

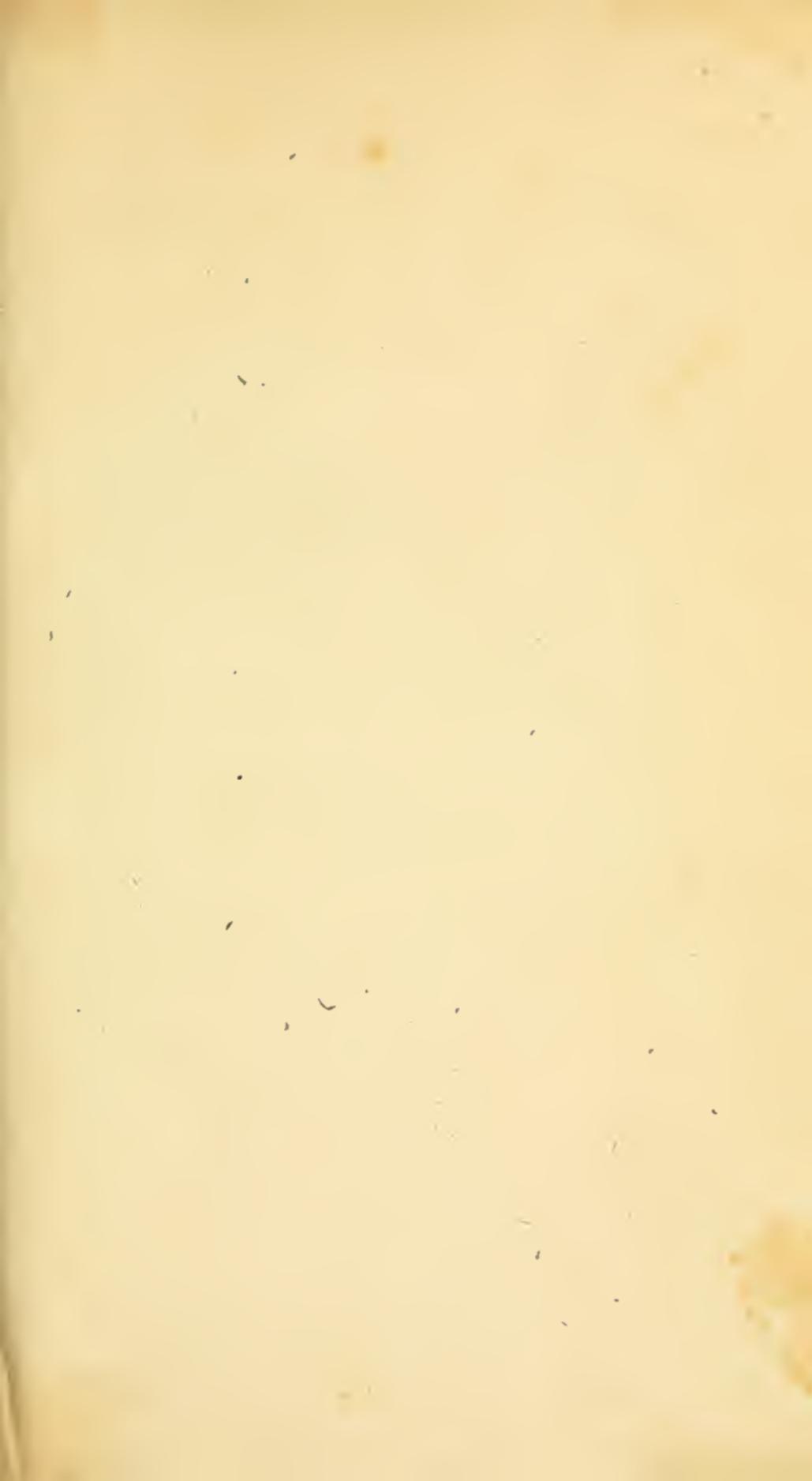
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DISSERTATIONS,
ESSAYS, AND SERMONS,

BY THE LATE REVEREND AND LEARNED

GEORGE BINGHAM, B. D.

RECTOR OF PIMPERN AND CROTCHILL, DORSET; AND
MANY YEARS FELLOW OF ALL SOULS COLLEGE, OXFORD.

TO WHICH ARE PREFIXED,

MEMOIRS OF HIS LIFE, &c.

By his Son PEREGRINE BINGHAM, LL. B.

LATE FELLOW OF NEW COLLEGE, OXFORD;

RECTOR OF RADCLIVE, BUCKS;

AND LATE CHAPLAIN TO HIS MAJESTY'S SHIP AGINCOURT.

IN TWO VOLUMES.

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CONTAINING

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DE ENSEÑANZA

DE LA ESCUELA

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DE 1907

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THE HISTORY OF THE

ROYAL SOCIETY OF LONDON

FROM ITS INSTITUTION IN 1660

TO THE PRESENT TIME

BY JOHN VAN DER HAEGHE

ESQ. F.R.S.

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1937

A
VINDICATION
OF THE
DOCTRINE AND LITURGY
OF THE
CHURCH OF ENGLAND.

OCCASIONED BY
THE APOLOGY OF
THEOPHILUS LINDSEY, M. A.

ON RESIGNING THE VICARAGE OF CATTERICK, YORKSHIRE.

Εξ ὑμῶν αὐτῶν ἀναστητοῦναι ἀνδρες, λαλῶντες διεσραμμένα, τὴ ἀποσπᾶν
τῆς μαθητῆς ὀπισθῶ αὐτῶν. Διο γρηγορεῖτε. Πραξ. Κεφ. κ. λ.

First printed in 1774, and now republished with the
Author's last Corrections.

TO THE RIGHT REVEREND
THOMAS LORD BISHOP OF BRISTOL *,
THE FOLLOWING SHEETS, WRITTEN
IN VINDICATION OF THE DOCTRINE
OF THAT CHURCH
OF WHICH MAY HE LONG CONTINUE
TO BE A STANDING ORNAMENT,
AND OF WHOSE DOCTRINE
HE IS A MOST ABLE DEFENDER,
ARE MOST RESPECTFULLY
AND MOST HUMBLY
INSCRIBED BY THE AUTHOR;
WHO, REMEMBERING
THE RELATION IN WHICH HE STANDS,
CANNOT BUT CONFORM HIMSELF
TO THE PRECEPT OF
THAT PRIMITIVE BISHOP AND MARTYR
IGNATIUS,
ΧΩΡΙΣ ΤΟΥ ΕΠΙΣΚΟΠΟΥ ΜΗΔΕΝ ΠΟΙΕΙΤΕ.

* His Lordship, at his Visitation held in June 1776, was pleased, in his Charge, publicly to mention this work, and its author, by name, with marks of approbation.



A

VINDICATION
 OF THE
 DOCTRINE AND LITURGY
 OF THE
 CHURCH OF ENGLAND.

AT the treaty of Uxbridge one of the King's Commissioners asked, " why there " was not in the whole Directory any " mention at all of the Creed and Ten " Commandments, and so little of the " Lord's Prayer?" to which Lord Pembroke replied, " that the leaving them " out had been carried by eight or nine " voices only; but he verily believed, if it " were to do again, they should carry it " for inserting them all." No wonder it made many smile to hear that the Creed and Ten Commandments had been put to

the question, and rejected *. We bless God, such are not the times in which we live. Our religion and worship is secured to us; and the petition to Parliament for the removal of subscriptions, which was designed as a door for farther innovations, has met with its deserved success. Had the petitioners not failed in their first attempt, we had never been favoured with Mr. Lindsey's Apology. The hopes of farther reformation had still continued him in the possession of his preferment, as may be fairly collected from his own words †. But I see not by what rule of logic a legal capacity to hold any office in the church, without subscription, would affect the doctrines we teach, or reconcile a person of his principles to the use of our Liturgy, or indeed to any station in that church, which holds the belief of a Trinity as one of the fundamental articles of her faith. It might be a means of admitting Arians and Socinians amongst us, but would never secure her peace. All divi-

* Lord Clarendon's History.

† Apology, p. 1, 2. 220.

sions would not drop of themselves *; the nearer opposite qualities approached each other, the greater would be the ferment †. And it cannot be expected that we silently give up those doctrines, of which we are in quiet possession, and which we justly hold most dear to us, as long as we are capable of giving a reason for the faith that is in us. As for the particular case of Mr. Lindsey, no one, I hope, will condemn his resignation, or think it stood in need of any apology. His disbelief of the fundamental articles of our religion is a sufficient reason to justify his conduct: and it is to be wished that all his brethren who agree with him in sentiment, would in this particular conform themselves to his example. But when we consider the time that he has chosen for this publication, and the modesty wherewith he urges his plea, it might seem that he thought this a convenient season for founding his trumpet, and that by the resignation of his preferment, he might give a greater liberty to his pen.

* Apology, p. 211. Note.

† Τα γὰρ αἰσθητικὰ σασιάζει. Hippocrates.

The articles which offend him are the divinity of our Saviour, and the doctrine of the Trinity. If, on the other hand, I could with any degree of perspicuity shew on what foundation these main articles stand, and the grounds on which they have been the received doctrines of the Christian church, I hope I shall do more service to the argument in general, than if I were to pursue the Author from page to page through his several digressions. And as I have now been many years resident in this county, which first gave me birth, I am inclined to think that what I have to offer to the consideration of the reader may here be perused by many, who would never concern themselves with any answer (should the Apology be thought to deserve any) which might come from an unknown more masterly hand. If the Author had never borne any relation to this Diocese *, or the Apology had been less

* He was presented by the Earl of Huntingdon to the vicarage of Piddletown, on the death of the Hon. and Rev. Dr. Henry Dawney, in 1754; and succeeded by Philip Lloyd, D.D. Dean of Norwich, 1765.

industriously

industriously dispersed amongst his friends, it had probably escaped my observation, and neither he nor the publick had been troubled with this Vindication (such as it is) of the Doctrine and Liturgy of the Church of England. But as I found it almost a continued invective against both, I thought myself at all events as much at liberty to appear in their defence, as another can be to oppose them: and while I confine myself within the bounds of decency and truth, no one can justly accuse me as a busy-body in other men's matters. And little more than old answers can be expected to old objections.

The foundation of all Religion is the belief of a God; the foundation of the Christian religion is our belief in God as he is revealed in holy Writ. "Hear, O Israel, the Lord thy God is one Lord" (Mark xii. 29.) is the language both of the Law and the Gospel; and the unity of the Godhead has always been the faith of the Christian. "And in the unity of this God-
 " head there be three persons of one sub-
 " stance, power and eternity; the Father,
 " the

“the Son, and the Holy Ghost *.” This we contend to be the doctrine of the Scriptures, and the Catholic faith in the purest age of the Church.

St. John's Gospel may be considered as closing the canon of the Scripture; and, being written later than the others, he not only supplied their omissions, but guarded against those errors which were even then springing up in the Church; and therefore did not begin with a minute account of the circumstances of our Lord's birth, which had before been recorded, but opens at once with a clear and full declaration of his Divinity. “In the beginning was the Word, and the Word was with God, and the Word was God.” Nor can the force of this text be evaded by any observations on the use of the *Chaldee Memra* †, which Dr. Prideaux allows to be an idiom of that language; for we cannot be at a loss to know to whom divinity is here attributed, when we remember that the Word was made flesh, and dwelt among us; and that we beheld his glory as of the

* Art. 1.

† Apol. p. 88. Note.

only-begotten of the Father, ver. 14. Dr. Prideaux would not lay greater weight on the argument than he thought it would bear, and therefore candidly gives it up: he did not think that it could invalidate the proof from the beginning of St. John's Gospel, as Mr. Lindsey either weakly or unfairly suggests. Were it necessary to seek for any farther illustration of this text, we should find it in the Apocalyp; where the name of Him who sat on the white horie, ch. xix. 13. is called the Word of God: and immediately after, He is stiled King of Kings, and Lord of Lords. St. John here describes what was represented unto him in vision; and this is the name which he assumes who cometh to smite the nations. And it may not be amiss to observe, that as St. John is the only Author who uses this expression in the New Testament, so this revelation was made, certainly, before he writ his Gospel.

This is the Gospel appointed to be read in our Liturgy on our Saviour's nativity. The Epistle (Heb. i. 1.) teaches the same doctrine. Here, as before, the Creation is attributed

attributed to him—by whom also he made the Worlds. He is called “ the brightness of his glory, and the express image of his person :” and again, “ Thy throne, O God, is for ever and ever,” (ver. 8.) From these parts of Scripture we may prove two fundamental Articles of our Creed : our belief in God the Father and in God the Son. But Mr. Lindsey knows that there are sundry other passages to the same purpose, St. Paul’s charge to the Elders at Miletus must not be passed over in silence, “ Take heed unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers to feed the Church of God *, which he hath purchased with his own blood ;” (Acts xx. 28.) and he must confess that this must relate to God the Son. And in his Epistle to the Philipians he says, “ Let this mind be in you which was also in Christ Jesus, who, being in the form of God, thought it not robbery to be equal with God, but made himself of no reputation, and took upon him the form of a servant,” (ch. ii. 5, 6, 7.) Here,

* Some read τῆς ΚΥΕΙΣ.

without entering upon a discussion of the words ουχ ἀρπαγεν ἡθεσάλο, it is beyond a doubt that his two natures are asserted, and that Christ was as truly God when he was in the form of God, as he was truly Man when he had taken upon him the form of a servant. St. Paul, speaking of the Israelites, says, “of whom (as concerning the flesh*) Christ came.” (Rom. ix. 5.) Had he broke off here, the antithesis would have pointed out an higher original: but he proceeds, “who is over all, God blessed for ever, Amen.” I did not wish to conceal from the reader the attempts made by some to invalidate the argument in proof of Christ’s divinity drawn from this text of St. Paul, Rom. ix. 5. who give a different turn to the words, and by putting a stop in the middle of the sentence, convert the latter part into a doxology; as if we were to read it thus; “of whom, as “concerning the flesh, Christ came, who “is over all: God be blessed for ever, “Amen;” thereby acknowledging his su-

* The same distinction is observed by St. Peter, Acts ii. 30,
 εκ καρπῆς τῆς σφύρας αὐτῆς το καὶ σαρκὶ ἀναστῆσθαι τον Χριστον.

periority,

periority, not his divinity. But this is a mere evasion, and none other than one of those shifts which some have recourse to, when pressed by a cogent text of scripture. And, in reply to this objection, I will not urge the agreement of MSS. the consent of the Fathers, nor the judgment of the more antient interpreters (all which have their weight, and are by no means foreign to our present purpose); but shall rather consider the Apostle's argument, which will lead us to the meaning of his words, and will be thereby useful toward fixing his expression. He is shewing the unfeigned love which he bore towards his brethren according to the flesh: he is considering their privileges, and enumerating the especial favours vouchsafed unto them; and concludes the whole with that which deservedly stands in the foremost rank, the greatest in dignity, and the completion of all the rest; namely, that Christ also took upon him the seed of Abraham. No greater honour could be conferred than that He, who is "God blessed for ever," should by birth become an Israelite.

Though

Though it deserves an eulogy, that God should place him over all; yet here not the excellent greatness of Christ, but the preference given to Israel, is the subject-matter of the Apostle's discourse. The assertion of Christ's divinity is full, and home to his purpose; but for a break in the sentence, or a transposition of the words, for the sake of introducing a doxology, neither the sense, nor the argument, will bear it.

Such another turn is given to the declaration of the doubting apostle; who, when he was convinced by an ocular demonstration of the truth of our Lord's resurrection, no longer withheld his assent, but at once pronounced him to be his LORD and his GOD; by this confession cancelling his former infidelity. But this expression, striking as it is, is converted into a mere exclamation of admiration; as if he had not addressed himself to his Master when he spake, but called upon God as a witness of his astonishment (John xx. 28.)

I should not object either of these evasions to Mr. Lindsey, but mention them
only

only as instances of Socinian sagacity, had he not taken pains to recommend the latter, under the venerable name of Theodorus a Cilician bishop of Mopsuestia *, of whom we have sufficient accounts to know that he was a professed Pelagian. Had *his writings been preserved to us*, we, no doubt, might have been furnished with many topics on original sin, free will, grace, and the like, which would have made a figure in a Reformed Liturgy †; yet notwithstanding his interpretation of that exclamation of St. Thomas, if he strictly adhered to his master Morgan (I call him by his British name, a *name* much *reverenced* by our author,) they had contained little towards the subversion of the more fundamental articles of our faith. For the divinity of the Son and of the Holy Ghost was, in clear and express

* Apology, p. 27. Note.

† I will briefly remark that Nestorius who lived in this time (430) and his master Theodorus of Mopsuestia, who flourished twenty years before it, are accused of impiously presuming to alter the churches usual Liturgy, AND MAKING A NEW AND BLASPHEMOUS OFFICE OF THEIR OWN. Leontius Byzant. adv. Nestor. l. iii. Comper of Liturgies, part ii. ch. i.

terms,

terms, held and maintained by Pelagius ; and in these points he was truly orthodox. And to omit other passages, in his First Epistle to Timothy (ch. iii. 16.) St. Paul has these remarkable words, which deserve every Christian's most serious consideration: Without controversy, great is the mystery of Godliness: God was manifest in the flesh. And the very terms of the proposition prove as much: for the assumption of the human into the divine nature; that Christ while he was conversant on earth, was present in heaven; that though he was in one respect inferior, yet in another equal to the Father; with the whole train of circumstances consequent to his manifestation in the flesh, are all truths which without revelation had never been received, and in this life, while we continue to see through a glass darkly, can never be fully comprehended. And this I take to be understood by the word *mystery*: a truth revealed by God which is out of the reach of human reason, and beyond the power of human comprehension. These are texts in which the title God is predi-

VOL. II. C cated

cated of Christ, not in any loose metaphorical sense, but strictly and properly, in a sense applicable only to the one true God. There are others, in which the attributes of God, such as Omniscience, Eternity, Omnipotence, are applied to Christ; and in such a manner as not to be evaded by any forced interpretation; and the rather, as those very passages, which in some parts of Scripture cannot but be understood of the one true God, in others as plainly belong to Christ. The Psalmist says “The righteous God tryeth the hearts and reins” (Ps. vii. 9.); and the margins of our bibles refer us to several other parts of Scripture, and among them to Jeremiah xvii. 10. as containing the same doctrine. And Rev. ii. 23. Christ emphatically says of himself, “All the Churches shall know that I am he, which searcheth the reins and heart.” Mr. Lindsey * is pleased to call this a derived power; and it is (but not in the sense in which he means it) from the fountain of his own divinity. It is a property inherent in him as God. This Peter knew,

* Apology, p. 128.

and

and to this he appealed for a proof of the sincerity of his love : “ Lord thou knowest all things ; thou knowest that I love thee.” John xxi. 17. Solomon, 1 Kings viii. 39. is yet more express. “ For thou, even thou only knowest the hearts of all the children of men.” The LXX say *σου μονωλατος οιδας*, which is stronger than in our translation, yet both very properly express the meaning of the word *לברך* in the original, which makes this an incommunicable attribute of God. Isaiah says, “ Before me there was no God formed, neither shall there be after me ; I am the first, and I am the last, and besides me there is no God.” (xliii. 10. xlv. 6.) Now let us hear St. John ; “ I am Alpha and Omega, the beginning and the ending, faith the Lord, which is, and which was, and which is to come, The Almighty.” This is the solemn introduction (ch. i. 8.) ; this the awful close of his vision (ch. xxi. 6. xxii. 3.) ; and in the words of him whom Isaiah foretold to be the mighty God, the everlasting Father, the prince of peace, (ch. ix. 6.)

It were needless to multiply authorities for so plain a point. But the Argument resulting from divine worship must not be so passed over; on which the Author has a whole chapter to prove that *religious worship is to be paid to God the Father only, and not to our Lord Jesus Christ* *.

Religious worship is to be offered to the one God, and to him only. From this proposition two conclusions may be deduced. Christ is God, and therefore to be worshiped; Christ is to be worshiped, and therefore God: and these stand in direct opposition to all the Author has advanced on this subject. After what has been already urged in support of Christ's divinity, we might proceed to vindicate those parts of our Liturgy, which our Author modestly accuses *of countenancing an unscriptural, and therefore an unlawful and forbidden worship* †. For if the scriptures teach us, that there is but one God, and farther set forth that the Son is God; if they apply to him those incommunicable attributes, which are the property of the one

* See the Contents.

† Page 184.

true God in the strictest and most exclusive sense, does it not clearly follow that the Liturgy of that Church which directs religious worship to be paid to the Son, acts in conformity to that Scripture, which says, “Thou shalt worship the Lord thy God, and him only shalt thou serve (Matt. iv. 10.) As far then as the Son is concerned, there is nothing exceptionable in our Liturgy with respect to the object of worship: and this only is the point which we are now considering. But we rest not here, and we do not found our practice wholly on rational deductions, however clear and conclusive the consequences from the given premises may be; but we affirm that worship and adoration is due to Christ by the express direction of Scripture.

The Angels that excel in Strength, that stand before the presence of God, are in the foremost rank of created beings: yet are they in some respects our fellow-servants, and refuse that adoration which they are commanded to pay to our common Creator.

In the xcviith Psalm, the majesty of God's kingdom is represented in a high

and exalted strain, “ The Lord reigneth ; Let the earth rejoice : ” then after different images tending to illustrate his almighty power, the Psalmist breaks out into the following expression, “ Worship him all ye Gods.” He does not declare (as in another Psalm, lxvi. 4.) “ All the earth shall worship thee ; ” but he implies it by commanding the adoration of a superior order of creatures : and we learn from the epistle to the Hebrews, ch. i. not only that the Gods here introduced are Angels, but also that it is the Messiah, who is the Lord Jehovah. The worship of Angels soon took place by means of a mistaken voluntary humility ; which received an early check from St. Paul. (Col. ii. 18.) It may be conceived that the same disposition, in an higher degree, would have prompted men, to look forward to their Redeemer. Nothing of this kind is suppressed either here or in any other part of Scripture ; but much encouragement is given in this very chapter. “ For in Christ dwelleth all the fulness of the Godhead bodily. (ver. 9.) ” On such grounds with Angels,
and

and Archangels, we laud and magnify his glorious name: nor need we fear mistaking the object of our worship, since we have our Lord's command to "honour the Son, even as we honour the Father." (John v. 23.) And we find that they, who best knew their master's will, acted in obedience to this command: for the Apostles, who were eye-witnesses of his ascension "worshipped him." (Luke xxiv. 52.) And in those days on the election of Matthias, to whom did they address their prayer? "Thou Lord which knowest the hearts of all men, shew whether of these two thou hast chosen:" (Acts i. 24.). Was it not to him, who personally when on earth had nominated the eleven Apostles? But two reasons are assigned * to prove this prayer addressed to God the Father, and not to Christ: first, because in another place, (Acts iv. 24.) which has no particular relation to the place before us, in which they apply the words, which in the second Psalm are delivered in the person of God the Father, they make a distinction of

* Apology, p. 128.

persons, as the Psalmist also has done, in their prayer to God. This remark is his own. The second from Grotius is nothing to his purpose. We allow him, “*De animis hominum certo judicare solius est Dei;*” but this can be no reason that the Apostles were not praying to Christ, unless it be proved that Christ is not very God. When this prayer was made, Peter presided and at least joined in it, if he did not dictate it; which, in consideration of the character he then sustained, is most probable. Not many days before, he had personally appealed to Jesus, as knowing the dictates of his own heart; “*Lord thou knowest all things,*” (John ch. ult. 17.). He therefore was not inconsistent with himself when he directed this prayer to Christ. The name of Jesus is not here expressly mentioned; but it is by the first martyr St. Stephen (ch. vii. 59.) What if he saw the glory of God revealed, and the Son of Man standing on the right hand of God; can this circumstance render it unfit for us to follow his example, and by faith look up to heaven, and address

dress ourselves to the SON OF MAN? a character not so humiliating as this interpreter would insinuate *. I could recommend him to an author (not to Grotius) who would inform him that this title is taken from the prophecy of Daniel, from whence it came to be a known phrase for the Messiah among the Jews, and that our Saviour intimating himself to be this very Son of Man, (Matt. xxvi. 64, 65.) he was therefore charged by the high priest with having spoken blasphemy †. And this perhaps may add some light to the passage now before us. Him whom ye condemned as a blasphemer, I now see sustaining the high character which he then assumed.

* Apology, p. 129.

† Bishop Newton's Discourse on Prophecy, vol. I. p. 266. 4to. Discourse XIV.

And I would intreat him to read the 69th and 70th verses of St. Luke xxii with due attention, then say whether ὁ υἱὸς τῶν ἀνθρώπων in the 69th verse was not by them understood to be the ὁ υἱὸς τοῦ Θεοῦ in the verse following, and if this be not satisfactory, let me refer him to John v. 18. "The Jews sought the more to kill him, because he not only had broken the Sabbath, but said also that *God was his father*, making himself equal with God."

Πάλτερά ἰδίον εἰπέ τον Θεον, ἰσθν ἰαυθον ποισθν τῷ Θεῷ.

For

For the same wise reason the Doxology in the Apocalyps * is to be set aside, because the Lamb was present with him that sat on the throne. And because St. John in the vision heard the whole creation joining in this eucharistic form, therefore by an unusual way of interpreting Scripture, the Holy Church is forbidden to receive the Lamb as the object of her adoration.

We admit there are many texts in Scripture expressive of the Father's superiority, describing the mission of the Son, his obedience to his Father's will, and his receiving his power from him. We acknowledge that the Son directed his prayers to the Father, and that he directs us to ask the Father in his name; we confess him to be our Mediator and Advocate; and that after his resurrection he declared all power to be given him in heaven and earth: and that the Apostles after him taught and conformed themselves to the doctrines they had before received. But if it cannot be proved by one single text that the Son is not eternal, that there was a

* Rev. v. 13. Apology, p. 130.

time when he did not exist, that he was created, and that all things were not made by him : in a word, that he is not God ; all the texts which prove as above, require nothing more than a rational interpretation ; and our faith and worship stands unimpeached. There is in the Father a superiority, of order, not of nature ; a distinction of Persons in the Godhead, not of substance : so that though the Son be very God of very God, yet are they both of the same nature, power, and eternity. But when this Son of God became incarnate, and took our nature also upon him ; then, both towards the Father and us, he stood in a new relation. In respect of the Father, he came to do his will ; to finish the work he had given him to do : this was the work of our redemption, to satisfy for the sins of the world by a painful and ignominious death : therefore God very highly exalted him, and committed all judgment unto the Son ; and in a word, gave him all power in heaven and in earth. And in what respect ? in respect of the manhood taken into God. The power, honour

honour and glory therefore, which he received of the Father on his resurrection and ascension, was conferred on him as the Messiah: and this abundantly appears by his own prayer to the Father. "O Father, glorify thou me with thine ownself, with the glory which I had with thee before the world was," (John xvii. 5.) This had always entitled him to the adoration of Men and Angels; but a farther sanction to secure him our honour and worship was added, when all judgment was committed unto the Son; and a farther topic of adoration was added, as our relation was increased, so that we now not only worship him as God our Creator, as the second person in the Godhead, but as our Redeemer, our Mediator, our Advocate. I am much mistaken, if a person who bears this in his mind, and has these plain distinctions before him, will have any great difficulty in reconciling those passages of Scripture, which at first sight may seem, but only seem to be repugnant to each other. And he will observe that on this plan our Liturgy is formed. For the most
part

part we address the Father through the merits and mediation of his Son our Lord; but we also sometimes offer up our prayers immediately to the Son, as our only Mediator and Advocate: as in the Collect for St. Stephen's Day; sometimes, as to the Lamb of God, who taketh away the sins of the world, as in the Litany and Communion service; and at others, as the Redeemer of the world, as in the second petition of the Litany; and frequently joining him with the Father and the Holy Ghost. So that whatever the subject of our prayers be, we have the object still in view, which is expressed fully in the Collect for Christmas-Day. "Grant, Almighty God, that we daily may be renewed by thy Holy Spirit, through our Lord Jesus Christ, who liveth and reigneth with thee and the same spirit, ever one God, world without end." But I am prevented from enumerating more particulars by Mr. Lindfey's publishing Dr. Clarke's emendations in his common prayer book *, of which he gives such high encomiums;

* Apology, p. 185.

which

which he calls “ A List of exceptionable parts of the Liturgy with respect to the object of worship :” and are indeed no more than those passages, which appear to every reader to be founded on the doctrine of the Trinity.

The Author indeed says *, “ Our Saviour Christ seems in words as express as can be used to forbid men’s offering prayers to himself.” “ In that day ye shall ask me nothing.” (John xvi. 23.) Would it not have been fairer dealing, if the less learned had been told (whose instruction he seems to have much at heart †) that two very different words in the original are here rendered by the same expression *ask*; and when he says “ In that day ye shall ask me nothing,” he means that they should ask him no more questions: the Holy Ghost would guide them into all truth; they would sufficiently understand all that he had said: this refers to the 19th verse, and the word is *ερωτησειε*—the next to the following verse, in which he directs them to ask the Father in his name, and

* Page 121.

† Apology, p. 23.

the expression is changed to *αἰτησῆτε*. This is accurately observed by Beza, who translates the words by *interrogabitis* and *petieritis*; but Grotius was more to his purpose.

I should exceed the bounds I have allotted myself were I to remark all the exceptionable passages, which must occur to every careful reader. I have hitherto confined myself to one article, Our Saviour's Divinity; and on this head much is omitted*; but if I have said enough to satisfy any one not conversant in these studies, (and they that are require no such satisfaction) that the doctrine and practice of the Church of England is not indefensible;

* Particularly 1 Cor. i. 2. for an explanation of which I would refer the reader to Dr. Whitby, and to what is said in the Addenda to "An answer to Considerations on Subscription," lately printed at the Clarendon Press, which renders farther observations unnecessary. But in answer to Mr. Lindsey it might be urged that he in a manner acknowledges, that allowing our translation to be right, divine honour was paid to Christ; for such certainly is invocation on his name: and then we might refer him to Acts ix. 14. where Ananias in answer to the heavenly vision says, "He hath here authority to bind all that call on thy name," which was so soon after the martyrdom of Stephen, that the believers in Christ were not then signalized by the name of Christians.

and

and that nothing is contained in our Liturgy or Creeds but what may be proved by most certain warrants of holy Scripture; I hope I shall contribute something towards preventing those effects which the Apology is calculated and intended to produce; to the quieting of his conscience and avoiding of all scruple and doubtfulness.

I would now proceed to another article, had not a very remarkable assertion of the Author engaged my attention; namely, "That the Fathers of the three first centuries, and consequently all Christian people, were what we now call Arians or Socinians *." He tells us, in a note, that Bishop Bull and Dr. Waterland, who asserted the contrary, have been confuted. They therefore must not be referred to: all that Dr. Grabe or Mr. Bingham has urged respecting the belief or worship of the antient Church, must go for nothing. Let the reader judge for himself. I have the genuine epistles of Ignatius, who suffered martyrdom in the reign of Trajan, now

* Apology, p. 23.

before me; and I find a wonderful agreement between him and the words of holy Scripture; but I cannot observe any one expression derogatory from the Son's divinity. He is frequently in express words called OUR GOD—twice particularly in the introduction of the epistle to the Romans, and once in the body of the epistle itself, which is inserted in Grabe's Spicilegium in the Acts of his Martyrdom. He begins his epistle to the Church of Smyrna in these words Δοξάζω Ἰησοῦν Χριστὸν τὸν Θεόν *, “ I glorify Jesus Christ who is God.”—And soon after adds—who truly suffered, and truly raised himself from the dead—which last surely is an act of divinity. And in the conclusion of his epistle to Polycarp, he styles Jesus Christ our God. And Polycarp confirms us in the same doctrine both in his epistle and at his martyrdom. All these venerable remains of antiquity are translated into our own tongue by Archbishop Wake, and to him I refer the less

* In his epistle to the Ephesians he has this expression *σὺ εἶ ὁ θεὸς ἡμεῶν* Θεός. and again, *Ὁ Θεὸς ἡμῶν Ἰησοῦς ὁ ἔξωτος ἐκνοθεύθη ὑπὸ Μαρίας.*

learned : where they will also find what was the judgment and practice of the primitive Church, in point of worship, by that clear and undeniable testimony of the Church of Smyrna. *Αἰνοῦντες, κ. τ. λ **. The Christians were refused the remains of Polycarp, lest they might transfer their worship from him who was crucified to him who then had suffered. “ Ignorant, say they, that we could neither ever forsake Christ, nor worship any other ; Him indeed who is the Son of God, we adore.”

Justin is the first of the antient Apologists, whose apologies are extant. In his defence of the Christians before Kings and Rulers we may expect an account of their faith and practice ; and he supplies us with both. In his first Apology † he confesses them to be Atheists in respect of the Gentile Gods, but not of the most true God. For him, says he, and the son who came from him (the instructor of men and angels) and the prophetic spirit we worship and adore, honouring them in word, and in truth. And in the same Apology

* Wake, p. 248.

† Ch. vi. Ed. Oxon.

he shews that it was the Son who spake to Moses in the bush, Exod. iii. who being the word and first-begotten of God, is also God. This argument is resumed and enlarged on in his dialogue with Trypho *, where he is said to be the begotten of the Father prior to all creation.

Irenæus quotes Justin on some occasions, and on others he has him in his eye, when he is not mentioned. We may therefore expect to find some agreement between them. † He also interprets that passage in Exodus, “ I am the God of Abraham ” (as he does the other parts of Scripture, where the name of God is attributed to him who appeared to the Patriarchs) of Christ: and adding our Saviour’s own words, “ God is not the God of the dead, but of the living,” (Luke xx. 38.)—proceeds—But who is the God of the living, but he who is God above all things; and above whom there is not another God?—and concludes—Christ therefore with the Father is the God of the living. The lxxxth Psalm—“ Give ear, O shepherd of

* P. 181. Ed. Jebb.

† Lib. iv. cap. xi.

Israel, thou that dwellest between the Cherubims"—is addressed to the one true God: and yet this expression is applied by Irenæus to the word *. I have not chosen this as a passage more particularly applicable to our present purpose, and therefore to be selected from many others in that author's works: but because it does not occur to me that it has been before quoted by former writers in this controversy. When a subject is in a manner exhausted, either they who come after must borrow from the harvest of others, or the reader must content himself with gleanings.

We have seen what was the judgment of the Church at different times in Asia, at Rome, and in Gaul; and we might easily proceed to Alexandria and Carthage. But what if these Authors had been less explicit; and nothing had been transmitted to us but a full and accurate account of the proceedings of the Church in the case of Arius—Could a person in the search of truth easily be persuaded that he could have been condemned in a full oecume-

* Lib. iii. cap. 11.

nical council for holding doctrines, which till that time had been the received doctrines of all Christian people—that the whole world should at once have been turned against him, and that he had been censured only for his orthodoxy? But as matters stand, if he was not the first promulger of his opinions, yet we know through what channels they were derived. We have heard of Ebion, Theodotus, Paul of Samosata, who though they might have different sentiments concerning Christ, yet all held him as a Creature.

Before we leave the Fathers, I must desire the reader to turn to the 160th page of the Apology, where the Author gives us his own translation of a passage in Justin Martyr; which is his 164th page he again refers to. His view is apparent; but the passage in Justin is worth examining. Trypho the Jew says—That Christ as God pre-existed before all ages, and then was content to take man's nature upon him; and that he was not a man born of men, appears to me not only a paradox, but down right folly. Justin replies he knew

it would appear a paradox, but if he should fail in this part of his proof, it would not follow that he was not the Messiah, should he appear to be a mere man, and be asserted to become Christ by election, * *Και γαρ εστι τινες, ω φιλοι. ελεγον, απο τα ημετερα γενεα ομολοειντες αυτον Χριστον ειναι, ανθρωπον δε εξ ανθρωπων αποφαινομενοι.* “ For there are some friends of mine amongst us (Christians) who profess him to be the Christ, but affirm him to be a man born of men.” Was I not right, when I said it was his own translation? Justin tells the Jew, that if he did not allow him to be God, yet he might confess him to be Christ: and that this was no new distinction of his own. “ For, my friends,” says he, addressing himself to Trypho, and the Jews who were with him, “ there are some countrymen of ours, who confess him to be the Christ, yet affirm him to be a mere man—“ a man born of men.” I allow he speaks of the followers of Ebion, a sect neither Jew nor Christian, but a mixture between both. ’Tis true Trypho was a

* Page 142, Ed. Jebb.

