistance. (72.)

And to
subdue
the Affec-
tions

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(72.) *Prayer* puts us upon making good Resolutions, and endeavouring to subdue our vicious Inclinations: it animates our Zeal, and enflames our Affections; it exercises and improves our Faith, our Hope, and Charity; and therefore is in itself a Means of strengthening our Faculties, and removing all Impediments to a due Exertion of them. It also makes us sensible of our strict Dependence on the Deity, of our manifold Wants, and the great Benefit of his Supplies, and of consequence it naturally fits us for them, and inclines us to make a right use of them when we do receive them. "It is not only a Means, (says Dr. Barrow [a]) by Impetration acquiring for us, but it is an effectual Instrument working in us all true Good. It is the Channel by which God conveyeth Spiritual Light into our Minds, and Spiritual Vigour into our Hearts. It is both the Seed, and the Food of Spiritual Life by which all holy Dispositions of Soul, and all honest Resolutions of Practice are bred and nourished, are augmented and strengthened in us. It exciteth, it quickeneth, it maintaineth all pious Affections. The love of God can no otherwise than by it be kindled, fomented or kept in Life, (without it we certainly shall have an Estrangement and Averfation from him) it alone can maintain a constant

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"reverence"

[a] First Vol. 1st Edit. p. 493.

The Actions of Free Beings will produce a contingency in material things, yet this does not offer any Violence to Nature.

IX. Seventhly, As to Material Objects, *viz.* our own Bodies and the Elements, 'tis plain that the intellectual World is more noble than the Material, and consequently that this latter was made for the sake of the former, and is subservient to its use: But since the Actions of Beings endowed with Understanding and Will are free, and on that account contingent, they necessarily produce a Contingency also in material Substances which depend upon them. For we can excite certain Motions in our own Bodies, and communicate them to the adjacent ones, which Motions are not in this Case produced merely according to Mechanic Laws, but the direction of the Will.

Nor would they have happened at the time or in the manner they do, if the Will had not by its own

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“ reverence and awe of God, keeping him in our Thoughts,
 “ and making us to live as in his Presence. It chiefly enliveneth and exerciseth our Faith in God; it is that which sweetneth and endeareth to ourselves the Practice of Piety; which only can enable us with delight and alacrity, to obey God’s Commandments: It alone can raise our Minds from the Cares and Concernments of this World to a sense and desire of Heavenly things.

“ God’s End (says Mr. Chubb) in requiring this Duty of Prayer, is wholly and solely the Good and Benefit of his Creatures, *viz.* that it may be a means to work in the Petitioner a suitable frame and temper of Mind, and to dispose him to a suitable Practice and Conversation, and so render him a suitable and proper Object of God’s special Care and Love.”

“ And as this is God’s End in appointing this Duty, so for this End he requires the frequent Returns of it, that the Mind of the Petitioner may be habitually seasoned with a sense of himself. [b.] See also Bp. Patrick’s Discourse concerning Prayer, Ch. 8. and 9.

These Effects and Uses of Prayer, most of which are discoverable by natural Reason, prove sufficiently, I think, that Prayer is a *natural Duty*. Concerning the *Efficacy* of it, and the manner whereby Providence may be supposed to answer our particular Requests, see the following Notes to this Subsection.

[b] Chubb’s Tracts, p. 180, &c.

Liberty excited them. Neither do we suppose that any Violence or Disorder happens hereby to the Laws of Nature; for Nature itself has provided that the less should give way to the more noble, that is, local Motion to the Action of the Will, being the more excellent of the two. We must believe the same concerning Agents of a superior Nature; and the more noble Order they are of, the greater Sphere of Action is to be attributed to them. Such little Creatures as we Men are can convey Water in Canals, drain such Parts of the Earth as are naturally covered with Water, drown the Dry-Land, and produce a great many other Changes both in the Earth, the Water and the Air. Who then can affirm but that there may be other Agents who could change almost the whole Elements, if they were not prohibited by certain Laws? All who acknowledge the Existence of such Beings, are agreed that these things are possible; now it must be allowed that whatever is performed by these Beings, is done according to the Laws of Nature, and that no manner of Violence is hereby offered to the Order of it, any more than by the Actions of our own Will.

X. Eighthly, And as all material Beings are connected together, and by mutual Influence act upon each other; viz. the Superior upon the Inferior, the Sun upon the Æther and the Moon, and that upon the Air, Water, and Earth; and perhaps *vice versa*; so 'tis in like manner probable that there is a certain Order and System of intellectual Beings constituted, who are no less subordinate to one another, and operate upon each other by a mutual Influence, according to the Laws established by Nature.

XI. Ninthly, There seems to be no reason why God should not make use of the Ministry of those Beings in the Government of this World* when-

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ever

There is a System of intellectual as well as material Beings, which act as much upon each other.

God makes use of the Ministry of Angels in the Government of Mankind, nor is this any Violence to Nature.

* See the Religion of Nature delineated, p. 108, 109.

ever it may be expedient. This we see is done in some measure upon our Earthly Globe. For he makes use of Men to govern other Animals, and some Men are set as Guardians over others. And as the Attendants of Princes and Judges perform their Office, not as they themselves please, but according to the Appointment of their Masters, or the Laws; so in like manner we are to believe that Agents more excellent than us (which we stile ministering Angels) discharge their Office according to the Laws prescribed by God. Suppose therefore this, about assisting such as regularly apply to God, to be one of these Laws; let them be commanded to relieve those who make their humble Addresses to him, and let the manner of invoking him be prescribed by Nature, or some positive Law: Can it be doubted whether they would not as readily exert their Powers for the Assistance of these Supplicants, and as diligently discharge the Duty of relieving them from distress, as a Judge's Officer, or a Prince's Servant performs the Commands of his Master? And so long as these things are done according to the general Order, and under such Conditions as are agreeable to Nature and Reason, they can be no more deem'd repugnant to the Order of Nature, or to the Laws appointed for the Government of the World, than civil Government and the Laws among Men are. Here is nothing contrary to or inconsistent with the Laws of universal Nature: for it does not seem any more repugnant to these that Angels should use their Powers for the Relief of such as pray to God, than that Men should help each other according to their Abilities. If it be granted that these things are so, it will be very apparent how our *Prayers* may have their Effect, and the desired Changes may be produced in our Bodies, and the Elements, without doing Violence to Nature, or disturbing the Order established by God. Nay it may be provided by a

Law, that our Wishes be thus fulfilled : and we need not declare how much this Power over external things granted to free Agents, may tend to raise our Affections and incline the Wills themselves. 'Tis very well known how great an Influence the Temperature of the Blood and Motion of the Spirits have over these. Since then our Bodies are by a Law of Nature capable of being moved by free Agents, at least when we desire it, 'tis not impossible but that by the Means of these Bodies, they may have Access to the Soul ; and though they cannot act upon the *Will* immediately, yet they may indirectly excite it to exert its own Acts. (73.)

XII. Tenthly, There's neither any occasion nor room to explain how agreeable this is to Reason and the Holy Scriptures. Let it suffice to observe how large a Field is hereby opened for Prayer, and how effectual it may be for obtaining the Assistance not only of God himself immediately, but also of his Ministers.

It must be confessed that God sometimes relieves the Distressed, and when applied to, interposes in Matters relating to the Will : but these things are effected according to the Universal Law of Nature. And though this be superior to that which is implanted in the particular Nature of some Beings ; yet it is no less natural with regard to the System of Universal Nature ; neither are we to believe that this is often done, but only in Cases where a particular

God is not obliged to take away the abuse of Free-Will, since he has establish'd a Method of assisting his Worshippers.

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(73.) That is, as a Man is excited or inclined to any thing by a Prospect of the Pleasure or Pain which may attend the Prosecution or Omission of it ; or, as we commonly say, by another's *working upon* his Passions, his Hopes, or his Fears : For that superior Beings act upon us in no other sense, that their Influence consists only in occasioning pleasant or disagreeable Ideas in us, in representing Arguments, Motives, &c. to us, may perhaps be gathered from Note 71. And, I think, it must be allowed that this is very consistent with that Physical Indifference, or absolute Freedom of the Will above described.

cular Nature cannot be left to itself without Detriment to the whole. Nor is God, because he sometimes vouchsafes to interpose and help the Suppliant, also obliged entirely to remove the abuse of Free-Will; that is, in reality, to destroy the Nature itself. By a Law of Nature, the Exercise of that Faculty belongs to such Agents as are endowed with it, and though that Law admits of an Exception, yet it cannot be quite abrogated, without greater Damage done to the whole than what may happen from the abuse of it. Nor is God obliged, because Prayers have their Effect with him, to relieve such as don't pray to him at all.

The *Efficacy of Prayers* cannot be accounted for if all things be left to necessary causes.

XIII. Eleventhly, This seems to establish the *Efficacy of Prayers* much better than their Opinion who hold that all is fixed by God in a fatal Concatenation, and that such things as are requested of God, and seem to be obtained, are not in any respect owing to the Prayers; but that God has by his Foreknowledge joined the Actions of the Will with corporeal Motions, in such a manner that they should happen together, but without any other relation to each other than what arises from his Preordination; as appears in the Agreement between the Index of a Watch and the Sun.

For instance: God has pre-ordained a Storm from necessary Causes, and that some notorious Offenders shall be sailing in it: when they are in danger they shall repent and pray to God, and at length the Wind shall cease.

Thus a Calm ensues upon the Prayers of the Petitioners, but without any Connection or Dependence on each other, merely by the force of pre-disposed Causes, which do not require any Interposition of the Divine Power. (74.)

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(74.) The foremention'd Hypothesis of a pre-determin'd and necessary Connection between Corporeal Motions and the Operations of the Will, is advanced by *Leibnitz* in what is commonly

The Assertors of this Opinion are obliged from the common sense of Mankind to allow that God is

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monly called his System of the *Pre-established Harmony*, which occurs in several of his Works, an account of which may be seen in *Fabricius*. [b] An Explanation of it by *G. Hanssius* may be found in the *Present State of the Republic of Letters*, Vol. 4. for *Octob. 1729*. There are some Objections against it in *Bayle's* Dict. Article *Rozarius*. Rem. L. — But as the whole of it is built upon a Supposition that the Mind has not a Liberty of *Indifference*, and of consequence no proper Liberty at all, we need not spend any time in confuting it, having, I hope, sufficiently established the contrary Principle above, and thereby removed the Foundation of it.

Mr. *Whiston* in particular has espoused the Opinion which our Author alludes to, and enlarged upon it in the following Manner, [c] “ Our Imperfection is such, that we can only “ act *pro re nata*, can never know beforehand the behaviour or “ actions of Men, neither can we foresee what Circumstances “ and Conjunctions will happen at any certain time hereafter. “ And so we cannot provide for future Events, nor pre- “ dispose things in such a manner that every one shall be dealt “ with, or every thing done, no otherwise than if we were “ alive and present, we should think proper and reasonable, “ and should actually do. But in the Divine Operation it is “ quite otherwise. God's Precience enables him to act after a “ more sublime manner, and by a constant Course of Nature “ and Chain of mechanical Causes to do every thing so as it “ shall not be distinguishable from a particular Interposition “ of his Power, nor be otherwise than on such a particular “ Interposition would have been brought to pass. He who “ has created all things, and given them their several Powers “ and Faculties, foresees the Effects of them all; at once “ looks through the entire Chain of Causes, Actions and Events, “ and sees at what Periods, and in what manner 'twill be “ necessary and expedient to bring about any Changes, be- “ stow any Mercies, or inflict any Punishments on the “ World. Which being unquestionably true, 'tis evident he “ can as well provide and predispose natural Causes for those “ Mutations, Mercies or Judgments: he can as easily put the “ Machine into such Motions as shall, without a Necessity of “ his mending or correcting it, correspond to all these fore- “ seen Events or Actions, as make way for such Alterations af- “ terwards by giving a random Force to the whole: and when “ these two ways are equally possible, I need not say which is

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“ most

[b] *Delectus Argumentorum*, &c. p. 387, &c.

[c] *New Theory*, B. 4. C. 4. Solution 87.

is to be invoked and that such as duly offer up their Prayers have their Requests granted; but as they are of Opinion that things go by Fate, and that there is no room for *Contingency*, or a *particular Providence*, they have invented this Scheme that there might be, or at least might seem to be, some room for Prayers. But all this is to no purpose: For since God has made Agents free, and allowed them the use of Liberty, he must also have reserved to himself a Liberty of treating them according to what their Nature requires, which cannot be done without a peculiar Providence, and immediate Interposition;

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“ most agreeable to the Divine Perfections, and most worthy
 “ of God.” *And again*: [d] “ We pray to God for fruitful Sea-
 “ sons, for Health, for Peace, for the Success of our Endeavours,
 “ for a Blessing on our Food and Physick, and deprecate the contrary
 “ Miseries from us. Yet at the same time we see the Seasons depend
 “ on the settled Course of the Sun, or other natural and necessary
 “ Causes: we find our Health or Sickness to be the proper Effects
 “ of our Diet and Regimen: we observe Peace and War subject to the
 “ Intrigues of Princes, and the plain Results of visible Conjunctions
 “ in human Affairs: we know that worldly Prudence and Cunning
 “ has a main stroke in the Success of Mens Labours: we feel the
 “ advantageous Effects of some Food and Physic, and have reason
 “ to believe that the same does very much result from the Goodness
 “ of the Drugs, the fitness of the Proportion, and the Skill of the
 “ Physician, and can frequently give a plain and mechanical Reason
 “ of the different Operation of all these things; neither do we hope
 “ for the Exercise of a *miraculous* Power in these or the like Cases.
 “ In short, Second Causes, says he, will work according to their
 “ Natures, let Mens Supplications be never so importunate: and to
 “ expect a Miracle in answer to every Petition, is more than the
 “ most religious dare pretend to.” See also Mr. *Wolleston's* Illustration
 “ of this Hypothesis, p. 104. or Dr. *Fiddes's* Body of Divinity, 1st
 “ vol. p. 154.

We shall propose an Answer to it in the following Note. Let it suffice at present to observe, that this particular Interposition of Divine Power which our Author contends for, is very improperly styled *miraculous*, as may be seen from Note 71. and the 6th Paragraph of this Subsection.

[d] *Ibid. Corollary*, p. 362. 1st Edit.

terposition ; without these no Efficacy will be left to Prayer, no Worshipp to God, no Honour to Religion ; For if the Production of those things which we request depend upon antecedent, natural, and necessary Causes, our Desires will be answered no less upon the Omission, than the offering up of Prayers. Vows and Prayers therefore are made in vain. If it be said that the Supplicants could not omit them, since they were pre-ordained. I answer : He that could omit them could not possibly offer them : his Omission therefore is not culpable : And he that is employed in Prayer to God undertakes a superfluous Office : for these Petitions in reality contribute nothing to the Effect, and no reason can be given why that should be required which is of no Benefit. (75.)

XIV.

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(75.) Tho' this Answer is very solid, and may by some perhaps be thought sufficient ; yet, as the Point before us is of the greatest Importance ; since wrong Notions concerning it cause Perplexities which disturb the Minds of most Men, as Mr. *Whiston* observes, [e] and since the Scheme of Providence so elaborately displayed by that Author will not, I fear, help to clear them, as he promises, but rather occasion worse ; — on these accounts it will not be improper to give a fuller Confutation of it from such Authors as endeavour to prove that the forementioned Scheme of Providence is both impossible in itself, and attended with Consequences destructive of the very Notion of Prayer, and most other Duties of Religion. “ The
 “ Abettors of the mechanical Hypothesis, [f] says Dr. *Jenkin*,
 “ argue that he is the best Artist who can contrive an Engine
 “ that shall need the least meddling with after it is made. But
 “ it ought to be considered what the Nature of the Engine is,
 “ and what the ends and uses of it are ; and if the Nature of
 “ it be such that it cannot answer the Ends for which it was
 “ framed, without sometimes an assisting hand, it would be no
 “ point of Wisdom in the Artificer, for the Credit of his
 “ Contrivance, to lose the most useful Ends designed by it.
 “ And if, among other uses, this curious Engine were designed
 “ to reward the good, punish bad Men ; to remove the Punishment upon Amendment, and to renew it upon a re-
 “ lapse :

[e] *New Theory*, p. 362,

[f] *Reasonableness of Christianity*, 2d Vol. p. 218. 5th Edit,

An Intimation that this is not repugnant to the Divine Providence.

XIV. 'Tis scarce possible for one who reads this not to think of that famous Difficulty, *viz.* how the

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“ lapse: since brute Matter is incapable of varying its Motion, and suiting itself to the several States and Changes of free Agents, he must assist it, unless he will lose the chief End for which it is to serve. It is no defect in the Skill and Wisdom of the Almighty, that Matter and Motion have not Free-Will as Men have; but it would be a great defect in his Wisdom not to make them the Instruments of Rewards and Punishments, because it is impossible for them of themselves to apply and suit themselves to the several States and Conditions of Free Agents. The Nature of Matter and Motion is such, that they cannot serve all the Designs of their Creator, without his Interposition, and therefore he constantly doth interpose according to a certain Tenor which he hath prescribed to himself.”

He proceeds to a particular Examination of the *Pre-establiſhed Order* in p. 221. which he opposes with much the same Arguments as these that follow from Dr. Fiddes. [g] “ As to the Opinion of those who say, God upon the Foresight of the Prayers of Men to him, disposeth the Order of things in such a manner, that what they pray for shall happen, or what they deprecate be averted; this is altogether inconceivable; or rather, in the Nature of things, supposing Men free Agents, impossible. For though God does foresee which way Man will act, yet nothing upon the Mechanical Hypothesis can follow from his Action, but according to the Laws of Mechanism. In case any one, for instance, should pray to be delivered from the danger of some infectious or pestilential Distemper, the Vapour whereby 'tis propagated, will, notwithstanding, pursue its natural Course, and produce its Effect wherever it falls upon a proper Subject: it can make no manner of Distinction between him that *sacrificeth* and him that *sacrificeth not*. God may indeed, by some secret Impulse on the Mind of Man, which yet he is at Liberty to follow, be the occasion of diverting him from the Scope of its Motion; or perhaps, on some extraordinary Exigence, by an invisible Power, retard, accelerate, or obstruct its Course; but still, if all things operate mechanically, whether Man pray or no, it will unavoidably have its proper Effect. There is another Case wherein the Motives to Prayer, if all things come to pass by the fixed Laws of Mechanism, appear still more evidently groundless. A Man in the Heat of Battle, prays that God would preserve him from the Instruments of Death, which fly every where about

[g] *Theol. Spec.* B. 3. Part 2. C 4. p. 292.

the Contingency of things can be consistent with the Divine *Prescience*: Neither is it proper to meddle

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“bout him; yet a Ball from a Canon or a Musquet will necessarily pursue the line of its direction; it depends however on the choice of Man, whether he will give it such a particular Direction as by the natural tendency of it will take away the Life of the Person who deprecates the Danger wherewith he finds himself surrounded. In this Case it is impossible, upon any foresight of his Prayers, that the order of Causes, which are in themselves of arbitrary and uncertain Determination, shall be disposed after such a manner as certainly to produce the desired Effect of them.” Concerning the Impossibility of adapting a fixed and immutable Law to the State and Condition of Free or mutable Agents, see B. 2. Part 1. p. 154.

Lastly: “It is of great use to us (says Dr. Sherlock) [b] to understand this which teaches us what we may expect from God, and what we must attribute to him in the Government of Nature. We must not expect in ordinary Cases that God should reverse the Laws of Nature for us; that if we leap into the Fire it shall not burn us; or into the Water it shall not drown us: and by the same reason, the Providence of God is not concerned to preserve us when we destroy ourselves by Intemperance and Lust: for God does not Work Miracles to deliver Men from the evil Effects of their own Wickedness: But all the kind Influences of Heaven which supply our Wants, and fill our Hearts with Food and Gladness, are owing to that good Providence which commands Nature to yield her Increase; and those Disorders of Nature which afflict the World with Famines, Pestilence and Earthquakes, are the Effects of God’s Anger and Displeasure, and are ordered by him for the Punishment of a wicked World. We must all believe this, or confess that we mock God, when we bless him for a healthful Air and fruitful Seasons, or deprecate his Anger when we see visible Tokens of his Vengeance in the Disorders of Nature. For did not God immediately interpose in the Government of Nature, there would be no reason to beg his Favour or deprecate his Anger upon these accounts.” — And to the same purpose he urges, p. 71. That without this Belief, that God takes a particular Care of all his Creatures in the Government of all Events that can happen to them (which Belief appears to be impossible upon the *Mechanical Hypothesis*) there is no reason nor pretence for most of the particular Duties of Religious Worship, as is fully proved in the same place. See also

[b] *On Providence*, p. 83. 1st Edit.

dle with it in this Place: For it would require a whole Book. Let it suffice to give a hint, that the Solution of it depends upon considering the *Manner* by which we apprehend the things of God. (76.)

He

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also C. 9. Concerning the true *Notion*, as well as the *Reasonableness* and *Necessity* of Prayer, see p. 381. *ib.*

(76.) He means the Scheme of *Analogy*, concerning which see his Note C. We have given our Notion of the Word *Prescience* in Note 10. R. e. see also Mr. *Jackson* on *Human Liberty*, pag. 62. But though we cannot perhaps determine the precise manner of God's knowing the free Acts of Men, yet we are certain that he does and must always know them: since otherwise he would know many things now which he did not know once, and consequently his *Omniscience* or Infinite Knowledge would receive addition from Events, (which as we have made appear in *R. I.*) is contrary to the true Notion of Infinity. This general Argument drawn from God's infinite or *perfect* Knowledge, seems to me the only one which can come near to a Proof that he must always have a compleat and equal Knowledge of such actions as are in themselves absolutely contingent, as all those evidently are which depend upon the Free-Will of the Creature. These actions [as we formerly observed] may properly be called *Future* with respect to us or other Men, and the Knowledge of them in the same respect be filed *Fore-Knowledge*. But with regard to the Deity, whose Existence and Attributes can have no relation to time, *i. e.* to which nothing can be at a distance; I think, the Expression is absurd; and we must necessarily either admit the fore-mentioned absurdity of supposing his Knowledge limited, or else allow that all things are at all times equally in his view; and consequently that Knowledge, as in him, hath nothing to do with *fore* or *after*.

If we admit this Notion of things being always present to God, though successive to us, which seems to be the only way of conceiving how Contingencies can possibly be Objects of any Knowledge; If this, I say, be allowed, then all things, actions, &c. which can properly be said to exist will be equally proper *Objects* of God's Knowledge, since he is hereby supposed not to know them *in fieri*, or in their *Cause*; but *in esse*, or in their *actual Existence*. Which at the same time gives us the *Medium* of their being knowable, *viz.* Their real Existence; and makes it as easy for us to imagine how God should always know them, as how we should ever know a thing when it is immediately presented to us.

'Tis submitted to the Reader, whether this Old Notion of the Schoolmen be not still the best we are able to frame upon the present Subject.

He that understands that manner rightly will never stick at this Difficulty.

The Reader may observe, that in this and other Places, I intersperse some things which belong to *Revealed Religion*, contrary to what I intended at first; which happened because some Objections seem'd to arise from revealed Religion, in opposition to the Principles and Arguments here laid down. Since therefore I had determin'd to produce nothing but what was perfectly agreeable to the Articles of Faith, and the Principles of the Christian Religion, I found it necessary to call in the Scripture to my Assistance, that the Answer might come from the same Quarter with the Objections.

One that knows nothing of Revealed Religion cannot bring these Objections; one that does not believe it has no right to urge them. For if he be sensible that the Objections are of any force, he must of necessity also admit the Solutions, since both of them depend upon the same Authority. (77.)

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(77.) This general Argument lies against all those who bring Objections from the Scripture Account of the *Creation, Fall, &c.* viz. either they believe the Truth and Divine Authority of those Books, or they do not; if they do, then they must believe them also when they declare that all the Works of God are holy and just and good; and consequently that the fore-mentioned Difficulties are no real Arguments against the Divine Attributes: if they do not; then the whole falls to the Ground. For to admit one part of an account and reject the other, when both depend upon the same Authority, is evidently unreasonable.

Objections therefore drawn from the Scripture account of these Matters can but be mere Arguments *ad hominem* at best: and are of no force either to make or justify an Unbeliever.

SUBJECT. V.

Why God does not translate Man to some other Place, where nothing would occur that could tempt him to choose amiss.

This is the same as if it were ask'd why God did not give the Earth to be inhabited by the Brutes only.

I. **T**IS plain, that in the present State of things, it is impossible for Man to live without natural Evils, or the danger of erring. 'Tis a common Question, why does not God change this State, and translate Man to some other, where all Occasions of Error and Incitements to Evil being cut off, he might choose only Good; *i. e.* in reality, Why he has placed Man upon the Earth? Why did he not leave it to be inhabited by the Brutes alone? There are some perhaps who expect such things as these from the Divine Goodness, but without any Sense or Reason; since it manifestly appears to be better that we should contend with the present Evils, than that the Earth should be void of all rational Inhabitants. (78.)

Some

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(78.) To ask why Man was placed in such a World as this, is to ask why he was created at all? Since if he was to be made what he is, *i. e.* consisting of a Soul and a Body, this World was a proper place for him. To the Question, Why should he be made of such a Nature as denominates him *Man*, or placed in this lower Class of Beings? a sufficient Answer is given in Note 24, where, I think, it is rendered probable, that the same Goodness which excited the Deity to create Beings of the highest Order, would induce him both to create as many of that Order as could commodiously exist together, or be consistent with the Good of the whole; and likewise to produce a Series of as many inferior Orders, and as many particular Beings in each of those Orders as could be conceived to exist between himself and nothing: or so long as Existence in the very lowest Order might be a Benefit either to the Beings of that Order, or to those of some other. The Consequence of which is, that we must either have been placed in the Class we are in at present, or no where, since by the Supposition

Some make it a Question, why so great a Part of the Earth is given away to the Brutes; but these Men would have it all left to them; and Mankind itself extinct.

II. We have often declared that Evils are chiefly to be avoided, nay that they are prohibited by God, because they are prejudicial to human Nature; but how much worse would it be to take that Nature entirely away? They therefore who require this of the Divine Goodness, desire the greatest Evil of all as a Remedy for Evils. The same Persons also, that with such Earnestness desire a Change of their Condition are afraid of Death, forgetting that this Change of their Condition is what they dread the most of all in Death.

III. Mankind believes indeed from the Light of Nature, that God will translate good Men into a better State, but it is necessary that they should be

This is totally extirpating Mankind.

God in due time will translate good Men to a better state: but the present is as necessary as Seed-time is to Harvest

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position every other Class is full. And there will appear sufficient reason for our being created in this Order, and placed where we are, rather than not created at all, provided that Existence be a Blessing to us, or that we receive in general more Happiness than Misery in this present State: which point will be considered in the next *Subsection*.

That these several Classes may be supposed to advance gradually towards perfection, and of consequence that we in time may be removed into some better State, see Note 19 and Y.

These Considerations will supply us with an Answer to *Bayle's* Objection against what our Author advances in this Paragraph. "This (says he) is just like as if a King should confine several of his Subjects in his Dungeons, till they were 60 Years old, because these Dungeons would otherwise be empty." But to make any *likeness* at all in these two Cases, it must be made appear in the first place, that we really meet with more Evil of all kinds than Good in this World; and consequently, that it were better for us to be out of it than in it: contrary to what our Author has proved in Ch. 2. par. 7. Ch. 4. § 8. par. 7. and in the following *Subsection*: and secondly, it must be shewn also, that we might have been placed in some better World, without any Inconvenience to the *rest of the Universe*, contrary to what may be concluded from the former Part of this Note, and that other to which it refers.

be prepared here, as Plants in a Nursery, before they be removed into the Garden where they are to bear Fruit. (79.) God has therefore decreed this Life

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(79.) *Bayle* objects, that our Author's comparison here is not a just one, since God cannot be ty'd to the use of common means, and a slow Progress of second Causes. He is not obliged to nurse us up as a Gardener does his Plants, but might as well have produced us adult and ripe in Perfection, and have made us happy at once. — But perhaps it may appear a little doubtful to a Person who attentively considers Note 19. whether this could be done even in *natural* Pleasure. However, I think, 'tis absolutely inconceivable how it should be effected in *Moral* Happiness. If we consider the Nature of Virtue and of Man, it will not be possible for us to imagine how this could be implanted in him at first, or infused into him afterwards, or he be in any wise made morally perfect or good on a sudden. The Idea of Virtue consists in a repetition of free Acts, and therefore it cannot be received *passively*: and though the Disposition might be thus communicated, yet to compleat its Nature and make it actually productive of true Moral Happiness, there must necessarily be required due time for Exercise, Experience and confirmed Habits, as may be gathered from the *Preliminary Dissertation*; and will farther appear from Notes 81 and 82.

From the Nature of Man also, or a Being in his imperfect State, we may fairly infer that he could not have so great an Idea of the moral Perfections of the Deity, nor so clear an apprehension of the contrary Qualities, nor consequently, a suitable affection for the one, and an abhorrence of the other, if he had not some experience of both. [*i.*]

We know not the real Value of a good thing, we cannot be duly sensible of its Excellence, except we have been in some measure acquainted with its Opposite, or at least have perceived the want of it on some occasion. “ Does any one (says *Leibnitz*) [*k.*] sufficiently relish the Happiness of good Health who has never been sick? Is it not most times necessary that a little Evil should render a good more sensible, and consequently greater?” See also Not. 19. The same holds stronger still in Moral Good: which is a confirmation of the *Alternative* that *Lactantius* speaks of; [*l.*] and which is well described by *A. Gellius*. [*m.*] It does not therefore seem possible for

[*i.*] See Note 66.

[*k.*] *Memoirs of Literature*, v. 3. Art. 25. pag. 118.

[*l.*] *De Ira Dei*, § 13. sect. sub. fin. and 15.

[*m.*] B. 6. Ch. 1.

Life to be as it were the Passage to a better. Thus this Earth is replenished with Inhabitants, who being

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for us to have a due Knowledge of Virtue if we had never seen Vice. Without this Knowledge of Virtue, we could not ardently desire it, without such a desire, and a sedulous prosecution of that desire, we could not attain to the proper exercise of it, and without this attainment we could not have any consciousness of desert, any comfortable self approbation, or true Moral Happiness.

It appears then that Virtue is an Act of our own, that a Series of these Acts is requisite to constitute an habit of Virtue, and of consequence that this cannot be *inspired* into any Being, or however not produced in one of our weak frame *on a sudden*: and in the last place, that this present State is necessary (as our Author says) to train us up, and fit us for a better. That this Life is properly a State of *Trial* and *Probation*, and the Virtues of it absolutely necessary to the Happiness of the next, see *Rymer's General Representation of Revealed Religion*, Part 2. Ch. 3. pag. 385, &c. and *Scott's Christian Life*, Vol. 2. Ch. 4. § 3 p. 321, 335, &c. 8vo. and *Sherlock on Death*, C. 1. § 3. p. 77, &c. 4th Edit. or *Rel. of Nat. Delin.* p. 213, 214.

To the same purpose is that excellent Paper in the *Spectator*: No. 447. — “The last use I shall make of this remarkable Property in human Nature, of being delighted with those Actions to which it is accustomed, is to shew how absolutely necessary it is for us to gain habits of Virtue in this Life. if we would enjoy the pleasures of the next. The State of Bliss we call Heaven will not be capable of affecting those Minds which are not thus qualified for it; we must in this World gain a Relish of Truth and Virtue, if we would be able to taste that Knowledge and Perfection which are to make us happy in the next. The seeds of those Spiritual Joys and Raptures which are to rise up and flourish in the Soul to all Eternity must be planted in her during this her present State of Probation. In short, Heaven is not to be looked upon only as the Reward. but as the natural Effect of a Religious Life.” See also *Tillotson's* Sermon. 1st Vol. Fol. p. 51, 82, 85, &c. and the 78th Sermon. 2d Vol. p. 591. Concerning the true End of Man, and the Means of obtaining it, and the Nature both of those Virtues which will constitute the greatest part of Heaven, and of those *Instrumental Duties* by which we are to acquire, improve, and perfect these Heavenly Virtues, or make our own Heaven, see *Scott's Christian Life*, Vol. 1. particularly Ch. 3. which Notion is also well defended by *Dr. Rymer* in the Chap. above mentioned. See also *Dr. Laughton's* Sermon. on *Rom. 6. 23.*

ing educated under Discipline for a while, till they have finished their Course, shall depart into another State suited to their Deserts. They who find fault with this in God, seem to me to do the same as if one who knows nothing of Harvest or the nature of Agriculture should laugh at the Sower for throwing away his Corn. For there is no doubt but the present State of things is as necessary, not only to the Earth lest it should be void of Inhabitants, and to the Animals, which for the most part depend upon the Labours of Men, but also to Men themselves: and as requisite in the Divine Administration, in order to some better Life, as Seed-time is to Harvest. (Y.)

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(Y.) But it is asked, since Man is capable of a better State, why did not God place him in it immediately? Can it be agreeable to an infinitely good Being to delay so great a Benefit, and make his Creatures wait for it with a long train of Sufferings, when he might have placed them in that happy Condition at first? Wou'd we count him a kind beneficent Man that served his Friends thus, and made them buy his Favours with a long attendance and a severe exercise of Patience? Is it not a Rule that he that gives frankly gives twice, and that benefits lose their grace when dispensed with a slow hand?

To this I reply, that we should not be surprized if we were able to give no reason for God's conduct in this particular. For since it's impossible that we should have a perfect view of the contrivance and whole fabric of the Universe, 'tis likewise impossible that we should be able to discover the reason of every thing in it. But if in those parts that we are acquainted with, we discern apparent footsteps of Wisdom and Goodness, we ought to conclude that the same go through all the rest, tho' we can't trace them.

But 2dly, Tho' this answer be true and sufficient, it happens that we have no occasion for it at present. For we believe that we are able to give a very good account why God did not place Mankind in the same certainty and Degree of Happiness that we expect in Heaven. In order to this let us consider,

1st. That the World so far as known to us is one intire Machine, in which all the parts have a mutual respect, and dependence on one another, and contribute to the support and preservation of the whole. This is a proof of the Unity and Wisdom of the Maker.

2dly.

SUBSECT. VI.

Concerning the Scarcity of Happy Persons, and the General Corruption of Mankind.

I. **B**UT it may seem strange, that of so great a Multitude of Men, so few should attain to Happiness. For whether that be supposed to arise from the fruition of such things as are agreeable

Some Objections proposed concerning the Rarity of Happy Persons.

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2dly. That in such a vast Machine it was impossible all the parts should be of the same sort or have the same Offices, and of consequence there must be in the several parts of the System different Bodies of different Constitutions and Qualities.

3dly. That every one of these were capable of subsisting and supporting animals, but then it was impossible that all those animals should be of the same kind, or have the same qualifications or conveniencies.

4thly. The Case being thus, all that could be expected from the framer of the whole was that he should fill each of these parts of the Universe with proper Animals, which might enjoy themselves and live as conveniently as the circumstances of the place allowed: and where the circumstances of the station would not afford conveniencies greater than the inconveniencies that attended it, that place should be left void, since that was better than to fill it with miserable Creatures. By miserable I understand, as the Author does, creatures whose Being, taken in the whole duration of it, has more evil than good.

5thly. If we conceive some of these Creatures of such a nature that they may either forfeit the place in which they are, or grow unfit for it by the imperfections that attend their bodies or circumstances, a case which we see often happen to Men in this life; then it will be agreeable to the wisdom and goodness of the common Author to contrive the Matter so that those in a worse station should grow up to a capacity of fitting and filling those Habitations which the others deserted or became incapable of possessing any longer. We see such transmigrations and translations happen among the Animals.

Thus Insects being generated and prepared in Water, at a proper time desert their Womb of Water on Earth, get Wings and mount into the Air, which then affords them a more convenient habitation.

able to the natural Appetites, or from free Elections, 'tis manifest, that not even one of a hundred thousand

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6thly, The same may be said of Men. They were created at first on the Earth, because there was no other Place for them, all others had their proper Inhabitants, and were full, and therefore Man must either be here or no where. Now this Earth is part of the Universe, and of such a Nature that it was impossible the Animals in it should be freed from all Inconveniencies, that is, exempted from all natural Evils: But our Good and Wise God so contrived it by his peculiar Care and Favour that Man, the only Intelligent Being in it, should be exempted from the greatest of these Evils, that is absolute Extinction by Death, and be capable of Translation to a better Place when it should become void, and accordingly the fall of the Angels made room for Men. This is so easy a Thought that I find many are of Opinion that Man was created with design to fill the place from whence the Angels fell, and that these Angels are not sent to Hell till there be Men enough to fill their place in Heaven.

7thly, If we conceive that the Creatures thus advanced have more pleasure in their Advancement than those that desert or change their Station lose by their Fall, it seems agreeable to the Wisdom and Goodness of God to permit such an Exchange; for by that means his Favours are more equally distributed to his Creatures, and there is more Good in the whole World than would be if this were not permitted, If all Creatures were equal, and in Stations equally capable of Happiness there were no room for such an Exchange. But since such an Equality is impossible, the next Good to it is to let each intelligent Creature have its turn in the best Station or at least a possibility afforded him of having it.

8thly, This seems to be the Intent of what the Scripture declares concerning a certain Number of *Elect*, which must be compleated before the End and Consummation of the World. A better Reason could scarce be given why a certain Number was to be filled up before the last Day, than that this Earth was designed to prepare as many Inhabitants to be translated into Heaven as were wanting; nor how any should be wanting but by the fall or departure of some of the Inhabitants placed there by God at first. But it was reasonable that this should be proposed to Mortals by way of Reward, and that as many as God vouchsafed this Favour to should be at Liberty by a trial of their Virtues to shew themselves worthy to succeed the fallen Angels. This seems to offer a Reason why God permitted Men the Use of Free-Will, *viz.* to shew himself just and equitable to his Creatures, so that those of a lower Class cannot complain of God since he has put it in their Pow-

thousand is truly happy. In vain then do we enquire about the Means which lead to Happiness; the Power

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er to better their Condition, if they will use their Faculties a-right: nor those in a higher State be too proud of the Divine Favour and despise their inferiors, since if they abuse that Favour they shall be obliged to quit it to such of these inferiors as shall better deserve that Station. Nor could there possibly be a more equal Distribution of things, supposing it was necessary that there should be an inequality among Beings, and different Degrees of Happiness among rational Agents.

Methinks if these things be duly considered they give a very good account why God did not at first create Man in as good a Station as he is capable of filling. Why he made a trial of him, and allowed him the Use of Free-Will. Why he trained him up in Labour and a painful Exercise of Virtue in order to make him a fit inhabitant of Heaven. He did not confine Man to the Earth as a Prison. But as a prudent Gardener prepares his Plants in a Nursery to be removed into the Field or Garden, as soon as the Trees which grow there have been converted to their proper use: In like manner does the most Wise framer of the World prepare Men here for a removal into Heaven as soon as a place shall be ready to receive them. Or like an indulgent Father who educates his Children at School, and does not admit them to the Management of his domestic Affairs, or public Business, till room be made for them by the removal of such as occupy their Posts. Hence appears the Reason why Men are born weak, ignorant and unfit for Business, *viz.* to keep a Proportion between their present State, and the Offices they are designed for.

