therefore in vain do we search for Persons to endow'd amongst Mahometans or Heathens. For without any Breach of Charity, in respect to those Persons, who never were so happy as to have the Gospel preach'd to them; we may affire our selves, that they do not enjoy equal Privileges with us, who by our Baptism have a federal Right to all those Assistancess of the Holy Spirit promis'd to the Church in the Holy Scriptures. And yet there would not be much difference, if by their diligently adhering to any Principle or Light, which God has bestow'd upon Mankind in general, they might attain to true saving Knowledge. And for this Reason, our Author, who was himself a Mahometan, seems as little to have consulted the Honour of his Prophet Mahomet, and the necessity of believing his Doctrine, in resigning a Person brought up by himself, to have by his Application and Industry attain'd to the Knowledge of all things reveal'd to that supposed Prophet, as our Enthusiasts do value the Means by which God has always us'd to convey his Will to Mankind. Whilst out of a groundless Charity, they do in a manner put all Men upon the Level, as to the Means of Salvation, Which Opinion of theirs, however plausible at first sight, upon the account of that specious Shew of Universal Charity to Mankind, does most certainly tend to the undervaluing and lessening those infinite Benefits which our Blessed Saviour has purchas'd for, and promis'd to his Church; and ought no more to be receiv'd, than that charitable Opinion of Origen's, who believ'd that after a certain time of Punishment, not only the wicked Left of Men, but also the Devils themselves should be sav'd.

§ 19. I have now shewn that what is here held by our Author, and too many others in our times, has no manner of Foundation. That it was never promis'd nor expected, either under the Mosaical or Christian Dispensation; from whence I have infer'd, that it cannot be expected any where else, and consequently that there is no such thing at all. If I have not spok'n all the while particularly to my Author, the reason is, because I write to Christians, and chiefly have regard to those Errors, held by some of that Denomination, which are common with those of our Author. Besides, if that were requisite, 'tis only allowing for Argument sake, that the Alcoran was written by Inspiration, and that Mahomet was a Prophet, and then the same way of Arguing proves the Enthusiasm of our Author, who being
proves his Pretentions to Revelation to be false; and as they tell us, that, let the \textit{Enthusiast} make himself pass for Inspired, with any Person of tolerable discerning; but there will appear some very considerable Flaw, which shall manifestly prove him a Deceiver, or at least a Person deceitful. This is the Fate of them, and our Author could not avoid it. He has indeed carried his Philosopher beyond the Orb of Saturn, but he might as well have said him that Trouble; for he brought nothing down with him, but what he himself was able to furnish him withal before he went; \textit{viz.} Mahometan Divinity, and \textit{Aristotelian Philosophy}. As to the former of these I shall not need to say any thing; but I am well assured, that when he talk'd of these Discoveries in the latter, made by him when in that glorious State, he never dream'd in the least of those more certain Discoveries which should be made afterwards, by the Sagacity of our Astronomers and Philosophers; and that the contrary of what he belief'd, as to those things, should be prov'd by undeniable Demonstration.

\textit{\footnote{\textit{See Sect. 90.}}}

\textit{\textit{N}} \textit{\textit{§. 1}}
8. 21. Nor does it succeed better with such Pretenders in our Age; who, taught by wou'd Experience, have of late grown more wary, and rarely pretended to Inspirations, except in such Matters as they might be well assur'd of by other means. The last way for them, I confess, tho' at the same-time extremely absurd and ridiculous. For if a Man pretends to know a thing by Divine Inspiration, when there are other Means of attaining it; I have, much more reason to think, either that he is an Impostor and Deceiver, or else, that through warmth of Conceit, or the Delusion of the Devil, he imagines himself to be divinely inspired when he is not; rather than to believe that God, who does nothing but for most wise and excellent Ends and Purposes, should reveal a thing to any Person immediately, when he had before afforded him sufficient Means of knowing it otherwise.

8. 22. It remains that we beg of God to give us his Grace, and the Assistance of his Holy Spirit, that we may sincerely and heartily apply our selves to the diligent Use of those Means which he has appointed for our Instruction, in his Church. That we seek for the Knowledge of him in his holy Word, and approach to him in his Ordinances, and by a holy pious Conversation. These are the Ways which he has chalk'd out for us; and if any Persons will not be content with these Means, but will walk in By-Paths, and follow every Ignis fatuus that pretends it self; if they be are the last convince'd of their fatal Mistake when it is too late, they must blame themselves. God of his infinite Mercy lead them out of their Errors, and guide both them and us through this imperfect State, till at last we attain to the perfect union, and full Enjoyment of himself; through Jesus Christ our Lord. Amen.
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