Jew, and Justin a Gentile Samaritan, yet as they were both of the upper Palæstine, according to the civil division of the empire, he calls them *Nostrates* * ; but friends and fellow Christians he does not. But he proceeds, as if he had said, Do not mistake this for my opinion, or for one generally received. *Οἷς ε̄ συνηθεμαι*—with whom I agree not—*ε̄δ̄ αν̄ πλεισοι ταῡτα μοι δοξασαῡτες εῑποιεν.* Nor will any so speak who are of the same opinion with me. I had rather say, “ Nor would the most, the generality (*πλεισοι*) affirm this, who are of the same opinion with myself; for as much as (says he in the very same sentence, and in the next words, which are omitted by Mr. Lindsey), we are commanded by Christ himself not to obey the doctrines

* Dr. Jebb in his Note proposes a various conjectural reading of Bishop Bull's, *ἡμεῖς γε γενεῖς*, and then these words would be expressly applied to Trypho, and the Ebionites more strongly pointed out; for speaking of this very sect, p. 138. he has the same expression—What I contend for, is, that *ἡμεῖς γε γενεῖς* does not mean the Christians. Towards the close of the Dialogue p. 351. *Γενος* is clearly used in the sense I have here given it twice in one sentence. *Ουδε γαρ απο τῆς γενεῆς τῆς ἡμῶν, λιγὼν δὲ τῶν Σαμαρειῶν, τινος φρονιδα ποιημενος, ειπον πλανησθαι αῡτες πειθομενης τῶν εν̄ τῶ γενει αῡτων ματῶ Σιμωνι.*

of men, but those which are promulged by the blessed prophets, and taught us by himself." Now I affirm we cannot by this passage judge of Justin Martyr's temper of mind towards a dissenting brother; nor have we any encouragement from hence to break down our fences, and receive Arians and Socinians with open arms into our communion. In another part of this dialogue * he speaks of them, who instead of worshipping Jesus, confess him only by name; with whom he holds no communion.

I urge this point no farther, lest I be accused of preserving my orthodoxy at the expence of my charity †. I well understand the meaning of such language in authors of some complexions, who assume to themselves the liberty of reflecting on men of the first rank and character, both in station and literature; and yet are impatient of the most gentle rebuke, though it be given in the spirit of meekness.

There is a long quotation from Lactantius ‡, which remains to be considered be-

* P. 102.

† Apol. p. 12. Note.

‡ P. 122.

fore we pass on to another head. I was first inclined to leave it unnoticed, as knowing his opinion in general, and not thinking myself concerned to vindicate every exceptionable expression in that author: but the reader is desired to accept the following account of it: in the course of his work he is led to speak of the three distinct states of Christ; his glorious, his humble, and his exalted state. Speaking of the first he applies to him the words of Solomon (Prov. viii. 22.)

“The Lord possessed me in the beginning of his ways, before his works of old: I was set up from everlasting, from the beginning, or ever the world was.” He proceeds to shew that in the fulness of time, he took man’s nature upon him, and became subject to death; that by his resurrection, he might give man, whose nature he put on, the hopes of conquering death, and reward him with immortality*. He says much of the prophecies concerning his advent, then adds, that “God sent his Son to convert men from their idola-

* Lactantius, lib. iv. c. 6. 10. 15.

tries to the *knowledge and worship of the true God. Ad cognoscendum et colendum Deum verum. Exhibuit Deo fidem*, he faithfully executed his commission. For he taught that there is one God, and that he only is to be worshiped. Nor did he ever set himself up as a God; for that would have been to superinduce a plurality, when he was sent to assert the unity of the Godhead. This would have been doing his own business, not his that sent him, and to have separated himself from him, whom he came to illustrate"—wherefore, it follows that, he was highly exalted.—This passage would be conclusive against a Tritheist; but we do not hold that Christ is a distinct God; nor do we say that he ever assumed to himself that title. He says indeed "I am in the Father and the Father in me," (John xiv. 11.) but "*se ab illo quem illustratum venerat non separavit.*" This is the sum of the argument of that "fine writer, teacher and example of virtue and true religion, Lactantius*." But this fine writer is sometimes obscure, and

* Preface to Apology.

this

this teacher of true religion does not always appear to have been well acquainted with the religion he taught *. I with not to enumerate the errors with which Lactantius, who with great force of eloquence maintained his ground against declining Paganism, too frequently abounds, which would sufficiently evince his ignorance of that religion which he engaged to defend. But as our author quotes him in three different parts of his work †, it is but just to acquaint the reader, that his evidence is but of little weight on either side; for he is neither allowed to have understood the doctrines of Christianity, nor to have been so well versed in the true state of the religion for which he writ, as he was in that, in which he had been educated. Yet unfortunately for our author, this deservedly admired writer holds a doctrine diametrically opposite to that which he wants to inculcate. The co-eternity, and consubstantiality of the Son was so notorious that

* Hieron. Epist. 13. ad Paulin. Lactantius utinam tam nostra confirmare potuisset, quam facile aliena destruxit.

† Pref. p. 122. 147.

it could not escape him ; and Mr. Lindsey must have seen it, if he had not wilfully shut his eyes ; for ch. xxix. lib. 4. immediately after these words, “ quod et æternum et mortalem Deum fateamur,” which he reads *alterum*, as it appears to be in some editions, and translates *a second* God ; this reply is made to the foregoing objection. “ I have already treated of his mortality ; now let us teach concerning the Unity. When we speak of God the Father, and God the Son ; we speak not of a different God, nor do we make one distinct from the other ; because neither can the Father be without the Son, nor the Son be separated from the Father.” And he proceeds to explain himself by the allusion of a river derived from it’s fountain, and a solar ray from the sun : which surely borders on the Nicene language, which terms the Son, God of God, Light of Light.

Let us return to the Scriptures. I have already produced many obvious texts in proof of the Son’s divinity ; others must now be examined respecting the Holy Ghost,

Ghost, whom we affirm to be the third person in the unity of the Godhead: so that here two points are to be considered; his personality, and his divinity. The former is generally proved by those texts of Scripture, which describe the Holy Ghost as engaging in those acts which are merely personal, such “as the Spirit making intercession for us,” (Rom. viii. 26.) His “dividing spiritual gifts to every man severally as he will:” (1 Cor. xii. 11.) Our having “access by one spirit unto the Father:” (Eph. ii. 18.) “The Comforter, which is the Holy Ghost, whom the Father will send in my name, He shall teach you all things;” (John xiv. 26.) and once more, “If I go not away, the Comforter will not come,” (John xvi. 7.) All which expressions in any reasonable interpretation can relate only to a person, who is distinguished both from the Father and the Son. Indeed if the name, the properties of a person, the ascribing to him personal acts, the joining him to those who are professedly persons, as in the form of baptism; and, lastly, his being represented
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in Scripture under personal appearances, as John i. 32. are proofs of personality, we may undoubtedly conclude that he also is a person.

His divinity is likewise proved by no less obvious texts of Scripture. For to the Scriptures in all cases of this nature we must go; what is there contained we teach; what they have not revealed, of that we must be content to be ignorant. Now if the name of God be expressly ascribed to him, as it is Acts v. 3, 4. "Why hath Satan filled thine heart to lie to the Holy Ghost? Thou hast not lied unto man, but unto God." If the attributes of God belong also to him, as Heb. ix. 17. he is called "the eternal Spirit of God:" If the inhabitation of the Spirit makes our bodies become "the temple of God;" (1 Cor. iii. 16.) if the same acts in parallel places of Scripture be here applied to the Holy Ghost, there by a change of the expression to God; as Matt. xii. 28. "If I, says our Saviour, cast out devils by the Spirit of God:" Luke xi. 20. "If I by the finger of God cast out Devils"—If
Christ,

Christ, lastly, by being conceived by the Holy Ghost be therefore called the Son of God: as it is Luke i. 35. where the expression is very remarkable—"The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God." What are we to conclude from these several texts, but that the Holy Ghost is truly and strictly speaking God. St. Peter says, "Prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost." (2 Pet. i. 21.) With him his beloved brother Paul agrees, and in his epistle to Timothy says, "All Scripture is given by inspiration of God." (2 Tim. iii. 16.) The Holy Ghost therefore, who spake by the prophets, is God.

Another circumstance is here not improperly to be considered, which is the procession of the Holy Ghost from the Father and the Son; which also is plainly to be proved from Scripture. He is called by St. Paul both "the Spirit of God and
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the Spirit of Christ ;” (Rom. viii. 9.) and again he saith, “ God hath sent forth the Spirit of his son into your hearts ;” (Gal. iv. 6.) and chiefly what our Saviour himself says (John xv. 26.) puts the truth of this doctrine beyond the reach of dispute. “ When the Comforter is come whom I will send unto you from the Father, even the Spirit of truth which proceedeth from the Father, He shall testify of me,” to which we may add all that he says on the same subject in the following chapter. Our author is displeas'd that we should use a language not sanctified by the authority of Christ, and his Apostles * : but in the Nicene Creed, when we call our Lord the only-begotten Son of God, and profess our belief in the Holy Ghost, who proceedeth from the Father and the Son, I hope we have the warrant of Scripture. He is said to proceed from the Father in express terms ; and how is he the Spirit of the Son, but as proceeding from him ?

When we are got thus far, always bearing in mind that “ there is but one living

* Apology, p. 13.

and true God *," and have proved both the Son and Holy Ghost to be God, their persons distinct each from either, and both from the Father, it regularly follows that there be three persons in the unity of the Godhead of one substance, power, and eternity.

This is the doctrine which we express by the word TRINITY: nor is it material when it was first introduced into the Church, and applied, either for brevity or perspicuity sake, to express the faith which our Lord and his Apostles taught, and the holy Church throughout all the world hath acknowledged. Mr. Lindsey tells us "it was first used by Theophilus of Antioch:" he means, we do not find it in any books now extant of a more early date, "but in no great conformity to what it is made to signify at present †:" that "it is entirely of heathen extraction, and borrowed from Plato;" and quotes Calvin for saying, "it is barbarous." If the word *Τριάς* be really borrowed from Plato, how comes it to be barbarous? Is he or

* Art. 1.

† Apol. p. 13.

Calvin the better judge of elegance and propriety of expression in the Greek tongue? But the truth is, I do not know it is to be found in any part of Plato's works. That it was in use among the latter Platonists, who endeavoured to accommodate his philosophy to the scriptures, may be admitted without *acknowledging it to be entirely of a heathen extraction borrowed from Plato and the Platonic philosophy*; for they might borrow it from the ecclesiastical writers, and apply it to improve or explain their own philosophy. What has been really urged by learned men, and particularly by Clemens Alexandrinus *, as favourable to the doctrine of the Trinity, is to be found in the VIth epistle; though, in Dr. Bentley's judgment †, "there is nothing in it for the Christian cause, but what may be proved as strongly from several other parts of Plato's works; and other passages are referred to by Clemens, as above. This was afterwards improved in the Alexandrian school; and a third person, more in con-

* Strom. l. v.

† Phil. Lips. Rem. 46.

formity to the Christian faith, was exhibited. It might become our author's labours to examine, whether indeed the doctrine of the Trinity was borrowed from thence, or their dogmata from Christianity; and whether the orthodox or Arian scheme approaches nearest to the Platonic. Cyril of Alexandria * recites the opinion of Porphyry, which he condemns as bordering on the heresies of Arius.

In what sense Theophilus first used the word, I profess myself ignorant; nor is it in my power at this time to examine; but I think it certain that in his days the word was of general use, and that the doctrine of the three persons and one God was the known current doctrine of the times. I can now affirm that Theophilus used the word *τριας* in the true orthodox sense; and under the terms of *Θεος*, *Λογος*, and *Σοφια*; according to the usual language of his times, applies it to the Father, Son, and Holy Ghost †:

For the entire satisfaction of the reader, I desire to refer him to Dr. Horsley's

* Lib. i. cont. Jul.

† Ad Autol. lib. ii.

Charge, where he will find this very passage, and many particulars relating to the Platonic philosophy, explained in a masterly manner, 1783. He is generally allowed to have died in the year 182. Now we may sometimes know what the Christians profess from the enemies to Christianity, as certainly as any one might collect from Mr. Lindsey's Apology, that we now profess to believe the divinity of Christ and of the Holy Ghost. Lucian flourished about the year 176, which exactly coincides with the time of Theophilus. We need not be surprized to find him ridiculing this doctrine, who was a heathen, and a wit; when they who profess and call themselves Christians shew their inclinations to be merry on a fourth God, the God Trinity*; in which our author seems to have fallen into the same kind of error, as some of the Athenians, those great lights of the Gentile world, are supposed to have done before him, who represented St. Paul as a *setter-forth of strange GODS, because he preached unto them JESUS,*

* See Apology, p. 10. 13. 125.

and THE RESURRECTION, (Acts xvii. 18.) They thought, according to St. Chrysoftom, *Αναξαστιν Θεον τινα ειναι* *, much of the same kind with our author's TRINITY. The words in his Philopatris are these: One objects to the others swearing by any of the heathen Gods Jupiter, Juno, &c. the other asks, "by whom then shall I swear?" he replies, "By the God who reigneth on high, the great, the immortal, the heavenly, the Son of the Father, the Spirit proceeding from the Father, One of three, and three of One." To this it may be objected, that the word Trinity is not here used, and that this is not a dialogue of Lucian's. It is true, the word is not, but the doctrine is fully expressed. *Τριας* is not mentioned; but *ογδοας* and *τριακκας*, words of the same termination, are: so that even this may seem to be alluded to. And the Philopatris I know is said to be spurious; but Dr. Cave allows it to be at least the work of a contemporary writer; and if in the latter part one passage relates to the victories of Tra-

* Chrysoftom, as quoted by Whitby.

jan, it must have been written much earlier, about the year of Christ 115. He mentions Artemidorus of Ephesus, who lived not long before this time. Whoever he was, he was not unacquainted either with the Septuagint or the New Testament; and it is plain that he was no stranger, and at the same time no friend, to the Christian faith *. But this is no place to pursue

* He calls Moses βραδυσλώσσῳ — Exod. ch. iv. 10. LXX.

Εἰ θρανον ὡς δερρῖν ἐξήπλωσεν — Pf. civ. 2. Ἐκλεινων τον θρανον ὡσει δερρῖν. Θει δ.ξ.θ — Pf. ci. 1. Καθθ εκ δεξιων μθ.

Τον εν Αθηναις Αγνωτον εφευρονης — Αγνωτω Θιω, Act. xvii. 23.

Ο Γαλιλαιῳ — Ουκ εισιν οἱ λαθηνιες Γαλιλαιοι; Act. ii. 7.

Εἰς τρειον θρανον αεροβαησας — Αεραβηλια τον τοειον εως τρειου θρανου. 2 Cor. xii. 2.

Δι ὑδαλιος ἡμας ανεκαινισεν — Εσωσεν ἡμας δια ληρη παλιγεμισιας, και ανακαινωσεως Πνευματιῳ Αλιε. Tit. iii. 5.

In reference to St. Paul, he seems to have confounded Christ and his Apostle. The title ὁ Γαλιλαιῳ, and δι ὑδαλιος ἡμας ανεκαινισεν, may be thought to relate to Christ; and if we read τον θρανον for τρειον, this might be understood of his ascension. Αναληφθεις εις τον θρανον. Acts i. 11. but the words αναφαλαιλιος, επιρρῖνῳ, are intended for St. Paul: at least he is described much in the same manner in the Acts of Thecla, Ψιλος την κεφαλην, επιρρῖνος. These now extant are certainly of a later date, but might be taken from a more antient work. See Cave's Hist. Lit. Αεροβαησας is the word, which Aristophanes in his Νεφελαι, ludicrously applies to Socrates, v. 225. Αεροβαῖω, και περιφρωνω τον Ἡλιον. And it is plain he was in the author's

pursue these digressions; I shall only add that the word *Τριαις* is not barbarous, and that the use of it is unexceptionable. In this, as in all instances, the thing named must be prior to the name imposed: and when the signification of a word is agreed on and adhered to, no doubt or fallacy can arise from its use. I little expected to hear the use of words objected to because not expressly contained in Scripture. At the institution of baptism, and the Lord's supper, I do not remember that Christ applied the word *Sacrament* to either; and now it is applied by us to those two institutions exclusively. Nor can I give any other account of the use of the word, than that wherever the word *Μυστηριον* is to be found in the New Testament, the most antient Latin interpreters rendered it *Sacramentum*. But we are not disputing about words: and having shewn on what grounds the divinity of the Son, and of the Holy

author's thoughts by a former expression, *Ουκ εσθ' ωδε μεριεν τα φυλλων ιχνη* which certainly alludes to v. 145. *φυλλαν οπως αλλοιο τις αυης ποδαε*. A passage in such repute at Athens, that it is referred to in the Symposium of Xenophon.

Ghost, is asserted, I proceed to produce and examine some of those texts of Scripture which relate more immediately to the Trinity.

Now where can we begin more properly than with the institution of Baptism ; since we are engaged only in defence of that faith, into which we were all baptized. Our Saviour after his Resurrection, and before his Ascension, settled the last grand point, namely, the admission of them who should be profelytes to the faith and doctrine which he had taught. “ Go and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost : teaching them to observe all things whatsoever I have commanded you.” (Matthew xxviii. 19, 20.) This is the commission given unto the eleven Apostles in words as clear and express as can be devised. And it must require some art not to apply them to the doctrine we are now contending for. They are to be baptized in the name of each of the three persons, in the name of the Son, and of the Holy Ghost, as well
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as of the Father ; no distinction of natures is here as much as intimated ; no priority is observable, but that of order. Our author censures the Nicene council for pronouncing baptism to be invalid, that was not performed in the name of the Father, Son, and Holy Ghost, as “ flatly contrary to what appears to have been sometimes the practice of the Apostles themselves, who thought that baptism might be compleat without it *.” This he would prove by the example of Philip (Acts viii. 37.) and those expressions in the Acts (ii. 38. x. 48. xix. 15.) and St. Paul’s epistles (Rom. vi. 3. Gal. iii. 27.) which speak of baptism “ in the name of Jesus Christ, and in the name of the lord Jesus, and of our being baptized into Jesus Christ.” To objections of this kind, one general answer may be given ; that it cannot be fully collected from these passages that the practice of the Apostles was such as he represents it ; by neither of which it appears that the name of the Father, and of the Holy Ghost were certainly omitted. It is clear that Philip in his instructions

* Apology, p. 106.

had not been silent on the doctrine of baptism; this appears by the Eunuch's question, "See here is water—What doth hinder me to be baptized?" and by what follows it is unfair to conclude either that Philip omitted, or the Eunuch did not comprehend, the fundamental doctrines which Jesus had taught whom he professed to believe to be the Son of God. And as for those general expressions of being baptized into Christ, or in the name of the Lord Jesus, is it not the case of us all, who were baptized in the name of the Lord, even when the prescribed form was used? Is it more reasonable to form our judgment of the prevailing practice from the incidental mention of it by the Apostles or Evangelists, than from the express commands of Christ himself, when he instituted the Sacrament, and prescribed a stated form of words? No other form could be used, without a deviation from our Lord's commands; and therefore we may conclude that none other was used, unless it can be proved that the expressions in St. Luke and St. Paul necessarily imply
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an omission of the Father and of the Holy Ghost. We read also (Acts ii. 42.) that “they continued in breaking of bread, and in prayer, and in breaking bread from house to house;” (ver. 46.) and again, “that the disciples came together to break bread.” These passages are interpreted of the Sacrament of the Lord’s supper, and are used by some of the Romanists to prove that the Apostles celebrated the Eucharist only in bread. It scarce deserves an answer; and the wiser of them urge no such plea in defence of their communion in one kind. But what if in the Acts of the Apostles, in one of those very passages which is urged as a proof of a contrary practice, the form of baptism instituted by Christ is strongly alluded to; I mean in ch. xix, which relates to the twelve disciples at Ephesus. St. Paul enquired of them if they had received the Holy Ghost; but was much surprized when he found them wholly ignorant of the doctrine of the Holy Ghost, and said, “Unto what then were ye baptized?—How could it be that ye were baptized, and yet had not heard
whether

whether there be any Holy Ghost? What form of baptism could be used, in which the Holy Ghost was not a necessary part? Their reply furnishes us with one more observation on this subject; they said, unto John's baptism. It being clear that baptisms were practised before Christ's institution, by John, by the Jews, nay by our Lord himself (John iii. 22. 26.); or, which is the same thing, by his disciples under his immediate inspection; John iv. 2. When it is recorded that the converts were baptized in the name of the Lord Jesus, enough is said by the sacred historian to shew that he spake of the baptism which our Lord had instituted. So then as the Jews admitted their proselytes by baptism into the knowledge of the one true God, in opposition to the heathen polytheism; as John baptized with the baptism of repentance, saying unto the people "that they should believe in him which should come after him" (Acts xix. 4.) and he to whom John bare witness used also the same ceremony to them who professed him to be the Messiah; so also in this last instance
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he commanded all nations to be baptized in the name of the ever-blessed Trinity; the knowledge of which he made the fundamental Article of his Religion, and the profession of it necessary to the becoming a member of his Church. And to prove that this form was continued in succeeding time, one example might serve for all. Justin, speaking of the manner in which they dedicated themselves to God, says, “ they are regenerated by water in the name of God the Father, and Lord of the Universe, and of Jesus Christ our Saviour, and of the Holy Ghost *.” But I will add the suffrage of Cyprian, “ How say some that a Gentile can obtain remission of sins if he be baptized only in the name of Jesus Christ; *extra ecclesiam, imo contra ecclesiam*, without the pale of the Church, and contrary to her practice, when Christ himself commanded the nations to be baptized in the full and united Trinity, *in plenâ et adunatâ Trinitate* †.

Another objection is, that there are many parallel places in Scripture, where

* Apology, i. p. 115.

† Epist. 73. Ed. Fell. .

others who are not divine, are joined with God in the same sentence; and consequently that no equality can be inferred from such a conjunction*; as thus, “I charge thee before God and the Lord Jesus, and the elect Angels” (1 Tim. v. 21.); where I cannot see how this charge to Timothy, where the elect Angels are, with great propriety, joined with him, who “hath the seven Spirits of God,” (Rev. iii. 1.) can be parallel to the form of baptism, and the enumeration of the three persons in whose name we are baptized. In the other instances, “The people feared the Lord, and Samuel,” (Sam. xii. 18.) “They worshiped the Lord and the King,” (1 Chron. xxix. 20.) or they bowed themselves in adoration to the Lord, and in civil respect to the king. “They believed the Lord and his servant Moses;” (Exod. xiv. 31.) “The sword of the Lord, and of Gideon,” (Judges vii. 20.) and the like; there is a *catachresis*; and the same word is taken differently when applied to the Lord—and to Samuel, the King, Moses,

* Apology, p. 107.

Gideon, or the prophets. I should say that these words “ Were ye baptized in the name of Paul? I thank God that I baptized none of you but Crispus and Gaius: lest any should say that I had baptized in mine own name” (2 Cor. xiii. 14, 15.) shew that baptizing in the name of a person does imply the divinity of that person; and therefore St. Paul disclaims it, as he did sacrifice, (Acts xiv. 24.) It might seem strange that such objections as these should have ever been produced; but it is stranger that the cavils contained in “ The brief History of the Unitarians, called also Socinians,” and in its Defence (the former of which first appeared full eighty-seven years ago, as I learn from Mr. Lefley) should now be thought to deserve a fresh republication.

Creeds were originally summary confessions, to be made by those who were to be received into the entire communion of the church, and admitted to baptism; which varied in different churches, and in the same at different times. That called the Apostles is very antient, and allowed to be
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the Creed of the Roman Church, though all parts of it be not of equal antiquity. Had it from the first contained the whole Christian faith, additions had been uselefs; but it was intended only for the substance of it, and that briefly expressed. The Creeds of the Greek Church differed from it, and in some Articles were more express, and came up nearer to the Nicene as it now stands. But, as heresies gained ground in the church, farther additions were made; and Creeds were conceived in words which guarded against those heresies which were then on foot, and more strongly expressed the Catholic sense. We are not therefore from the date of any of the Articles in any particular Creed to conclude, that the doctrine therein contained was not always the doctrine of the Church; but that in those times, those Scripture truths were thought more necessary to be insisted on. The *life everlasting* was always an article of the Christian's faith, but it was not always an article of our Creed. The procession of the Holy Ghost from the Son was always contained
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in Scripture, but it did not require a place in the Creed, till the Greek Church had explained the procession from the Father in a sense exclusive of the Son *. Nay, and those additions made by the Council of Constantinople are allowed with great appearance of reason to have been borrowed from the Jerusalem Creeds; and as the faith therein contained, (namely the procession of the Holy Ghost, with the following articles) so also was the profession of it conformable to the usage of the Mother Church. Thus much I thought necessary to be said of Creeds in general, to obviate the Jesuits' criticism, and in reply to the author's very unguarded assertion †, that *the Apostles Creed expressly condemns the doctrine of the divine undivided Trinity*, and that it is diametrically opposite to the Athanasian. I should insert his own words, lest I misrepresent him by any expressions of my own. *Hardly shall you meet with two greater opposites than this (the Apostles) Creed, and that which goes*

* See Field, of the Church, book iii.

† Apology, p. 112.

under the name of Athanasius. Now the greatest of all oppositions are two contradictory propositions. It remains with our author to shew what proposition is affirmed in the Apostles Creed, and denied in the Athanasian; or affirmed in the Athanasian, and denied in the Apostles. Till this is done, I may affirm that the one is not opposite to the other; that the same doctrine is contained in both; and that the latter is explanatory of the former; which is the truth, and the whole truth. But I am arguing with a person who makes oppositions where there are none; and advances parallels with only this mathematical property belonging to them—*Si in infinitum producantur, nunquam inter se convenient.* I am satisfied he introduced that senseless criticism of the Spanish and English Jesuits, only for the sake of this bold remark. But why does he in his note subjoin the account of Father Harduin? was it for our information, or to guard us against the wiles of that crafty order? He could not but know that all men of learning, our own country-men and foreigners,

reigners, papists and protestants, have all joined for upwards of three score years in treating his attempt as the attempt of a mad man, not as the judgment, but as the dotage of a superannuated critic.—*Non multo sanius judicare videntur quam in latinis Harduinus, qui aurea Virgilii, Horatii, cæterorumque poemata ferreis Monachorum sæculis adscripsit.*

But perhaps he may be better pleased with the testimony of another, *who was never trained to pace in the trammels of the Church.* He treats it as the senseless whim of a single old Jesuit; a despicable project of a cloistered visionary, censured by his own order, and abhorred by all the other orders of France and Italy: and is most unmercifully severe on another writer, who had considered this matter in a serious light; a writer, who had deserved better treatment; for he had appeared in the cause of Christianity, and shewn himself more than an equal match for our Author's Morgans*. But “though his society was forced publicly to disavow him,

* Apology, p. 9.

they at last privately cherished him *.”—
 And they did right; they acted with humanity, and would not suffer an old man to starve, because he was wrong-headed. He had no opportunity of opening a private conventicle: nor could he erect an academy to unteach Horace and Virgil; and instruct his disciples that they ought to forego all they had learnt in their youth, and now assume that innate privilege of judging absurdly for themselves: that there are evident marks of spuriousness in the fourth Eclogue of Virgil; that the famed

“ Jam nova progenies cœlo demittitur
 alto,”

could never be taken from the Sibylline verses, for that no such thought ever entered into the head of either Hellenist or Christian, till above 340 years after the death of Maro; long enough after the time, that the latest of the Sibylline verses were coined †.—But no more of this——

Oυχ

* Page III. Note.

† He allows indeed the Eclogues of Virgil to be genuine; but this argument is worthy to be placed among those, by which

Ουχ ὅσιον κλημενοισιν ἐπ' ἀνδρασιν εὐχέλαιαθαι.

Homer. Odyf.

'Tis impious with insulting steps to tread
Over the ashes of the dead. Cowley.

With whatever view he and his brother Jesuits were here brought on the stage *, we may hope it does not affect the Church of England, whose members are armed against their attempts, and entertain a most laudable contempt for all jesuitical evasions.

I have been longer than I designed on these matters ; but our author led the way, and I inadvertently followed him.

I proceed to another text—"to the acknowledgement of the mystery of God, and of the Father, and of Christ." (Col. ii. 2.) If the first *and* be taken disjunctively, the term God must be considered personally, and we have here the Trinity expressed. If distributively, it must signify the divine nature, as common both to the

which he proves the *Æneids* to be spurious. It may seem strange that our author should be so much displeas'd with him, and yet argue so much like him.

* See the chapter *Τὸν περὶ ἐξουσίας*.

Father and to Christ: the persons are distinct, the substance is undivided. St. Paul expresses himself yet more strongly, and in the same manner, in his first Epistle to the Theffalonians, (ch. iii. 11.) and the same observation there holds good. *Αυτός δε ὁ Θεός και πατήρ ἡμῶν, και ὁ Κύριος ἡμῶν Ἰησους Χριστός, κ. τ. λ.* “ Now God himself and our Father and our Lord Jesus Christ.” And if we prove a plurality of persons in the same nature, the objections to a Trinity are removed; and those expressions in St. John’s Gospel, “ I and my Father are one; I am in the Father, and the Father in me,” (John x. 30. 38.) hold as strongly against the antitrinitarian principles, as that disputed text in his Epistle, “ These three are one,” (1 John v. 7.) a text on which much might be urged; the authenticity of which must be tried by a particular species of criticism *. But this we may assert, that nothing is more generally known, than that it is omitted in some MSS. and that it is usual with authors to insert this caution whenever it is

* See Grabe’s notes on Bull, c. x. sec. 2.

produced. And it is so far from being true that this is treated as the chief support of our doctrine, that unless the form of baptism, and St. Paul's solemn benediction, which our author allows to be much like the baptismal form *, and where he leaves out *Amen* lest it look too much like a prayer, and all those texts already referred to, with others not inserted, proving the divinity of the Son and of the Holy Ghost, be expunged together with it, we can still maintain this great truth, either by express words, or solid inference. And what is more, we will not call in the old Testament to our aid. I am willing to acknowledge that whosoever sets about proving it wholly from thence, will fail in his attempt. Why the plural *Elohim* (Gen. i. 1.) is joined with a single verb it is hard to determine—When God says—“ Let us make man” (ver. 26.) it may be the style of sovereignty, not an indication of numbers : when the Seraphim sing the Trisagium (Isaiah vi. 3.) the ingemination may bespeak only a superlative holiness :

* Apology, p. 116.

and even that passage in the Psalms “By the word of the Lord were the heavens made,” (Ps. xxxiii. 6.) may signify thus much, and no more—“He spake, and it was created”—Γειεθηλω το φως, και ελενελο. But for a person to be tedious in confirming what the clearest assertors of a Trinity have not scrupled to allow *, with a triumph as if we were thereby dispossessed of one of our strong holds, may be among the arts of modern controversy, but seems more calculated to mislead than instruct. And I am apprehensive that some things advanced on this subject are at least disputable. The places referred to, to prove that the same construction is applied to the Gods of the Heathen and to the Lord Jehovah, if weighed in an Oriental balance, may be found wanting. For the Jod before the suffix in some instances produced may fail to be a certain sign of the plural number, and be rather epenthetical; that there are instances of it is known, as Psalm xvi. 10. Num. xxiv. 9. Jud. xiii. 17. And as for 2 Sam. vii. 23. “Whom God went to re-

* Apology, p. 94.

deem for a people to himself," we may observe that both the noun and verb are plural, but the pronoun is singular, which, contrary to our Author's suggestion, still preserves the unity. Gen. xxxv. 7. "Gods appeared to Jacob" relates to his vision of angels, chap. xxviii. 12: and most of his other instances depend on the word Adhoni; sometimes on the Masoretical points; and sometimes the place admits of a plural signification. But, waving all these matters on a point not to be determined by either of us, I would observe that to prove a doctrine is one thing, to illustrate it is another: and if we say that God reserved the clearer manifestation of his nature, as he did of his will, for the days of the Messiah, we argue not absurdly on this subject, should we still contend that there are different passages in the Old Testament, which allude to the doctrine now before us; if not sufficiently plain and express to prove a Trinity from them, yet, now we are apprized of the doctrine, sufficiently intelligible to see a Trinity in them. In proof of this assertion, let us produce the
with

vith of Ifaiah, before referred to. Not the prophet only, but the Seraphim proclaim HIM fitting on the throne to be JEHOVAH God of Hofts, (ver. 3.): on all hands admitted to be the fupreme God. And again, “ I heard the voice of Jehovah faying, Whom fhall I fend, and who will go for us ?” (ver. 8.) both the fingular and plural, which denotes a plurality of perfons, is ufed in the fame fentence. Ifaiah accepts this office, and receives the following meffage :

“ Go, and fay thou to this people :

“ Hear ye indeed, but underftand not ;

“ See ye indeed, but perceive not.

“ Make grofs the heart of this people ;

“ Make their ears dull, and clofe up

“ their eyes ;

“ Left they fee with their eyes, and hear

“ with their ears,

“ And underftand with their hearts, and

“ be converted ;

“ And I fhould heal them.” (ver. 9, 10.)

Nothing is more clear than that this is the paffage referred to by St. John (xii. 40.) : to which he fubjoins this obfervation,

“ Thefe

“ These things said Esaias, when he saw his (Christ’s) glory, and spake of him.” Christ therefore, whose glory Esaias saw, is “ Jehovah God of Hosts.” Again St. Paul, quoting this prophecy, (Acts xxviii. 25.) adds, “ Well spake the Holy Ghost by Esaias the prophet.”

The Vision was of Jehovah,
 The Glory was the Glory of Christ,
 The words were the words of the Holy Ghost.

This is a subject on which great latitude is allowable for difference of judgment; and the more openly we speak our sentiments, the nearer approaches may be made to truth, but what is here urged is conclusive.

That passage from the epistle to the Corinthians (xii. 4—6.) is most remarkable; and requires a minute examination, both on its own account, as the apostle is here particularly treating of the extraordinary miraculous gifts of the Holy Ghost; and because it is asserted * that “ there is nothing here which can lead us to infer

* Apology, p. 112.

the equality of any other being or person to God." Now it is to be observed, first, that three persons are here distinguished,—the Spirit,—the Lord—and God. To the first are ascribed extraordinary gifts, (for so I take *Χαρισματά* to be allowed to mean) administrations to the second, and operations to the third, in an inverted, but regular order; for the things of the Spirit are the express subject of this part of St. Paul's epistle *. From him therefore he begins, and gives us to understand that by

* 1 Cor. xii. 1. Περὶ τῶν πνευματικῶν.

4. Χαρισματῶν το δε αὐτο Πνευμα*

5. Διαίρεσις διακονιῶν εἰσι, καὶ ὁ αὐτὸς Κυριος*

6. ἐνεργημάτων ὁ δε αὐτὸς ἐστὶ Θεός, ὁ ἐνεργῶν τὰ πάντα ἐν ἡμῖν.

8. Ὅτι μὲν διὰ τοῦ Πνεύματος διδοῖται λόγος σοφίας, κ. τ. λ.

9. — ἀλλὰ δε Χαρισματὰ ἰαμάτων, ἐν τῷ αὐτῷ Πνεύματι*

10. Ἀλλὰ δε ἐνεργημάτων δυνάμεων, ἀλλὰ δε προφητείας, ἀλλὰ δε διακρίσεις πνευματικῶν, ἕτερον δε γένος γλωσσῶν, ἀλλὰ δε ἐμφανητικὰ γλωσσῶν.

11. Πάντα δε ταῦτα ἐνεργεῖ το ἐν καὶ το αὐτῷ Πνεύματι, διαίρεθ' ἰδίᾳ ἕκαστω καθὼς βούληται. deinde

28. Καὶ ὡς μὲν ἑβίοτο ὁ Θεὸς ἐν τῇ ἐκκλησίᾳ κερῶν Ἀποστόλους, διύληρον προφητείας, τριῶν διδασκάλους, ἐπειὶ δὲ δυνάμεις, οἷα Χαρισματὰ ἰαμάτων, ἀληθειῶν, κεδερνησεις, γένος γλωσσῶν.

30. — Μη πάντες γλωσσῶν λαλοῦσι; μη πάντες διερμηνεύουσι; denique ch. 14. v. 32.

32. Καὶ πνευματικὰ κερῶν προφητικὰ ὑπολάσσεται.

33. Οὐ γὰρ ἐστὶ ἀκλίμακτος ὁ Θεός, ἀλλ' ἐιρηνός.

the

the Spirit we are led into the acknowledgement of all truth. “ No one can say that Jesus is the Lord but by the Holy Ghost;” then that all the gifts of the Spirit tend to the same end, the testimony of Jesus; for these different gifts are the operations of the same Spirit—There are also different administrations, in the discharge of which these gifts are of especial service; but are appointed by the same Lord, in whose service they are engaged; and these gifts in these ministers operate differently, but all proceed from the same God. Here then is a gradation through the three persons in the Godhead; each has his particular part assigned, which in the effects produced are all united. The Father operates, the Son appoints, and the Holy Ghost bestows, these extraordinary gifts, which were then expedient for the growing state of the infant Church. These *ενεργηματα* issue from the Father, are directed by the Son, and bestowed by the Holy Ghost. Nor can it with any colour of reason be urged that the son and Holy Ghost are herein merely ministerial: for
 what

what is said ver. 6. to be the act of God, (*viz.* these several operations) the same is said in the eleventh verse of the Holy Ghost. “ All these worketh, *ενεργει*, that one and the same Spirit, dividing to each severally as he will.” So that what is said before to be the work of God, and of the Lord, is here absolutely ascribed to the Spirit; for these divisions of the several operations constituted the different ministrations of the same Lord.