'Twould be to no purpose for them to be born in a Condition fit for public, domestic or manly Functions, when at the same time there was no room for them to exert themselves, these being all taken up by others. 'Tis reasonable therefore that they should wait for their own turn, which will come soon enough when the present Possessors are gone off the Stage. Nor in the mean time are they in a state of Misery, and as it were shut up in a Dungeon, but in a Condition sufficiently happy and eligible, and a better than which could not be given without ejecting those which enjoy it at present.

Farther, If we conceive certain Creatures that by their Constitution are naturally subject to dissolution, as 'tis demonstrable that all things consisting of Matter are; and that the raising up new ones in the Place of such as decay, yields a greater Pleasure to those that thus grow up, than such as are already come to maturity could enjoy in the continuance of their being, then will it be agreeable to the Goodness and Wisdom of

Power of Election is bestowed on Man to no purpose, since it so rarely attains the end for which it was imparted.

That the power of Election is not regarded.

II. Secondly, The far greater Part of Mankind neglecting this Power of pleasing themselves in Elections or rather, to confess the truth, not in the least observing that they have it, or that Happiness is to be expected from the use of it; give them-

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God to permit those that are thus grown up to decay according to the tendency of their Nature, and to substitute others in their room; rather than prevent their Dissolution by a miracle. Which sufficiently justifies the Goodness and Wisdom of God in permitting that Succession of Generations which we see in the World. God does not therefore deny or delay his Favours thro' any want of kindness and beneficence, but because they cou'd not be bestowed sooner without detriment to others. He could indeed have not created Men before the best place they were capable of was ready for them. But in the interim he had deprived them of the Benefit which they now enjoy, and there would have been no room for Merit or Demerit, for Divine Justice or Mercy. Is it not more reasonable, more worthy of God, to reward them with the Kingdom of Heaven for their Obedience, and the Proof of their Virtues exhibited in an inferior State, than out of mere good Pleasure to bestow so great a Favour on them, who had done nothing at all, had given no Specimen of their Disposition? The 1st, you'll say argues greater Munificence.

But it is the part of prudence to moderate Liberality, and since all could not partake of it equally (as in this Case 'tis plain they could not) to prefer the most deserving. But it is urged, why did God create more than could be provided for in the very best way? I answer, because he was not so sparing of his Favours as to deny Existence to any thing to which it would be a Benefit, and which might enjoy more Good than Evil in it. 'Tis plain that different Orders make for the good of the whole. The superior ones have Faculties to exercise upon those in a lower state, by the exercise whereof they may increase their own Happiness and assist others. As for the inferiors, can any thing contribute more to their Security and Satisfaction than to find themselves committed to the care of such powerful and beneficent Guardians, and enjoying their Help and Protection? Thus the whole Work of God is admirably connected together, and all the parts subservient to each other, and demonstrate both the Wisdom and the Goodness of their Author.

themselves up entirely to the Government of their natural Appetites and Senses, and are plainly hurried on according to the Impetus and Direction of the *Animal Nature* as much as Brutes. If therefore we have this Power in us, it seems to be given us in vain, *i. e.* to such as neither use it, nor are conscious that they have it.

III. Thirdly, Hence all Mankind lie polluted and immersed in Vice and Wickedness; and 'tis not one or two, but every one, that deviates from the right use of Election. How can these things be reconciled with the Care and Providence of an infinite good and powerful God?

That there is an universal Corruption.

IV. I confess, that this Corruption of Manners, and almost universal Deviation from the way to Happiness, is better solved from Revealed than Natural Religion, and that the necessity of a *Revelation* is from hence rightly proved. For since the true Cause which gave rise to this is a matter of Fact, *viz.* the Fall of the first Man, it cannot be discovered merely by the Strength of Reason; but we stand in need of *Historical* Tradition to transmit this, as well as other matters of Fact, down to us. But tho' there had been none such, and we were ignorant of the Fall of the First Man, yet we should have been furnished with a proper, tho' not so clear an Answer, since the Misery or Corruption of Mankind tho' really lamentable, yet is not so great but that it may be reconciled with the good Providence of God.

These are best answered by revealed Religion.

V. For as to the first Objection taken from the fewness of them that attain to Happiness, we may reply that Happiness is two-fold, *perfect* and *absolute*, or *moderate* and *partial*. I call that perfect which answers in every respect to our Wishes, and that moderate which, tho' it does not equal our Desires, yet is not quite destitute of agreeable Enjoyments with which Life being accompanied, and sweetened as it were by the Mitigation of its Evils

Many attain to a moderate Happiness

and the Alleviation of its Cares, becomes a Blessing, and worth a prudent Man's Choice. As to the former, 'tis certain that it cannot fall to the Lot of any Man in this present State, nor is it a Debt due from God to a Creature, tho' never so innocent. Since the Condition of Men is, and must necessarily be such (while we inhabit this Earth in its present State) as will by no means admit of this absolutely perfect Happiness. For Pains, Grievs, and the rest of those which we call natural Evils, cannot, as things now stand, be totally avoided, but by the preternatural Favour of the Deity. The Earth then must either be left destitute of Inhabitants, or we must take up with a moderate share of Happiness; this also is a Gift worthy of God, and fit to be accepted and embraced by Man. Neither is this a rare Felicity, and which happens to few Men; for all may enjoy it, and most actually do; especially if they will make a prudent use of their Elections. For if there be any bitter thing in Life, it generally flows from depraved Elections, and by a right use of these, any thing which creates uneasiness, or can make us weary of Life, might be mitigated or removed. To conclude, tho' we complain of the Miseries of Life, yet we are unwilling to part with it, which is a certain Indication that it is not a burden to us, and that not so few attain this moderate Happiness, as the Objection would insinuate. (Z.)

VI.

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(Z.) 'Tis objected that the Proof brought here to shew that there is more Good than Evil in the World can't be solid, because it is founded on one of the greatest and most evident Infirmities of our Nature. For both Divines and Philosophers have condemned this fond desire of Life as the greatest Imperfection attending Mortality, and have judged no Evil to be greater than the fear of Death.

I confess indeed that an immoderate Desire of Life, as also the dread of Death, becomes sinful when to preserve one or avoid the other, we are hurried into the Violation of the Laws
of

VI. As to the second thing objected, *viz.* that most of us are either ignorant or regardless of this Power of pleasing ourselves by Election; upon a thorough Enquiry it will be manifest, that the use of this Power is neither disregarded, nor so rare as might appear at first Sight. I own there are few who

Men
make use
of this
Elective
Power
though
they do
not ob-
serve it.

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of God, but in itself 'tis neither Evil nor an Imperfection: nay, 'tis good and part of the Duty we owe to God the Giver of Life, and to ourselves. To be mortal is indeed an imperfection, but to fear Death and endeavour to avoid it by all lawful Means is no new Infirmity of Nature, but a necessary means of preserving the good Gift of God so long as he thinks proper to indulge it. 'Tis also to be observed that this fear of perishing is founded in the sense or opinion of the Pleasure and Satisfaction which we have in Life, and these must bear a proportion to each other. Increase the Opinion of the Goodness of Life and the fear of dissolution increases likewise: For that a Man should have a great sense of the Pleasure and Satisfaction he has in a thing, and not to be afraid of losing it when he apprehends it in danger, is absurd and impossible. The fear of Death then is not an imperfection but a preservative of Life, and a necessary Consequence of that great Love and Value which we have for it.

But zdly, 'Tis urged that it cannot be the sense of the good we find in Life that makes us desirous of it, and afraid of Death, since Christians that are persuaded of another Life, and firmly believe it to be infinitely preferable to the present, are yet equally desirous of living and afraid to die with those that have no such Hope. But they were worse than Pagans if the reason of that Fear was because they thought there was more good in this World than in Heaven: and therefore it is no good Argument to prove that there is more Good than Evil in the World because every Creature is fond of its Being, and desires to preserve it.

To all which I answer, that from hence it is manifest that the sense of all animate Creatures and the Opinion of Mankind both bad and good is with the Author, and I shall always sooner suspect the subtilty of a Philosopher disputing against common Sense and Experience than the truth of those.

But zdly, Whereas it is pretended that the best Christians are afraid to die, which proves that 'tis not the Opinion of Goodness in the present Life makes Men fond of it:

I answer, That the Nature of things is and ought to be such that they operate more or less according to their distance. Thus the Sun at the distance of so many Miles seems only a

Foot

who take notice of this in themselves, or observe that the Pleasure which they feel in acting arises chiefly from the Exercise of it. But nevertheless they do exercise it, and taste the Pleasure arising there-

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Foot broad; and every thing in like manner lessens both its apparent magnitude and efficacy. Now since the Pleasures of Heaven are at a great distance from us and can only be apprehended by Faith and Hope, 'tis no wonder that they are overballanced by the Pleasures of this Life, which are present and immediately affect our Senses.

If any ask why God made us so that things at a distance are less affecting. I answer, if Causes did operate equally at all distances it would confound the Order of the World, and bring infinite Inconveniencies on the Creatures. If the Sun were as hot at the present distance as it would be if we touched it, neither Plants, Animals, nor the Earth itself could subsist a moment, but all must vanish into Smoak. In the same manner if things past or to come did equally affect our Minds and disturb the Passions, Appetites, &c. we could not pass one Day with Ease and Satisfaction. God therefore has well and wisely provided that we should not lose the present good either through dread of futurity or memory of what is past, but that the benefits of this mortal Life, tho' small in comparison, should often affect us more than much greater ones to come. The good of the whole System required that we should stay our appointed time in this World, was it not therefore graciously ordained that this World should appear very good and desirable to us?

But 2dly, though good Christians believe that Heaven is much better than this present State, yet the best are conscious to themselves that they are Sinners, and have often offended a just God, and consequently have some doubt and terror on them when they are summoned to appear before his Tribunal.

Farther, we are so framed as not to attempt great, difficult and unexperienced Matters without some Emotion and unusual Astonishment of Mind: which was necessary to prevent us from undertaking such things rashly and carelessly as might greatly prejudice ourselves or others e'er we could foresee the Consequences. Now the Passage from this Life to another is entirely new, untryed, unknown: 'Tis no wonder therefore that the very strangeness of the thing and greatness of the Change gives Men a shock and makes them rather choose to stay where they are, especially since they find themselves well pleased with their present Life. Neither is this without a Providence. For if the Passage to another World could be entered on without any such Passion or Emotion, and every thing that

therefrom. And it is the same in the Exercise of this Power as in some Organs of Sense, though we are entirely ignorant which they are, or of what nature, yet we use them, and by the use of them

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N O T E S.

that attended it were as clear and evident to us as the Circumstances of this present Life, all delay would be an insupportable Torment to good Men, nor could they wait their due time without the greatest pain, impatience and uneasiness. How much better has the good Author of Nature disposed things by providing that Mortals should be content and happy in this present Life, and at the same time enabled to bear the necessary Evils of it by the prospect of a better? Thus is the Earth furnished with Inhabitants which are so well pleased with their Lot as to be very unwilling to quit it, and yet are not without hopes of something greater. This seems to have been long since observed by the Poet.

*Vi&tuosque Dii celant, ut vivere durent,
Felix esse mori.*

But 3dly, 'Tis alledged that many desire Death in great Afflictions, but are hindered from attempting to dispatch themselves either first, for want of Courage, or 2dly, for fear of Infamy, or 3dly, for fear of Damnation. I answer, we see Men live and very fond of Life that are restrained by none of these. Men of approved Courage, who profess to believe nothing after this Life, and who may easily find ways of putting an end to it without suspicion of Suicide, and yet they live on and willingly bear all the Inconveniencies of old Age and Diseases. Nay, no body is more desirous of Life than such Men, as was observed in the Book C.4. S. 8. Par.7.

Farther, as to Courage, we generally look on it as cowardice for a Man to kill himself, and that contributes to make such an attempt infamous. But 2dly, Courage is the Power of attempting hard, painful, and disagreeable things: therefore Mens wanting Courage to kill themselves is a plain Argument that Life is an exceeding great Good, and that a Man can hardly be brought to such a degree of firmness and callousness of Mind as to deprive himself of it.

As to Infamy, that, as we said before, may easily be avoided. A Dose of Opium will do the Business, and leave no room for Discovery. But supposing Disgrace to be a sure attendant on Self-murder, these Men are often notoriously profligate and know themselves to be infamous for all sorts of Vice, and yet disregard, nay glory in it. Can we believe such Persons would be restrained from dispatching themselves for fear of hurting their Memories after Death, which they think they

shall

perceive external things. Thus we please ourselves in choosing, though we are not aware that things please us because they are chosen. Now that this is so will be evident if we examine those things which afford Pleasure to both young and old, wise as well as foolish. For if the greater part of them have no manner of Connection with the natural Appetites, nor with the Necessities of Nature, it will appear that they have pleased us no otherwise than by virtue of Election. Let us weigh the trifles of Children, and the serious Affairs of Men; the Temerity of Fools, and the Counsels of the Wise; and it will be evident almost in all of them that they are neither determined by Reason nor Nature, but please by Election only.* This, among other things, may appear from the Diversions of *Cards* and *Dice*. Nothing is more agreeable to all, or pleases more; but upon no other account, if we examine it thoroughly, than because we *will* be thus employed.

Nay

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shall feel nothing of, when they despise much greater ignominy while they still live and are sensible of it?

As to the Fear of Damnation, this can never move Atheists, and yet none, as we observed, are more desirous of Life; they profess to love it above all things, and call those fools and Madmen that part with it on any Account.

'Tis also remarkable that a kind of Religious Melancholy drives most Men to Self-murder, which proves that the fear of Damnation is no such hindrance to it.

But lastly, 'tis urged that the Vulgar are incompetent Judges of the Benefits and Inconvenience of Life, and therefore we ought to appeal to the Sentence of the wise Men who have duly considered them; and if these had leave given to live their Lives over again, they would not accept it; as *Mothé de Vayer* affirms of himself. But I answer, that in this Case there's no believing *Mothé de Vayer*, or any Man on his Word; the Experiment was never made nor had he ever the offer; and therefore he neither knew what he would have done in such Circumstances, nor have we any Security that he spake his true Sentiments. Perhaps he was an old Man and knew he must soon

* See more of this in Sect. 1. Sub. 5. par. 11, 12, &c.

Nay that *dire Lust of Rule* which bewitches mortal Minds, and transports them beyond themselves, which cannot be satisfy'd unless the whole World be subdued, and even not then; this neither receives its Origin nor Approbation from Nature or any innate Appetite.

But the force of Election is never more apparent than in some Men's insatiable Avarice, and continual Study to heap up unprofitable Riches, for no use, no end, but to satisfy their Choice. Behold the covetous Man brooding over his Gold; a Curse to his Relations, a Jest to his Neighbours, a Reproach to Nature; depriving himself of Food, Sleep, Rest, and other Necessaries, and yet applauding himself still. Why do these things please which are so unnatural, so absurd, so preposterous? Can they be explained otherwise than from this Principle that we are pleas'd with what we *choose*? This is still felt and pursued, tho' he that does this be not conscious that he is doing it, nor does he observe what it is which pleases him. It is not therefore the Direction of the Senses, or the Impulse of
Animal

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soon die, and then it was wisely done to use all the means he could to put himself out of love with Life, as that makes Death more easy.

But 2dly, I observed before that Causes lose their Efficacy at a distance, now the Pleasures of Life are past long ago with old Men, and the Inconveniencies of Age upon them, no wonder then that those distant Pleasures do not influence them so much as to make them desirous of living their whole Lives over again for the sake of them: which is also a great Providence to persons that are necessarily Mortal, and seems the only way of reconciling them to Death.

But 3dly, The proposing to a Man to Live his Life again is not a motive equivalent to what is past. A Man's being ignorant of futurity eases him from the anxiety that the Knowledge of the unfortunate Parts would raise in him, and leaves him at liberty to hope the best; which is a great part of the Happiness of Life. But when we offer him to live the same Life over again, we cut off all his Hopes, destroy the agreeable *Novelty* of the good Parts, and give him only a prospect of the
uneasy

Animal Nature only, which transports us into Vices and unlawful Acts; these are commonly done against the Remonstrance of those Appetites which are implanted by Nature, against the Remonstrance of Sense and Instinct, no less than Reason, and the least Crime we commit is in obeying them. We may learn then, to our great Misfortune, that we are not entirely driven by the *Impetus of Animal Nature*, and that this Power of pleasing ourselves by Election does not lie idle; but rather that it is the too great and inordinate use of it which transports us into Wickedness.

Elections produce the same effect in the Moral World as Motion does in the Natural.

VII. As to the third Objection, *viz.* that the *Corruption* of Mankind is almost *universal*, it is to be observed in the first place, that Elections produce the same effect in the Moral, as motion does in the Natural World: neither is it any more to be expected that in our present State all Elections should be consistent and uniform, than that all Motions should be so. Now as contrariety of Motion is a

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uneasy Passages that he must meet with in it: all which must make his Life a thing quite different from what it was when he first lived it. But if we would propose to a Man of sixty Years to lengthen his Life for sixty more with the same strength and vigour he had at twenty, and let him take his Chance, I doubt if one in a million would refuse the offer.

Lastly; let us suppose that a Man has lived happily many Years, and at length falling into some great Misfortune or grievous Pain dispatches himself. This does not prove that he thinks the Life God hath given no benefit, or worse than Death; but only that the small and miserable part which remains to him is not worth the living. A Man has a Vessel of good Wine which he drinks with Pleasure to the Dregs, then throws them out. Will any one conclude from thence that the Man thinks a Vessel of Wine no valuable present? And yet this is exactly the Case of such Self-murderers.

From the whole I think it manifest that Life, such as it is, is a valuable Good, and consequently fit to be bestowed on us by a good God. As it has more Good than Evil in it, 'tis plain we are obliged to him that gave it; and it is a very wicked and ungrateful thing for any one to pretend the Contrary.

necessary Cause of Natural Corruption, so the interfering of Elections is of Vice or Moral Corruption. God could indeed take away both, *viz.* by destroying Motion and free Choice; but while these are permitted, neither of the Evils could be prevented in the present State of things.

VIII. Secondly, We may observe that things are connected together, and have a mutual dependence on each other; on this account, as Machines which require the most Workmanship may be stopped or disordered by the defect of a single Nail or Wheel: so the Error or Offence of one Man puts the rational System or Society of Mankind out of order. Any Person, by almost one single free Act, may destroy a House or Ship, nay a City or a Fleet by Fire or Wreck. Any King or Governor can, by an easy and free Act, overwhelm whole Nations with War, Rapine, Slaughter and Villany. A Father may beget Sons, who being yet unborn, are sure of inheriting his Diseases and Infirmities as well as his Goods. Nor could it be otherwise while the Nature and Condition of Men and of the Earth are such as we experience them to be. Either therefore Liberty and the Connection of things must be destroyed, or these Evils tolerated.

Things are connected together, and a Defect in one affects many others.

IX. Thirdly, 'Tis certain that God does not permit any bad Elections, but such as may be reconciled with the Good of the whole System, and has digested and ordered every thing in such a manner, that these very Faults and Vices shall tend to the Good of the whole. For as in Music, Discords, if heard separately, grate and offend the Ear with harshness, but when mixed in consort with other Notes, make the more sweet and agreeable Harmony; in like manner bad Elections, if considered alone, are looked upon as odious and detestable, but compared with the whole System, they promote and increase the Good and Beauty of the whole. For when they are tempered they be-

Vice and Wickedness, tho' deformed in themselves, do not impair the Beauty of the whole.

come medicinal to each other by that very Contrariety, and those which would poison separate, when mixed become a Remedy.

For Instance, One by a depraved Choice raises an immense Sum of Money, and a vast Estate, and either the same Person or his Heir, by his Vanity and Profuseness, compensates for what he had acquired by his Extortion, and perhaps does as much Good by squandering away his ill-gotten Wealth to the most idle Purposes, as if he had bestowed all upon the Poor. For he applies a Spur to Industry, whereas he would otherwise afford an handle to Sloth. The rich Man offends in Luxury and Idleness: the Poor transgresses no less by too much Labour and Solitude, which he indulges perhaps for no other End than to provide Instruments of Luxury for the Rich: but each of them pleases himself in his Choice, and 'tis almost the same thing with respect to the benefit of the Universe, as if one had converted to pious Uses what he spent in Luxury, and the other had laboured moderately to provide only what was useful. The same almost may be said of all Vices, they are prejudicial, but only to the Criminals themselves, or those that deserve to suffer; nay they are often beneficials to others; and so long as the whole comes to no harm, 'tis fit to allow every one the use of his own Will, and let them suffer for their Sin. God could indeed cut off all Occasion of Sin, by taking away free Elections: But it is plain that this would be far from an Advantage to intelligent Agents. 'Tis our Business to prevent bad Elections; and if we will not, we suffer for our Folly: But God will procure the Good of the whole by our Folly no less than by our Wisdom. (80.)

X.

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(80.) We may add, and by our *Sin* no less than by our *Righteousness*. Thus it may be said in a good Sense that *private Vices* (as well as private Misfortunes) often become *public Benefits*,

X. If this be true, it is a sufficient Vindication of the Divine Goodness, notwithstanding such a plentiful Crop of Vices be permitted; nor need we insist upon a longer enquiry how this may be applied to particular Cases; for whether this Corruption was occasioned by the *Fall of our first Parents*

If this be applied to particular Cases, it accounts for the universal Corruption.

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fits, tho' the Authors be no less liable to Punishment. But it will be objected, that this makes Vice to be necessary for the Public Good, and therefore to be no Vice at all, nor consequently punishable. For a tendency or opposition to the general Happiness of our System, is the very Nature and Essence of Virtue or Vice: If then what is called my Wickedness tends to the Good of the World, how can I be punished for it? And if my Actions promote the Glory of God, *why doth he yet find fault?* We answer, Vice naturally and in general tends to the Misery of any System; so that if *all* were vicious, all would be wretched; and on the contrary, if every one were virtuous, all must be happy; to be vicious and to be productive of Pain or Misery, would then be convertible terms. But in a mixed irregular State, where some pursue the Rules of Virtue and others do not, the Case is very much altered, there Pain or Evil, and such Actions as produce it, may often be the most proper means to remedy some greater Evil, or procure some superior Good; to reform a Vice, or improve a Virtue; in which Case, tho' that way of acting which in general tends to Misery, happens to be productive of some real Happiness which could not have been produced without it, yet this is not sufficient to excuse or justify it, nor is it so much the consequence of its own Nature, and attributable to its immediate Author, as an effect of the superintendency of some other Agent, who applies it, and makes it instrumental to some End of his own; who brings Good out of Evil, or from the Evil takes occasions to do still more Good than he could be conceived to have done without that Evil.

All this I think may be supposed of God, and yet the different Natures of Good and Evil continue fixed. Man, who cannot see all the Consequences and Connection of things, must be obliged to some general Rules of acting, and whenever he deviates from these Rules he does amiss; at least when he intends to act against the very *End* of these Rules, *i. e.* the general Good, he evidently sins, let the Consequence of his Acts be what it will. Thus the Actions of a Man may be often morally Evil to himself, tho' they prove naturally Good to some others: they may proceed from a bad Intention in him, or he may be a Transgressor by acting against his Rule; and

rents as Truth itself declares, or by any other Cause whatever, 'tis certain that God would never have permitted it, if it could have been prevented without greater Damage to the whole. (81.) We may

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though God may have an occasion of *Glorifying* himself thereby, of displaying his Wisdom and Goodness, &c. to a higher degree than they could otherwise have been exhibited; and therefore may reasonably permit the Actions of this Man, and convert them, either to the Punishment and Correction of himself or other Sinners, or to the Blessing of some righteous Persons; yet the immediate Author is nevertheless accountable both to God and Man for such his Actions. Instances of this kind are innumerable, and may be seen in *Sherlock* on *Providence*. See particularly what is required from God's Goodness in a State of Discipline. p. 221, 224, 230, &c. 2d Edit. or in *Simplicius* on *Epiæctetus*, p. 83. 4th Ed, Lond. 1670.

What has been said here only relates to God's *permitting* Moral Evil, so far as it is a means of some prepollent Good.

Mr. *Colliber*, in his *Impartial Enquiry*, &c. carries the Matter farther, and supposes that God may for the general Good, *decree* some such Acts as may be morally Evil; which I can see no reason or necessity for supposing. How he endeavours to make this out and reconcile it with the *Holiness* and *Justice* of the Deity, may be seen in Part 1. Ch. 11. prop. 9. p. 94, &c.

(81) Perhaps such a Scheme as this of the *Fall* appears to be, from the Representation given of it and its effects in Scripture, was necessary to make us duly sensible of the Nature of Good and Evil, to acquaint us more fully with the Moral Perfections of the Deity (which could not have been so clearly exhibited to us if there had never been any room for the Exercise of them) and consequently to bring us to an Imitation of these Perfections, and thereby to the greatest and most refined Happiness that our better part is capable of. Man (as we observed in Note 89.) is a very imperfect compound Being, who, by the constitution of his Nature seems incapable of being made truly wise and virtuous, or which is the same thing, *morally* happy on a sudden, he must therefore receive Improvement gradually; and as he is to compleat his good Habits by a Series of virtuous Acts, so it seems proper for him to be trained up by various dispensations, and a Series of Events adapted to the several Faculties of his Body and Mind, the various constituent Parts of his Nature, and different Sources of his Happiness: accordingly we find that the Happiness of Man in his first Estate was chiefly *Animal*, to which an Earthly Paradise was exquisitely fitted; a Change in
this

may wonder indeed that almost all Mankind are polluted in Wickedness, and that God puts no stop to the Progress of those Vices which deform his Work ;

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this was probably requisite to introduce the *rational* or *moral* kind into the World, and to make him direct his Thoughts to something higher than mere sensitive Delights. This we are told was the Method of Divine Providence with the *Jewish* Nation in particular, who had a Law of Carnal Ordinances to exercise them for a while, and lead them on to the Expectation of better things ; to spiritualize their Notions by Degrees, and prepare them for the Heavenly Doctrines of the *Messiah*. And why might not the like Method be made use of in the Government of Mankind in general, or even all rational Beings ? What if God, willing to make known the greater Riches of his Glory, suffered our first Parents to fall soon from that Condition wherein he created them at first, in order to raise them and their Posterity to a much higher State of Glory and true Happiness after ? And who can prove that the former was not conducive to the latter ? We believe that the Bliss of Heaven will infinitely exceed the Pleasures of a Terrestrial Eden ; why then should we not suppose that the less might be in some manner useful and introductory to the greater ? Why might not a short Life in Paradise be as proper a State of Probation for the Virtues of this present World, as this World is for the Glories of another ? There is a Passage concerning Paradise in *Scott's Christian Life* * which confirms this Notion : But it is the most fully explained by Mr. D'Oyly in his *first Dissertation*, C. 3. 31, &c. I shall transcribe so much as may be necessary to shew his general Design. “ If we consider our Nature as “ it came in *Innocence* out of the hand of its Creator, God “ foresaw how very soon it would fall from its primitive Purity, and therefore designed it farther for a *much happier* State, “ raised and refined by a clearer and more extensive *Manifestation* of himself : But had it stood, the Reward, (at least as far “ as we know) would have been the indefeasible Possession of “ Paradise in this World, the enjoying of an immortal Life “ here on Earth, chequered as it were with Spiritual and Sensitive, or Animal Pleasures. And for their Conduct in that “ State God seems to have left them (one or two Instances “ excepted) under the Direction of the *Law of Nature*, the “ *Spiritual* or Religious Part of which taught them to look up “ to him as the Creator of the World, the Lord and Author “ of their Being ; and to fear and obey him as their Almighty “ Sovereign. The *Civil* part of it furnished them with right “ Reason, dictating what was necessary to be done in order “ to their well being in this World. So that had they stood,

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“ their

Work; but in reality this is no more to be wondered at, than that this inferior World is by Motion univerſally ſubjected to natural Corruption. For

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“ their Happineſs would probably have been—what that of
 “ Mankind was afterwards—a mixture of *rational* and *ſenſi-*
 “ *tive* or bodily Enjoyments, And as to any Knowledge of
 “ God, farther than that now mentioned; it may, I conceive,
 “ be thought reaſonable to preſume that they had the ſame
 “ awful ſenſe of his *Veracity* as of any other Attribute; and
 “ yet how very eaſily were they wrought into a Belief by the
 “ firſt Story they heard, and from they knew not whom,
 “ that he had acted *colluſively* in barring them the Fruit of the
 “ *Tree of Knowledge*, deſigning by it only to keep them down
 “ under the Veil of Ignorance, and that there was no ſuch
 “ imminent Danger of Death conſequent to their taſting it,
 “ as they were at firſt made to believe? Whatever ſuch Know-
 “ ledge therefore we ſuppoſe them to have had, it may be
 “ doubted, its Impreſſions were not vivid and forcible enough
 “ to influence their Wills to ſuitable Efforts in *loving* and *clea-*
 “ *ving* ſteadily to him: ſince no one can love whom he does
 “ not believe, and without Faith 'tis as impoſſible to *love* as to
 “ *pleaſe God*: So that thoſe Impreſſions could not conſequent-
 “ ly be very instrumental in making an Addition to their
 “ Happineſs, as has been ſhew above. Nay as to *Adam* him-
 “ ſelf in particular, it may perhaps ſeem reaſonable to think
 “ he had not that profound Reverence and awful regard for the
 “ Divine Majeſty which he might juſtly have been expected
 “ to expreſs, (tho' not under the Circumſtances of a *Criminal*)
 “ ſince after the Fact committed, he ſeems attempting to ſcreen
 “ his Guilt, even by throwing the blame *obliquely* upon God
 “ himſelf, where he answers, *The Woman whom Thou gaveſt*
 “ *to be with me, ſhe gave me of the Tree and I did eat [b.]*”.

The Author proceeds to enquire into the State of Religion in the Antediluvian World, the Patriarchal Ages, and down to the *Jewiſh* Diſpenſation, and ſhews that Mankind could not from the Works of Creation and Providence alone (which yet were their only means of Knowledge) have ſo extenſive and perfect a Knowledge of God as was requiſite to advance their Happineſs properly ſo called, as rational Agents, to any conſiderable Degree; nor conſequentially to be the foundation of a Worſhip worthy of him. From whence he concludes, “ The
 “ Faculties of our rational Nature muſt have lain dormant and
 “ uſeleſs as to the greateſt Happineſs it was capable of attaining
 “ by the *Exerciſe* of them; and as to the higheſt Honour and
 “ moſt exalted Worſhip it was in itſelf qualified to pay to the
 “ Divine Majeſty, unleſs he had pleaſed to make proviſion for
 “ the

For as Contrariety of Motions necessarily works a Change in solid and heterogencous Bodies, and transfoses them into another Form and Condition, whence necessarily proceed Dissolution and Concretion, Corruption and Generation: In like manner free Choice necessarily administers occasion of Sin to Agents endowed with an imperfect Understanding, and obnoxious

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“ the farther *Manifestation* of himself: which, in what manner he has in his infinite Wisdom and Goodness determined to effect, will appear by laying open the most *advantageous Changes* which have been made as to these and other respects, by the appearance of *Christ in the Flesh*. For if it be shewn, that by that amazing Transaction he has so displayed the infinite Excellencies and Perfections of his Nature, as to give the utmost possible Scope to the whole rational Creation, to exert their noblest Faculties, and strain them up to the most exalted astonishing Thoughts of, and seraphical *Devotion* to him: if farther he has thereby applied the most proper and forcible means to rectify the *Moral Errors*, reform the Vices, and overcome the *daring Wickedness* of Mankind; and lastly, if it be shewn that he has done all this in such a manner that it could not have been effected *to so great Advantage* any other way, then will it be demonstratively evident, that whereas he foresaw from all Eternity, that Man whom he had decreed to create would abuse his *natural Liberty*, and so, being tempted, fall into Sin: There was infinite reason on this account why he might have pleased also in his infinite Wisdom and Goodness, to have decreed to permit it, thereby to open a way for the stupendous *Manifestation* of himself, as above expressed. And particularly — that by what followed from it, Mankind might become capable of attaining far *greater Happiness* than they would have been, had our first Parents continued innocent.” p. 43.

How this Author makes out the fore-mentioned Particulars may be seen in the remainder of his *Dissertation*.

See also *Jenkin* on the same Subject [c.]

Now this is not, as *Bayle* objects [d.] “ To compare the Deity to a Father who should suffer his Children to break their Legs, on purpose to shew to all the City his great Art in setting their broken Bones. Or to a King who should suffer Seditions and Factions to encrease thro’ all his Kingdom, that he might purchase the Glory of quelling them.” But rather like a King who permits some of his Subjects to put their seditious Designs in practice, and to promote a Revolt,

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[c.] *Reasonableness of Christianity*, 2d vol. C. 12.

[d.] *Crit. Dict.* p. 2488.

noxious to Passions and Affections. And as in the natural World the Corruption and Contagion of one thing extends itself to others, and acquires Strength by spreading; so also in the moral if Election once deviate to Evil, the Poison is diffused along with it, and seizes and infects all about it.

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in order to illustrate his Wisdom, Power and Goodness more fully in reducing them to their Duty, and to convince them more clearly of the Expedience and absolute Necessity of obeying him, and thereby to confirm them, or at least all the rest of his Subjects, in a well grounded Obedience to his Government, in which their Happiness entirely consists: Or like a Father that finding his Children obstinately disobedient, suffers them sometimes to wander astray, and fall into some Dangers and Inconveniencies, and lets them smart under the Misery which they bring upon themselves, in order to make them more sensible of their need of his Assistance and Direction, and thereby more dependent on him for the future, and more subject to him, and therefore more sure of Happiness. This Comparison is well explained by *Sherlock* on *Providence*, Chap. 7. p. 262.

Hence it will appear that we have reason to suppose that the Fall of Man from Earthly and Animal Delights, was designed to raise him to a Rational and Heavenly State of Happiness, and to make way for such a wonderful Display of all the Divine Attributes in that Expedient, as could not have been exhibited at all, or not in so high a Degree without it; and consequently that this Method was the very best even for *our own* System. But if this Supposition seem improbable, or insufficient, yet why may not all the Misery in this System of ours promote and encrease the Happiness of some other [e.]? We have good reason to believe that there is some Connection between the different Systems of the Universe; but have small ground to imagine ours the best, why then may it not be subservient to a better? This indeed is only Conjecture; however, I think it would be no easy Matter to confute it; till which be done, we may very safely conclude with our Author, that the *Fall itself*, as well as all the Sin and Misery consequent upon it, cou'd not have been prevented without greater detriment to the whole: and one may say the same of *Eve* as the Poet did of the hand of *Mutius Scævola*: *Si non errasset, fecerat illa minus* [f.]

[e.] See Note 80.

[f.] See *Leibnitz Essais de Theodicée*, Part 3. §. 239. Concerning the *Manner of the Fall*. See the first 7 Chapters of *Revelation examined with Candour*, or the *Universal History* C. 3.

But yet both *natural* and *moral Corruption* have their Bounds, neither does God permit them to spread farther than is conducive to the Good of the whole*. It may seem strange to us that he suffers both of them to wander over this World of ours without Restraint; but what is our World to the whole System of the Universe? How small a Part! how next to nothing! Let this whole Earth of ours be stained with Corruption of both kinds; suppose it clouded and benighted with Darkness and Vice, yet it will be but like a very small Spot in a very beautiful Body, which is so far from lessening, that it increases the Comeliness and Beauty of the whole. The Earth notwithstanding its Obscurity, has its Use and Place in Nature, which it could not commodiously fill if those things which render it liable to Darkness and Corruption were removed. The same must be said of Men, they have their proper Use and Station, and in order to fill it commodiously, they were to be created of such a Nature and Disposition as might easily be corrupted with Vice. Neither have we any more reason to conclude that all free Agents are involved in Evil Elections, because this happens almost universally to Men, than that all the Regions of the Heavens are subject to the same Changes that our Air is liable to. The whole work of God may be bright and beautiful, tho' that Point which constitutes our World seem by itself rude and unadorned: and tho' some Parts appear to us, who have not a View of the whole Contexture, larger or less than the just Proportion requires, yet they may agree with others in the most perfect Symmetry. Nor need we presume upon the Divine Wisdom and Goodness in the *Moral*, any more than in the *Natural* World. The Crimes and Vices themselves are very few in comparison of the free Agents,

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(A A.)

* See Sherlock on Providence, Ch. 7. p. 261. 2d. Edit. and Scott's Christian Life, V. 2. C. 4. par. 3. p. 318, &c. 8vo.

(*AA.*) and may contribute to the Good of the whole, no less than natural Corruption does to the
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(*AA.*) Concerning the prevalency of Moral Evil in the World, the Objector is so confident as to declare that no-body can have the least doubt of it, and he dares say the Author himself believed it. But the Author professes himself to be of a quite different Opinion, He firmly believes and thinks he very well comprehends that there is much more moral Good in the World, nay in the Earth, than Evil. He is sensible there may be more bad Men, than Good, because there are none but do amiss sometimes, and one ill act is sufficient to denominate a Man bad. But yet there are ten good acts done by those we call bad Men for one ill one. Even Persons of the very worst Character may have got it by two or three flagrant enormities, which yet bear no proportion to the whole Series of their Lives. The Author doth not know the Objector, nor with whom he converses, but he must profess that among such as he is acquainted with, he believes there are hundreds that would do him good for one that would do him hurt, and that he has received a thousand good Offices for one ill one. He could never believe the Doctrine of *Hobbs* that all Men are Bears, Wolves and Tygers to one another; that they are born Enemies to all others and all others to them; that they are naturally false and perfidious; or that all the good they do is out of Fear not Virtue. He that describes Mankind in this manner may give us cause to suspect that he himself is such, but if Mankind were taken one by one perhaps not one could be found in an hundred thousand that could truly own the Character. Nay the very Authors of this Calumny, if their own Characters were called in Question, would take all possible Pains to remove the Suspicion from them, and declare that they were speaking of the Vulgar, of the bulk of Mankind, and not of themselves. Nor in reality do they behave in this manner toward their Friends and Acquaintance; if they did, few would own them. Observe some of those that exclaim against all Mankind for treachery, dishonesty, deceit and cruelty, and you'll find them diligently cultivating Friendships and discharging the several Offices due to Friends, Relations and their Country, with Labour, Pain, loss of Goods, and hazard of Life itself: even where there's no fear to drive them to it, nor inconvenience attending the neglect of it. This you'll say proceeds from Custom and Education. Be it so: However the World then has not so far degenerated from Goodness but the greater Part of Mankind exercise Benevolence; nor is Virtue so far exiled as not to be supported and approved, praised and practised by common Consent and public Suffrage,
and

Preservation of the System : Nay one Man's Fault is often corrected by the Vices of another, and the Defor-

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and Vice is still disgraceful. Indeed we can scarce meet with one, unless pressed by necessity or provoked by injuries, who is so barbarous and hard hearted as not to be moved with Compassion and delighted with Beneficence to others ; who is not inclined to shew Good-will and Kindness to his Friends, Neighbours, Children, Relations, and diligent in the Discharge of civil Duties to all ; who does not profess some regard for Virtue, and think himself affronted when he is charged with Immorality. If any one take notice of his own or another's Actions for a Day together, he'll perhaps find one or two blameable, the rest all innocent and inoffensive. Nay, 'tis doubtful whether a *Nero* or *Caligula*, a *Commodus* or *Caracalla* [g.] (tho' Monsters of Mankind, and prone to every act of wickedness and Fury) have done more ill than innocent Actions thro' their whole Lives.

