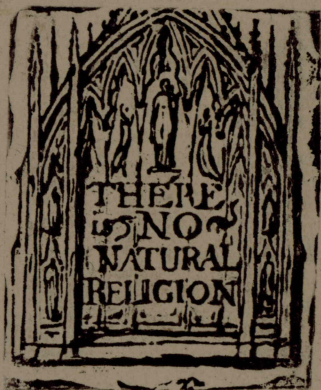


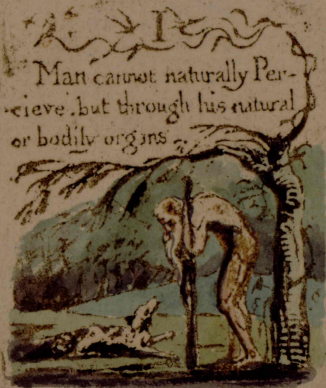




The Argument

Man has no notion of moral
virtue but from Education &
Naturally he is only a natu-
ral organ subject to Sense.





II

Man by his reason-
ing power, can only
compare & judge of
what he has already
perciev'd.

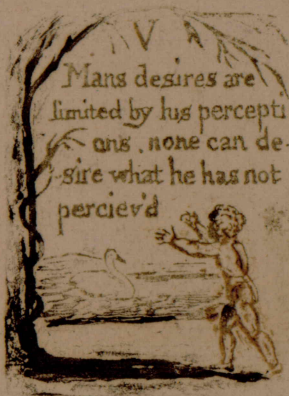




From a perception of
only 3 senses or 3 ele-
ments none could de-
duce a fourth or fifth



V
Mans desires are
limited by his percepti
ons, none can de-
sire what he has not
perciev'd





The desires & percepti-
-ons of man untaught by
any thing but organs of
sense, must be limited
to objects of sense.



I
Mans percepti-
-ons are not bound
-ed by organs of
perception, he per-
cieves more than
Sense (tho' ever
so acute) can
discover



II
Reason or the ratio of all we have already known, is not the same that it shall be when we know more.



Therefore
God becomes as
we are, that we
may be as he
is



I
Mans percepti-
-ons are not bound
-ed by organs of
perception, he per-
cieves more than
Sense (tho' ever
so acute) can
discover