Again, observe we, that these spiritual gifts, which are said ver. 8—10. to be given by the Spirit, are with some small variety, some in the abstract, and some in the concrete, once more enumerated, ver. 28—and said to be set in the Church by God. Among these last are Prophets, to whom, ch. xiv. 29. (for the subject is still continued) he proposes some regulations; to which he says it is in their own power to conform; the Spirits of Prophets being subject to the prophets; “ for God is not author of confusion, but of peace.” God therefore is the author of prophetic inspiration, and the acts of the Spirit are repeatedly

peatedly ascribed to God. I thank the Author for leading me to this discussion, for I see the divinity of the Holy Ghost so interwoven with that of the Father and the Son, that, without the aid of the doctrine of the Trinity, and that Trinity in Unity, this part of the epistle, which is now most clear and intelligible, would be intricate, and in a manner unexplicable.

The angel says to Mary, Luke i. 35.

“ The Holy Ghost shall come upon thee,

“ And the power of the Highest shall overshadow thee.”

It is observable that in the prophetic writings the same sense is frequently expressed, in different, but equivalent terms; when the second line exactly corresponds with the former; and though the expression is varied, the sense is preserved. And if we apply this remark to the angelic salutation, it follows that there is the same subject and the same predicate to both members of this sentence, and that THE HOLY GHOST and THE POWER OF THE HIGHEST is one.

St. Paul's omission of the Holy Ghost in the beginning of his Epistles, when he prayeth for grace and peace from God our Father, and our Lord Jesus Christ, is urged as another argument against his divinity *. But he, who from an observation of these omissions could be *convinced of the wrongness of the received doctrines*, was easily convinced; especially as the conclusion of his second epistle to the Corinthians, where the communion of the Holy Ghost is joined to the grace of our Lord Jesus Christ, and the love of God, (2 Cor. xiii. 14.) could not compensate for such an omission. But when we come to the Apocalyps, I trust that a rational account may be given of the structure of that work, not inconsistent with the honour of the Holy Ghost, even if he had been entirely passed over in silence. For it is the Revelation of Jesus Christ; it is descriptive of the militant, the pacific, and the triumphant state of his kingdom. The first Doxology is to God the Creator †—
The

* Apology, p. 143.

† It should seem by comparing the several forms of Doxology to be found in the book of Revelations. The angels,
since

The Trifagium is sung, and the three persons in the Godhead are included, (Rev. iv. 8. 11.) The fifth chapter contains the universal chorus to him that sitteth on the throne, and unto the Lamb for ever and ever. In the seventh, they which came out of Great tribulation sing their Hosanna to God and unto the Lamb. The next is on the sounding of the seventh trumpet, when the kingdoms of this world became the kingdoms of our Lord and his Christ, (ch. xi. 15.) Chapter the xivth contains

since the manifestation of the mystery of God incarnate, have in a manner changed the subject of their doxologies, and confined themselves almost wholly to the contemplation of this mystery, and the glorious effects of it. For in the beginning of that book, while the secrets of heaven are still supposed to be sealed up, the wonderful effects of this mystery not yet to be fully disclosed, all their doxologies insist upon the general attributes of the divine nature. But after the full declaration and completion of those glorious events and effects of this mystery, which are there described, the argument of the heavenly hymns is altered, and employed in the celebrating the victories of the Lamb, the overthrow of Satan, and the happiness of the kingdom of the Messias. Henry Wharton, see ult. vol. II.

Note, immediately on the delivery of the book to the Lamb, before the seals are opened. Apoc. v. 9. Ἀδελφοί μου καὶ οἱ ἀδελφοί μου.

the fong of the hundred and forty-four thousand; and chap. xvii. they who had gotten the victory over the beaft, fing the fong of Mofes; and the laft is the Allelujah on the fall of Babylon, (Rev. xix. 1.) All thefe doxologies fo particularly concern the Lamb, for whom the triumph is referved, that they are conducted with the utmoft propriety; while the Spirit is fcarce expreffly mentioned, and that incidentally, above once or twice in this part of the prophecy; yet there fupporting his proper character of the Comforter, (ch. xiv. 13.) We have no more reason to fearch for him here, or feem difappointed that he is omitted, than we have in the fecond Pfalm—"Ask of me, and I will give the heathen for thine inheritance, and the utmoft parts of the earth for thy poffeffion—Thou fhalt bruife them with a rod of iron;" and what follows throughout. What was there foretold by the Prophet David, is here represented in vifion, and fhall be accomplished at the appointed time, when the third Wo-trumpet fhall found; yet it may not be thought unwor-

thy of our observation, that in the former part of this book, where the Son of Man appears in his glorified state (exceeding that brightness which St. John himself had been before a witness of, at his transfiguration on the holy mount), and from his own mouth dictates to the apostle his epistle to each of the seven churches, the conclusion is always in these words—"He that hath ears let him hear what the SPIRIT saith to the churches."

I will add another proof from St. Paul's epistle to the Romans (ch. ix. 1.) though it may seem rather out of its place; where I find him thus expressing himself, "I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost." In these words are contained all the essentials of an oath, which I have always considered as a solemn act, by which God is religiously invoked: either then St. Paul swore by them that were no Gods, or the Son and Holy Ghost are properly the objects of our religious addresses. I have been inclined to think on perusing the epistle of St. Jude, that his subject was not

different from that in which we are now engaged; and the false teachers there complained of among their other heresies, denied our Lord's divinity. The agreement between this and part of St. Peter's second epistle is allowed, and their expressions may be usefully compared, and be mutually explanatory of each other. St. Peter says, *τον αἰορασανῆα αὐτης ΔΕΣΠΟΤΗΝ ἀρνυμενοι*, (2 Pet. ii. 1.) This relates wholly to Christ. The parallel passage in St. Jude is stronger and more fully expressed. *Τον μονον Δεσποτην Θεον και Κυριον ἡμων Ιησυν Χριστον ἀρνυμενοι*, (Jude iv.) Our translation says, "denying the only Lord God, and our Lord Jesus Christ." Now I apprehend that the word *Δεσπότης* here, as well as in the parallel place of St. Peter, ought to be applied to Christ, and that the whole passage might be thus rendered, "Denying the only Master Jesus Christ our God and Lord." Thus Christ is here called, as before by St. Thomas, our God and Lord, and the words *Δεσπότην ἀρνυμενοι* joined to *τον αἰορασανῆα αὐτης* by St. Peter; and the whole turn of the sentence induce me to conclude

conclude, that the words Δεσπότην, Θεόν, και Κυρίον in this place all stand in opposition to *Ἰησοῦ Χριστόν* *. When we are speaking of essentials, it is in vain to think of expediencies; and in regulating the great duty of prayer we are not to pursue our own conceptions, but conform ourselves to the directions of Scripture; and when we are commanded to worship the Lord our God; and the same Scriptures teach us that the three persons are Lord and God; we have the determined object of our worship pointed out, and we include the second and third person of the Trinity, when we cry *Abba Father*. Away then with all those insulse distinctions which are held forth as a remedy against confusion †; and to prevent distraction in the mind of the worshipper ‡. If men's minds are distracted in prayer, it is not owing to our Liturgy, but to such antichristian comments.

I believe no one person, instructed only in our Church-catechism, ever found any

* This interpretation is recommended in an 8vo edition of the Greek Testament, printed by Richardson, with Latin notes.

† Apology, p. 125.

‡ Page 137.

difficulty or hindrance to his prayer, by first addressing himself distinctly to each of the three persons, and then jointly to the individual Trinity, in the beginning of our Litany. Nay I will go farther to affirm that these frequent transitions add a life and spirit to our devotions: the mind of the worshipper is more intent, and never drawn off from its proper object. And what these Disquisitors * call a blemish in our Liturgy I would humbly recommend as a perfection. These cavils against the Litany hold equally strong against the Te Deum; and yet I scarce know any human composition which greatly exceeds it. The sudden change of the person, and immediate address to Christ, followed by a rapid enumeration of his chief characteristics, and the most interesting deductions drawn from thence, are in these species of writing more particularly beautiful, and in spite of Dr. Clarke's amendments †, if we strike out or change any one part, we spoil the whole. If any one doubt it, let him take the following speci-

* Page 151.

† Apology, p. 185.

men,

Adjuva, Judex hominum futurus
 Adjuva fervos tibi supplicantes,
 Quos tuus sanguis, pretium ter amplum,
 Morte remedit.

If the enallage of persons, if transitions from the Father to the Son in the same composition, are faults; how shall we defend the inspired writers? what shall we say of the second Psalm; where within the compass of twelve verses no less than four speakers are introduced—The Psalmist—The Kings of the earth—The Lord Jehovah, and the Messiah?

Mr. Lindsey * lays it down as an unquestionable fact, that the primitive Fathers were utterly unacquainted with the doctrine of the Trinity; and by their suffrage he is for excluding the Holy Ghost, as before he would have done the Son, from any share in religious worship. I before quoted Justin to shew, that not the Son only, but the prophetic Spirit was worshipped and adored. I before referred the reader to the Epistle of the Church of

* Apology, p. 148.

Smyrna, which must be here again produced, which will supply us with two passages; the first, in the words of the dying Polycarp, who was now entering upon his martyrdom; the other, their own doxologies: "I bless thee, I glorify thee, with the eternal and heavenly Jesus Christ, thy beloved Son; with whom, to thee and the Holy Ghost, be glory now and for ever, Amen." Towards the close of their epistle they write to this effect—"Send this epistle to the other brethren, that they also may glorify the Lord who is able to bring us all by his grace and favour to his everlasting kingdom, through Jesus his only begotten Son: to whom be glory, honour, might and majesty for ever, Amen. Salute all the saints—They who are with us salute you, and Euarestus, who writ this epistle, with all his household. The blessed Polycarp suffered on the second of the month Xanticus—Quadratus being Proconsul; but in the eternal reign of Jesus Christ. To whom be glory, honour, majesty, an eternal throne, from generation to generation. Brethren, we wish you
farewell,

farewell, walking according to the Gospel in the word of Jesus Christ, with whom be glory to God, both to the Father, and to the Holy Ghost, for the salvation of his elect saints.”

I need only add that I am not transcribing any parts of our Liturgy, but translating an epistle which was written in or about the year of our Lord one hundred and sixty six.

I advisedly omitted the testimony of Clement of Alexandria, that I might reserve it for this place. His Pædagogus is the Word, the Son of God, God in the fashion of man *. Many other passages there are expressive of the divinity of Christ: but I shall select two, to shew his idea of a Trinity: the first is †—“ O the mysterious wonder: there is one Father of all, one Word of all, and one Holy Spirit, who is in all,” and in the conclusion of this book, he prays, “ ‡ Be merciful unto thy children, O Master, O Father, O

* Clem. Alex. Παιδ. lib. i. cap. 2.

† Lib. i. cap. 6.

‡ Lib. iii. cap. ult.

Guide * of Israel ; O Son and Father, both one, O Lord." Grant that we may pass the waves of this troublesome world, continually " praising and giving thanks to the only Father and Son, to the Son and Father, to the Son our master and teacher, together with the Holy Ghost, altogether one, in whom are all things, and by whom are all things one, by whom that which is always, is ; † whose members we all are ; whose is glory and eternity : to the all-good, all-beautiful, all-wise, all-righteous, to whom be glory both now, and for evermore, Amen." Whoever reads this doxology, and can persuade himself that Clement was utterly unacquainted with the doctrine of the Trinity, must be left to the enjoyment of his own opinions, and remain a standing proof that the prejudices imbibed with our nurses milk are not always the most invincible.

Two passages are quoted from Bishop Bull ‡ to shew that in the first and best ages, the Churches of Christ directed all

* Ἡγεστὸς Ἰσραηλ.

† Δὲ ὄν το αὐν.

‡ Apology, pag. 148, 149.

their

their prayers to God only, through the mediation of Jesus Christ: the author must mean exclusively of the other persons in the Trinity, or the observation is nothing to his purpose. Now the answer to the Bishop of Meaux is in few hands, and not printed with his other works; yet I doubt not, but there also, as in his eleventh Sermon, he was discoursing against the imaginary mediation of saints; or prayers to the Virgin Mary. He could not mean that the Son and Holy Ghost were never addressed in prayer, but that no other mediator but Jesus Christ, neither angel nor saint, was ever heard of in their devotions. He says of the Clementine Liturgy, vol. II. Sermon 11. page 475. “ And for our farther confirmation it is to be observed that in the Clementine Liturgy * (so called) which is by the learned on all hands confessed to be very antient, and to contain the order of worship observed in the Eastern Churches before the times of Constantine; there is not one prayer to be found from the beginning to the end of

* Apost. Constitut. lib. 8.

it, made either to angel or faint; (no, not so much as any such prayer as this, O Michael, O Gabriel, or O Peter, O Paul pray for us;) but all the prayers are directed to God in the name of his Son Jesus Christ, AS THEY ARE (GOD BE PRAISED) IN OUR LITURGY." I have transcribed the whole passage; Mr. Lindsey has favoured us only with part.

In his Defence of the Nicene faith *, speaking of the Apostolical constitutions, he says, that in this author, when he is reciting the Liturgy of the antient Church, this form of doxology frequently occurs—“ With whom (the Son) to thee (O Father) be glory, honour, praise, doxology, thanksgiving, and to the Holy Ghost for ever, Amen.” And it was not Bishop Bull’s custom to forget and contradict himself; consequently he could not affirm that the Son and Holy Ghost in the antient Church were not the objects of their worship. There are many other such doxologies in other prayers, throughout this book, which I need not here repeat; for

* Chap. iii. sect. 2.

if these be not plain instances of the worship of the Holy Ghost, together with the Father, and the Son, it is hard to say what words can express it *. Bishop Bull so abundantly proves in many parts of his works what was the usage of the antient Church, and is so full and express upon every article that has here been brought under our consideration, that were his works more generally read, and more calculated for general use, I had not by this review of Mr. Lindsey's Apology subjected myself to the exceptions and cavils of our modern reformers. Nor had I now engaged myself in this work, had I not feared that many would not distinguish between its being unanswered, and unanswerable; that they would have taken assertions for proofs, and suggestions for facts. And when we see these added to the most artful insinuations †, as if the most shining ornaments of our Church were dissatisfied with its faith and practice, published with a view to deceive some, and confirm others

* Bingham's Ant. B. 13. ch. 2. sec. 4. V. Constitut. lib. 8.

† Apology, p. 79.

in their errors, and (which I did not apprehend when I first undertook this work) to increase the numbers of them, who shall follow and support their lately distinguished leader, whom I thought a singular example of a conscientious disinterested self-denial; it is the duty of some or other of us not to be silent on so warrantable an occasion, but to stand forth in defence of the doctrines of that church, of which by God's blessing we are members. When we see our blessed Lord vilified and degraded, and his divine nature treated with such contempt as once befel his human; and, under pretence of a purer worship, himself excluded from any share or title to religious adoration; when they declaim against invasions of Christ's authority, who are most forward to invade his divinity; it becomes the concern of the meanest of his servants to bear testimony, that this is not the faith which was once delivered unto the saints, but that the book of Common Prayer containeth in it nothing contrary to the word of God *, and that it

* Art. 2. Canon xxxvi.

has been the uninterrupted custom of the church throughout all ages, in their prayers, thanksgivings, and doxologies, to honour the Son, as they were commanded, even as they honoured the Father. "By the Spirit we have access through Christ to the Father," (Eph. ii. 18.) By the assistance of the Spirit, we approach the throne of grace; where he who is the propitiation of our sins is our advocate with the Father. Each of the persons in the Godhead is co-operating to our salvation: and as this is the plan of our salvation by God, this fuller revelation of himself in the three persons of Father, Son, and Holy Ghost supplies us with fresh and stronger topics of adoration, and we are more forcibly incited to praise God by those acts of love, than by the single manifestation of his power. We may raise doubts and questions to whom God spake, when he said, "Let us make Man," but there can be none concerning the work of our redemption: herein each person of the Godhead distinctly co-operated, and the whole is one entire integral work of God. What must

must the character of Christ as our Mediator and High Priest for ever exclude the thought and practice of making him the object of our religious worship *? Strange that these additional offices subsequent to his humanity should destroy the obligations arising from his divinity! Was He less God because he emptied himself; or must his mercies cancel our duties? and can a serious writer, an instructor of the foolish, a teacher of babes, (Rom. ii. 20.) who had ever read the first chapter of the Epistle to the Hebrews, dare to draw a parallel between Aaron and Christ, the Jehovah whom Aaron served? Him whom David in spirit acknowledged to be his Lord: who declared himself, “ Before Abraham was, I am? not I *was* before Abraham, but I AM.” Is there here no reference to Exodus iii. 14. “ I am that I am”—no intimation of a nature superior to that of Aaron? But enough has been said on this subject of religious adoration due to Christ, if not to put to silence the ignorance of foolish men, yet to satisfy all

* Apology, p. 126.

unprejudiced and serious Christians that our worship is both scriptural and primitive; and whatever pains be taken to obscure and cloud the doctrine, they will see, that the Redeemer of the world is God the Son: and therefore we say—"Have mercy upon us miserable sinners:" that we can "worship one God in Trinity, and Trinity in unity, neither confounding the persons, nor dividing the substance."

Who among us ever run into the doctrine of three equal Gods, whom they figure and represent to themselves under different and very opposite characters*? We profess no such doctrine. Our Liturgy breathes another Spirit. Let her speak for herself, and exhibit her general thanksgiving to public view, which sets forth the inestimable love of God the Father, in that part of it which the author has not yet reformed. "Almighty God, Father of all mercies, we thine unworthy servants do give thee most humble and hearty thanks for all thy GOODNESS AND LOVING KINDNESS to us and to all men. We bless thee

* Apology, p. 82.

for our creation, preservation, and all the blessings of this life, but above all for thine INESTIMABLE LOVE in the redemption of the world by our Lord Jesus Christ."

Or, as it is expressed in a well-known and not inelegant Latin Liturgy "pro amore tuo nunquam satis æstimando, quo mundum redimere dignatus es per Dominum nostrum Jesum Christum."

What say you now, Sir? does not our poor mutilated Liturgy, like a second *Deiphobus*, confront you, and retain so much of her pristine vigor, as shall pullulate afresh, and vindicate the purity of her doctrines against him who has so barbarously defaced her?—I am laying myself open to censure for such allusions on such a subject: I will make amends by the apposite words of the expiring Patriarch, and compare her to (Gen. xlix. 22—24.) "a fruitful bough, whose branches run over the wall; the archers have sorely grieved her, and shot at her, and hated her; but her bow abode in strength, and the arms of her hands were made strong by the hands of the mighty God of Jacob;"

and, continuing the *prosopopeia*, conclude with the Psalmist (lv. 12—15.) “ It is not an open enemy that hath done me this dishonour; for then I could have borne it: neither was it mine adversary that did magnify himself against me; for then peradventure I would have hid myself from him. But it was even thou my companion, my guide, and mine own familiar friend. We took sweet counsel together, and walked in the house of God as friends.”

POSTSCRIPT.

THE former part was scarce finished, when the Author's inauguration sermon of the third edition, and his reformed Liturgy, were put into my hands. It was easily perceived that they were both coined in the same mint: the same degree of argument runs throughout the former, and the same divinity is contained in both. I shall not permit myself to make any strictures on
 either

either foreign to my work in hand, which is to vindicate the doctrine and worship of our own church. For me, he may mistake “works of the flesh” for the “fruit of the Spirit,” (Gal. v. 19—23.). I have already told him, and he knows, that we do not erect Christ into *another* most high God. But as the Lord’s prayer is again perverted to the dishonour of him who taught it *, some farther animadversions on that subject may be necessary. It is twice contained in Scripture; first in St. Matthew’s gospel, where it is recommended as a directory, a model, a summary of our devotions—“After this manner pray ye”—then in St. Luke’s, where it is proposed as a form—“When ye pray, say.” But we are no more forbid to extend or dilate our prayers, than we are commanded only to use the same expressions. *Father* is a relative word; when used in prayer by our blessed Saviour, it signifies the first person in the Godhead; when used by us, it means the Deity, the heavenly Father, to whom only we are to address our prayers:

* Serm. p. 23. Note.

but the Son and Holy Ghost are no more excluded by this word, than the presence of God by this addition *which art in heaven* is confined to that place only. And in whatever sense we take this petition *thy kingdom come*, whether we consider it as the kingdom of grace, or the kingdom of glory, whether it respects this world or the next, yet in every light it relates to the kingdom of Christ.

Much that is advanced on the subject of religious worship is attempted to be answered by an observation, that *worship is a relative term of different signification according to the subject to which it is applied*; that is, if the word be ever applied to one to whom religious worship is not due, then whenever we please we may take it in some other sense; as 1 Chron. xxix. 20. “They worshipped the Lord and the King.” The whole verse runs thus: “And David said to all the congregation, now bless the Lord your God: and all the congregation blessed the Lord God of their Fathers; and bowed down their heads, and worshipped the Lord and the King.” The word

word שָׁחָה signifies no more than he bowed himself; but as prostration is a token of religious worship, in Hithpael it usually expresses adoration. In this place an inferior reverence is contained in the former word קָרָה *Incurvavit verticem versus terram honoris exhibendi causa* *; so that they bowed to the king, and worshipped the Lord. And this construction is not unknown to the *attentive student*. See Psalm cxiii. 5, 6. “Who is like Jehovah our God, who exalteth himself to dwell, who humbleth himself to behold in heaven and in earth”—that is—Who dwelleth on high in heaven, and humbleth himself to behold the things of the earth †. But without entering minutely into this text, the former observation, when it was quoted with another view, is sufficient to ascertain its real meaning. If worship is an act of different significations according to the subject to which it is applied ‡, why did

* Leigh's *Critica Sacra*.

† See *De Sacra Poesi Heb.* pr. 19.

‡ Even Naaman the Syrian might instruct us that prostration betokens a religious worship; else why did he so ear-

did the angel when St. John fell down to worship before his feet, prevent him with an Ὁρα μη. “ See thou do it not.” He might have received the homage due to his station, and neither had been reprehensible. And in what light did Peter see the worship of Cornelius, when he said, “ Stand up, I myself also am a man” (Acts x. 26.)? In the New Testament, προσκυνεω is for the most part taken in a religious sense; and when applied to Christ, it can be taken in none other. His divinity is proved by other texts; and those which prohibit us from serving other Gods, command us religiously to worship the Lord our God.

As for the reformed Liturgy, we had a specimen of it in the Apology; but our author exceeds Dr. Clarke, and is for a more thorough reformation. All passages relating to our Lord’s divinity and our faith in

nestly intreat forgiveness, when he should bow himself in the house of Rimmon? He had before disclaimed burnt offering and sacrifice לוא יעשה עוד עליה זבח yet he thought in bowing himself (though intended by him as a civil ceremony) בהשתחויתו he sustained the part of a worshipper. (2 Kings v. 18.)

the

the Trinity we expected to see expunged. Nay the apostrophe to John the Baptist in the *Benedictus* is prudently omitted, lest the audience might entertain too favourable an idea of the divinity of that person, whose forerunner is called *the prophet of the Highest*, because he was to go before the face of the Lord to prepare his way*. But some omissions are not so easily accounted for. When we read in the prophet Isaiah (liii. 5, 6.) that “All we like sheep have gone astray”—that “the Lord hath laid on him the iniquity of us all;” that “he was wounded for our transgressions, and bruised for our iniquities, and with his stripes we are healed”—when the Apostle tells us (Rom. vii. 18.) “I know

* If this passage is not sufficiently clear, let the reader be referred to Luke i. 16, 17. the place which is here alluded to. “And many of the children of Israel shall he turn to the Lord their God, and he shall go before him in the spirit and power of Elias.” Here are two relatives to which John, and the Lord their God, are antecedents. Either then the Lord God shall go before John, or he before the Lord their God. The latter is proved by ver. 76. the place now before us. The Lord therefore, before whose face he was to go, even the Lord Jesus, is the Lord God of Israel. Q. E. D.

that

that in me, (that is, in my flesh,) dwelleth no good thing"—when we find Peter affirming of Jesus Christ (Acts iv. 12.) that “there is none other name under heaven given among men, whereby we must be saved”—what impropriety, what shadow of objection can be urged against our saying in our general confession that *there is no health in us*; and afterwards our inforcing our petitions *for his sake*, who says, “No man cometh unto the Father but by me” (John xiv. 6.)? As we proceed, we find our Lord Jesus Christ not acknowledged, which I fear is a step towards his being denied to be our Advocate and Mediator (as in his prayer for the clergy and people); or at least we are not to desire our prayers to be granted for his honour; and in the Collect for the twelfth Sunday after Trinity our acknowledgment that we are not worthy to ask but through his merits and mediation is utterly discarded. By the Scriptures we find (Phil. ii. 13.) that it is “God who worketh in us to will and to do of his good pleasure;” that (Rom. v. 1, 2.) “we have peace with God through our
 Lord

Lord Jesus Christ, by whom also we have access by faith into the grace wherein we stand, and rejoice in hope of the glory of God." But this reformer sets up a sufficiency of our own, and will not suffer us to plead his merits; and as he openly denies the divinity, so by a fatal consequence he covertly endeavours to overthrow the satisfaction of Christ.

It may now perhaps be thought necessary for me also in my turn to present the readers with an Apology for thus publishing to the world what in substance had been better reserved for my private catechetical lectures. It was not an opinion either of the author's abilities or my own which induced me to undertake this work, but a sincere desire to give some check to the increase of those erroneous tenets which his books are intended to promote. And the principles of the Christian faith, though generally known, can never be too often inculcated. He gives us a list of those who have maintained those positions which he would pass on us as undoubted truths :

truths : but does he not think, that others much more numerous, who have been equally serious in their enquiries, of equal industry in searching, and of as great abilities to understand, the hidden things of God, have most firmly believed these fundamental articles of our faith? Were truth to be determined by the number of suffrages, these observations would not be without their weight. But Jehovah was not less THE GOD, when, in the judgment of Elijah, he himself only “ remained a prophet of the Lord” (1 Kings xviii. 22.) On the other side, is there any real merit in singularity? or is the goodness of a cause to be estimated by opposition? Yet it must be acknowledged, that this is not without its real and substantial uses. The providence of God knows how to call forth good out of evil; and the holy Scriptures are more studied, and better understood, and the writings of the Fathers more critically examined, because there are those who are hardy enough to undertake the patronage of false and erroneous

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neous opinions. And yet there is something due to received doctrines; which is—not openly to oppose them, till we are sure we can prove them false. A less degree of evidence may make me doubt, when a greater would be insufficient to make me disbelieve. I may have formed my own judgment, and my belief agrees therewith; but the highest degree of plainness and certainty is requisite for the instruction of others. Nothing less than the clearest demonstration should urge me to break through all rules, and all regularity and order, lest what I preach to others might haply prove a delusion; and I be answerable not only for my own errors, but also for the infidelity of other men.

As for them who aim at innovations in our faith and worship, and are inclined to disbelieve what they cannot comprehend—let them observe, that we wish not to deprive them of the right use of their reason, but encourage them to exert it to its utmost extent: for truth never dreads

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an inquiry : but let them remember also, that modesty and sobriety are two very necessary qualifications for enquirers after truth, lest they depart from the ways of knowledge, and lean to their own understanding.

ΠΑΥΛΟΣ .

ΕΝ

ΑΘΗΝΑΙΣ.

ΠΑΥΛΟΣ ΕΝ ΑΘΗΝΑΙΣ.

Πραξ. των Αποσ. Κεφ. ιζ. κομ. ιε.

Οί δε καθιστώντες τον Παυλον, ηγαγον αυτον εως
Αθηνων.

FROM this verse to the end of the chapter we have a succinct but interesting account of St. Paul's conduct at Athens, his defence before the Areopagus, and the success which attended his preaching: and almost in every verse so many observable particulars arise, that many and good uses may be collected from them. I find myself likely to be confined here for some time *; and I shall scarce employ it better than by endeavouring to point out those observations which have occurred to me in reading and considering this portion of scripture. I have access only to the Greek Testament, without either books or papers to assist me; and of consequence,

* This Essay was written during the Author's confinement at Bath, 1782, under a severe paralytic stroke.

this dissertation, before it is revised and corrected, must be subject to many inaccuracies and errors.

It seems that St. Paul's abode at Athens was rather a matter of convenience, and not pointed out by any particular designation. In the foregoing chapter, a man of Macedonia in a vision implored his assistance; and on another occasion the spirit interposed in the direction of his labours: but here we learn only that the violence of the Jews of Thessalonica drove him from Berea, and that he stayed at Athens, waiting the arrival of Silas and Timothy. Yet the great Apostle of the Gentiles was never out of his line; and the common incidents of life afforded him occasions of advancing the work of his ministry. Here he found enough to provoke his spirit, seeing the city *καλειδωλον εσαν*. It is said that a gentleman observing to his fellow-traveller at Rome, that it was the Athens of Italy, was answered, I acknowledge it, for I see *καλειδωλον εσαν την πολιν*. His friend could not absolve the worship of that communion from the imputation of idolatry,

idolatry, which is generally laid to its charge, and from that circumstance drew his parallel between Athens and Rome *. But St. Paul's accusation was deeper laid; for his spirit was moved within him on his contemplating the state of the city, and observing it wholly immersed in idolatry. Θεωροῦντι expresses as much. He was grieved to see that the greatest wits, and masters of all human learning, in a place appropriated to the education of youth, and resort of philosophers, were not masters of reason sufficient to conduct them to the knowledge of the one God. Cicero's address to his son, "Quamquam te, Marce
 "fili, annum jam audientem Cratippum,
 "idque Athenis, abundare oportet præ-
 "ceptis institutisque philosophiæ, propter
 "summam et doctoris auctoritatem et
 "urbis, quorum alter te scientia augere

* Dr. South, Sermon on Romans i. 20. vol. II. p. 363. And now, after all, I cannot but take notice, that all that I have said of the heathen idolatry is so exactly applicable to the idolatry of another sort of men in the world, that, one would think, this first chapter of the Epistle to the Romans were not so much an address to the *antient Romans*, as a description of the *modern*.

“ potest, altera exemplis,” give us a character of the place; but its worship is incapable of bearing a strict examination. When we see an ignorant people going on in the beaten tracks of the Heathen theology, they are the deserved objects of our pity and compassion; and we are struck with admiration at the mistaken zeal of the men at Lystra, who would have sacrificed to Paul and Barnabas under the characters of Hermes * and Jupiter. But when the grossest adulation is worked up into their religious ceremonies, when a poet could say to an emperor,

“ Præfenti tibi maturos largimur honores,
Jurandasque tuum per numen ponimus
aras,”

our pity is turned into aversion and abhorrence, on seeing how low human nature could degrade itself. The only excuse to be made for them is, that their gods were only dead men deified; and they only trod in their ancestors' steps, and improved upon their plan, by adding to their num-

* Hermes the chief speaker, for Mercurius the god of wares, conveys to us a different idea.

bers by new and living apotheoses. Yet in these flights Rome was at best but an humble imitator of Athens; when by the time it became a part of the Macedonian empire, this city, not contented that they who had dominion over them should be called benefactors, *ευεργεταί*, (Luke xxii. 25.) accosted her princes with divine honours, and had almost as many new gods as governors. There is an *ithyphallos* preserved by Athenæus vi. 15. and restored by Casaubon, in which Demetrius Poliorcetes is complimented *ὡς εἰη μόνος Θεός*. “Other gods are at a distance from us, and either exist not, or will not lend us an ear.”

Σε δε παρονθ' ὀρωμεν

Ου ξυλινον, ου λιθινον, αλλ' ΑΛΗΘΙΝΟΝ.

“We beseech thee therefore be propitious to us,

Κυριος γαρ ει Συ.”

Blessed God! is this a language proper to be addressed to a profligate prince, in terms scarce unapplicable to him, who for us men and our salvation came down from heaven, the true and only *ἄληθινος*?

This was the source of all their follies and absurdities; knowing God, as they might do by the force of reason, as St. Paul argues in the beginning of his epistle to the Romans, and not glorifying him as God, their hearts were darkened, *Φασκοντες ειναι σοφοι εμωρανθησαν*. Rom. i. 22. And in this state our Apostle found the Athenians.

And here it may not be amiss more minutely to consider his character, as including his birth, education, and acquirements, before his miraculous call to the ministry. He was a Jew, of the tribe of Benjamin, the son of a Pharisee, of the strictest sect of that religion in which he was educated at the feet of Gamaliel, the most eminent Jewish doctor of those days. Yet let us not imagine, though he, Josephus, and perhaps many others their contemporaries, were conversant in all secular learning, that it was part of their Jewish education. From this foundation, his allegorical interpretation of some parts of Scripture, his acquaintance with their apocryphal learning, the names of Jannes and Jambres, were derived; yet I can hardly
be

be persuaded that Gamaliel ever lectured him in the Greek tragedians and poets ; but that he was well versed in them, his quotations abundantly manifest, and his *Κρητες αει ψευσαι*, Tit. i. 12. his *Φθειρασι ηθη χρησθ' ομιλιαι κακαι*, 1 Cor. xv. 33. and part of his elegant defence here to be considered, prove beyond all contradiction. This son of a Pharisee was also a Cilician, a citizen of Tarsus, no inferior city,

(Αρχιε)

Και παλριδες αρα

Ανδρασιν, ε παλραις ανδρες αταλλομεθα,

The lights he received from the place of his birth, he returned with redoubled lustre. The city was founded by Perseus, who, according to the heathen mythology, was master of the winged Pegasus, himself adorned, like Hermes, with *talaria*. We find this image even in holy writ ; and the angels round about the throne of God are each covered with wings, doubtless to shew their readiness and alacrity to execute the divine commands. Agreeably to this allusion, we may suppose him to have been strenuous and alert in executing his designs ; and a similar conduct seems to

have stamped the character of his citizens, who were perpetually looking up to their founder, their first exemplar. And if all this reasoning is not trivial and conjectural, may we not truly add, that St. Paul

σου καλελεγει

Περσεα σου κλισην, Ταρσε, Κιλισσα πολι.

There are passages in his epistles confessedly gymnastical; and in the words *οι εν σαδιω τρεχοντες*, 1 Cor. ix. 24. he instances that exercise in which both his city and its founder excelled. And that other, Phil. iii. 14. *Τα μεν επισω επιλανθανομενις, τρις δε εμπροσθεν επεκλεινομενος καλα σκοπον διωκω επι το Βραβειον*, can scarce be read without reminding us of another part of that epigram of Antipater, who flourished in the reign of Augustus, if he be the author of that epigram on Glyco mentioned by Horace, who never thought of the Farnesian Hercules:

εδ' αν εκεινω

Ουδ' αυλος Περσευς νωλον εδειξε θεων.

But the forward zeal and indefatigable industry of this apostle is admitted, in that, though he was as one born out of due time,

time, yet laboured he more abundantly than they all before him. His gifts and acquirements then in all fecular learning as well as Jewith knowledge, which includes an entire acquaintance with the fcriptures of the Old Testament, is acknowledged; and no one of common fenfe ever thought, that all our learning, wherever acquired, might not be ufefully converted to the interefts of religion. To fuppofe we are to forego all we ever knew, that we may the better learn Chrift, is mere fanatical jargon and enthuftaftic nonfenfe. We have authority before us for a different conduct: for with whom was he converfant at Athens? both with Jews and Gentiles: with the firft, in their own fynagogue, where the fcriptures being read, and the bufinefs of religion the occafion of their affembling, where could he more properly on the authority of thofe fcriptures, whofe authenticity they with him equally acknowledged, prove that Jefus was very Chrift? But this kind of argument was not calculated for the ufe of the Forum; the philofophers, whom he
there

there contended with, were not prepared to argue on topics extracted either from Moses or David. We may collect his arguments from what follows, when he stood before the Areopagus. The philosophers who encountered him are here said to be the Epicureans and Stoics. Two more different sects were not to be found within the confines of Greece. The first so far fell in with the received opinions of their countrymen, as to acknowledge there were gods; but they found them such employment, that in reality they were next to none, entirely regardless of human affairs, and wrapped up in their own felicity. The others revered the immortal gods, yet thought them so controuled by fate and destiny, that it deprived them of their free will, and of course, men, in some instances, of their protection. There is but one straight unerring rule; and by laying that down, he consequently pointed out to each their errors. And if I am not indulging myself in too great minutia, I see in the text the different reception his doctrines met with from these different sects

sects of philosophers. The disciples of Epicurus would not hear him with patience, but contemptuously replied, what does this vain babler mean? The rest, though not sufficiently comprehending the drift of his argument, yet passed no farther censure on it, than that he was a setter-forth of new gods *, as they understood Jesus and Anastasis to be. It is (I think) St. Chrysostome who first put this interpretation on the text, which has been controverted by others; but I conceive it to be right; and if the Epicureans also gave his discourse this turn, it was not inconsistent with their own general ideas; and it was natural for them to rank the Christian Anastasis in the same class as the Stoics' Pronoia. De Nat. Deor. I. c. 8. II. c. 29. “ Anum fatidicam Stoicorum *Προνοιαν* ;” but they disowned the charge.