'Tis to be observed in the second place, that one great Crime such as Murther, Theft, or Rapine is oftener talked of, more univerally reported, and much longer remembered than a thousand good, peaceable, generous Deeds, which make no noise in the World, nor ever come to public notice, but are silently passed by and overlooked. Which very thing shews that the former are more rare than the latter, otherwise they would not be received with so much Surprize, Horror, and Astonishment.

3dly, 'Tis observable that many things are done very innocently, which Persons unacquainted with the Views and Circumstances of the Actors esteem criminal. 'Tis certain we cannot judge of the goodness or badness of an Action from bare Appearances, but rather from the inward Motions and Intentions of the Mind, and the light in which the thing appeared to the Agent. *Nero* killed a Man that was innocent, but who knows whether he did it out of premeditated Malice ? Perhaps some entrusted with the care of his Person, or a flattering Courtier, whom he is obliged to depend on, informs of this innocent Man as plotting a conspiracy against the Emperors Life, and urges dispatch lest he be first surprized : Perhaps the Informer is imposed upon himself, and thinks it real : 'tis plain such Circumstances very much lessen the Guilt ; and it is probable if the Crimes of Princes were weighed impartially, and the whole Process laid open, many things might be offered which would greatly alleviate them.

4thly, Many things are done through Ignorance of the Law, and because those who commit them do not know that they are vicious ; nay they are often esteemed Virtues. Thus *St. Paul* per-

[g.] See Cardan's *Encomium of Nero.*

Deformity stamped upon the Works of God by the Wickedness of some, is obliterated by the supervening

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persecuted the Church, and himself owns that he did it out of ignorance, and therefore obtained Mercy. How many things of this kind are done daily by such as profess different Religions? 'Tis true, these are Sins; but Sins of Ignorance, which easily obtain Forgiveness, and as they do not proceed from an evil Disposition, and depraved Will, are scarce to be reckoned in the number of Moral Evils. Whoever falls foul on others out of a Love of Virtue, Hatred of Vice, or Zeal towards God, does wrong; but ignorance and an honest heart make very much for his excuse. This Consideration alone would take a great deal off from the number of wicked Persons.

Neither does this excuse hold only in matters of Religion; Party prejudices have also a share in it, which induce Men to extirpate with Fire and Sword those that they believe to be public Enemies and Traitors to their Country. There's no Error more pernicious to Mankind and which has produced more or greater Crimes than this; and yet it arises from an honest Mind. The Mistake lies here, that they forget that their Country and Commonwealth ought only to be defended by just and lawful Means, and not at the expence of Humanity.

5thly, Prejudice and Surmise makes many wicked that really are not so. The most innocent Conversation between Man and Woman gives the Malicious a handle to suspect and slander them. From any one single Circumstance that usually attends a criminal Action the suspected Person is found guilty of the Fact itself: From one bad Action a Man's whole Life is disparaged, and judged to be of the same tenor: if one Member of a Society be caught in a fault, all the rest are presumed to be as bad. 'Tis scarce credible how many are looked upon as scandalously wicked thro' such Suspicions, who are very far from it. Confessors and Judges in Criminal Cases know very well how small a part of common Fame is true, how little it is ever to be trusted.

6thly, We must distinguish, and the Law itself sometimes does, between such things as proceed from Malice and premeditated Wickedness, and those that arise from violence of Passion and disorder of Mind. The guilt is very much extenuated when the Person offending is under Provocation, and as it were transported beyond himself by a sudden Fit of Repentment.

These things are all known to our most equitable Judge, who will pass a merciful, and not a rigorous Sentence on us: and for these Reasons, we believe, he forbid us to judge any thing before the time. We only know the outsides of things, and 'tis possible that such as seem to us the greatest Crimes, would upon seeing the whole procedure, and making proper Allowances,

vening Iniquity of others. By the vitiated Elections of some, a Stop is put to the Wickedness of many;

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Allowances, appear to be the least. Many Virtues as well as Vices lie in the Mind invisible to human Eyes: 'tis speaking at random therefore to pronounce upon the number of one or other, and he that would from thence infer the necessity of an Evil Principle ought to be esteemed a rash Judge, and an Usurper of God's Tribunal.

Lastly, it may be observed that the continuance and Increase of Mankind is a sure proof that there is more Good than Evil in the World. For one or two acts may have a pernicious influence on many Persons, nay all immoral Actions tend to the destruction of Mankind, at least to the common detriment and diminution of them: Whereas a great many, even numberless good actions must necessarily concur to the preservation of each individual. If therefore bad Actions exceeded the number of the good there would be an End of human kind. We have clear Evidence of this in those Countries where Vices multiply, the Number of Men continually decreases and the Place grows desolate; but upon the return of Virtue and Goodness 'tis again stocked with Inhabitants.

This is a sign that Mankind could not subsist if ever Vice were prevalent, since many good acts are necessary to repair the loss which attends one bad one. One single Action may take away the Life of a Man, or of several; but how many acts of benevolence and humanity must necessarily contribute to the bringing up, educating and preserving every one?

From what has been said I hope it appears that there is more good than Evil among Men, and that a good God might make the World, notwithstanding the Argument drawn from the contrary Supposition. But almost all of this is unnecessary, since the whole Universe may have ten thousand times more Good than Evil; though this Earth of ours had no one good thing in it. This World is too small to bear any proportion to the whole System, and therefore we can form but a very unequal Judgment of it from hence. It may be it's Hospital or Prison; and can any one judge of the Healthfulness of a Climate from viewing an Hospital where all are sick? or of the Wisdom of a Government, from a Place of confinement where there are only Madmen? or of the Virtue of a People, from a Prison where there are none but Malefactors? Not that I believe the Earth is really such a Place; but I say it may be supposed such, and any supposition which shews how a thing may be, destroys the *Manichean* Argument drawn from the impossibility of accounting for it.

In the Interim I look upon this Earth as an Habitation abounding with Delights, in which a Man may live with Com-

many ; and the Virtue and Happiness of a great many is confirmed and increased by the misery of a few ; nay an opportunity of doing Good is offer'd to such as are so disposed, which never could have been if none had abused their Choice. (82.)

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Comfort, Joy and Happiness ; I own with the greatest Gratitude to God that I myself have lived such a Life, and am persuaded that my Friends, Acquaintance, Servants, have all done the same ; and I believe that there's no Evil in Life but what is very tolerable ; especially to those who have hopes of a future Immortality.

For a Proof that the good of both kinds in the World is superior to the evil, see Sherlock on Providence C.7. Hutcheson on the Passions, p.177, &c. Leibnitz, Essais de Theodicee, or Memoirs of Lit Vol. 3. or Chubb's Supplement to the Vindication of God's Moral Character. Tracts p.281, &c. or Lucas's Enquiry after Happiness, Vol.1. Sect. 2. C. 2.

(82.) Upon the whole, from that little which we know of the Scheme of Divine Providence in the Formation and Government of the *Moral World*, it seems very reasonable for us to conclude concerning this, in the same manner as we did concerning the *Natural World*, *viz.* That no considerable part of it can be altered for the better ; or that no Evil in it could either have been originally avoided, or may now be removed, without introducing greater.

Since the whole Controversy depends upon the truth of this general Conclusion, 'tis proper that we should be as fully satisfied as possible about the ground of it. But to attempt to demonstrate it by an Induction of Particulars would be infinite, I shall therefore choose rather to illustrate it by a review of some of the Principles before laid down. In the first place then the Deity is supposed out of pure Benevolence to have created as many immaterial Beings of the noblest kinds as were agreeable to the Order and Convenience of his System ; for his Benevolence, being unbounded, seems to require this as much as it does the Creation of any Beings at all : The same Benevolence also prompted him to produce more imperfect, mixed ones ; because even those were better than none. He endowed these with an absolutely free Principle of *Volition* and *Action*, because such Freedom was absolutely requisite to their Happiness in every respect, especially to that for which he chiefly designed them, *viz.* Goodness, Virtue, or a resemblance of his own Moral Qualities ; which is the supreme and only Happiness of a rational Being. He continues this Freedom to them, though many abuse it to the Corruption of their Natures, and Introduction of the greatest Misery ; because this

abuse

SUBJECT. VII.

Wherein the Principles before laid down are applied to the Solution of some Objections.

FROM the foregoing Principle it seems not impossible to answer such Objections as are commonly brought against the Goodness and Providence of God. For in the first place, when it is objected, that Moral Evil is not a necessary concomitant

Moral Evils are not necessary in respect of Free-Will, but they are necessary with regard to God, so that he must either tolerate them or greater.

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abuse proportionably improves the Nature, and increases the Felicity of *others*, and so Liberty still tends to the Good and Perfection of the whole: and this it may be conceived to do in the following manner. The miserable Effect of the abuse of Freedom by some of this World, makes all others much more sensible of the Nature and Consequences of Sin, and more careful to avoid it, and renders them conscious of a double Pleasure in using their Powers aright: it exerciseth some Virtues in them which could have no place without it; preserves, improves and exalteth others, and consequently raises their whole Nature to a higher degree of Perfection than it could otherwise acquire. By parity of Reason we may believe in the next World also the Goodness as well as Happiness, of the Blessed will be confirmed and advanced by reflections naturally arising from their View of the Misery which some shall undergo: (which seems to be a good reason for the Creation of those Beings who shall be finally miserable, and for the continuation of them in their miserable Existence.)*

“To have escaped Hell, and to find ourselves in the unchangeable Possession of Salvation by the free Mercy and Goodness of God, and by the Death of his own Son, are Thoughts which must create a new Heaven as it were in Heaven itself; I mean they will enlarge our Souls to the utmost Capacity of our Natures, and fill and actuate them with such Divine Ardors of Love, as if we had been kept necessarily from all Sin, seem impossible to have been raised in us. †

This then we may with Reverence presume to have been the principal Design of God in permitting all Mankind to bring themselves into such a dangerous Estate, and some of them to suffer under it; and perhaps the same reason will hold

* See the Appendix, § 2. par. 9.

† *Jenkin*, 2d Vol. Ch. 12. p. 244, &c. 5th Edit.

comitant of human Nature, and therefore is voluntarily permitted by God, and that no Benefit arises from the permission of it, as there does from Hunger, Thirst, and the Passions: We must reply, that Liberty of Choice is a necessary Concomitant of our Nature, and that the Exercise of it

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hold for his permitting the *Fall of Angels*: For I think it plainly appeared from Note 13. that the Good or rather *Goodness*, of the Creature, is properly the ultimate End of all the Dispensations of God, and not his own *Glory*, any farther than it is the means to it. His *Glory* seems to be displayed no otherwise than as it is subservient and necessary to this End; and necessary it is; since Goodness is of our own making, and must require Knowledge, Example, Trial, &c. (see Note 66) as Motives and Means to further us in the gradual Formation of a suitable Temper and proper Habits here, the Enlargement and Improvement of which will constitute our Heaven hereafter, as *Scott* and *Rymer* have shewn at large.

Virtue therefore or *Moral Good* cannot (as *Bayle* imagines) be *infused* into us miraculously; neither could God, according to the Order of our Ideas, have acquainted us with so much of his adorable Nature, his *Mercy*, *Long-suffering*, *Goodness* and *Truth* (as he himself describes it) [b] nor consequently have brought us to so great a resemblance of it, by any other Method. The sole Idea of a *Being infinitely perfect*, as *Bayle* objects [i] would not do the Business; nor if it were received and would have been attended to, could it be of sufficient force to influence the Minds of Men, and regulate their Practice, as is evident from daily Experience. The present Scheme of Providence was therefore necessary, in order to produce in the generality of Men the greatest degree of *Goodness* in this Life, which is the ground and foundation of their *Happiness* in the next. Even there also may the Memory of their former Trials (as was hinted above) the Consciousness of their own happy Choice, when others did, and they had the same Power and the same Temptations to have done otherwise: the joyful Reflection on their past Dangers and present Safety, and the natural Consequence of all this, Love and Gratitude, and Glory to God in the Highest, and mutual Congratulations of each other—These and the like Contemplations will (as *Jenkin* says) create a new Heaven in Heaven itself.

And though in one respect a view of the Misery which the damned undergo, might seem to detract from the Happiness of the Blessed, through Pity and Commiseration: yet under another,

[b] Exod. 34. 6, 7.

[i] Crit. Dict. p. 2488.

it cannot be hindered, as we have seen, without greater Evils; In respect then of our own Will, Moral Evil is not necessary, but in respect of God it is, *i. e.* he must either tolerate this Evil or a greater; from hence also proceeds no small Advantage to universal Nature, as well as to Mankind.

II. Secondly, Hence we perceive the Answer to Cicero's Objection in his third Book, *De Natura Deorum*, where *Cotta* is introduced arguing in this manner: "If a Physician knows that his Patient, who is ordered to drink Wine, will drink too much and dye of it immediately, he is greatly blameable for allowing him it. Thus is this Providence of yours to be blamed, which has given reason to such as it knew would make a perverse and wicked Use of it." He proceeds also

Cicero's
Objection
taken
from a
Physician
who gives
his Patient
Wine
when he
knows
that he
will die
of it: Or
a Father
who
leaves his
Estate to a
Prodigal
Son.

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other, a nearer, and much more affecting Consideration, *viz.* that all this is the Misery which they themselves were often exposed to, and were in imminent Danger of incurring; in this View, why may not the sense of their own Escape so far overcome the Sense of another's Ruin, as quite to extinguish the Pain that usually attends the Idea of it, and even render it productive of some real Happiness? To this purpose apply that of *Lucretius*, B. 2.

*Sua ve mari magno turbantibus æquora ventis
E terra alterius magnum spectare laborem;
Non quia vexari quæquam est jucunda voluptas:
Sed quibus ipse malis carcas quia cernere suave est.*

But however this be, most of the foregoing Reflections seem just and unexceptionable.

I shall conclude with another Passage from *Jenkin*, [k] which sets them in the strongest Light.

"It must advance the Happiness both of Angels and Men in Heaven, that upon Choice and Trial they have preferred God before all things, and upon that find themselves confirmed and established in the perpetual and unalterable Love and Enjoyment of him. This very Consideration, that they might once have fallen from his Love, inspires them with the highest Ardors of Love, when they rejoice in the infir-

"nite

[k] Pag. 242.

also to confute those Persons who endeavour to excuse Providence, by saying, "That it does not follow that we are not very well provided for by the Gods, because a great many use their Gifts perversely; since many make a bad use of their Paternal Estates, and yet these cannot be said to have no Benefit from their Fathers." To which he replies in these Words: "I wish the Gods had not bestowed that Cunning upon Men which very few make a right use of: Inasmuch that this Divine Gift of Reason and Deliberation may seem to be imparted for a Snare, and not a Benefit to Mankind." He adds, "We leave Estates to our Children in hopes of leaving them well, wherein we may be deceived; but how can God be deceived?"

'Tis shewn that the Compari-son is ill put between Reason and Free-Will, and the giving of Wine; and that God, if he took away Liberty for fear we should sin, would be like a Man that kills his Son for fear he should be sick.

III. To all which we reply, First, That it is very unfair to compare the Reason which is granted to Man with Wine given to the Sick. For a sick Person may enjoy Life, and even recover, without Wine; but Man cannot be what he is without Reason. The Compari-son therefore is very improp-erly

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"nite Rewards of so easy and short a Trial: and the Reflection upon the Dangers escaped heightens even the Joys of Heaven to them, and makes an addition to every Degree of Blifs. The remembrance of their past Sins and Temptations, and the Sense of their own Unworthiness arising from that Remembrance, will continually excite in the Blessed fresh Acts of Love and Adoration of God, who has raised them above all Sin and Temptation, and fixed them in an everlasting State of Blifs and Glory. The Trial that the Righteous underwent here, makes up some part of their Happiness in Heaven; and in what Degree soever their Happiness can be supposed to be, yet it is in some measure increased, and as it were endeared to them, by reflecting on their former State of Trial, in which they were subject to Temptation and Sin."

See the same handled more distinctly in the first of D' Oyley's four Dissertations, Ch. 10. ABp. *Darves's* 5th Sermon on the *Eternity of Hell Torments*, Argument the 4th. p. 73, &c. or *Scott's Christian Life*, Vol. 5. p. 100.

perly made between things that are *disparate*. Neither is there a less difference between *sinning* and *dying*. 'Tis very true, that no body would let a sick Person take Wine which he knew would kill him: but yet any prudent Physician would allow his Patient to take some Meat, without which he knew that he certainly must die, tho' he understood that upon taking it the Fever would encrease a little. In like manner God has given Reason to Men, without which they would not be Men, tho' he foresaw that some Evils would arise from it. Reason therefore ought to be compared to Life, and natural Evils to the Distemper. If then God were to take away Reason lest Men should use it amiss, he would be like a Man that kills his Son for fear he should be sick.

IV. Secondly, Human Reason is improperly compared to a *Patrimony*, since it is the very *Being* and Life of Man: and who would rather put his Son to Death than suffer him to lead a sort of an irregular Life?

V. Thirdly, We ought to remember that we are not born for ourselves alone, but are subservient to Nature as Parts of the Universe: 'tis reasonable therefore that we should bear such things as tend to the Good of the whole, tho' they be a little inconvenient to us. Now we have shewn before that the Abuse of Reason cannot be prevented without Violence done to the Laws of the Universe, without Detriment to Mankind and to ourselves. If therefore a Father could not refuse a Son his Inheritance, without breaking the Laws of his Country, without injuring his Family, and lastly, without the Loss of his Son's Life, he would not deserve to be blamed for giving him it, tho' he understood that he would make a bad use of it: Especially if he foresaw that the Brothers of this Prodigal would take warning by his Error and become frugal, and that the Estate which he spent would turn to their

Reason is no less im- properly compared to an Estate.

It tends to the good of the whole, and of ourselves too, that we should have the use of Free-Will: for we had rather be what we are than in the Condition of Brutes, or without Reason,

Benefit. The same must be said of the Physician who gives his Patient a Glass at his Request ; which if he did not give, the Patient would immediately stab himself. Is he culpable if he compound for a less Evil, in order to avoid a greater ? More especially if many labour under the same Distemper, and would not be convinced of the danger of using Wine but by Experiment, would it not be better to let one or two make the Experiment, than that all should perish ? God therefore knowingly permits us sick Persons to use Wine ; for though we abuse it, yet our Condition will be better than if he had not bestowed it upon us. If any urge that it is better not to be at all, than to be miserable, and consequently that it is more proper to deprive us of Life, than to suffer us to abuse it. I answer as before, That we must make a Distinction in Misery ; for where there is more Evil than Good, it is indeed preferable not to be, than to be involved in this kind of Misery ; but that which attends human Reason is not such, by our own Judgment. For we had rather be what we are, than not to be at all, or be without Reason. Else why are we unwilling to change our Condition with the Brutes, or Madmen, if we do not think it better than theirs ?

Cicero has neither brought apposite Similies nor given good Advice to Providence.

VI. But to conclude, *Cotta* in *Cicero* has neither brought pertinent Similitudes, nor given good Advice to Providence. For God, as a Physician, does not give Wine to the Sick Person to kill him : but to one that will die, in order to prevent his dying sooner. Nor has the Divine Father given an Inheritance to his Sons that they may waste it, but has bestowed it upon such as will waste it, lest they should want Necessaries. Whereas if *Cotta* had been Counsellor to Providence, he would have advised Physicians to let their Patients die with Thirst, lest some of them should drink too much ; he would have persuaded Parents either to kill their Children, or never beget them, lest they should make a bad

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use of their Estates when they came to Age. (83.)
(B. B.)

VII.

NOTES.

(83.) The same holds good against all *Bayle's* Comparisons, *Crit. Dict. Art. Paulicians. Rem. E. F. ΚΑΔΔ, &c.* p. 2488. where he says, that to permit Men to sin rather than to overrule their Wills, is like a Mother that lets her Daughters go to a Ball, where she is sure they will lose their Honour, and then pleads in her own Justification, "that she had no mind "to restrain the Liberty of her Daughters, nor to shew Dis-
"truit of them." *Again* [l] If a Son should see his Father
"ready to throw himself out of the Window, either in a fit
"of Frenzy, or because he is troubled in Mind, he would do
"well to chain him, if he could not restrain him otherwise."
And to name no more.

"To have regard to the Free-Will of a Man, and carefully
"to abstain from laying any restraint upon his Inclination,
"when he is going to lose his Innocence for ever, to be eter-
"nally damn'd; can you call that a lawful Observation of the
"Laws of Liberty? You would be less unreasonable if you
"should say to a Man who gets a Fall near you, and breaks his
"Legs, *that which hindered us from preventing your Fall is,*
"*that we were afraid to undo some Folds of your Gown; we*
"*had so great a respect for its Symmetry, that we would not un-*
"*dertake to spoil it, and we thought it was much better to let*
"*you run the hazard of breaking your Bones.*" &c. [m.]

In all which this Author evidently mistakes the Case, by comparing the *Destruction of Free-Will* (for this is the only thing, as we have proved, that can prevent the abuse of it) which *Will* has been shewn to be the very Life and Soul of Man; to such mere trifles as confining his Body or discomposing his Habit: whereas, from the foregoing account of the inestimable worth of Liberty to each Individual, and the many Advantages that arise in common, even from the abuse of it, it plainly appears that to abridge, or which is the very same, to deprive a Man of Liberty for fear he should abuse it, would, in regard to him, be just as good as to knock him on the Head for fear he should maim or disfigure himself. And with respect to the Public, he would be far more unreasonable who should desire the absence of this Liberty, because of its frequent abuse, than he who should wish that there were no such thing as Fire, Wind, or Water, in the World, because so many Men, Houses and Ships are destroyed by them.—As the rest of *Bayle's* elaborate Similies are founded on the same misrepresentation, one hint of this kind is, I think, enough to invalidate them.

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[l.] *Crit. Dict.* p. 2497. [m.] Page 2497.

VII. From the same Principles we may solve that formidable Objection of *Epicurus* against Providence, which *Lactantius* enforces in his Book *De Ira Dei**: and, as some think, does not sufficiently answer. It stands thus: “ Either God is willing to
 “ remove Evils, and not able, or able and not wil-
 “ ling, or neither able nor willing. If he be willing
 “ and not able, he is impotent; which cannot be
 “ ap-

NOTES.

(*B. B.*) 'Tis urged that the Author acknowledges the Goodness, Wisdom and Power of God to be infinite, and that it was out of pure Goodness that he made Man and gave him liberty of choice as a means of Happiness, and therefore it ought not to be such a Liberty as may be abused and become a means of Misery, at least God should have set a guard on it that whenever it was about to yield to Evil he might have interposed and prevented it. Thus kind and wise Parents indulge their Children in the use of their Liberty, but so as to be always near them and prevent its doing them mischief. A good and prudent Mother will suffer her Daughter to go abroad, but if she understand that she is like to be seduced, she will leave her play or business, and run to rescue her Child. The same is observed of a Husband in regard to his Wife; and the Mother or Husband that do not take this care are neither counted wise nor good. How then can God be infinitely wise, good and powerful that does not take care to prevent men's choosing ill, especially since their eternal Happiness or Misery depends on it?

Answer. These Comparisons are not apposite to the purpose, particularly in the following respects.

1st. The care of a Daughter or Wife is the principal part of a Mother's or Husband's charge, so that no other business can in the usual method of Management be compared with it, and therefore the Mother or Husband that fails in it, are wanting in that which ought to have been the chief part of their Care. Whereas Sinners, whether Angels or Men, are but a small and inconsiderable part of those that are under the direction of Providence, and consequently there is no Parity between the Obligations.

2dly. The Mothers and Husbands in the forementioned Instances may generally take care of their Children and Wives without prejudicing the rest of the World or interfering with their other Duties; and where this happens, their Neglect is inexcusable. But when the saving a Man's Country is concerned, or any publick Good at stake, the Husband must leave his Wife, and the Mother her Daughter, tho' they were sure that

* §. 12. p. 435. *Cambr.* Edit.

“ applied to the Deity : If he be able and not willing, he is envious ; which is equally inconsistent with the Nature of God. If he be neither willing nor able, he is both envious and impotent, and consequently no God. If he be both willing and able, which is the only thing that answers to the Notion of a God ; from whence come Evils ? Or why does he not remove them ?

VIII.

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that by their absence their Children and Wife would be corrupted.

3dly, The Mother or Husband may hinder the Corruption of their Child or Wife without maiming or destroying them ; for if the case were that a Mother must either venture her Daughter and let her take her choice, or kill her ; I suppose there's no Mother but in such circumstances would let her Daughter take her Course.

4thly, In the instance before us here is no good or advantage to the Person seduced, or to the Family by letting her follow her Choice ; but in the other Case, 'tis often more advantageous to the Person that chooses amiss, and always to the World, than if he had not been suffered to use his Liberty. And if there were no more but the consideration of God's being able to turn the Sins of Men to the best, whereas a Mother or Husband had no such Power, it were sufficient to shew the Disparity.

The Case therefore ought to be put thus, suppose a Mother had many Millions of Daughters that by their very Nature were capable of being corrupted, that she had no other means to prevent their being of such a Nature, but by not bringing them into the World ; suppose likewise that she must either suffer them to be in circumstances which will expose them to Temptations or they must have no Being. Suppose lastly, that she had no possible Means to secure them but either by locking them up altogether from Society, or 2dly by putting out their Eyes and depriving them of their Senses, or 3dly by destroying all Mankind, that there might be none to seduce them. *Quere*, were it more goodness in a Mother to suffer one or two of the Millions to be corrupted, or to use these Remedies to prevent it ?

If it be said that if she knew who they were that would yield to Temptations, she would confine them, and leave the rest at Liberty. I answer, if the permitting those few to smart under the Effects of their ill Choice were the very Means and Motive by which the rest were induced to make a good one, and perhaps all would be seduced if not fixed in a right choice

VIII. We must take the third of those four Branches of his knotty Argument; *viz.* That God neither will nor can remove Evils. (84.) Yet we deny the Consequence. He is neither to be esteemed Envious nor Impotent because he does not work Contradictions: But it is a Contradiction that all Evils should be removed, without removing the whole

NOTES.

by the terror of such Examples, it would still be agreeable to Goodness to suffer them to make the choice and feel the Effects of it.

Methinks the Case thus stated doth much better represent the circumstances of God's permitting Sin, than as the Objection puts it. For I have already shewed that God has created as many indefectible Beings (if any such be possible, which is indeed very doubtful) as this or any System of the World will allow: that he has placed as many of the Beings that are capable of defection in Places and Circumstances that will secure them from Temptation, as there was room for, in this or any other possible Model of the Creation. That after these more perfect Beings were created, and these more secure places filled, there was still room for many Creatures of other sorts, and that many such were possible, but all with a Capacity of choosing ill, and the inconveniency of Temptations; and that there was no other way to secure them all from inconveniences, but either by not making them at all, or not allowing them the use of their Faculties, or lastly changing their Nature into another sort than the System of Creatures would allow. In this case the Questions are, whether it was better and a greater Instance of Goodness in God to condescend to give these imperfect Creatures a Being, and to dispense with their Imperfections; or to deny it to them? 2dly, Whether it was greater Goodness in him to give all his Creatures a free use of their Liberty, which is the greatest pleasure of a rational Creature, and without which they cannot have a full Enjoyment of themselves, though he foresaw one in many Millions would abuse it; or to debar the whole from such a Satisfaction? Especially when the Misfortune of that one secured the rest of those many Millions.

(84.) *Leibnitz* would rather say, "that God could take them away, but he was not willing to do it absolutely; and for a very good reason, because he should have taken away the Good at the same time, and because he should have taken away more Good than Evil [o.]"

The

whole Universe; which would be the greatest of all Evils. For some kind of Evils adhere (as we have often declared) to the very Natures of things, and cannot be removed while any created Nature continues. For when a Circle is once made, all the Lines drawn from the Centre to the Circumference must necessarily be equal; neither is God impotent because he cannot make them unequal while it continues to be a Circle: In like manner, when he has made a Creature, he must necessarily tolerate the Evil of Imperfection in it, which is as essential to it as an Equality of the *Radii* is to the Circle. When therefore Matter, Motion and Free-Will are constituted, he must necessarily permit Corruption of things, and the abuse of Liberty, or something worse. For these cannot be separated (as was shewn) without a Contradiction. God therefore is no more impotent because he cannot remove these Evils from things while the things themselves remain, than because he cannot separate an Equality of the *Radii* from a Circle. The Consequence then is false which charges God with Impotence because he cannot remove Evils.

IX. Neither is that Assertion less false which attributes it to Envy that he will not. For he that

God always chooses the least of Evils, and therefore is not envious.

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The Answer of Lactantius is as follows. "Deus potest quicquid velit, & imbecillitas vel invidia in Deo nulla est: potest igitur mala tollere, sed non vult; nec ideo tamen invidus est: idcirco enim non tollit quia sapientiam (sicut edocui) simul tribuit, & plus est boni ac jucunditatis in sapientia, quam in malis molestiæ: sapientia enim facit ut etiam Deum cognoscamus & per eam cognitionem, immortalitatem assequamur, quod est summum Bonum. Itaque nisi prius malum agnoverimus, nec poterimus agnoscere Bonum: sed hoc non vidit *Epicurus*, nec alius quisquam; si tollantur mala tolli pariter Sapientiam, nec ulla in homine remanere virtutis vestigia, cujus ratio in sustinenda & superanda malorum acerbitate consistit. Itaque propter exiguum compendium sublatorum malorum, maximo & vero & proprio nobis bono careremus,

always wills the best, and the least of many Evils, is absolutely Good, and the farthest from Envy : and we have shewn that this is the Case with respect to God. If a Person had his Choice either to abolish or not to abolish Evil, he would be malicious if he did not abolish it. But when the choice is between this and a greater Evil, he that chooses the less is far from being malicious. The Divine Goodness therefore reduces God to this Difficulty, that he must choose to make either no Creature at all, or an imperfect one ; either no such thing as Matter and Motion, or tolerate Contrariety and Corruption in things ; either no free Agent, or admit a Power of sinning. He must necessarily have chosen one of these, and 'tis easy to say whether of them was more directly opposite to Envy.

X. To speak my Thoughts, I dare confidently, but with Reverence, pronounce that God would neither have been infinitely powerful nor good, if he could not have made any thing which we call Evil. For there are some things possible which are not consistent with each other, nay are repugnant and mutually destructive, *i. e.* are Evils to each other : If God were unable to produce any of these, how would he be infinitely powerful, since he could not do all that is possible ? Nor would it be less injurious to his Goodness to be unwilling, for by this means his Power must lie idle and never effect any thing at all ; since nothing can be simply Good and exempt from all manner of Evil, but God himself. If therefore the Divine Goodness had deny'd Existence to created Beings on account of the concomitant Evils, he might really have been esteemed Envious, since he had allowed none to exist beside himself ; and while he refused to admit any kind of Evil, he would have rejected all the Good. Thus vanishes this *Herculean* Argument which induced the *Epicureans* to discard the good Deity, and the *Manicheans* to substitute an Evil one.

God could neither be infinitely powerful if he were not able to create imperfect Beings, *i. e.* Creatures: or things that are contrary to each other; *i. e.* Evils: nor infinitely Good, if he had been contented in himself, and denied Existence to every thing else.

XI. *Epicurus* then is both a Deceiver and deceived himself, when from the present Evils he concludes against the Omnipotence and Goodness of the Deity. Whereas on the contrary God would neither have been powerful nor good if he had not tolerated Evils. From a competition or (if we may be allowed the Expression) a *Conflict of two Infinites*, i. e. Omnipotence and Goodness, Evils necessarily arise. These Attributes amicably conspire together, and yet restrain and limit each other. There is a kind of Struggle and Opposition between them, whereof the Evils in Nature bear the Shadow and Resemblance. Here then, and no where else, may we find the primary and most certain Rise and Origin of Evils; and here only must we look for that celebrated Principle of the Antients,

Epicurus is deceived who endeavours to attribute impotence and Envy to the Deity, when he ought to have inferred the highest Power and Goodness.

Νεϊκος ἐλόμενον κὲ δῆρις αἱματόεσσα.

The Pestilential Strife and Bloody Fight.

Empedocles.

A P P E N D I X :

Concerning the Divine Laws.

S E C T. I.

Why God made Laws when he knew that they would not be observed.

The Divine Laws are either natural or positive.

Particular Laws ought to give place to more general ones, since all kind of Repugnancy could not be avoided.

I. **T**HE Divine Laws are either those which God has implanted in the Nature of every Being, or those which he has published to Mankind in a particular manner, by certain *Messengers* chosen and sent for this Purpose. For since a *Law is the Will of a Superior sufficiently promulged to an Inferior, and attended with the Hope or Fear of Reward or Punishment* : 'tis plain that God may be conceived to have made this Declaration of his Will to his Creatures two ways : First, by giving them such a Nature as requires that some things be done, and others avoided, in order to it's Preservation : those things which are made known to us in this manner, are commanded or forbidden, we say, by the Law of Nature : and that Law which thus discovers itself to our Understanding we look upon as the Will of God promulged to his Creatures : For we are very certain that God according to his Goodness, wills the Good and Preservation of all things which he himself has made, as far as is possible : and consequently hates any thing that is hurtful to the Creature.

II. Now it must be observed that these natural Laws are either *Universal* or *Particular* ; and 'tis fit the particular ones should give way to the more Universal,

verfal, and thofe of lefs Moment to the more important. For inftance, 'tis of the Nature of Body that it be capable of Motion, that it be ftopped and broken in Pieces by meeting with others in Motion, and this is the *Univerfal Law* of Bodies. But it is of the Nature of an Animal to preferve itfelf, and ufe its utmoft Endeavour that the Parts of its Body be not separated or diffolved, and this is the *particular Law* of Animals.

Now fince thefe Laws are fometimes inconfiftent, it is reafonable that the latter, as being a particular one and of lefs Confequence, fhould yield to the former: and this is evidently the Will of God. If it be asked, Why did God make Laws which in fome refpect interfere with one another? I anfwer, as before, That this could not be avoided without a greater Evil: Since therefore of two Evils the lefs is to be chofen, God will'd that particular Laws and thofe of lefs confequence, fhould give place to the more Univerfal and thofe of greater Importance; rather than remove that Inconfiftency, there arifing lefs Inconvenience to Nature from thence.

III. The fame muft be faid of thofe Laws which relate to Morality. 'Tis the Univerfal Law of Free Agents, that they fhall pleafe themfelves by Election, but there are fome things eligible which may be prejudicial to fome particular Beings. Now it is better, as was faid before, that Particulars be injured, than that the Univerfal Law of Free Agents be violated. We muft fuppoze then that God will-ed this as the lefs Evil of the two. Men are permitted therefore to abufe their Free Will, and 'tis neceffary that God fhould tolerate either this Inconvenience or a greater. But it is not at all neceffary that Man fhould make an Evil Choice; therefore he alone is faulty; for it proceeds from his Act that God is reduced to a neceffity of choofing the leaft among many Evils.

The fame
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late to the
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Why God is said to be angry with Sinners, since his Will is always done.

IV. From hence it appears that all the Laws of Nature are always observed according to the Will and Intent of God. For he willed that the particular should give place to the General ones, and that Man should sin rather than be driven from Sin by force. You'll say, why then is he angry at Sinners, since nothing is done against his Will? I answer: When Anger is attributed to God, 'tis *after the manner of Men*;* whereas it is ordered and effected by the very Nature and Constitution of things, that whoever does any thing in opposition to any Law of Nature, though it be a particular one, shall bring some Inconvenience upon himself. By which contrivance God has taken care that the very least law should not be violated rashly and without Necessity. When an Offender therefore, who willingly breaks a particular Law, brings certain Misery upon himself, God who wisely coupled these together, is said to be *angry*: Because a Man in Anger would not take any other or more effectual Revenge on the Person that provoked him; and the Evil which naturally attends a bad Election is to be esteemed a Punishment inflicted as it were by an angry God.

God may alter or add to the Laws of Nature, and give us assurance that he intends to do so; hence the origin of positive Laws and a Revelation.

V. As to the second sort of Divine Laws, *viz.* the *Positive*; 'tis certain that God, who is the Author of Nature and established the Laws of it, can either alter them or add to them when he sees it proper. Neither does he want Means, whenever he pleases, to assure Mankind that he will do it. When therefore we find any Alteration in the Laws of Nature, we may from hence conclude that God demands our Attention. And hereupon we esteem the Promulgation of a new Law recommended to us by this Token to be an authentic Declaration of the Will of God. In this manner were the *Mosaic* and *Evangelic* Laws established; *viz.* by *Miracles*.

* See Chap. 1. § 5. par. 10. and Note C;

VI. But it is usually asked, Why did God establish and promulge those Laws which he knew Men would not observe? It must be answered, That these Laws are Means of acquainting Free Agents with what is expedient for them, and of moving them to the choice of it. Neither does their Nature admit of any that are more efficacious: for it is such as must be persuaded and not compelled. Notwithstanding therefore God knew that his Laws would not be observed by all, yet he proposes them to all, for by this Means a great many learn their true Interest, thankfully embrace the Laws and obey them; and the rest are no worse for them, since they would be involved in the same Evils which they feel from the Sanction of the Laws, and perhaps greater, though these Laws had never been. (85.)

Laws are the means of informing Free-Agents of what is useful or prejudicial to them.

