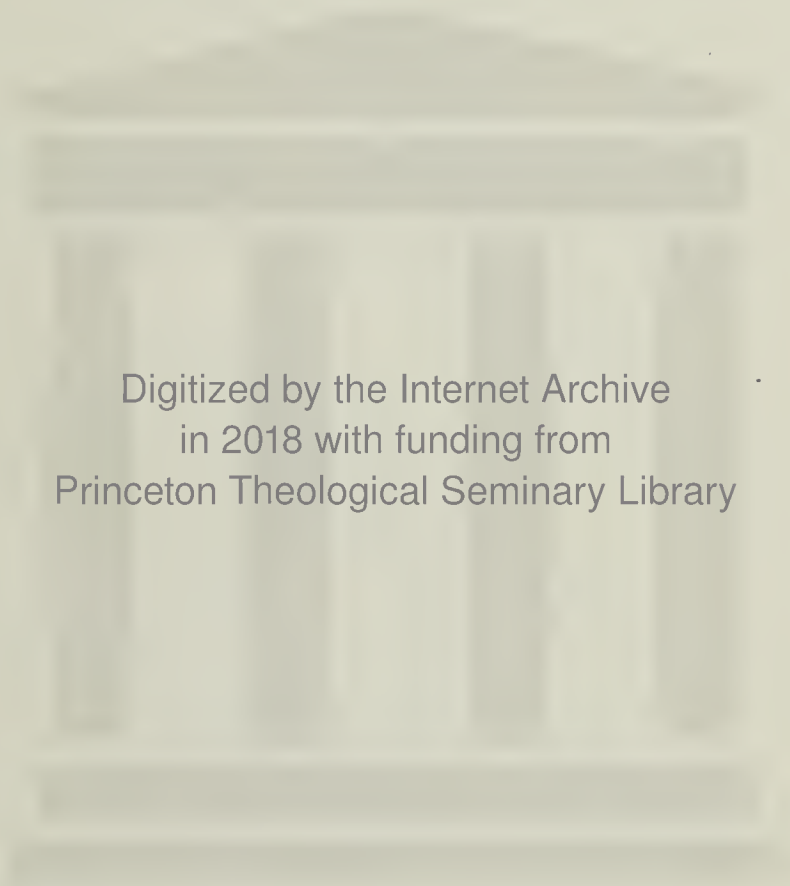


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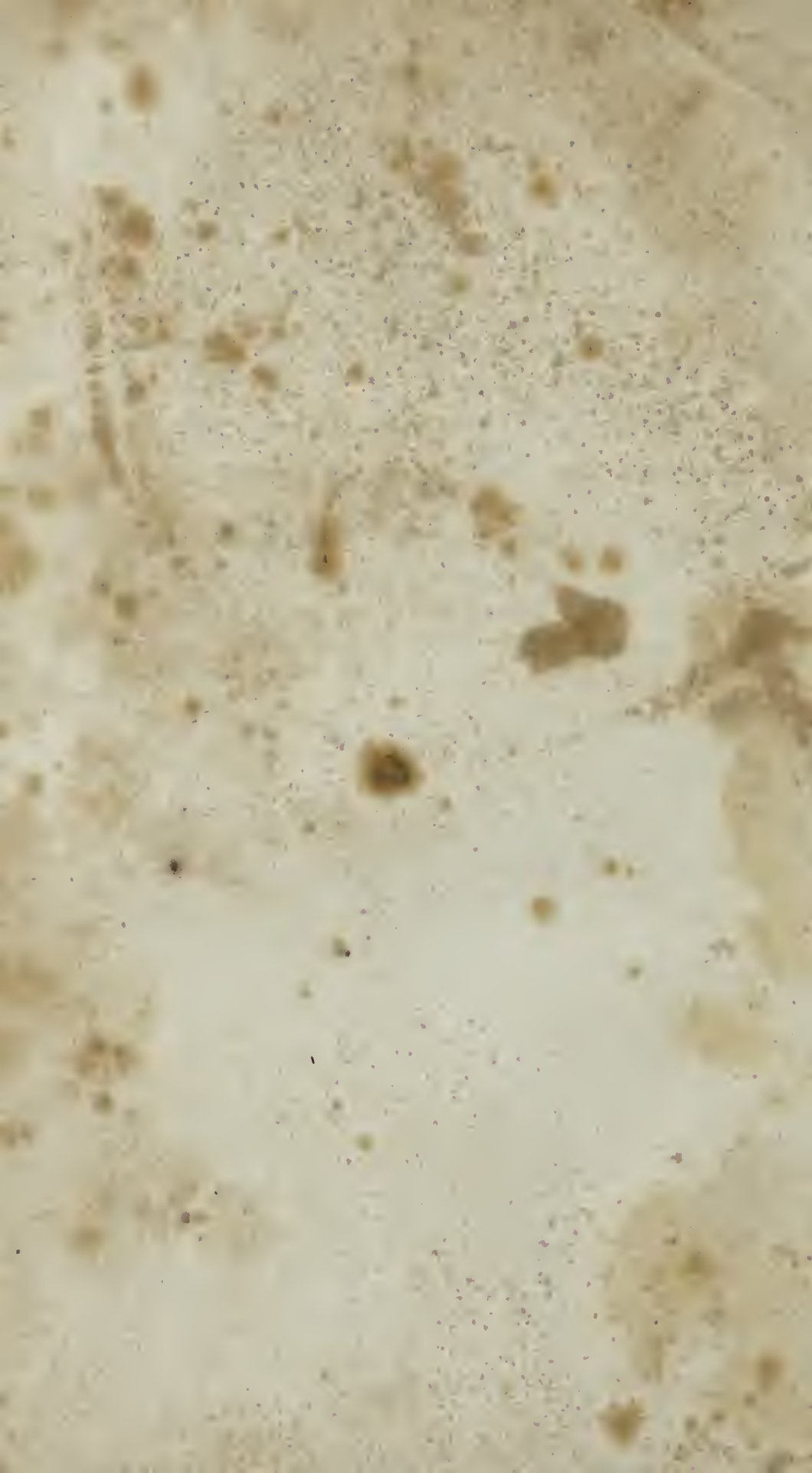
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Exhortation to the Greeks,