* Chap. xvii. 18. *Ξεων δαιμονιων δοκει καταγγελευσ εναι.* We can no more learn in what sense the word *δαιμονες* is used by the writers of the New Testament, from this expression, than we can from any passage of Hesiod or Plato, for St. Luke only relates what was said by the men of Athens. See ver. 19 where *Δεισοδαιμονογεροι* cannot mean They were too full of Demons already. Mede, p. 635.

Lib. II. c. 29. “ Quod eo errore dixisti, quia existimas ab his Providentiam fingi quasi quandam Deam.”

“ It is a particular and mistaken species of *protopopeia*, but such as moderns have affected to fall into. We use the word TRINITY when we express the divinity of the three persons in the godhead; and in our Litany, after addressing each person separately, in the fourth petition we address ourselves to the Holy Trinity united, professing our belief in the one God, and admitting a trinity of persons. Now for a man, who thinks himself an oracle of truth, not only to object Tritheism to us, but also to insinuate that we hold a fourth God, a God-Trinity, is either a proof of his ignorance or folly: if it be ignorance, I would *apologise* for him, and say he only fell into the same kind of error which wiser men have done before, and instance *Αναστασις* as mistaken for a new god; but if, as I am more inclined to believe, he thought it wit, though “ *ista quæ dicit sunt tota commentitia, vix digna lucubratione ancillarum, De Nat. Deor. l. 34.*” yet I am free to own, that it is the most witty pas-
sage

page I have observed, either in his Apology, Sequel, Liturgy, Sermons, Dissertations, Catechist, or any other of his works, without excepting any."

But to return—St. Paul did not appear offensive to them, but not sufficiently clear and intelligible. He is therefore brought before the Areopagus, permitted, as he was on another occasion by Agrippa, to speak for himself. We see nothing of the fierce accusations, and persecutions, as we read of in other places, at the instigation of the Jews; but he is cited to appear before a respectable court of judicature, and allowed a solemn hearing.

And here I beg permission to observe, that there are some expressions in our translation, which seem not to do justice to the real character of the Athenians, nor to his mode of defence. To say that "all the Athenians, and strangers which were there, spent their time in nothing else but either to tell or to hear some new thing," is to make them arrant gossips, a weak idle useless people. And to begin telling his judges, they were "too superstitious"

does

does not seem reconcilable to that address, which runs through his whole Apology.

Were any historian to say that in the reign of Charles the Second a society was incorporated which occasionally holds its meetings even to this day; and when they get together they do nothing else but spend their time in telling or hearing some new thing; it would impress on the reader's mind a very humiliating idea of the Royal Society. But were it said, that some of the first and most learned men of the kingdom, who, seeing the utility of experimental philosophy, first privately among themselves, and afterwards more publicly proceeded in making several useful discoveries, after the Restoration obtained the king's charter of incorporation, and to this day support the character of the Royal Society; it would be an imperfect, but much more candid, representation of that respectable body of learned men. Yet, if you cast your eye over their Transactions, and observe that they admit foreigners amongst them, you will be apt to say Παντες, και οι επιδημιουτες ξενοι, εις εδεν

ετερον

ἕτερον ευκαιριον η λεγειν τι και ακουειν καινοσeron.
 I take there to be something similar in the case before us. Athens was the place whither the youth resorted for education; and the philosophers for the instruction of others. It was the seat of science; and philosophy in all its branches was cultivated and improved. Well therefore might it be said that not only the citizens of Athens, but οἱ ἐπιδημησῆες ξενοι, they who resorted thither, employed a principal part of their time (or, as Scapula renders it, “in nullâ re aliâ otium suum consumebant”) in hearing and reporting things worthy of their attention*.

“Insigne, recens, indictum ore alio.”

Grotius, I know, and others from him, speak of this inquisitive turn as the cha-

* The Athenians, who were the professed and most diligent improvers of their reason, made it their whole business to hear or to tell some new thing: for the truth is, newness, especially in great matters, was a worthy entertainment for a searching mind; it was (as I may so say) an High Taste, fit for the relish of an Athenian reason. And thereupon the meer unheard of strangeness of Jesus and the Resurrection made them desirous to hear it discoursed of to them again. Acts xvii. 23. Dr. South's Sermon I. vol. I. p. 25.

raçteristic

raçteristic of the Athenians. He quotes indeed a passage or two from Demosthenes, as “ giving much the same character of them, and in terms almost equivalent to those employed by St. Luke ;” (N.) but on examining the places we shall see how much they differ. The first and chief is in the beginning of the fourth Philipie, in which he complains of their inattention to public affairs. Τοσούτον χρόνον σπουδαζετε ὅσον αν καθηοθε ακουοιες ην προσαγγελθη τι νεαοιερον. You no longer seriously apply yourselves to business than while you set to hear if our affairs have taken any new turn. And what next—ειτ’ απελθων ἕκαστος ὑμων ε μονον εδεν φρονιζει περι αυτων, αλλ’ εδε μεμνησαι, then you go away and concern yourselves no more about it, nor so much as remember what you have heard. What particularly occupied their thought at this season, is expressed in the 1st Philipie, in a manner which escaped not the observation of Longinus *. Η βυλεοθε περιουοιες αλληλων πυνθαιοθαι λεγειαι τι καινον ; τι γαρ αν γενοιο τειε καινοοιερον, η Μακεδων ανηο κολαπολεμων την Έλλαδα ; τεθνηκε Φιλιππος ; ε μα Δι, αλλ

* §. 18.

αὐθενεῖ τι δ' ὑμῖν διαφέρει; καὶ γὰρ, ἀν' οὗτος τι
 παθῆ, ταχέως ὑμεῖς ἕτερον Φιλιππον ποιησέτε.”

Their situation in respect of Philip was critical, and instead of exerting themselves as they ought, they conceived hopes that some accident would happen to him in their favour. This is the *love of novelty* which was then the fault of the Athenians, and which their orator endeavoured to correct; and which is very different from that with which they are stigmatized by our translators, from the text of St. Luke.”

That a set of men thus disposed should find their attention and curiosity raised, on hearing a grave man disputing on the nature of the godhead, in a manner which neither Pythagoras, Plato, Aristotle, nor any of the principal of their several sects, ever had power to arrive at; and, whether they were animated either by the pride of confutation, or the more humble desires of information, should wish to hear the utmost of these matters; it is reasonable and just to suppose: and that they proceeded on motives of this nature, from the

treatment, I had almost said the respect they paid to St. Paul, it is fair to conclude. For, excepting the atheistical scoffs of the Epicureans, we find no incivility offered him. For, after hearing him in the forum, and not sufficiently comprehending him, they bring him before the court of Areopagus; the members of which were best qualified to hear and judge of such matters; and this is done without any personal reflections or accusations against him, but only with a view of enquiring farther into this new doctrine. His case and that of Socrates before the same court * was in some respect different: the last was set before them as a criminal, as one who corrupted the youth of the city, and opposed their established worship; and yet his condemnation was so severely censured in succeeding times, that even that circumstance was calculated to procure another a more equitable hearing. But St. Paul †

* Αδίκει Σωκράτης, οὐς μὲν ἡ πόλις νομιζει Θεοῦ, οὐ νομιζων, ἕτεροι δὲ καινα Δαιμονια εἰσφύρων· Αδίκει δὲ, καὶ τῆς νέης διαφθειρων.

Ξινοφ. Λπομν. α.

† Πραξ. των Αποσ. ch. xvii. 18.
Ξινων Δαιμονιων δοκει καταγιλευς ειναι·

was only called upon to explain what he had been saying, and to speak without interruption. Thus introduced, observe him standing in the midst of the court, in a station where he could best be seen and heard, and in an attitude not unbecoming a Demosthenes, or a Cicero, and best imagined by a Raphael, and addressing himself to his audience in the usual stile, “Ye men of Athens;” would it be right to alienate their affections by bluntly telling them, that they were too superstitious? for superstition always includes a groveling servile fear, not a religious dependance on the gods, whom they always considered as their protectors. Before *δεισιδαιμονεσενος* can be taken in an ill sense, *δεισιδαιμονικα* must be supposed to include more than it expresses, a religious reverence. If we may be allowed to paraphrase what is here briefly expressed, we may suppose him rather to address himself to them in the following manner: “From the time I have sojourned among you, O ye men of Athens, and observed your manners with that attention which the reputation of this city

seemed to require, I had sufficient proofs before me, that a religious reverence for the gods, beyond what I have found in other cities, was a principal and a shining part of your public character * : that your worship was not confined to the patroness of your city, or those other gods so frequently mentioned in your own authors ; but that ye have concluded, that whatever is divine is the proper object of adoration. I am confirmed in what I say by observing among your other devotions, which I accurately surveyed, an altar erected to the

* Dr. Cudworth's Intellectual System, book I. chap. iv. 31. We have in the Acts of the Apostles an oration, which St. Paul made in the Areopagitic Court, beginning after this manner. " Ye men of Athens, I perceive that ye are every way more than ordinary religious ;" for the word *δεισιδαιμονιστες* seems to be taken there in a good sense, it being not only more likely that St. Paul would in the beginning of his oration thus *capture benevolentiam*, conciliate their benevolence with some commendation of those, but also very unlikely that he would call their worshipping of the true God by the name of superstition ; for so it followeth ; " for as I passed by, and beheld your sacred things or monuments I found an altar with this inscription, *Αγνωστω Θεω*, to the unknown God." — This unknown God of the Athenians was the supreme Governour of the world, and so it follows in St. Paul's oration, *Ουτεν αγνωστες ιψεοσθετε, κα τ. λ.* unknown

unknown God: whom therefore ye worship without knowing, Him explain I unto you." On this he grounds his discourse; than which, having constantly in our eye the situation of the speaker, and the character of his audience *, we can scarcely feign to ourselves a juster discourse, or a more excellent piece of oratory.

* I am confirmed in what is here advanced by a passage in Bishop Warburton's Divine Legation. (See book ii. sect. 6. vol. II. p. 61.) "Athens was a city the most devoted to religion of any upon the face of the earth. On this account their poet Sophocles calls it *the sacred building of the Gods* †, his figure of speech alluding to its fabulous foundation. Nor was it a less compliment St. Paul intended to pass the Athenians, when he said *Ἄνδρες Ἀθηναῖοι, κ. τ. λ.* (Acts xvii. 22.) and

† *Ἐναῖος, Ἀθηνῶν τῶν θεοδμητῶν ἀπο.* Electra, 709.

On less authority I had not collected this meaning from these words, which relate to the foundation of the city, not to the disposition of its inhabitants. But there is another passage in his Oedipus Colon, which is more in point.

264. *Εἰ τὰς Ἀθηνας φασὶ θεοσιβίεσθαι*

Ἐναί.

It is an observation of Cicero De Nat. Deor. Lib. i. c. 30. "Epicurum verbis reliquisse Deos, *ne in offensionem ATHENIENSIVM* caderet," and the same book supplies us with these definitions:

"Superstitio—in qua inest timor inanis Deorum."

"Religio—quæ Deorum cultu pio continetur."

He begins as on a sure ground, representing God to be the creator of all things, a principle which, if they made use of their reason, they could not but admit. The “magnum per inane coacta femina” were liable to so many philosophical objections, that a man must first be an Epicurean, and then become a strenuous asserter of all his master’s tenets, before he could admit such

and Josephus tells us that they were universally esteemed the most religious people of Greece :

‘Ο. εἰε τας Αθηναίων τυχας εἰε τας Λακεδαιμονίων εἰετοσησεν, ὧν τες μιν ἀνδρειοτάτης, τες δε ΕΥΣΕΒΕΣΤΑΤΟΥΣ των Ἑλλήνων ἀπαντες λίσσιν. Contra Apion. lib. 2.”

The Δεισιδαιμονία of the Athenians may be exemplified in the punishment of Diagoras and Protagoras. See Prideaux’s Connection, part. 1. book 6. Diogenes Laertius in Protagora, Josephus contra Appion. Cicero de Naturâ Deorum.

It may be farther observed, that they supported this character long afterwards, even when the world in a manner became Christian, after the time of Constantine. For Julian in his famous *Μισοπαίων* speaks of them in the following words: Εἰς τοι καὶ αὐτος εἶμιον Αθηναίης Ἑλλήνων φιλομωσαίης καὶ φιλανθρωποτάτης· Καὶ ΦΙΛΟΘΕΟΙ μαλιστα πάντων εἰσι. . . . οἷδε ἐκεῖνοι διασωζέουσιν εἰκόνα τῆς παλαιᾶς ἐν τοῖς ἡθῆσιν ἀρετῆς, κ. τ. λ. and not impossible is it, that he might have had an eye to the passage before us, which I had scarcely suspected, had I not observed in a following page this expression, Τοῖς ἀναδόχοις Γαλαταῖς, which seems to bear some allusion to Ὁ ἀνοχῆσι Γαλαταῖς of St. Paul. Cap. iii. 1.

a for-

a fortuitous formation of the world; but nothing is more agreeable to reason, nothing more demonstrable, than that "nothing can be its own cause." Carry on the gradation as far back as you please, and you must at last arrive at an omnipotent being, the Creator, "God who made the world, and all things that are therein." This point being established and uncontroverted, the next regularly follows, "He being Lord of heaven and earth, dwelleth not in temples made with hands." He who pervades all space, and is every where present, cannot be imagined to be confined within the narrow limits of an earthly temple: nor is it less absurd to suppose that he can stand in need of our assiduity, or can receive any good from our hands, who himself bestowed on us all that we have and enjoy, even "life and breath, and all things." We are therefore the work of his hands; we are all made of one blood, brethren descended from one common father; our habitations are distinct, and we are dispersed over the face of the habitable world; yet ought we to

have an eye to our original, and by the things which we see have recourse to those which are not seen. Τα γὰρ αὐραία αὐτῆ ἀποκρίσεως κόσμος, τοῖς ποιήμασι νοημένα καθαράται, ἢ τε αἰδῖος αὐτῆ δύναμις καὶ θεϊότης. Rom. i. 20. If men therefore were to seek after God, if they took pains to investigate him, they could not fail of finding him; for as much as he is not far from each of us. For “in him we live and move, and have our being.” Ἐν αὐτῷ γὰρ ζῶμεν, καὶ κινεῖμεθα, καὶ ἐσμεν. Whether this, as the following τε γὰρ καὶ γένος ἐσμεν is from Aratus, be quoted from any then known author, I have nothing to direct me; but suspect that it is; and that by some familiar reference he prepared them for the next quotation; and that by τινες τῶν καθ’ ὑμᾶς ποιητῶν he had an eye to both passages. How admirably does he exalt the dignity of human nature by shewing, or rather reminding them of what the wisest of their own poets had left upon record? and to what excellent uses is this observation applied? “since then we are the offspring of God—what—we who are possessed of a rational soul, can-
not

not suppose the Godhead from whence we spring, to be other than a pure spirit; consequently unlike any thing that could be devised or executed by the hand of the artificer, whose best works are only happy imitations, and here must infallibly fall short of the truth, as he could have nothing to direct his ideas, no pattern for his hand to imitate. At such a time as this, when a contrary practice has almost universally prevailed, such a doctrine must have many prejudices to contend with: you will expect to have it explained to you, why, if this is agreeable to reason, and discovered by just ratiocination, your reason has so long been misapplied. It is hard to know what to impute this to, but the just judgment of God, who perhaps has punished the abuse of reason by suffering it to be obscured, and to wander from error to error; and perhaps to shew you how the best improved natural reason stands in need of the divine assistance. This is certain, these were the times of ignorance, which are now expired; the necessary assistance is now given; and all
 mankind

mankind are loudly called upon to repent, to reform their minds, *μετανοειν*, to be better instructed, a business of the last and utmost importance, by which you must either stand or fall. For a divine person, long promised, and long expected (of which expectation there are some traces even among you Gentiles) has at last been sent into the world. He hath openly and publicly declared, that God hath appointed a day in which he will judge the world in righteousness; that he who has promulged this doctrine will himself come to be our judge: before his tribunal we must all stand, and all be judged; and according as we have demeaned ourselves in this life we shall be either acquitted or condemned in that fearful irrelative judgment.

This so solemn, so interesting a declaration of the will of God ought to be supported by sufficient and satisfactory evidence: and this has been afforded in the present case; for we are witnesses that this promulger of the will of God was himself raised the third day from the dead. Of this we are witnesses, and therefore we
 say,

say, that he has given assurance of his decrees unto all men, in that he raised him from the dead. All miracles notoriously true must be admitted to prove the truth of the doctrine, for the proof of which they were wrought. For God only, the Lord of nature, can change its course; and if this could be done in confirmation of a falsehood, God would be seen to set his seal to an untruth—this being impossible, it follows, what he attests is truth; and therefore miracles prove what is supported by them. But the miracle before us involves in it the very point we are now proving: for if Christ, as man, died, and rose again the third day, his body in the mean time remaining in the sepulchre, then the soul is clearly distinct from the body: and the soul of each of us in like manner is capable both of a separate existence and re-union: then, not being destroyed by death, it remains in another state, and may at some future period be summoned to answer for its actions in a former state: this is a reasonable ground for judgment; and the declaration of God,
and

and designation of the judge thus qualified by his resurrection, shews that this judgment is in itself practicable, and being decreed is irreversible."

The judges before whom he spoke were, some of them at least, too good masters of reason, not to see the force of his argument. They who heard, and before had heard him, seemed divided into three parts; some of them, who listened attentively to a future judgment, could not reconcile themselves to the idea of a resurrection; and rejected his doctrine. The more reasonable part thought it worthy of farther consideration; and though they could not at once overcome their heathen prejudices, yet they felt themselves almost persuaded to become his followers, and referred matters to a farther hearing. But the third part, among whom was Dionysius the Areopagite, a woman * named Damaris, and others with them, joined

* Bishop Warburton, in his criticism on Raphael's Cartoons, rightly observes that the artist committed an indecorum in bringing a woman named Damaris a joint concert with Dionysius into the Areopagus.

See Warton's Pope, vol. III. p. 293. Note marked W.

themselves

themselves unto Paul, and professed the Christian faith. Dionysius was afterwards a man of that eminence in the church, that in after-times others desired to shelter themselves and their works under the patronage of so great a name; and produced many incoherent speculative notions, in hopes that the character of the real Dionysius would support them. They have so far succeeded, that the real author is unknown, but his works are sufficiently known under the title of the works of *The Pseudo-Dionysius*.

But to return.—It has been already observed, that though some took umbrage on the mention of the resurrection of Christ, yet that no one objected to his discourse on the day of judgment: and the reason usually assigned is, that it coincided with their own ideas; and that they had a confused uninformed notion of the general judgment; and in this their own poets at the same time helped to instruct and mislead them. But there is another point, which they also passed over in silence, when he not only told them that the world
 was

was to be judged, but also *εν ανδρι ω̄ ω̄ρισε.* It were worth while to examine a particular dialogue of Plato *περι ευχης*, and see what he there says of one who shall come to teach men to pray as they ought. Were I to enter into a discussion of the opinions and expectations of the heathen world, concerning the coming of a deliverer, who should rule over and instruct the nations, it would require a distinct dissertation: yet were we to take a cursory view of the notions which at this time prevailed, it might serve to explain the above mentioned expression, as far as it seemed accommodated to the apprehensions of the audience. We have sacred as well as heathen testimonies, to shew that this was a prevailing expectation. The coming of the Magi to Jerusalem on the birth of Jesus, and the consternation of Herod and his whole court, as well as the cruel policy he had recourse to, that he might free himself from this new-born competitor—the declaration of the woman of Samaria, as well as the earnest hopes of those devout persons, who waited for the consolation of
 Israel,

Israel, all testify, that men's minds were prepared for the manifestation of a Messiah. The application of the received belief, that one should come out of Judea, who should have the supreme command, to Vespasian; the credit of the Sibylline verses, of which Cicero makes his report; and, above all, the *Pollio* of Virgil, which by his own confession was derived from this fountain, abundantly prove that all men were then musing in their hearts on whom this character was to be fixed. We are told indeed that many lines of Virgil are a direct translation of the Greek original; but the verses now extant in Eusebius, as it will easily appear on inspection, were translated from Virgil, not his fourth *Eclogue* from them. And what if I were to shew some passages in the *Acrostic*, clearly copied from the *Evangelists*? I will produce both, and leave them to the reader's consideration—

“ Θρηνος τ' εκ παντων εσαι, και βρυχος
οδοντων.”

Εκει εσαι ο κλαυθμος, και ο βρυχος των οδοντων.
Matt. xxv. 30.

“ Ραβδος

“ Ραβδος ποιμαινυσα σιδηρειη” I shall not insist on, because it may be taken from the LXX. translation of the second Psalm. But the author of the preceding line seems to have had the Apocalypse, chap. xxii. 1, 2, 5. in his eye.

“ Ὑδασι φωλιζον (ξυλον) πινυς εν δωδεκα
πηγαις.”

V. 1. Καθαρον ποταμον υδατος ζωης—V. 2. εν
μεσω τε ποταμου ξυλον ζωης ποιων κρινυς δωδεκα
—V. 5. Ὁ Θεος φωλιζει κρινυς.

See Ιεζεκιηλ, κεφ. μζ. v. i. 7. Ο’.

But were I deficient herein, the Acrostic itself shews it to be a work of later date. ΙΗΣΟΥΣ ΧΡΙΣΤΟΣ ΘΕΟΥ ΥΙΟΣ ΣΩΤΗΡ ΣΤΑΥΡΟΣ could scarce be the initial letters of the verses referred to by Cicero. He allows them indeed to be acrostical, and urges this as an argument against their authenticity; such a process requiring care and consideration, by no means bespeaking the sudden rapturous effusions of an inspired virgin. Yet this intimation of Cicero induced the author of those now extant to imitate them in that particular. Now not to mention that not till long after

after the sixth generation after the flood, the time assigned for the birth of the Erythrean Sibyl, ἐκτῆ γενεᾷ μετὰ τον κατακλυσμον, the Phœnician letters were not brought by Cadmus into Greece, and H. X. Θ. Ω. not till many years after him; I shall in brief give my opinion of these verses, which is this—The old Sibylline verses were destroyed: but as on many occasions they served as an useful engine for government, others dispersed through different parts of Italy and Greece were to be collected. These were all coined after the Septuagint translation of the scriptures; and thus they abounded with references to the gospel times. These were referred to by the antient fathers, and proved what I have been labouring to shew, that these writings, which were extant in the heathen world before our Saviour's birth, pointed out the time of his coming. But those which are now known by the name of the Sibylline verses were many of them drawn up after the increase of Christianity; and at best are all of them revised, corrected, interpolated by Christians; and this

is plain enough to be seen from the words as they now stand in Eusebius; whatever the judgment of Constantine, or his own, might be in this matter. *Ἀλλ' οἱ πολλοὶ τῶν ἀνθρώπων ἀπίστῃσι, καὶ ταυτ' ὁμολογῆσαις Ἐρυθραίων γέγενησθαι σιβυλλαν μαθήν· ὑποπτεύουσι δὲ τινὰ τοῦ τῆς ἡμετέρας θρησκείας ποιητικῆς μύθου οὐκ ἀμοιβόν, τὰ ἐπὶ ταύτῃ ἀπεποηκέναι, νοθευεῖσθαι τε αὐτὰ, καὶ σιβυλλῆς θεσπισμάτων εἶναι λεγέσθαι.*

Ἄριστος τῶ τῶν αἰῶν συλλογῶν at the end of the Life of Constantine, attributed to the emperor. Lib. iv.

To return then to our subject: it is clear that it was generally known and received that about this time God had ordained a person of a character infinitely superior to any before exhibited, to be born into the world; and not the appearance of this extraordinary person, but his resurrection, was the circumstance which seemed to stagger a part of our Apostle's audience.

What led me into this disquisition was the recollection of a passage in Plato's second Alcibiades; but nothing yet said explains or accounts for the expression which I here allude to. The whole dialogue

logue is deserving of our attention; and the subject of it is briefly this—that as we uninstructed know not how to pray as we ought, we must be careful lest we ignorantly pray for things hurtful and not profitable to us; and therefore that famous prayer is recommended,

Ζεῦ βασιλευ, τα μὲν ἐσθλα καὶ εὐχομένοις καὶ
ἀνευκτοῖς Ἀμμι διδῶ·

or, if you please, “Vouchsafe to give us those good things, which for our unworthiness we dare not, and for our blindness we cannot ask—”

τα δὲ λυτῶν καὶ εὐχομένων ἀπερυκτοῖς.

“but avert all evil from us even when we ask it.” At last he sums up the whole in these words: *Ἀνάγκαιον ἐν ἐστὶ περιμένειν ἕως ἂν τις μαθῆ ὡς δεῖ πρὸς θεοῦ, καὶ πρὸς ἀνθρώπους διακείσθαι.* Alcibiades rejoins, *Πῶς ἐν παρρησίαι ὁ χρόνος ἔτος ὡς Σωκράτης; καὶ τις ὁ παιδεύων; ἠδιστα γὰρ αὐ μοι δοκῶ ἰδεῖν τέλει τον ἀνθρώπον τις ἐστίν.* Socrates replies, *Οὗτος ἐστίν, ὧ μέλει περὶ σοῦ.* and again, *Ἀλλὰ μὴν κακείνος θαυμαστὴν ὄσσην περὶ σε προθυμίαν ἐχει.* Alcibiades hopes, he, whoever he is, will re-

move this mist from before his eyes, and determine to conform himself to his instructions. Now who this instructor is, whom Plato here refers to, is the important question now before us. I can scarce think with Mr. Addison, in one of his Spectators, that Socrates himself is the person here intended. And yet how Plato should have the least glimmering light of that prophet whom Moses had promised to be raised up, cannot be investigated through that darkness which now surrounds us. Had he learned that such an one was expected by that nation, from which only any real truth could be derived? or, observing the ignorance which then prevailed, did he think it consistent with the goodness of God to grant some clearer and more general revelation of his will? I am for my own part apt to fall in with that notion, which he ironically says in the character of Socrates of the poets in general (Iön) and which is elegantly applied to the Pollio of Virgil in Præf. XXI. “ de Sacra Poesi Hebræorum,” that the author delivered down to us a truth
of

of the greatest importance, which he himself could not sufficiently understand," yet this very passage might induce his countrymen and followers to be the more attentive to the discourse of one who was setting forth to them the advent of that man *who was before ordained*.

It will be at least matter of curiosity, after what has been said of this dialogue, to add, that there are two other passages in it, to which I can produce parallel places in the New Testament. Σωκρ. Αλλα μευλοι αν τι γε της σης ψυχης εδ' αν την παντων Ελληνων και βαρβαρων χωραν τε και τυραννιδα βεληθειης σοι γενεσθαι. Αλ. Ουκ οιομαι εγωτε πως γαρ αν; μηθεν γαρ τι μελλων αυτοις χρησθαι. Compare this with Matt. xvi. 26. Τι γαρ ωφελειται ανθρωπος, εαν τον κοσμον ολον κερδηση, την δε ψυχην αυτε ζημιωθη; η τι δωσει ανθρωπος αλλαγμα της ψυχης αυτε;

The other is yet more remarkable.

Και γαρ αν δεινον ειη ει προς τα δωρα και τας θυσιας αποβληπεσιν ημων οι θεοι, αλλα μη προς την ψυχην, αν τις οσιος και δικαιος ων τυτχανη' πολλω μαλλον, οιμαι, η προς τας πολυελεεις ταυτας πομπας τε και θυσιας. See Mark xii. 32, 33.

Καλως, διδασκαλε, επ' αληθειας ειπας—Και το
 αλαπαν αυτον εξ ολης της καρδιας,—και εξ ολης
 της ψυχης—πλειον εσι παντων των ολοκαυτωματων
 και των θυσιων.

On perusing a dissertation of Bishop Newton on St. Paul's eloquence, I find myself referred by him to Dr. Bentley's second sermon at Boyle's lecture; in which it is visible how much his Lordship is obliged to his old governor the master of Trinity College. If in some particulars I should be inclined to differ from him, I shall be less liable to censure, should I produce my reasons leading me to such disagreement. He represents the "altar to the unknown God" as mentioned by heathen authors; as Lucian, Philostratus, and others. St. Luke is of sufficient authority to confirm the truth of this relation, without the assistance of heathen authors. If their testimony was wanted, Lucian, or whoever was the author of the Philopatris, would leave him defenceless. For we do not know but it may be only a reference to this very passage in the Acts, without any respect to the existence of the altar itself.

And

And there are instances in that dialogue of several other allusions to different places both in the New Testament and Septuagint*.

Again, he entirely disapproves of the explanation which Chrysoſtom gives of the word *Αναστασις*, ſhewing from Homer, and the Greek tragedians, that the word was in uſe, and ſufficiently underſtood in its proper ſenſe: which ſeems to me to be of no weight againſt what he calls the conceit of St. Chryſoſtom: for I preſume the words *προνοια* and *fortuna* were alſo well underſtood; yet both, as may be ſhewn were deemed to be goddeſſes. We admit the plural uſe of *δαίμωνιον* does not neceſſarily infer it; for a man may indifputably be ſaid in common language to be “a ſetter-forth of ſtrange gods,” who only added one to their number. And in the 28th verſe “certain of your own poets,” though plurally ſpoken, may mean only Aratus. But the foregoing words as is before hinted page 136, ſeem alſo to be a

* See the Vindication, &c. page 35. note.

quotation, and with a very little variation fall into an hexameter verse,

Εν δ' αὐτῷ ζῶμεν καὶ κινημεθα καὶ εσμεν.

so that it is possible that Aratus the Cilian, though his countryman, was not the only poet the Apostle had in his eye.

Others again contend that the Stoics did not understand *Αναστασις* in the sense of the Christian resurrection; and shew that the word in its own native signification means an erection, and a raising up *; and our author St. Luke, chap. ii. 34. *εις πῶσιν καὶ ἀναστασιν πολλῶν*, uses it in this sense. It were enough to observe, that the creative powers of an heathen genius could easily add divinity to ideas, and personify acts without regarding propriety or preconception: and many in the Forum might conceive St. Paul to be a setter-forth of strange gods, who knew little of the stoical renovation. “*Quicquid magnam utilitatem generi afferret humano, id non sine divinâ benignitate erga homines fieri arbitrabantur, itaque tum illud quod erat à*

* In Demosthenes, Olynth. ii. *Αναστασις* is used in a contrary sense, *Ενεσις*: quod vide.

Deo natum nomine ipsius Dei nuncupabant ;—tum autem res ipsa, in quâ vis inest major aliqua, sic appellatur ut ea ipsa nominetur Deus.” Cicero de Nat. Deorum, lib. ii. c. 23.

The Valentinian Herefy * is so little understood, that a very learned prelate, who had examined the subject, calls his Treatise Conjectures ; but supposes it to be borrowed from the Egyptian theology, and lays this down as a fixed standing rule, “ Hoc enim huic superstitioni proprium, ut nullum numen statuant sine compare, seu conjuge suâ.” Now the agreement between the Egyptian and Grecian philosophy is sufficiently known ; and the supposed relation between Jesus and Anastasis by those who were conversant in the latter, more easily apprehended.

In a large promiscuous assembly, as that was to which the Apostle was exposed, when he was brought before the Areopagus, it was impossible for a preacher of truth not to oppose himself to the several errors of his hearers ; for truth is regular

* De Valentiniorum Herefi Conjecturæ, by Bishop Hooper.
and

and uniform; the deviations of error are innumerable. That therefore he might bespeak the attention of his hearers, and proceed with the less offence, he refers in his discourse to their own altars and their own poets; and so far argues on their own principles; and thus he proceeds without interruption, till he spake of our Lord's resurrection: for, however well they understood the meaning of the thing, yet to some of them it seemed so incredible, that they could no longer contain themselves: but others, finding that nothing could be expected, but an increase of the tumult already begun, were forced to refer themselves to a farther hearing. But even this manner of dismissing him shews that though his profelytes were few, yet a considerable part thought his discourse well worthy of their attention. The judges of argument and oratory could not but be delighted with the superior abilities of the speaker; though they might require farther proof of the truth of what he spake. Dr. Bentley represents Arcopagus (a place in the city, whither was the greatest resort

of

of travellers and strangers, of the gravest citizens and magistrates, of their orators and philosophers) as a promiscuous assembly, which indeed appears by his description. But I thought it had been a court of judicature, which had particular cognizance of such matters as were then brought before them. Yet it must be acknowledged that the number which composed this court was great, which some extend to three hundred; and it being an open court, the attendants on some occasions, such as this, must have been very numerous; sufficient by their clamors to interrupt the proceedings of the court; which is therefore adjourned, and the cause put off to a farther hearing. This brought on the Apostle's dismissal; and we do not find that he had ever a fresh citation. He was now permitted to retire; and as far as we know, his cause was never resumed. I cannot suppose that he took the advantage of the dissention among his hearers, and so got off; but that *ἐκ μετῶν αὐτῶν* relates to the situation in which he was speaking. When he came into the
court,

court, he addressed himself to the judges, Σταθεις εν μεσω τῶν Ἀρειῶν παλαιῶν, that he might be the better heard ; but on their adjournment, he retired from the place in which he was standing, and so left the court. When our Lord escaped from his countrymen at Nazareth, who had planned his destruction, the expression is different, and he did it διελθὼν δια μεσῶν αὐτῶν. Luke iv. 30. We may conceive that Οἱ μὲν ἐχλευάζον is intended for the Epicureans, who before had shewn their contempt ; the more serious part of his judges and audience said, Ἀκυσσομεθα σε πάλιν περὶ τούτου. “ We will hear thee again of this matter,” on this particular subject, concerning the resurrection of Jesus from the dead. Nor does it appear but that his general treatment was such as became the character of the court, and the importance of the cause which they had before them.

If our Apostle’s conduct did not meet with the success it deserved, and few only of his numerous audience appear to have been convinced, and converted ; we must impute it to their heathen prejudices, and
confess,

confess, that the spirit of philosophy was widely different from the spirit of Christianity. The philosophers were slaves to those passions which they pretended to correct: “*Ipsi illi philosophi etiam in illis libellis, quos de contemnendâ gloriâ scribunt, nomen suum inscribunt: in eo ipso, in quo prædicationem nobilitatemque despiciunt, prædicari de se ac nominari volunt **.” They were more addicted to the tenets of their particular sects, than they were to truth; and their disputations never ended in conviction. “*Tantum opinio præjudicata poterat ut etiam sine ratione valeret auctoritas †.*” Here he may reasonably hope that they, who thought the Apostle’s discourse deserved farther consideration, might, on farther consideration, be converted, and though it had this immediate effect only on Dionysius, Damaris, and a few others, yet that the seed sown afterwards produced a more plentiful harvest.