But

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(85.) 'Tis a very useful Observation which our Author makes in this place, and illustrates in the following Section, par. 3. *viz.* that the Divine Laws (especially those of the *Christian* Dispensation) are chiefly *Declarations* of the natural and necessary Effects of Sin, or *Directions* and *Means* to avoid them; which necessary Effects are conceived to be the real *Sanctions* of these Laws. Consequently these Laws cannot properly bring us into a worse State than we should have been in without them. — They do not introduce a new Train of arbitrary and additional Evils, but on the contrary are designed in pure Goodness to lessen the Number of the old ones, — to forewarn us of the natural Consequences of our own Acts and Habits, and prevent those Moral Evils to which we are exposed by the very constitution of our Beings; — which the universal Law of Liberty makes it possible for us to incur, and impossible for God to hinder by any other means, as has been shewn above. Farther; this Notion, that most of the Misery both in this World and the next is the *necessary Consequence* of sinful Actions according to the fixed Laws of Nature, rather than any positive Punishment immediately inflicted by the Deity, will, I am apt to think, have the greatest Influence on most Men to deter them from such Actions. I am sure I find myself more deeply affected with this Reflection that Misery will follow of Course upon some certain Practices, and that by indulging them I naturally and necessarily destroy myself, than

But granting that some who transgress the Laws meet with greater and more Inconveniencies than they would have done without them, 'tis better that some should suffer Inconveniencies thro' their own fault, than that all should be deprived of the Benefit of the Divine Laws; God therefore out of infinite Goodness, which is always inclined to the best, promulged those Laws which he knew all Men would not observe.

SECT.

NOTES.

I should be by a Prospect of the very same Degree of Pain threatned as a Punishment for such Practices. And the Reason of this is evident: I am apt still to hope that the latter may possibly be remitted; but the former leaves no room for Hope. Again, A due attention to this Doctrine that all our moral Happiness in this World must be of our own making, and that disordered, Evil Affections, irregular and perverse Habits, &c, will constitute a great part of our *Hell*, in the next, (which might be shewn in the same manner as was hinted concerning virtuous Habits, in Note 79, but is rendered unnecessary by the Authors there mentioned.) This Doctrine, I say, if rightly understood and applied, would discover the weakness of all such pretences to Salvation as are built upon the bare Belief of, or Confidence in what any other has done or can do for us; or even of what we do ourselves purely by way of *Opus Operatum*, i. e. as ultimately relying on the bare Discharge of any Duty, and not using and applying it as a means to some farther End, *v. g.* on *Prayer*, as the mere Labour of the Lips; on the *Sacrament* as a Charm; on *Repentance* as a simple Act entitling us to Happiness; in short, on any thing which does not enter the Heart and improve the Temper. If Heaven be not so much the *Reward* of Religion, as the *natural Consequence* of a religious Frame of Mind, and *vice versa*; then how absurd is it for us who are aspiring after that State, to stop by the way, to rest in any particular Acts of Religion as arbitrary Institutions procuring, and as it were *purchasing* it for us, instead of using them as, what they really are, fit Instruments to *work out* our own Salvation by *producing* this frame of Mind in us; as proper Helps and Assurances enabling us to *acquire* this Heavenly Temper? And on the other Side, how vain must be our Hopes of escaping Hell by any such Methods as these, if we still carry our Hell within us?

*The Mind is it's own Place, and in itself
Can make a Heav'n of Hell, a Hell of Heav'n.*

See PAR. II. of the following Sect.

S E C T. II.

Concerning Divine Rewards and Punishments.

IT was proper to say something concerning these, since Punishment is a natural Evil, *viz.* Pain, Disappointment of Appetite, or Damage annexed to a wrong Choice, by a Foresight whereof we might be deterred from making a wrong Choice. In these consists the Power and Efficacy of Laws, nor would they be of any force without them. Now Good or Evil, *i. e.* Rewards and Punishments, may be annexed, either by Nature, or by Laws of positive Institution.

II. As to *Nature*, all Evil is prejudicial to it, *i. e.* interrupts its Course : Evil therefore proceeds from some Violence done to Nature, and that which offers Violence must necessarily suffer it ; for every natural Action has Re-action joined with it. According to the Laws of Mechanism then Evil done to another is for the most part repayed with Evil to the Doer, *i. e.* with Punishment. By which piece of Machinery or Contrivance God has manifested both his Wisdom and Goodness. For by this Means he has taken effectual Care that none should transgress the Laws of Nature without Punishment, or offer unnecessary Violence to the Appetites of others ; or if it were necessary to offer it, yet that it should not be without some Inconvenience to him that does offer it. It is better that a Creature should be able to provide for its own Safety with some Inconveniencies, than that it should be at Liberty to offer needless Violence to others, and the Laws belonging to their particular Nature be broken to no manner of end : For by that means there would be more Evils in Nature than there are at present, and they would be multiplied unnecessarily. Hence it appears how worthy it is of God to have formed the Nature of things

Punishment is a natural Evil connected with a depraved Choice.

Evil is violence done to Nature ; but every natural Action has re-action correspondent to it : therefore he that does Violence must necessarily suffer Violence, that none may sin without Punishment.

in such a manner, that from the very Constitution of them the Intemperate, Injurious, the Thief, Robber, Adulterer, Proud, Envious, &c. should have something to dread. If any one ask why there are not such Punishments as might effectually imprint a lively sense upon our Minds, and thereby totally restrain us from a wrong Choice? I answer: A greater Evil must not be done on account of a less; but if the Punishments and Dread of of them were increased to such a Degree as to be sufficient to prevent all kind of Evil, they themselves would be the greatest of all Evils, and the dread of them would more deeply affect, and be a greater affliction to the Minds of Men, even of those who would not do amiss, than the Evils themselves are, for the Preservation of which these Punishments are proposed by God. It was therefore fit that there should be some measure in Punishments; viz. lest by being always present to the Mind of Mortals they should prove a greater Prejudice to to our Ease and Happiness, than those very Evils which are prohibited under the Penalty of them would be, were we forced to undergo them.

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ones.

III. As to the Punishments which God has af-
fixed by way of *Sanction to positive Laws*, we must
affirm that they are to be esteemed as Admoniti-
ons and Notices of the Mischiefs consequent upon
evil Elections, rather than that God himself will
immediately inflict them. Natural Conscience is for
the most part sufficiently able to inform us what
is Good and what Evil: but it was impossible for
Nature to acquaint us with all the Consequences
which attend our Actions in an Infinite Train and
Continuance of things. Now, lest we should be
involved in Evils unawares, and contrary to our
Expectations, God has informed us by positive
Laws what our Condition must be if we will in-
dulge ourselves in Evil Elections. And has pro-
mulged them by way of *Punishments* denounced,

rather than by simple *Prediction*, that they might enter more deeply into our Minds, and oblige us to take care of ourselves.

IV. But if there be any thing which is not reducible to this head, and seems to prove an *immediate Infliction* by the Deity, neither is that done without Reason. For it is fit that God should remove that Being out of the World which cannot be made consistent with the Good of the Universe: and reform that by Chastisement which would otherwise, through its irregular Motion, prove offensive to the Author, and all about it. Punishments then are annexed to Evil Elections in order to *prevent* them, and inflicted to *correct* and *amend* the Offenders, or to *deter* others from the like Offences. If therefore the Appointment and Infliction of Punishments prevent greater Evils than they are themselves; it follows that God has chosen the better Part in establishing and exacting them.

V. It may be asked, how this can agree with the Punishments of the Wicked, which the *Christian Religion* declares to be *Eternal*? For in the first place, 'tis plain that they are not inflicted either to reform the Guilty (for there is no room for Reformation in Hell) or to deter others from the like Guilt: for Sin will be at an End, and the very possibility of sinning taken away before they shall be inflicted. They can neither be of use to the Dead therefore, nor to the Living; for they are kept secret while they might be of any use. Consequently there seems to be some other end of these Punishments, *viz.* to make Satisfaction to the Divine *Vengeance* for the Injury and Affront offered to his Majesty.

VI. Secondly, These Eternal Torments appear to be not very agreeable to the Divine Œconomy in another respect. For it is to be observed that God has framed all things and disposed them in such a manner, that nothing may repent of its hav-

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That the decreeing and inflicting Punishments prevents greater Evils.

'Tis ask'd in the 1st place, how this can be reconciled with eternal Punishments, which don't seem capable either of reforming the punished, or of being a warning to others? 'Tis ask'd in the 2^d. place how Punishments can be eternal, since it is agreeable to Goodness to have created all things in such a manner that nothing might repent of it's being?

ing been made by him : for when it is come to this that it's Misery exceeds it's Pleasure, the Being perishes, and is withdrawn from both. Not to *exist* therefore, or not to perceive any means of Relief, is the very worst Condition, as was shewn before †, A violent Object not only destroys the Sensory but takes away the Sense itself; the Divine Goodness providing that no Creature should be worse by its Existence than if it had not existed. And as far as appears, thinking Beings ought to be dealt with after the same Manner, *viz.* When Pain, Sorrow, Fear, Anxiety, and the rest of the Passions and Affections increase to so great a Degree that the Mind receives more Evil than Good from the Sense of it's Existence, 'tis reasonable that the Excess of these should extinguish Thought itself, as the Excess of bodily Pains destroys the Sense : Otherwise these miserable Beings seem to receive no Benefit from God, since Providence has reduced them to a State worse than that *Non-existence* in which it found them. [*p.*] Neither does it seem a sufficient Vindication of the Divine Goodness, to say, that this befalls them through their own Fault, for it is hardly agreeable to Goodness to have placed any Being in that State which was obnoxious to such excessive Misery : For who would choose Existence attended with a danger that so very much over-ballances it ? He is not a wise Man that exposes all his Estate to hazard, nor a good Man that obliges any one to do it.

'Tis asked
3dly, how
Punish-
ments can
subsist
without a
natural
cause ?

VII. Thirdly, Whatever is perpetual must have a *natural* and *perpetual Cause*; for a perpetual Miracle is not to be expected. If therefore the Punishments of the Wicked be eternal, it seems necessary for these Punishments to arise from the Laws and Constitution of Nature. For it is scarce conceivable how a State of Violence should be perpetual. I have proposed these Objections at length, lest I should seem

† Ch. 4. §. 8. par. 5. [*p.*] See Matth. 26. 24. and Mark 14. 24.

seem to have declined them on account of their Difficulty. (86.)

VIII. As to the first Objection, I answer : It appears from the Light of Nature that there shall be *future Punishments*, but not that these shall be *Eternal* : we must not therefore enquire of Natural Reason why they are inflicted ; for they belong to revealed Religion, by which they are denounced : that is, there may be a Reason for them, but such as is beyond the mere natural Sagacity of Man to discover. Now we find many things of this kind in Nature ; it does not therefore follow, because the Goodness of God has revealed to us that the Punishment of the Wicked shall endure for ever, that he is also obliged to reveal why and how that comes to pass. For perhaps it may be above the Power of our Mind to conceive it in the present state of Things.

IX. Secondly, Who will undertake to shew that the Eternal Punishment of the Wicked has no Tendency towards confirming good Men in the Choice

To the first it is answered that eternal Punishments are made known to us by Revelation, and that God is not therefore obliged to reveal how or why they are so : perhaps the Reason is above our Comprehension.

Of It does not appear but that the Punishment of the Wicked may be of use to the Good.

NOTES.

(86.) The chief of those Authors who seem to oppose the strict, absolute Eternity of Hell Torments, are ABp. *Tillotson*, *T. Burnet*, *de Statu Mort.* Ch. 10. p. 290, &c. *T. Swinden* in the *Appendix* to his Book on Hell. The Author of the *Annotations on Lux Orientalis*, p. 73, 74. *S. Collier* in his *Impartial Enquiry*, p. 105. &c. and his *Essay on Revealed Religion*, p. 142, &c. *Boyle*, *Episcopus*, and the *Fratres Poloni*. See also *Fabricii Delectus Argumentorum* &c. C. 47. p. 720. and two Pieces in the *Phoenix*, *Whiston's Discourse*. Or *White's* Restoration of all Things. Printed A. D. 1712, in the Preface to which many other Authors both Antient and modern, are cited to the same purpose.

Some of those who have particularly insisted on the Defence of it are ABp. *Darwes*, *Jenkin*, *Fiddes*, *Lupton*, *Lake*, *Horbery*, *Sherlock* on *Providence*, Ch. 2. and on a *future State*, *Rymer*, Part 1st. Chap. 7. *Nichol's Conference with a Theist*, Part 3. p. 309, &c. *Whitby*. *Appendix to 2d. Thess.* *Scott's Christian Life*, Vol. 5. p. 91. &c. 8vo. and *Discourse 22d.* p. 435, & 2d. Vol. of his Works, Fol. *Patrick. Witnesses of Christianity*, Part 2. *Bates on the Existence of God*, &c. Chap. 12. See the following Note and N. 90.

of their Duty? (87.) If God makes use of *Means* for that End, and doth not immediately exert his Omnipotence alone, scarce could any other more effectual Means be found out to make the Blessed approve themselves in their Choice conformed to the Divine Will, and persevere therein, than the continual Contemplation of those miserable Beings who have done otherwise. Election is matter of Freedom, and not to be excited or prevented by other means than a Representation of *Good* or *Evil* to the Understanding. Since therefore God has undertaken to conduct and preserve an almost infinite multitude of thinking Beings to all Eternity, thro' all the Changes and Successions of things, in as great a degree of Happiness as is possible, without Violence done to Elections; where is the Wonder if he leave a few to the Misery which they brought upon themselves, thereby to give the rest a Warning how much they ought to stand upon their guard against the like? There is no necessity therefore to attribute eternal Punishment to the Divine *Vengeance*, (nor is there properly any such thing in God, but it is ascribed to him, as other human Passions are, in condescension to our Capacity.) For since these Punishments may be conceived to promote the good of the whole, they may arise from the *Goodness*, and not the *Vengeance* of the Deity.

X.

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(87.) See ABp. *Darwes's* Sermon. 5. p. 73, &c. or Note 82. Or it may be for the perpetual Benefit and Improvement of some other Systems; see the latter end of Note 81. Or perhaps for a standing Monument and Warning to the Heathen World during their State of Probation, which for ought we know, may be extended beyond this Life, as well as that of Christians themselves.

See *Scott's Christian Life*, 8vo. 2d Vol. p. 551.

Something of this kind, I humbly apprehend, must be conceived as the Reason for Hell-Torments, in order to make them consistent with perfect Goodness [q.] how long soever this may be necessary to continue, or whatever we suppose the Nature of these Torments to be; of which below.

[q.] See Note 13

X. As to the second Objection, The Matter is yet in debate whether it were better to be miserable than not to be at all, and there are Arguments on both Sides. (88.) 'Tis manifest that, what the Objection mentions, *viz.* those Evils which over-balance the Desire and Happiness of Life put an End to Life itself, and that such Objects as are hurtful to the Sense, at length destroy it. The same seems to hold good in thinking Substances, *viz.* those things which affect the Mind to a higher Degree than it is able to bear, may in like manner put an end to it. For they may be supposed either to drive us to Madness, or so far to disorder the thinking Faculty, as to make us think of nothing at all. Who can tell whether the Punishment of the Wicked may not lead them into a kind of Phrensy and Madness? Thus they may indeed be very miserable, and become a sad Spectacle to others; they may be sensible of their Misery also, and strive against it with all their Power; but while they do not observe or believe that it is founded in perverse Election, they may hug themselves in the Cause the Effects whereof they abhor; being still wise in their own Opinion, and as it were pleasing themselves in their Misery.

To the second 'tis replied, that the matter is yet in debate whether it is preferable to be miserable or not to be at all. The Misery of the Damned may be like that of Madmen.

Thus the more they labour under it, the more they embrace the Cause of it, and thereby become their own hindrance from ever getting free; and will not suffer themselves to be any thing but what they are. This we see done daily by mad and frantic

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(88.) A most elaborate Disputation on this Subject may be seen in Bp. Barlow's Remains, p. 470, &c. But our Author, in the last Subject. of his Book, par. 5, &c. very reasonably grants, *That Non-existence becomes preferable to Existence whenever the Sum of Misery exceeds that of Happiness, and Evil becomes predominant in the whole*; and therefore if he takes this Question in the same Sense, he had no great occasion to start it. Nay the Question will be about an absolute *Impossibility*, if any Misery which over-ballances the Happiness of Life do *ipso facto* put an End to Life, as our Author maintains in this very Paragraph; Concerning which Notion see Note 37.

tic Persons, and reckon it a part of their Unhappiness. The Divine Goodness therefore is not to be charged with Cruelty for letting them continue in that Existence, though it be very miserable, when they themselves will not have it removed: or for not altering their Condition, which they utterly refuse to have altered. 'Tis better for them indeed not to be, than to be: but only in the Opinion of wise Men, to which they do not assent. For they indulge themselves in their obstinate Election, and though every way surrounded and oppressed with Woes, yet will they not alter what they have once embraced. We have frequent examples in this Life resembling this kind of Obstinacy.

The Damned choose their miserable State, as Lovers, angry, ambitious envious Persons indulge themselves in those things which increase their Misery.

XI. We see perverse People voluntarily undergoing Pains, Afflictions, Torments, and even Death itself, rather than repent of their Resolution and change what they have once determined in their Mind. Nor is it uncommon for some to indulge and in a manner *please* themselves in their very Miseries. Thus the sorrowful love all such things as aggravate and foment their Grief: and in like manner the Envious, the Angry, the Ambitious, the Despairing: not that they are insensible of Uneasiness under these Passions, or do not believe themselves to be miserable; but because they had rather have that Misery so long as they enjoy their Choice, than want it and them too; or at least they can persist in it, because they do not observe that this Misery arises from thence. When therefore the Wicked obstinately oppose themselves to God, and refuse to make their Elections conformable to his Will, they take delight perhaps in that very Opposition: to hate God, to disobey his Commands, and strive against him with all their Power, is pleasing to them; and though they see themselves overwhelmed with innumerable Evils, yet they had rather endure them all than repent. As Men that are desperately in Love, ambitious, envious, choose

to bear Torments, loss of Estate, and hazard of Life, rather than lay aside these foolish and bewitching Affections. We may easily conceive then how the Wicked in Hell may be in very great Misery upon the increase of their Obstinacy and Folly, and yet unwilling to be freed from them. All see and exclaim against the Folly, Misery, and Madness of those Men who spend their Estate in Vice, impair their Health, and bring on an untimely Death; and for no other end but because they will do so: yet they persist in this, and their Obstinacy increases with their Evils. These are some *Preludes* of the Misery of the Damned, and from hence we may understand that these Persons are extremely miserable, and yet will not be set at Liberty (89.)

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(89.) From hence likewise we may understand what a natural, absolute, and indispensable Necessity there is for watching over all our *Habits, Affections, Appetites, &c.* for curbing our Passions, and correcting our Desires by *Reason*; for taking a strict and constant care that these be neither violent, irregular, nor fixed on improper Objects in this Life, if we hope to avoid Misery in the Life to come. For if these accompany us into the other World, (and if we consider what *Scott* and *Rymer* have said upon the Subject, it will appear infinitely probable that they do) the same or greater Unhappiness must unavoidably attend them there. If we shall have any Memory in the other World of what passed in this (which we must have, in order to give us either a good or evil *Conscience*, and to make us capable either of Reward or Punishment in that respect) how probable is it that we shall then also feel the force of all those *Habits* and *Associations* which in this Life were so strong as to raise Passions, Affections, &c. in us, and make us constantly proceed upon them for self-evident Principles, and pursue them for ultimate *Ends* of Action? “ And this being so, of “ what unspeakable consequence are the Actions of Men, that “ thus draw after them a Chain of Joys or Woes, as long as “ Eternity? And how careful ought we to be to what course “ of Life we determine ourselves, considering that our *Eternal* “ Fate depends upon what we are now doing, that every moral “ Action we perform is a Step to *Heaven* or *Hell-wards*, that “ in every bad Choice we make, we are planting our *Tophet*, “ or our *Paradise*, and that in the Consequence of our present

It may be objected, that these miserable Beings may receive some kind of *Pleasure* from their *Elections*. But we place Felicity not barely in the *Act* of *choosing*, but much more in the *Enjoyment* of the Objects chosen. The more obstinately therefore any one chooses absurd and impossible things, the more miserable will he be when frustrated of his Choice; and we may imagine the damned to be always frustrated: nevertheless, after so much Warning and Experience, they do not intend to alter their Elections, but still persist in them, oppressed with the Sense and Weight of their Misery, and plunged in deep despair. For it is possible that they may be regardless or ignorant that there is no other Way for them to be freed from these Miseries, but by altering their Elections, and not know how to do this, so as to persist in them for ever, and become more desperate by Disappointments, and to augment and multiply their Misery by new Attempts, which prove no less unhappy. The Power of willing the State they are in is not therefore of any Service to them towards the Attainment of Happiness, but renders them capable of Eternal Misery. For such Elections may have the same Relation to this kind of Misery, as the natural Appetites have to Pain.

Such Punishment is very great, and very well answers the End of Divine Punishments.

XII. Now it is sufficiently consonant to the Divine Goodness to permit or inflict this kind of Punishment, nor would it be less subservient to the Ends for which Punishments are wont to be imposed, *viz.* that by a previous Apprehension of them we may learn to be wise, and others be deterred from offending by our Example. For who does not dread

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- “ Actions we shall *rue* or *rejoice* to eternal Ages? *Scott*, 2d
 “ Vol. p. 26. See also 4th Vol. Chap. 6. p. 992, &c. Fol.
 “ Edit. or *Hutcheson* on the Conduct of the Passions and Af-
 “ fections, §. 4, and 6. or Note 81, 87, 90. and par. 14, of
 “ this Section.

dread Fury and Madnefs as the moft miserable ftate of Mind? Who does not condemn the Folly and Madnefs of Men in Love, of envious and ambitious Perfons? Eſpecially when he beholds them labouring thereby under innumerable Evils, from which they will not be delivered?

XIII. But allowing that Exiſtence is worſe than Non-exiſtence to the Damned, let them imagine their Miſery to be greater than it really is. Let it be a part of their Miſery, to be conſcious that they were the only Cauſe of all their Grief: yet ſince that could not be prevented without greater detriment to the whole, there is no room for objecting againſt Providence which always does the beſt. If God had made nothing at all, and been contented to have remained alone, there would have been nothing that could ſin, that could chooſe amiſs, that could be miserable. But ſince it is impoſſible that there ſhould be more *Gods*, the Deity made *Creatures* ſuch as the Nature of a Created Being allowed. Now it was expedient, for the Good of the whole, that ſome of them ſhould have a Power of bringing Miſery upon themſelves by Evil Elections. Nor can any thing be charged upon the Goodneſs of God in this, unleſs that he created *Men*, and not *Gods* equal to himſelf; and that he preferred the Salvation of the *Generality* to that of ſome *Particulars*. He choſe therefore that ſome ſhould regret their having been made by God, *viz.* through the abuſe of their Free-Will, rather than that none ſhould be happy by uſing it aright.

XIV. As to the third Objection, I believe it to be a great Truth that the Miſery of the Wicked ariſes from the very Conſtitution of the Sinner and that the Laws of Nature hold in evil Elections. We ſee that our Bodies may be maimed for ever, and our Limbs diſlocated and diſtorted to ſuch a degree as to become totally incapable of thoſe Functions for which Nature deſigned them. Why ſhould

God ought to prefer the common Salvation to that of particulars.

Answer to the third Objection.

'Tis probable that the Miſery of the Wicked ariſes from the very Nature of Sin.

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we not have the same Opinion of the Mind, *viz.* that by depraved Elections, Passions, and Affections, it may be so far diverted from the right way of thinking, as to become equally disabled and unfit for governing its Actions according to the Dictates of Right Reason, as a lame Man is for a Race? We may see every Day that right Notions of things are capable of being perverted by a perverse Habit of thinking; and it is evident from Experience that we mistake and are ignorant of useful things. We are wont to labour under Prejudices, and be averse to sober Counsels; in short, we are willing to endure any thing rather than alter our Choice. It is a common thing for us to please ourselves in Dangers, in the Ruin of our Fortunes, in the Loss of Ease, and Life itself; and our Volition, perverse as it is, sometimes appears more desirable than Friends, Kingdoms, Pleasures, or even Life. If therefore God does not interpose his Omnipotence, the same Errors, the same Ignorance, the same Habit of a perverted Mind and obstinate Propensity to Evil, which here draw us aside from the right Path, may continue with us for ever: nor will the Soul that is immersed in this kind of Evil be capable of curing itself: For one that is infected with these Maladies is as unfit to help himself, as one that has cut off his Hands and Feet is unable to run or feed himself. (90.)

XV.

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(90.) This is the true Meaning of that *Macula Peccati* which is said to remain and set us at Enmity with God, and under a natural Incapacity of Happiness, and which according to some makes it impossible for future Punishments to have any other Period than the total Extinction or Annihilation of the Subjects of them; and what Ground there can be to hope for that may be seen from the Authors referred to in Note 86.

Our Author, in the following Paragraph, explains how this *Macula* may be conceived to render God and good Men our Aversion, and it is easy to apprehend how utterly incapable of Happiness that Man must be, whose whole Soul is bent another

XV. Secondly, A Person of this Disposition of Mind hates God, for he sees that he has chosen such things, in the Enjoyment whereof he places his Delight, as cannot be consistent with the Divine Will. He therefore looks upon God as his Enemy, and consequently avoids all Commerce with him, and endeavours to abscond from him, but never thinks of changing his own Will: For thro' Error and Ignorance he knows not how to take delight in any thing else. Therefore he applies all his Endeavours to the Attainment of such things as cannot really be attained, and strives for ever in vain with a more powerful Being, *i. e. God*; nor ceases from struggling, though full of Misery and Despair. For though he feels himself tormented with a most exquisite Pain, yet he dreads a greater from the change of his Resolution: he sees Misery invading him on each Hand, and is forced either to oppose the Deity without any prospect of Success, or to give over the Contest, and lay aside all Hopes of enjoying the Object of his Choice: He

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The Wicked, through Ignorance and Error, will delight in such things as they cannot enjoy, and may not know how to take delight in any thing else.

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ther way; whose every Motion, Thought, and Inclination; whose Designs, Desires and Hopes, are all fixed and riveted to those Objects which can never satisfy them, which are either quite different from, or contrary to the very Nature and Idea of true rational Happiness. A view of the Consequences attending each inveterate evil Habit, each ungovernable Passion, or Affection misapplied, will shew the absurdity of supposing any Person in such a Case to be happy even in Heaven itself*. But this important Doctrine of the force of *Habits*, &c. in this World, as well as the Continuance of them in the next, has been so well stated and enforced by the Authors referred to above, that an attempt to give any further Illustration of it seems impracticable. I shall therefore dismiss it with a Passage from the *Causes of the Decay of Christian Piety*, Ch. 1.

“ Those immaterial Felicities we expect, do naturally suggest
 “ to us the necessity of preparing our Appetites, and hungers
 “ for them, without which Heaven can be no Heaven to us:
 “ For since the Pleasure of any thing results from the Agree-
 “ ment between it and the Desire, what Satisfaction can *Spiri-*
 “ *tual* Enjoyments give unto a *Carnal Mind*? Alas, what Delight

* See the Spectator, N. 90.

embraces the former, as the less Evil of the two, and yet a greater can scarce be devised. The perverse Fool may be pleased with the very Contest, though it proves to no manner of purpose. In the interim God leaves such a one to himself, who by pursuing absurd and impossible things will become troublesome to himself and others, assaulting some, and being attacked by others like himself. We see in this World how much bad Men delight in heaping Miseries on others, and who are therefore bad Men because they take delight in Mischief. The Servant of an absurd Master is unhappy, and so is he who lives near a malevolent and morose Neighbour. Suppose then the Wicked who are banished from God, and odious to all good Men, associating together, and it is easy to conceive what kind of Society that of Reprobates and Devils must be; how grievous and offensive to each other. We may observe how very pernicious a wicked Governor is in his Province, how miserable they that are subject to such: how much more wretched must the state of the Wicked be, who are subjected to, and joined

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“light would it be to the Swine to be wrapt in fine Linen
 “and laid in Odours? His Senses are not gratified by any
 “such Delicacies; nor would he feel any thing besides the
 “Torment of being with-held from the Mire. And as little
 “Complacency would a brutish Soul find in those purer and
 “refined Pleasures, which can only upbraid, not satisfy him.
 “So that could we, by an impossible Supposition, fancy such
 “a one assumed to those Fruitions, his Pleasure sure would
 “be as little as his preparation for it was. Those Eyes which
 “have continually beheld *Vanity*, would be dazled, not de-
 “lighted with the *beatific Vision*; neither could that Tongue
 “which has accustomed itself only to *Oaths* and *Blasphemies*,
 “find Harmony or Music in *Hallelujahs*. It is the peculiar
 “Privilege of the *pure in Heart*, that they shall see God; and
 “if any others could so invade this their Inclosure, as to take
 “Heaven by Violence, it surely would be a very Joyless Pos-
 “session to these Men, and only place them in a Condition to
 “which they have the greatest Aversion and Antipathy. So
 “that Holiness here is not only necessary to the acquiring,
 “but the Enjoyment of Bliss hereafter.

ed with none but mad, malicious, envious and froward Beings?

XVI. It is to be believed that God has provided a place that is suitable and proper for them, and to which they are as much confined by the Laws of their Nature, as Fishes to the Sea, or terrestrial Animals to the Earth. What sort of a Place that is we know not, but it is reasonable to believe that there is such an one. Men in this Life choose for themselves Habitations and Companions according to their own Genius, Temper, and Disposition of Mind: and Likeness begets Love: and who can doubt but the same thing may attend the bad and good after Death? The Good resort therefore to the Society of *God, Angels, and Spirits of Good Men*; But the Wicked choose those *Ghosts* which were Partakers in their Iniquity, and *Devils* for their Companions: And this may possibly be brought about by natural Instinct, and mere human Disposition. Nor is God wanting in Goodness if he suffers them to live in their own way, and enjoy the Life themselves have chosen. For this could not be prevented without doing Violence to the Laws of Nature. And these Punishments which the Wicked voluntarily bring upon themselves, tend to the Benefit of the Universal System of Rational Beings.

XVII. So much for *Moral Evils, Laws, Rewards and Punishments*. In which some things may appear too subtle for common Apprehension; but we ought to remember that the Dispute is concerning one of the nicest things in Nature, *viz.* the Operations of our own Mind: and whatever is said in order to explain these, must necessarily be subtle. On this Account the Art of *Logic* is called subtle, because it has these for its Object, and any thing that is more subtle than ordinary is reckoned Logical. He that does not like any thing that is subtle therefore ought not to dispute about what relates

The Wicked are confined to certain places and Companions by the Laws of Nature, as we are to the Earth.

The dispute about *Moral Evil* relates to the mind and its Operations, and on that account must necessarily be somewhat subtle.

relates to our own Minds. *Moral Evil* is as it were the Distemper of our Minds arising from the irregular Motion of the cogitative Faculties: now, as 'tis difficult to discover the Causes of those Distempers which infect the Body, so it is much more difficult to find out the Causes and the Motions of those Maladies which afflict the Mind. For it is necessary that we perfectly understand our own Minds, the Notions, Operations, and Means whereby the Will is moved, and the Understanding operates, before we can hope to make a full Discovery of these Passions of the Mind, and the Causes of them. And 'tis evident to any one how difficult that is: what nice Abstractions, and long Deduction of Consequences it must require. 'Tis no wonder then if the Investigation of the Causes, and Origin of the *Evil of the Mind* require some things which are too subtle for all to comprehend.

S E C T. III.

Concerning the Question, Why bad Men are happy, and good Men miserable.

This Question has been so well treated by many, that there is scarce any room for scruple.

I. THIS Question seems to have some relation to the former. For if *Punishment*, that is, Natural Evils, be inflicted in Proportion to the desert of Evil Elections, whence come good things to evil Men, and Evil to the Good? 'Tis not so difficult to answer this Question upon the Supposition of a future State, as to make it necessary for us to insist much upon it. And it must be confessed, that it has been treated of in a very proper Manner by several Writers: (91.) so that there's scarce any

NOTES.

(91.) Viz. *Sherlock on Judgment*. Ch. 1. § 3. p. 76. &c. 1st Edit.—on *Providence* Ch. 7. p. 258. 2d Edit. *Cudworth*, p. 877. *Cockburn*,

any Room for Scruple. Nevertheless a few things shall be touched upon, and very briefly, that we may not repeat what has been said already.

II. In the first place then the matter of Fact is very often doubtful, notwithstanding the Complaints which many Persons make to the contrary. We see indeed good Men frequently miserable, but it is a Query whether their Goodness may not be owing to their Misery, and they would have proved wicked if they had been tempted by Prosperity? It is not the Good then that are afflicted, but the Miserable that are reclaimed. On the other hand, we behold happy, rich, and powerful Men that are wicked; but their Wickedness may be attributed to their Prosperity, and they would perhaps be very good if the Incitements to Evil were removed. 'Tis not the Wicked therefore that are happy, but the happy that are corrupted with Prosperity, and therefore fall into Wickedness.

The matter of Fact is often doubtful: for it is not good Men that are miserable, but rather reformed by Adversity: Nor are bad Men prosperous, but made bad by Prosperity.

III. Secondly, We are blinded with Prejudice, and thereby rendered very *partial Judges* of the Goodness or Badness of other Men. He that is our Acquaintance and befriends us is a good Man, he that favours our Enemies is a very bad one. Thus *Scipio* is celebrated by the *Roman* Historians, and if any hard or unprosperous Accident befall him, they begin to ask whether there be any Gods? Whether Divine Providence takes care of human Affairs? But *Hannibal* is condemn'd, his Victories are charged as Crimes on Providence, and they re-pine at his having been so long successful. Whereas 'tis really dubious whether of the two was the worse

We are partial Judges of Merit: from the instance of *Hannibal* and *Scipio*.

NOTES.

Cockburn, Essay 5. prop. 7, 8. p. 137, &c. *Wollaston*, p. 71, and 110, &c. *Cradock* on *Ecc.* 9. 2. *Seneca*, Ep. 24. *Fiddes's* Sermons, Fol. 14 and 19. *Scott*, 2 vol. Ch. 4. § 3. p. 331, &c. 8vo. and Discourse 16. p. 320, &c. 2d vol. Fol. *Stillingfleet*, *Origines Sacrae*, B. 3. Ch. 3. § 21. p. 326, &c. Fol. *Grew*, *Cosmologia Sacra*, B. 3. Ch. 2. § 57, 58. But with the greatest Accuracy by *Mr. Foster*, Discourses, Vol. 1. 4to.

worse Man; both certainly were very bad: For their Aim was to put the World into Confusion, to subdue Nations by force of Arms, the one intending to make *Carthage*, the other *Rome*, the Head of the World, by Slaughter, Rapine, War, and Injustice. Now the Man that studies to oppress the whole World in Servitude, and bring it under the Power of that Nation to which he belongs, this Man is truly wicked and unworthy of Success, however he may veil his Ambition, Pride, and Fury in some particular Instances, under the specious pretence of Clemency and Love of his Country.

We are bad Judges of the Happiness of Men: for those are often the most miserable whom we esteem happy, and the contrary.

The chief Happiness here consists in Hope; which is a sign that perfect Happiness is reserved for another Life, and all these things which befall good or bad Men, are means to it.

IV. Thirdly, as we are partial Judges of the *Deserts* of other Men, so are we no less unqualified to pronounce on their *Felicity*. For we are taken with the pomp, and noise, and glittering outside of things, and consequently judge the Rich, the Potent, the Noble, and the Learned, to be happy; but the Poor, Ignoble and Unlettered, miserable. And yet herein we are very frequently mistaken, since neither of them are what they appear to be. For life is often attended with more Happiness among Cottages, Husbandry, and Trade, nay in the midst of Bodily Pains and Diseases; than among Scepters, Diadems, high Pedigrees, and superfluous Heaps of Books; since, as we have shewn before, and Experience testifies, Happiness lies chiefly, if not solely, in Election.

V. Fourthly, It is to be observed, that the greatest Part of the Happiness of this Life consists in *Hope*, and that the Fruition of the desired Object is not answerable to the Hope pre-conceived, which must be esteemed an Indication that complete Happiness is reserved by Nature for another Life; the more then we aspire after, and adhere to the present Objects, the less Care we shall take of those things which tend to our future Happiness. It was therefore wisely provided by God, that the Good should not be corrupted with too plentiful an En-

joyment

joyment of the things of this World, but that the Bad should have them in abundance: For by this means all may understand that their time ought not to be spent in these things, but that the Space of this short Life should be employed in looking after other Matters, *i. e.* such as regard Eternity.

To conclude, we must affirm that nothing happens to good Men which may not prove a Means of greater Good; nor to the Bad, which may not be for their Punishment or Reformation.

VI. And I hope it appears from what has been said, that the Objections of the *Manicheans* and *Paulicians* are not so formidable as they have seem'd to some; and that human Reason is not so blind but that it can solve these Difficulties from the Principles laid down, and such Suppositions as are generally admitted; and though not absolutely certain, yet probable however, and such as we use to acquiesce in, in the Solution of other Phenomena.

But I offer all these things to the Censure of the Learned: I submit them entirely to the Judgment of the *Catholic Church*, especially to the Governours of those Parts of it which constitute the Churches of *England* and *Ireland*. If there be any thing herein which seems not perfectly agreeable to their Faith, as I hope there is not, and would not have it, I desire that may looked upon as absolutely unaid and retracted.

F I N I S.

*Divine Predestination and Fore-knowledge
consistent with the Freedom of Man's Will.*

A

S E R M O N

PREACHED AT

CHRIST-CHURCH, DUBLIN,

May 15, 1709.

By his GRACE

WILLIAM Lord Archbishop of *Dublin*.

THE SEVENTH EDITION

Divine Predestination and Fore-knowledge consistent with the Freedom of Man's Will.

ROMANS VIII. 29, 30.

For whom he did foreknow, he also did predestinate to be conform'd to the Image of his Son, that he might be the First-Born among many Brethren. Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified.

§ I. **I**N these Words the Apostle lays down the several Steps by which God proceeds in the saving of his Elect. *1st*, He knows and considers those, whom he designs for Salvation. *2dly*, He decrees and predestinates them to be like his Son Jesus Christ, in Holiness here, and Glory hereafter, that he might be the First-born among many Brethren. *3dly*, He calls them to the Means of Salvation. *4thly*, He justifies: And lastly, He glorifies them. This is the Chain and Series of God's dealing with his beloved; in which he is represented to us as first designing, and then executing his gracious Purposes towards them.

I am very sensible, that great Contentions and Divisions have happened in the Church of God about *Predestination* and *Reprobation*, about *Election* and the *Decrees* of God; that learned Men have engaged with the greatest Zeal and Fierceness in this Controversy, and the Disputes have proved so intricate, that the most diligent Reader will perhaps, after all his labour in perusing them, be but little satisfied, and less edified by the greatest part of all that has been written upon this Subject. And hence it is that considering Men of all Parties seem at last, as it were by consent, to have laid it aside; and seldom any now venture to bring it into the Pulpit, except some very young or imprudent Preachers.