BY

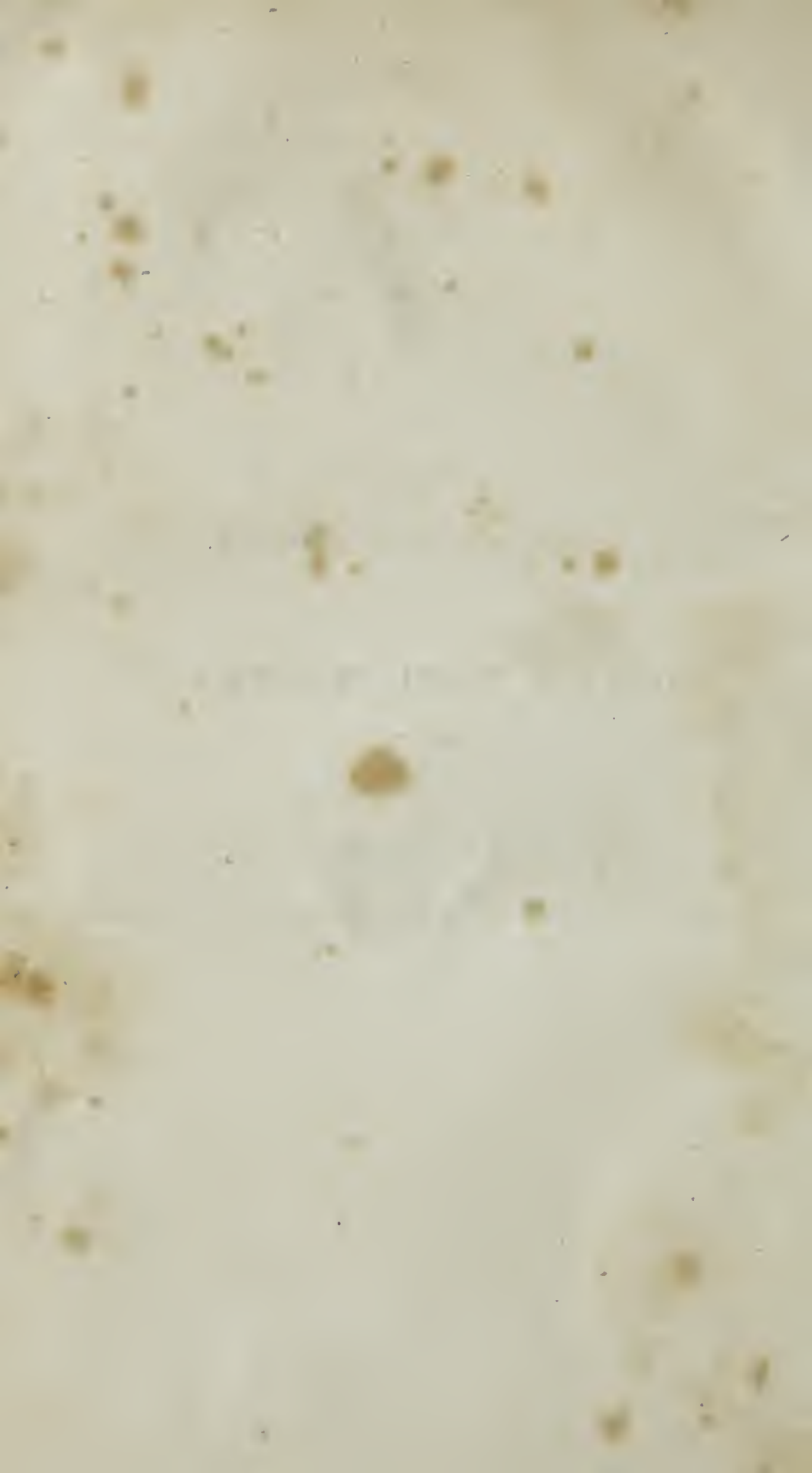
**JUSTIN THE MARTYR.**

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TRANSLATED FROM THE GREEK,

BY J. ADDISON ALEXANDER.

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## Exhortation to the Greeks,

&c.

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IN beginning this exhortation to you, O Greeks, I pray God that I may be enabled to address you as I ought; and that you, laying aside your wonted spirit of disputation, may at the same time abandon the errors of your fathers, and embrace at length more profitable doctrines. And think not, that by thus rejecting the false belief of your ancestors, and adopting contrary opinions, you will be guilty of any irreverence to their memory; since accurate research, by revealing more clearly the nature of things, often demonstrates the fallacy of doctrines, which presented before the exterior of truth.

The question, which I design at present to consider, is this—WHAT IS THE TRUE RELIGION?—the most momentous question, as it appears to me, that can be proposed to beings who look forward in hope to a state of future felicity. Its importance arises from the fact, that after death there is a judgment—a doctrine not peculiar to our faith, but taught also by those whom you call wise, by your Poets, and, which is more important, by your masters of genuine and elevated philosophy. Such being the object of our inquiry, let us first ascertain, who were the earliest teachers of our religion and of yours; what were their characters, and at what periods they lived. I would investigate these facts, in order that, by viewing the faith which you have inherited and profess, as it really is, you may be induced to abandon it; and that it may at the same time be clearly seen, that in belief and worship we are indeed the followers of holy men of old.

To whom then do you appeal as the teachers of your

religion? To the poets? A reference to their authority will meet with no flattering reception among those who are familiar with their writings, and know any thing of the ridiculous doctrine of *Theogony* or *generation of the gods* there taught. Let us gather a few of their theological principles from Homer, the first and greatest of them all. By him we are taught that the race of the gods had its origin in *water*.

Ἦκεανόν τε Θεῶν γένεσιν, καὶ μητέρα Τηθύν,\*

The parent of the gods  
Oceanus, and Tethys his espoused,  
Mother of all.†

As to Jupiter, the supreme Deity, whom he repeatedly calls the *Father of gods and of men*, we are told that he is the steward or dispenser of wars upon earth,

Ζεὺς ὅς τ' ἀνθρώπων ταμίης πολέμοιο τέτυκται,‡

\* \* \* \* Jove,  
Dispenser of the great events of war—

and, as if not satisfied with thus making him a *ταμίης* to mortal armies, he represents this same deity, as instigating, through the agency of his daughter, a breach of truce on the part of the Trojans § He is also exhibited to us in love, in affliction, and in danger from a conspiracy of the other immortals. On one occasion, we find him thus bewailing himself on account of his son Sarpedon,

ὦ μοι ἐγὼ, ὅτε μοι Σαρπηδόνα, φίλτατον ἀνδρῶν,  
Μοῖρ' ὑπὸ Πατρόκλοιο Μενoitιάδαο δαμῆναι,||

Alas for my beloved son, my own  
Sarpedon! whom the fates ordain to die,  
Slain by Patroclus!—

\* Iliad, xiv. 302.

† Cowper.

‡ Iliad, xix. 224.

§ Iliad, iv. 60—100.

|| Iliad, xvi. 433.

on another, lamenting, in like manner, the condition of Hector,

ὦ πόποι, ἦ φίλον ἄνδρα διωκόμενον περὶ τείχος  
Ὀφθαλμοῖσιν ὀρῶμαι, ἐμὸν δ' ολοφύρεται ἦτορ—\*

Ah, I behold a warrior dear to me  
Around the walls of Ilium driv'n, and grieve—

The story of the famous *Plot* is simply this—that,

μιν ξυνδῆσαι Ὀλύμπιοι ἤθελον ἄλλοι,  
Ἥρη τ', ἠδὲ Ποσειδάων, καὶ Παλλὰς Ἀθήνη,†

Once the gods,  
With Juno, Neptune, Pallas at their head,  
Conspired to bind the Thunderer,

and, had not these *blessed gods* been afraid of one Bria-  
reus, would have succeeded in the attempt.

The extent of his libidinous indulgences may be learned  
from his own address to Juno,

Ὅ γὰρ πάποτέ μ' ὦδε θεῆς ἔρος, ἐδὲ γυναικός,  
Θυμὸν ἐνὶ στήθεσσι περιπροχυθεῖς ἐδάμασσεν, (κ. τ. λ.)‡

For never goddess poured, nor woman yet  
So full a tide of love into my breast;  
I never loved Ixion's consort thus  
Who bore Pirithous, wise as we in heaven;  
Nor sweet Acrisian Danaë, from whom  
Sprang Perseus, noblest of the race of man;  
Nor Phoenix' daughter fair, of whom were born  
Minos unmatched but by the powers above,  
And Rhadamanthus; nor yet Semele,  
Nor yet Alcmena, who in Thebes produced  
The valiant Hercules; and though my son  
By Semele were Bacchus, joy of man;  
Nor Ceres, nor Latona, nor—thyself,  
As now I love thee.

Ἰλιάδ., xxii. 168.

† Ἰλιάδ., i. 399.

‡ Ἰλιάδ., xiv. 315.

From Homer we may also learn something of the character of the other gods, and the sufferings which they endured at the hands of men. Both Mars and Venus, he informs us, were wounded by diomedes, and similar evils are also described as having been inflicted upon many other of the deities, as we may perceive from the consolatory speech of Dione to her daughter,

Τέτλαθι, σέκνον εμὸν, καὶ ἀνάσχεο κηδομένη περ,  
Πολλοὶ γὰρ δὴ τλήμεν Ὀλύμπια δώματ' ἔχοντες (κ. τ. λ.)\*

My child, how hard soe'er thy sufferings seem,  
Endure them patiently, since many a wrong  
From human hands profane the gods endure--

\* \* \* \* \*

Mars once endured much wrong, when on a time,  
Otus and Ephialtes bound him fast,  
Sons of Alcæus, and full thirteen moons  
In brazen thralldom held him.

\* \* \* \* \*

Nor Juno less endured, when erst the bold  
Son of Amphytrion with trident al shaft  
Her bosom pierced; she then the mis'ry felt  
Of irremediable pain severe.

Nor suffered Pluto less, of all the gods  
Gigantic most, by the same son of Jove  
Alcides, at the portals of the dead  
Transfixed and filled with anguish, &c.

The following description of a battle between the subordinate deities, is from the same poet.

Τόσσοσ ἄρα κτύπος ὤρτο θεῶν ἔριδι ζυγιόντων, (κ. τ. λ.)†

With such a sound,  
The powers eternal into battle rushed—  
Opposed to Neptune, sovereign of the waves,

\* Iliad, v. 382.

† Iliad, xx. 66.



Apollo stood with his winged arrows armed ;  
 To Mars, Minerva ; to Jove's awful spouse  
 Diana of the golden bow ; \* \* \* \*  
 So gods encountered gods.

Such are the doctrines which are taught with reference to the Deity, not by Homer alone, but by Hesiod also. If then, you choose to rely upon the authority of these celebrated poets, who have given us the genealogy of the gods, you are reduced to the necessity of believing, either that the gods whom you worship are such as we have just seen them described, or that they are no gods at all.

