

tures; as the *brazen Serpent* (which he destroyed about the same time) had done from *Religion*. None will beleeue, that *Salomons Philosophie* was contrary to the *Scriptures*; seeing the *Scripture* commends *Salomon* for them. 'Twas not *Hezekiahs* feare, therefore, (or not onely) lest there might haue beene a competition betweene them, but a neglect of one of them: he was ialous lest the *Scripture* might haue any writing set vp by it, though not against it.

Can *Diuines*, then, be blamed for speaking, when they heare *Aristotles Philosophie* to be solely magnified, and the study of the *Scripture Philosophie*, disrespected? Or that when tis confest, That such a thing is true in *Diuinity*, and yet the *Moderating* of the point determine for *Philosophie*? Nay, to heare it cald *absurd* and *ridiculous*, to haue *Scripture* vrg'd at all, in point of *Philosophy*? No doubt there is, *But whatsoever is false in Diuinity, is also false in Nature*, how much show of truth soeuer it passes with, in *Philosophy*. *Philosophy* hath taken its turne in the *Schooles*: and the *holy Texts* by the *Schoolemen*, haue euen been submitted vnto *Aristotles*: yea, to the great corruption of *Theologie*, as the complaint is, hath this man been so farre aduanced, That *Contra est Philosophus*, & *Contra est Apostolus*; haue familiarly passed vp and down, for equall *Oppositions*: so that it hath been a *measuring* cast oftentimes, betwixt the *Prophet* and the *Peripatetick*: and by foule play hath the measure beene made to stand the harder at the *Peripatetick*, for that the *Prophet* hath beene enforced to comply with him by a *wrested interpretation*. Thus had *S. Paul* need giue his caveat vnto *Theologie*, as well as vnto *Theologues*. *Beware lest any man spoyle you through Philosophie.*