



T H E
 C O N T E N T S
 O F T H E
 First V O L U M E.



C H A P. I.



HAT God, at all Times, has given Mankind sufficient Means, of knowing whatever he requires of them; and what those Means are.

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C H A P. II.

That the Religion of Nature consists in observing those Things, which our Reason, by considering the Nature of God and Man, and the Relation we stand in to him, and one another, demonstrates to be our Duty; and that those Things are plain; and likewise what they are.

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C H A P. III.

That the Perfection, and Happiness of all rational Beings, supreme, as well as subordinate, consists in living up to the Dictates of their Nature. p. 22.

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That not only the Matter of all God's Laws, but the Penalties annex'd to them, are for the Good of Mankind; even those who suffer for the Breach of them. p. 36.

C H A P. V.

That God requires nothing for his own sake; no, not the Worship we are to render him, nor the Faith we are to have in him. p. 44.

C H A P. VI.

That the Religion of Nature is an absolutely perfect Religion; and that external Revelation can neither add to, nor take from its Perfection; and that True Religion, whether internally, or externally reveal'd, must be the same. p. 58.

C H A P. VII.

That Natural and Reveal'd Religion having the same End, their Precepts must be the same. p. 69.

C H A P. VIII.

That the not adhering to those Notions Reason dictates, concerning the Nature of God, has been the Occasion of all Superstition, and those innumerable Mischiefs, that Mankind

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kind, on the Account of Religion, have done either to themselves; or one another. p. 85

CHAP. IX.

Human Happiness being the ultimate Design, and End of all Traditional, as well as Original Revelation, they must both prescribe the same Means; since those Means, which, at one Time, promote human Happiness, equally promote it at all Times. p. 104.

CHAP. X.

God does not act arbitrarily, or interpose unnecessarily; but leaves those Things, that can only be consider'd as Means (and as such, are in their own Nature mutable;) to human Discretion; to determine as it thinks most conducing to those Things, which are in their own Nature obligatory. p. 115.

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The supposing Things merely positive, to be made the Ingredients of Religion, is inconsistent with the Good of Mankind, as well as the Honour of God. p. 141.

CHAP. XII.

That They, who, to magnify Revelation, weaken the Force of the Religion of Reason and Nature, strike at all Religion; and that there can't be Two Independent Rules for the Government of human Actions. p. 178.

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The Bulk of Mankind, by their Reason, must be able to distinguish between Religion and Superstition; otherwise they can never extricate themselves from that Superstition they chance to be educated in. p. 232.

C H A P. XIV.

Dr. Clark's Discourse of The Unchangeable Obligation of Natural Religion, and the Truth, and Certainty of the Christian Revelation; consider'd: And from thence is shewn, how inconsistent soever with the Design of that that Discourse, that Nothing can be a Part of Religion, but what is founded on the Nature, and Reason of Things. p. 353.