But you will perhaps decline an appeal to the authority of the poets, on the ground of that license, which they are permitted to use, of embellishment and fabrication even respecting the Deity himself. If so, to whom will you refer me, as the teachers of your religion? And, whoever they are, by what means do you suppose them to have acquired the knowledge which you thus attribute to them? For I hold it to be impossible, that any man whatever should have an intimate acquaintance with a subject so vast and elevated, without previous instruction. You will, no doubt, mention your sages and philosophers, for, I am well aware that you always fly to them as to a place of refuge, when the absurdities of your poets are exposed. Beginning, then, with the most ancient of these wise men, I shall lay before you the opinions of each, and show them to be far more ridiculous than the Theology of the poets themselves.

Thales, of Miletus, who may be regarded as the father of Natural Philosophy, considered *water* as the principle of all things ; believing that from it they had at first proceeded, and into it would be finally dissolved. After him, Anaximander, also of Miletus, taught that the principle of all things is *infinity* ; that from it they arose at first, and

into it would be again annihilated. Anaximenes, a third Milesian, declared *air* to be the universal principle, in which all things had their origin and end. It was supposed by Heraclitus, of Metapontum, to be *fire*; by Anaxagoras, of Clazomene, *similitude of parts*; and by Archelaus, the Athenian, an *unlimited atmosphere*, with its attributes of density and rarity. All these, in regular succession from Thales, pursued the study of what they called Natural Philosophy.

Turning to another school, we find Pythagoras, of Samos, laying down as principles, *number*, and its proportions, the combinations of which it is susceptible, and the elements thus composed; together with *Unity* and undefined *Duality*. Epicurus, of Athens says, that the elements of all things are certain substances, perceptible only to the mind, incapable of a vacuum, uncreated, indestructible, indivisible, admitting neither change of form nor combination of parts. Empedocles of Agrigentum taught the existence of four elements, *Fire, Air, Earth, and Water*; and two active principles, *Affinity* and *Discord*, the one having a conjunctive, the other a disjunctive power.

From this view you may perceive the utter confusion of opinion among those whom you are accustomed to call *wise*. One declares the principle of all things to be *water*; another, *fire*; another, *air*; and another, something else. Each, too, uses all his powers of persuasion and eloquence, to establish the truth of his own false hypothesis, and to prove its superiority to every other. Now how can it be safe for those who desire salvation, to depend for religious instruction upon men, who could not so far persuade themselves as to avoid a total difference and even contrariety of opinion?

It may, however, be objected by those who are unwilling to abandon ancient errors, that religious instruction is to be derived, not from the sages whom I have mentioned, but from those most illustrious and virtuous of all philoso-

phers, Plato and Aristotle, who, they say, possessed a clear and perfect knowledge of the subject. I would gladly learn, in the first place, from whom that knowledge was derived, it being impossible, as I have already said, that, without instruction, they should understand the matter themselves, much more, that they should be able to teach it aright to others. In the next place, I shall examine the respective opinions of the philosophers cited, that we may see how far they are consistent; for a want of agreement, I conceive, will be a sufficient proof of the ignorance of both.

Plato, with the manner of one who had descended from heaven, and was accurately acquainted with celestial things, asserts, that the essence of the Deity is *fire*. Aristotle, in a compendious view of his philosophical opinions, contained in his discourse to Alexander of Macedon, openly and explicitly denies this assertion of Plato, saying, that the essence of God is not *Fire*, but a certain fifth substance, ethereal and immutable, which he creates for the occasion. His words are these: "The essence of God is not *fire*, as some foolish speculators on the divine nature have asserted." Then, as if not satisfied with this insulting reflection upon his master, he brings forward as a witness, to prove the existence of his *ethereal substance*, Homer, whom Plato had excluded from his republic as a liar, and, as he expressed it, an imitator of imaginary things.

The verse cited by Aristotle for the purpose is this :

Ζεὺς δ' ἔλαχ' ἔργανὸν εὐρὺν ἐν αἰθέρι καὶ νεφέλῃσι.\*

The heavens,

The clouds, and boundless æther, fell to Jove.

He seems not to have been aware, however, that if the poet could thus be cited as a witness in his favour, his tes-

\* *Iliad*, xv. 193.

timony might with equal propriety be employed to prove many of his doctrines false. For example, Thales, of Miletus, the first Natural Philosopher, might upon the same principle disprove Aristotle's notion respecting first elements. The latter regarded *God* and *matter* as the principles of all things; but Thales had, long before, assigned the same place to *water*, believing that from that substance all things had been originally generated, and into it would ultimately be dissolved. He founded this hypothesis on the fact, that the presence of water is essential to the generation and subsistence both of animals and plants.

But, as if not satisfied with these grounds of conjecture, he adduces the testimony of Homer:

Ὀκεανὸς, ὅσπερ γένεσις πάντεσσι τέτυκται.\*

Ocean, Sire of all.

Now, might not Thales very justly say to Aristotle: How is it, that when attempting to disprove some doctrine of Plato, you consider Homer as a competent witness, but when desirous of refuting my opinions, will not admit his testimony?

But that this is not the only point on which these admired philosophers are at variance, we may learn from the following facts. Plato asserts that the principles of all things, are three: GOD, MATTER, and FORM; *God*, being the creator; *matter*, the subject and the occasion of creation; and *form*, the model upon which every thing is made. Aristotle makes no mention of *form*, as a principle, but enumerates only two, *God* and *matter*.

Again, Plato asserts that the supreme Deity and the *forms* above-mentioned reside in the immoveable sphere of the highest heaven. Aristotle places next to the supreme Deity, not these *forms* but certain θεοὶ νοητοὶ, or *gods comprehensible by the understanding*.

\* Iliad, xiv. 246.



Such is their discrepancy of opinion respecting celestial affairs. And, indeed, how can those who know so little of things on earth as to differ wholly respecting them, be worthy of our confidence when they tell us of things in heaven? That these philosophers so differed, is evident from their conflicting accounts of the human soul. Plato informs us that the soul consists of three distinct parts, *reason*, *passion*, and *appetite*. Aristotle asserts, that it is not so much extended as to embrace in it corruptible particles, but consists of *reason* alone. Plato vehemently declares, that every soul is immortal. Aristotle affirms it to be endowed with a natural tendency to perfection, but regards it as perishable. The one says that it is perpetually in motion; the other, that it is immoveable, being prior to all motion.

Thus far we have seen them at variance with each other. A little attention will show, that the writings of neither are consistent with themselves. Plato, at first, enumerates three universal principles: *God*, *Matter*, and *Form*; but afterwards makes them four, by the addition of what he calls a *universal soul*. He first declares matter to be uncreated, and afterward, to be created. He first asserts *Form* to be independent in its origin and existence; and afterwards, that it exists only in the conceptions of the mind. He first affirms, that whatever had a beginning may have an end; and afterwards, that some created things may possibly be indissoluble and incorruptible. Now to what cause can we ascribe the fact, that these men whom you regard as sages, differ so widely, not only from one another, but even from themselves? To nothing but their unwillingness to learn from those who really knew, and from their imagining that by the power of human intellect they could acquire a knowledge of celestial things—even when they knew nothing aright of things upon earth.

Some of your philosophers teach, that the soul is *in* the body ; others, that it is *about* it. For they are so far from being in unison upon this point, that they seem to have divided their ignorance into shares, and to have deliberately resolved on disagreement and dispute respecting the nature of the soul. By one we are told, that it is *fire* ; by another, *air* ; by another, *thought* ; by another, *motion* ; by another, *exhalation* ; by another, an *influence proceeding from the stars* ; by another, *number, endued with the power of motion* ; and by another, the *generative fluid*. Such is the dissonance and confusion of opinion which prevails among them, none of them deserving any applause, unless it be for the successful efforts of each to convict the rest of ignorance and falsehood.

Since then, there is no genuine knowledge of religion to be derived from the writings of your teachers, their disagreement furnishing a demonstration of their ignorance, let us now turn to *our* progenitors—to men, who in point of time, were far before the Greek philosophers ; who taught nothing from the suggestion of their own imaginations ; who neither disagreed nor endeavoured to refute each other's doctrines ; but in perfect consistence with themselves and harmony with one another, derived their information immediately from God and imparted it to us. For, a knowledge of things so elevated and divine must be revealed to us, not by the efforts of unassisted human reason, but by a supernatural gift descending from heaven upon holy men. To such men, there can be no need of rhetorical art, or of a talent for argumentative and controversial address. They have only to yield themselves free from impurity to the energies of the spirit of God, that the divine impulse of which I have spoken may act upon them as upon the strings of a lyre or harp, and through them instruct us in divine and heavenly things. It is thus, that we have been taught as with one mouth and a single

tongue, though by men who lived in times and places widely different, respecting the creation of the world, the origin of our race, the immortality of the soul, and the judgment after death; in short, respecting every thing, the knowledge of which is essential to our happiness.