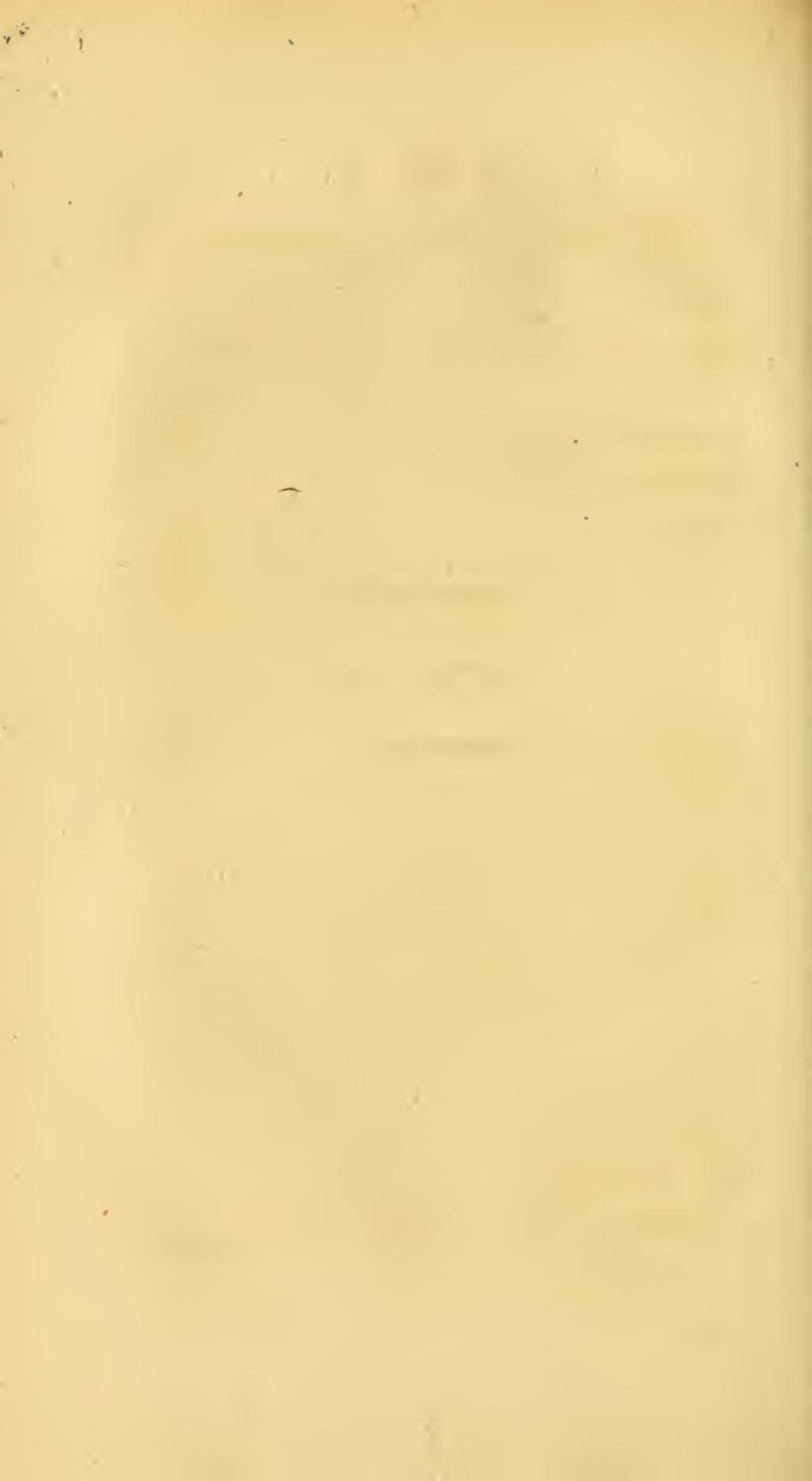
* Orat. pro Archiâ Poetâ.

† De Nat. Deorum, Lib. i. c. 5.

St. Luke, by recording this part of the Apostle's life, has left an example to the church how the Christian religion is to be defended, and by its defence to be recommended—a religion, which need only be known to be embraced ; and so consonant to reason, that all who are lovers of truth, on hearing it proposed, must acknowledge its importance and excellence.



שיר השירים



THE SONG OF SOLOMON.

DR. HODGSON'S new translation of the Canticles, Oxford, 1785, 4to. induced me to revise the poem itself; and I am perfectly satisfied that Bishop Lowth's character of it is in every particular just. It seems necessary to specify the Personæ here introduced; and to assign to each of them their proper parts; and, as it is allowed to include the space of seven days, to point out with what exactness we can their several divisions; and to shew the reasons why the divisions here recommended are preferred.

The first and principal part is given to the SPOUSE. She opens the poem, or, according to the Greek poets, *προλογοῖσι*, and with the BRIDEGROOM, who also has a considerable share, supports the drama. The VIRGINS "that be her fellows" compose the CHORUS. The youths attendants on the bridegroom are mentioned chap. v. 1.

The watchmen of the city are addressed, chap. iii. 3. and referred to chap. v. 7. but no part is assigned them, and a short part in the last chapter is sustained by the SISTER of the spouse.

But to be more particular, according to the divisions of the chapters and verses in our translation.

1st Day. Ch, i. Ver. 2. Spouse.

4. Chorus.

4. Spouse.

4. Chorus.

5. Spouse to the Chorus.

7. Spouse to the Bridegroom.

8. Bridegroom.

11. Chorus.

12. Spouse.

15. Bridegroom.

16. Spouse.

ii, 2. Bridegroom.

3. Spouse.

7. Bridegroom to the Chorus.

2d Day,

8. Spouse.

14. Bridegroom.

2d Day.

- 2d Day. Ch. ii. Ver. 15. Spoufe.
- iii. 5. Bridegroom to the
Chorus.
- 3d Day. 6. Chorus.
11. Semichorus.
- iv. 1. Bridegroom.
- 4th Day. 3.
16. Spoufe.
- v. 1. Bridegroom.
- 5th Day. 2. Spoufe.
Bridegroom,
3. Spoufe.
8. to the Chorus.
9. Chorus.
10. Spoufe.
- vi. 1. Chorus.
2. Spoufe.
4. Bridegroom.
- 6th Day. 10. Chorus.
11. Bridegroom.
13. Chorus.
Semichorus.
Chorus.
- vii. 1. Bridegroom.
10. Spoufe.
- M 2 6th Day.

6th Day. Ch. viii. Ver. 4. Bridegroom to the
Chorus.

7th Day. 5. Chorus.

6. Bridegroom.

8. Spouse.

9. Bridegroom.

10. Sister.

11. Spouse.

13. Bridegroom.

14. Spouse.

Operis distributio ex mente Bossueti.

Dies primus Cap. i. ii. 6.

Secundus Cap. ii. 7. 17.

Tertius Cap. iii. v. 1.

Quartus Cap. v. 2. vi. 9.

Quintus Cap. vi. 10. vii. 11.

Sextus Cap. vii. 12. viii. 3.

Septimus Cap. viii. 4. 14.

Bishop Patrick says, "How many parts are in this Drama is not agreed: some make ten, others make but seven colloquies, or interlocutory passages in this sacred dialogue as they call it."

He points out the following divisions:

- | | |
|-----------|--|
| 1st part, | Ch. i. |
| 2d. | Ch. ii. |
| 3d | Ch. iii. to ch. iv. ver. 7. inclusive. |
| 4th | Ch. iv. ver. 8. to ch. v. ver. 1. |
| 5th | Ch. v. ver. 2. |
| 6th | Ch. vi. |
| 7th | Ch. vii. to ver. 10. inclusive. |
| 8th | Ch. vii. ver. 10. to ch. viii. ver. 4. |
| 9th | Ch. viii. ver. 5. to the end. |

We see then some divisions on all hands are allowed; and the structure of the poem requires it to be composed of distinct parts; whether that first proposed is to be preferred, is our next enquiry.

Three of the days, that is, the first, second, and sixth, are distinguished by the same intercalary verses. Of these the first, and the third, chap. ii. 7. and viii. 3. are fixed by Bossuet as beginning the second, and seventh day; he computing his time from the evening, according to the Hebrew account; whereas the natural day is here considered as closed on the admission of the bridegroom to the bride, and the

bride's retiring to rest. The beginning of the fourth day, chap. iv. 8. agrees with Bishop Patrick's; and in the 6th verse the time of the night is expressed, and points out the conclusion of the third day. I end it with Bossuet's third; consequently his fourth day, and my fifth, begin (as they end) alike. He only includes two days, the fifth and sixth within the space allotted to my sixth; beginning his sixth at chap. vii. 12. But certainly, "In the morning let us go to the vineyard" does not fix the time to the morning, but only intimates what is to be done another day. The seven days being thus divided, the first ends, as in the foregoing table, ch. ii. 7. with the adjuration; and the second begins with "The voice of my beloved," with which the spouse accosts the chorus, and ends ch. iii. 5. with the same adjuration. The chorus begins the third "Who is she," ch. iii. 6. The fourth day ch. iv. 8. "With me from Lebanon" is opened by the bridegroom, "The voice of my beloved, knocking," begins the next scene, which commences before the morning watch.

watch. "Who is she," ch. vi. 10. clearly begins the next, which is the sixth day, which, as the two first, is closed with the adjuration, ch. viii. 4. The seventh and last "Who is she," ch. viii. 5. can admit of no doubt. A strict attention to the several parts of this poem may perhaps shew this division to be less arbitrary than either of the others before exhibited. Three of the seven end with an adjuration. There can be no doubt concerning the beginning of the first and end of the last day; for one begins, and the other ends, with the poem itself. "The voice of my beloved" marks the second and the fifth. The chorus begins the third, sixth, and seventh, with "Who is she." "With me from Lebanon" may be thought the most doubtful; but whoever considers the preceding verses will conclude that with them the night is ended.

They who admit this poem to be allegorical, by no means exclude its claim from being founded on true history, and there is one passage in the history of Solomon, which seems to be alluded to in this

his principal-song: His alliance with Pharaoh, and his marriage with the daughter of Pharaoh, we have an account of, 1 Kings iii. 1. in which it is said that “ he brought her into the city of David, until he had made an end of building his own house.” Ch. vii. 2. “ He built also the house of the Forest of Lebanon,” which, together with the porch thereof, is there described: and ver. 8. we farther learn, that “ Solomon made also an house for Pharaoh’s daughter, whom he had taken, like unto this porch,” ver. 11. “ with costly stones and cedars.” We farther read 1 Kings ix. 6. “ That Pharaoh had taken Gezar and given it for a present unto his daughter Solomon’s wife;” and ver. 24. “ That Pharaoh’s daughter came up out of the city of David, unto her house, which Solomon had built for her.” These several historical facts are recorded; and we know it is generally allowed, that the xlth Psalm (the author of which is not mentioned) was composed on this marriage. And this second poem has a relation to the same subject; and, if we may
be

be allowed the conjecture, we may suppose it to have been composed on her removal from the city of David to her palace in Lebanon. This is thought worthy of particular notice, both in the book of Kings and Chronicles, 2 ch. viii. 11. and it immediately follows in the place last quoted, "Then Solomon offered burnt offerings unto the Lord," and it seems as if this was a time of no ordinary solemnity, and that this investiture was the immediate occasion of this poem; when a seven days feast, exceeding the usual magnificence of a marriage supper, was here exhibited: and that this was, not a repetition, but rather a completion of the marriage ceremony. We see the king adorned with the same crown with which his mother crowned him on the day of his espousals; (as our translation accurately expresses it) in the LXX *Νυμφευσεως*; the one bearing much the same relation to the other, as a royal inauguration does to a coronation. The reference to Lebanon in different parts of the poem, and the description of the house, ch. i. 17. rather
 adds

adds a weight to this conjecture, even though we allow, with Castalio, "Hæc Domus Hierosolymis erat, sic dicta, quod erat in nemore, quod Libani nomine vocabatur." The palace in Lebanon regularly and beautifully introduced the scene of the wild beasts, ch. iv. 8. which inhabited the mountain, which gave it its name. And this induced Lightfoot to say, "upon his bringing up Pharaoh's daughter to the house he had prepared for her, he seems to have made this song," which I cannot say gave me the hint, but, when I observed it, confirmed me in my opinion.

With this scene in our eye, let us take a cursory view of the poem.

The Queen is introduced with her virgins attending her.

לרקמות תוכל למלך Pf. xlv. 15.

בתולות אחריה רעותיה

מובאות לך :

תוכלנה בשמחת וגיל

16.

תבאינה בהיכל מלך :

She breaks out at once into an ardent expression of her conjugal love ; " he shall kiss me ;" and immediately the person is changed,

changed, and he himself is addressed—
 “ For THY loves are better than wine.”
 On her confessing his attractive force, the
 chorus of virgins interrupting her, cry out
 “ we will run.” When he has led her
 into her chamber, the chorus proceeds
 “ we will exult and rejoice in thee.” And
 no one who compares the quotation from
 the xlvth Psalm with נגילה תשמחה סך will
 not be convinced but that this part be-
 longs to the Chorus. For that which was
 descriptive only in the Psalmist is here
 personated in the present scene; and the
 Queen and her virgins have each their
 parts, and here, as is before observed on
 the 2d verse, by the Psalmist also the per-
 son is changed. The transition to her own
 person is natural, and beautiful—“ Nec
 sum adeo informis,” Virgil Ecl. ii. The
 pastoral character is here highly sustained
 by her; and kept up by him in his reply;
 yet not so entirely, but that the regal
 magnificence breaks out from under the
 disguise, “ while the King is at his ban-
 quet,” and again verse 17. as before ob-
 served. In truth the regal and pastoral
 characters

characters were not then become entirely distinct.

Σχεδοθεν δε οι ηλθεν Αθηνη

Ανδρι δεμας εικυια νεω επιβωλορι μηλων,

Παναπαλω, οιοι τε Ανακλων παιδες εασιν.

Διπτυχον αμφ' ωμοισιν εχασ' ευεργεα λωπην.

Ποτσι δ' υπαι λιπαροισι πεδιλ' εχε, χειρι δ' ακουλα.

Όμηρ. Οδυσ. Ν. 221.

:יבחר בדרך ויהקרו ממלכתי

Pfalm lxxviii. 70.

Και εξελεξατο Δαυιδ τον δελον αυτα.

Και ανελαβεν αυτον εκ των ποιμνιων των προβαλων.

LXX.

“ As a lily among the thorns
So is my beloved among the daughters.”

Chap. ii. 2.

is so like Virgil's Diana, that if he had not copied Homer, he might have been supposed to have had an higher original, and to have seen that poem which is thought not to have escaped the eye of Theocritus. Addison alluding to that passage adds, “ Such was the appearance of the princess of Wales among the British ladies; or, to use a more solemn phrase
of

of the King's daughter among her honourable women." (Frecholder, N. 21.) She returns the compliment, but does not equal it; for a lily far more exceeds the thorns, than a fruit-tree the trees of the forest. After mutual endearments, she retires to rest; and his charge to the chorus is solemn and affectionate. With this the first scene ends. The second begins ch. ii. 8. with her knowing his voice, and repeating his invitation to her; and the scene is perfectly rural. In the evening following he withdraws himself from her apartment—she misses him—pursues him, finds him, and brings him back to the genial bed. And thus ends the second night with the same charge as the former, ch. iii. 5. The third day opens with a chorus song. Solomon by name is introduced, and the address to the semichorus, ver. 11. confirms what is before advanced, that this is a commemoration of the marriage feast; the King being adorned with the same regal robes as he wore on the day of his espousals. His address ch. iv. 1—7 is almost wholly pastoral; and towards the
conclusion,

conclusion, his metaphors are too expressive for us not to know that with it ends the present scene.

“With me from Lebanon” begins the fourth; and from ver. 10. to the end of the 4th chapter, the allegory is so applicable to the Jewish church, that it is scarce possible to be overlooked. Hence her desire to be enlarged, and his invitation to his companions to partake of his repast, are exquisitely beautiful.

The fifth day is in the same strain, ch. v. 2. The bridegroom knocking, but not obtaining admission, her withstanding for a while his solicitations, her rising after he had withdrawn himself, her seeking him for a time in vain, but in the end recovering him, are all capable of an exposition satisfactory to a contemplative mind.

This fifth act is of all the seven the most interesting, most distressing to the spouse, and fullest of persons, and various changes of the scene. She is early roused by the bridegroom’s voice, “The voice of her beloved, knocking.” Let me intreat the reader, before he proceeds, attentively to
consider

consider the words of him who in the Apocalypse dictates the epistles to the seven churches, and is the same whose character is here allegorically represented. Apoc. iii. 20. *Ἴδὲ ἔσκηκα ἐπὶ τὴν θύραν, καὶ κρούω; εἰ τις ἀκούσῃ τῆς φωνῆς μου, καὶ ἀνοίξῃ τὴν θύραν, εἰσελευσόμεθα πρὸς αὐτὸν, καὶ δεῖπνησώμεθα μετ' αὐτοῦ, καὶ αὐτοὺς μετ' ἐμοῦ.* And recollect who he is, to whom John the Baptist, John iii. 29. gives the title of *Νυμφίος*. He calls for admission on an urging occasion, benighted, and wet with the evening dew. Her reply falls very short of her former ardent expressions of love, and her excuse is no better than that of the friend in St. Luke's gospel, ch. xi. 7. *Μὴ μοι κόπους παρέχεῖ ἡδὴ ἢ θύρα κλεισθεῖσα, καὶ τὰ παῖδια μου μετ' ἐμοῦ εἰς τὴν κώλην εἰσὶν· ἔδυναμαι ἀναστῆσαι σε.* Yet (to continue the allusion) because of his importunity she arises; but he was retired; slighted grace had withdrawn itself; and, with the Psalmist, "He hid his face from her, and she was troubled," Pf. xxx. exposed to the miseries of a forlorn wanderer, and enduring the insults of the watch and the guard. Then she addresses
the

the Chorus, who by their questions give her occasion to describe her beloved; which she does copiously to the end of the fifth chapter. The sixth begins with their enquiry concerning him; her own apprehension leads her to his garden, and there she finds and recovers him without their assistance. He is immediately lavish in her praises, which in their primary intention are personal. And thus endeth the fifth division of time.

The Chorus awakens the sixth day, ch. vi. 10. "Who is she that is seen like the morning?" He retires to his garden, and they intreat the bride by name to return, that they might contemplate her beauty; but he returns answer to them, and proceeds in her praises while she is in his presence. She rejoins, confesses her absolute obedience to him, invites him first to the field, and then to the entertainment she had prepared for him in her own apartment. The day ends with his charge to the Chorus, not to disturb her sleeping. I say *his charge*, for I see no reason for attributing the words to her, in either of the

three

three instances in which they are used. Our old translation is right. The Greek and Latin leave the gender doubtful: but surely שְׂתַחֲפֵן is 3 perf. fut. fæm. and ought to be rendered, “donec illa voluerit,” not to mention that the words more aptly belong to the bridegroom.

The Chorus, as before, proclaim the *seventh and last day* *, and she is represented by them as “leaning on her beloved.” He pleads his merit towards her, and by describing the force of jealousy, unequalled by any other author, requires a mutual affection. Then follows the scene of the younger sister, and a new person is introduced; which is, I think, uniformly by interpreters explained of the call of the Gentiles. The part is short, yet may require a more particular explanation. In this last day, in which the spouse is seen “leaning on her beloved,” after the

* Of the seven days observation of a marriage feast there are several instances in Scripture. Thus Gen. xix. 27. Jacob fulfilled his week with Rachel. The same feast was kept by Sampson on his marriage with a daughter of the Philistines. Judges xiv. 12. And, Tobit xi. 19. we read that Tobias wedding was kept seven days, with great joy.

strongest expression of his affection towards her, she intercedes for her sister; (for it is clear this part of the dialogue is between themselves, and not addressed to the Chorus). It is admitted that she is not yet arrived at maturity; but what will be her fate when the season comes? He replies, she shall be as a wall, and a door: a security from invasion from without; and a door for the admission of friends; a title which Christ appropriates to himself, John x. 9. and in both characters she shall receive farther grace and ornament. On this encouragement she, the sister, as it were anticipates the time of her call, and shews evident signs of her maturity, adding, "Then was I in his eyes as one that findeth peace." The word is *שלום* and not without a reference to the other personages in the drama. *Αὐτός γὰρ ἐστὶν ἡ Εἰρήνη ἡμῶν, ποιήσας ἀμφότερα Ἐν.* The spouse proceeds, and prefers her own vineyard to Solomon's, which is not, like his, let out to husbandmen, but reserved wholly for him. He expresses a strong desire to hear her voice, and she concludes with the repetition

repetition of some pastoral images, which keeps up the spirit of the poem to the last; which may justly be called a mystical, allegorical pastoral; and they who consider it in any other light have not sufficiently weighed the arguments by which this character is supported.

In the xxxth Prælect. de Sacrâ Poesi it is observed, that many learned men have imagined that Theocritus, contemporary with Ptolomy Philadelphus, had seen this poem, and taken several passages from it: and the reader is referred to Cant. i. 9. vi. 10. to be compared with Theoc. xviii. 30. 26. Cant. iv. 11. with Theoc. xx. 26. Cant. viii. 6, 7. with Theoc. xxiii. 23—26. To these add, chap. vii. 7. Thy stature is like a palm-tree compare with Idyl. xviii. 31. Η καπῶ κυπερισσος, and ch. viii. 5. with Κυκλωψ 25. and particularly Virgil, Ecl. viii. 37. “Roscida mala vidi cum matre,” and the beginning of this Idyl. with the next following verses.

Particular expressions in the Ἑλενης Επιθαλαμιος have been already referred to. May we be allowed to add that the whole

structure of that poem, on no discordant subject; allowing for the difference of Jewish and Grecian rites, may be supposed to be formed on this model. In both, the Chorus of Virgins are introduced; but in this, after the introduction, they support the whole poem. It is properly *καθ' ἑσπέραν*, and comprehended in one evening. They retire promising their *διεσπέρικον*. But in Solomon, where the festival is continued for seven days, the third, sixth, and seventh mornings are opened by the Chorus. Upon the whole, whoever reads this with the Canticles in his eye, or the Canticles with Theocritus before him, will scarce permit ver. 13. 54. 55. and other allusions to pass unregarded.

In a word, the whole is properly *שיר ודידת*, and we may say that throughout the poem, as in the Cestus of Venus, II. *Ξ*.

Ενθ' ἐνι μὲν φιλοῦσης, ἐν δ' ἡμέρος, ἐν δ' ὀσπίσους.

CHAPTER I.

Verse.

1. A song of the songs which is Solomon's.

First Day,

SPOUSE.

2. He shall kiss me from the kisses of his mouth,
For good are thy loves beyond wine.
3. Of the odour of thy good oils,
As oil, shall thy name be poured out.
Therefore have the virgins loved thee.
4. Attract me.

CHORUS.

After thee we will run.

SPOUSE.

The King into his chambers introduced me.

CHORUS.

We will rejoice and be glad in thee.
We will record thy loves beyond wine.
Rightly have they loved thee.

SPOUSE to the Chorus.

5. I am black yet lovely, ye daughters of Jerusalem.

As the tents of Kedar, as the curtains of Solomon.

Verse.

6. Regard me not that I am made black,
Because the sun hath looked upon me.
The sons of my mother were incensed against
me,
They appointed me a keeper of the vineyards,
My vineyard, which is my own, have I not
kept.

To the Bridegroom.

7. Tell me, whom my soul hath loved,
Where wilt thou feed, where make couchant
at the noontide,
Why should I be as one veiled at the flocks
of thy companions?

BRIDEGROOM.

8. If thou shalt know not of thyself, O fair among
women,
Get thee forth by the steps of the flocks,
And feed thy kids by the tents of the shep-
herds.
9. To my mare in the chariots of Pharaoh
I have compared thee, my shepherdes.
10. Lovely are thy cheeks with rows,
Thy neck with collars.

CHORUS.

11. Rows of gold will we make for thee
With studs of silver.

SPOUSE.

SPOUSE.

Verse.

12. While the king was at his repast,
My spikenard gave its odour.
13. A bundle of myrrhe is my beloved to me ;
Between my breasts shall he spend the night.
14. A cluster of camphire is my beloved to me,
In the vineyards of En-gedi.

BRIDEGROOM.

15. Behold thou art fair, my shepherdes,
Behold thou art fair, thine are pigeons eyes.

SPOUSE.

16. Behold thou art fair, my beloved,
Yea pleasant, yea our bed is flourishing.
17. The beams of our houses are cedars,
Our roofs are firs.

CHAP. II.

1. I am the rose of Sharon,
A lily of the vallies.

BRIDEGROOM.

2. As a lily among the thorns,
So my shepherdes among the daughters.

SPOUSE.

3. As a fruit-tree among the trees of the wood,
So my beloved among the sons.

Verse.

- Under his shadow I had desire, and sat down,
And his fruit was sweet to my palate.
4. He introduced me into his house of wine,
And his banner over me was love.
5. Sustain me with goblets, strew apples round
me.
For I am sick of love.
6. His left hand beneath my head,
And his right hand shall embrace me.

BRIDEGROOM *to the Chorus.*

I have adjured you, O ye daughters of Jeru-
salem,
By the roes and the hinds of the field,
That ye stir not, nor cause to awake
The beloved, until she be pleased,

Second Day.

SPOUSE.

8. The voice of my beloved : behold it is he.
He cometh leaping upon the mountains ;
Bounding over the hills.
9. My beloved is like a roe,
Or a calf of the staggs.
Behold it is he, standing behind our wall,
Looking from the windows,
Blooming from the casements.

10. My

Verse.

10. My beloved answered and said to me,
“ Rise thee up my shepherdes,
“ My fair one, and come thy way.
11. “ For behold, the winter has passed away,
“ The rain is passed off, is gone its way.
12. “ The flowers are seen in the field,
“ The season of singing is come,
“ And the voice of the turtle is heard in our
“ land.
13. “ The fig-tree has produced its young figs,
“ And the vines the early grape.
“ They yeild a favour.
“ Arise, come, my shepherdes,
“ My fair one, and come thy way.”

BRIDEGROOM.

14. My pidgeon, in the cleft of the rock,
In the private part of the tower.
Make me to see thy sight, make me to hear
thy voice,
For thy voice is sweet, thy sight delicious.

SPOUSE.

15. Take us the foxes, the little foxes, which de-
stroy the vines,
And of our vines the early grape.
16. My beloved to me, and I to him
Who feedeth among the lilies.

17. Until

Verse.

17. Until the day dawn, and the shadows retreat,
Return, assimilate thyself, my beloved, to a roe
Or the stag's calf upon the mounts of Bother.

CHAP. III.

1. On my bed in the nights have I fought
Even him, whom loved my soul;
I fought him, but him I found not.
2. I will arise now, and go round about,
In the city, in the streets, in the plains,
I will seek him, whom loved my soul;
I fought him, but him I found not.
3. The watch-men, that went round the city,
found me,
Whom loved my soul have ye seen?
4. I but little had passed from them,
But whom my soul loved I found;
I held him, nor will I dismiss him,
Till I lead him to the house of my mother,
To the chamber of her that conceived me.

BRIDEGROOM *to the Chorus.*

5. I have adjured you, O ye daughters of Jeru-
salem,
By the roes, or the hinds of the field,
That ye stir not, nor cause to awake
The beloved, until she be pleased,

Third

Third Day.

CHORUS.

Verse.

6. Who is she
Coming up from the desert like columns of
smoke
Perfumed with myrrhe and frankincense
Beyond all powder of perfumers ?
7. Behold his bed, which is for Solomon,
With threescore champions girt around.
From the champions of Israel.
8. All of them grasping the sword,
Expert in war.
Each man his sword upon his thigh,
For horror in the nights.
9. The general couch hath Solomon
The king made for himself ;
With trees from Lebanon.
10. It's feet he made of silver,
It's coverlet of gold ;
The bed itself of purple,
It's middle wrought with love,
By the daughters of Jerusalem.

SEMICHORUS.

11. Come forth, and look, ye daughters of Tzion,
On the king Solomon, in the crown
With which his mother crowned him,

In

Verse.

In the day of his espousals,
And in the day of gladness of his heart.

CHAP. IV.

BRIDEGROOM.

1. Lo! thou art fair, my love; lo! thou art fair:
Thine eyes are pidgeons' within thy hair.
Thy head of hair is like a flock of goats
That come to sheering from mount Gilead.
2. Thy teeth as a flock of sheep precisely shorn
Ascending from the washing place,
Which all of them have twins,
No barren one in them.
3. Like thread twice dyed thy lips,
And graceful is thy speech.
As a section of pomegranate
Is thy forehead with thy hair.
4. As the tower of David thy neck
Erected on a mount.
A thousand shields are hung thereon,
All targets of the mighty.
5. Thy two breasts are as two young fawns
Twins of the roe
That feed among the lilies.
6. 'Till the day dawn, and shades disperse,
I will betake me to the mount of myrrh
And to the hill of frankincense.
7. The whole of thee is fair, my love,
And blemish not in thee.

Fourth

Fourth Day.

BRIDEGROOM.

Verse.

8. With me from Lebanon, O spouse,
With me from Lebanon thou shalt come.
Thou shalt look from the head of Amana,
From the head of Senir and Hermon,
From the dens of Lionesses,
From the mounts of Leopards.
9. Thou my heart hast united, my sister, O spouse,
My heart hast united in one, by means of thy
eyes,
United in one with a wreath, by means of thy
neck.
10. How fair are thy loves, my sister, O spouse,
How good are thy loves above wine;
And the smell of thy oils above every spice.
11. Thy lips shall distill honey-comb, O spouse,
Honey and milk are under thy tongue,
And the smell of thy garments as the smell of
Lebanon.
12. A garden shut, my sister, spouse,
A spring shut up, a fountain seal'd.
13. Thy shoots a paradise of pomegranates,
With fruit of precious kinds,
Camphire with spikenard shrubs.

14. Spikenard

Verse.

14. Spikenard and crocus, cane and cinamon,
With all the trees of frankincense,
Myrrhe and aloes, with all the heads of sweets.
15. A fount of gardens, well of living water,
And streams from Lebanon.

SPOUSE.

16. Arise thou north wind, and come thou south,
Blow through my garden; its odours shall go
forth.
Into his garden shall my beloved come
And eat the fruits of precious kinds.

CHAP. V.

BRIDEGROOM.

1. Into my garden, my sister spouse, I come :
I gathered my myrrhe with my spice.
I have eaten my comb with my honey ;
I have drank my wine with my milk.
Eat, O companions ; drink,
And feast yourselves, O beloved.

Fifth Day.

SPOUSE.

I slept, but my heart watched.
The voice of my beloved knocking,
“ Open to me, my sister, my love,

“ My

Verse.

- “ My dove, my perfect one.
 “ For my head is filled with dew,
 “ My locks with the drops of the night.
3. I have taken off my garment,
 How shall I put it on?
 My feet I have purified;
 How shall I defile them?
4. My beloved sent his hand through the opening,
 And my bowels were moved towards him.
5. Arose I to open to my love,
 And my hands distilled myrrhe,
 And my fingers myrrhe, that ran
 On the handles of the bolt.
6. Opened I to my beloved;
 And my beloved was off, was gone;
 My soul was spent in calling after him;
 I sought him, but I found him not;
 I call'd him, but he answer'd not.
7. The keepers found me walking the city
 round,
 They struck me, wounded me.
 The keepers of the walls took off my veil.
8. I have adjured you, O ye daughters of Jeru-
 salem,
 If ye shall find my beloved,
 That ye make known to him,
 That sick of love am I.

CHORUS.

CHORUS.

Verse.

9. What is thy love, more than a love,
Thou fairest among women?
What is thy love, more than a love,
That thou hast thus adjured us?

SPOUSE.

10. My love is clear and ruddy,
Chiefest among ten thousand:
11. His head is purest gold,
His locks are all in curls,
As is the raven, black.
12. His eyes are pigeons' [eyes]
Beside the water-pools,
The baths in milk remaining over-full.
13. His cheeks are fields of spices,
Plants of perfume.
His lips, lilies
Distilling dropping myrrhe.
14. His hands as rings of gold
Set with the chrysolite,
His belly polished ivory,
With sapphires set around.
15. His legs are marble pillars,
On bases fix'd of gold.
His countenance as Lebanon,
As cedars, excellent.

16. His

Verse.

16. His palate quintessence of sweets,
His whole delectable.
This is my love, and this my friend,
O daughters of Jerufalem.

CHAP. VI.

CHORUS.

1. Whither went thy love,
Thou fairest among women?
Which way look'd thy love?
And we will seek him with thee.

SPOUSE.

2. My love is gone down to his garden,
Unto the fields of spices.
To feed within his garden,
And to gather lilies.
3. I to my love, and my love to me,
Who feedeth in the lilies.

BRIDEGROOM.

4. Fair art thou, my love, as Tirtsa,
Beauteous as Jerufalem,
Formidable as banner'd bands.
5. Turn thine eyes away from me,
For they have over-set me.
Thy hair is like a flock of goats,
That come to shearing from Mount Gilead.

Verse.

6. Thy teeth are as a flock of sheep
Ascending from the washing place.
Which all of them have twins ;
No barren one in them.
7. As section of pomegranate,
Is thy forehead with thy hair.
8. Sixty queens present themselves,
And eighty concubines ;
And damsels numberless.
9. One herself my pidgeon is,
My perfect one is one,
Her mother's joy that bare her.
The daughters saw, and blessed her ;
The queens, and concubines—and praised her.

Sixth Day.

CHORUS.

10. Who is she, that looked forth like the morn,
Fair as the moon, spotless as the sun,
Formidable, as banner'd bands ?

BRIDEGROOM.

11. To the nut-garden I went down,
To look into the produce of the vale,
To see if yet the vine appear'd in bloom,
The granates flourished.
12. Or ere I knew, my soul had placed me
The chariots of Ammi-nadib.

CHORUS.

CHORUS.

Verse.

13. Return, return, thou Shulamith ;
Return, return ; and we'll contemplate thee.

SEMICHORUS.

What will ye see in Shulamith ?

SEMICHORUS.

As musick of two armies.

CHAP. VII.

BRIDEGROOM.

1. How beauteous are thy steps in shoes !
Daughter of the munificent.
Thy well-turn'd thighs as ornaments,
Work of the hands of an artificer.
2. Thy navel, goblet of rotundity,
It shall not want mix'd wine.
Thy belly as an heap of wheat,
With lilies all around.
3. Thy two breasts, as two fawns
Twins of the roe.
4. Thy neck is like the ivory tower ;
Thine eyes the pools of Heshbon
Hard by Bethrabbim gate.
Thy face as tower of Lebanon,
Which fronteth towards Damascus.

Verse.

5. Like Carmel is thy rising head,
With purple garlands crown'd.
The King is captivated.
6. How beauteous wast thou, and how pleasant
thou
O love, in pleasantness!
7. Like to a palm thy stature is,
Thy breasts to cluster'd grapes.
8. I said, I will ascend the palm,
I'll apprehend her boughs.
Thy breast shall be as cluster'd grapes,
Thy breath as apples, sweet.
9. Thy palate as the choicest wine,
Rightly tending to my love.
Giving speech to sleeper's lips.

SPOUSE.

10. I to my beloved,
And toward me his desire.
11. Come, my beloved. We'll go to the field.
And in the villages we'll spend the night.
12. We'll early to the vineyards go,
See if the vine produce her fruit,
Disclose the early grape,
The granates flourished,
There will I give my love to thee.
13. The mandrakes have their odours cast,
And at our gates, all delicates,

Both

Both new, and even old,
I, my beloved, have stored up for thee.

CHAP. VIII.

Verse.

1. Who will grant thou wert as a brother to me,
Sucking my mother's breasts.
I would find thee without,—I would kiss thee,
Nay, they should not despise me.
2. I'll lead thee, bring thee to my mother's
house,
She shall instruct me.
I'll make thee drink of aromatic wine,
My granate's juice new-press'd.
3. His left hand beneath my head,
And his right hand shall embrace me.

BRIDEGROOM.

4. I have adjured you, daughters of Jerusalem,
That ye stir not, nor cause to awake
The beloved, until she be pleased.

Seventh Day.

CHORUS.

5. Who's she ascending from the wilderness,
Leaning on her beloved?

BRIDEGROOM.

Verse.

Under the apple-tree I raised thee up,
There thy mother conceived thee.
There she conceived, she brought thee forth.

6. Set me as a seal upon thine heart;
As a seal upon thine arm.
For strong as death is love,
Hard as the grave is jealousy.
It's coals are coals of fire
Which is the flame of God.
7. Much water can't extinguish love,
Nor torrents overwhelm it.
If a man give all substance of his house,
In love, contemning they contemn him.

SPOUSE.

8. We have a little sister,
And breasts are not to her:
What shall we for our sister do,
In that day, when she shall be spoken of?

BRIDEGROOM.

9. If she's a wall, we'll build
A silver palace on her.
And if she be a gate,
With cedar plank we'll guard her.

SISTER.

SISTER.

Verse.

10. I am a wall ; my breasts as towers are,
Then was I in his eyes, as she that findeth
peace.

SPOUSE.

11. A vineyard was to Solomon, in Baal-Hamon.
He let it out to husbandmen.
Each one shall yield in fruit a thousand silver
(pieces.)
12. The vineyard, which is mine before my face,
A thousand pays to thee, O Solomon.
Two hundred to the keepers of the fruit.

BRIDEGROOM.

13. O inhabitant of the gardens,
Companions are attending to thy voice.
Cause me to hear thee.

SPOUSE.

14. Fly, my beloved, and be like the roe,
Or the stagg's calf, upon the mounts of spices.

NOTES.

Chap. i. 1. "A song of the songs," an excellent song, or the chief of the songs, which were Solomon's, of which we read 1 Kings iv. 32. "And he spake three thousand proverbs, and his songs were a thousand and five."

Ver. 2. "מנשיקות from the kisses of his mouth." The kisses from his lips shall rest on mine.

Ver. 3. "Of the odour." This is the literal translation; but render it as you please, the reference to *Xριστος* is obvious. משהך שמן ששון 2 Samuel i. 21. משיח בשמן Psalm xlv. 8. He is also called in the language of Isaiah שר שלום ch. ix. 6. Buxtorph says תורק שמר "Diffunditur nomen tuum," plainly making תורק agree with שם and not שמן. שם in the plural is שמות and here also agrees with the verb of the fœm. gender. See Buxtorph, Lex. Heb. שם and ריק.

Ver. 4. משך *Traxit* by no means signifies force, but any secret impulse, by which another is affected. See Judges iv. 6, 7.

