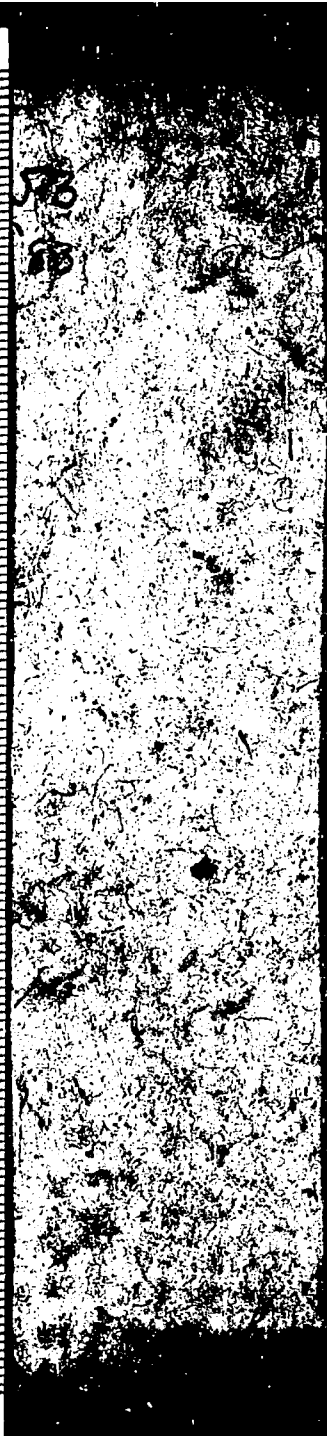
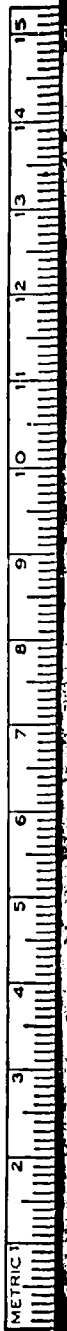




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AN  
ANTIDOTE  
AGAINST  
ATHEISME,  
OR  
An Appeal to the Natural Facul-  
ties of the Minde of Man, whe-  
ther there be not a G O D.

By HENRY MORE Fellow of Christ Colledge  
in CAMBRIDGE.

Ἡ μεγάλη νόσος τῆς ψυχῆς ἡ ἀθεΐα. *Trismegist.*  
Οἱ ἄνθρωποι πρὸς τὸ ἀληθὲς πρὸς ἑαυτοὺς ἰκανῶς, καὶ τὰ πλείω  
πυρρῶναι τῆς ἀληθείας. *Aristot.*



L O N D O N.  
Printed by ROGER DANIEL, at *Lovell's*  
*Inne* in *Pater-noster-Row*. Anno 1653.

To the Honourable, the Lady

A N N E C O N W A Y.

M A D A M E,

**T**He high opinion or rather certain  
knowledge I have of your singular  
Wit and Vertues, has emboldened,  
or to speak more properly, command-  
ed me to make choice of none other then  
yourself for a Patronesse of this pre-  
sent Treatise. For besides that I do your  
Ladiship that Right as also this present  
Age and succeeding Posterity, as to be  
a witnessse to the World of such emi-  
nent Accomplishments & transcendent  
Worth; so I do not a little please my self;  
while I find my self assured in my own  
conceit that Cebes his mysterious & ju-  
dicious Piece of Morality hung up in  
the Temple of Saturne, which was done  
in way of Divine Honour to the Wis-  
dome of the Deity, was not more safely

## THE EPISTLE

*and suteably placed then this carefull Draught of Natural Theology or Metaphysicks, which I have dedicated to so noble, so wise, and so pious a Personage. And for my own part it seems to me as reall a point of Religious worship to honour the Vertuous as to relieve the Necesitous, w<sup>ch</sup> Christianity terms no lesse then a Sacrifice. Nor is there any thing here of Hyperbolisme or high-flow'n Language, it being agreed upon by all sides, by Prophets, Apostles, and ancient Philosophers, that holy and good Men are the Temples of the Living God. And verily the Residence of Divinity is so conspicuous in that Heroical Pulchritude of your noble Person, that Plato if he were alive again might finde his timorous Supposition brought into absolute Act, & to the enra-*