I shall begin with Moses our first lawgiver and prophet, and demonstrate his antiquity from evidence, which even you cannot call in question. For, I shall not rely wholly upon our own sacred histories, which your attachment to the error of your fathers will prevent your believing, but upon records of your own, entirely unconnected with our religion. From their testimony you will be convinced, that all your sages, poets, historians, philosophers, and lawgivers, were long posterior to the first teacher of our faith. By them Moses is mentioned as having been a lawgiver in the days of Ogyges and Inachus, who are supposed by some of you to have sprung from the ground. This statement is made by Polemon, in the first book of his History of Greece; and Appion, in his work upon the Jews, and again in the fourth book of his History, relates that during the reign of Inachus, at Argos, the Jews, under the command of Moses, rebelled against Amasis, king of Egypt: which statement is confirmed in all points by Ptolemy Mendesius, in his history of that country.

Moses is also mentioned, as an ancient and primeval leader of the Jews, by the Athenian historians, Hellanicus, Philochorus, Castor, Thallus, and Alexander Polyhistor; as well as by those able Jewish annalists, Josephus and Philo; the former of whom entitles his work, “The *Antiquities* of the Jews,” intending to express by that name the ancient date of the events which it records.

Diodorus, also, your most eminent historian, who wrote his forty books, as he informs us, after having abridged whole libraries, traversed Europe and Asia for thirty years, and surveyed in person, many of the things



which he describes—states it as a fact which he had learned from the Egyptian Priests, that Moses was the most ancient of all lawgivers. The following are his words: “After the state of things which is fabled to have existed in Egypt under the gods and heroes, the first who persuaded the multitude to submit to written laws was Moses, a man still remembered on account of his greatness of spirit and excellence of life.” And again, a little afterwards, when enumerating the most ancient lawgivers, he begins with Moses, saying that “he was called a god by the Jews, either on account of the benefits which it was supposed the people would derive from his wonderful and even god-like genius, or because it was believed, that a reverence for the dignity and power of the lawgiver would induce the multitude to respect the laws themselves. The second Egyptian legislator, it is said, was Sauchnis, a man of eminent wisdom. The third was Sesonchosis, who is celebrated, not only for having performed more signal military exploits than any other Egyptian, but for the greater achievement of subjecting a warlike people to the government of laws. The fourth recorded is Bochoris, who was remarkable both for wisdom and ingenuity. The next, who is said to have given his attention to the subject of government, is Amasis, who created the office of Nomarch and established the whole municipal system of Egypt. The sixth, who is recorded as a lawgiver to the Egyptians is Darius, the father of Xerxes.”

Such is the testimony of men wholly unconnected with our religion, respecting the antiquity of Moses; the facts having been derived as they themselves inform us, from the priests of Egypt, where Moses was not only born, but educated in all the learning of the country, being thought worthy of that distinction on account of his adoption as the son of the king's daughter. The Jewish historians, Philo and Josephus, in treating of his actions and the dig-

nity of his birth, inform us, that he was of Chaldean extraction, his forefathers having been compelled by a famine to emigrate from Phœnicia into Egypt. There he was born ; and an account of his eminent virtues thought worthy by God of being appointed the commander and lawgiver of his peculiar people, when he should think proper to conduct them from Egypt into their own country. To him the divine gift of prophecy was first imparted ; and he was designated by God to be the first teacher of the true religion. In this office he was succeeded by the other prophets, who received the same gifts and gave the same instructions. These are the men whom we acknowledge as the teachers of our religion ; teaching, not of human wisdom, but by the immediate gift of God. But as for you, since your attachment to hereditary error forbids your depending upon these, to whom will you turn as the teachers of your faith ? From what has been said, it is sufficiently clear that the writings of your philosophers contain nothing but ignorance and deception. You will, therefore, I suppose, relinquish them, as you before relinquished the poets, and betake yourselves to the delusion of oracles. I have indeed heard as much from some of you. Let me then, remind you of some facts which I have learned from yourselves upon this point.

An oracle,\* being questioned by an individual—it is your own tradition—what men had ever been truly pious, returned this answer,

Μουνοῖ Χαλδαῖοι σοφίην λάχον, ἡδ' ἄρ' Εβραῖοι,  
 Αυτογένητον ἄνακτα σεβάζόμενοι Θεὸν ἄγνωσ·

“Wisdom has been attained only by the Chaldees and Hebrews,  
 Who worship in purity God the self-existent King.”

\* The Clarian Oracle, which commended its responses a century before the Trojan War.

Now, believing as you profess to do, that a knowledge of the truth may be derived from oracles; and knowing from the testimony of historians who did not believe in our religion, that Moses (as well as the other prophets) was both a *Chaldee* and a *Hebrew* by descent—you cannot think it strange, that, being sprung from a race emphatically pious, and living worthily of his hereditary belief, he was favoured by God with this extraordinary gift, and selected to be the first of all the prophets.

I think it necessary, also, to inquire, in this place, at what time your philosophers lived, that you may be sensible of their modern date, and perceive at once the comparative antiquity of Moses. As I would not, however, in treating of those times, be guilty of wasting my own by adducing a superfluity of evidence, I shall content myself, with the few facts which follow. Socrates was the teacher of Plato, and Plato of Aristotle. These flourished in the age of Philip and Alexander of Macedon, and were contemporary with the Athenian Orators, as we learn from the *Philippics* of Demosthenes; and that Aristotle resided with Alexander after his accession to the throne, is asserted by all the historians of his reign. It is evident, then, on all sides, that the most ancient of all histories are the books of Moses. Nor ought the fact to be overlooked, that, before the first Olympiad, there was no Grecian history in existence, and, indeed, no ancient writing whatever giving an account of either the Greeks or Barbarians. The only history extant, was that which Moses wrote by divine inspiration, in Hebrew characters. For those of the Greeks were not yet invented; your own grammarians informing us, that Cadmus first brought them from Phœnicia and introduced them into Greece. Plato, indeed, your greatest philosopher, asserts, that their invention was still more recent. He states in his *Timæus*, that Solon, the wisest of the wise men, on his return from Egypt, repeated to Cri-



tias the following words as having been spoken to him by an Egyptian Priest, and that not a very old man—"O Solon, Solon, you Greeks are always children. A Greek never grows old;"—and again, "You are all children in understanding; for you are possessed of no ancient traditional knowledge, nor any learning that is hoary with age. Of this you are destitute, because all the generations before you have perished without the knowledge of letters." It is evident then, that all the Grecian histories were written in a character of modern invention; and if any one will refer to the ancient lawgivers, poets, and philosophers, he will find them all to have employed the same. It may however be objected by some, that perhaps Moses and the other prophets made use of these characters also. Let such consider the following facts, as they are proved by the testimony of profane historians.

Ptolemy, king of Egypt, having founded a library in Alexandria, and collected books for it from every quarter, was informed, that there were certain ancient histories which had been carefully preserved in the Hebrew language. Being curious to know the subject of these books, he sent for seventy learned men from Jerusalem, well acquainted with both the Greek and Hebrew tongues, and employed them in translating them. In order that they might be able, by freedom from interruption, to perform their task more speedily, he caused to be erected, about seven stadia from the city, at the place where the Pharos was built, as many small houses or cells as there were translators, so that each might labour by himself. The persons, who were appointed to attend them, were commanded to supply all their wants; but at the same time to prohibit all intercourse, that the accuracy of the versions might be known from the degree of coincidence between them. When, therefore, he learned, that the seventy men had not only agreed entirely in sense, but had used precisely the

same language, not differing in so much as a word, he was struck with astonishment, and believed the translation to be effected by the power of God. Thinking its authors worthy of all honour as men enjoying the favour of the Deity, he loaded them with gifts and dismissed them to their own country, while the books were consecrated and carefully preserved. You are not to regard this statement as a fiction. I myself, when in Alexandria, saw the remains of the seventy cells in the Pharos, and learned from the inhabitants, who had received it from their fathers, all that I have now related. The same facts are recorded by those able and respectable historians, Philo and Josephus, as well as by many others.

It may however be objected by some disputatious spirit, that these books belong, not to us, but to the Jews, since they have been preserved in their synagogues; and that we cannot justly lay claim to them as the oracles of our religion. Let such learn, from the contents of the books themselves, that the doctrine which they teach, is the doctrine of the Christians, and not of the Jews. And as to the fact, that the books of our religion have been preserved among the Jews, it is to be regarded as a dispensation of Providence in our favour. Had they been at first brought forth from our churches, a plausible pretext would have been furnished to our enemies for accusing us of fraud. But now, proceeding as they do, from the Jewish synagogues, where they have from the first been preserved, the application of what is there written by inspired men to us and our doctrines, is more palpable and striking.