Not but that the Doctrine laid down in my Text, is undoubtedly true and useful, if we could but light on the

true and useful way of treating it ; for so our Church has told us in her seventeenth Article, where she informs us. That *as the godly Consideration of Predestination is full of sweet, pleasant, and unspeakable Comfort to godly Persons, so for curious and carnal Persons, lacking the Spirit of Christ, to have continually before their Eyes the Sentence of God's Predestination, is a most dangerous Downfal, whereby the Devil doth thrust them either into Desperation, or into Wretchedness of most unclean living.*

The Case therefore being thus, I shall endeavour to lay before you that which I take to be the edifying part of the Doctrine of *Predestination* ; and in such a manner (I hope) as to avoid every thing that may give occasion to ignorant or corrupt Men to make an ill use of it.

§. II. In order to this, I shall

First, Consider the Representation that the Text gives of God, as contriving our Salvation ; and shall endeavour to explain how these Terms of *Fore-knowing* and *Predestinating* are to be understood when attributed to God.

Secondly, Why the holy Scriptures represent God to us after this manner.

Thirdly, What use we are to make of this Doctrine of God's fore-seeing, freely *electing* and *predestinating* Men to Salvation.

As to the first of these, you may observe that in the Representation here given of God's dealing with Men, there are five Acts ascribed to him, *Fore-knowing, Predestinating, Calling, Justifying, and Glorifying*. And about each of these great Disputes have arisen among Divines, and Parties and Sects have been formed on the different Opinions concerning them. However, as to the three last, *Protestants* seem now pretty well agreed ; but as to the two first, the Difference is so great, that on account thereof, there yet remain formed and separate Parties, that mutually refuse to communicate with one another : though I believe, if the Differences between them were duly examined and stated, they would not appear to be so great as they seem to be at first view ; nor consequently would there appear any just reason for those Animosities, that yet remain between the contending Parties,

§ III. In order to make this evident, we may consider,

(1.) That it is in effect agreed on all hands, that the Nature of God, as it is in itself, is incomprehensible by human Understanding: and not only his Nature, but likewise his Powers and Faculties, and the Ways and Methods in which he exercises them, are so far beyond our reach, that we are utterly incapable of framing exact and adequate Notions of them. Thus the Scriptures frequently teach us, particularly *St. Paul* in his Epistle to the *Romans*, Ch. 11. v. 33. *O the depth of the Riches both of the Wisdom and Knowledge of God! How unsearchable are his Judgments, and his Ways past finding out.* Ver. 34. *For who hath known the Mind of the Lord or who hath been his Counsellor.*

§ IV. (2.) We ought to remember, that the Descriptions which we frame to ourselves of God, or of the divine Attributes, are not taken from any direct or immediate Perceptions that we have of him or them; but from some Observations we have made of his Works, and from the Consideration of those Qualifications, that we conceive would enable us to perform the like. Thus observing great Order, Conveniency, and Harmony in all the several Parts of the World, and perceiving that every thing is adapted and tends to the Preservation and advantage of the whole: we are apt to consider that we could not contrive and settle things in so excellent and proper a manner without great Wisdom; and thence conclude that God who has thus concerted and settled Matters must have *Wisdom*: And having then ascribed to him *Wisdom*, because we see the effects and result of it in his Works, we proceed and conclude that he has likewise *Fore-sight* and Understanding, because we cannot conceive *Wisdom* without these, and because if we were to do what we see he has done, we could not expect to perform it without the Exercise of these Faculties.

And it doth truly follow from hence, that God must either have these, or other Faculties and Powers equivalent to them and adequate to these mighty Effects which proceed from them. And because we do not know what his Faculties are in themselves, we give them the Names of those Powers, that we find would be necessary to us in order

der to produce such Effects, and call them Wisdom, Understanding, and Fore-knowledge: but at the same time we cannot but be sensible that they are of a nature altogether different from ours, and that we have no direct and proper Notion or Conception of them. Only we are sure that they have Effects like unto those that do proceed from Wisdom, Understanding, and Fore-knowledge in us: And when our Works fail to resemble them in any particular, as to Perfection, it is by reason of some want or defect in these Qualifications.

Thus our Reason teaches us to ascribe these Attributes to God, by way of resemblance and analogy to such Qualities or Powers as we find most valuable and perfect in ourselves.

§ V. (3.) If we look into the holy Scriptures, and consider the Representations given us there of God or his Attributes, we shall find them generally of the same nature, and plainly borrowed from some resemblance to things with which we are acquainted by our Senses. Thus when the holy Scriptures speak of God, they ascribe Hands, and Eyes, and Feet to him: Not that it is designed we should believe that he has any of these Members according to the literal Signification: but the meaning is, that he has a Power to execute all those Acts, to the effecting of which these Parts in us are instrumental: That is, he can converse with Men as well as if he had a Tongue and Mouth; he can discern all that we do or say as perfectly as if he had Eyes and Ears; he can reach us as well as if he had Hands and Feet; he has as true and substantial a Being as if he had a Body; and he is as truly present every where as if that Body were infinitely extended. And in truth, if all these things which are thus ascribed to him, did really and literally belong to him, he could not do what he does near so effectually as we conceive and are sure he doth them by the Faculties and Properties which he really possesses, though what they are in themselves be unknown to us.

After the same manner, and for the same reason, we find him represented as affected with such Passions as we perceive

perceive to be in ourselves, *viz.* as angry and pleased, as loving and hating, as repenting and changing his Resolutions, as full of Mercy and provoked to Revenge. And yet on Reflection we cannot think that any of these Passions can literally affect the Divine Nature. But the meaning confessedly is, that he will as certainly punish the Wicked as if he were inflamed with the Passion of Anger against them: That he will as infallibly reward the Good as we will those for whom we have a particular and affectionate Love: that when Men turn from their Wickedness, and do what is agreeable to the Divine Command, he will as surely change his Dispensations towards them, as if he really repented and had changed his Mind.

And as the Nature and Passions of Men are thus by analogy and comparison ascribed to God, because these would in us be the Principles of such outward Actions, as we see he has performed, if we were the Authors of them: so in the same manner, and by the same condescension to the weakness of our Capacities, we find the Powers and Operations of our Mind ascribed unto him.

As for example, it is the part of a wise Man to consider beforehand what is proper for him to do, to prescribe Means and Methods to obtain his Ends, to lay down some Scheme or Plan of his Work before he begins, and to keep resolutely to it in the Execution; for if he should be conceived to deviate in any thing from his first purpose, it would argue some imperfection in laying the Design, or want of Power to execute it. And therefore it is after this manner the Scripture represents God, as purposing and contriving beforehand all his Works; and for this reason Wisdom and Understanding, and Counsel and Fore-knowledge are ascribed to him; because both Reason and Scripture assure us that we ought to conceive of God as having all the Perfection that we perceive to be in these Attributes, and that he has all the Advantages that these Powers or Faculties could give him.

The Advantages that Understanding and Knowledge give a Man in the use of them, are to enable him to order his Matters with conveniency to himself, and consistency
in

in his Works, so that they may not hinder or embarrass one another: And inasmuch as all the Works of God are so ordered that they have the greatest Congruity in themselves, and are most excellently adapted to their several Uses and Ends, we are sure there is a Power in God who orders them, equivalent to Knowledge and Understanding; and because we know not what it is in itself, we give it these Names.

§ VI. *Lastly*, The use of Fore-knowledge with us is to prevent any Surprize when Events happen, and that we may not be at a loss what to do by things coming upon us unawares. Now inasmuch as we are certain that nothing can surprize God, and that he can never be at a loss what to do in any Event, therefore we conclude that God has a Faculty to which our Fore-knowledge bears some analogy, and therefore we call it by that Name.

But it does not follow from hence that any of these are more properly and literally in God, after the manner that they are in us, than Hands or Eyes, than Mercy, Love, or Hatred are; but on the contrary we must acknowledge that those things, which we call by these Names, when attributed to God, are of so very different a nature from what they are in us, and so superior to all that we can conceive, that in reality there is no more likeness between them, than between our Hand and God's Power: nor can we draw Consequences from the real Nature of one to that of the other with more justness of Reason, than we can conclude, because our Hand consists of Fingers and Joints, that therefore the Power of God is distinguished by such Parts.

And therefore to argue because Fore-knowledge, as it is in us, if supposed infallible, cannot consist with the Contingency of Events, that therefore what we call so in God cannot, is as far from Reason, as it would be to conclude, because our Eyes cannot see in the dark, that therefore, when God is said to see all things, his Eyes must be enlightened with a perpetual Sunshine; or because we cannot love or hate without Passion, that therefore when the Scriptures ascribe these to God, they teach us that he is as liable to these Affections as we are.

We ought therefore to interpret all these things when attributed to God, as thus expressed only by way of condescension to our Capacities, in order to help us to conceive what we are to expect from him, and what Duty we are to pay him; and particularly, that the terms of Fore-knowledge, Predestination, nay, of Understanding and Will, when ascribed to him, are not to be taken strictly or properly, nor are we to think that they are in him after the same manner or in the same sense that we find them in ourselves; but on the contrary, we are to interpret them only by way of Analogy and Comparison.

That is to say, when we ascribe Fore-knowledge to him, we mean that he can no more be surprized with any thing that happens, than a wise Man, that foresees an Event, can be surprized when it comes to pass; nor can he any more be at a loss what he is to do in such a Case, than a wise Man can, who is most perfectly acquainted with all Accidents which may obstruct his Design, and has provided against them.

§ VII. So when God is said to predetermine and foreordain all things according to the Counsel of his Will, the importance of this Expression is, that all things depend as much on God, as if he had settled them according to a certain Scheme and design, which he had voluntarily framed in his own Mind, without regard had to any other consideration besides that of his own meer Will and Pleasure.

If then we understand Predetermination and Predestination in this analogous Sense, to give us a Notion of the irresistible Power of God, and of that supreme Dominion he may exercise over his Creatures, it will help us to understand what the Sovereignty is that God has over us, the Submission that we ought to pay him, and the Dependance we have upon him.

But it no ways follows from hence that this is inconsistent with the Contingency of Events, or Free-Will. And from hence it appears what it is that makes us apt to think so: which is only this, that we find in ourselves when we determine to do a thing, and are able to do what we have resolved

resolved on, that thing cannot be contingent to us : And if God's Fore-knowledge and Predetermination were of the same nature with ours, the same Inconsistency would be justly inferred. But I have already shewed that they are not of the same kind, and that they are only ascribed to him by way of Analogy and Comparison, as Love and Mercy, and other Passions are ; that they are quite of another nature, and that we have no proper Notion of them, any more than a Man born blind has of Sight and Colours ; and therefore that we ought no more to pretend to determine what is consistent or not consistent with them, than a blind Man ought to determine, from what he hears or feels, to what Objects the sense of Seeing reaches : for this were to reason from things that are only comparatively and improperly ascribed to God, and by way of analogy and accommodation to our Capacities, as if they were properly and univocally the same in him and in us.

If we would speak the Truth, those Powers, Properties and Operations, the Names of which we transfer to God, are but faint Shadows and Resemblances, or rather indeed Emblems and parabolical Figures of the Divine Attributes, which they are designed to signify ; whereas his Attributes are the Originals, the true real Things, of a Nature so infinitely superior and different from any thing we discern in his Creatures, or that can be conceived by finite Understandings, that we cannot with reason pretend to make any other Deductions from the Natures of one to that of the others, than those he has allowed us to make, or extend the Parallel any farther than that very Instance, which the resemblance was designed to teach us.

Thus Fore-knowledge and Predestination, when attributed to God, are designed to teach us the Obligations which we owe to him for our Salvation and the Dependance we have on his Favour; and so far we may use and press them : but to conclude from thence that these are inconsistent with Free-Will, is to suppose that they are the same in him and us ; and just as reasonable as to infer, because Wisdom is compared in Scripture to a Tree of Life, that therefore it grows in the Earth, has its Spring and fall, and is warmed by the Sun and fed by the Rain.

§ VIII. And this brings me to the second Head which I propos'd to myself in this Discourse, which was to shew you, *Why God and heavenly things are after this manner represented to us in holy Scripture.* And the first Reason I shall offer is that we must either be content to know them this way, or not at all. I have already told you, and I believe every considering Man is convinced, that the Nature and Perfections of God, as he is in himself, are such that it is impossible we should comprehend them, especially in the present State of Imperfection, Ignorance, and Corruption in which this World lies. He is the Object of none of our Senses, by which we receive all our direct and immediate Perception of things; and therefore if we know any thing of him at all, it must be by deductions of Reason, by Analogy and Comparison, by resembling him to something that we do know and are acquainted with.

'Tis by this way we arrive at the most noble and useful Notions we have, and by this Method we teach and instruct others. Thus when we would help a Man to some Conception of any thing that has not fallen within the reach of his Senses, we do it by comparing it to something that already has; by offering him some Similitude, Resemblance, or Analogy, to help his Conception. As for example, to give a Man a Notion of a Country to which he is a Stranger, and to make him apprehend its Bounds and Situation, we produce a Map to him; and by that he obtains as much knowledge of it as serves him for his present purpose. Now a Map is only Paper and Ink, diversified with several Strokes and Lines, which in themselves have little likeness to Earth, Mountains, Valleys, Lakes and Rivers. Yet none can deny but by Proportion and Analogy they are very Instructive; and if any should imagine that these Countries are really Paper, because the Maps that represent them are made of it, and should seriously draw Conclusions from that Supposition, he would expose his Understanding, and make himself ridiculous: And yet such as argue from the faint Resemblances that either Scripture or Reason give of the divine Attributes and Operations, and proceed in their Reasonings as if these must in all respects answer one another, fall

fall into the same Absurdities that those would be guilty of, who should think Countries must be of Paper, because the Maps that represent them are so.

To apply this more particularly to the Case before us : We ascribe Decrees and Predestination to God ; because the things signified by these words bear some resemblance to certain Perfections that we believe to be in him. But if we remember that they are only Similitudes and Representations of them, and that there is as little likeness between the one and the other, as between the Countries and Maps which represent them ; and that the likeness lies not in the Nature of them, but in some particular Effect or Circumstance that is in some Measure common to both : we must acknowledge it very unreasonable to expect that they should answer one another in all things : or because the different Representations of the same thing can't be exactly adjusted in every particular, that therefore the thing represented is inconsistent in itself.

Fore-knowledge and Decrees are only assigned to God to give us a Notion of the Steadiness and Certainty of the divine Actions ; and if so, for us to conclude that what is represented by them is inconsistent with the Contingency of Events or Free-Will, because the things representing (I mean our Fore-knowledge and Decrees) are so, is the same Absurdity, as it is to conclude, that *Cbina* is no bigger than a Sheet of Paper, because the Map, that represents it, is contained in that compass.

§ IX. This seems to me a material Point, and therefore I will endeavour to illustrate it with an Instance or two more. Every Body is satisfied that Time, Motion, and Velocity, are Subjects of very useful Knowledge ; and that adjusting and discovering the Proportions that these bear to one another, is perhaps all that is profitable in natural Philosophy. How is it then, that we proceed in our Demonstrations concerning these ? Is it not by representing Time by a Line, the Degrees of Velocity by another, and the Motion that results from both, by a Superficies or a Solid ? And from these we draw Conclusions, which are not only very true, but also of great Moment to Arts and Sciences ;
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and never fail in our Deductions, while we keep justly to the Analogy and Proportion they bear to one another in the Production of natural Effects; neither is it easy, nor perhaps possible, to come at such Knowledge any other way.

Yet in the nature of the thing, there is no great Similitude between a Line and Time; and it will not be obvious to a Person, who is not acquainted with the method of the skilful in such Matters, to conceive how a Solid should answer the compounded Effect of Time and Motion. But if any, instead of endeavouring to understand the Method and Proportions used by the Learned in such Cases, in order to discover to them these useful Truths, should reject the whole as a thing impossible; alledging that we make Time a permanent thing and existing altogether, because a Line which represents it in this Scheme is so; we should think that he hardly deserved an Answer to such a foolish Objection.

And yet of this nature are most, if not all, the Objections that are commonly made against the Representations that the Scripture gives us of the divine Nature, and of the Mysteries of our Religion.

§ X. Thus the holy Scriptures represent to us that Distinction which we are obliged to believe to be in the Unity of God, by that of Three Persons, and the Relation they bear to one another, by that of a Father to his Son, and of a Man to his Spirit: And those that object against this, and infer that these must be three Substances, because three Persons among Men are so, do plainly forget that these are but Representations and Resemblances; and fall into the same absurd way of reasoning that the former do, who conclude, that we make Time a permanent thing, because a Line is so, by which we represent it.

§ XI. Again, if we were to describe to an ignorant *American* what was meant by Writing, and told him that it is a way of making words visible and permanent, so that Persons at any distance of Time and Place, may be able to see and understand them: The Description would seem very strange to him, and he might object that the thing must be impossible, for Words are not to be seen but heard; they pass in the Speaking, and it is impossible they should affect the

the Absent, much less those that live in distant Ages. To which there need no other answer, than to inform him that there are other sort of Words, beside those he knows, that are truly called so, because equivalent to such as are spoken; that they have both the same use, and serve equally to communicate our Thoughts to one another; and that if he will but have patience, and apply himself to learn, he will soon understand, and be convinced of the Possibility and Usefulness of the thing: And none can doubt but he were much to blame, and acted an unwise part, if he refused to believe the Person that offered to instruct him, or neglected to make the Experiment.

And sure, when any one objects against the Possibility of the Three Persons of the Trinity in one God, it is every whit as good an Answer to tell such an Objector that there are other sort of Persons besides those we see among Men, whose Personality is as truly different from what we call so, as a Word written is different from a Word spoken, and yet equivalent to it. And though three Persons, such as Men are, can't be in one human Nature, as a Word spoken can't be visible and permanent: yet what we call three Persons by Comparison and Analogy, may consist in the Unity of the Godhead.

And after the same manner we ought to answer those who object against the Fore-knowledge and Decrees of God, as inconsistent with the Freedom of Choice, by telling them that though such Fore-knowledge and Decrees as are in our Understanding and Wills, cannot consist with Contingency, if we suppose them certain: yet what we call so in God may, being quite of a different Nature, and only called by those Names, by reason of some Analogy and Proportion which is between them.

And if Men will but have patience, and wait the proper time, when Faith shall be perfected into Vision, and we shall know even as we are known; they may then see and be as well satisfied that there is no Absurdity in the Trinity of Persons, or Fore-knowledge of Contingency, as the *Indian* is, when he has learned to read and write, that there is no impossibility in visible and permanent Words.

§ XII. *Lastly*, It is observable, that no Care, Industry, or Instruction, can ever give a Person born, and continuing blind, any Notion of Light; nor can he ever have any Conception how Men who have Eyes discern the Shape and Figure of a thing at a distance, nor imagine what Colours mean: And yet he would, I believe, readily (on the account he receives from others, of the Advantage of knowing these things) endure Labour and Pain, and submit to the most difficult and tormenting Operations of Physick and Chirurgery, in order to obtain the use of his Eyes, if any reasonable hope could be given him of the Success of such an Undertaking. And why then should not we as willingly submit to those easy Methods which God has prescribed to us, in order to obtain that Knowledge of his Nature and Attributes, in which our eternal Satisfaction and Happiness hereafter is in a very great measure to consist? And 'tis certain we now know as much of them as the blind Man, in the Case supposed, does of Light or Colours; and have better reason to seek, and more certain hope of attaining in the next Life to a fuller and a more compleat Knowledge, than such a Man can have with relation to the use of his Eyes, and the advantage of seeing. And then will not he rise up in Judgment against us, and condemn us? Since he endures so much to obtain Sight on the imperfect Representations of it made to him by other Men, whilst we will not believe and endure as much for eternal Happiness, on the Testimony of God.

§ XIII. If it be asked, Why these things are not made clearer to us? I answer, for the same Reason that Light and Colours are not clear to one that is born blind, even because in this imperfect State we want Faculties to discern them: And we cannot expect to reach the Knowledge of them whilst here, for the same reason that a Child, whilst he is so, cannot speak and discourse as he doth when a grown Man; there is a Time and Season for every thing, and we must wait for that Season. There is another State and Life for the clear discerning of these Matters; but in the mean time we ought to take the Steps and Methods which are proper for our present Condition: And if we will not

do so, we can no more expect to arrive to the Knowledge of these necessary Truths, or that State which will make them plain to us, than a Child can hope he shall ever be able to read and write, who will not be persuaded to go to School, or obey his Master.

This analogical Knowledge of God's Nature and Attributes, is all of which we are capable at present; and we must either be contented to know him thus, or sit down with an intire Ignorance and Neglect of God, and finally despair of future Happiness. But it concerns us frequently to call to mind the Apostle's Observation, *1 Cor. 13. 12. For now we see through a Glass darkly, but then face to face; now I know in part, but then I shall know even as I am known.* Though our present knowledge of divine Things be very imperfect, yet it is enough to awaken our desire of more; and though we do not understand the Enjoyments of the Blessed, yet the Description we have of them is sufficient to engage us to seek after them, and to prosecute the Methods prescribed in Scripture for attaining them.

§ XIV. And therefore let me offer it as a second Reason why God and divine Things are thus represented to us in Scripture, *viz.* That such Knowledge is sufficient to all the Intents and Purposes of Religion; the Design whereof is to lead us in the way to eternal Happiness, and in order thereunto, to teach and oblige us to live reasonably, to perform our Duty to God, our Neighbours, and ourselves, to conquer and mortify our Passions, and Lusts, to make us beneficent and charitable to Men, and to oblige us to love, obey, and depend upon God.

Now it is easy to shew, that such a Knowledge as I have described, is sufficient to obtain all these Ends: For though I know not what God is in himself, yet if I believe he is able to hurt or help me, to make me happy or miserable, this Belief is sufficient to convince me, that it is my Duty to fear him. If I be assured that all his Works are done with Regularity, Order, and Fitness; that nothing can surprize or disappoint him, that he can never be in doubt, or at a loss what is proper for him to do; though I do not comprehend the Faculties by which he performs so many

admirable and amazing things, yet I know enough to make me adore and admire his Conduct. If I be satisfied that I can no more expect to escape free, when I break the Laws and Rules he has prescribed me, than a Subject can who assaults his Prince in the midst of all his Guards; this is enough to make me cautious about every Word I speak, and every Action I perform, and to put me out of all hope of escaping when I offend him.

If I am convinced that God will be as steady to the Rules he has prescribed for my Deportment as a wise and just Prince will be to his Laws; this alone will oblige me to a strict Observation of the divine commands, and assure me that I must be judged according as I have kept or transgressed them.

If a man be convinced that by his Sins he has forfeited all Right and Title to Happiness, and that God is under no Obligation to grant him pardon for them; that only the free Mercy of God can put him into the way of Salvation; and that he may as well without Imputation and Injustice, pardon one, and pass by another, as a Prince may, of many equal Malefactors, reprieve one for an instance of his Mercy and Power, and suffer the rest to be carried to Execution: If a man, I say, finds himself under these Circumstances, he will have the same Obligations of Gratitude to his God, that the pardoned Offender owes to his Prince, and impute his Escape intirely to the peculiar Favour of God, that made the Distinction between him and others without any regard to their Merits.

If we believe that there is a Distinction in the manner of the subsisting of the divine Nature, that requires such particular Applications from us to God as we pay to three distinct Persons here; and that he has such distinct and really different Relations to himself and to us on this account, as three Men have to one another; that is enough to oblige us to pay our Addresses to him as thus distinguish'd, and to expect as different Benefits and Blessings from him under this Distinction, as we expect from different Persons here: And it can be no hindrance to our Duty, that we are ignorant of the nature and manner of that Distinction.

Let us consider how many honour and obey their Prince, who never saw him, who never had any personal Knowledge of him, and could not distinguish him from another Man if they should meet him. This will shew us, that it is not necessary that we should personally know our Governor, to oblige us to perform our Duty to him: And if many perform their Duty to their Prince without knowing him, why should it seem strange that we should be obliged to do our Duty to God, though we do not know any more of his Person or Nature but that he is our Creator and Governor?

Lastly, To shew that this kind of Knowledge is sufficient for Salvation, let us suppose one who takes all the Descriptions we have of God literally, who imagines him to be a mighty King that sits in Heaven, and has the Earth for his Footstool; that at the same time hath all things in his view which can happen; that has thousands and thousands of Ministers to attend him, all ready to obey and execute his Commands; that has a great Love and Favour for such as diligently obey his Orders, and is in a Rage and Fury against the Disobedient: Could any one doubt but he, who in the simplicity of his Heart should believe these things, as literally represented, would be saved by virtue of that Belief, or that he would not have Motives strong enough to oblige him to love, honour, and obey God?

If it should be objected that such Representations do not exactly answer the Nature of Things, I confess this is true; but I would desire you to consider, that the best Representations we can make of God are infinitely short of the Truth, and that the imperfections of such Representations will never be imputed to us as a Fault, provided we do not wilfully dishonour him by unworthy Notions, and our Conceptions of him be such as may sufficiently oblige us to perform the Duties he requires at our hands.

And if any one farther alledges that he who takes these Representations literally, will be involv'd in many Difficulties, and that it will be easy to shew that there are great Inconsistencies in them, if we understand them according to the Letter.

I answer, He is to be look'd upon as very officious and impertinent, that will raise such Objections, and put them
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in the Heads of plain, honest People, who by the force of such common, though figurative Knowledge (as it may be term'd) practice the substantial and real Duties of Religion, that lead them to eternal Happiness.

'Tis true, when curious and busy Persons, by the unseasonable abuse of their Knowledge, have rais'd such Objections, they must be answer'd : and it is then necessary to shew in what Sense these Representations ought to be taken ; and that they are to be understood by way of Comparison, as Condescensions to our Weakness,

But though these Objections are easily answer'd, yet he who makes them unnecessarily is by no means to be excused, because they often occasion disturbance to weak People. Many that may be shock'd by the Difficulty, may not be capable of readily understanding the Answers : and therefore thus to raise such Scruples, is to lay a Stumbling-block in the way of our weak Brethren, and perplex them with Notions and Curiosities, the Knowledge of which is no way necessary to Salvation.

We ought therefore to consider that it was in great Mercy and Compassion to the Ignorance and Infirmary of Men, that the holy Spirit vouchsafed to give us such Representations of the divine Nature and Attributes. He knew what Knowledge was most proper for us, and what would most effectually work on us to perform our Duty : and if we take things as the Scripture represents them, it can't be deny'd but they are well adapted to our Capacities, and must have a mighty Influence on all that sincerely believe them, in truth greater than all those nice Speculations that we endeavour to substitute in their Place.

§ XV. But thirdly, If we consider seriously the Knowledge that we have of the Creatures, and even of those things in this World with which we are most familiarly acquainted, it will appear that the Conceptions we have of them, are much of the same sort as those are which Religion gives us of God, and that they neither represent the Nature or essential Properties of the things as they are in themselves, but only the Effects they have in relation to us. For in most Cases we know no more of them but only how they affect us, and what Sensations they produce in us.

Thus for example, Light and the Sun are the most familiar and useful things in nature : we have the comfortable Perception of them by our Senses of Seeing and Feeling, and enjoy the Benefit and Advantage of them ; but what they are in themselves, we are intirely ignorant.

I think it is agreed by most that write of Natural Philosophy, that Light and Colours are nothing but the Effects of certain Bodies and Motions on our Sense of Seeing, and that there are no such things at all in Nature, but only in our Minds : and of this at least we may be sure, that Light in the Sun or Air, are very different things from what they are in our Sensations of them ; yet we call both by the same Name, and term that which is only perhaps a motion in the Air, Light, because it begets in us that Conception which is truly Light. But it would seem very strange to the generality of Men, if we should tell them, that there is no Light in the Sun, or Colours in the Rainbow ; and yet strictly speaking, it is certain, that which in the Sun causes the Conception of Light in us, is as truly different in nature from the Representation we have of it in our Mind, as our Fore-Knowledge is from what we call so in God.

§ XVI. The same may be observed concerning the Objects of our other Senses, such as Heat and Cold, Sweet, and Bitter, and which we ascribe to the things that affect our Touch and Taste. Whereas it is manifest, that these are only the Sensations that the Actions of outward things produce in us. For the Fire that burns us has no such Pain in it as we feel, when we complain of it's heat ; nor Ice, such as we call Cold.

Nevertheless we call the Things, whose Actions on our Senses cause these Sensations in us, by the same Name we give to our Conceptions of them, and treat and speak of them, as if they were the same. We say the Fire is hot, because it produceth heat in us ; and that the Sun is light, because it affects our Eyes in such manner, as enables us to frame that Thought which we then perceive in ourselves. But in the mean time we are altogether ignorant, what it is particularly in the Fire and the Sun, that has these Effects

fects on us, or how it comes thus to affect us. And yet this Ignorance of ours doth not hinder us from the Use or Advantage that Nature design'd us in these Sensations; nor does our transferring to the Objects themselves the Names that we give our own Perceptions of them, draw any evil Consequences after it: on the contrary, they serve the Uses of Life, as well as if we knew the very things themselves. The Sun by giving me the Sensation of Light, directs and refreshes me, as much as if I knew what its Nature and true Substance are. For in truth, Men are no farther concerned to know the Nature of any thing, than as it relates to them, and has some effect on them. And if they know the Effects of outward things, and how far they are to use or avoid them, it is sufficient.

If then such Knowledge of natural things, as only shews the effects they have on us, be sufficient to all the Uses of Life, though we do not know what they are in themselves; why should not the like Representation of God and his Attributes be sufficient for the Ends of Religion, though we be ignorant of his and their Nature?

Every one knows that Steadiness, Regularity, and Order, do always proceed from Wisdom. When therefore we observe these in the highest degree in all the Works of God, shall we not say that God is infinitely wise, because we are ignorant what that really is in itself which produces such stupendous Effects? though after all Wisdom, as in us, be as different from what we call so in God; as *Light* in our Conception is different from the *Motion* in the Air that causes it.

§. XVII. We all of us feel a tendency to the Earth, which we call *Gravity*; but none ever yet was able to give any satisfactory account of its Nature or Cause: but inasmuch as we know that falling down a Precipice will crush us to pieces, the Sense we have of this Effect of it, is sufficient to make us careful to avoid such a Fall. And in like manner, if we know that breaking God's Commands will provoke him to destroy us, will not this be sufficient to oblige us to Obedience, though we be ignorant what it is we call *Anger* in him?

§ XVIII. I might go through all the Notices we have of natural Things, and shew that we only know and distinguish them by the Effects they produce on our Senses, and make you sensible that such Knowledge sufficiently serves the Purposes of Life. And no Reason can be given why the Representations given us in Scripture of God and divine Things, though they do only shew us the Effects that proceed from them, should not be sufficient to answer the Purposes of Religion.

Particularly we ascribe Fore-knowledge to God, because we are certain that he cannot be surprized by any Event, nor be at any loss what he is to do when it happens. And thereby we give him all the Perfection we can, and assure ourselves that we cannot deceive him.

After the same manner we ascribe Predestination to him, and conceive him as predetermining every thing that comes to pass, because all his Works are as steady and certain, as if he had predetermined them after the same manner that wise Men do theirs.

We farther represent him as absolutely free, and all his Actions as arising only from himself, without any other Consideration but that of his own Will; because we are sure, the Obligations we owe to him are as great as if he acted in this wise. We are as much obliged to magnify his free Mercy and Favour to us, to humble our Minds before him, and return our tribute of Gratitude to him, as if our Salvation intirely proceeded from his mere Good-will and Pleasure, without any thing being required on our part in order to it.

§ XIX. Let me in the fourth Place observe, that as we transfer the Actions of our own Minds, our Powers, and Virtues, by analogy to God, and speak of him as if he had the like; so we proceed the same way in the Representations we make to one another of the Actions of our Minds, and ascribe the Powers and Faculties of Bodies to the Transactions that pass in them. Thus to weigh things, to penetrate, to reflect, are proper Actions of Bodies, which we transfer to our Understandings, and commonly say, that the Mind weighs or penetrates things, that it reflects on itself, or
Actions;

Actions ; thus to embrace or reject, to retain or let slip, are corporeal Performances, and yet we ascribe the first to the Will, and the last to the Memory. And it is manifest that this does not cause any Confusion in our Notions : though none will deny but there is a vast difference between weighing a piece of Money in a Scale, and considering a thing in our Minds ; between one Body's passing thro' another, which is properly penetrating, and the Understanding's obtaining a clear Notion of a thing hard to be comprehended. And so in all the rest, there is indeed a resemblance and analogy between them, which makes us give the same Names to each : but to compare them in all particulars, and expect they should exactly answer, would run us into great Absurdities. As for example, it would be ridiculous to think that weighing a thing in our Minds should have all the Effects, and be accompany'd with all the Circumstances that are observable in weighing a Body.

§ XX. Now to apply this, let us consider that Love, Hatred, Wisdom, Knowledge, and Foreknowledge, are properly Faculties or Actions of our Minds ; and we ascribe them to God after the same manner that we do Reflection, Penetrating, Discovering, Embracing, or Rejecting, to our intellectual Actions and Faculties, because there is some analogy and proportion between them. But then we ought to remember that there is as great a difference between these, when attributed to God, and as they are in us, as between weighing in a Balance and Thinking, in truth infinitely greater ; and that we ought no more to expect that the one should in all respects and Circumstances answer the other, than that Thinking in all things should correspond to Weighing. Wou'd you not be surpriz'd to hear a Man deny, and obstinately persist in it, that his Mind can reflect upon it self, because it is impossible that a Body, from whence the Notion is originally taken, should move or act on itself ; And is it not equally absurd to argue that what we call Fore-knowledge in God, cannot consist with the Contingency or Freedom of Events, because our Prescience, from whence we transfer the Notion to the divine Understanding, could not, if it were certain ? And is it not equally
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a sufficient answer to both, when we say that the Reflection of Bodies, tho' in many Circumstances it resembles that Action of the Mind which we call so, yet in other Particulars they are mighty unlike? And tho' the Fore-knowledge that we have in some things, resembles what we term so in God, yet the Properties and Effects of these in other particulars, are infinitely different.

Nor can we think that whatever is impossible in the one, must be likewise so in the other. 'Tis impossible Motion should be in a Body, except it be mov'd by another, or by some other external Agent; and it requires a Space in which it is perform'd, and we can measure it by Feet and Yards; but we should look on him as a very weak Reasoner, that would deny any Motion to be in the Mind, because he could find none of those there. And we should think that we had sufficiently answer'd this Objection, by telling him that these two Motions are of very different Natures, tho' there be some analogy and proportion between them. And shall not the same Answer satisfy those that argue against the divine Fore-knowledge, Predestination, and other Actions attributed to God, because many things are supposed possible to them, which are impossible to us?

§ XXI. It may be objected against this Doctrine that if it be true, all our Descriptions of God, and Discourses concerning him, will be only Figures and Metaphors; that he will be only figuratively merciful, just, intelligent, and fore-knowing: and perhaps in time, Religion and all the Mysteries thereof, will be lost in mere Figures.

But I answer, that there is great difference between the analogical Representations of God, and that which we commonly call Figurative. The common use of Figures is to represent things that are otherwise very well known, in such a manner as may magnifie or lessen, heighten or adorn the Ideas we have of them. And the design of putting them in this foreign Dress, as we may call it, is to move our Passions, and ingage our Fancies more effectually than the true and naked view of them is apt to do, or perhaps ought. And from hence it too often happens that these Figures are employ'd to deceive us, and make us think better or worse of things than they really deserve.

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But the Analogies and Similitudes that the holy Scriptures or our own Reason frame of divine Things, are of another nature; the use of them is to give us some Notion of things whereof we have no direct Knowledge, and by that means lead us to a Perception of the Nature, or at least of some of the Properties and Effects of what our Understandings cannot directly reach, and in this Case to teach us how we are to behave ourselves towards God, and what we are to do in order to obtain a more perfect Knowledge of his Attributes.

§ XXII. And whereas in ordinary figurative Representations, the thing express'd by the Figure is commonly of much less moment than that to which it is compar'd: in these Analogies the Case is otherwise, and the things represented by them have much more Reality and Perfection in them, than the things by which we represent them. Thus weighing a thing in our Minds, is a much more noble and perfect Action, than examining the Gravity of a Body by Scale and Balance, which is the original Notion from whence it is borrow'd; and Reflection as in our Understandings is much more considerable than the rebounding of one hard Body from another, which yet is the literal Sense of Reflection. And after the same manner, what we call Knowledge and Fore-Knowledge in God, have infinitely more reality in them, and are of greater moment than our Understanding or Prescience, from whence they are transferr'd to him; and in truth, these as in Man are but faint Communications of the divine Perfections, which are the true Originals, and which our Powers and Faculties more imperfectly imitate than a Picture does a Man: and yet if we reason from them by Analogy and Proportion, they are sufficient to give us such a Notion of God's Attributes, as will oblige us to fear, love, obey, and adore him.

If we lay these things together, I suppose, they will furnish us with sufficient Reasons to satisfy us why the holy Scriptures represent Divine things to us by Types and Similitudes, by Comparisons and Analogies, and by transferring to God the Notions of such Perfections as we observe

serve in our selves, or other Creatures : since it appears that we are not capable of better ; that such Knowledge answers all the Designs of Religion ; and that when the Matter is duly examin'd, we hardly know any thing without our selves in a more perfect manner.

I shall therefore proceed to the third and last thing I propos'd, which was to shew the Uses we ought to make of what has been said, particularly of God's fore-knowing and predestinating his Elect to Holiness and Salvation.

§ XXIII. And first, from the whole it appears that we ought not to be surpriz'd, when we find the Scriptures giving different and seemingly contradictory Schemes of Divine things.

It is manifest that several such are to be found in holy Writ. Thus God is frequently said in Scripture, to *repent* and *turn* from the Evil that he purpos'd against Sinners ; and yet in other places we are told, that *God is not a Man that he should lye, neither the Son of Man that he should repent* : So *Numb.* 23. 19. Thus *Psal.* 18. 11. God is represented as dwelling in thick Darknes : *He made Darknes his secret place ; his Pavilion round about him, were dark Waters, and thick Clouds of the Sky.* And yet *1 Tim.* 6. 16. he is describ'd as *dwelling in the Light which no Man can approach unto, whom no Man hath seen, nor can see* : And *1 John* 1. 5. *God is Light, and in him is no Darknes at all.* Thus in the second Commandment, God is represented as visiting the Iniquity of the Fathers upon the Children, unto the third and fourth Generation of them that hate him : and yet, *Ezek.* 18. 20. *The Son shall not bear the Iniquity of the Father, neither shall the Father bear the Iniquity of the Son ; and Ver. 4. The Soul that sinneth, it shall die.*

After the same manner, we are forbid by our Saviour, *Matt.* 6. 7. to use *vain Repetitions as the Heathen do* ; or to think that we shall be *heard for our much speaking* ; because, *Ver. 8. Your Father knows what things ye have need of, before ye ask him.* And yet *Luke* 18. 1. we are encourag'd always *to pray, and not to faint* : And this is recommended to us by the Parable of an importunate Widow, who thro' her incessant Applications became uneasy to the Judge, and by

by her continual Cries and Petitions so troubled him, that to procure his own Ease he did her Justice: Ver. 5. *Because this Widow troubleth me, I will avenge her, lest by her continual coming she weary me.*

Thus it is said, *Exod. 33. 11. The Lord spake unto Moses face to face, as a Man speaketh to his Friend.* And yet in Ver. 20. he declares to the same *Moses, Thou canst not see my Face: for there shall no Man see me, and live.* There are multitudes of other Instances of the like nature, that seem to carry some appearance of a Contradiction in them, but are purposely design'd to make us understand that these are only ascrib'd to God by way of resemblance and analogy, and to correct our Imaginations, that we may not mistake them for perfect Representations, or think that they are in God in the same manner that the Similitudes represent them, and to teach us not to stretch those to all Cases, or farther than they are intended.