*vishment*

## DEDICATORIE.

*vishment of his amazed Soul might behold Vertue become visible to his outward sight. And truly Madame, I must confesse that so Divine a Constitution as this, wants no Preservative, being both devoid & uncapable of Infection; and that if the rest of the World had attain'd but to the least Degree of this sound Complexion & generous frame of Minde, nay if they were but brought to an æquilibrions Indifferency, and, as they say, stood but Neutralls, that is, If as many as are supposed to have no love of God, nor any knowledge or experience of the Divine life, did not out of a base ignorant fear irreconcilably hate him, assuredly this Antidote of mine would either prove needles and superfluous, or, if Occasion ever called for it, a most certain Cure. For this Truth of the*

## THE EPISTLE

Existence of God being as clearly demonstrable as any Theorem in Mathematicks, it would not fail of winning as firm and as universall Assent, did not the fear of a sad After-clap pervert mens Understandings, and Prejudice and Interest pretend uncertainty & obscurity in so plain a matter. But considering the state of things as they are, I cannot but pronounce, that there is more necessity of this my Antidote then I could wish there were. But if there were lesse or none at all, yet the pleasure that may be reaped in perusal of this Treatise, (even by such as by an holy Faith & divine Sense are ever held fast in a full assent to the Conclusion I drive at) will sufficiently compensate the pains in the penning thereof. For as the best Eyes & most able to be-

hold

## DEDICATORIE.

hold the pure Light do not unwillingly turn their backs of the Sun to view his refracted Beauty in the delightfull colours of the Rainbow; so the perfectest Minds & the most lively possessors of the Divine Image, cannot but take contentment & pleasure in observing the glorious Wisdome & Goodness of God so fairly drawn out and skilfully variegated in the sundry Objects of externall Nature. Which delight though it redound to all, yet not so much to any as to those that are of a more Philosophicall & Contemplative constitution; & therefore Madame, most of all to Yourself, whose Genius I know to be so speculative, & Wit so penetrant, that in the knowledge of things as well Natural as Divine you have not onely out gone all of your own Sexe, but even of that other al-

THE EPISTLE.

*So, whose ages have not given them over-  
much the start of you. And assuredly  
your Ladiship's Wisedome and Judge-  
ment can never be highly enough com-  
mended, that makes the best use that may  
be of those ample Fortunes that Di-  
vine Providence has bestow'd upon you.  
For the best result of Riches, I mean in  
reference to ourselves, is, that we finding  
ourselves already well provided for, we  
may be fully Masters of our own time:  
& the best improvement of this time is  
the Contemplation of God and Na-  
ture, wherein if these present Labours  
of mine may prove so gratefull unto you  
and serviceable, as I have been bold to  
presage, next to the winning of Soules  
from Atheisme, it is the sweetest Fruit  
they can ever yield to*

*Your Ladiships humbly devoted Servant*

HENRY MORE.

THE  
P R E F A C E.

**A** Theisme and Enthusiasme though  
they seeme so extreemely oppo-  
site one to another, yet in many  
things they do very nearly agree. For to  
say nothing of their joynt conspiracy a-  
gainst the true knowledge of God and  
Religion, they are commonly entertain'd,  
though successively, in the same Comple-  
xion. For that temper that disposes a man  
to listen to the Magisteriall dictates of an  
over-bearing fancy, more then to the calm  
and cautious insinuations of free Reason,  
is a subject that by turns does very easily  
lodge and give harbour to these mischie-  
vous Guests.

For as dreams are the fancies of those  
that sleep, so fancies are but the dreams of  
men awake. And these fancies by day, as  
those dreams by night, will vary and  
change with the weather & present Tem-  
per of the body. So that those that have

A

only