Looking forward, now, into futurity, and contemplating the certainty of a final judgment, which has been taught both by our holy men, and by profane philosophers, you ought not surely without investigation to adhere to the error of your fathers, and to receive all that they have ignorantly handed down to you, as truth. On the contrary,



considering the danger of your being finally disappointed in your hopes, you should diligently examine what may be learned even from those whom you acknowledge as teachers, who have been compelled against their will, by a providential influence, to bear testimony upon many points in our favour. This is especially true of those who visited Egypt, and experienced the benefits to be derived from the religion of Moses and his ancestors. For it can scarcely have escaped such of you as have read the histories of Diodorus and others, that Orpheus, and Homer, and Solon the Athenian lawgiver, and Pythagoras, and Plato, and several others who visited Egypt and derived instruction from the books of Moses, afterwards retracted their former false opinions respecting the gods. As to Orpheus, who may be called the first teacher of polytheism among you, it may be proper to add what he afterwards addressed to Musæus and his other children :

Φθέγξομαι οἷς θέμις ἐστί, θύρας δ' ἐπίθεσθε βέβηλοι  
 Πάντες ἡμῶς· σὺ δ' ἄκουε φασσφόρου ἔκγονε μήνης,  
 Μουσαί' ἐξερέω γὰρ ἀληθεα· μηδέ σε τὰ πρὶν  
 Ἐν στήθεσσι φανέντα φίλης αἰῶνος ἀμέρῃ.  
 Εἰς τε λόγον θεῖον βλέψας τέτῳ προσέδρευε  
 Ἰθύων κραδίης νοερὸν κύτος· εὗτ' ἐπίβαντε  
 Ἀτραπιτοῦ, μοῦνον δ' ἐσόρα κόσμοιο ἄνακτα.  
 Εἰς ἔστ' αὐτογενῆς, ἐνὸς ἔκγονα πάντα τέτυκται,  
 Ἐν δ' αὐτοῖς αὐτὸς περιγίγνεται· ἐδέ τις αὐτὸν  
 Εἰσορᾷα θνητῶν, αὐτὸς δέ γε πάντας ὄρᾳται  
 Οὗτος δ' ἔξ ἀγαθοῦ κακὸν θνητοῖσι δίδωσι  
 Καὶ πόλεμον κρυόνετα, καὶ ἄλγεα δακρυόνετα.  
 Οὐδέ τις ἔσθ' ἕτερος χωρὶς μεγάλου βασιλῆος.  
 Λύττον δ' οὐχ ὀρώω· περὶ γὰρ νέφος ἐστήρικται.  
 Πᾶσιν γὰρ θνητοῖς θνηταὶ κόραι εἰσὶν ἐν ὕσσαις,  
 Ἀσθενέες δ' ἰδέειν Δία τὸν πάντων μεδέοντα.  
 Οὗτος γὰρ χάλκειον ἐς οὐρανὸν ἐστήρικται

Χρυσέω εἰνὶ θρόνῳ, γαίης δ' ἐπὶ ποσσὶ βέβηκε,  
 Χεῖρά τε δεξιτερὴν ἐπὶ τέρματος ὠκεανοῦ  
 Πάντοθεν ἐκτέτακεν· περὶ γὰρ τρέμει οὔρεα μακρὰ,  
 Καὶ ποταμοὶ, πολιῆς τε βάθος χαροποῦ θαλάσσης.

“I will speak to those to whom it is allowed. Let the uninitiated be excluded: Listen thou, Musæus, child of the shining moon, while I utter the truth, nor let that which has before been infused into thy breast, deprive thee of thy precious life. Behold the divine Word, and give thyself wholly to it, ordering aright the intelligent receptacle of thy heart. Come up hither, and contemplate the sole King of the universe. He is one. He is self-existent. He alone created all things, and all things are pervaded by him. To mortals he is invisible, though he himself sees all things. Though good himself, he gives evils to his creatures, bloody wars, and lamentable sorrows, and besides him there is no supreme king. I cannot behold him; for clouds are round about him, and the mortal pupils of mortal eyes are unable to look upon the ruler of the universe. He is established above the brazen heavens. He sits upon a golden throne and treads with his feet upon the earth, and stretches out his right hand to all the ends of the ocean. Then the lofty mountains tremble, the rivers, and the depths of the hoary sea.”

and again, in another place he says—

Εἷς Ζεὺς, εἷς Αἰδὼς, εἷς Ἥλιος, εἷς Διόνυσος,  
 Εἷς Θεὸς ἐν πάντεσσι· τί σοι δίχα ταῦτ' ἀγορεύω ;

“Jupiter is one, Pluto one, Sol one, Bacchus one, one God in all. Why do I tell you this again?”

again—

Οὐρανὸν ὀρκίζω σε Θεοῦ μεγάλου σοφοῦ ἔργον,  
 Αἰδοῦν ὀρκίζω σε πατρός, τὴν φθγγέζατο πρῶτον,  
 Ἦνικα κόσμον ἅπαντα ἐαῖς στηρίζατο βουλαῖς.

“I swear by thee, O heaven, the work of the wise and mighty God! I swear by thee, word of the Father, which he uttered at first, when he established the Universe in his counsels.”

Now what is his meaning in the expression

Αὐδὴν ὀρκίζω, &c. ?

He no doubt uses the word αὐδὴ to express the Λόγος or Word of God by whose agency, as we learn from our own sacred prophecies, the creation was accomplished. Those prophecies he also perused when in Egypt, and learning from them this truth, that the universe was created by the Word of God, he says,

Αὐδὴν ὀρκίζω σε πατὴρς, τὴν φθέγγετο πρῶτον,

and immediately adds,

Ἦνικα κόσμον ἅπαντα ἑαῖς στηρίζετο βελαῖς.

That he uses αὐδὴ instead of λόγος merely on account of the measure of his verse, is evident from the fact, that a little before, where the metre permits, he uses the proper term,

Εἰς δὲ λόγον θεῖον βλέψας τέτω προσέειπε.

It will here be proper to inquire, what was taught respecting the one only God, by the ancient Sibyl, who is mentioned as a prophetess by Plato, Aristophanes, and many others.

Εἷς δὲ Θεὸς μόνος ἐστὶν ὑπερμεγέθης, ἀγέννητος,  
Παντοκράτωρ, ἀόρατος, ὀρώμενος αὐτὸς ἅπαντα,  
Αὐτὸς δ' ἐβλέπεται θνητῆς ὑπὸ σαρχὸς ἀπάσης.

“There is one, only God, supreme and self-existent; almighty, invisible, himself beholding all things, but not perceptible to mortal flesh.”

and again,

Ἦμεῖς δ' ἀθανάτοιο τρίβες πεπλανημένοι ἦμεν  
Ἔργα δὲ χειροποίητα γεραίρομεν ἄφρονι μύθῳ  
Εἶδωλα ξοάνων τε καταφθιμένων τ' ἀνθρώπων.

“We have wandered from the path of immortality, and madly worshipped the graven images of mortal men.”

and again,

Ὀλβιοὶ ἄνθρωποι κῆνοι κατὰ γαῖαν ἔσονται,  
 Ὅσσοι δὴ στέγξουσι μέγαν Θεὸν εὐλογέουτες,  
 Πρὶν φάγειν πίειντε πεποιθότες εὐσεβήσιν.  
 Οἱ νηοὺς μὲν ἀπαντας ἀπαρνήσονται ἰδόντες,  
 Καὶ βωμοὺς, εἰκάϊα λίθων ἀφιδρύματα κωφῶν,  
 Αἶμασιν ἐμψύχων μεμιασμένα καὶ θυσίαισι  
 Τετραπόδων, βλέψουσι δ' ἐνὸς Θεοῦ ἐς μέγα κῦδος.

“Happy shall those men be upon the earth, who shall delight in praising God, and performing the duties of religion, more than in eating and drinking; who shall look down with contempt upon temples and altars, and the worthless shrines of senseless deities, stained with the bloody sacrifice of living things—and shall have regard only to the supreme glory of the One God.”

So far the Sibyl. Homer, abusing his license as a poet, and copying the early errors of Orpheus respecting polytheism, sings of a plurality of gods—and this merely in imitation of the older poet, his admiration for whom may be learned from the first verse of the Iliad. Orpheus begins his poem in these words,

Μῆνιν ἄειδε Θεὰ Διμήτερος ἀγλαοκάρπου—

Homer in these,

Μῆνιν ἄειδε Θεὰ Πηληϊάδεω Ἀχιλῆος.