§ XXIV. We ought to remember, that two things may be very like one another in some respects, and quite contrary in others; and yet to argue against the Likeness in one respect, from the Contrariety in the other, is as if one should dispute against the Likeness of a Picture, because that is made of Canvas, Oil, and Colours, whereas the Original is Flesh and Blood.

Thus in the present Case, God is represented as an absolute Lord over his Creatures, of infinite Knowledge and Power, that doth all things for his mere Pleasure, and is accountable to none; as one that *will have Mercy on whom he will have Mercy, and whom he will he hardens*; that *foresees, predestinates, calls, justifies, and glorifies* whom he will, without any regard to the Creatures whom he thus deals with. This gives us a mighty Notion of his Sovereignty, at once stops our Mouths, and silences our Objections; obliges us to an absolute Submission, and dependance on him, and withal to acknowledge the good things we enjoy to be intirely due to his pleasure. This is plainly the Design and Effect of this terrible Representation: and the meaning is, that we should understand that God is no way oblig'd to give us an account of his Actions; that we are

no more to inquire into the Reasons of his dealing with his Creatures, than if he really treated them in this arbitrary Method. By the same we are taught to acknowledge, that our Salvation as intirely depends on him, and that we owe it as much to his pleasure, as if he had bestow'd it on us without any other Consideration, but his own Will to do so. Thus *Jam. 1. 18. Of his own Will begat he us with the Word of Truth, that we should be a kind of First-fruits of his Creatures.* And that we might not think there could be any thing in our best Works, the prospect whereof could move God to shew kindness to us, the Scriptures give us to understand that those good Works are due to his Grace and Favour, and the Effects, not Causes of them. So *Eph. 2. 10. For we are his Workmanship, created in Christ Jesus unto good Works, which God hath before ordain'd, that we should walk in them.*

§ XXV. All which Representations are design'd as a Scheme, to make us conceive the Obligations we owe to God, and how little we can contribute to our own Happiness. And to make us apprehend this to be his meaning, he has on other occasions given us an account of his dealing with Men, not only different, but seemingly contradictory to this. Thus he frequently represents himself, as proposing nothing for his own pleasure or advantage in his Transactions with his Creatures, as having no other Design in them, but to do those Creatures good, as earnestly desiring and prosecuting that End only. Nay, he represents himself to us, as if he were as uneasy and troubled when we fail'd to answer his Expectations; as we may conceive a good, merciful, and beneficent Prince, that had only his Subjects Happiness in view, would be, when they refus'd to join with him for promoting their own Interest. And God, farther to express his tenderness towards us, and how far he is from imposing any thing on us, lets us know that he has left us to our own Freedom and Choice: and to convince us of his impartiality, declares that he acts as a just and equal Judge; that he hath no respect of Persons, and favours none; but rewards and punishes all Men, not according to his own pleasure, but according to their deserts; and

and in every Nation be that fears him, and works Righteousness, is accepted with him, Acts 10. 25.

§ XXVI. Whoever is acquainted with the holy Scriptures, will find all these things plainly deliver'd in them. Thus to shew us that God proposes no advantage to himself in his Dealings with us, he is described as a Person wholly disinterested: *Job 22. 2, 3. Can a Man be profitable unto God, as he that is wise may be profitable unto himself? Is it any pleasure to the Almighty that thou art righteous? or is it gain to him that thou makest thy ways perfect? And Chap. 35. 6, 7. If thou sinnest, what dost thou against him? or if thy Transgressions be multiplied, what dost thou unto him? If thou be righteous, what givest thou him, or what receiveth he of thine hand?*

And as to his leaving us to the liberty of our own Choice, observe how he is represented, *Deut. 30. 19. I call Heaven and Earth this day to record against you, that I have set before you Life and Death, Blessing and Cursing; therefore choose Life.*

And as to his earnest Concern for our Salvation, he orders the Prophet *Ezekiel* to deliver this Message from him: *Chap. 33. 11. Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the Wicked, but that the Wicked turn from his way and live. Turn ye, turn ye from your evil ways; for why will ye die, O House of Israel? And Hosea 11. 8. How shall I give thee up, Ephraim? How shall I deliver thee, Israel? How shall I make thee as Adnah? How shall I set thee as Zeboim? Mine heart is turned within me, my Repentings are kindled together.*

Every one may see how distant this view of God, and of his Dealings with his Creatures, is from the former; and yet if we consider it as a Scheme fram'd to make us conceive how graciously, mercifully, and justly God treats us, notwithstanding the supreme and absolute Dominion he has over us, there will be no inconsistency between the two. You see here, that tho' the Creatures be in his hand, as *Clay* in the *Potter's*, of which he may make *Vessels of Honour or Dishonour*, without any injury, or being accountable; yet he uses that Power, with all the passionate Love and Concern

cern that Parents shew towards their Children : and therefore we are to conceive of him as having all the tenderness of Affection, that Parents feel in their Heart towards their young ones; and that if he had been so affected, he could not (considering our Circumstances) have gone farther than he has done to save us; that our Destruction is as intirely due to ourselves, as if we were out of God's Power, and absolutely in the hand of our own counsel.

§ XXVII. If we take these as Schemes design'd to give us different Views of God, and his Transactions with Men, in order to oblige us to distinct Duties which we owe him, and stretch them no farther, they are very reconcileable: And to go about to clash the one against the other, and argue, as many do, that if the one be true, the other cannot; is full as absurd as to object against that Article of our Belief, that Christ sits on the right hand of God, because Scripture in other places, and plain Reason assures us, that God hath neither Hand nor Parts.

And whilst a thing may in one respect be like another, and in other respects be like the contrary; and whilst we know that thing only by resemblance, similitude, or proportion; we ought not to be surpriz'd, that the Representations are contrary, and taken from things that seem irreconcilable, or that the different Views of the same thing should give occasion to different, nay contrary Schemes.

§ XXVIII. We ought farther to consider, that these are not so much design'd to give us Notions of God as he is in himself, as to make us sensible of our Duty to him, and to oblige us to perform it. As for Example, when the Scriptures represent God as an absolute Lord, that has his Creatures intirely in his Power, and treats them according to his pleasure; as one that is not oblig'd to consider their Advantage at all, or any thing but his own Will; that may elect one to eternal Salvation, and pass over another, or condemn him to eternal Misery, without any other reason but because he will do so: When we read this, I say, in the holy Scriptures, we ought not to dispute whether God really acts thus or no, or how it will suit with his other Attributes of *Wisdom* and *Justice* to do so; but the use we ought to
make

make of it, is to call to mind what Duty and Submission we ought to pay to one who may thus deal with us if he please, and what Gratitude we ought to return him, for electing and decreeing us to Salvation, when he lay under no manner of Obligation to vouchsafe us that Favour.

Again, when we find him represented as a gracious and merciful Father, that treats us as Children, that is sollicitous for our welfare, that would not our Death or Destruction; that has done all things for our eternal Happiness, which could be done without violating the Laws of our Creation, and putting a force upon our Natures; that has given us *Free-Will*, that we might be capable of Rewards at his hands, and have the pleasure of choosing for ourselves; which only can make us happy, and like unto himself in the most noble Operations of which a Being is capable: that has given us all the Invitations and Encouragements to choose well, that Mercy could prompt him to, or that the Justice which is due to himself and Creatures would allow; and that never punishes us, but when the Necessity and Support of his Government requires he should: When we hear these things, we are not so much to inquire whether this Representation exactly suits with what really passes in his Mind, as how we ought to behave ourselves in such a Case towards him that has dealt so graciously with us.

§ XXIX. And tho' these Representations be but Descriptions fitted to our Capacities, thro' God's great Condescension towards us; yet it is certain, that there is as much Mercy, Tendernefs, and Justice in the Conduct of God, as this Scheme represents: And on the other hand, that we owe as much Fear, Submission, and Gratitude to him, as if the first were the Method he took with us.

We make no scruple to acknowledge, that Love and Hatred, Mercy and Anger, with other Passions, are ascrib'd to God; not that they are in him, as we conceive them, but to teach us how we are to behave ourselves toward him, and what Treatment we may expect at his hands. And if so, why should we make any difficulty to think that *Fore-knowledge*, *Purposes*, *Eleſtions*, and *Decrees* are attributed to him after the same way, and to the same intent?

§ XXX. The second Use that I shall make of this Doctrine, is to put you in mind, how cautious we ought to be in our Reasonings and Deductions concerning things, of whose nature we are not fully appriz'd. 'Tis true, that in Matters we fully comprehend, all is clear and easy to us, and we readily perceive the Connection and Consistency of all the Parts: but it is not so in things to which we are in a great measure strangers, and of which we have only an imperfect and partial view; for in these we are very apt to fancy Contradictions, and to think the accounts we receive of them absurd.

The truth of this is manifest from innumerable Instances: as for example, from the Opinion of the *Antipodes*: whilst the matter was imperfectly known, How many Objections were made against it? How many thought they had prov'd to a Demonstration the Impossibility and Contradiction of the thing? And how far did they prevail with the generality of the World to believe them? And yet how weak, and in truth foolish, do all their Arguments appear to Men that know, and by experience understand the matter?

Others will say the same concerning the Motion of the Earth, notwithstanding the great Confidence with which many have undertaken to demonstrate it to be impossible; the reason of which is only the imperfect Knowledge we have of the thing: And as our understanding of it is more and more enlarg'd and clear'd, the Contradictions vanish.

Ought we not then to think all the Contradictions we fancy between the *Fore-knowledge* of God and *Contingency* of Events, between *Predestination* and *Free-will*, to be the Effects of our Ignorance and partial Knowledge? May it not be in this, as in the Matter of the *Antipodes*, and Motion of the Earth? May not the Inconsistencies that we find in the one, be as ill-grounded as those that have been urg'd against the others? And have we not reason to suspect, nay believe this to be the Case; since we are sure that we know much less of God and his Attributes, than of the Earth and heavenly Motions?

§ XXXI. Even in the Sciences that are most common and certain, there are some things, which amongst those
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that are unacquainted with such Matters, would pass for Contradictions. As for example, let us suppose one should happen to mention *Negative Quantities* among Persons strangers to the Mathematicks; and being ask'd what is meant by those Words, should answer, That he understands by them *Quantities* that are conceived to be less than *Nothing*; and that one of their *Properties* is that being multiplied by a Number less than *Nothing*, the Product may be a Magnitude greater than any assign'd. This might justly appear a Riddle, and full of Contradictions, and perhaps will do so to a great part of my Auditors. *Something* less than *Nothing*, in appearance is a Contradiction; a *Number* less than *Nothing*, has the same face: That these should be multipliable on one another, sounds very oddly; and that the Product of less than *Nothing* upon less than *Nothing*, should be positive, and greater than any assign'd Quantities, seems inconceivable. And yet, if the most ignorant will but have patience, and apply themselves for Instruction to the skilful in these Matters they will soon find all the seeming Contradictions vanish, and that the Assertions are not only certain, but plain and easy Truths, that may be conceiv'd without any great difficulty.

Ought we not then to suspect our own Ignorance, when we fancy Contradictions in the Descriptions given us of the Mysteries of our Faith and Religion? and ought we not to wait with Patience, till we come to Heaven, the proper School where these things are to be learned? And in the mean time, acquiesce in that Light the holy Spirit has given us in the Scriptures; which, as I have shew'd, is sufficient to direct us in our present Circumstances.

§ XXXII. The third use I shall make of this Doctrine, is to teach us what answer we are to give that Argument that has puzzled Mankind, and done so much mischief in in the World. It runs thus: "If God foresee or predestinate that I shall be saved, I shall infallibly be so; and if he foresee or have predestinated that I shall be damned, it is unavoidable. And therefore it is no matter what I do, or how I behave myself in this Life." Many Answers have been given to this, which I shall not at present

examine : I shall only add, that if God's *Fore-knowledge* were exactly conformable to ours, the consequence would seem just ; but inasmuch as they are of as different a nature as any two Faculties of our Souls, it doth not follow (because our foresight of Events, if we suppose it infallible, must presuppose a Necessity in them) that therefore the divine Prescience must require the same Necessity in order to its being certain. It is true, we call God's *Fore-knowledge* and our own by the same Name ; but this is not from any real likeness in the Nature of the Faculties, but from some proportion observable in the Effects of them : Both having this advantage, that they prevent any surprize on the Person endow'd with them.

Now as it is true, that no Contingency or Freedom in the Creatures, can any way deceive or surprize God, put him to a loss, or oblige him to alter his Measures : So on the other hand it is likewise true, that the divine Prescience doth not hinder Freedom ; and a thing may either be or not be, notwithstanding that Foresight of it which we ascribe to God. When therefore it is alledged, that if God foresees I shall be saved, my Salvation is infallible, this doth not follow ; because the *Fore-knowledge* of God is not like Man's, which requires Necessity in the Event, in order to its being certain, but of another Nature consistent with Contingency : And our inability to comprehend this arises from our ignorance of the true Nature of what we call *Fore-knowledge* in God. And it is as impossible we should comprehend the Power thereof, or the manner of its Operation, as that the Eye should see a Sound, or the Ear hear Light and Colours.

Only of this we are sure, that in this it differs from ours, that it may consist either with the being or not being of what is said to be foreseen or predestinated. Thus *St. Paul* was a chosen Vessel, and he reckons himself in the number of the predestinated, *Ephes. 1. 5. Having predestinated us to the adoption of Children by Jesus Christ to himself.* And yet he supposes it possible for him to miss of Salvation : And therefore he look'd on himself as obliged to use Mortification, and exercise all other Graces, in order to make his
Calling

Calling and Election sure; left, as he tells us, *1 Cor. 9. 27.* *That by any means when I have preach'd to others, I myself should be a Cast-away, or a Reprobate,* as the word is translated in other places.

§ XXXIII. The fourth use I shall make of this Doctrine, is to enable us to discover what Judgment we are to pass on those that have manag'd this Controversy: And for mine own part I must profess, that they seem to me to have taken Shadows for Substances, Resemblances for the Things they represent; and by confounding these have embroiled themselves and Readers in inextricable Difficulties.

Whoever will look into the Books writ on either side, will find this to be true: But because that is a Task too difficult for the generality of Men, let them consider the two Schemes of the *Predestinarians* and *Free-Willers*, in the Bishop of *Sarum's* Exposition of the XVIIth Article of our Church; where they will (as I think) find the Opinions of both Parties briefly, fully, and fairly represented, and withal perceive this Error runs through both.

As for example, the great Foundation of the one Scheme is, that God acts for himself and his Glory, and therefore he can only consider the Manifestation of his own Attributes and Perfections in every Action; and hence they conclude that he must only damn or save Men, as his doing of one or other may most promote his Glory.

But here it is manifest that they who reason thus are of opinion, that the desire of Glory doth really move the Will of God; whereas Glory, and the Desire of it, are only ascribed to God in an analogical Sense, after the same manner as Hands and Feet, Love and Hatred are: And when God is said to do all things for his own Glory, it is not meant that the Desire of Glory is the real End of his Actions, but that he has ordered all things in such an excellent Method, that if he had designed them for no other End, they could not have set it forth more effectually. Now to make this figurative Expression the Foundation of so many harsh Conclusions, and the occasion of so many Contentions and Divisions in the Church, seems to me the same kind of Mistake, that the Church of *Rome* commits in taking the words of Scripture, *This is my Body*, literally;

from whence so many Absurdities and Contradictions to our Senses and Reason are inferred.

§ XXXIV. *Secondly*, If you look diligently into these Schemes, you will find a great part of the Dispute arises on this Question, What is first or second in the Mind of God? whether he first foresees and then determines, or first determines, and by virtue of that foresees? This Question seems the more strange, because both Parties are agreed, that there is neither first nor last in the Divine Understanding, but all is one single Act in him, and continues the same from all Eternity. What then can be the meaning of the Dispute? Sure it can be no more than this, whether it be more honourable for God, that we should conceive him as acting this way or that, since it is confessed that neither reaches what really passes in his Mind. So that the Question is not concerning the Operations of God as they are in themselves, but concerning our way of conceiving them, whether it be more for his Honour to represent them according to the first or second Scheme: And certainly the right Method is to use both on occasion, so far as they may help us to conceive honourably of the divine Majesty; and to deal ingenuously with the World, and tell them, that where these Schemes have not that effect, or where through our stretching them too far, they induce us to entertain dishonourable Thoughts of him, or encourage Disobedience, they are not applicable to him. In short, that God is as absolute as the first represents him, and Man as free as the last would have him to be; and that these different and seemingly contradictory Schemes are brought in to supply the Defects of one another.

§ XXXV. And therefore, *Thirdly*, The Managers of this Controversy ought to have looked on these different Schemes as chiefly design'd to inculcate some Duties to us; and to have press'd them no farther than as they tended to move and oblige us to perform those Duties. But they, on the contrary, have stretch'd these Representations beyond the Scripture's design, and set them up in opposition to one another; and have endeavoured to persuade the World that they are inconsistent: insomuch that some, to
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establish Contingency and Free-Will, have deny'd God's Prefcience; and others, to set up Predestination, have brought in a fatal necessity of all Events.

And not content therewith, they have accused one another of Impiety and Blasphemy, and mutually charg'd each the other's Opinion with all the absurd Consequences they fancy'd were deducible from it. Thus the Maintainers of Free-Will charge the Predestinarians as guilty of ascribing Injustice, Tyranny, and Cruelty to God, as making him the Author of all the Sin and Misery that is in the World: And on the other hand, the Asserters of Predestination have accus'd the others, as destroying the Independency and Dominion of God, and subjecting him to the Will and Humours of his Creatures. And if either of the Schemes were to be taken literally and properly, the Maintainers of them would find difficulty enough to rid themselves of the Consequences charg'd on them: But if we take them only as analogical Representations, as I have explained them, there will be no ground or reason for these Inferences.

§ XXXVI. And it were to be wish'd, that those who make them would consider, that if they would prosecute the same Method in treating the other Representations that the Scriptures give us of God's Attributes and Operations, no less Absurdities would follow: As for example, when God is said to be merciful, loving, and pitiful, all-seeing, jealous, patient, or angry; if these were taken literally, and understood the same way as we find them in us, what absurd and intolerable Consequences would follow; and how dishonourably must they be supposed to think of God, who ascribe such Passions to him? Yet no body is shock'd at them, because they understand them in an analogical Sense. And if they would but allow Predestination, Election, Decrees, Purposes, and Fore-knowledge, to belong to God, with the same difference, they would no more think themselves obliged to charge those that ascribe them to him, with Blasphemy in the one Case, than in the other.

'Tis therefore incumbent on us to forbear all such Deductions, and we should endeavour to reconcile these several Representations together, by teaching the People,

that God's Knowledge is of another Nature than ours; and that tho' we cannot, in our way of thinking, certainly foresee what is free and contingent, yet God may do it by that Power which answers to Prescience in him, or rather in truth, supplies the place of it. Nor is it any wonder that we cannot conceive how this is done, since we have no direct or proper Notion of God's Knowledge; nor can we ever in this Life expect to comprehend it, any more than a Man who never saw can expect to discern the Shape and Figure of Bodies at a distance, whilst he continues blind.

§ XXXVII. The fifth use we are to make of what has been said, is to teach us how we are to behave ourselves in a Church, where either of these Schemes is settled and taught as a Doctrine: and here I think the Resolution is easy. We ought to be quiet, and not unseasonably disturb the Peace of the Church; much less should we endeavour to expose what she professes, by alledging Absurdities and Inconsistencies in it. On the contrary, we are obliged to take pains to shew that the pretended Consequences do not follow, as in truth they do not, and to discourage all that make them, as Enemies of Peace, and false Accusers of their Brethren, by charging them with Consequences they disown, and that have no other Foundation but the Maker's Ignorance.

For in truth, as has been already shewed, if such Inferences be allowed, hardly any one Attribute or Operation of God, as described in Scripture, will be free from the Cavils of perverse Men.

'Tis observable, that by the same way of reasoning, and by the same sort of Arguments, by which some endeavour to destroy the divine Prescience, and render his Decrees odious, *Cotta* long ago in *Cicero* attacked the other Attributes, and undertook to prove that God can neither have Reason nor Understanding, Wisdom nor Prudence, nor any other Virtue. And if we understand these literally and properly, so as to signify the same when apply'd to God and to men, it will not be easy to answer his Arguments: but if we conceive them to be ascribed to him by Proportion and Analogy, that is, if we mean no more when we
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apply them to God, than that he has some Powers and Faculties, though not of the same nature, which are analogous to these, and which yield him all the Advantages which these could give him if he had them, enabling him to produce all the good Effects which we see consequent to them, when in the greatest Perfection; then the Arguments used by *Cotta against them have no manner of force: since we do not plead for such an Understanding, Reason, Justice, and Virtue, as he objects against, but for more valuable Perfections that are more than equivalent, and in truth infinitely superior to them, though called by the same Names; because we do not know what they are in themselves, but only see their Effects in the World, which are such as might be expected from the most consummate Reason, Understanding, and Virtue.

And after the same manner, when perverse Men reason against the Prescience, Predestination, and the Decrees of God, by drawing the like absurd Consequences, as Cotta doth against the possibility of his being endowed with Reason and Understanding, &c. our Answer is the same as before mention'd. If these be supposed the very same in all respects when attributed to God, as we find them in ourselves, there would be some colour from the Absurdities that would follow, to deny that they belong to God; but when we only ascribe them to him by analogy, and mean no more than that there are some things answerable to them, from whence, as Principles, the divine Operations proceed; it is plain, that all such Arguments not only lose their force, but are absolutely impertinent.

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* Qualem autem Deum intelligere nos possumus nulla virtute præditum? Quid enim? prudentiamne Deo tribuimus? Quæ constat ex scientia rerum bonarum & malarum, & nec bonarum nec malarum? Cui mali nihil est, nec esse potest, quid huic opus est delectu bonorum & malorum? Quid autem ratione? quid intelligentia? quibus utimur ad eam rem ut apertis obscura assequamur. At obscurum Deo nihil potest esse. Nam Justitia quæ suum cuique distribuit, quid pertinet ad Deos? hominum enim societas, & communitas, ut vos dicitis, Justitiam procreavit: temperantia autem constat ex prætermittendis voluptatibus corporis: cui si locus in cælo est, est etiam voluptatibus. Nam fortis Deus intelligi qui potest? in dolore, an in labore, an in periculo? quorum Deum nihil attingit. Nec ratione igitur utentem, nec virtute ulla præditum Deum intelligere qui possumus? Cic. de Nat. Deor. L. III. Sect. 15.

It is therefore sufficient for the Ministers of the Church to shew that the established Doctrine is agreeable to Scripture, and teach their People what use ought to be made of it, and to caution them against the Abuse; which if they do with Prudence, they will avoid Contentions and Divisions, and prevent the Mischiefs which are apt to follow the mistaken Representations of it.

§ XXXVIII. This is the Method taken by our Church in her XVIIth Article, where we are taught, that *Predestination to Life is the everlasting Purpose of God, whereby before the Foundations of the World were laid, he hath constantly decreed by his Counsel, secret to us, to deliver from Curse and Damnation those whom he hath chosen in Christ out of Mankind, and to bring them by Christ to everlasting Salvation.—And that the godly Consideration of Predestination, and our Election in Christ, is full of sweet, pleasant, and unspeakable Comfort to godly Persons,—as well because it doth greatly establish their Faith of eternal Salvation, to be enjoyed through Christ, as because it doth fervently kindle their Love toward God.—And yet we must receive God's Promises, as they be generally set forth to us in holy Scripture.* Here you see the two Schemes join'd together: And we are allowed all the Comfort that the Consideration of our being predestinated can afford us: and at the same time we are given to understand that the Promises of God are generally conditional; and that notwithstanding our belief of Predestination, we can have no hope of obtaining the benefit of them, but by fulfilling the Conditions. And I hope I have explained them in such a way, as shews them to be consistent in themselves, and of great use towards making us holy here, and happy hereafter.

A
S E R M O N
ON THE
FALL of MAN.

By his GRACE
WILLIAM Lord Archbishop of *Dublin*.

THE THIRD EDITION.



On the FALL of MAN.

GEN. II. Ver. 16, 17.

And the Lord God commanded the Man, saying, Of every Tree of the Garden thou mayst freely eat. But of the Tree of the Knowledge of Good and Evil thou shalt not eat of it : For in the Day that thou eatest thereof, thou shalt surely die.

DAILY Experience shews us that there is much Ignorance, Folly and Misery amongst Men ; that we have a prospect of these as soon as we begin to think ; and that nothing more imbitters Life than that View. The Beasts are sick, and want and die as well as Men ; but yet are not so miserable, because they see no farther than the present, and therefore are not tormented with the Remembrance of what is past, or the fear of what is to come. Whereas Men are apprized that Pains and Diseases, Disappointments and Death are before them, and have not the like certainty of one single Act of Pleasure to ballance the dismal Consideration. This should make us sensible that we are not in the State in which Nature placed us, since a Good God can hardly be supposed to have made a Creature with less Views of Happiness than of Misery. From whence we may conclude that our present Estate is not that wherein God created us, but that we are some way or other fallen from it. The Text gives us the occasion of that Fall, and there is no other Account to be given of our present Condition, but what we receive here from the Holy Scriptures : for although all considering Men have seen and bemoaned our Misery, yet none could ever discover any other rational ground for it, or give any tolerable Reason how it came to be so.

It is surely of great moment to us to be acquainted with it, because it is one Step to the Cure to discover the Disease. It is a Subject not commonly handled, and requires
Atten-

Attention in You, as well as Diligence and Care in Me to inform you in the following Particulars.

1st. Of the State of Circumstances of Man, when this Command in the Text was given.

2dly. The Command itself forbidding *Adam* to eat of the Tree of the Knowledge of Good and Evil.

3dly. How Man was seduced to break this Command.

4thly. The Consequences of this Disobedience.

As to the State and Circumstances of Man when this Command was given.

1st. It is manifest, that he was then immediately created, and being just come out of the hands of God, he was in a state proper to his Nature, pure and innocent, without any Stain or Corruption. He had no Law but that of his Mind, or what he received by immediate Revelation from God; nor any defect, but that which is unavoidably incident to every thing created, which may be perfect in its kind, but cannot be absolutely so; that being proper to God. For to say a thing was created is to confess that it depends on the Will and Power of him that made it; and therefore it cannot be self-sufficient, but needs the continual support of its Creator, and the assistance of such of its fellow Creatures as God has been pleased to appoint as necessary helpers for its subsistence. All the Perfection therefore to which Creatures can pretend, is to answer the design for which they were created. This is that Goodness God saw in them, This undoubtedly Man had, and in this sense he was *very good*. If therefore God did not design that Man should be self-sufficient, but have a Communion with the bodies that are about him, and as a portion of the Universe depend on their Assistance and Influence as to his Material part; it will be no Imperfection in him that he owes his Food to the Earth, his Warmth to the Sun, and his Breath to the Air. For since God has made all these necessary to his Subsistence, he answers the design of Providence, whilst he uses them to the purposes, to which God has appointed them,

2dly. We must remember that if Man's Understanding at first was never so clear, and his senses and faculties never so

fo strong; yet having made no Observations, and being absolutely without Experience, he could know no more of any thing, than what was revealed by God to him. And there was no neceffity that God fhould reveal more Knowledge to him than was at prefent to be ufed by him. You may obferve in the 19th Verfe of this Chapter, that *out of the Ground the Lord God form'd every Beaft of the Field, and every Fowl of the Air, and brought them to Adam, to fee what he would call them, and whatfoever Adam called every living creature, that was the name thereof.* This was the way by which God taught him Language; and you fee it went no farther than the Names of the Beafts of the Earth, and Fowls of the Air amongst whom he lived, and over whom he was to exercife Dominion.

Nor was it any Imperfection in the firft Man, that he was ignorant of the Nature of things, if we fuppofe that he had a certain way to come to that Knowledge, when he had occafion for it. For the defign of Knowledge is not to amufe us or fill our heads with Notions, but to ferve and direct us in the Affairs of Life. It is only this fort of Knowledge that is truly valuable: And he that has moft of it and beft applies it, is to be accounted moft wife. If therefore *Adam* had a certain way of knowing the nature of every Thing, when he was to employ that Knowledge; though he was actually without it, yet he was in a better State than any of his Pofterity, who have made many Obfervations and are furnifhed with many actual Notions, but have no certain way of coming to fuch Knowledge as upon every Occafion is neceffary for their Direction.

3dly. Therefore we muft conceive that *Adam* was under the immediate conduct and direction of God, and was not to judge for himfelf, but was to leave himfelf entirely to be guided and directed by his Maker. You fee he was not left to determine for himfelf what he fhould eat: But God by Revelation affigned him his Food and provided it for him. So Chap. I. v. 29. *And God faid, Behold I have given you every herb bearing feed which is upon the face of all the Earth: And every Tree in which is the fruit of a Tree yielding feed, to you it fhall be for Meat.* And in the Text,

of every Tree in the Garden thou mayst freely eat. This seems added, because these Trees of Paradise were not planted when God made the Revelation of the first Chapter: And therefore it might be doubted whether they were intended for the Food of Man, or given him by the former Revelation, if God had not expressly declared it.

Now if a Man was not to feed himself before he had God's Direction for it, which saved him the trouble and hazard of finding out by Trials what was fit for him; It is reasonable to believe that in every Affair of Life he was to depend on the same Direction; that he was not to assume to himself that Knowledge of Good and Evil, that is, of what was profitable or hurtful to him, but entirely to depend on God for the Determination thereof, and whilst he did so, he could never know Evil, because God would always direct him to what was Good, and to that only.

It is to be considered that Man by his Constitution was Mortal, and subject to the Impressions of the Bodies that surrounded him; for being composed of the Elements as to his material Part, in which he resembled other living Creatures, those might be separated and dissolved, and the Separation of the Parts of our Body infers Death. And therefore Man in his natural Composition was subject to it; but yet was capable of Immortality, to which he could not be intitled but from a supernatural Principle, and the peculiar Care of God. For it was impossible that Man's Understanding how great soever, should be so perfect as to enable him of himself to know and avoid all those things that might occasion a Decay and Dissolution of his Body. Only God's Knowledge could reach this; and therefore it is manifest he must depend on that; and on all occasions have recourse to it, if he expected to continue Immortal.

Nor 4thly, Was his being obliged to such dependance to be looked on as a Defect, but rather a most signal Favour. I observed before, that he depended on the Air for Breath, on the Sun for Warmth, and on the Earth for Food; And yet none of these could be reckon'd an Imperfection; How much less could his Dependance on his
Creator

Creator for the inlightning and informing his Understanding for the Discovery of what was Good and Evil, either in his Moral or Natural Actions, be look'd upon as derogatory to his Nature. On the contrary nothing could be a greater Honour to him, than that God should vouchsafe to become his Guide ; nothing could be a greater Security or Advantage. This must and only could take away all Doubt and Solicitousness out of his Mind and render him perfectly easy and secure. By this he had the Benefit of all Knowledge, and was freed from the trouble of acquiring it.

It is true that we have now an unmeasurable Thirst of improving our Understanding and penetrating into the Nature of Things, we reckon a great part of our Happiness to consist in it, and value ourselves on it ; but we are not to imagine that it was so from the beginning. The reason of our Eagerness for Knowledge now arises from our depending on our own Conduct. Hence on all occasions we find great Use for it, and having nothing else to trust to, that can lead us through the Difficulties of Life, we endeavour to know as much as we can, and are glad when we can attain to any new Notion ; because we find ourselves often at a loss and cannot tell how soon it may be useful to us. But whilst Man was not to judge for himself, whilst he depended on the Omniscency of God to direct him, he had no such occasion for knowing the Nature of Things, nor need be much concerned about them. For to what purpose should *Adam* have desired to acquire Knowledge, when he could have recourse to the infinite Wisdom of God on all occasions to inform and guide him ? Whilst Children are supply'd by their Parents, can call for any thing they want, they are little covetous of Money, and can hardly be prevailed with to apply their Heads to the Methods of acquiring it ; nor are they fond of it when they have it : But a Stock being once put into their Hands, and they finding that they must want, if they do not provide and manage industriously, They do by degrees grow thirsty of Gain and parsimonious ; lay projects and eagerly pursue the means of enriching themselves. We may conceive it

was thus with Man in his Innocency; and that he was little solicitous about acquiring Knowledge, whilst he could recur to the inexhaustible Stock of God his Parent, and be supply'd by a free Communication from thence on all Occasions. But when by Sin he cut himself off from that, and became his own Master to judge what was good and evil for himself, he then found himself under continual doubts and Difficulties; he is become sensible of his Ignorance and Disability how to determine in the Affairs of Life, and has no other Assistance than his own Understanding: This makes him diligent to improve it, and as covetous of Knowledge as of Money; and so searches for the treasure of the one with as much Industry and Pains as of the other. Whereas whilst he depended on God only for his Direction, he was freed from all that Labour, Thirst and Anxiety wherewith he now prosecutes Knowledge, and was content with the inexhaustible Treasure of Divine Wisdom, to which he had an easy and ready Access on all Occasions: and till we have the like again we can never be happy or secure. God is the Father of Spirits, and as a Father he is ready to make Provision for them, if they will have recourse to him and depend on him. He is the Light of Souls, and has the same proportion to them, that the Sun and his Beams have to the Eye. Whilst we have the use of these, we know our way and can see about us; But when these are absent, we are forced to use artificial Lights that can never perfectly supply the want of them. All our acquired Knowledge is but like these artificial Lights that can never supply the Communication of Wisdom, which God was pleased to impart to our first Parents in that State of Innocency, and of which he deprived them for their Sin. This I suppose may be sufficient to teach us the Condition and Circumstances of Man when that Command in the Text was given him.

As to the Command itself, which was the 2d Head of my Discourse, *But of the Tree of the Knowledge of Good and Evil, thou shalt not eat of it, for in the Day that thou eatest thereof thou shalt surely die*; We are to consider, 1st. the Tree here mentioned.

2dly. The Congruity of God's applying it to the present use, and

3dly. The Reasonableness of God's making it an Instance of our Obedience.

Concerning the Tree of Knowledge of Good and Evil here mentioned, Let us observe 1st. that it was a true literal Tree, and that we are not to be put off with a meer Figure. For it is said, v. 9. of the Chapter. *And out of the Ground made the Lord God to grow every Tree that is pleasant to the Sight, and good for Food, the Tree of Life also in the midst of the Garden, and the Tree of Knowledge of Good and Evil.* If the Trees for sight and food were true literal Trees, then so likewise were the Trees of Life and Knowledge, for both are equally said to grow out of the Ground. And when God in the Text allows Man to eat of the other Trees, he forbids him on pain of Death to eat of the Tree of the Knowledge of Good and Evil. Now to understand *eating* and *Trees* literally in one part of the Text, and figuratively in the other, when there is no intimation or ground for a different Sense, is incongruous to reason. No! it will be plain to any one that considers the design of *Moses*, that he is giving us here the literal History of the Creation of the World, of the Making and Fall of Man, and not an *Allegory*. But because this does not suit with the Notions of some Men, to whom the Scripture in the literal Sense seems not sufficiently spiritual, therefore they endeavour to allegorize the History of Man's Fall, but might with equal reason turn his Creation and that of the World into a Figure. And it is observable that the same Persons that put a figurative Sense on the Tree of Knowledge of good and evil, and on the manner of Man's becoming liable to Death, as the Scriptures deliver it; do the same with the Methods God has appointed for our Recovery, and deny not only the literal Sacraments, but likewise the Resurrection of the same Body, the Power of the literal Death of Christ and the Satisfaction purchased by it. But we must not separate the literal from the mystical Sense; as we must not deny the Baptism of Water, because we acknowledge that of the Spirit, nor the Resurrection of our Bodies because we own another of

our Souls; so neither must we deny a literal Tree of Knowledge because it had a mystical Sense and Importance.

And this brings me to the second thing concerning this Tree, the congruity of God's applying it to the use mentioned in the Text: For the Understanding of which we must remember that God in all his Intercourses with Men has constantly made use of some visible or outward Means; and that it is reasonable it should be so. For since Man has a Body as well as a Soul; Senses as well as Understanding; and that the Soul does make use of the Organs of the Body and of the Senses for its information; and that this is the natural course of our acquiring Knowledge; it were a violence to the Nature of Man to invert the Method, or separate the one from the other. And therefore God in his Communications with us seems industriously to have avoided it; especially where the joining them together may contribute to the certainty and effectualness of the Revelation, and to secure us from being imposed on by pretenders. Whenever therefore God has shewed any Miracle, he has made use of some outward Action to prepare the Minds of Men for it, and ascertain them of his presence. Thus *Moses* did all his Miracles with his Rod, Thus *Elisha* ordered *Naaman* to wash seven times in the river *Jordan* to cure his Leprosie. And although God industriously avoided assuming any shape, when he gave the Law; yet he assured the People of *Israel* that he was present by Thunder, Smoke and Fire at Mount *Sinai*, and by a burning Bush at his first appearance to *Moses*. Nor did our Saviour go about the public execution of his Office, 'till anointed by the *Spirit*, and visibly commissioned to it by the *Holy Ghost* descending on him in a bodily shape: And thus he still communicates to us the Principles of our new Birth by Water, and his Body and Blood by Bread and Wine. Now this being the manner of God's entertaining an Intercourse with Man through the whole Scripture, it is very evident that the two remarkable Trees of Paradise, that of Life, and this of the Knowledge of Good and Evil, were designed for these mystical purposes, and intended as settled and visible means to supply Man with
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God's Influence and Assistance in those cases in which he could want them.