This

This is allegorically understood of preventing grace. The two last lines of the chorus plainly refer to expressions in the second and third verses. "Good are thy loves beyond wine:" therefore say they, "We will record thy loves beyond wine. Therefore have the virgins loved thee:" they reply, "Rightly have they loved thee." See the Introduction, page 171.

חַרְרִי This word, which we translate *chambers*, is used 1 Chron. xxviii. 11. in the description of the temple; the pattern of which is given by David to his son. The allusion therefore, in the mystical sense, may fairly be understood of the Holy Place, to which also the houses mentioned, ver. 17. may be referred. See 2 Chron. iii. 5. where בְּרִשִׁים (as 1 Kings ix. 11.) is written with ש, here with ת.

Ver. 5. "Black yet lovely." Black as the tents of Kedar, lovely as the curtains of Solomon; *Metathesis non inusitata*.

שַׁחֲרָה and שַׁחֲרָרָה both plainly relate to her complexion: what that may be supposed to be is hardly to be determined,
even

even though we call in the assistance of Virgil and Theocritus. The first says of Menalcas, Ecl. ii.

“ Quamvis ille niger—”

——“ Vaccinia nigra leguntur.”
And Ecl. x.

——“ Quid tum, si fuscus Amyntas ?

Et nigra viola sunt, et vaccinia nigra.”
We therefore see Menalcas and Amyntas were of the same colour. The last line is a translation from Theocritus, Idyl. x. 28.

Και το ιον μελαν ειη, και α γραπη υακινθος.

The nymph to whom this is applied, others call *Ἀλιοκαυσον*, but he *Μελιχλωρον*. In this description of her, he farther says

Βομβυκα χαριεσο' εἰ μεν ποδες ασραβαλοι τευ

*Α φωνα δε τρυχνα, του δ' αυ τροπον εκ εχω ειπειν.

Compare this with chap. i. 6. 8. ch. iv. 3. ch. vii. 1.

Ver. 6. “ Regard me not,” judge me not by my outward appearance.

“ My vineyard have I not kept,” but reserved it for thee, O Solomon. Vid. cap. ult. 12. Or, it was not my own vineyard which I had the care of?

Ver. 7.

Ver. 7. הנריך "Thy companions," ch. viii. v. penult. Honourable mention is made of them by the bridegroom himself, as "attending to the voice of the bride." Here therefore she may be supposed as desirous of being known to them as one who was an attendant on the chief shepherd; not a disguised follower of them.

כעטיה sicut obvelata, עטה obvelavit.

Ver. 9. רעיתי from רעה pavit, here translated *my shepherdess*, not an improper pastoral name; and in the former verse the shepherds are called הרעים. In other places she is called *my love*, perhaps *companion, socia, convivā*.

"To my mare in the chariots of Pharaoh." See 1 Kings x. 28, 29. Solomon had both chariot and horses brought out of Egypt. Egyptian chariots are celebrated by Homer, Il. I. 334.

Ver. 10. He proceeds in his comparison, first to his mare then to her ornaments. Theocritus thought it no ill compliments to Helen. Idyl. 18. 35. See also Homer Il. Δ. 141 how horses were used to be adorned, and in what esteem παρασκευαστων ιππων was then held.

Ver.

Ver. 11. As usual the chorus improves what was before advanced.

Ver. 12. מלך, Though (as was observed, p. 171.) the regal eclipses the pastoral character in this and other passages, yet if Virgil's authority be of weight, it is very allowable in poems of this kind not to suffer the real person entirely to be withdrawn from our view. Thus Gallus, Ecl. x. though represented under the character of a shepherd, breaks out,

“ Nunc insanus amor duri me Martis in armis ;”
and confesses himself as engaged in the wars.

Ver. 17. “ The beams of our houses are cedars.” See the Introduction, page 168. Their houses in Lebanon. Prior in his Solomon has frequent allusions to different parts of this poem ; some whereof will be hereafter produced. The following lines, from his second book, may be compared with ch. i. 17. ch. iii. 10. ch. vii. 4.

“ The spreading cedar that an age had stood
“ Supreme of trees, and mistress of the wood,
“ Cut down, and carv'd, my shining roof adorns,
“ And Lebanon his ruin'd honour mourns.

“ A thou-

“ A thousand artists shew their cunning pow’r,
 “ To raise the wonders of the iv’ry tow’r ;
 “ A thousand maidens ply the purple loom,
 “ To weave the bed, and deck the regal room.”

CHAP. II.

Ver. 1, 2. The succession of images is very observable in different instances. From mentioning the chariot-mare, there is a transition to the ornaments about her head and neck ; which image is heightened by the Chorus, ch. i. 10, 11. Here the mention of the lily introduces a comparison of her excellence beyond other women, as a lily exceeds the thorns ; then, according to the Amabeau laws, she replies and compliments him by comparing him to a fruit-tree, which exceeds the barren trees of the wood. This gives her occasion to dwell on the metaphor, express her love, and her enjoyment, which ends in her repose : and with it the first day.

Ver. 7. תעירו 2da perf. plur. fut. עיר
 masc. terminat. pro fœm. quod etiam
 Ezek.

Ezek. xxxvii. 7. תקרבו עצמות et alibi occurrit v. Job, xix. 15.

Ver. 9. צִנִּי We may here once for all observe with Bochart, Hieroz. l. iii. c. 26. “ De sponsi saltibus aut fuga, aut reditu, in locis agitur ubi confertur cum Capreâ. Itaque nihil puto respici præter Capreæ in cursu, aut saltu agilitatem.”

פָּרַח when a substantive is a flower, when a verb is to flourish. Here it must mean, appearing beautiful as a well-blown flower; an expression not improper in her mouth, who compared herself to “ a rose of Sharon.”

Ver. 10. She repeateth the words of the Bridegroom’s invitation to her, which are a beautiful description of the Spring :

“ Et nunc omnis ager, nunc omnis par-
“ turit arbos,

“ Nunc frondent sylvæ, nunc formosif-
“ simus annus.” Virgil, Ecl. iii. 56.

“ Nec tamen interea raucæ, tua cura,
“ palumbæ,

“ Nec gemere aëreâ cessabit turtur ab
“ ulmo.” Ecl. i. 58.

But

But compare this whole passage with “*Solvitur acris hyems,*” or “*Diffugère nives*” of Horace, or any other you can find in the Latin poets, and say which equals the description here given by Solomon.

Ver. 14. The Bridegroom had before compared the Bride's eyes to pidgeons' eyes: here he advances farther, and calls her his “pidgeon” with the addition of their known properties, as building their nests in the clefts of rocks, and in the private parts of towers.

“*Ut sumptis illius filia pennis
Extremos altis in turribus egerit annos.*”
Ovid, Met. IV.

Rock and dove-house pidgeons are both well known. The former in some seasons, in great numbers, mix with the latter.

Lev. xii. 8. שני בני יונה both in Leviticus and Luke is translated “two young pidgeons.” Here HE refers to their nidifications; SHE chap. v. 12. to their cleanliness and purity: and both perhaps hold them up as images of conjugal fidelity.

Whoever

Whoever wishes to pursue this subject, may consult the six first chapters of the first book of the second part of Bochart's Hierozoicon.

Ver. 15. The reply of the Spouse has a reference to his former invitation. He tells her, the fruit of the vine appears; and she cautions him against their being destroyed by foxes, for that they will feed on grapes can abundantly appear on the testimony of other authors. The fox and grapes (from whence the proverb) is a fable in Phædrus well known; but Theocritus must not be omitted.

Πυρναϊαις σαφυλαισι καλον βεβριθεν αλωα·
 . . . αμφι δε μιν οὐ αλωπεκες, αι μεν αν' ορχως
 Φοιγη, σιωμενα των τρωξιμον.

Idyl. I. 45.

Ver. 15. Compare the translation of the Septuagint with the former passage from Theocritus.

Πιασαζε ημιν αλωπεκας
 Μικρες, αφανιζουλας αμπελωνας·
 Και αι αμπελει ημων κυπριζουσιν.

Ver. 16. כַּוְנִישׁוּ עַל הַרְרֵה Confer cap. ii. 1.
 cap. iv. 5, 6. cap. vi. 3.

CHAP.

CHAP. III.

Ver. 4. *בית אמי* would need no explanation, were it not that some interpreters think this a proof that the poem relates not to Pharaoh's daughter; whose mother could not be supposed to be at Jerusalem. But what if it be only a periphrasis of the genial bed? What if the queen mother accompanied her daughter, and had apartments in the palace? Or why are we to expect an historical exactness? The address to the Chorus no more proves the scene to be in Jerusalem, than the Phœnissæ of Euripides shew the scene not to be at Thebes. But the first I think a right solution of this difficulty.

Ver. 1—5. Notwithstanding the pressing invitation, chap. ii. 17. it seems he left her sleeping; she quickly is sensible of his absence; and the present scene succeeds; but it is very clear that all this happens within the space of the second night; which is here rightly ended with the former adjuration.

Ver. 6. תמרות Columnæ (fumi) ad formam Palmæ affurgentes, sub תמר M. R. Palma.

Ver. 10. This and the preceding verses are in a manner a paraphrase on different parts of the xlvth Psalm. Compare verse 9 with verse 6 of this chapter; the fourth with the seventh and eighth; and the 15th verse with the 10th, and we shall see a reference to her perfumes, to his arms, and to the Virgin's needlework. Not to mention *היכלי שן* ver. 9. and *מגדל השן* ch. vii. 4.

Ver. 11. See preface, page 169.

Ver. 10. It's middle wrought with love. "Media lecticæ amorum historias habent, mulierum Judæarum acupictas." Grotius.

The following verses of Catullus, De nuptiis Pelei et Thetidis 45. bear some similitude to this whole passage; and may be thought explanatory of it:

- " Tota domus gaudet regali splendida gaza,
- " Pulvinar vero Divæ geniale locatur
- " Sedibus in mediis, Indo quod dente politum
- " Tincta tegit roseo conchylis purpura fuco.
- " Hæc vestis priscis hominum variata figuris
- " Heroûm mira virtutes indicat arte."

CHAP. IV.

Ver. 1. Thy hair is as a flock of goats. This seems to be no apt similitude; but indeed the goats of Gilead were *ευπλοκαμοι*, and to their hair is her's compared. When Michael dismissed David, 1 Sam. xix. 13. to conceal his flight he put an image of goat's hair, as most resembling David's, into his bed.

That come from mount Gilead. For the meaning of the word *שגלשו* consult Lowth, Hunt, Bochart, Buxtorph, not one, even with the help of the Arabic, perfectly satisfactory. If (with the last) *שגל* signifies *detondit*, it must either be, "come to be shorn," or "thy hair is like the hair which has been shorn from the goats of Gilead." It is very difficult to fix the true meaning of words only *ἀπαξ* or *δὲς λετομένα*; but we may observe, that though the obscurity arising from hence may much affect the beauty of many passages, yet (as in this place) it leaves us in full possession of the sense. There is an-

other instance of this kind, ver. 4. לתלפיות, which LXX literally translate εις θαλπιωθ, not knowing perhaps its real meaning. See Buxtorph תלה.

Ver. 4. Tower of David.] It is allowed that nothing can be esteemed beautiful without symmetry and proportion; nothing that has it can fail of being beautiful. If therefore the neck of a woman, than whom imagination never formed a perfecter, be compared to the tower of David adorned with an armory, as her neck is with costly ornaments; or to the ivory tower, which in whiteness, and the highest polish, could not exceed it, what is there unnatural in this image? What— which nothing short of a perfect acquaintance with the Arabian poetry could reconcile to our taste? See note on chap. vii. 4.

Ver. 1—7. The Bridegroom's speech is throughout exquisitely beautiful. Her eyes within her locks first strike him; which leads him to a description of her hair: then he proceeds to her teeth; her lips; her cheeks; her neck; her breasts.

He

He descends no farther; the rest is metaphorical; but if we observe how she is described by the Chorus in the beginning of the third day, we shall not be at a loss for an application. And the seventh verse shews the description of her person to be continued throughout the whole; which aptly concludes the day.

Qua mamillarum via lactea
 Ducit pererrant, suaveolentem
 Per Veneris spatiatum hortum.

See chap. i. 13, 14.

Ver. 10, 11. Lowth's notes on *Isaiah*, chap. iii. 24.

How beautiful are thy breasts, my sister,
 my spouse,
 How much more excellent than wine;
 And the odour of thy ointments than
 all perfumes!

Thy lips drop as the honey-comb, my
 spouse!

Honey and milk are under thy tongue:
 And the odour of thy garments is as the
 odour of Lebanon.

Ver. 8. Here the word כלה is first used ; the radix is כלל Perfect, Absolvit, either because the bride was perfectly adorned as in Apoc. ἡτοιμασμενη κεκοσμημενη, chap. xxi. 2. ἡτοιμασμενην ὡς Νυμφην κεκοσμημενην τῷ Ἀνδρὶ αὐτης, and Jer. ii. 32. Ornamenta colli, Buxt. קשריה כלה התשכח or else because the days now of her virginity are completed.

“ From the head (or fountain) of Amana.” See Pocock’s description of Palestine.

Thou shalt contemplate the country before thee, as Moses had a Pisgah sight of the land of Promise. Deut. xxxiv. 1.

Ver. 9. מצורניך Thy necks, i. e. the whole neck, unless י, as in some places, be epenthetical, and not the sign of the plural number. This verse seems to lose much of its beauty by the translation not expressing the repetitions in the original: first לבנתני, then לבנתני באחר, then באחר ענק, this method of dwelling on an expression, and repeating it with amplification, being peculiar to the Hebrews ; at least I recollect no instance of it in other authors ; but a remarkable example of this kind, in
a much

a much higher degree, in the song of Deborah, Judges v. 30. preserves much of its beauty even in the vulgar translation.

“ Have they not sped ?

“ Have they not divided the prey ?

“ To every man a damsel or two,

“ To Sifera a prey of divers colours,

“ A prey of divers colours of needle-
“ work,

“ Of divers colours of needle-work on
“ both sides,

“ Meet for the necks of them that take
“ the spoil ?”

↳ causale, *by means of*. See Thesaur. Buxt. p. 329.

Ver. 12—16. However obscure the allegory may be in most parts of this poem, here the Jewish church is too exactly described to be mistaken, and its enlargement by the accession of that of Christ. The north wind and the south wind blew upon the garden. Its odours went forth ; and the dispersion of the Jews prepared men’s minds for the expectation of the Messiah.

CHAP. V.

Ver. 5. עָבַד נֹדַד both here, and again, ver. 13. is very intelligible, “ passing from one subject to another;” here, from her fingers to the lock of the door; there, from his lips to her’s: which must suppose it to be in a liquid state.

Bochart, Phaleg, lib. ii. derives it from the Arab. *עבד* *fere*. Συμμενα δακτυλον εσι δειδρα γεννωμενα εν Αραβιαι. Dioscor. cap. xxii. 137.

Ver. 6. נַפְשִׁי יָצְחָה בְּדַבְרוֹ

My soul fainted when he spake.

New translation.

My heart was gone when he did speak.

Old.

My soul by calling him fainted.

Dr. Hodson.

Ἡ ψυχή μου ἐξήλθεν ἐν λόγῳ αὐτοῦ. LXX.

Exanimata sum propter colloquium ejus. Junius.

Anima mea egressa est in loquendo ipsum. Sant. Pagn.

The last is literal: both the old and new translations of the Bible, Septuagint, and Junius,

Junius, all apply ברכו to his speaking; this is corrected by Dr. Hodgson, for she was certainly calling after him; and perhaps יצאת may mean no more than that she exerted herself, nay quite exhausted her spirits, in calling after him.

Ver. 9. מה יותר מדרד

What is thy beloved more than another beloved?

What is his excellence that thou adjurest us thus?

This question regularly introduces a description of the Bridegroom's person, which terminates in this

וכלו מחמרים

The whole is sufficiently intelligible, and the ideas become familiar to them who carefully peruse this poem. If any parts of the description seem extravagant, and to stand in need of explanation, let us also take under consideration other parts of scripture, in which the son of man is described: as for instance, Apoc. i. 14. *Οἱ ποδες αὐτοῦ ὅμοιοι καλκολιθῶν, ὡς ἐν καμίνῳ πεπευρημένοι.* See also Dan. vii. 5, 6. Some imagine this description in some parts not unlike

unlike the person of David when he was first brought on the stage, 1 Sam. xvi. 12.

אדמוני עם יפה עינים וטוב ראי

I have before quoted some lines from Prior's Solomon. In many passages he had this poem in his eye; and his imitation of that before us shews how capable he thought it of shining in an English dress. Book ii. lib. 350.

“ I had come, preventing Sheba's Queen,
 “ To see the comeliest of the sons of men;
 “ To hear the charming poet's am'rous song,
 “ And gather honey falling from his tongue.
 “ To take the fragrant kisses of his mouth,
 “ Sweeter than breezes of her native South;
 “ Likening his grace, his person, and his mien,
 “ To all that great and beauteous I had seen.
 “ Serene and bright his eyes, as solar beams
 “ Reflecting temper'd light from crystal streams.
 “ Ruddy as gold his cheek; his bosom fair
 “ As silver; the curl'd ringlets of his hair
 “ Black as the raven's wing; his lip more red
 “ Than Eastern coral, or the scarlet thread.
 “ Even his teeth, and white, like a young flock }
 “ Coëval, newly shorn, from the clear brook }
 “ Recent, and blanching on the sunny rock. }

“ Iv'ry

“ Iv’ry with sapphires interspers’d explains
“ How white his hand, how blue his manly veins,
“ Columns of polish’d marble, firmly set
“ On golden bases, are his legs and feet.
“ His stature all majestic, all divine,
“ Straight as the palm-tree, strong as is the pine.
“ Saffron and myrrh are on his garments shed,
“ And everlasting sweets bloom round his head.”

Ver. 10. דגול *Επισημος*, Insignis.

Ornatus vel elatus ut Vexillarius. Buxt.
sub דגל M. R. Vexillum.

Ver. 16. “ His whole delectable.” i. e.
And his whole is desires. Heb.

CHAP. VI.

Ver. 4. כתרעה *Ut Urbs hujus nominis*,
amabilis sub רצה *Ergo LXX reddunt*, *ως*
ευδοκια.

Ver. 8. “ Sixty queens, and eighty concubines.” 1 Kings xi. 3. Seven hundred wives; three hundred concubines.

Ver. 9. “ Her mother’s joy.” ברה
munda, pura ברר purificavit forsan etiam
filia, fœm. vocis בר sive M. R. sive sub ברה
elegit; LXX *εκληληγη*; Dr. H. Delight,
Darling;

Darling; old translation, dear; new, choice one *.

* Bishop Horne's Sermons, Vol. I. Discourse Second, Eden. "When we think of Paradise, we think of it as a seat of delight. The name Eden signifies pleasure, and the idea of pleasure is inseparable from that of a garden, where man still seeks after lost happiness. The garden of Eden had, doubtless, all the perfection it could receive from the hands of him, who ordained it to be the mansion of his favourite creature.

Might not the garden of Eden be a kind of temple or sanctuary to Adam; a place chosen for the residence and appearance of God; a place designed to represent and give him ideas of heavenly things; a place sacred to contemplation and devotion? Something of this sort seems to be intimated by the account we have of the garden, Gen. ii. and to be confirmed by the references and allusions to it, in other parts of the scriptures. Wherever it is mentioned, it is called the *garden of God*, or *the garden of the Lord*, expressions which denote some peculiar designation of it to sacred purposes. See Isaiah li. 3. At the time appointed these predictions received their accomplishment. By the death and resurrection of the Redeemer, lost Paradise was regained. This sacred garden the first Adam by transgression lost: but all the blessings signified and represented by it have been, through the second Adam, restored to his posterity."

This discourse of Bishop Horne, from which these extracts are collected, inclined me to consider whether his ideas in some respect might not be extended to the Song of Solomon, and confirm the allegory we are contending for. Chap. vi. 1. The Chorus says—Whither went thy love—Thou fairest among women? The Spouse replies—My love is gone down to his garden—And towards the conclusion of the poem she ascends "leaning on her beloved;" the scene is the garden, and she is called its inhabitant,

suæ genetrici ipsa manda suæ matri immaculata,

לאמה ברה היא ליולדתה

sol ut pura

ברה כהמה *Elesta*, Interpret. Sancti Pag-
nini.

Ver. 10. “Fair as the moon, spotless as the sun.” St. John describing the Christian church, Apoc. xii. 1. speaks of her under the character of a woman clothed with the sun, and with the moon under her feet: and in comparing these two passages it is observable that she is described a woman in both places; and in the one, adorned with the sun and the moon, and in the other compared to both; each passage may serve to illustrate the other; and her purity and clearness demand our attention.

Ibid. “Formidable as banner’d bands,” is an expression before used by the Bridegroom, and here repeated by the Chorus. There the mention of Thirtsa and Jerusalem seems properly to introduce it; here it may mean “that order and regularity for which she is conspicuous.” A city set on an hill cannot be hid; and that the church of Christ is that city, is intimated

intimated by our Lord himself, Matt. v. in his sermon on the mount. When Balaam saw Israel abiding according to their tribes, the spirit of God came upon him, and he said, Num. xxiv. 5. "How goodly are thy tents, O Jacob, thy tabernacles, O Israel!" See also Psalm lxviii. and let us conclude that it may not improperly be said, of the true Israel, that "she is formidable, as an army with banners."

Ver. 12. "The chariots of Aminadab."

munifici mei populi quadrigæ

מרכבות עמי נריב

"Cum planè nesciam quæ sit hujus loci sententia, contentus sum subjunxisse versionem interlinearem Santis Pagnini."

CHAP. VII. Ver. 4.

"Thy neck is like the ivory tower,

"Thy face as the tower of Lebanon."

It is observable that the description here given is partly a repetition of that in the fourth chapter, which will lead us to conclude, that "The tower of David," and

"The

“The ivory tower,” and “The tower of Lebanon,” is one. Let us collect our account of them from the different parts of the scriptures, and let the reader judge for himself. 1 Kings x. 16. “And King Solomon made two hundred targets of beaten gold, &c. and the king put them in the house of the forest of Lebanon.” The armory at Jerusalem is mentioned by Nehemiah iii. 19. and here, chap. iv. 4, the tower of David is described as an armory; and it seems as if this was part of the house of the forest. It is no objection that it is here called the ivory tower, with which it was probably adorned, as well as furnished with arms. It might seem, that here mention being made both of the “ivory tower,” and “the tower of Lebanon,” her neck being compared to one, and her face to the other, they must necessarily be two distinct buildings; to which it may be replied, that her face is only compared to that part which fronts Damascus. “Face rather than nose,” sub הָאָזְנוֹ iratus est, index animi.

Ver. 5. " Like Carmel is thy rising head
With purple garlands crowned."

Verbatim :

Thy head above thee as Carmel,
And the dress of thy head as purple.

Ver. 11. " Come my beloved, &c.

" Eve

" Rose, and went forth among her fruits and
" flow'rs,

" To visit how they prosper'd, bud, and bloom

" Her nursery ; they at her coming sprung

" And touch'd by her fair tendence, gladlier
" grew." Paradise Lost, B. viii. l. 40.

Ver. 13. Mandrakes—" what these mandrakes were, commentators have not been able to determine. That they were not what we call mandrakes, all are agreed. The best account of them is, I think, in Calmet, who supposeth them to have been citrons or oranges." Bishop Newton, vol. II. Diff. ix. p. 265, quarto. " Many of the antients recommended them as helping conception." Ibid.

Maundrell's Journey from Aleppo, p. 60.
" I demanded of him (the Samaritan priest at Naplosa) what sort of plant or
fruit

fruit the *Dudaim*, or, as we translate it, mandrakes were, which Leah gave to Rachel, for the purchase of her husband's embraces? He said they were plants of a large leaf, bearing a certain sort of fruit, in shape resembling an apple, growing ripe in harvest, but of an ill flavour, and not wholesome. But the virtue of them was to help conception, being laid under the genial bed. That the women were often wont so to apply it at this day, out of an opinion of its prolific virtue. Of these plants I saw several afterwards in the way to Jerusalein; and if they were so common in the Mesopotamia, as we saw them hereabout, one must either conclude that these could not be the true mandrakes, *Dudaim*, or else it would puzzle a good critick to give a reason, why Rachel should purchase such vulgar things at so beloved, and contested a price.

Ver. 13. "All delicacies, both new and even old." Of all the interpretations hinted by Bishop Patrick, that which refers us to Matt. xiii. 52. I would prefer.

Πας γραμματεις μαθητευθεις εις την βασιλειαν των

βραβων, ὁμοιος εἰν ανθρωπω οἰκοδεσποῖη, ὅςῃς
 εκβαλλει εκ τῆ θησαυρῆ αὐτῆ καινα και παλαια.

In this light the passage may be considered as a reference both to the Law and Gospel.

CHAP. VIII.

Ver. 2. "She shall instruct me." This unexpected break in the formation of the sentence has created difficulties to some interpreters, at least to one, who supposes the word to be a proper name; but he might have been relieved, had he sufficiently considered the genius of the Hebrew poetry: in which such transitions are not unnoticed. See 2 Sam. xxii. 2, 3. "The Lord is my rock," &c. The Psalmist proceeds in the third person, "In him will I trust," &c. but adds immediately afterwards, "Thou savest me from violence."

Ver. 5. "Leaning on her beloved." Were we not prepared for the seventh day by the foregoing adjuration, the different attitude in which the Spouse appears,
 2 would

would sufficiently bespeak a new, and probably concluding scene. She is not here, as in other places, invited by the Bridegroom, but united to him: and his words want no explanation, expressive of a mutual and entire affection. She, fully now possessed of his love, no longer courts his favour, but intercedes for her sister, as one related to both:

Ver. 8. “ We have a little sister.”

Ver. 11—14. The Companions—The Vineyard—The Roe are noted in other places.

I apprehended the notes of Michaelis on Lowth might afford us some light; but on examining them, find they are rather calculated to create difficulties than to clear them up. He will not allow it to be a marriage song; but the plan here proposed obviates many of his objections. He is inclined to reject Bossuet's division of the poem into seven days; objects to one in particular, and from thence would infer, that the whole is groundless. But it may be here seen, that we may differ in

some particulars, yet upon the whole perfectly well agree. But these are inferior objections, scarce worthy of our notice. The grand matter is, he is not inclined to allow the poem to be a sacred allegory; which is to say in other words, that it deserves no place in the canon of scripture. His objections might be considered at large; and many are answered in the course of this work. Among the internal marks, does not משיח so clearly alluded to in the second distic, call our attention to him to whom that name is eminently given? When the word דוד so frequently occurs, we cannot but remember that Isaiah uses it chap. v. 1. and we know to whom it is there applied—who was “the beloved,” and what “his vineyard:” but more of this hereafter.

Were I called upon to shew why I considered this poem as a sacred allegory, I should be inclined to produce those very remarkable passages in the Prophets of the meaning of which there can be no doubt, in which the ardent affection of the husband to the wife is used to express the love
of

of God to his people; and one single verse of Ifaiah would ſerve as a key to the whole.

משוש חתן על כלה ישיש עליך אלהיך

Deus tuus ſuper te gaudebit ſponſam ſuper ſponſi gaudio.

I would refer the reader to the inſtitution of marriage, as recorded by Moſes, and remind him that God created man in his own image; and Adam by divine inſtinct, on the formation of Eve, pronounced both to be one fleſh; and as inſpired authors are the beſt interpreters of the ſacred ſcriptures, I would deſire him to conſult Saint Paul's Epistle to the Ephesians, chap. v. from verſe 22 to the end. It might not be amiſs to recollekt what has been already ſaid concerning alluſions to particular paſſages in the Apocrypha and other parts of Saint John's writings. But above all let the forty-fifth Pfalm be minutely examined; and every part of it, and every expreſſion in it, be allowed its weight. It is too clear and expreſſive not to be applied to the marriage of Solomon: it is of too ſublime and divine a caſt to be

wholly confined to it. The author (whose name is not recorded) must have had a farther view, and extended his thoughts to him, of whom he says *הוא ארניך והשתחויו לו* and we cannot but conclude, that “ a greater than Solomon is here.” In considering the Psalm and the poem before us, I have been often at a loss to determine which was the original, and which the transcript; whether the Psalm was drawn up with a view of being explanatory of the poem, and more fully and expressly pointing out its divine tendency; or the poem, assuming a dramatic turn, was wholly formed on the subject of the Psalm; each person therein mentioned being introduced in the scene, and sustaining its given character: the King, the Queen, the King’s daughters, and the daughter of Tyre, corresponding with the Bridegroom, the Bride, the Chorus, and (if interpreters are right) her little sister, for both are referred to the call of the Gentiles. Inclined by these and such like arguments I would infer, that it is not only possible, but highly probable, if not absolutely certain, that
 this

this song of Solomon had a farther view than his espoufals, or nuptials; and that all that is facred and divine, which with any propriety could be adumbrated by the holy rite of marriage, was here fet forth in all its colours, and rightly explained by thofe interpreters, who contend that herein is described the perfect love of the true Solomon, the Prince of peace. Be it farther remembered that not David only, but Solomon alfo was a type of Chrift; and the words originally fpoken of him, and to him by David his father, by the author of the Epiftle to the Hebrews i. 5. and exprefsly produced as fpoken of Chrift. “ He fhall be my fon, and I will be his father; and I will eftablifh the throne of his kingdom over Ifrael for ever.” 1 Chron. xxii. 10. fays David, and “ I will be to him a father, and he fhall be to me a fon,” is urged as a text of fcripture, fhewing the fuperiority of the Son over the moft perfect of created beings, in the place above cited. Solomon therefore fufained the perfon of Chrift: and it were ftrange if this moft EXCELLENT SONG of

all his works should bear no relation to that divine person, whom before his birth he was ordained to represent.

That this book was contained in the canon of scripture there can be no doubt; and of its authenticity there can be none; as St. Paul declared, when this was in the number of canonical books, that all scripture was of divine inspiration. And unless we affix to it a divine allegorical interpretation, we at once blast its credit. For it is talking idly to say, it is sufficient that it instructs us in the duty of husbands towards their wives, and of wives towards their husbands.

“ The vineyard which is mine,” says the spouse, chap. viii. 12. The fifth of Isaiah, and several passages in the Evangelists, lead us to the true meaning of this vineyard. These parables of themselves are sufficiently intelligible; but lest they might want farther explanation, St. John adds our Lord’s words, “ I am the true vine,” chap. xv. 1. And the image here introduced in the different parts of this poem, adopted by the prophet, applied by
our

our Lord to the same purpose in the Evangelists, and farther alluded to by St. John, is another circumstance strongly in favour of that mystical meaning, which the doctors both of the Jewish and Christian church have always readily admitted.

When the tendency of the whole poem was once fixed and allowed, it was the more pardonable, if some individuals carried their ideas farther than the words would strictly allow, and that the comment was sometimes too luxuriant for the text. On such ground the allegory may be admitted; and it is confessed, that on such the interpretations of particular passages are founded. Thus “the young foxes, which destroy the grapes” are said to be heretics; for as a vineyard is the church, so the corrupters of its doctrines are those who destroy the fruits of the vine: which should not be confined wholly to men of heretical principles; all deviations in practice, as well as faith, are equally dangerous. It is true Ezechiel says xiii. 4. “O Israel, thy prophets are like foxes in the deserts;” hence interpreters in general

ral by foxes understand heretics; but we find Dr. South, Serm. ult. vol. VI. giving the expression another turn. Take it in his own words: “ With all possible might and speed oppose the very first *risings and movings of the heart to sin*. For these are the buds that produce that bitter fruit. These *little foxes destroy the grapes* as much or more than the greater, and therefore are to be diligently sought out, hunted, and killed by us, if we would keep our hearts fruitful. We should deal with these streamings-out of sin, as the Psalmist would have the people of God deal with the *brats of Babylon*. Happy shall he be that taketh and dasheth those little ones against the stones.” Psalm cxxxvii. 9.

But to return—It is next to be remarked that this is no novel discovery, the offspring of modern sagacity; but the prevailing opinion both of the Christian and Jewish church. The primitive fathers may be censured, as too fond of allegorizing the scriptures. Their want of skill in the Oriental languages may be objected to them; and the *Ἀγινὰ εἰν ἀλληλώμενα* of St.

Paul

Paul might have led them often into error ; but here they only adopted the received interpretation of the Jewish church. To them also it is objected, that the mind of Solomon was as little known to them as to us : and that they, who lived so many years after him, are not of sufficient authority to stamp a meaning on any part of his works. But let us recollect who it was, that is supposed to have settled the canon of scripture contained in the Old Testament. And if it appeared to Ezra, himself an inspired writer, to be the work of Solomon, and to deserve a place among the law and the prophets ; this alone would prove that the book had a divine tendency, and that it was not merely an Epithalamic poem on his own marriage. But if this farther secondary meaning was at that time known, and allowed ; and by him transmitted to them who immediately preceded the days of the Messiah, by tradition ; we may reasonably conclude, it was not an opinion hastily, without sufficient grounds, taken up by the later Jews, but that it was always the received judgment

ment of the Jewish church ; not fixed on the book because it had been received into the canon of scripture, but that it was received into the canon because its argument and authority was divine.

Chap. viii. 4.

Thy neck is like the ivory tower,
Thine eyes the pools of Heshbon, &c.

In a poem wholly allegorical I find the following description. Spenser's Faerie Queen, Book ii. Canto 9.

- “ They her besought of favour special
 “ Of that fair castle to afford them view.
 21. “ First she them led up to the castle wall, &c.
 45. “ The turret's frame most admirable was,
 46. “ The roof hereof was arched over head,
 “ And decked with flowers and herbars dain-
 “ tily ;
 “ Two goodly beacons set in watches stead,
 “ Therein gave light and flamed continually ;
 “ For they of living fire most subtilly
 “ Were made, and set in silver sockets bright
 “ Cover'd with lids deviz'd of substance fly
 “ That readily they shut and open might ;
 “ O, who can tell the praises of that maker's
 “ might !”

The

The intent of the author shall be shewn in the words of one who lived much nearer his own times. “ It is evident that in this Canto of that matchless poem, the *Fairy Queen*, written by our *English Virgil*, the author’s intention is to describe the body of man informed with a rational soul; and in prosecution of that design, he setteth down particularly the several parts of the one, and the faculties of the other.”

Sir Kenelm Digby’s Letter
to Sir Edward Stradling.

Not an expression in the whole Canto will give us room to imagine that the Song of Solomon was in the author’s eye; and I refer to it, only to shew how far the symmetry, proportions, and perfection in the human body may justly, beautifully, and in a truly poetical work, be compared to those which are to be discovered in a magnificent building of exquisite architecture.

In the literary correspondence between Dr. Lowth the present Bishop of London, and the Right Reverend author of the *Divine Legation of Moses demonstrated*, I find the following passages, which had entirely escaped my memory.

To

To the Rev. Dr. L. Prior Park, Sept. 17,
1756.

“ If it should be asked, why so much unwillingness to have the book of Job an allegory, and so much readiness to admit Solomon’s Song to be an *entire allegory*? Could you give a better reason than this, that the latter opinion is established orthodoxy, and the former, yet, a paradox? But, a word in your ear; can you possibly be serious in saying of Solomon’s Song *omnino esse allegoricum*? I pay you a compliment in this question; though I made it only to shew you, that I treat you in the freedom and confidence of a friendly altercation.”

Note. The latter part of this paragraph, as imparted in confidence, and the answer to it likewise, would have been here suppressed: but it was judged altogether unnecessary to do so, when it was observed, that the same secret had been whispered in confidence to the ear of the public, in Divine Legation, vol. V. p. 63. note:—it contains as follows.

“ What

“ What then, I beseech you, becomes of Solomon’s Song, if you will not allow it to be a *precedent* of this sort? Here, in the opinion of the church, as appears by the insertion of it into the canon, or at least in the opinion of such churchmen as our critic, Solomon, under the cover of a love-tale, or amorous intrigue between him and an Egyptian lady, has represented Christ’s union and marriage with the church. Surely, the patience or impatience of Job had a nearer relation *in nature* to the patience or impatience of the Jewish people than Solomon’s love intrigue had, *in grace*, to the salvation obtained by Jesus Christ. Yet this we are to deem no odd amusement for the WISE MAN.”

Letter III. Dr. L. to Dr. W.

“ As to my admitting Solomon’s Song to be an allegory, at the same time that I denied Job to be such; it was, I assure you, neither out of perverseness to you, nor for fear of appearing unorthodox. I think there is a material difference between the
two

two cases: if you deny Job to be an allegory, I see no ill consequence; it stands just where it did: but if you deny that Solomon's Song is an allegory, you must exclude it from the canon of Holy Scripture; for it holds its place by no other tenure. You may laugh at me, but I am really in earnest in saying, that I am inclined to think Solomon's Song to be altogether allegorical: I have given my reasons for it; and do not yet think the difficulties that stand in the way of the allegorical interpretation equal to that of supposing, that Ezra, or whoever they were that settled the canon of scripture, would ever have admitted a loose and profane poem into the number and rank of their sacred and inspired writings."