In this case, the latter seems to have preferred a gross violation of the rules of metre\* in the very beginning of his poem, to the imputation of having first introduced the gods by name. He afterwards, however, very clearly reveals his own opinion respecting the existence of one only God; as where he introduces Phœnix saying to Achilles,

\* Didymus observed and recorded three errors in prosody in the first verse of the Iliad; and the circumstance is also mentioned by Plutarch. (Tr.)



—Οὐδ' εἰ κέν μοι ὑποσταίῃ ΘΕΟΣ ΑΥΤΟΣ,  
Γῆρας ἀποξύσας, θήσειν νέον ἠβώντα.\*

No, not if Jove himself}

Would promise, reaping smooth this silver beard,  
To make me downy-cheeked as in my youth,—

where, by the use of the pronoun αὐτός, he seems to design a reference to the really existing God. And again, where he represents Ulysses saying to the Grecian multitude,

Οὐκ ἀγαθὸν πολυκοιρανίῃ· εἰς κοίρανος ἔστω.†

Plurality of Kings

Were evil. One suffices.

In which passage his design is to show the evil of such a plurality from the wars, dissensions and mutual conspiracies, which it must necessarily occasion, and the tranquillity which, on the other hand, characterizes a monarchy.

Such are the doctrines of the poet Homer. If the testimony of the drama is also required, let us listen to the words of Sophocles :

Εἷς ταῖς ἀληθείαισιν, εἷς ἔστιν Θεός,  
"Ὅς ἔρανὸν τέτευχε, καὶ γαίαν μακρὰν,  
Πόντου τε χαροπὸν οἶδμα κἀνέμων βίας.  
Θνητοὶ δὲ πολλοὶ καρδίᾳ πλανώμενοι,  
Ἰδρυσάμεσθα πημάτων παρὰ ψυχὴν,  
Θεῶν ἀγάλματ' ἐκ λίθων τε καὶ ξύλων,  
Ἡ χρυσοτεύκτων ἢ ἐλεφαντίνων τύπους  
Θυσίας τε τούτοις καὶ καλὰς πανηγύρεις  
Τεύχοντες, ἔτως εὖσεβεῖν νομίζομεν·

"There is in truth but one, one only God,  
Who built the skies and framed the mighty globe.  
Spread ocean's wide expanse, and formed the winds ;  
But superstitious man, in madness rears,  
Of wood, or stone, or ivory, or gold,  
Emblems of other gods ; upon their shrines  
Offers his prayers and gifts—and calls it worship."

\* Iliad ix. 445.

† Iliad ii. 204.

Pythagoras, who taught the principles of his philosophy by means of mystic symbols, seems also to have imbibed correct ideas of the Deity, when in Egypt. For by saying that the principle of all things is *μόνας* or unity, and describing it as the cause of every thing good, he appears to teach allegorically the truth that God is ONE and ALONE. This would seem to be his meaning from his afterwards asserting that there is a wide difference between *μόνας* and "Εν, the former, as he says, pertaining to things comprehensible by the understanding, the latter simply to numbers. If you wish to know more clearly the doctrine of this philosopher, respecting the Deity, you may gather it from his own words.

"God is One. He is not, as some suppose, without the limits of creation, but, being complete in himself, is present throughout the circle of the universe, surveying all his works. He unites in himself all periods of time, and is the author of all his own powers and actions. He is the universal principle. He is unity. He is the light of heaven, the father of all things, the mind and soul of the universe, the moving power of all spheres."\*

It is probable that Plato also became acquainted, while in Egypt, with the doctrine of Moses and the other prophets, respecting the unity of God. The fate of Socrates, however, gave him reason to dread that some Anytus or Melitus might arise and accuse him to the people, as a curious speculator who denied the gods acknowledged by the state. Through fear of the hemlock, therefore, he deals out his doctrine on this subject in a disguised and fantastic form,

\* 'Ο μὲν Θεὸς εἷς· αὐτὸς δὲ, οὐχ, ὡς τινες ὑπονοῦσιν, ἐκτὸς τᾶς διακοσμῆσιος, ἀλλ' ἐν ἑαυτῷ ὅλος ἐν ὅλῳ τῷ κύκλῳ ἐπισκοπῶν πάσας τὰς γενέσιος ἐστὶ, κρᾶσις ἐὼν τῶν ὅλων αἰώνων καὶ ἐργάτας τῶν αὐτῶν δυναμίῶν καὶ ἔργων, ἀρχὰ παντῶν, ἐν, ἐν οὐρανῷ φωστῆρ, καὶ πάντων πατῆρ, νοῦς καὶ ψύχωσις τῶν ὅλων, κύκλων ἀπάντων κίνασις.

saying that there are gods to those who believe there are gods, and none to those who think there are none. He at first states, that whatever is created is mortal; but afterwards asserts, that the gods are created. Now since he considered *God* and *matter* as the principles of all things, he must, of course, have believed the gods to be material. But what may be the character of deities, proceeding from matter, which he regarded as also the source of evil, he leaves to the determination of the wise. His object in representing matter as uncreated seems to have been this, that he might avoid making God the author of evil. Respecting the inferior gods created by the supreme Deity, he speaks thus in the person of the latter—“Θεοὶ Θεῶν—the gods of gods, whose creator I am.” It is evident, however, that he had a correct notion of the true God. He had learned in Egypt that when God was about to send Moses to the Hebrews, he said to him Ἐγὼ εἶμι ὁ ὢν. Now he justly concluded that God did not reveal this as an ordinary proper name; for it is impossible that any such name should be applied to the Deity. Names are used for the purpose of indicating and distinguishing the many and various objects to which they are applied. Now there was no pre-existent being by whom such a title could be imposed upon God, and he saw no reason to assume one himself, because being one and alone it could not be necessary for the purpose of distinction. This doctrine of his unity he teaches us himself by the mouth of his prophet. “*I am the first, and I am the last; and beside me there is no God.*”\* As I said before, therefore, he did not reveal, when about to send Moses to the Hebrews, any personal name or title belonging to himself, but by means of the participle employed, mystically taught that he was the one only God, Ἐγὼ εἶμι ὁ ὢν, thus placing himself as the existing God, in opposition to those who had no existence, that he might teach those who had been deluded into idolatry that the objects

\* Isaiah xliv. 6.



of their worship had been not real but imaginary gods. God well knew that mankind would preserve the recollection of the deceit practised upon their progenitors by the enemy of their race, when he said, "If you will obey *me*, and transgress the commandments of God, *ye shall be as gods.*" This the fiend said, for the purpose of leading men to believe, that there were other gods besides the supreme Deity, and that they themselves might possibly become such. It was on this account, that the Lord announced himself to Moses as 'Ο ὄν, that the very terms employed might express the difference between the God who really is, and the false gods who have no existence. Now when man had yielded to the persuasions of the demon and violated the precepts of his Maker, and in consequence had been expelled from Paradise, he carried with him the recollection of those *gods* of whom he had heard, not having yet been taught the impossibility of a plurality of gods. For it was not just, that they who had broken the first command imposed upon them and one so easily observed, should in return receive an increase of knowledge; but rather, that they should suffer condign punishment. When therefore they were expelled from Paradise, they imagined that they were punished merely for the violation of the precept, and not also for believing in the existence of gods who had really no being. Under this delusion, they transmitted to their children the names of these unreal deities. This false imagination, therefore, respecting a plurality of gods had its origin with the father of lies. Now God knowing that this absurd belief adhered like a disease to the soul of man, and wishing to eradicate it, when he first appeared to Moses, said, Ἐγώ εἰμι ὁ ὄν. And it seems to me to have been highly proper that he, who was to be the leader and lawgiver of the Hebrews, should be the first to know God as the truly existing Deity. To him, therefore, revealing himself, so far as it was possible to



mortal sight, he said, Ἐγώ εἰμι ὁ ἄνω; and on giving him his commission to the Hebrews, he commands him to say, “Ὁ ὄν sent me unto you.”