For 1st. Man might be at a loss how to preserve his Body from Decays, to which (as was observed before) it was naturally subject. And 2dly, how to direct his Actions. For the first of these God appointed the Tree of Life. Not that any Tree by any natural Virtue could preserve us immortal: but since God commanded Man to eat of it as often as he needed to be restor'd in his Body, he surely was ready and able to convey his supernatural Assistance to him by it, and make it effectual to the design for which it was appointed. Man's eating therefore of it with Faith and in Obedience to God, was the Signal upon which the Divine Power was pleas'd to exert itself for the Restauration of him to his primitive Vigour. And there is no more difficulty to conceive how this should be done, than how the *Israelites* in the Wilderness should be cured of the Bitings of the venomous Creatures by looking on the brazen Serpent. Every faithful Christian expects God should answer his Prayers, and grant him some things, which he could not have without asking; and if God exert his Power on our speaking a word, or offering a desire, which have no natural Virtue to procure the Effect; he may do the same upon our giving a Signal by some Action appointed by him to that purpose. If he gives his *Holy Spirit* to them that ask it according to his Promise, why not to those likewise who in Obedience to his Command are baptized in his Name? And if he give Life and Immortality now to those that believe and are baptized, why might he not give and preserve Life by means of that Tree, to the use of which he had promised it, when they in Faith should eat of it? Now that Life was annexed to the use of that Tree is plain from Chap. 3. ver. 22. *And now lest he put forth his hand, and take also of the Tree of Life, and eat and live for ever; therefore the Lord God sent him forth from the Garden of Eden.* This shews that the restoring of Strength and preservation of Life was annexed to that Tree by an irrevocable Decree: for the Words plainly intimate that if Man after his fall, could have continued the use of it, he had been Immortal.

And as God provided for the preservation of his Body by the tree of Life, so he likewise provided for his Soul, and taught him how to govern it by the tree of the knowledge of Good and Evil: and this he was not to eat, nor to touch it. By which was signified unto him that he was not to pretend or any way to judge what was good or evil for him: but on all occasions to have recourse to God, and entirely to resign and trust himself to the Divine Conduct. That as it was by the Declaration of God certain Death to eat of this Tree on account of its being a Symbol of the immediate dependance on his Maker, for the distinguishing of what was good or evil for him; so he was not to trust to his own Understanding for the determining of these; but to have recourse to God without further concerning himself about them.

And this sufficiently shews how congruous it was for God to make use of this Tree for this purpose, and is a Step to discover to us the reasonableness of God's making Man's abstinence from it an instance of Obedience; which was the 3d thing to be shewed concerning it.

For the understanding of which, you must observe, 1st. That the whole Duty of Man lay in obedience to this Command, as the whole means of Immortality was in eating of the Tree of Life. Whilst man refrain'd from eating of this Tree, he could have no other Temptation, he could neither feel nor know any Evil, for he was under the immediate care and protection of God; and those were sufficient to preserve him from all hurt or mischief; which his own Understanding could never do. Man's whole Duty therefore and safety were comprehended in this one Command: and as the use of the Tree of Life was an infallible and the only means of preserving his Body, so the eating of this, and thereby violating the Divine Command, was the only way to hurt his Soul. This was the only Door by which Evil could come in upon him, and if he had kept that shut, it could never have entered.

2dly. We must consider that Man was fallible in his Understanding, peccable in his Will, and mortal in his Body; and therefore the preserving him from Deceit, Sin and Death must be due to some supernatural Grace of God;

and that in order to confer that Grace there ought to be some obvious means, easy to be known and ready to be used. And perhaps it will be hard to think of any other way so suitable as this which God chose. For if some outward means ought to be used, this restraining him from the use of one of the Trees seems the most proper: some such Symbol seems not only reasonable but necessary; and food being the only thing he needed, and that provided for him out of the fruits of the Earth, the Instance could not be so proper in any other matter.

3dly. We must remember that Man was created a free Agent, and it is the Nature of such to be pleas'd with nothing that is not agreeable to their choice. The best and most pleasing thing in the World if it be forced on us against our choice, is uneasy to us. There must be something of choice in what makes us happy; and could there be a more easy thing to be left to that, than not to eat of one Tree where there were so many? We may imagine that God in effect said to Man, Your Nature requires that you should choose those things the enjoyment whereof will make you happy. I will make your Duty easy unto you; abstain from this one Tree, and whilst you do so, I will take care that you shall not choose amiss in any thing else. Your obedience in this shall be an infallible means to secure you from choosing wrong in any other thing. Whilst you use your Free-Will right in this, I will take care that you shall not abuse it on any other occasion. Some Instance of your free Obedience is necessary: And this is the most easy that could be provided for you. But by your wrong use of Free-Will here, you will open a Gate for Sin and Death to enter.

Surely this account makes this Command very reasonable, very agreeable for God to give, and Man to receive. And from this it appears that it was not given meerly as an arbitrary tryal of submission to the Will of God; but rather as a means to facilitate and secure the Obedience we owe him. When *Christ* sent the blind Man to the Waters of *Siloam* for opening his Eyes, no-body will say that that Command was a meer tryal of his Obedience; but rather a means to restore his Sight. And so when God commanded Man here not to eat of the *Tree of Knowledge*, &c. That Absti-

nence was not imposed upon him so much by the way of tryal, as to be a means to assure him of the Grace and Assistance of God. This gave him an Interest in his own Happiness, because it made it in some measure depend on his Free-Will, without which it could not have been Happiness, as has been shew'd before; and yet it made it so easy to him, that nothing but the Goodness of God could have found out so very sensible and so effectual a means. Thus you see a fair meaning and reason of this Command, and that there is no necessity of forsaking the Letter of Scripture to justify God's imposing it.

Let us now in the 3d place consider by what means Man was seduced to break this Command. Of this we have an Account, Ch. 3. When God asks the Question of the Woman, she answers, v. 13. *The Serpent beguiled me and I did eat.* Now it will be necessary, 1st, to consider the Seducer, and 2dly, the Argument by which he prevailed on her. As to the Seducer, 'twas a Serpent, Ch. 3. v. 1. *Now the Serpent was more subtle than any Beast of the Field, which the Lord God had made; and he said unto the Woman, yea, hath God said ye shall not eat of every Tree of the Garden?* From which you are to observe, 1st, that this was a literal Serpent; the same Serpent that is now curs'd, and goes on his Belly, and eats Dust; that is hated and abhorred by Man, that is so poisonous and pernicious to him, between whom and Man there is a natural Enmity to this Day, is literally meant in this place, and is not to be allegorised away, as some would have it.

2dly. The Serpent was then the most subtle and cunning of Beasts, we must not understand this of him, as now stupify'd by the Curse of God, but as created at first in perfection. The tradition of whose cunning was so constant and universal that it became proverbial among all the Antients, with whom to be wise as Serpents (meaning the first of the kind) denotes the perfection of Subtlety; which shews a general belief that he had at first a Sagacity more than ordinary.

3dly. We are not to wonder that *Eve* was not surpriz'd or frighten'd at the Serpent's speaking to her; for as I observ'd before, she had yet no experience of things, was ignorance

norant of the nature of Beasts, and for ought she knew, all of them might speak as well as *Adam* did. This Ignorance could be no hurt to her, for if she had desir'd to know, she had no more to do but to apply herself to God, who was her immediate Director, and would have discover'd it to her, if she had ask'd it; and we are not to doubt but it was as easy for her to have had recourse to him, as it is for us to open our Eyes in order to see; and therefore she was as inexcusable as a Man would be that should fall into a Pit because he would not look before him.

But 4thly. Tho' this was a true literal Serpent, yet there was more in it, the Devil made use of it to compass his Ends: And he was the Person that spake through it. This, as I take it, is confess'd by all; for no Brute could ever reason or speak of itself: And it ought to be observ'd that when the worship of the Devil was settled in the World, a Serpent was the Sign and Symbol of whatever was sacred to him; he was worshipp'd under that form, and seem'd to take a peculiar Pleasure to appear and receive homage in that Shape in which he deceived Man. Add to this, that a Serpent was the Beast by which he vented his Oracles in many Places, and the very Word by which his Divinations are signified in several Languages is taken from this Animal; as if the Devil were still acting his Deceits in the Serpent.

As to the Argument that he us'd to seduce our first Parents, we shall find it a very plausible one. 'Tis in Chap. 3. v. 4. *And the Serpent said unto the Woman, Ye shall not surely die; for God doth know, that in the Day ye eat thereof, then your Eyes shall be opened, and ye shall be as Gods knowing Good and Evil.* The Meaning of this seems to be as if he had said, God doth but mock you, when he threatens you with Death; this is not the reason why he forbids you the Use of this Tree: the true design is to keep you in Ignorance, to blindfold you, and hinder you from judging for yourselves by your own Eyes and Reason. By this means you are kept altogether in a dependance on him, and oblig'd in all cases to have recourse to him, and not suffer'd to enquire by the strength of your own Faculties, what may hurt or help you. You have not the use of the Senses and Understanding

standing you possess by Nature, but are kept in a blind unreasonable subjection to his Will. But he knows if you eat of this Tree, you shall be freed from this pupilage of Slavery. That you will of yourselves, as well as he, understand what is good or evil for you, and so need not be beholden to him: He judges what is good for himself, and that Privilege makes him God: and therefore you may be sure it is a pleasant thing to do so. And for this reason he keeps it to himself, and will not allow it you. But if you will venture and eat, you will then be like him, and be competent Judges of your own Advantage, as well as he is. Thus our first Parent was prevail'd on to suspect God, and make a tryal by Disobedience whether her own Eyes and Understanding might not be sufficient to direct her. Nor is it any wonder she was deceiv'd, if we consider her want of Experience and innocent Simplicity. Not that she was excusable, since she had no more to take care of but this one thing, and she ought to have had recourse to God or her Husband before she made the experiment. But the Argument was so framed as to prevent that recourse, and therefore it only was capable to deceive her. The Serpent suggested to her, that God imposed on her, and therefore it seem'd improper to consult with him, when she desired to discover whether it was so or no. This is so powerful a Method of deceiving that it is observable it seldom fails to be effectual, and that an Argument almost like this corrupts the generality of Mankind. Either ill Company or our own Heads suggest to us, when we are Children and ignorant of our Interest, that our Parents Guardians and Tutors debar us of the pleasures of Life, out of envy. We argue with ourselves and one another, that these old Fellows keep us to our Books and to our Work, debar us of our pleasures and recreations, bring us under Rules, and admonish us to be aware of Lust, and Excesses, that they may engross those to themselves and keep us in a dependance on them; that therefore they will not suffer us to try these Enjoyments, and that the design of all is to make us slaves. Whereas we are apt to think, that we have Understanding enough to manage ourselves, and therefore why may we not be left to be our own guides and to choose for ourselves? Hence we

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conclude, let us make the Experiment and throw off the Restraints our conductors would put on us. And thus thousands have been and daily are deceived. And few young People are able to resist the force of this Temptation; which shews the power of it: especially when it comes as it did on *Eve*, clothed with all outward advantage of Allurement, as in the 6th v. *The Tree was good for food, pleasant to the Eyes, and a Tree to be desir'd to make one wise.* So wise that they needed no more to consult God to teach them what was Good or Evil for them. These were Charms she could not easily resist; by these she was then seduc'd, and deceived her Husband, and by the like Temptations her Posterity daily fall. Whoever knows the humour of Youth, and how it was with himself when Young, doth also know that this Curiosity of trying the pleasures of Sense, this Itch of being our own Masters and choosing for ourselves, together with the charming face of Sins, and our ignorance and inexperience of the consequences of them, are generally the first means of our being corrupted, against the good Maxims and Principles we receive from our Parents and Teachers: As the fairness of the Fruit, the seeming properness of it for food, and the desire of being judge for herself of what might be good and evil, of being under her own Management and Government, were the Inducements that prevailed with our first Parent to throw off the conduct of God.

There remains now the 4th and last part of what I proposed, the consequences of this Disobedience. They are so dismal and numerous, that I can only hint at some of the principal of them. The first of them was the opening these Sinners Eyes, Ch. 3. 7. *And the Eyes of them both were opened.* A Man's Eyes are said to be opened when he perceives or discovers something relating to his State and Condition which he did not observe before. Now before this Transgression Man had not discovered any want or defect in himself: He was directed by the Wisdom of God, and supply'd by his All-sufficiency, and therefore wanted nothing for his Conduct and Support. But when he put himself out of the Divine Protection, and was to manage and support himself; he soon saw and felt his Imperfections and Wants.

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Whilst young Children are under their Parents Government and Care; they are solicitous about nothing; They are not concern'd about their Meat, Drink or Safety, any farther than to call to their Parents for them when they want them: nor are they afraid while they are near them: but if they should withdraw themselves, and leave their Children in the dark, or in a Wilderness, their Eyes would soon be open'd; they would soon see and feel their Impotence to help and defend themselves; Concern and Terror would seize them, and take away the use of the little Reason they have. We may imagine this to be the Condition of our first Parents, when God withdrew his Influence and Protection from them upon their deserting him. Their Eyes were opened as soon as they were left to themselves. They found their Necessities and Wants. They found the shortness of their own Power to help them, and insufficiency of their own Understanding to direct them. They found themselves incompetent Judges of what was good or evil for them, and they then in earnest, to their cost, *knew Evil*, that is, felt it. This was a natural Consequence of their setting up to be their own Masters, and to judge for themselves: no finite Understanding being sufficient to foresee or know what in the infinite variety of our Circumstances may hurt us; and tho' it did foresee them, yet nothing less than an Almighty Power is able to prevent the Mischief. The opening therefore of our first Parents Eyes to see their independent Miseries, and their Impotency to help themselves, was the first effect of their Sin.

The 2d was their sense of their being naked, and shame that they were so. Shame proceeds from a Consciousness of Weakness, or of Guilt, and from a secret Pride that makes us unwilling to own it, lest we should be despised for it. Man could not be conscious of either before his Fall, because he was innocent from Guilt, and was covered by the Power of God against all the defects of his natural Weakness; but being now left to himself, he felt both. He had offended God, and had no defence against his fellow-Creatures: the Sun scorch'd him, the Rain wet him, and the Cold pierc'd him. He found an Inconveniency in exposing his Body, and was ashamed of the Effects of it. He found
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himself mov'd with Lust and other irregular Passions, and his Reason unable to curb them. Whereas the Power of God, whilst he was under the Divine Government, had kept all his Faculties in perfect order. He saw therefore now great hurt in Nakedness, which no way incommoded him whilst cover'd in Innocency.

The 3d Effect of this Transgression of our first Parents was Aversion to God. Ch. 3. v. 8. *And Adam and his Wife hid themselves from the Presence of the Lord God amongst the Trees of the Garden: ver. 10. I was afraid, because I was naked, and I hid myself.* This was a very natural Effect; for since they were concern'd to see their Nakedness, since they were asham'd of it, and it now displeas'd their Eyes, they could not think it could be pleasing to God. There was a visible Presence of God in *Eden*, and Man no doubt was taught to come before him with Decency and Reverence: And being now blotted and stain'd with Sin in his Soul, and naked in his Body, he must needs be afraid to appear in such Circumstances before his Maker. When he was asham'd to see himself, he might well be afraid to be seen of God. A Child that has dirty'd and hurt himself in disobeying his Parent's Command, will naturally fly his Presence. Thus it far'd with Man in Paradise, and thus it continues with us his Posterity to this Day. We are afraid of that Commerce, and flee that Communion with God that was the great Comfort and Security of Man in his Innocency.

The 4th Consequence of Man's Transgression was God's pronouncing Sentence on each of the Transgressors; on the Serpent, on the Woman, and lastly on *Adam*.

First on the Serpent, *And the Lord God said unto the Serpent, Thou art cursed above all Cattle, and above every Beast of the Field; upon thy Belly shalt thou go, and Dust shalt thou eat all the Days of thy Life; and I will put Enmity between thee and the Woman, between thy Seed and her Seed, it shall bruise thy Head, and thou shalt bruise his Heel.* To be cursed is to become abominable and miserable; to be designed and devoted to Destruction; to be under the Displeasure of God and the Execration of Men. The Serpent carries still the Marks of this Curse, and is forced to cover and hide its Head on all occasions, as being offensive
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to the Eye, and obnoxious to the revenge of any that can surprize it. We kill other Creatures for Food or Diversion, but Serpents are declar'd Enemies; we equally hate and fear them, and therefore destroy them with Pleasure and Eagerness.

The 2d part of the Serpent's Punishment is to go on his Belly, and feed on Dust. How he was fram'd at first we know not, but see now that he crawls on the Ground, and can't lift up his Head. This was a just Punishment for his high Attempt in opposing himself to God, and teaching Man to question the Goodness and Veracity of his Maker. As to his Food which God has here decreed to be Dust, it was very congruous that the Serpent who had tempted our first Parents by the loveliness of the Fruit of the Tree of Good and Evil, should be condemn'd to the vilest of Meat, and be obliged to feed on Filth and Dirt; that his Fault might in some measure be seen in his Punishment.

The 3d part of the Sentence pass'd on the Serpent, is Enmity between him and Man his Lord, which continues to this Day, their very Natures being contrary and destructive to one another. There is a perpetual War between them, and tho' he sometimes hurts or wounds his Master by surprize in his more ignoble Parts; yet he has the worst of it: for Man bruises his Head and effectually destroys him. All this is literally true, and without an Allegory. But if it be enquired why the Serpent was thus sentenced, when he committed no Fault, but was acted by the Devil? It must be answer'd, that he was the only visible Tempter that appear'd to Man, and therefore the Punishment was first to fall on him, for Example sake, and to beget in us an abhorrence of the Guilt. The Serpent of himself was no more capable of being punished than of sinning; but these Marks of God's Displeasure were left on him for our sake, that we might have a visible Remembrancer of what Sin deserves. If the Instruments of the Temptation were thus used, we may be sure the principal Actor did not escape the Vengeance of God.

But 2dly, If we suppose the Devil possessed the Serpent, and was as it were incarnate in it; we may have leave to think that the Power of God could unite them as closely as
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our Souls and Bodies are joined, and cause the Punishment inflicted on the literal Serpent to affect Satan in it, as well as the Injuries done our Bodies do reach our Souls; at least while that very Serpent was in Being.

3dly. Inasmuch as the Literal Sense does not exclude the Mystical, the Cursing of the Serpent is a Symbol to us, and a visible pledge of the Malediction with which the Devil is struck by God, and whereby he is become the most abominable and miserable of Creatures. The Serpent's being confined to go on his Belly, points out to us the wretchedness of that Condition to which the Devil is reduced: his eating Dust, the blasting of all his Enjoyments, and debarring him from all those Pleasures that flow from the Right-Hand of God; being thrown below the Feet of all other Creatures, to be trampled by them; that is to be confined to the lowest, vilest and most miserable, as well as most contemptible Estate. As to the Serpent's Enmity with Man, it needs no great pains to apply it to the Devil. It is plain he is continually laying Snares for us; he lies in Ambush and surprises us; he wounds us in our Passions and lower Faculties, and by these sometimes reaches our Souls: though that can never be, if we don't consent to it, and by that make it our own Act. But Man by the help of the *Seed of the Woman*, that is by our Saviour, shall bruise his head, wound him in the place that is most mortal, and finally confound and destroy him with eternal ruin. In the mean time the enmity and abhorrence we have of the Serpent is a continual warning to us of the danger we are in from the Devil, and how heartily we ought to hate and abhor him and all his works.

2dly. As to the Woman, her Punishment consists of two Parts, 1st, in the Pains of Child-bearing. v. 16. of Ch. 3. *And to the Woman he said, I will greatly multiply thy Sorrow and thy Conception. In Sorrow thou shalt bring forth Children.* This was a very just and proper Punishment. She had brought Sorrow and Death on all her Posterity, and in bringing them forth it was but reasonable she should suffer something of what they were to suffer all their Lives: And it is continued on all those that descend from her, as an Item and Memorandum of the Mischief brought on Mankind

kind by Sin. By this she and her Descendants may learn how much God abhors Disobedience, and it is a Pledge to them of God's Anger against the Guilty.

The 2d. part of her Punishment is in these Words in the same Verse, *Thy desire shall be to thy Husband, and he shall rule over thee.* This too was a most reasonable Sentence, and proportionable to her Sin. Her Offence was an Attempt to be a judge of Good and Evil for herself, to be her own Mistress, and depend no more on God for her Government. Instead of attaining her Design, God makes her subject to her Husband; places those Desires and Inclinations on him which she had withdrawn from God, and constitutes him her Ruler and Head. By this she and her whole Sex became Subjects, and dependent on the froward Will of those Husbands she had corrupted; being obliged to endure not only the Miseries of her own choice, but likewise a Share in those of her Husband's. This is a Demonstration to us of the Folly of an Attempt to judge of Good and Evil for ourselves, and the great Abhorrence God has of Sin; since he avenges it not only on the Person immediately guilty, but extends the Punishment to the whole Sex.

As to the Man, his Punishment consists in the following Particulars, 1st, v. 17. *Because thou hast hearkened unto the Voice of thy Wife, and hast eaten of the Tree of which I commanded thee saying, Thou shalt not eat of it; Cursed is the Ground for thy sake. In sorrow shalt thou eat of it all the Days of thy Life.* This Punishment is rightly adapted to Man's Sin. He would not be content with the Meat God had provided for him, which the Earth of itself furnished him by God's Appointment, therefore God decreed that it should do so no more, but Man should be put to force his Food out of it, and provide for himself with Labour and Toil, with the Sweat of his Brows and the Anguish of his Heart: By this we may understand how much better it had been to have left the provision of Sustenance for us to God, and to depend on him for it, as well as for the Government of our Actions. Since we would not do the latter, God has refused to do the former for us.

The 2d. part of God's Sentence against Man, is the Condemnation of him to temporal Death, v. 19. of Ch. 3. *For Dust thou art, and unto Dust thou shalt return.* It was observed before that Man by his natural Constitution was Mortal, and that it was only by the especial Favour of God, that he was preserved from Death. Since therefore he had forfeited that Favour, he must of course sink into his native mortality. It was not necessary that God should alter his Nature or Constitution to make him Mortal, there needed no more but taking away the means of Immortality, the use of the Tree of Life, to subject him to Death; and the use of it was no ways due to his Nature: God therefore did him no Injustice by depriving him and his Posterity of Paradise and the use of the Tree of Life, these being matters of Favour, and we intitled to them only on this condition, that our first Parents should continue in Obedience to God. This withdrawing of God's Favour is a great and dreadful Punishment, but far from Injustice, because it takes nothing from us that was due to our Nature, and leaves us still in a condition preferable to not being at all, which is as much as God in strictness of Justice is obliged to do for any Creature. Thus we find ourselves subjected to the Displeasure and Wrath of God by our descent from *Adam*, so far as to prevail with God to withdraw from us his peculiar Favours that he designed for us, if our first Parents had continued in their Obedience, the consequence of which is that we become subject to Pains and Miseries, to Sicknes and temporal Death.

But 2dly. The Souls of Men are immortal, and capable of Misery or Happiness after this Life, and the Transgression of *Adam* does likewise affect them, and they become liable to Damnation on account thereof. It seems indeed hard that God's Anger should reach so far as to deprive all Mankind of eternal Happiness for the Sin of one, but if we consider Man as a free Agent, we shall find that eternal Happiness is not absolutely due to him, but only the possibility thereof: and if God has not deprived us of that possibility, he has done us no Injustice. And it appears from the very History of Man's Fall, that God has not done that: for he has entered into new Terms of Sal-

vation with us, and has intimated them, though obscurely, in the 3d. Ch. and 15th ver. when he declares that *the Seed of the Woman shall bruise the Head of the Serpent*. Signifying thereby that Mankind should not despair. For notwithstanding the Devil had got an Advantage over them, yet by the means of Christ they should finally conquer and vanquish him. And the World was so far possessed with the belief of the possibility of a Reconciliation with God, that they still applied to him with Prayers and Sacrifices; and he gave them sufficient Proof, that his Mercy towards them was not quite extinct, and that he still continued his Goodness to the wicked Posterity of wicked Parents. Hence St. Paul observes, *Acts 14. 16. That tho' God in Times past suffer'd all Nations to walk in their own ways, yet he left not himself without Witness in that he did Good, and gave us Rain from Heaven, and fruitful Seasons, filling our Hearts with Food and Gladness.*

But 3dly. We may conceive a double Happiness, first, that which is absolute and perfect, according to the utmost Capacity of the Creature that enjoys it. 2dly. That which is better than not to be, but yet is mixed with Sufferings, and may come as much short of perfect Blessedness as our present State is distant from perfect Ease and Pleasure. The latter of these is due in Justice to every Being that God has made, if they have not forfeited their Title by Sin. But the first of these is a Favour that God may bestow on whom he pleases, or withhold from them upon other Considerations besides guilt. The Sin of our first Parents is such a Motive as has induced God to deny it to all the Posterity of *Adam*, however actually Innocent. And this is a great Indication of his Displeasure toward them. Upon this Account the most innocent Children are eternally banished Heaven, and deprived of the Presence of God, which may justly be reckon'd an eternal spiritual Death, when compared with the Pleasures and Happiness that otherwise they would have enjoyed. For though we cannot say of them, that it had been better for them never to have been, yet their Life may truly be reckoned a Hell comparatively to what they might have expected if their first Parents had not of-

fenced, and brought this Punishment upon their Descendants. Though this may seem to be very hard on Infants that never actually sinned, yet it cannot be called unjust, because they are not deprived of any thing that was absolutely due to their Nature, but only of those Favours that God might have denied them on other Considerations besides that of their personal guilt. Neither doth this infer any third State for Souls after Death, but only a Difference among such as are condemned to Hell. There is such a Difference acknowledged in the State of the Blessed, where all are happy according to their several Capacities; and so it is in Hell, where all are miserable if compared with the Condition of the Blessed, but in different degrees; and as in this Life some are so unfortunate that it were better for them not to be at all, than to continue always in the State in which they are; so in Hell there may be some whose Condition is preferable to not being; though for *Judas* and such Sinners it had been better if they had never been.

The 3d part of Man's Punishment was that withdrawing of the extraordinary Grace of God from him, that was ready to guide and direct him in all his Actions, and leaving him to his own Power and Faculties to conduct and support him. So I understand the 22d. v. of the 3d. Ch. *And the Lord God said, Behold the Man is become as one of us to know Good and Evil. And now least he put forth his Hand and take also of the Tree of Life and eat and live for ever. Therefore the Lord God sent him forth from the Garden of Eden.* Some take this for an Ironical Speech, whereby God mocked and upbraided Man for his Folly: But I rather think it, a declaration of the Divine Will: for since Man had taken on him to choose for himself and to judge what was good and evil for him without consulting his Maker, therefore God resolved to deprive him of the supernatural Assistance he design'd to afford him, and leave him to his natural Faculties to guide and direct him; let him be as it were his own God, and enjoy the fruit of his choice. To this purpose he deprived him of the use of the Tree of Life, drove him out of the Garden where it was, and fenced it against him.

The effects of Man's being left to his own Powers and Faculties for his direction and support, are many and fatal. It is easy to shew that from hence come all the Errors and Follies of our lives. For our Understandings being finite, we are every moment at a loss, we are forced in most things to guesses, and being unable to find Truth, are frequently mistaken. From the same come all the Sins, Corruptions and Crimes that overwhelm the World. For being left to our choice, we not only mistake, but choose amiss. One Error or Sin makes way for another; we proceed daily in Corruption, and the Infection spreads as the World grows older; Custom, Education and Company do all contribute to make us worse and worse; And in nothing of this God is to be blamed: we bring them on ourselves, and they are not to be prevented without a Miracle, which none can say, God is obliged to work for us. We may accuse ourselves and one another for our temporal and eternal Evils, but must acquit God who has done us no Injustice. He has allowed us a possibility of Happiness, as has been observed before, and we by our Sins make ourselves incapable of it. As to the Children that die before they come to choose, we may be sure God will deal justly with them, and put a great difference between them and actual Sinners. It is Misery and Hell enough for them to be deprived of those Felicities to which they could not pretend but by the Favour of God, and to be subjected to those Sufferings that ballance their *Being*, and hinder their Lives from being a blessing to them. They are the seed of Rebels and Traytors and cannot expect any special Favour from God.

Thus I have gone through the History of the Fall of Man, and shewed you the Consistency and Reasonableness of the account the Scripture gives of it. Nor ought we to depart from the Letter thereof; since the matter of fact is plain, that Man is corrupted, that the literal Understanding of the Scripture accounts for it, and no other Book or Record gives any tolerable reason for it.

I might draw many useful Observations from what I have said, but I shall content myself with two.

1st. You may see from this that God did not think it fit that Man should be absolutely happy in the State of Innocency

nocency, without *Revealed Religion* and the use of *Sacraments*. For the discovery of what was Good and Evil was to proceed from a continued Communication of Divine Wisdom, which would have been equivalent to a Revelation; and the Trees of Knowledge and of Life were truly Sacramental; they were outward and visible Signs, and means of Grace, which is the true notion of a Sacrament. And then judge with yourselves what Pride and Folly it is for any in this corrupted Estate to pretend that they are too spiritual for such, or that they need them not in order to Communion with God. Man in his State of Perfection needed them, how much more must we in our present condition of Corruption and Aversion from God? Let us not therefore despise or abuse them. Death was the Consequence of the violation of the sacramental Tree in my Text, and the same is threatned as the Punishment of our abusing the Christian Sacraments, *1 Cor. 11. 29. He that eateth and drinketh unworthily, eateth and drinketh Damnation to himself, not discerning the Lord's Body. For this Cause many are weak and sickly among you, and many sleep.* The neglecting of them is no less penal, *John 3. 5. Except a Man be born of Water and of the Spirit, he cannot enter into the Kingdom of Heaven.* And *John 6. 53. Except ye eat the Flesh of the Son of Man and drink his Blood, ye have no Life in you.* These are expressly offered to us in the Sacrament of the Lord's Supper, and we are sure in that the faithful feed on them. And though their feeding may not be confined to the use of the outward Elements, yet whoever rejects them, debars himself of the spiritual Food communicated by them: for when God has appointed Means to obtain a Blessing, it is reasonable to believe that he will never grant it to those who neglect or contemn them.

But 2dly, as it is a great Folly to despise the Sacraments, so it is much greater madness to think of Happiness without revealed Religion. It is plain we have a prospect and eager desire of a future Life, and in many Circumstances there is nothing but that hope can make the present tolerable to us. But natural Religion can neither give us any certain clear security of it, nor means to attain it. Revealed gives both; and the view is so comfortable to a good Man,

and so useful to the World, that it seems to be an Imitation of the Devil's Spite and Malice to go about to deprive us of it. 'Tis this hope only can make all Men equally happy, and send the Poor, the unfortunate as to the Circumstances of this World, and the oppressed, to bed as contented as the greatest Prince. 'Tis this only that can make us chearfully dispense with the Miseries and Hardships of Life, and think of Death with Comfort. Except therefore these Patrons of natural Religion can shew as sure and effectual means to comfort us on these Occasions as Revealed Religion affords us, they are spiteful and unreasonable; for they go about to take from us that which gives us patience in our Sickness, relief in our Distresses, and hope in our Death; and offer us nothing in lieu of it. If a Man be oppressed by his Enemies, if he be in Sickness, Pain or Anguish, if the Agonies and Terrors of Death approach him, what Comfort or Support can he have without Religion? What a dismal thing must it be to tell a Man that there is no Help, no Hope for him, to bid him despair and die, and there is an end of him. Such Reflections may make a Man fullen, mad, curse himself and nature; but can never give him any Satisfaction without a well-grounded hope of a blessed Immortality. Now only Revelation can give the generality of Mankind, especially the unphilosophical part of it, who are not capable of long or subtle Reasoning, such a clear and well-grounded hope. For we may add to this that if we take natural Religion with all the Advantages that Reason can give it, yet the Rewards and Punishments discoverable by it are not so clear or determined, as to be a sufficient Encouragement to such as are good, or discouragement to the Evil. Revealed Religion serves all these ends; and therefore we ought firmly to adhere to it, and not hearken to wicked and unreasonable Men, or suffer them to wrest it out of our Hands. It is our Joy, our Comfort and our Life; it carries us beyond Death, and secures our eternal Felicity. Justice, and Charity, and Peace are the Fruits of it here, and Glory hereafter.

P O S T S C R I P T.

There has lately appeared a Pamphlet entitled *a Defence of Dr. Clarke**, &c. which professes to be an Answer to some part of the Notes on ABp King's Essay, and which may seem to deserve some notice on account of its great Candor and Civility; I shall therefore take this opportunity to declare my Sentiments of it so far as relates to the foregoing Book, and will handle it as tenderly as possible.

Of Space and Duration.

(P. 2.) He begins to prove that *Space* must be something more than the Absence of Matter, otherwise the walls of an empty Room would touch. The force of his Argument seems to be this. When two things touch one another, there's nothing between them, *Ergo*, when there is nothing between two things they must touch. This Consequence is a very lame one. The reason why they do not touch is because they are really *distant*, but is *Distance* therefore in the Abstract any thing real? We two differ, or there's a Difference between us, but is *Difference* itself any thing existing? Things are long, broad, thick, heavy, &c. but are *Length*, *Breadth*, *Density*, *Weight*, &c. properly any thing? Have they any real *Archetypes*, or external *Ideata*? Or can they exist any where but in their Concretes? We are apt indeed to conceive them by way of *Substance*, or to clap an imaginary *Substratum* to them, as we do to every Thing, Quality or Mode, which we abstract, and often impose upon ourselves so far as to take these for so many realities existing in that precise manner wherein we have been used to consider them: But a little Examination into the Original of these Notions, and our way of acquiring them, detects the Fallacy. A small consideration of the Nature of *abstract Ideas* would I think have prevented this and the following Arguments, and discovered *Space*, *Duration* and *Necessity* to be nothing more.

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(P. 3.)

* This was wrote in the year 1732, in answer to Mr. Clarke's first Defence; and as the omission of it in the last Edition has given occasion to various conjectures, it is here, by the advice of some friends, restored to its place.

(P. 3.) “ *Whiteness*, says he, is widely different from “ Space ; for if all Bodies are not white,” &c. *Whiteness* is an abstract Idea, which can have no Substance of itself, and so far it agrees with pure *Extension*, which was all the agreement between them that was ever intended.

(P. 4. 5. 6. 7. 8.) I had maintained that to assign positive Properties to Space was as bad Sense as to apply positive Properties to *Darkness*, *Silence*, *Absence* or mere *Nothing* : or in other words, that the three first, which are confessedly *privations*, might with equal propriety be said to have the properties of receiving Light, Sound, &c. as Space is affirmed to have penetrability, or the Capacity of receiving Body. He answers by affirming that Space has and must have the property of receiving Body, and then proceeds to prove at large that *Darkness* is not properly a Capacity of receiving Light ; (which I was so far from asserting that I proposed it as a parallel piece of nonsense with the former.) The sum of his Argument is this. *All Darkness* is not capable of receiving Light ; he instances in that *Darkness* which is included within the Pores of the Particles of *Light itself*, which must be smaller than a whole Ray of Light, and consequently no Light at all can get into it. Were this extraordinary Argument true, it would not prove his point, *viz.* that the *Darkness as such* is incapable of receiving Light, because it assigns an external accidental impediment in the Case, *viz.* the interposition of the parts of Matter, or (which comes to the same) minuteness of the Pore : But what is still worse, if matter does not consist of certain primogeneal parts, but, as he says, of such as are “ so very small, that were we to suppose them *never so small*, “ we may yet suppose them *smaller*,” p. 6. Then will there be no cavity so minute but that we may suppose a particle of Light commensurable to it. Lastly this Argument would prove equally against Space itself ; and were I disposed to be pleasant, I might argue that the *Space* supposed to be within these same Cavities is no Space, because it has not the property of receiving Body, *i. e.* ’tis too small to admit any kind of Body.

But I shall readily be excused for dropping this Point.

(P. 9.) He argues that “Infinity is not in *itself* an actual addition of finite Spaces, though all the Idea we can get concerning it arises from an *endless* addition of finite Spaces, without ever being able to reach to any *End* :” And then introduces Mr. *Locke*’s Distinction between the infinity of Space and Space infinite B. 2. C. 17. § 7.

But if all the Idea we can get concerning this *infinity of Space* arise purely from an addition of finite Spaces, then must it also consist or be composed of such Portions of that same Space, or else ’tis something of which we have actually no Idea at all. Something beyond and beside all our Ideas, and inconsistent with the method of acquiring them : The *Idea* of it must be one thing, and *itself* quite different. Mr. *Locke*’s Distinction might one would think convince us that this Infinite of his is not a real *Metaphysical* one, but only a mere Negation or *Non-ens*, a bare impossibility of stopping any where ; which has nothing to do with that other absolute Infinity, or rather *Perfection*, which belongs to the Divine Attributes, and all such Qualities as are measurable not by *Parts*, but *Degrees* : which the same Author alludes to B. 2 C. 17. § 1. and in the Sect. immediately preceding his Quotation.

(P. 11.) “Space is the *thing containing*, and Body is that which is *contained* in it : I would not be understood by *thing* to mean a *Substance*, which seems to be the meaning of all those, if they have any meaning at all, who call Space nothing.”

But you must determine this same *thing containing* to be either a Substance, or a Property, or find out a new Distinction for it. Till one of these be done, we are obliged to take it for a mere *Ens rationis*, or a fiction of the Mind, conceived indeed (as we said) by way of Substance, but which cannot be perfectly reconciled to that or any other *Category*, nor proved to have a real proper Existence *ad extra* under any Name or Notion whatsoever. By and by we shall hear of its having a *Substratum*, and some *Properties* too, as well as being *its own Substratum*.

(*Ibid.*) “How absurd is it to conclude from our being continually able to *add* to Space, that Space is really not infinite ? Whereas for this very reason it must necessarily

“fairly follow that it is infinite, &c.” *i. e.* negatively so, or incapable of any assignable Bounds; which is a roving, indeterminate, perpetually growing Idea, and directly repugnant to our Notion of absolute Infinity or Perfection, which is something actual, positive and fixed in all Qualities capable thereof: Something essentially and every way incapable of any Addition. This you allow (p. 20.) to be the true meaning of a *Metaphysical Infinite*, the only Question therefore is which of these two Infinities (which you see are very different ones) ought to be apply’d to Matter, Space and all *Quantity*, and which to the Divine Perfections.

(P.12.) “Were it true that Space could never be so big but that more Magnitude might be added to it, it would then follow that it could not be positively infinite. But how does this appear? We can never have an Idea of it so large, but we may still add more to it; but our Idea of it is not the *Thing itself*.”

I should be glad to find what we can know of the *thing*, otherwise than from our Idea of it, (though in the present case I believe there is no *thing* at all, but barely an Idea) and if all the Ideas we can possibly frame of it include addibility, how shall we be able to exclude that same addibility from the thing itself? Can Knowledge reach beyond Ideas? or can we conceive any thing to exist in a manner quite different from all the possible ways we have of considering its Existence? This is such Knowledge, such a Salvo for mere Ignorance, as this Author would, I dare say, disdain in other Cases, and be glad to quit in this, if he could find a better Hypothesis.