This correspondence between the Lord Bishop of London and the author of Divine Legation is very remarkable; and in many particulars may be very useful to others. It may serve to shew us the true use of allegory, and teach us to set some bounds to that allegorizing spirit, which some learned men have discovered, as in their
 expositions

expositions of the book of Job before referred to, so also on other subjects, which perhaps might have suggested the idea of Job sustaining a fictitious character. I mean the apocryphal book of Judith, which Grotius views in the following light:

“ Multi viri eruditi sudant ut quæ hoc libro continentur, quæ ipsi revera ita gesta putant, concilient cum historiis non dubitatis, quæ sunt in sacris aut in Græcorum literis. Puto diu sudaturos priusquam aut aliis aut sibi satisfaciant; veriusque esse, ea quæ sunt in hoc libro esse *αμυσματα* (per obscuras ambages dicta). Scriptum librum cum primum Antiochus illustris in Judæam venisset, templo nondum per idolum polluto, in hoc ut Judæi spe divinæ liberationis confirmarentur. Nam יהודית (Jehudith) esse Judæam gentem nemo negaverit. Bethulia בית אל יה (Domus Domini Dei) est templum. Gladius inde egrediens sunt preces sanctorum. Nebuchadonosor Hebræis sæpe Diabolum significat, et Assyria fastum, ut notatum et Hieronymo. Diaboli instrumentum Antiochus,

VOL. II. R tiochus,

tiochus, qui hic tecto nomine Holophernes (id est הלפך נחש lictor serpentis, Chaldaicè, id est, ut jam diximus, minister diaboli.) Judæam formosam quidem (nam propterea apud Daniele *צני* (Deus) dicitur) sed viduam, id est ab omni auxilio desertam, subigere volebat. Sperabant pii, fore ut is Deo pœnas daret, quemadmodum dedit. Joachim, in Græco, aut, ut in Latino est, Eliakim, qui hic dicitur fuisse summus sacerdos, Deum surrecturum significat. Ea spes homines Deo conjungit, quod opus sacerdotis maximi. Vide I Mac. viii. 14. Cætera sunt ἐπεισοδιωδη, ornamentum causâ addita, qualia in Parabolis multa. Post reditum è Babylonia scriptum hunc librum facile videbit, qui cum curâ leget Græca, iv. 2. et quæ sunt v. xxi. 21. e. g. s.

Both, we see, were supposed to have been written after the captivity, and both in reference to the situation the Jews were in at different periods. Dr. Prideaux says of Grotius, "This particular explication of the parable (as he will have it to be) is I confess the peculiar fancy of this great man."

man." But whether the book of Job be proved to be an allegoric poem, written on the return from the captivity, and representing the circumstances of the people of that time, is a question not generally admitted.

P. 213. Add this note on chap. iv. 10.

A principal part of the delicacy of the Asiatic ladies consists in the use of baths, and of the richest oils and perfumes: an attention to which is, in some degree, necessary in those hot countries. Frequent mention is made of the rich ointments of the Spouse in the Song of Solomon.

Cant. iv. 10.

"How beautiful are thy breasts, my sister,
"my spouse!

"How much more excellent than wine;

"And the odour of thine ointments than all
"perfumes!

11. "Thy lips drop as the honey-comb, my
"spouse!

"Honey and milk are under thy tongue:

"And the odour of thy garments is as the
"odour of Lebanon."

Lowth's Notes on Ifaiah, chap. iii. 24.

Note—Pagninus, Junius, and our English translators render דִּנְיָ *amores*, loves. Bishop Lowth follows the LXX. *μαστοι*, *breasts*, דָּד *mamma*, דִּד *amicus*.

“ For the passions of the soul; which being things of the highest transport, and most wonderful and various operation in humane nature, are therefore the proper object and business of rhetoric. Let us take a view how the scripture expresses the most noted and powerful of them. And here what poetry ever paralleled *Solomon in his description of love*, as to all the ways, effects, and extasies, and little tyrannies of that commanding passion? See Ovid with his “ *Omnia vincit amor,*” &c. and Virgil with his “ *Vulnus alit venis, et cæco carpitur igne,*” &c. How jejune and thin are they to the poetry of Solomon, in the 8th chapter of the Canticles and the 6th verse; “ *Love is strong as death, and jealousy cruel as the grave.*” And as for his description of beauty, he describes that so, that he even transcribes it into his expressions.” Dr. South, vol. IV. Sermon I.

SELECT

SELECT
SERMONS.

REVISED

STUDY

18

S E R M O N I.

Preached before the University of Oxford
at St. Mary's, Feb. 2, 1750-1.

LUKE vii. 35.

Wisdom is justified of all her children.

BEAUTY cannot so well be estimated by a separate examination of the several parts, as by an entire view of the whole. By each of them the skill of the artificer, and exquisiteness of the workmanship, may be discerned; but their regularity and proportions are best discovered, when they are compared with each other, and placed in one common light.

When the Almighty had finished the work of the creation, the sacred historian observes that “ God saw every thing that he had made, and behold it was *very good* ;” thus expressing the highest degree

of complacency on the whole; the parts of which in the process of his work he had pronounced to be *good*; and now saw them all conspiring to compleat the whole with the greatest symmetry, and perfection.

Proceed we from the real to the moral world; and in imitation of the holy Psalmist, by an easy transition, from a view of the works of the creation meditate on his works of grace. They declare his glory, but these reveal his pleasure; and the exactest wisdom is discernible not only from the book of nature, where we read his power, but from the scriptures also, where we learn his will; and the various methods of providence, like the different works of the creation, regularly tend to the same end; and are all wonderfully calculated to promote “glory to God, and good-will towards men.”

This seems to be the scope of our Saviour’s observation here before us, which though applied particularly to the different manners of himself and John the Baptist, is yet universally true; and the
regularity

regularity of that building cannot but be discerned with admiration, which is “built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone; in whom all the building fitly framed together, groweth unto an holy temple in the Lord.” Eph. xi. 20.

If the austerities of John the Baptist afforded the licentious Jews an occasion of calumny against him, they were not less offended at the free and unreserved intercourse of Christ with men of all ranks and callings; though their several institutions of life were conformable to the ends of their coming, and agreeable to that heavenly wisdom, which when known must be approved, and is uniform in all her works. Did one become a preacher of repentance, who warned men to flee from the wrath to come; the other was not a less distinguished part of his character, who came to offer terms of pardon, reconciliation, and peace. The extraordinary mortifications of John first raised the attention of men, and prepared them for the reception of Christ; whilst his public
manner

manner of converſing with mankind gave him moſt frequent opportunities of diſplaying his divine power and goodneſs; both which were manifeſted by his miracles wrought for the benefit as well as conviction of the world.

To examine into the ſeveral methods of providence, and to aſſign reaſons for all God's dealings with the children of men, were an endleſs and an arrogant taſk. We ſee at beſt but through a glaſs darkly, and know but in part; yet the dimneſs of our ſight, and the confined limits of our underſtanding, prevent us not from diſcovering ſo much wiſdom in the diſpenſations of providence; ſuch a ſeries of events all tending to the ſame end; a ſcene ſo gradually opened; a chain of prophecies delivered by perſons of different ages, different manners, and intereſts; yet all pointing out the goſpel times; in a word, ſuch a general concurrence of all the evidences of the goſpel, that this very concurrence is in itſelf an evidence of its divine original.

That we may confine our thoughts on this extenſive ſubject to ſome method, let

us

us see what was the state of the church—before—and under the law—and especially in the time immediately preceding the gospel; and what discoveries of God's will were made in each of these periods.

The brevity, the style, nay the antiquity of the history of Moses, may severally be reasons why we meet with so much difficulty and obscurity in the account of the earliest ages. The Jews called the patriarchal age “the days of emptiness,” because so little is recorded in the first two thousand years of the world. Yet the records are sufficient to shew that even these times were preparatory to the gospel state. It was not long before man stood in need of a deliverer; and scarcely was he sensible of his guilt, before a deliverer was promised; in terms indeed general, and obscure, but sufficiently understood by them who received the prophecy to raise in their minds the hopes of redemption; and the belief of a Saviour from thence first takes its date. How far the institution of sacrifices might tend to illustrate, and confirm this belief, is a question worthy to be discussed.

discussed. Their antiquity is certain, but their original doubted: some contending, that they were the effects of natural religion; others, that they were instituted by divine command. That Almighty God, the Creator, and giver of all good things, should still preserve a sovereign right to all we enjoy, seems so agreeable to reason; and that man should offer up some part of his stores, as an acknowledgment to God that the whole was his, and enjoyed by his permission, is a duty so evident in itself; that the light of nature might prompt him to it, without any other guide to direct him. But such oblations as these are merely eucharistical, and proper expressions of gratitude and thankfulness to God; and as such might be used even in the state of innocence; when our first parents could not but be sensible of the obligations they were under to their maker, and preserver, and author of all their happiness. But the expiatory sacrifices, where the blood of beasts was to be offered as an atonement for the sins of man, as they could have no place in paradise, seem also
beyond

beyond the reach of natural reason; and therefore are most regularly to be referred to some positive institution. For the remission of sins being wholly a matter of grace and favour, God only, against whom they were committed; and who alone could remit the punishment, could constitute and appoint the means, which were to signify and convey it to man. The first offerings we read thereof were Cain and Abel: and the author of the Epistle to the Hebrews declares Abel to have offered unto God a more excellent sacrifice than Cain, by faith; which must surely be grounded upon some declaration of God's will; and if we attend to the drift of the Apostle's reasoning, and to the sacrifice offered by Abel, we may not unaptly call it a faith, as to its object as well as life evangelical. For wherein consisted the excellency of Abel's offering above Cain's, but in that he brought the firstlings of his flock, that his sacrifice was expiatory, and a type of Jesus Christ, that lamb slain from the foundation of the world, whose blood speaketh better things than that of Abel; which,

which, though it was the first propitiatory sacrifice recorded, and though accepted of God in preference to Cain's, as offered by faith, and in reference to the promise made to Adam, which Cain's was not, was yet far inferior to the sacrifice of Christ, and derived all its efficacy and acceptance, as all other the legal sacrifices did from being the type of the shedding the blood of the lamb of God. Upon the whole, it is generally held, that God gave this revelation to Adam soon after the fall; and it has been conjectured that the coats of skins, which the Lord God made unto Adam, and unto his wife, when he cloathed them, were made of the skins of beasts slain for sacrifice, at a time when animal food was not indulged. And as these were all types of that grand sacrifice for sin to be made in the fulness of time, we are led to conclude that God also graciously revealed to him, that these had reference to the redemption to be wrought, when the seed of the woman should bruise the serpent's head.

The state of the church from that time was briefly this; the true worship of God continued

continued only among the descendants of Seth, whilst the children of Cain gave themselves up to all manner of wickedness; in so much, that the former are stiled by way of eminence the sons of God; and their defection is described by their commerce with the daughters of men of the posterity of Cain: and the gyants, which were born unto them were not more enormous for their stature, than their wickedness. In the days of Noah the defection was universal, save only in his family; and all excepting eight souls were destroyed in the deluge. This seems a proper period for a farther declaration of God's will, and a renewal of the promise made to Adam. Let us see if we can collect any probable traces of it in the history of Noah.—We know the incarnation of Christ was the substance and main import of all that God spake by the mouth of his holy prophets which have been since the world began; who prophesied of the grace that should come by the spirit of Christ which was in them." 1 Pet. i. 10. It was by this spirit that he went and
preached

preached to the spirits in prison, in the days, and probably in the person of Noah, a preacher of righteousness, as St. Peter in another place affirms, i. iii. 19. by whom he certainly understood those disobedient and impenitent sinners, who were then alive, and afterwards destroyed by the flood—persons enslaved to sin—in captivity to Satan—tied down by the chains of their own lusts—and fettered with the bonds of vice and iniquity—imprisoned in the worst sense of the word; in the same sense, in which Isaiah applied it to the Gentile world, when he prophesied of the coming of Christ to bring “the prisoners out of prison,” chap. xlii. 7. to whom Christ preached, not in person, but by the Holy Spirit, guiding and inspiring his servant Noah. And it is not unreasonable to conclude, that under these circumstances, what was revealed to the prophets in general was also communicated to Noah, that inflexibly just and perfect man, who found grace in the eyes of the Lord, at a time that it repented him, that he had made man on the earth; and that he
 did

did not shew less favour to him on the renovation of the world, than he had done to Adam after the fall. Rather the same method was used to both; and a promise was again made, which was illustrated and confirmed by a subsequent command. To Adam was promised the seed of the woman; and sacrifices were instituted to preserve the memory of it among his posterity. The promise to Noah may be collected from these words. Gen. vi. 17, 18. "Every thing that is in the earth shall die: but with thee will I establish my covenant." What is here meant by the covenant established with Noah, but the counsel of God from all eternity of sending his son into the world for the redemption of lost mankind? Though all flesh were to perish by the waters, yet should his eternal purpose remain immutable, and be fulfilled to the descendants of Noah. We again read of a covenant of God with Noah, when he came out of the ark: but that was later than this, and perfectly distinct from it: and it was rather established between God and all flesh upon

the earth in general, that he would no more destroy them by a flood; the very intent of which bespeaks it to have been subsequent to the general deluge, and to which the former covenant could bear no relation. Of this the *bow* was the sign, and it was a full declaration of God's acceptance of the sacrifice of Noah, on his leaving the Ark.

Allowing then the covenant established with Noah to be rightly explained, we shall not be at a loss to find the memory of it recorded in his family by a new command, even the prohibition of blood; which the Jews, when they speak of the seven precepts of the sons of Noah, mention as added to the six others given to Adam. The words are these: "Every moving thing that liveth shall be meat for you; but flesh with the life thereof, which is the blood thereof, shall you not eat." Chap. ix. 3, 4. One plain obvious reason whereof was to restrain men from acts of cruelty even towards beasts; thereby to imprint in their minds a greater dread of defacing their Maker's image by murder
of

of their fellow-creatures. This appears by the sentence that follows—"Whoſo ſheddeth man's blood, by man ſhall this blood be ſhed: for in the image of God made he man," ver. 6. But it follows not, that this was the only meaning of the law: nay another reaſon was aſſigned for it, when it was renewed by Moſes in Leviticus, chap. xvii. 11. which doubtleſs was underſtood by Noah, though not recorded; and ſeems the principal reaſon of the prohibition: "For the life of the fleſh is in the blood; and I have given it to you upon the altar to make an atonement for your ſouls; for it is the blood that maketh atonement for the ſoul." Where we ſee the blood was forbidden to be eaten, becauſe God had ſanctified it for particular purpoſes; to be the inſtrument of expiation, and an eminent type of the blood of the Son of God, without the effuſion of which there could be no remiſſion.

And this account of the prohibition leads us to the determination of another queſtion, namely, that the apoſtolical decree in this caſe was only temporal. For

as the prohibition was only typical, when the great Anti-type had expiated the sins of the world on the cross, it could be no longer in itself obligatory to Christians, and must be intended by the Apostles only to accommodate the disputes between the Jewish and Gentile converts, and never designed to be of perpetual obligation. It is in vain to urge, that what was once typical, is now commemorative, in as much as we have a commemorative sacrifice instituted for this very purpose. If it be farther argued, that blood was never granted, and consequently not allowed; we may reply, that flesh was granted, and blood only occasionally prohibited; where that prohibition ceased, the grant became general, and at the most it is only one of those questions which may be discussed without danger; and on whichever side the weight of the argument lies, we have nothing to do but to follow the dictates of our own persuasions. He who ever thinks blood prohibited, let him abstain from it. If he thinks it allowable, let him not despise his brother, who differs from him in judgment.

We

We must not leave this part of the sacred history without observing that Noah certainly in spirit foresaw the days of Christ, and expressly prophecied of the call of the Gentiles. “ God shall enlarge Japheth, and he shall dwell in the tents of Shem.” They shall both be one fold under one shepherd, who as concerning the flesh shall come of Shem. By this prophecy we see the covenant established with Noah, then respecting his family in general, now confined to the descendants of Shem. The blessing of Japheth presupposes the priority of Shem; which, though Japheth was the elder, was before conveyed in this memorable expression, “ Blessed be the Lord God of Shem.” Ham with the greatest propriety is before spoken of as the father of Canaan, because the punishment here predicted was to affect him principally in that part of his posterity: his other descendants are dismissed without a blessing, but the servitude of Canaan only is denounced. By some learned men God and not Japheth is understood, as he who was to dwell in the

tents of Shem. Admit this interpretation (which yet neither the tenor of the blessing seems to allow, nor, as I conceive, the construction of the sentence require,) it still relates to the incarnation, when “the word became flesh, and dwelt among us.”

In a word, the character of Noah, the times in which he lived, and the part he was to act, being designed by Providence to be the father of the new world, seem to point him out as a person highly qualified to receive a farther declaration of God’s will. And as we find a memorial of the promise to Adam preserved in the institution of sacrifices, to Abraham also in circumcision; as also in the history of Noah an express prohibition of blood relative to the same promises; what is more reasonable than to interpret the covenant established with Noah to be a renewal of the promise made to Adam? It is true he who had lived so long with his father Lamech, and his grand-father Methuselah, who had both lived and conversed with Adam, could not be supposed to be ignorant of the former promise; yet it must be
allowed

allowed that the repetition of it to him must be highly beneficial to his posterity, as well as abundantly satisfactory to him of the immutability of God's former promise. He was the first of the Patriarchs who received not the testimony of Adam himself relating to the promised seed: Adam living till near the sixtieth year of his father Lamech. And if what his fathers had told him was likely to make an impression on the minds of his sons, that would more effectually which he had heard with his own ears. And by computing the time which he is said to have lived after the flood, we shall find that not many years after his decease, the promise was renewed to Abraham; in these three a succession of living witnesses, with but little interruption, being preserved of God's gracious purposes of the redemption of mankind. As all these passages relating to the patriarchs receive light by the incidental mention of them by the writers of the New Testament; it is of some weight to this interpretation of the promise to Noah, that it is not inconsistent with the

declaration of the author of the epistle to the Hebrews, that “ by faith he prepared the ark, and became the heir of righteousness which is by faith ;” that is, of evangelical righteousness, enjoying the fruit of it by his acceptance with God, and a distant view of the grand object of all our faith.

The next promise of the Messiah was made to Abraham, in terms more clear and express; and the most remarkable circumstances of his life were all preparatory to this event. In this case also it is observable, that God made a covenant with Abraham, and instituted circumcision as its sign and seal; both which are sufficiently understood. It was the repetition of his former covenant, though now confined to the descendants of Abraham. And when the Messiah was promised to be of the line of David, it is again said, “ my covenant shall stand fast with him.” The same which was made first with Adam, next with Noah, then with Abraham and his posterity.

On the delivery of the law, the gospel was more fully shadowed out; and all its ordinances and ceremonies were types of the good things to come. Now the prospect was enlarged, and every part of the Jewish Economy prepared the way for the gospel dispensation. God, who in sundry parcels, and by several steps and gradations, and in divers manners, spake unto the fathers by the prophets, at each revelation enlarged the prospect, and more particularly pointed out the determined time. Moses gave them sufficiently to understand that his injunctions were incomplete and transitory; and that a greater than he should arise, whom they were to hear and observe in all things. David was eminently a type of Christ; and his whole book of Psalms, though applicable to him in their primary sense, yet contained predictions of the birth, passion, resurrection, and ascension, and future kingdom of Christ, and several minute and seemingly inconsiderable passages correspond with the accounts in the New Testament. Even the soldiers parted his raiment amongst them,
and

and cast lots for his vesture, that the scriptures might be fulfilled by their acts, though not in their intentions. Isaiah, on account of the whole purport and tenor of his prophecy, is frequently styled The Evangelical Prophet. Daniel fixed the precise time of his passion. Haggai, contrary to all human apprehension, declared the glory of the second temple should be greater than the first. And Malachi confirmed and explained the prediction, by shewing that the Lord, after the appearance of John, should suddenly come to his temple.

If we give heed to the sure word of prophecy, these in a more eminent manner require our attention. The uniformity and perfect harmony amongst them, delivered by persons at so great a distance from each other, each confirming and adding new light to all that went before, and at last all wonderfully accomplished, give us the clearest evidence, that these several rays of light must have originally proceeded from the sun of righteousness. To him give all the prophets witness from
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the promise made to Adam to the days of John the Baptist: and to complete the scene, even enemies contribute to his glory: Balaam foretold his kingdom: and Caiaphas was the involuntary promulger of the efficacy of his death.

In fine, nothing was foretold of the Messiah, but what was fulfilled in the person of Jesus. No remarkable passage of his life recorded by the evangelists, but what was foretold by the prophets: inasmuch as the other evidences of his divine mission, his miracles, strong as they are in themselves, yet receive greater force and confirmation from the prophetic testimony they bear: and accordingly our Saviour, in answer to the Baptist's message, did not barely appeal to his power of miracles, but alluded to those particularly, which Isaiah had ascribed to his "Prince of peace."

The last period of time to be considered, is that which immediately preceded our Saviour's birth, when it pleased Almighty God so to dispose events, that "the desire of all nations," as he is termed by the prophet,

prophet,

prophet, should become their expectation also; and without any new revelation, that the birth of a Messiah should now be universally looked for. To this purpose the nation of the Jews, which Solomon describes Cant. iv. 12. as “ a garden inclosed, a spring shut up, a fountain sealed,” may be now said to have been thrown open; and through several channels the currents of knowledge were conveyed to the world. “ The North wind and the South blew upon the garden, and the spices thereof flowed out;” see Cant. iv. 16. And their very dispersion prepared a way to recall them, by a deliverance far more signal than that from the Egyptian bondage, “ from the North country, and from all the countries, whither they had been driven;” see Jer. xxiii. 8. The scriptures were translated into the Greek language, and now became of universal right, which before were locked up in the Hebrew tongue; and the Jews themselves, finding their temporal promises failed them, began more clearly to discern the spirit of the law under its letter; and the
belief

belief of some gospel truths supported them in their distress. It was the dawn of the day-spring from on high which visited them, that it might lead them, as the star did the Magi, to Christ. The dissolution of the Mosaic rites approached—the prophets were silent—the priesthood invaded—the temple polluted—and, as the last sure sign of Shilo's coming, “the scepter was departed from Judah.”

In those days came John the Baptist preaching repentance, and baptising people into the belief of a Messiah, shortly to be revealed. His severity of life and freedom of speech procured him innumerable profelytes. He pointed out the Lamb of God, whose superiority to himself he freely acknowledged; and therefore worked no miracles himself; the miracles of Christ being a sufficient confirmation of the truth of his mission.

Thus it pleased God to bring the first-born into the world, by a series of prophecies, by types, and figures, under different dispensations, raising and preserving in men's minds, through the several ages of
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the world, an earnest expectation of his coming, and at length proving unto the heirs of promise “ the immutability of his counsel.”

But the scene is not here closed; and the divine wisdom is not less remarkable in preserving and extending than in once introducing the kingdom of Christ; and as formerly she is still to be justified of all her children. The prophecies of the Old Testament, not relating to the immediate birth of Christ, point out the call of the Gentiles, the descent of the spirit, the dispersion of the Jews, and the speedy propagation of the Gospel: all which have been remarkably fulfilled; and the Jews to this day remain a lasting example both of the wisdom and knowledge of God; and thereby become serviceable to the cause of that religion which they reject and contemn. Ere the Babylonish captivity, it had been prophecied by Jeremiah xlvi. 28. that though the nations where they were driven should be utterly destroyed, yet that they should not. The empires which subdued them are no where
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to be found ; but they remain in their dispersion : their fathers imprecation on themselves and their children has been severely felt for seventeen centuries. And as Cain was preserved as a living monument of the curse of God upon murder ; so they continue to this day a distinct people, and carry with them indelible marks of God's purposes, and of their own punishment for rejecting and crucifying their Messiah. In both instances God, by signally protecting the guilty, gave the world a signal example of divine vengeance upon guilt : but here the comparison ceases ; for we trust that there are mercies in store reserved for Israel ; that blindness is happened to them only in part ; that though, according to our Saviour's prediction, they are fallen by the edge of the sword, and led away captive into all nations ; though Jerusalem is trodden down of the Gentiles ; yet when the times of the Gentiles are fulfilled, and their fulness is come in, that they shall be restored and converted, and so all Israel shall be saved, as it is written : the scheme
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of Christianity is still advancing ; and the enemies of Christ are not yet destroyed. Those prophecies which remain to be fulfilled, though as yet subject to some obscurity, will be gradually cleared up, and in their time receive their completion.

If any are not sufficiently satisfied with the evidences of Christianity, at least let them examine its foundation with candor, and think, that which has been so generally received to be worthy of their most serious enquiry. Let not an obscure, or ambiguous or figurative expression in the account of the fall offend them ; or a circumstance in the life of Abraham, which was a trial of his faith, endanger theirs ; or any cavils or objections against particular parts of scripture, which infidels raise, find entertainment in their minds. For this were, with the perverse Jews, to raise clamors against the austerities of John, or the affability of Christ. But let them take an entire view of the mystery of man's redemption, as it is delineated in the scriptures ; and then confess, that for its regularity and order, its symmetry and
 perfection

perfection, it may be compared to that
 “ city, which hath foundations, whose
 builder and maker is God.”

Then let them examine the gospel itself; and see whether it be worthy of such great preparations. And if they find nothing in the doctrine of Christ unbecoming the wisdom and goodness of God: if they find it a religion in its precepts most pure and perfect; in its end most desirable; in the means towards attaining that end, every way proportioned to the infirmities of the subject; in fine, whether it be tried by its external or internal evidences, yet in every light the truth of it to be proved by the greatest moral certainty; then this follows as a necessary consequence, that “ Wisdom must be justified in her doings, and clear when she is judged.”

If to a mind thus informed any thing be wanting towards raising in it a due estimation of the holy scriptures, let them be received not merely as conveying to us certain infallible speculative truths, but as a most perfect rule of faith and practice. To a consent of the will, let there be a

concurrence of the heart, not only to yield an assent to what is contained in them, but to stir up ready obedience and actual performance of the gospel precepts. Then what before was knowledge becomes faith; by which the understanding is wonderfully improved. For the fear of the Lord is the beginning of wisdom; and the surest way to understand is to do his will: the grace of God, according to our Saviour's promise, accompanying and rewarding obedience with farther degrees of faith. John vii. 17. "If any man will do his will, he shall know of the doctrine if it be of God." The obstinate and profane may reject the gospel truths, and cavil at the methods of providence; whilst the pious Christian sees and adores the abundant goodness of God; and "Wisdom is justified of all her children."

The more minutely we examine into the methods of providence *, as far as they are revealed to us, and trace the scheme of Christianity, which has been gradually opened, regularly continued, and not

* See Hurd's Lectures, p. 47.

finally

finally to be closed, till the mediatorial kingdom of Christ shall end, through its several stages, the more our evidences will multiply upon us; and we shall have more frequent occasions to repeat what is here exemplified, that “Wisdom is justified of all her children *.”

* This discourse was delivered before the University of Oxford at St. Mary's, Feb. 2, 1750-1.

The interpretation of the covenant with Noah is to be found, as I have since heard, in the *Critici Sacri*. It is also briefly mentioned by Bishop Patrick; but no arguments to support it have any where occurred to me. More than thirty years are now lapsed since the Sermon was preached; and I have not in this time found any reasons to suspect its validity. Nor have I altered my opinion concerning the meaning of the word, either here, or Matt. xi. 19. Nor can I approve of Dr. Wall's critical note. “And this sort of wisdom is justified by its children.” Such absurdities as these this perverse generation maintains; and their followers praise and imitate them in it. *Καὶ* is translated But.

S E R M O N I I .

P A R T I .

H E B . vi . 2 .

Eternal Judgment.

IT has been often doubted whether those imperfect truths, which at the time of our Saviour's coming prevailed in the heathen world, were discovered by the light of nature; or were the remains of obscure traditions handed down from the more ancient times; or were borrowed from the professors of the true religion, who from the days of their captivity became dispersed through the different empires of the world. It were perhaps the most rational account that can be given, should we say that each of these means were instrumental either in preserving or recovering those remains of divine revelation, which had been made to the patriarchs antecedent to
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the law of Moses. The descendants of Noah, from whom the whole earth was overspread, might have retained some footsteps of true religion, even after they were *wholly given to idolatry* *. All civilized nations had commerce with the Phenicians, as they had with the Jew, and by their means had access not only to the merchandise of the world, but also to the fountains of truth. When the scriptures were translated into the Greek language, the communication was enlarged; and the more inquisitive part of the heathen world had much to learn, not only from the Jews with whom they conversed, but also from the law, and the prophets. And when they observed those revelations to be consonant to reason, they vainly concealed the true origin of their knowledge, and boasted of their own discoveries. Yet it must not be denied, that in the times of the greatest darkness, “ God left not himself without witness †;” “ for the invisible things of him from the creation of the

* Acts xvii. 16.

† Acts xvi. 17.

world are clearly seen, being understood by the things that are made, even his eternal power and Godhead *.”

Of these truths, the belief of a future judgment may be reckoned among the principal; for that this had maintained its ground, and that the knowledge of it was not first owing to the light of the gospel, may be abundantly and indisputably proved. Our Saviour, it is true, “brought life and immortality to LIGHT through the gospel †”: that is, brought it into a clearer light, dispelled those mists which surrounded it, and fixed it on an evidence superior to all which could be before produced. Yet neither the immortality of the soul, nor the judgment in another life, were wholly withheld from the knowledge of the world. All the disagreeing inconsistent accounts we are furnished with from the ancient poets and philosophers, agree in this, if in nothing else, that this opinion was universally received; it shews that they had no certain rule to relate their belief; but it shews also that the

* Rom. i. 20.

† 2 Tim. i. 10.

belief was antecedent to their accounts; and it is remarkable that when St. Paul at Athens enforced the certainty of a future judgment by our Saviour's resurrection, though some held the doctrine of the resurrection in high contempt, yet no one objected to the day of judgment, of the truth of which they were already prepossessed.

We shall review the chief parts of this argument, if we consider on what grounds this belief stood antecedent to the testimonies of the gospel; what rational proofs it may be supported by; and what light it received from our Lord himself.

That there was a received belief of a future life in the patriarchal world, many are the arguments to evince; exclusive of those drawn from the goodness of God, who cannot be easily supposed to withhold such a motive to holiness from man. It had been declared to Adam, that on the day he eat of the forbidden fruit, he should surely die *." He transgressed; and the sentence was put in execution: yet he was not immediately extinct; but

* Gen. ii. 17.

from that day became mortal, and subject to all the present human infirmities. He was driven from Paradise; and the earth where he went was cursed for his sake: yet even in these circumstances he received matter of comfort, and consolation; and the promised seed became to him the ground of a rational religion founded on faith. It is plain the victory over the serpent could not avail him in this life; and therefore he could only hope hereby to regain the happiness in another life, which he had lost in this. As there was a reward for obedience in another world, it must also be clear that there was a punishment for disobedience; and that the soul, which was capable of happiness or misery, would receive the due reward of its actions done in the flesh, whether they were good, or evil. And of this there were sufficient intimations given on the first remarkable wickedness committed after the fall: when it is said to Cain “If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at thy door*.” This passage is

* Genesis iv. 7.

under-

understood, by Jews as well as Christians, as respecting the future judgment. And their interpretation gives us, beyond all doubt, the belief of the Jewish church in this particular. For their works, from which we collect our knowledge of it, were antecedent to our Saviour's days; and they had their assistance from still more ancient interpreters, who began their labours soon after their return from the Babylonish captivity *; so that, if we had no other proofs to produce, this belief from hence might be traced back up to the days of Ezra. " Enoch also, the seventh from Adam, prophesied of this, saying, Behold, the Lord cometh with ten thousand of his saints to execute judgment upon ALL, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodlily committed, and of all their hard speeches which ungodly sinners have spoken against him †." This prophecy of Enoch, which speaks in express terms of a general judgment, is not to be found in the writings

* See Prid. Connect. part ii. book 8.

† Jude v. 14, 15.

of Moses, and is preserved only by St. Jude; yet this circumstance does not weaken its authority: for the writers of the New Testament being guided by the same spirit who spake by the prophets, whatsoever is recorded in their writings receives the stamp of authenticity. And whether they continue down to us the Jewish traditions; or adopt the translations of the seventy interpreters, even where they seem widely to differ from the original Hebrew; or verify the accounts of apocryphal writers; or repeat even the words of heathen authors; they no longer retain their original uncertainty, but receive the sanction of an inspired pen. But this is of a still higher rank; this is a prophecy delivered before the flood; in which it received its first completion. It was so carefully preserved by the descendants of Noah, that they clearly considered it as not finally fulfilled; and its application by St. Jude to the separatists * of his days, to whom it related rather by accommodation than intentionally, confirms the principle

* Jude v. 19.

we first fet out on, that it intended a more distant and univerfal object, even the future judgment of all mankind. And the departure of Enoch himfelf from the earth * was a fatisfactory proof to all his pofterity, that man's exiftence did not end with the prefent life.

When the Pfalmift fays, “ The ungodly fhall not ftand in the judgment † ;” it were a frigid interpretation of this paffage, far beneath the fpirit of the author, and very fhort of the fentiments of the Jewish church, were we to fuppoſe it related only to a human judicature, and contained only this propoſition, that the wicked, on trial, would not be acquitted ; and could not difcover the doctrine of a future judgment ; eſpecially by comparing a ſubſequent expreſſion with another in the following Pfalm : for here we are told “ the way of the ungodly fhall periſh ‡ ;” and there, that they fhall “ periſh from the way § ,” who become obnoxious to the wrath of the Son, and his pleaſure or dif-

* Gen. v. 24.

† Pfalm i. 6.

‡ Ver. ult.

§ Pfalm ii. ver. ult.

pleaſure,

pleasure, and, in consequence thereof, life or death (as is sufficiently understood) is reserved to a future state.

When Ezechiel and Joel speak, the one of the revival of the dead bones, and the other of God's bringing down all nations into the valley of Jehosaphat, and pleading with them, and judging them there; admitting that the former relates to the recovery of the Jewish state; and the other to some signal temporal deliverance of his people, not yet come to pass, nothing can be more clear, than that in their days the doctrines of a resurrection and future judgment were part of a national and popular belief. For where had been the explanation in either case, had the thing referred to been wholly unknown?

For these among many other reasons we may consider this as a received doctrine, on the coming of our Saviour. Nor was the heathen world (as was before intimated) wholly unacquainted with it. For should we admit that no rays of this light which was received from revelation ever visited them; yet the dictates of their own
conscience

conscience could not but admonish them, that an after-reckoning was to be expected; which relating to deeds done in this life, was to be experienced in another. Here it is too visible that every thing is not conducted by that appearance of justice as might be expected under the guidance of prevailing providence. The wicked feel no immediate punishment; the good receive no visible reward. And therefore this inequality of rewards and punishments in this life has always been admitted as an argument of a future judgment; when these seeming irregularities shall be adjusted.

On this ground stood the belief of life and immortality, when Christ came to confirm it. From this time, every thing rested on the firmest foundation. The doctrine was more clearly revealed; its proofs were now conclusive. Our Lord himself is to be our judge; “it is he who was ordained of God to be the judge of quick and dead *,” “and of this he hath given assurance unto all men, in that he

* Acts x. 42.

hath raised him from the dead *." For this grand miracle of our Lord's resurrection surpassing in dignity all that went before it, and adding weight to that series of miracles which attended his ministry, may be said to be a conclusive proof and confirmation of all the doctrines he had before delivered: for it was the highest attestation that the cause was God's, who never sets his seal to an untruth: and therefore on this issue we are as certain as an infallible testimony can make it, that Christ shall be our judge. But when with a more minute attention we examine that one point of Christ's resurrection, we find that it is not only an attestation to the truth of this doctrine, but that it proves the very matter in question. For if Christ died, and on the third day rose again, it is certain that his soul was separated from the body, and after a stated time was again reunited. The soul therefore is distinct from the body, and capable of a distinct existence. It is therefore not extinct with the body, but really exists in another state,

* Acts xvii. 31.

It is also on the same principle capable of reunion; and consequently of being rewarded or punished, of joy or misery, in conjunction. And all those speculative truths arising from nature, are discovered to be, not mere solutions of difficulties, which possessed the minds of men, but absolute proofs that matters really are as reason suggested; that there is a future state; and man is accountable.

I fear I am not sufficiently intelligible, in what I am attempting to explain—my meaning is that we shall follow the example of Christ, not in his death only, but also in his resurrection. Our souls therefore are immortal; they shall be reunited to our bodies; subject to the judgment of Christ; and be eternally happy or eternally miserable.