Now all this Plato had learned in Egypt, and was no doubt captivated with the doctrine of the unity of God. But from a dread of the Areopagus, he did not think it safe to mention Moses, as the teacher of the doctrine, among the Athenians. The doctrine itself, however, he well explains in his elaborate work *Timæus* (which is the first of his theological writings), not as derived from any other source, but as a conception of his own. He uses indeed the very same expression as Moses: “For I think,” says he, “that we ought first to inquire what that is which always exists (τὸ ὄν ἀεί), but was never created, and also what that is, which is created, but never exists.” Now are not these expressions precisely the same, excepting in the gender of the article? Moses says Ὁ ἄνω—Plato, τὸ ὄν. Both are evidently applied to the eternal God. For there is none but he that always exists and is yet uncreated. And if we inquire what it is which is put by Plato in opposition to that which always exists, as being created yet non-existent, we shall find him plainly asserting that this uncreated being is eternal, while the created gods whom he had mentioned before are finite and perishable. “The former,” says he, “may be conceived by the understanding as consistent with reason, the latter are conceivable only by the imagination with a perception of their absurdity, as things which had a beginning and were created, yet have never existed.” By these words the philosopher must certainly be considered as annihilating or denying the existence of these created deities. It is necessary also to remark this circumstance, that Plato speaks of the supreme Deity not as the ποιητής but the δημιουργός of these gods. Now there is a considerable difference between the import of these terms. The former signifies one, who, without depend-

ance upon any other being, of his own power and authority, makes what he does make—the latter, one who derives his power of creation from the matter upon which he acts.\*

Some, however, who still adhere to the principles of polytheism, will cite, in opposition to what has been said, the following address of Plato's Θεὸς Δημιουργὸς to the gods created by him. "Since you are creatures, you are not absolutely immortal or imperishable. But you shall not die nor be annihilated, being secure from both by a stronger bond, [than the necessity of your nature]—my will." Here, it must be confessed that Plato's dread of his countrymen has led him to subject his supreme God to the charge of inconsistency. He had before introduced him as asserting, that whatever had a beginning may have an end; and now he makes him assert the contrary, not seeming to be aware, that by so doing he would infallibly expose himself to the charge of falsehood. Either his first or his last statement must be untrue. For if that which is created, is from the necessity of its nature perishable, according to his first position; how can that which is of necessity impossible in any way become possible, as he afterwards asserts? It is in vain therefore that Plato would magnify the Deity by ascribing to him an impossible power—that of rendering immortal and imperishable, beings, which, according to his own doctrine, are mortal and perishable, because material and created. Matter, according to Plato's doctrine, being uncreated, and also contemporary and coeval with the creating power, it is possible, that it may resist his will. For even a creator can exercise no authority over that which he did not create. It is not, therefore, capable of being acted upon by violence, being free from all extrinsic necessity. With reference to this

\* In other words, the one creates out of nothing, the other out of matter already in existence.—(Tr.)

principle, Plato himself says, "God cannot be acted upon by violence."

Now how is it, that Plato excludes Homer from his republic because the latter represents Phœnix as saying,

Στρεπτοὶ δὲ τε καὶ Θεοὶ αὐτοί,\*

The Gods themselves are flexible,

when it is evident that the poet is speaking, not of the King, or (as Plato calls him) the creator of the gods, but of the inferior deities whom the Greeks regarded as very numerous, as we may learn from the expression Θεοὶ Θεῶν, which is applied to them. To the one, supreme God, Homer ascribes authority and power over all things in his story of the golden chain;† and he seems to have regarded him as so far removed above the other deities, that he sometimes speaks of the latter in conjunction with men; as in the speech of Ulysses to Achilles, in allusion to Hector,

Μαίνεται ἐκπάγλως πίσυρος Διῖ, ἔδὲ τι τίει  
Ἄνέρας ἔδὲ Θεοῦς.‡

Hector glares revenge, with rage  
Infuriate, and by Jove assisted, heeds  
Nor God nor man.

Here Homer seems to me to express the ideas of the true God, which he, like Plato, had imbibed in Egypt. His meaning seems to be, that Hector, confiding in the really existing God, disregarded those which had no existence. In another passage already quoted, by the use of a different but equivalent expression, substituting a pronoun for Plato's participle, he calls Θεὸς αὐτός, what Plato calls τὸ ὄν. For I think that this expression of Phœnix has an emphatical import, the pronoun being intended to

\* Iliad, i. 493.

† Iliad, ix. 294.

‡ Iliad, ix. 238.



show that the reference is to the really existing God. The same language is used with the same view, in the response of the oracle mentioned before.

Μοῦνοι Χαλδαῖοι σοφίην λάχον ἢδ' ἄρ' Εβραῖοι  
 Αὐτογένητον ἀνακτα σεβαζόμενοι Θεὸν αὐτὸν.\*

Again, how can Plato censure Homer for asserting, that the gods are flexible, when he evidently uses the term in a good sense [i. e. speaks of it as a useful attribute]? We know that those who are desirous of propitiating the Deity by prayers and oblations, think it necessary to relinquish and repent of sin. Now they who consider the Deity as in this sense inflexible, can have no motive for abandoning their sins, since they must look upon repentance as wholly ineffectual.

But, above all, how can the philosopher censure the poet for saying that the gods are changeable, when he himself has made even the maker of those gods so changeable as to call the inferior deities at one time mortal and at another immortal; and not only this, but to assert that the matter, of which they must of necessity be formed, is both created and uncreated. He seems to have been wholly unconscious, that of the very fault which he charges upon Homer, he is equally guilty, nay more so; for Homer, so far from ascribing mutability to the supreme Deity, directly asserts the contrary.

ἔ γὰρ ἐμὸν παλινάγρετον, εἰδ' ἀπατηλὸν,  
 Οὐδ' ἀτελεύτητόν γ', ὃ τι κεν κεφαλῇ κατατεύσω.\*

Nought, by my nod confirmed,  
 May, after, be reversed or rendered vain.

\* Ἀγνώστ is the last word in the former quotation; and according to Sylburgius the same reading is given by Eusebius—*Demonstr. Evang.*—(Tr.)

† Iliad, i. 526.

Plato, however, seems to have been guilty of these absurdities, entirely through fear of his idolatrous countrymen. He seems to have thought it necessary to communicate what he learned respecting the true God from Moses and the prophets, as an original conception of his own. He had been struck with admiration at the mystical name ὁ ὢν, and after profound reflection on this concise description, he concluded that the Deity by means of it intended to express his own eternity—the single syllable ὢν including not merely one period of time, but three, the past, the present, and the future. That Plato understood this participle in this extended sense (as to time) is evident from his own expression, ὃν δὲ οὐδέποτε. For οὐδέποτε is not used with reference to the past, as some suppose, but to the future, a fact clearly ascertained from the usage of profane writers. Now Plato, wishing to explain this mystical expression of God's eternity to those who were unacquainted with it, uses these words—“God, as the ancient saying is, (ὡσπερ καὶ ὁ παλαιὸς λόγος) includes in himself, the beginning, and the end, and the midst of all things.” By παλαιὸς λόγος he evidently means the law of Moses, his dread of the hemlock inducing him to suppress the name of a man, whose doctrines were so odious to the Greeks. The epithet *ancient*, however, is sufficient to show to what he refers. For that the most ancient *law* was that of Moses, has already been shown from the testimony of Diodorus and others; the former, declaring that Moses was a lawgiver at a time when the characters were not yet invented, in which the books of the Greeks are written. And let no one think it improbable, that the truths thus mystically taught by Plato respecting the eternity of God were derived from the books of Moses. For you will find that he elsewhere covertly ascribes to the prophets, under God, the only knowledge of certain principles, he says, “I lay down the principle of fire and of certain other bodies, in

such a manner as I can ; but the real principles of those substances are known only to God and to his friends." To whom does he here apply the name of *friends of God*, if not to Moses and the prophets ?

From the books of Moses and the prophets he also gathered some idea of the judgment, which he thus retails in the first book of his Republic. "When a man believes the end of life to be approaching, there arises in his mind a dread and solicitude to which he was before a stranger. The stories which he has heard and laughed at, respecting hell, and punishment there inflicted on the wicked, now torment his soul with an apprehension that they may possibly be true. And he gives the more attention to these subjects at such a time, both on account of the natural infirmity of age and his near approach to a future state. Being filled, therefore, with fear and forebodings, he begins to reason and to inquire whether he has committed any sin. If he perceives in his past life a great number of offences, he awakes like a child from a dream, and spends in despondency the remainder of his days ;—while on the other hand, if he is conscious of no iniquity, a delightful hope is constantly present with him, the sweet solace of old age, as Pindar expresses it, when he says—' He whose life is spent in acts of piety and justice, shall have for his companion cherishing and animating hope, the solace of old age, by which the varying minds of men are principally governed.' "

This extract is from the first book of his Republic. In the tenth, he clearly and distinctly repeats what he had gathered from the prophets on the subject of the Judgment, not acknowledging them as the source of his information; but professing to have heard what he relates from a man who had been killed in battle, and when about to be buried on the twelfth day after his death, revived upon the funeral pile, and described what he had seen in his



absence from the body. “He said that he had been present there when one person was asked by another, where Aridæus the great was to be found. This Aridæus had reigned in a city of Pamphylia, had murdered his aged father and his elder brother, and had committed, as it was said, many other enormous crimes. The person questioned respecting him replied—‘He is not here—nor is he likely to come here. For among other dreadful spectacles which we witnessed when we came to the mouth of the pit, in order to reascend after having suffered our appointed punishment, we beheld him and others with him, principally kings; though there were also some private men, who were eminent for wickedness. Upon these wretches offering to ascend, the mouth of the pit would not suffer them to pass; but constantly gave a hideous bellowing when any attempted to come up, whose crimes were wholly inexpiable, or whose punishment was not yet complete. We also saw, standing by, certain wild-looking men of fiery aspect, who no sooner heard the bellowing, than they seized upon Aridæus and his companions, and after binding them hand and foot, threw them down, flayed them, and dragged them over thorns. They, at the same time, informed the spectators for what crimes these torments were inflicted, and told them, that the victims were now to be taken and thrown into Tartarus. There, he said, among a multitude of horrors, the greatest was the bellowing of the pit when an attempt was made to reascend, while it was the greatest joy to any one to be allowed to escape in silence. Such he described as the punishments of the place, and the rewards of the pious as directly opposite.”