(P.13.) “Infinity is indeed an individual Attribute of the Deity, so that it is impossible that Infinity can be an Attribute of any thing else; yet were Matter infinite, it would not follow from thence that Infinity was an Attribute of this *infinite Matter*, any more than that Extension is an Attribute of all finite Beings throughout the whole Universe.” Infinity is an Attribute of any *infinite thing*, as well as Extension is of every thing *extended*, if there be any meaning in words. If these can be so predicated of *Matter*, they must be so far Attributes or Properties of it, at least while they can be predicated; in like manner

as Knowledge is a Property of every finite Being that *possesses* it, though not an absolutely necessary, essential, or immutable one, (which is nothing to the case) and in what other Sense the Author could affirm the contrary below (p. 14) I do not apprehend. To make Extension, Knowledge, &c. Properties of God only, seems to me the same as making every thing *God*; since finite things do as really, though in a less Degree, partake of them, (and consequently they are equally affections of their several Natures while these Natures continue what they are, or so long as they continue to *possess* them, as he words it) as the Deity himself can be supposed to do. In the very same sense and for the very same reason that the Deity is said to occupy the whole, must these be allowed to occupy some part or share.

(*Ibid.*) “If Extension was an Attribute of finite Beings, “if we suppose all finite Beings away—itself ought to cease.” When all finite things are away, all *real* Extension goes with them: *Ideal* Extension (or the abstract Ideas of Height, Depth, &c.) may probably remain, *i. e.* in your Head, and it may be hard to get them out: but till you prove a connection between such Ideas and reality, your Argument will be inconclusive. I think it ought to be consider’d here that Knowledge is not the perceiving an agreement or connection of Ideas and Objects, (as some seem to imagine) but of Ideas to one another: it lies between our Thoughts themselves, not between Thoughts and Things.

(P. 15.) “As for an infinite Being, that I think is in the “Power of God to create, for it does not make the created “Being either necessarily existent or powerful, or even give “to him freedom of Will.” But it makes him equal to his Creator in some one respect, which is as bad as to suppose him equal in all. He that can suppose an *Effect* strictly and properly equal to its *Cause* in any respect, is, I think, incapable of confutation.

(P. 16.) I had argued that it was *improper* to apply bounds and bounders to *Non-entity*, *i. e.* to *Space*, which was as far as yet appeared nothing. He answers, “In this “he is entirely mistaken, for *Non-entity* in that sense is a “direct *Contradiction*.” Which how it makes against the foregoing Assertion I know not. However he goes on *pro-*
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ving that it is a direct Contradiction to say *Non-entity in general* (and at the same time makes use of these words, "When any Being is created it is a mutation from *Non-entity* to *Entity*, &c.") which is equally above my comprehension; except he tacitly subjoins the Verb *is* or *exists* to make one; a Quibble I would not willingly suppose him guilty of. Without this, pray where's the Absurdity (I mean a *priori*) in saying or supposing mere Nothing or absolutely *Non-entity*, or in other words, the absence, annihilation, non-existence of any thing in Nature? To stile this non-existence, &c. *infinite* or *immense*, is indeed a flagrant Absurdity, because it is applying Properties to it, which at the same time imply it to be something, *i. e.* 'tis making it both *something* and *nothing*, which is all the Contradiction that I know of in the Supposition, and for which they only are accountable that make it. The *Pamphlet Writer* was not perhaps so absurd and childish (*ibid.*) here, as the Answerer may imagine.

(P.17.) "The Translator, by his Quotation from Dr. *Cudworth*, seems to confound the Idea of Space with that of *Number*, as if they were the same thing." The Quotation is from a greater than Dr. *Cudworth*, and so far from implying Space and Number to be *the same thing*, that it is expressly introduced as *another parallel Case* (*Origin of E. p.11.*) *i. e.* parallel to the former only in the reason of their being both *incapable of Bounds*, which was the Point in hand, and which was there shewn to arise from the nature of our own Faculties, not from these themselves, be they *Ideas* or *Things*. The two following Pages are, I think, abundantly answered already in the same place.

(P.20.) "A Positive or Metaphysical Infinite, as the Translator says, certainly means what is absolutely perfect, that to which nothing can be added, but then this must always mean in the *particular way* that it is infinite. For instance, an infinite *Line* cannot be made either longer or shorter, but it may be made *broader*, because it is not infinite in breadth, but finite, yet it will still be an infinite *Line* whatever breadth you suppose it. So also an infinite *Superficies* can never be made longer or wider, yet it may be made *thicker*, &c." A positive or absolute infinite

infinite (in its proper subjects) is every way incapable of Addition; the other infinite is directly the reverse to whatever you apply it. You can never imagine a Line to be actually so long, but you may make it longer, *i. e.* increase it *as a Line*; a surface so broad, but it may be yet broader, *i. e.* enlarged *as a Surface*; a Body so great but it may still be augmented *as such*: and to suppose the contrary, *viz.* any one of these to be positively infinite, so that you cannot add to it, it to suppose what is false in fact.

Every one of these indeed is indefinitely increasable (or what this Author is pleased to call *infinite*) only in some particular way, *viz.* each in its *own way*. 'Tis very true that adding to a Line does not make it *broad*, which would be to make it something else, *i. e.* a *surface*; enlarging a surface does not make it *thick*, *i. e.* more than a surface: But each of these may be made larger every way that we can possibly consider them, and I think that's enough. How an impossibility of enlarging (as also of considering) some things more than one way, proves the possibility of their being absolutely infinite or perfect in another, let the Reader judge.

The same Reasoning runs through the ten following Pages, as applied to infinite *Duration*, and if I understand it right, this is a sufficient answer.

(P. 21.) "It is true indeed that Duration is a perpetual Flux, yet it neither is, nor can possibly be in the Power of any Being whatsoever to add to it, to make it move slower or faster, or to stand still." We can always add to or take from our *Idea* of Duration; can consider it by *parts*, and add to or subtract from it as many of these as we please, either *a parte ante* or *a parte post* (p. 28.) and thereby demonstrate the absurdity of its being actually or positively *infinite* either way. 'Tis therefore but improperly and negatively so, "it can only *mentiri infinitatem*, as *Cudworth* says, in its having more and more added to it infinitely, whereby notwithstanding it never reaches or overtakes it." p. 647, 648. And if this be the nature of our *Idea*, I should be glad to know how it can be made appear that it is not likewise the nature of the *Ideatum* or *thing itself*, (if there were one in the present case) or indeed how it can

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ever be proved that here is any thing at all, beside an artificial or abstract Idea : An Idea of Duration in *general*, set up by the Mind as a common Measure and Receptacle for all things which exist in a successive manner, or do *endure*, and which is of great use to us in our way of considering them : though when it is carried into absolute Infinity, and supposed to be placed beyond a possibility of Increase, it becomes an inconsistent self-contradictory Idea : as will be farther shewn when he comes to an *infinite series*. p. 110, &c.

(P. 24.) He argues that since God existed from all Eternity he could act from all Eternity ; Creation is an Act, *ergo* he could have created from all Eternity, otherwise he existed a *whole* Eternity *a parte ante* before he had the Power of creating, *i. e.* he was an impotent Being, *a whole Eternity*.

Ans. Power the Faculty, and the actual *Exercise* of that Power are two different things. God might always have the power, will and intention to create, yet not always *exert* his power, and put that Will and Intent in execution ; nay one of these must in the order of our Ideas be previous to the other : His Being and essential Attributes must be eternal, uncaused, or (as this Author says) beginningless ; his Acts must be in time, or have a beginning ; every *Change*, *Act* or *Effect* is posterior in conception to the *Power changing*, the *Agent* or *Cause* ; and to make them coeval, is to make them all the same, *i. e.* is no more the Object of any power, than to make two things one and the same while they are two different ones. 'Tis no defect therefore in God's power not to be able to *exercise* it *ab eterno*, any more than not to be able to make a Change without beginning. Neither do these Acts or Exercises of the Divine Attributes make a Change in the Divine Nature, or the *Attributes themselves*, as this Author supposes, (p. 25, &c.) any more than every motion produced or volition exerted by a free self-determining Principle, alters the Nature of this Principle itself ; or every action of a Man alters his Constitution.

Lastly, If every act of Man as such is temporary and requires beginning, the case must be the same in God, especially in those Acts of his which relate to Man himself ; otherwise, and indeed for the same reason, every Divine Act regarding Man or any thing else must be eternal : He made

us all then from Eternity, and every act of Providence which concerns the preservation or the government of us is likewise eternal, and that also which is to be and will some time hence concern our Posterity, is, and must necessarily be eternal; for otherwise there would be a change in God. You see whither your Principle will lead us.

(P.26.) He says "how God could create from Eternity appears to us very *absurd* and *almost impossible*" (though he had just before been labouring to prove that the Deity both could and must do so) to which I add, therefore for any thing that we know, or as far as we can see, it is absurd and impossible; except we can be certain of any thing beyond the reach and against the representation of our own Ideas; a certainty which the Gentlemen in this way of thinking are often reduced to. *v. p.12. 29. &c.*

(*Ibid.*) He objects that Dr. Bentley's Arguments against *infinite Generations* are contrary to the Supposition; because they imply some *first* or *beginning*. Ans. they imply and shew the necessity for a beginning and therefore overthrow the Supposition. If whatever is now past was once present, and every assignable part in this same *Series* was and must be so, the Consequence is that it cannot but have a *first*, and therefore is an absurd, inconsistent Supposition. Instead of confuting this and the like Arguments, you answer "they are grounded on a wrong Basis, because they destroy the "Supposition:" *i. e.* We must allow the possibility of the Supposition, before we can shew it to be impossible, and every argument which proves it to be absurd is false and foreign, because 'tis contrary to the position, which is supposed already to be true. *i. e.* We argue wrong except we grant the Question. This is the Substance of most of his reasoning in the "Translator's Demonstration examined" which may perhaps be re-examined in its proper place.

(P.27.) He urges that, "these Arguments will equally "prove against the Existence of the Deity from all Eternity," which is already obviated in R. c.

(P. 30.) His next Argument for the infinity of *Space* stands thus. "A Body in motion can never come to an end "of Space, *Ergo* Space is positively infinite:" rather the contrary, *Ergo* Space is incapable of positive Infinity, or if
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it is any thing at all, yet the Infinity of it cannot be considered in a positive absolute way ; it is something indeterminate and negative (as has been often repeated) and therefore to have a positive conception of it is a Contradiction. That we have a positive and adequate Idea of the true infinity in its proper Subjects has been shewn already.

(P. 32.) Dr. Green had argued that a *Mathematical Solid*, or mere *Length*, *Breadth* and *Thickness*, was the Definition of *Space*, but these were only *imaginary*, and therefore so was *Space* itself. He replies “ This is rather a mental Consideration of real *Space*.” But if we can find nothing else to consider in it, nothing that leads us beyond these three abstract Notions abovementioned, by what medium will you prove its reality ? shew it to be something more than *mental*, to be attended with any consequence, or to exhibit any appearance which properly implies or requires real Existence, and is not fully solvable by the Mind’s power of Abstraction and force of mere imagination. He adds, “ for “ if there were no distance existing really, the Sun and Moon must be in the same individual Place.” This is the same Quibble we set out with, and it is sufficient here to observe that if there was nothing in the World beside these two, and mere Distance or *Space*, they would be properly in no Place at all (*i. e.* no absolute Place) nor could they be said ever to change Places, except in relation to each other.

It is to no purpose to answer what he says in the following pages concerning the Impossibility of defining Substance, till we are better agreed about the meaning of the word. It may indeed be an impossibility with him who has something to define beyond his Ideas, who includes somewhat in the Substance of a thing above and beside all its constituent Properties. I have given my own Notion of it as clearly as I can in Note 1. 2d. Ed.

(P. 36.) “ If a Spirit is unextended, it must exist in no “ place, and is therefore incapable of Motion. For if it can “ move, it must either move or go out of one place into a “ nother, or out of no Place, into some Place, or lastly out “ of no Place into no Place, &c.” And again, “ that a “ Spirit has the power of moving is very manifest, or else “ the Soul of a Man would be very often a hundred Miles

“distant from his Body.” If matter be incapable of Thought (as I think *Cudworth* has sufficiently demonstrated in the passage cited below) the reason is because it has Parts; *i. e.* is extended, consequently a thinking Substance cannot be extended or made up of Parts, and if so, it has nothing to do with either *Place* or *Motion*, any more than with a *Shape* or *Colour*. It may act on and influence a Body which exists in Place, but to apply *Place, where, &c.* (terms which peculiarly belong to Beings extended) to itself, is joining the most disparate, heterogeneous things in Nature. “I would not, says he, mean that the Soul is extended in the same *manner* as Matter is.” *ib.* But if all the notion we can possibly frame of Extension is derived from Matter and cannot reach beyond it; if the very Definition and Idea of it includes *partes extra partes* (real parts, when it is so, *mental* when it is only mental) as he might have learnt from *Bayle* cited above; it will be in vain to fly to the old refuge of a simple *uncompounded* Extension, or what he calls *Continuum*; which is indeed extended, but yet in a different manner from all the Extension we know of; which has assignable Parts, but not material, separable ones; *i. e.* properly no parts at all.—But this is not the first time we have been forced to go beyond our Ideas.

(*P. 37.*) “Though we frame our Idea of a Being from the essential Properties of it, yet that is no reason why the Being should not require something to its Existence which the essential *Property* (he should have said *Proper-ties*) does not, only by the Being’s requiring it.” By Being or *Substance* we mean only the Collection, Aggregate or Union of the Essential or constituent Properties; and how these when taken together can require something which each of them did not require when separately considered, I do not apprehend. The Properties of *Spirit*, *i. e.* *thinking, willing* and their *Modes*, have no relation to Space or Extension, have nothing to do with a *Substratum*, consequently neither has a spiritual Being which consists only of these and the like Properties. He goes on supposing that all Beings must *as such* be commensurate to Space, and occupy some portion of it; as well as every *Quality* be stuck in

some *Substratum*, which also must take up some room; all which has been considered in the place referred to above.

I shall trust the passage from *Cudworth* with the Reader, only observing that after the words "least Extension that can possibly be" *Cudworth* has "if there be any such *least*, "and Body or Extension be not infinitely divisible" p. 825. which was omitted in the Quotation.

(P. 46.) "It necessarily follows that the Soul is extended, because were it not, it would, as Dr. *Cudworth* says, "perceive all Distances indistantly, and consequently "would have an Idea of Infinity." He means, would see to the End of all Distance, or perceive the end of what is *endless*, according to his Sense of the word *infinite*. He had argued p. 41. that an unextended Being must be so *small* as to perceive nothing, here from the same principle he urges that it will be so *great* as to be able to perceive every thing, and indeed both his Arguments are equally conclusive. The Limitation of our Sight in every case is, I think, owing to the Nature of *Body*, not of *Soul*.

(P. 47.) "To suppose any thing to be annihilated is not "to suppose it to be taken away from *itself* or from *being* "or from *Existence*, but more properly Existence taken "from that." I wish he had shewn the difference of these Phrases.—

But we have enquired into the possibility of *annihilation* already, and he comes at last to allow it in every thing but *Space itself*, to which indeed it cannot be well apply'd, any more than to *nothing itself*.

(P. 49.) "That Dr. *Clarke* asserts Space to have real "Qualities is true; but then he does not consider it "strictly as a *Property*, but as *its own Substratum*." I will "answer this when I understand it. If he means considering it *as a Substance*, Dr. *Clarke* and he consider it very differently at different times, See p. 111. and in p. 63, the Dr. is introduced affirming the *Deity* himself to be the *Substratum of Space*.

(P. 50.) "I do not see so much absurdity in supposing "Qualities inherent in one another, as the Translator would "make it, at least not in the Instance of *Space*. For why "cannot *Penetrability*, *Indiscernibility* and *Infinity* be said to be

“ be Modes of Space ? as well I think as all kinds of Shapes
“ are Modes or Modifications of Figure.”

But *Figure* itself is nothing exclusive of every particular Shape, *Ergo* so is Extension setting aside every particular extended Being : unless we must have a Substratum likewise for *Figure* and *Form* in general ; and by the same way of reasoning we may seek one for *Weight*, for *Sound*, &c. in general : in short for every abstract Idea we have. “ Duration, says he immediately after, is only *enduring*, and “ what can enduring be without something to endure ?”
Answ. A mere *Ens rationis* or *Idea*, as well as your next Instance of *Existence* without something existing : Which one would think might be enough to shew you that these neither require nor can properly admit of any real Substratum, nor infer the existence of any thing but our own imagination. To what purpose therefore should we spend time in enquiring whether *Duration* be a *punctum stans*, or “ a “ continual regular flowing of itself” p. 51 ? When we already find that it is nothing more than a complex Idea got from observing the Succession of Ideas in our Minds ? one who considers how he comes by his Ideas will never build such Arguments upon them.

(P. 53.) “ It is very evident that neither Extension nor “ Duration can be modes of the Existence of any created “ Beings.” Extension and Duration in the Abstract can be modes of nothing at all ; but our Ideas of them are entirely got from created Beings, and applicable to no other ; and to them they must be applicable so long as we can properly say these Beings are *extended* or do *endure*.

(P. 55.) “ Succession is not, says the Translator, necessarily joined with Existence. Perhaps not, that is not “ such a Succession as ours.” Here we are got again to something *Supra nos*. I would only ask, is not all Succession the same *as such* ? is not Succession without a Change the very same as no Succession ? Neither Change indeed nor Succession are the very Idea of Duration (as this Author would have me affirm) but yet they necessarily accompany it, and without them it is absolutely lost.

(P. 57.) “ What the meaning of *present in his simple* “ *Essence* to is, I confess I do not understand.” The

Phrase is Dr. *Clarke's*, 6th Prop. par. the last: where he may find another full as hard to understand, *viz.* that the Deity is equally present — *by the immediate and perfect Exercise of all his Attributes to every Point of the boundless Immensity, as if it were really all but one single Point.* p. 74. 2d Edit.

(P. 61. &c.) He builds his *Proof* of the real Existence of Space and Duration on the Ideas we have of them, which, he says, are simple ones, and “we cannot by any means have a simple Idea but from something actually existing in Nature.” First, the Ideas of Space and Duration in the Abstract are not simple Ideas, but complex Modes made up of the least Portions of each, *viz.* a *sensible Point* and *Moment*. See *Locke*, B. 2. C. 1. 5. S. 9. Secondly, if they were, they would not prove the Existence of any external Object correspondent to them, but only that there is something in Nature which occasions them; whether that be positive or a *privation* in the Subject does not always appear. See *Locke*, B. 2. C. 8. I gave you an Instance before in *Darkness*; which is as able to produce a simple Idea, as *Space*, and yet you have taken a deal of pains to prove that it is really nothing: You might as well have added Space and Duration to it, and if you had a mind too, concluded them to be *three Nothings*. p. 61.

But I shall need an Apology for dwelling so long on this dry Subject.

Of Necessary Existence.

(P. 66.) He begins his Account of necessary Existence with the following Observation. “We may be able to know and perceive in what Beings this necessity of Nature inheres without knowing either the Nature of this Necessity, or the Nature of the Beings and Substances in which it inheres. Thus we can see that two and two are necessarily equal to four, &c.” What! though we do not know the nature of two and two, or understand what these Words mean? as the Course of his Argument must require. What follows is, I think, mere quibbling on the two Words *Necessity* and *Contradiction*. The Case, in short, is this. Wherever there is an apparent Contradiction on one side of the Question (either *a priori* or *posteriori*) the opposite

site is necessarily true, or there is a *Necessity* for our supposing it: but except this Contradiction be perceived *a priori*, *i. e.* prior to the existence of the thing or truth in Question, it does not *make* it to be what it is, it cannot be the *ground* of its Existence. Thus from the absurdity of an infinite Series of dependent Beings we find it necessary to suppose, or there is a *Necessity* for our supposing, one first Cause or independent Being: * But is this same Necessity therefore something *by* which he exists? something which may be considered as an *antecedent ground* or *reason* of his being what he is, *i. e.* uncaused or independent? At this rate every Reason which reduces us to a necessity of believing the existence of any thing, must be the Cause, Ground or Reason of the Thing itself: which I think needs no Confutation.

(P. 67.) He goes upon a distinction between Necessity *absolute* and *relative*: whereas every Notion we can possibly fix to the word *Necessity* implies *Relation*, and means nothing more than the connection we find between two or more Ideas, which is usually expressed by this Term, as was shewn of all the common Senses of it in Note 9. If therefore this word can only stand to denote the Habitudo or Manner of our own Conceptions, it will be in vain to proceed with this Author in enquiring whether it is really *uniform* and *invariable*; or whether its existence be confined to Time and Place. p. 68, &c.

(P. 79.) He maintains that the Being which exists by Necessity can be but *one*, and attempts to answer a very reasonable Objection arising from his first Assertion aforcited, *viz.* that as Necessity of Existence is beyond our Comprehension, and the Being or Beings to whom we apply it are so too; there may be a number of necessarily existent Beings, as well as different Necessities, for any thing that we know. “ If says he, in his reply to this, any Being
 “ whatever exists necessarily by a Necessity of Nature, it
 “ must be both impossible and contradictory *in itself*, (*v.*
 “ below, and p. 74.) independent of, and antecedent to
 “ all our Suppositions about it, that that Being should not
 “ exist. Whatever Number therefore of necessary Beings
 “ there is, there is necessarily such a Number, and neither

“ more or less is possible, &c.” *i. e.* there can be no more than there really are. But how do you know by this what Number there are? or where is the Absurdity (*a priori*) of supposing more than one such? Your argument will serve as well for twenty: *viz.* provided we allow them all to be *in rerum natura* necessary, then none of them can be supposed away.

(*Ibid.*) “ The Objection therefore in its full force cannot be urged any farther than this, that a thing may be in itself a perfect Contradiction, without appearing to us to be any Contradiction at all, but rather the quite contrary. In answer to this I must beg leave to say that then all our Understanding is useless, all our Knowledge and Reason, &c.”

What this has to do with the former Objection, or who is capable of making such an one, I leave him to consider: We say there is no Contradiction to our Ideas in supposing more than one independent Being, and therefore the contrary cannot be demonstrated. The answerer here is got on the wrong side, and answering his own assertion in the last cited Passage. It is he only, and the Gentlemen in the same way of thinking, that are obliged to find *Contradictions in themselves*, which yet are not such to any of our Ideas, and who alone therefore are chargeable with the Consequences he sets forth below. The true and proper Objection to his Demonstrations of the Unity is, that we have no *Data* to proceed upon in proving one side or the other.

(*P. 75.*) “ Necessity of Existence—can only be where there is no other Cause or Foundation of that Existence.” The true meaning of which is, that this kind of Necessity can never come in but where a Person has nothing else to say. That existence which has no prior, external Cause, is absolutely uncaus'd. I know no other distinction.

(*P. 76.*) “ An Objector may indeed say that a Being can exist without any Cause, any Ground or Foundation at all. To which I must desire to answer that nothing can be more absurd and contradictory, and that it is— all owing merely to Prejudice and Partiality; since to instance in things which affect our senses daily, they will all allow that if there is no reason why a thing (the World
“ suppose

“suppose) is of this or that particular shape, it might have been of some other shape than what it now is.”

The two Cases are very different, as was shewn sufficiently in Note 14. The World, which *we* suppose to have had beginning, might for that reason either have not been at all, or been of a different shape, &c. from what it is. That which never had beginning was never under a possibility of not being, or of being any thing else but what it always actually was. Here is no effect, nothing that wants support, consequently no room for any Cause or Ground.

(P. 78.) “Here I must desire the Reader to take notice that when any thing is said to be *fit, right, reasonable in itself*, it is only meant that the fitness of it does not depend upon the will of any Being, but is a necessary consequence of the existence of that thing of which it is affirmed.” But *fitness* is evidently a relative term and must have reference to some *End*. Whatever is *fit* must necessarily be fit *for* something. *Fit in itself* is therefore both a solecism in Expression, and a mistake of means for End.

(*Ibid.*) “Thus it is absolutely right, right and fit in itself, antecedent to any Command that a Creature should reverence his Creator: where can be any absurdity in this Proposition? Is not the relation between a Creature and Reverence to his Creator suitable to the natures of each of them?”

It is suitable to the nature of the 1st as productive of its *Happiness*, and to that of the 2d as agreeable to his *Will*, who originally designed the Happiness of his Creatures, and therefore bound this and the like Duties on them. As therefore it naturally conduces to this end it is *fit*, &c. antecedently to any positive Command about it: But what means *fit, right, &c.* without regard to any *End* at all? This is the absurdity we justly charge upon the Authors of that Language.

(P. 85.) “Not having had a Beginning, or having existed from all Eternity neither does, nor possibly can make a Being necessarily existing.” This Being does not want to be *made* so at all.

Not having had a beginning is no Reason indeed *a priori* why a Being should be necessarily existent, but it is a very

good one drawn *a posteriori*, and implies it by necessary consequence, which is enough for us. His instance of a Ballance hanging uneven from all Eternity, would indeed be contrary to the present Laws of Nature; but except we presuppose the establishment of such Laws (which I imagine this Author does not believe absolutely necessary) there will be no reason why it should not hang in that as well as any other position, and it would be a sufficient account to say it always was so.

(P. 86.) “ There is no Impossibility in supposing created Beings to have existed from Eternity, provided they have some *original Cause*.” That is, as far as I can apprehend, provided they have some *beginning*. A Cause coeval with its Effect has been already considered.

Ibid. “ The Word Cause as he uses it, cannot possibly mean any thing but an *Efficient Cause*, and if so, I readily grant his Consequence to be true.”

I should be glad to know what other sort of Cause will serve your purpose, *i. e.* infer *Unity, Immensity, &c.* and perform those *operations* which Dr. Clarke so frequently ascribes to it. See his Answers to the 3d and 6th Letters.

Ibid. “ To say that because such a Being could not begin to exist, he must therefore always have existed, *i. e.* does necessarily exist, is as absurd as one can imagine. Where is the connection of the Propositions? No more I think than if a Person should tell me that because a Being *will* certainly exist from this time to all Eternity, that such a Being is therefore self-existent.”

If he now is and *could never begin* to be, is there any other possible Consequence but that he must have *always* been? And is not the contrary a Contradiction in Terms? Whether a Being which depends on the pleasure of some other *will certainly* exist for ever, is a very different Question. The Deity could never derive his Being from any thing, *Ergo* he must be underived, *i. e.* independent, *i. e.* self-existent: I add, and also *necessarily existent*; but of this below.

(P. 87.) “ If there never had been any *Cause; Reason* or *Foundation*, why the thing was what it was, I should be glad to know how it came to be what it was, and why it was not something else?”

It never *came to be*: there never was any room for a *Cause*, &c. It was not something else because it always actually was what it is, and never under a possibility of being otherwise.

(P. 88.) “To affirm that the supreme Being has no Ground or Foundation for his Existence, is the most absurd thing in the World; for if he has no reason for his Existence really in Nature, it is impossible that it should imply any Contradiction not to suppose him ever to have existed. If it does imply a Contradiction not to suppose some one necessary self-existent Being, then is the ground or Cause of its being a Contradiction not to suppose such a one, the reason why he does exist rather than not exist.” It implies no Contradiction *a priori* (as was shewn before) to suppose the Deity not to have existed always: How the absurdity *a posteriori* (or the *ground of its being an absurdity* if it has any such ground) *viz.* that there never could have been any thing, or that the Universe must have arose from nothing; how this, I say, can be the reason *why*, or *by* which God exists, I leave to this Gentleman to explain. Though in truth he does not seem to have once considered the two different kinds of *Reasons*, or *Contradictions*, touched on above.

(*Ib.* and 89.) “To say that he *necessarily exists* because he *always did exist*, is the same as to say that he *necessarily exists* because he *does exist*.” We don’t pretend to assign any Cause, or (which must always mean the same, if it answers any purpose in the present Question) *Reason* of his Existence; but only the Cause or Reason why we believe, or by which we know that he must necessarily exist: and if he be the first of all Causes, underived from, and independent of any, *i. e.* (in our sense of the Word) *self-existent*, all which are Consequences of his *Eternity*; to suppose his Being at any time altered or destroyed by, or without a Cause, is an absurdity, and by consequence affords sufficient ground for the contrary supposition. I hope you see the difference between this and the argument you have been pleased to make for us.

(P. 89.) “Never having begun to exist cannot make a Being incapable of *ceasing to exist*.”

It

It cannot, as we said before, *make* him so by direct *Efficiency*, or in any sense *a priori*; but it does by just *inference* and implication, or *a posteriori*; or at least makes the thing appear so to us in every case, which is as far as we need go.

(P. 90.) “ Though it is true that it requires no *efficient Cause* to keep in the state it is, yet if there is no ground “ or reason why it should *go on* to exist, that itself is a reason why it may *cease to exist*.” The difference lies here, one of them is properly an *effect* or *Change* which *as such*, and as such *only*, requires a Reason; the other not. There can be no kind of antecedent Reason why an independent Being continues in the same state in which it always was, or as this Author phrases it, *goes on* to exist; any more than why he is independent, or *what he is*; and to want an antecedent Reason where there is nothing to be caused, is I think, the very same as wanting one where it has nothing to do, or where there’s no *occasion* for it.

(P. 92, 93.) “ Should we suppose all Beings out of the “ Universe or not existing, save one, to suppose that one “ Being away implies a Contradiction: but why? Because “ to suppose that one away is to suppose an *infinite Nothing*, “ which is a plain Contradiction.”

You might as well urge that it is a Contradiction to suppose any thing away if we leave nothing in the *room* of it. *Infinite* has no more to do with this same *Nothing*, than *finite penetrable*, &c. have — But we have had this argument once before.

(P. 94.) “ If it is a Contradiction not to suppose some “ one Being to exist, that Being exists by some necessity “ in its own Nature, which necessity having no respect or “ relation to any thing external, must be a Necessity *absolute in itself*, that is a Necessity which has no dependence upon any thing whatever, but is in itself absolutely “ that which it is.”

If it be a Contradiction to suppose the absence of some one Being, does this give you the reason *why*, or the ground *by* which this Being exists? Nay, if in the present Case his Existence be founded, as you say, on a Necessity which has no dependance upon any thing whatever, I should be glad to see how any thing will lead us to this Foundation,

tion, or how we can ever find it out. In truth, the best account of it will be to say, 'tis something *sui generis*, or *absolutely that which it is*, and there I'm willing to leave it.

(P.96.) "That this *ground* of Existence should be the *Substance itself*, no body was ever so weak as to imagine: but that therefore the Existence of the *Being* must be pre-supposed to the Existence of the *Attribute*, and that therefore it cannot be pre-supposed to the Existence of the *Substance*, is one of the greatest Difficulties our present Question labours under."

(P.97.) "When therefore a Substance is pre-supposed to the existence of the essential Attribute, or when one of the essential Attributes is pre-supposed to the Existence of the *Substance*, the Word *before* is only meant in the order of our Ideas, and not in the order of the things themselves." But except you suppose it previous in the order of Nature too (which is indeed included in the former supposition) it cannot serve your purpose, *i. e.* be with any tolerable propriety the real foundation, and *a priori* infer the Existence of the Substance and all its other Attributes: Which supposition you are indeed forced to make in the next Sentence.

Ibid. "So that when we suppose this Necessity to be the ground or foundation of the existence of the self-existent Being, we do indeed pre-suppose it (*i. e.* suppose it to be *really* and in *order of nature* previous, or this is not sense) to that existence, when in reality it is coeval." What other Consequence can be drawn from this, but that the Supposition is a false and groundless one, and all the Arguments founded thereon, fallacious. The foregoing Passages, I think, explain themselves.

(P.101.) "To say that *this Necessity must be by way of Causality*, or we can fix no manner of Idea to the Words is mere trifling, as if there cou'd be no ground or Reason of existence in any Being unless that Ground or Reason were the actual producers of the Being, which is as absurd as is possible." There can be no kind of *antecedent* Reason for an Existence when there is nothing that can actually cause, produce, or at all affect that Existence, (as in the present Case :) except you'll have an antecedent reason why

it is uncaus'd, or why it needs no producer, which wou'd be trifling indeed.

(*Ibid.* & 102.) “ I ask why he cou'd not but always have “ existed? The answer should be, that it is and always “ was a Contradiction. I ask therefore once more, *why* it “ is a Contradiction to suppose him not to exist?” The proper Question I think, here should be, *What* is that Contradiction? (Which has been often answer'd) not *why* it is one? However he goes on to prove that there must be a reason or ground for every contradiction. A cause why the same thing cannot be and not be at the same time (*p.* 100, 101.) Why 2 and 2 do not make 5: i. e. you must have a reason for the very first principles of all reason, or a Cause why some of your Ideas differ and others agree, or else he will tell you *they might not have been so*. He that can see the necessity for this may I suppose apprehend the necessity for a Cause or Ground of all Causes and Grounds whatsoever, and another for that, and will see no reason to stop any where.

(*P.* 104.) “ I ask again why God is that greatest and “ *most superior* Being which they suppose him? What an- “ swer can they make to that? If they are consistent with “ themselves, they must say, that he is the greatest Being “ because he existed from all Eternity. But then again why “ did he exist from all Eternity?” I might as well ask why this Necessity of yours is that most wonderful thing which you suppose it to be, or why it is antecedent to the first Being. We know him to be the *greatest* from his Eternity, why he is eternal we know not, (*a priori*) but this we know that if there were any ground really and truly antecedent to his existence, he cou'd not be eternal; which is enough to overturn your Foundation. What this Author adds in *pages* 106, 107. about the Causes of the determination of the Divine *Will* has been consider'd in the latter part of Note 53. 2d Edit.

The Translator's Demonstration examin'd.

To consider minutely what he has advanced on this Head wou'd be to repeat every thing which went before concerning an *Infinite series*, *Eternity of the World*, *Cause and Effect coeval*, *Absolute Infinity without any end*, &c. He that

that has once thoroughly reflected on such principles will not require a second Confutation of them.

(P. 110, 111.) He labours to maintain the possibility of an infinite series of successive Beings against all those arguments which shew that either some *one part* of it was not successive to others, or that *every part* of it was, both which destroy the supposition, “and therefore, says he, they are “nothing to the purpose. For in a series of Beings existing “from Eternity down to this present Time, there could be “no first, nor could there be a time when none of them “did Exist, for then these wou’d not have Existed from “Eternity”. But there is no one of them which was not once future, *Ergo* there must have been a time when none of them did exist, *Ergo* there was a first; and consequently the supposition contradicts itself. He goes on “Let us then “suppose a series of Beings to begin to exist now, and “that they will exist to all Eternity, would any person be “so absurd as to suppose that there must be some one not “*previous* to any other, (I suppose he means *subsequent* to “all others,) that is, that there must be a *last*?” We may add, and would any person be so absurd as to call such a perpetually growing series *positively* or *absolutely infinite*? or conceive it as any *whole* or *entire thing really existing*? ’Tis an *indefinite* flux or aggregate of *parts* which are continually *added*, but never *make up* any thing at all; which is absurd, see Note 10. 2d Ed. Below he attempts to bring this series off by asserting that it is infinite *one way*, but finite another; which seems to me the same as affirming it to be partly infinite; and partly finite but we examin’d this before.

(P. 118, 119.) “That other Beings besides the self-existent Being might have been eternal has been before “proved, though they would not be in the same manner “as He, because they would equally be dependent as if “they had not existed from Eternity.” i. e. they would depend on the self-existent Being for their original, or derive their Beings from something pre-existent, and yet be all eternal, which appears to me something like a Contradiction.

Here the Defender of Dr. Clarke seems to be in some confusion. He begins “There’s no impossibility in an endless series of *dependent* Beings existing from Eternity. For

“ as Dr. *Clarke* says, If we consider such an infinite Progression as *one entire endless series* of *dependent* Beings it is plain this *whole* series can have no Cause from *without*, or from *within* &c.” and so produces the Doctor’s Demonstration directly against himself, and when he has done, says “ this is a true, if not the only reason—why it is impossible, that there should have existed from Eternity such an infinite *independent* series ;” though how he comes to allow this same series, whether it be *dependent* or *independent*, to be consider’d here by the Dr. as *one entire thing* or *whole*, which he had so frequently complain’d of in others, or why this does not destroy the supposition as much as a *first* and *last*, I cannot apprehend.

(P. 120.) He endeavours to invalidate the old Maxim, that a *Cause* is *prior to its Effect*, by a distinction between *priority in the order of our Ideas* and *priority in nature*. “ For as Dr. *Clarke* says, Light would eternally proceed from the Sun, or an impression from an imposed Seal, were their Causes Eternal. In the same manner created Beings might eternally spring from the workmanship of the Almighty, as Light from the Sun.” Ans. Whatever is necessarily prior in the order of our Ideas, is for that reason prior also in the order of Nature, if we have any knowledge at all of Nature: or can prove any thing from our Ideas concerning it. Every *mover* must be previous to the *moved* as well in Nature as in Idea, though it cou’d not be properly a mover till it produced some motion. In like manner as the Sun could not be what we now stile *Sun* till it emitted Light, but yet the matter of it, as well as the motion excited in its parts, must be previous (except you will suppose it self motive) both in Nature and Time to the actual Emission of these parts which cause the Idea of Light, and which require some time for every Motion: i. e. their Motion is not instantaneous, and consequently Light, which is the effect thereof, cannot be strictly coetaneous with the Sun. Your Father was no *Father* indeed till he had a son, but will you say that his son and he might possibly have been coeval? The contrary is intuitively certain, and he that will demand a proof of it, or a reason why it is so, does not know when he ought to be convinc’d.

What

What he brings in the following pages concerning *Omnipotence* and the *Unity*, has been consider'd in R.g. 2d Ed.

(P. 124.) He concludes "What the Translator say, about *Necessity of existence* is mere trifling and ought not to be consider'd at all. As if uniformity excluded attributes of "different kinds."

Absolute Necessity, in the sense it is some times used, would destroy all variety or *diversity* of every kind, as Dr. *Clarke* endeavours to prove in the 6th prop. p. 72. 2d Ed. And it may exclude all diversity of perfections in the Divine Nature for the very same reason that it does exclude a difference of *Persons*, which was perhaps the reason of its being first introduced. Though in truth 'tis such a vague equivocal principle that it will be hard to affirm positively what it may or may not do.

These few cursory Remarks may suffice at present to point out the inconclusiveness of this Gentleman's chief arguments, so far as they concern the Notes on ABp. King. If any thing material have been omitted, it will be amply supply'd in a Controversy which is shortly expected on the same Subjects with a certain celebrated Writer, who has promis'd to consider them: (a) and who, 'tis hoped, will not think himself anticipated by this Gentleman's performance.

(a) Calumny no Conviction &c. p. the last. This was performed by the Rev. Mr. *Jackson*, in his *Existence and Unity*, &c. 1734. and answer'd in *An Enquiry into the Ideas of Space, Time, &c.* to which is annex'd a *Dissertation on the Argument A priori*. A regular account of the whole controversy may be seen in the *General Dictionary*, V. 4. Art. *Clarke*. Note 1. p. 358. excepting Mr. *Jackson's* Defence of his Book entitled *Existence and Unity*, 1735. which ended the Debate.

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