The result is—"we must all stand before the judgment seat of Christ *:" he to judge, we to be judged. Whence arise duties incumbent on us, which are too obvious not to be observed; too important to be passed over in silence: some relating to the judgment we are to undergo;
some

some respecting the judge, who is to execute it.

As to ourselves, what can be more expressive, than that admirable irony of the preacher, “ Rejoice, O young man, in thy youth, and let thy heart cheer thee in the days of thy youth; and walk in the ways of thy heart, and in the sight of thine eyes: but know thou, that for all these things God will bring thee into judgment *.” Youth doubtless is the season of joy—take thy fill of pleasure—indulge thyself in thy youthful vanities—and gratify thy vicious inclinations—“ But know thou that for all these things God will bring thee into judgment:” it is in vain for thee to cast off thought and reflection; for the time will come, when thou must render a strict account of thy actions: therefore if thou wouldest escape condemnation, be cautious and circumspect in every part of thy life; let not even the follies of youth hurry thee into sin. This we see is the consideration, which the wise man opposes to all the intoxicating pleasures of life—

* Eccles. xi. 9.

Whatever temptations beset thee, remember the day of judgment. With this belief strong on thy mind, it is almost impossible thou shouldst persist in evil: they must wholly divest themselves of it, who can consistently say, "Let us eat and drink; for to-morrow we die *."

Nor is it merely a speculative truth, which can be proved from scripture, that Christ is to be our judge; for it is revealed to us to encourage our obedience and faith. Who can bear the presence of an injured patron and benefactor? much less stand before the judgment-seat of a despised advocate and redeemer? Péter could not bear a look from his master, whom he before had most confidently denied; but it at once struck him with remorse, and dissolved him into tears: yet what Peter did once through fear, that we do frequently through wantonness and levity; we deny our Lord and master, if not with our lips, in our lives. Those endearing attributes of his, which now afford matter of sincerest comfort and con-

* 1 Cor. xv.

solation to penitent sinners, will then add to the confusion and condemnation of the hardened and obdurate. Is he gracious and merciful, long-suffering, plenteous in goodness and truth? It must enhance our guilt, that we resisted his grace, and rendered ourselves unfit objects of his mercy; that his long-suffering, which called us to repentance, only encouraged us in sin; that we despised his goodness, and doubted his truth. Was he partaker of our human nature, and become an high-priest to intercede for us; who cannot therefore but be touched with our infirmities? The conclusion from hence is, that his assistance was therefore proportioned to our weakness, and that no means were untried, while the day of salvation lasted. We find in the Evangelists his predictions concerning the destruction of Jerusalem so interwoven with his description of the last day, and the expressions made use of on one occasion so applicable to the other, that expositors have frequently been at a loss, how to affix its proper meaning to each particular passage; and concluded
that

that the predictions were capable of a double interpretation, and intended doubly to be fulfilled; and that they in their first sense had reference to the Jewish nation; but in their second and more exalted signification were extended to the general judgment. We may reasonably conclude this would not be without some real congruity between his proceeding in one respect and the other; and that there is a great agreement between his method of acting towards the impenitent Jews, manifested at their final destruction, and the treatment that other unrepenting sinners must look for at the last day. They were not sealed up to destruction, till the several methods used to reclaim them all proved ineffectual; but when they had killed the prophets, and stoned them that were sent, and at last by the crucifixion of Christ had filled up the measure of their iniquity—then it was, that the most remarkable vengeance of God shewed itself in the destruction of their temple, their city, and nation. The same will be our doom if we continue in a state of habitual

unrepented sin. For what is the temporal destruction of one nation, when compared with the final sentence to be passed on all mankind? We have not fewer calls to repentance than they had: even their example was intended for our admonition. Again, our sins bear too near a resemblance to theirs; and our iniquities are of the same kind. For if we, as the apostle argues in the place before us, “who have been once enlightened, and have tasted of the heavenly gift, and have been made partakers of the Holy Ghost, do fall away,” what do we but “crucify to ourselves the son of God afresh, and put him to an open shame *?” “Let us therefore return unto him, who is the merciful receiver of all true penitent sinners. This if we do, Christ will give us the gracious benediction of his Father, commanding us to take possession of his glorious kingdom: unto which he vouchsafe to bring us all, for his infinite mercy. Amen †.”

* Heb. vi. 4. 6.

† Communion Office.

S E R M O N III.

BEING THE SECOND PART * OF SERMON II.

HEB. vi. 2.

Eternal Judgment.

THE word *eternal* here used shews, not only that this is the general judgment at the last day, but also that this judgment is final; and that the state, whether of happiness or misery, to be immediately

* This second Sermon on Eternal Judgment was added to the other discourses in the year 1782, on the perusal of Bishop Newton's last Dissertation in his third volume, in which the arguments did not appear to the author to be sufficiently conclusive; and he was willing to leave this testimony behind him, that his high esteem of his Lordship's learning and worth did not influence his judgment in points of divinity. He is sensible his subject has led him beyond the bounds of a Sermon, and desires that it may be considered as a Dissertation.

His Sermon on the Resurrection of the same body had been preached on different occasions long before the publication of his Lordship's Works.

entered upon, is not for any given time ; but that we shall be acquitted or condemned, and be eternally happy, or eternally miserable, according as we demean ourselves in this our day of probation. And this text is considered by Grotius, and other interpreters, as a confutation of that opinion charged upon Origen, and lately revived, that the wicked, after sustaining condign punishment, shall be released from their torments, and translated to the regions of bliss. But in a matter of this importance, we will not rest the cause on a single text, but shew it to be consonant to the general tenor of scripture. He who brought life and immortality to light, can best direct us in our enquiries ; and from him we learn, in that place where he most fully describes the process of the last day, that, after sentence given, “ these shall go away into everlasting punishment, but the righteous into life eternal *.” Eternity, we see, is assigned to both ; to them of misery, to these of happiness. The word in the original is the same. As sure there-

* Matth. xxv, 46. αιωνιον.

fore as the righteous shall be everlastingly happy, the wicked shall be eternally miserable. As sure as they shall inherit the kingdom prepared for them from the foundation of the world, these shall depart into everlasting fire prepared for the Devil and his angels *. And this is the language he usually held forth to his disciples on other occasions. Compare the ninth chapters of St. Matthew and St. Mark; and you will find the lot of the wicked to be everlasting fire, hell-fire, the fire that shall never be quenched; and our last Evangelist thrice subjoins, “where their worm dieth not, and the fire is not quenched.” The expression is taken from Isaiah, where it is applied in the conclusion of his prophecy to the transgressors, whose carcasses shall be exposed, like those in the valley of Hinnom, to be eaten by worms, and consumed by fire: but with this additional circumstance, that the gnawing of the worm, and burning of the fire, shall be perpetual: from hence the idea of hell, considered as the place of the

* Ver. 34—41.

damned, the Gehenna of the New Testament, is taken; it being impossible to express things so utterly beyond our comprehension, but by sensible objects. And as both soul and body shall be first reunited, and then tormented, these punishments are distinguished by the worm which dieth not, and the fire which never shall be quenched; the one well expressing bodily torture, the other the anguish of the soul; and this is consonant with the general tenor of scripture. In the Revelation it is said of the worshipers of the beast, that the smoke of their torment ascendeth up for ever and ever *. If our Lord declares the wicked shall depart into that fire which is prepared for the Devil and his angels; St. Jude subjoins that the "angels which kept not their first estate are reserved in everlasting chains under darkness;" and farther adds, that "the cities of Sodom and Gomorrha are set forth for an example, suffering the vengeance of eternal fire:" which place, however it be pointed, or explained, can mean no less

* Rev. xiv. 11.

than

than this, that their punishment is set forth as an example of that eternal fire, which shall be the portion of the wicked : and it was this image which occurred to St. John, when he spake of *the smoke of their torment*. Nor must the testimony of St. Paul be omitted, that “ they who obey not the gospel shall be punished with everlasting destruction *.” From all which it appears, that though the words *everlasting* and *eternal* admit of some restriction and limitation, when applied to things of finite duration ; yet here they require to be understood in their proper adequate sense ; in as much as they are contrasted to expressions which admit no other meaning ; as all the passages produced are uniform, and corroborate each other ; and as it is scarce possible to devise words which can more fully express an endless duration. Thus stands the doctrine ; and this is the orthodox faith, as it appears in our Creeds and Liturgy, on the authority of Scripture.

Let us now see in what manner this doctrine has been explained.—Why ! it has

* 2 Thess. i. 9.

been supposed, “ that though this life is a state of trial and probation, yet that it is not the only trial we shall undergo, nor such as shall fix our fate for ever. While the righteous shall keep their station, and the wicked continue wicked, so long they shall continue happy or miserable, to all eternity ; but if the wicked return and repent, though in another life, his punishment will in the end be remitted.” This supposes “ repentance not impossible even in hell ;” and this supposition is supported by the following reasons ; “ First, because it is impossible for any creature to live in eternal torments ; but that he must be sooner or later brought to repentance. Then, that it is inconsistent with the nature and attributes of God for him to bestow existence on beings, whose destiny must terminate in endless misery ; the devils therefore must at last be subdued, and submit. Again : all punishment is either for the correction of offenders, or for the example of others : if the offender be corrected and reform, the first end is fully answered ; and the punishment should cease

cease of course; but punishment for example sake can be useful only as long as any can be influenced by it. And it cannot be consistent with mercy, goodness, wisdom, and justice, to punish neither for correction nor warning." This is the sum of what is advanced, with this addition, "that the opinion that in the next life there can be no changes, seems to be without any real foundation in Scripture, or in the nature and reason of things."

He who reads the words of St. Matthew, "These shall go into everlasting punishment, but the righteous into life eternal *," and knows that this is the substance of our Lord's discourse on the last judgment, would conclude, that here the scene was to be closed, and that our future happiness or misery would be then determined from thenceforth even for ever. And if he puts any other less obvious interpretation on the words, the least he can do is to support that interpretation by other places of Scripture equally plain and conclusive: but nothing of this kind is

* Matth. xxv. ult.

attempted.

attempted. The texts produced * prove only that God is of great goodness, long-suffering, not willing that any should perish; and relate either to his general goodness, or to his dealings with his own peculiar people; all well-known passages, which I have frequently perused, without once suspecting that they any way related to the final state after judgment. I cannot say the same of those texts in St. Matth. v. 26. and xviii. 34; as the payment of the *uttermoſt farthing*, and the parable of the unjust servant have, I know, been applied to such purposes. But all, I fear, that can be collected from either passage, is that the unforgiving unrelenting sinner is insolvent. And as for those which relate to Christ's kingdom, they shew us, that all things shall be subdued unto him; that his enemies shall be finally destroyed; but not that they shall become obedient unto him, and regain his favour. The truth is, the Scriptures are the history of God's dealings with men from the creation to the end of the mediatorial kingdom of

* See the texts specified in the notes.

Christ.

Christ. The joys of the blessed, and the misery of the damned, are anticipated; and for want of adequate expressions, THEY are described as a kingdom incorruptible, undefiled fulness of joy, and pleasure for evermore; THIS by a fire which is not quenched, and a worm which never dieth, weeping, wailing, and gnashing of teeth. And we may with confidence affirm, that there is no one place in Scripture, which gives the sinner any reasonable hope, that the remission which he failed to obtain by repentance here can be granted in another life. “ Shall thy loving kindness be declared in the grave, or thy faithfulness in destruction * ? ” and other similar expressions, might be thought to intimate that we are here to recommend ourselves to the divine favour, lest the scene be closed on us, and our hopes cut off by death: and that in the words of the apostle, “ Behold, now is the day of salvation † . ”

Farther: according to the plan here laid down it is supposed, that the righteous

* Psalm lxxxviii. 11.

† 2 Cor. vi. 2.

have not so entirely finished their course, but that they also might fall from righteousness, and forfeit that crown which had been assigned them. The possibility in the nature of things is equal, however distant the probability; it being more reasonable for punishment to produce amendment, than rewards to superinduce apostacy. If this falling off be contrary to Scripture; on the other hand, the acquisition of new strength after our course is finished is the less to be expected; and it is worthy our enquiry, how such a falling off is consistent with what we read of the new Jerusalem, where, besides the innumerable company of angels, and God the judge of all, we find “the spirits of just men made PERFECT *.”

It is an allowed determined point, that between this life and the resurrection there is a middle state, in which the righteous foretaste the joys, and the wicked the pains, which are to be the portion of each after the final judgment. Is there here any room for infidelity? and must

* Heb. xii. 23.

not they, who in this life have shut their eyes against the clearest lights, be now convinced of the certainty of those truths, which once they disbelieved? Either then conviction superinduces repentance, or they remain habitually wicked—if the former, why are they to be condemned on the day of judgment? if the latter, what hopes are there of an afterchange? It is clear that repentance does not necessarily follow conviction, though joined with the experience of misery, and the dread of a more exquisite torture; for “the Devils believe and tremble *,” but not repent.

To this assertion, that it is impossible for any creature to live in eternal torments, we reply, that God will execute his own purposes; and what he has decreed is not only possible, but certain. He has told us that the torments of the wicked are eternal; which answers all objections arising from the qualities of the creature: what can be borne for a given, may for a longer time; this may be extended farther, and become of equal duration with the subject

* Jam. ii. 19.

on whom it falls. All arguments tending to shew the impossibility of eternal judgment weaken the Gospel sanctions, lessen the dread of the sinner, and consequently serve the cause of irreligion. It is certainly a proper caution laid down by divines, that whenever any glosses or interpretations of Scripture seem to fall in with the corruptions of our nature, there to use the greatest care and circumspection, lest we too readily embrace opinions, which we may rather wish than know to be true; and this before us may be of that class. We may be eager to vindicate the divine attributes, and think we are doing God service: but whether or no we reconcile his proceedings with our ideas, he assuredly will be "justified in his sayings, and clear when he is judged*." And methinks, had it been the will of the Almighty that we should entertain doubts of the eternity of his punishments, his denunciations had been less express; and good men, who examined the Scriptures to know his will, before the days of Origen, and of a

* Psalm li.

less philosophical, inquisitive temper, had discovered this gleam of hope, which their writings uniformly reject. Ignatius, in his epistle to the Ephesians, speaks of such as *shall depart into the fire which is not to be quenched*, ἀσβέστον πῦρ. And Justin Martyr in his Apology says, “the souls of the wicked being reunited to the same bodies, shall be consigned over to eternal torments.” Τοῖς ἀσβέστοις σώμασι μετὰ τῶν ψυχῶν γινομένων, καὶ αἰωνίων κολάσεων κολαοδοησομένων ch. ἦ. and again, ch. εἰς'. more fully to the same purpose, he says, that Christ at his second coming shall send them ἐν αἰῶθι αἰωνία εἰς τὸ αἰώνιον πῦρ which I the more particularly remark, because a passage in his Dialogue with Trypho * has been urged by the defenders of Origen as containing another doctrine.

He is relating the conference he had with a venerable old man, who informs him, that “the souls of men were not to perish (be annihilated), for that were an advantage to the wicked; but the souls of good men would remain elsewhere in a better place, but the unjust and wicked

* Page 223.

souls in a worse, expecting the day of judgment: thus they who appear worthy of God shall die no more; but the others shall be punished, *as long as it shall please God to continue their existence and their punishment.*" This sounds as if he thought there would be an end both of their existence, and consequently of their punishment. Let it be observed, that at this time Justin was wholly addicted to the Pythagorean and Platonic philosophy; his instructor is shewing that the soul is created, and immortal, not in its own nature, but by the will of God; Ζωης ἡ ψυχη μέλει, ἐπει ζην αὐτήν ὁ Θεός βελέται· and that the soul can no more live without the vital spirit, than the body without the soul; and in this sense it is above said, that the souls of the wicked shall no longer suffer than God shall give them existence. And I suppose it right always to form a judgment of an author's real meaning, not from any obscurer ambiguous expression, but from those passages where he speaks with the greatest clearness and precision. And as for what Irenæus says on this subject,

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ject, lib. ii. ch. 64. I affirm it to be one of those places in which he follows Justin without naming him; and this whole chapter is to be best understood by referring to the passages above quoted. The testimony of Tertullian shall be produced; and others might be added to what is here advanced, were it necessary by the induction of singulars to shew that Origen was the father of these opinions. “*Dei quidem cultores apud Deum semper superinduti substantia propria æternitatis, profani vero in pœnam æque jugis ignis, habentes ex ipsa natura ejus, divina scilicet, subministrationem incorruptibilitatis **.”

It is said that all punishment is either for the correction of offenders, or example of others; and where these ends are wanting, it is inconsistent with the divine attributes and perfections. It may be questioned, whether this is a just division, and whether there is not a third species of punishment which is properly coercive, and by way of retribution.

* Tertulliani Apologeticus, towards the end.

It is easily admitted that exemplary punishments can be no longer useful, when none remain to profit by the example. From the other heads, distinct considerations arise. If the offender be corrected, and reformed, the end (we say) is fully answered, and in reason the punishment of course should cease. But by applying this argument to the punishments of another life, to render it conclusive, we must first grant the offender not incorrigible; or, in other words, that there is room for repentance in hell. We know THIS to be a state of probation: should it be the only one, desperate is the case of the unrepenting sinner. And yet, what assurances have we to the contrary? It need not be proved before a Christian audience (that which is allowed by all sound divines, and is of the very spirit of Christianity), “ That all our sufficiency is of God; that it is by his grace we are withheld from sin, or sinning are relieved by repentance; and that the efficacy of this repentance is owing to the merits of Christ.” But they who have resisted the spirit, quenched his motions, and renounce

renounce their share in the sufferings of Christ, are justly punished by the withdrawing of his grace, and removal of his holy spirit from them. And in this situation, what hopes remain of repentance in the grave? Will he increase its influences in another life? and may there not succeed, in lieu of grace, “ a certain fearful looking-for of judgment and fiery indignation, which shall devour the adversaries * ?” If it were impossible for a sinner to repent and reform, some say he would be no longer criminal, and his punishment would be really unjust. Allowing this to be an acquired impossibility, an inability arising from himself, I doubt the truth of the assertion, and rather argue thus—That he who is the author of his own misery is justly punished; and he who brings himself into a state of impenitence, is the author of his own misery. If in a future state the righteous will be employed in praise and thanksgiving, and, as we may too reasonably expect, “ the wicked in dreadful oaths and execrations, blasphem-

* Heb. x. 27.

ing their Maker, and cursing themselves," which seems consistent with the subtraction of God's grace, it is an argument for the continuance, not the removal of their punishment *.

But the grand difficulty remains unanswered, "How can it be reconciled to the divine nature and attributes for God to bestow existence on beings, whose destiny must terminate in endless misery?" In discussing this point, I fear, we shall be involved in such intricacies as accompany that question, how the free-will of the creature is reconciled with the fore-knowledge of the Creator. If he is endowed with free-will, he has his choice, and is alone answerable for the consequences. He has life and death set before him; and the last follows not by the necessity of his nature, but depravity of his will. One thing we know and are sure of, which is, that "the ways of God are equal;" and whether or no we can reconcile to ourselves his proceedings with the children of men, we are assured they are wise, just,

* See Bishop Newton's Dissertations.

and good. We are assured also that his truth is consistent with his other attributes; and it better becomes us short-sighted weak creatures to resolve all our difficulties by recurring to the excellencies of God's perfections, than pretend to draw conclusions from our own imbecilities. We, the more effectually to deter, may threaten what we never intend, and may soften the rigour of our intentions in the execution: but this discovers want of power, or want of judgment; that we are guided by our own passions, or working upon the passions of others. But such like considerations lose their force, when we contemplate the divine perfections; and we can, more consistently with our ideas of them, assign to ourselves reasons why he should not threaten, than, threatening, should not intend to punish. The conditional threats and promises relating to this life, the overthrow of Niniveh, and other instances recorded in scripture, have no weight in this argument. If "for the better execution of God's laws it is necessary that the rewards and punishments

should be declared everlasting ;” it is necessary also to be believed, that what he has declared shall assuredly come to pass. Many particulars he conceals from our knowledge, because it is beneficial to us not to know. “ Of that day, and that hour, knoweth no man ;” and our uncertainty should increase our vigilance. We know the wicked shall be punished everlastingly ; and of this certainty we ought to avail ourselves. The question proposed to our Lord (Luke xiii. 20.) and his reply, is on this subject well worthy of our attention. “ Lord, says one to him, are there few that shall be saved ?” He waves the question, and answers with an admonition ; “ Strive to enter in at the strait gate.” Restrain your curiosity concerning the fate of others, but work out your own salvation. This is the only text we find leading to the most distant explication of these matters ; and here we see no satisfactory information is procured ; a sure sign that “ such knowledge is too excellent for us,” and that it is not designed for us to “ attain unto it.” “ Knowing the
 terrors

terrors of the Lord, we persuade men :” but endeavouring to abate them, we lessen their force.

“ *Quem Deus creavit labilem*, says Dr. Burnett *, *eum non punit in æternum quod lapsus fuerit :*” or, in other words, whom God endued with free-will, he will not eternally punish, because he abused it. But when he first created him, he set before him the consequences of this abuse, and granted him sufficient power to avoid it. Yet he transgressed. His goodness ceased not here; but it gave him a farther occasion of exercising it. A Redeemer was promised, who in the fulness of time came down from heaven, assumed our nature, and submitted to a painful ignominious death. And the prospect of life or death is again promulged. We know and confess without the least hesitation that God has done all this for us. We know our duty—why do we doubt the consequences? We are defending the attributes of God—It is impossible they can clash, and whether we see it or no, his

* *De flatu mortuorum.*

judgment, in every sense of the word, will be *δικαιοκρισις*, it will be “ the revelation of the righteous judgment of God *.”

I have avoided entering into a direct discussion of those reasons which are usually urged to shew the consistency and equity of these divine dispensations; as, that our sins render us liable to eternal punishment, because the majesty of God, against whom they are committed, is infinite; and that they who die in a state of impenitence would be actually disobedient, were their lives prolonged; and that, though the scene be changed, the habit remains.

Now the heinousness of sin cannot more strongly be set forth, than by considerations shewing how much God has done to destroy it; and final impenitence always presupposes the removal of the grace of God. “ For this was the son of man manifested, that he might destroy the works of the Devil †,” and “ No man, says he, can come to me, except the Father, who has sent me, draw him ‡.” The first text

* Rom. ii. 5.

† John iii. 8.

‡ John vi. 44.

shews the greatness of the work, which no one less than the Son of God came to accomplish; the other, the necessity of divine grace to enable us to lay hold of the terms of the Gospel; and of consequence, where it is withdrawn, the impossibility of our being benefited by it. Yet we are told, that *though the letter of the scripture be for us, the spirit of the scripture intimates the contrary*; that is, in the idea of some, it cannot be reconciled with the goodness of God, that the wicked shall perish *everlastingly*; even though they admit he has peremptorily declared it: to whom the Apostle's reply to those who objected to God's proceeding in the Gospel dispensation is justly applicable. "Nay but, O man, who art thou, that repliest against God? shall the thing formed say to him, that formed it, why hast thou made me thus *?"

I most heartily subscribe to the following words, and bespeak the attention of all who hear me.

"Be satisfied, he will not punish any one more than he deserves, or more than

* Rom. ix. 20.

is consistent with infinite justice, and infinite mercy too. He will manifest the righteousness of his judgments, in the sight of men and angels; and even they who shall be condemned shall yet be forced to acknowledge (Nehem. ix. 33.) Thou art just, O Lord, in all that is brought upon us; for thou hast done right, but we have done wickedly *.”

* Bishop Newton's last Dissertation, vol. III. 4to.

Page 5. note b. Exod. xxxiv. 6, 7. The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, and transgression and sin.

Pfalm ciii. 8, 9. The Lord is merciful and gracious, slow to anger, and plenteous in mercy; he will not always chide, neither will he keep *his anger* for ever. Pfalm lxxxv. 5, 6.

Isaiah xxviii. 21. He shall be wroth as in the valley of Gibeon, that he may do his work, his *strange* work; and bring to pass his act, his *strange* act, i. e. turn his hand against his own people.

Ez. xxxiii. 11. As I live, saith the Lord God, I have no pleasure in the death of the wicked: e. q. s.

S E R M O N IV.

REV. xxii. 1.

He shewed me a pure river of the water of life.

IN some of the Sibylline verses, which are said to be of Pagan antiquity, but are really the production of a Christian pen, mention is made of waters flowing from twelve fountains for the benefit of the faithful: which plainly alludes to this passage in the Apocalypse—to the river of the water of life—and to the tree growing on its bank, which produceth twelve fruits, for the healing of the nations. Now, though it may seem that nothing certain can be collected from a book almost wholly metaphorical, and abounding every where with highly figurative expressions; much less from an obscure and imperfect imitation; yet nothing is more certain than that this special idiom of
speech

speech must have a reference to something known, and understood; and we cannot in this manner hear of a water of life, without being well assured, that there is a relation between water and life, something common between the greatest blessing, and its best preservative. The same is mentioned in the vision of Ezechiel xlvii. which being described as flowing from under the threshold of the temple, and increasing in its course, in its spiritual sense relates to the infusions of grace; in its natural to the waters used in the service of the temple. And to this river, and the trees growing on its banks, we find the same properties ascribed, as there are in the Apocalypse to the waters, and the tree of life. From whence these waters were conveyed, or how the temple was supplied, is a matter of deep, and perhaps useless enquiry: but it is certain that the river of Siloam was well known, and is referred to both by the prophet Isaiah, and our Lord himself; for the pool of Siloam, and of Solomon, or, as the Evangelist calls it, Bethesda, were both maintained from

from this source. The views both of the prophet and St. John were visionary ; and to the first was exhibited a representation of the temple ; to the other, a plan of the city of the new Jerufalem. And as the views are visionary, and the expreffions figurative, we may eafily conceive why this is termed the water of life ; and at the fame time fee the propriety of its bearing fome refpect to the real waters, which fupplied the temple and the city : and the healing quality, at leaft *occasionally*, annexed to thefe waters (John v. 5.) heighten the idea of the fountain of life. And the manifold allufions we have in fcripture, and the feveral myftical purpofes to which water is applied, all evince, that reference is made throughout to its real nature and ufes, and that its cleansing and refreshing qualities are constantly within the intent and meaning of the authors ; and the alliance difcernable between the thing expreffed, and the thing fignified is the ground of that fymbolical language, which runs through the whole volume, from the writings of Mofes to
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the closing of the sacred canon by Saint John.

Need I mention the case of Naaman the Syrian, who was made whole by seven times dipping in that river, in which our Lord was baptized, when he sanctified water to the mystical washing away of sin—when my subject rather calls me to speak of those passages in the New Testament, by which we are informed, that there were times, when the pure river adjoining to the Temple of God became literally the waters of life? Of these the pools of Siloam and Bethesda stand first on record—the one occasionally endued with an extraordinary healing quality; the other used by our Lord as the means of completing one of his many miraculous cures, John ix. 1. in which he seems to have intended, that the alliance between natural and supernatural causes might be discernable by every beholder; and that “wash and be clean” in these instances should be a direction to add the use of ordinary remedies in the conveyance of extraordinary blessings.

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The spring we are here blessed with exceeds even the famed Bethesda—for that became beneficial but at stated seasons, when one only of many could find relief; but this flows as continually proceeding from the throne of God and the Lamb; as a standing alleviation of those evils which sin brought into the world. There were times when miracles were particularly useful; and their influence extended itself far beyond the objects on whom they were exerted. They proclaimed in a signal manner the hand of God, and necessarily roused the attention of all observers. Yet, at the same time, they declared that He who sometimes altered the course of nature had first established it; and that the permanent blessings we receive are equally the gift of God. Miracles then, and the works of nature, are easily to be traced up to the same divine original. They are only distinct parts of that wisdom, which shews itself in the works of God.

In those times, when the living God suffered all nations to walk in their own

ways, yet left he not himself without witnesses, in that he did good, and gave them rain from heaven, and fruitful seasons, Acts xiv. From the common distribution of his gifts, his providence over us was to be collected. And if we enjoy any peculiar local benefits, it is a farther illustration of that providence, and an enlarged subject of praise and thanksgiving. If it has pleased him to permit his creatures to discover alleviations of their misery ; if he has annexed properties and advantages to these salutary waters, which skill may attempt to emulate, but can never equal, and which are as much beyond the power of art in imitation, as in efficacy ; do we stand in need of miracles to point out to us the hand of God ? or are we compelled to acknowledge that his way is in the sea, and his path in the great waters, even where his footsteps are not known ? Psalm lxxvii. 19.

These medicinal waters then, through whatever strata they are conveyed, by whatever means their specific virtues are infused, in a metaphorical sense may be said

said to flow from the throne of God, and proceed from the threshold of the temple. Nor does the allusion cease here; for it is on the bank of the river of life that the tree of life is planted, whose leaves are for the healing of the nations. Is it allowable to explain one passage of scripture by another; and by this visionary representation set in a clearer light a similitude of the holy Psalmist? Whom then does he in his first Psalm compare to a tree planted by the water side, which is fruitful and flourishing? Even the righteous man, who abounds in good works; who makes the law of God the rule of his actions. It may be worth observing to remark in how beautiful a manner this similitude is introduced, and carried on. After declaring the blessings of that man who hath not walked in the counsel of the ungodly, and whose delight is in the law of the Lord; the Psalmist adds—“ He shall be like a tree planted by the rivers of waters, which bringeth forth its fruit in its season:” as a proof that a truly religious man cannot be unfruitful; but that the

meditations of his heart naturally spring up into action: and in the end his good deeds revert on his own head. “ His leaf also shall not wither; and whatsoever he doeth, it shall prosper.’ The leaves of such a tree shall, in every sense, be for the healing of the nations; his beneficence shall be diffusive to all around him; and the influence of his example shall be extensive.

Ezekiel *, whose agreement with St. John we have before shewn, appears also to have had this Psalm of the prophet David in his eye, in his description of the course of the river in his vision. Certainly both were guided by the same spirit; and there is a great similitude in their expressions. “ And by the river upon the bank thereof on this side, and on that side, shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed: it shall bring forth new fruit according to his months, because their waters, *they* issued out of the sanctuary: and the fruit thereof shall be for meat, and the leaf thereof for medicine.”

* xlvii. 12.

“ Ye became followers of us and of the Lord,” says the Apostle to the inhabitants of Thessalonica (ch. i. 6.), when he would encourage them to perseverance in the faith, and incite them to every good work. “ His gospel came not unto them in word only, but in power;” and our Saviour’s life was in a manner one continued scene of miracles: and yet, being recommended to others as an example for them to follow, it is clear that it abounded with imitable perfections; and that in the most divine emanation of his power, there was something in every act, distinct from the miracle, which required our imitation. We cannot “ feed four thousand with seven loaves, and a few small fishes,” Mark viii. 1—9; but we can refresh the weary traveller, so that he shall not faint by the way. With him, we may have compassion on the multitude: we may, by continual supplies, contrive, that “ the barrel of meal shall not waste, and that the cruise of oil shall not fail.” 1 Kings, xvii. 14. But of the several acts of compassion recorded in scripture, let us

single out one, which has been already referred to, and is not inapplicable to our present purpose. Among the impotent folks who attended at the pool of Bethesda, there was "one who had laboured under an infirmity for thirty and eight years;" and for want of proper assistance had received no relief. Him the compassionate Jesus had selected from among the multitude, as a proper object of his mercy, by exerting his miraculous power.

If we consider the act distinct from the miracle, to whom may we not say, "Go and do thou likewise?" Luke x. 17. Means of relief are at hand. The springs we are blessed with are to us *the water of life*. How many would be deprived of its salutary effects, were it not for the aid we are now soliciting; were there none ready to reach out the hand to assist these undoubted objects of compassion, who wait (as he did) for the moving of the waters? We see, by the Evangelist's report, the intervention of some agent was necessary; for an angel went down at a certain season, and troubled the waters; and

and it was he only, who then first stepped in, that was made whole. We are surrounded by a number of impotent folks, waiting for the same purpose. It is ours to be instrumental in so good a cause; and to apply what was intended for general use to the benefit of many individuals. We are not confined to any particular district: it is not this city or county, or this nation only, which partakes of this very extensive charity. No one object from any part of this, or her sister kingdoms, need fear a repulse, provided our liberality holds any proportion to the liberal plan of the institution. And a doubt of that nature were inexcusable—for no sooner was it proclaimed, that the funds appropriated to its support had, after the strictest œconomy, been found deficient, and a necessity had ensued of contracting the number of patients, but it was at once considered as a matter of general concern, and the contributions immediately increased, in every congregation, beyond their usual bounds. The contracting or-

ders were again rescinded; the former numbers were admitted; and a respectable list of benefactors has been since exhibited. It was the voice of the publick, which in a manner pledged itself to the governors, annually to enable them, not to withdraw their hand from the needy, nor be circumscribed in their power of doing good. And we are emboldened in our address to you, for we are only petitioners for that favour of which you have given so becoming an earnest, which is obligatory in mere contracts; how much more in acts of charity!

They who are escaped from a tempest are often thought the properest instructors of others, who are imbarcking for the same voyage. And who with greater propriety can recommend that charity, which gives a life to these salutary waters, than they who have experienced their efficacy? And if society in misery of itself disposes us to assist the miserable; surely they who have laboured under the like disorders are of all others most apt to lend a ready ear to those

those addressees, the force of which they so well understand. They will find stronger arguments to enforce them in their own breasts, than they can from the most pathetic discourse. And I trust that the satisfaction, next to that arising from our own success, will proceed from a consciousness that we have been instrumental under providence in communicating the same relief to others. It was the argument used by Moses to the Israelites, to enforce the duty of hospitality. "Love ye therefore the stranger; for ye were strangers in the land of Egypt," Deut. x. 19; similarity of condition naturally producing tenderness of affection: which is a topic neither to be enlarged on, nor disputed; of which the highest instance, which can be given is held up by the Apostle in his epistle to the Hebrews, ch. iv. 15. "We have not an high priest, who cannot be touched with the feeling of our infirmities, but was in all points tempted, like as we are, yet without sin. "Let us therefore come boldly to the throne

throne of grace." He cannot, says the Apostle, but sympathise with our infirmities, who has gone through the same fiery trial himself. Let us therefore with the greater confidence address him in the time of need.

From these intimations you perceive, that we are not confined to arguments arising merely from the goodness of our natural dispositions, but that we properly call in scripture to our aid: in which there are some actions of ours represented as in a peculiar manner engaging the attention of heaven. Of this sort particularly are repentance and beneficence; the former causing a joy in heaven beyond what even the uniform practice of virtue can do; the other bespeaking in an eminent degree the approbation of the Almighty himself—"For with such sacrifices God is well pleased." Our acts of humanity spring up into Christian virtues; and almsgiving is one distinguished branch of that charity, which ennobles the gospel of Christ: infomuch, that even
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the widow's mite, or a cup of water, given in the name of a disciple, shall in no wise lose its reward." Matt. x. 42.

Let it not be suggested that our Saviour Christ (who preferred the precious ointment applied to his own body, as a more commendable act, in that instance, than if it had been given to the poor) any ways checked this mode of shewing our love to God, by compassion to our neighbour; for, at this instant of time, he enforced our obligation to it. "The poor says he, ye have always with you." Matt. xxvi. 11; thereby alluding to a passage in one of the books of Moses, Deut. xv. 11. which strongly and emphatically recommends and enjoins liberality to his brethren. "The poor shall never cease out of the land; therefore I command thee, saying, thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy in thy land." The poor were permitted to be in the land, for wise and good reasons of providence, respecting both themselves and others; that they
might

might look up to God through the medium of their fellow-creatures; and confess that what came from their hands was in truth the gift of God; and that the givers, by consecrating a part to the use of his representatives, acknowledged their dependance on "him, who maketh poor, and maketh rich." 1 Sam. ii. 7.

If this is not sufficiently satisfactory, let *that* be farther urged, which, in discourses on this subject, is rarely omitted; and can never be introduced with impropriety, inasmuch as in all our actions we ought to have respect to the final issue; that acts of charity and humanity will particularly be enquired into by our Judge at the great day; and what in that respect is done unto one of the least of his brethren, will be imputed as done unto him. Matt. xxv. 40. Let then no doubts or difficulties arise, concerning the preference of such acts, whether in their first or second intention; for they all ultimately terminate in Christ. Under the law, "he that giveth to the poor, lendeth to the Lord,"

Lord," and is promised a retribution. But under the Gospel the language is changed, and we have this comfortable assurance from the mouth of our Judge,

“ Verily I say unto you, inasmuch as ye have done it unto one of these the least of my brethren, ye have done it unto me.”

F I N I S.

(25)

The first part of the paper is devoted to a general survey of the history of the subject, and to a discussion of the various theories which have been advanced to explain the phenomena observed. The second part is devoted to a detailed description of the experiments which have been performed, and to a discussion of the results obtained. The third part is devoted to a discussion of the various theories which have been advanced to explain the phenomena observed, and to a comparison of the results obtained with the predictions of these theories.

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