

means, or some other equivalent, I acknowledge so necessary, that without it, I had never been able to have believed. 2. This shews you also that I argue not in the Popish Circle, nor take my faith on their common Grounds: For First, When you ask them, How know you the Testimony of the Church to be Infallible? They prove it again by Scripture, and there's their Circle. But as I trust not on the Authority of the Romish Church onely as they do; no nor properly to the Authority of any Church; no nor onely to the Testimony of the Church, but also to the Testimony of the enemies themselves: So do I prove the validity of the Testimony I bring from Nature, and well known Principles in Reason, and not from Scripture it self, as you may see before. 3. There is a Humane Testimony which is also Divine, and so an Humane Faith, which is also in some sort Divine. Few of Gods extraordinary Revelations have been immediate; (The * best Schoolmen think none of all) but either by Angels or by Jesus himself, who was man as well as God. You will acknowledge if God reveal it to an Angel, and the Angel to *Moses*, and *Moses* to *Israel*, this is a divine Revelation to *Israel*: For that is called a divine Revelation, which we are certain that God doth any way Reveal. Now I would fain know, why that which God doth naturally and certainly Reveal, to all men, may not as properly be called a Divine Revelation, * as that which he Reveals by the Spirit to a few. Is not this Truth from God [that the Sense apprehension of their Object (rightly stated) is certain] as well as this [Jesus Christ was born of a Virgin, &c.] Though a Saint or Angel be a fitter Messenger to Reveal the things of the Spirit, yet any man may be a Messenger to reveal the things of the flesh. An ungodly man, if he have better Eyes and Ears, may be a better Messenger or Witness of that matter of Fact which he seeth and heareth, then a godlier man that is blinde or deaf; especially in cases wherein that ungodly man hath no provocation to speak falsely; and most of all, if his Testimony be against himself. I take that Revelation whereby I know that there was a fight at *York*, &c. to be of God, though wicked men were the chief witnesses; For I take it for an undeniable Maxime, That there is no Truth but of God, only it is derived unto us by various means.

* *Aquin. Summ.*
3. q. 55. 2. cap.
|| Though I know it is onely a Testimony, or Revelation without Evidence *ex parte rei* that makes a Truth the Object of faith in strict sense; Yet that which is Revealed to Reason and Sense in its own evidence is also certain Objectively; and more certain sometimes *certitudine subiecti* (as *Hosker* against *Mr. Trovers*) *Sacra Scriptura quam apud homines nondum spiritus dei est vera fide donatos, habet autoritatem, propter quam ab illis incipit admitti et audiri tanquam Verbum Dei. h. h. ab Ecclesia. Testimonio. Polan. Synt. l. 1. c. 28.*