In this passage, Plato appears to me to have copied from the books of the Prophets, not only the doctrine of a final judgment, but also that of the resurrection, in which the Greeks did not believe. For by describing the soul as enduring punishment in conjunction with the body, his ob-

ject seems to be to intimate his belief in the future resurrection of the latter. That he does describe such a conjunction is very evident. For otherwise, how could Aridæus and his companions suffer the torments related above, when they had left their heads, and hands, and feet, and skin behind them, on the earth? It will scarcely be said, that the soul is furnished with such appendages. The truth is, Plato merely teaches what the Prophets had before taught him, that there will be a resurrection of the body, and that the body and the soul will appear together in the day of judgment. He is not alone, as a teacher of this doctrine. Homer also, who had acquired the same knowledge when in Egypt, represents Tityus as undergoing a similar punishment. The words are in the description given by Ulysses to Alcinous, of his communion with the ghosts.

Καὶ Τιτυὸν εἶδον γαίης ἐρικυδέος υἱὸν,  
 Κείμενον ἐν δαπέδῳ, ὃ δ' ἐπ' ἑννέα κεῖτο πέλεθρα  
 Ἴϋπε δέ μιν ἐκάτερθε παρημένῳ ἦπαρ ἔκειρον.\*

There also Tityus on the ground I saw  
 Extended, offspring of the glorious earth ;  
 Nine acres he o'erspread, and, at his side  
 Stationed, two vultures on his liver preyed.

The poet surely cannot intend to represent the soul in its separate state as having a *liver*. In the same way he speaks of Sisyphus and Tantalus as suffering bodily torments. As to the fact, that many things which Homer has inserted in his poems, were picked up in Egypt, we have the testimony of Diodorus your most respectable historian. He states, for example, it was in Egypt that the poet heard of the *nepenthe*, a drug occasioning an oblivion of all misfortunes, which Helen received from Polydamna the wife of Theon,

\* Odyssey, xi. 575.



and carried with her to Sparta; and which she is represented as employing to assuage the grief occasioned by a speech of Menelaus, during the visit of Telemachus to Lacedæmon.\* Again, the epithet of *golden*, as applied to Venus he learned from an Egyptian tradition; there being in Egypt a grove and plain dedicated to her under that name. But it may be asked, for what purpose I introduce these circumstances here? To show the probability of his having thus transferred to his writings many things derived from the books of the prophets—as, for instance, the Mosaic account of the creation. The statement made by Moses is this. In the beginning God created the heavens and the earth, and afterwards the sun, moon, and stars. Homer, learning this in Egypt, and being pleased with this account of the matter, seems to have intended his description of the shield manufactured by Vulcan for Achilles as a symbolical account of the creation.

Ἐν μὲν γαῖαν ἔτευξ, ἔν δ' ἔρανόν, ἐν δὲ θάλασσαν  
 Ἡέλιόν τ' ἀκάμαντα σελήνην τε πλήθυσαν,  
 Ἐν δὲ τε τείρεα πάντα τὰ τ' ἔρανός ἐστεφάνωται.†

There he described the earth, the heaven, the sea,  
 The sun that rests not, and the moon full orb'd,  
 There also, all the stars, which round about,  
 As with a radiant frontlet bind the skies.

In the garden of Alcinous he presents us with a picture of Paradise, representing it as always flourishing and abounding in fruit.

Ἐνθα δὲ δένδρεα μακρὰ πεφύκει τηλεθόωντα,  
 Ὅχλαι, καὶ ῥοιαί, καὶ μηλέαι ἀγλάοκαρποι, &c.‡

There grew luxuriant many a lofty tree,  
 Pomegranate, pear, the apple blushing bright,  
 The honied fig, and unctuous olive smooth.

\* Odyssey, iv. 228. † Iliad, xviii. 483. ‡ Odyssey, vii. 114.

Those fruits, nor winter's cold nor summer's heat,  
 Fear ever, fail not, wither not, but hang  
 Perennial, while unceasing zephyrs breathe  
 Gently on all, &c. &c.

Do not these verses contain an exact imitation of what Moses writes respecting paradise? So if any one will examine the description of the Tower, which men erected, in the vain hope of ascending into heaven—he will find it allegorically represented by the poet in the story of Otus and Ephialtes.

Οἶρα καὶ ἀθανάτοισιν ἀπειλήτην ἐν Ὀλύμπῳ  
 Φυλόπιδα στήσειν πολυάϊκος πολέμοιο.  
 Ὅσσαν ἐπ' Ὀλύμπῳ μέμασαν θέμεν, αὐτὰρ ἐπ' Ὅσση  
 Πήλιον εἰνοσίφυλλον, ἴν' ἔρανὸς ἀμβρατὸς εἴη.\*

Against the gods  
 Themselves they threatened war, and to excite  
 The din of battle in the realms above,  
 To the Olympian summit they essayed  
 To heave up Ossa, and to Ossa's crown  
 Branch-waving Pelion ; so to climb the heavens.

In the same way we find described the fall from heaven of the adversary of our race, whom the sacred Scriptures call Διάβολος, from his deception of our first parents. It will be seen, indeed, that the poet does not use this name, but Ἄτη or *Injury*, a characteristic title derived from the wicked disposition of the being to whom it is applied. This Ἄτη, he informs us, was expelled from heaven by the Deity, remembering, no doubt, the words of the prophet Isaiah on the same subject.

Ἀτύκα δ' ἔειλ' Ἄτην κεφαλῆς λιπαροπλοκάμοιο,  
 Χωόμενος φρεσὶν ἧσι, καὶ ὤμοσε καρτερὸν ὄρκον,  
 Μήποτ' ἐς Οὐλύμπόν τε καὶ οὐρανὸν ἄστερόεντα.  
 Αὖτις ἐλεήσεισθαι Ἄτην, ἣ πάντας ἀᾶται.

\* Odyssey, xi. 314.

Ὡς εἰπὼν ἔρριψεν ἀπ' ἄστρων ἀστερόεντος  
 Χειρὶ περιστρέψας· τάχα δ' ἴκετο ἔργ' ἀνθρώπων.\*

She spake; then anguish stung the heart of Jove  
 Deeply, and seizing by her glossy locks  
 The goddess Ate, in his wrath he swore  
 That never to the starry skies again  
 And the Olympian height he would permit  
 The universal mischief to return.  
 So saying, he whirled and cast her from the skies.

Plato, as we have already seen, places next to God and matter, as a universal principle, εἶδος or form. This doctrine he seems to have derived from Moses, from whom he certainly borrows the term εἶδος, but attaches a mistaken meaning to it, not having learned, that the words of the prophet were to be understood in a mystical sense. Moses relates, that God having directed him to build the tabernacle, said, *According to all that I shew thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it*; and again, *Look that thou make them after their pattern, which was showed thee in the mount*; and again, a little after, *Thou shalt rear up the tabernacle according to the fashion thereof which was showed thee in the mount*. Plato perusing these passages and mistaking the true import of the terms, inferred from them, that there is a distinct form of things which is in existence before the visible form, and is called the pattern (παράδειγμα and τύπος) in the words quoted above. A mistake of the same kind he seems to have made with respect to the creation of the earth, the heavens, and man, supposing them also to have had a distinct and pre-existent form. Moses says, *In the beginning God created the heavens and the earth*; and adds, *The earth was without form and void* (ἀόρατος καὶ ἀκατασκεύαστος.) These last

\* Iliad, xix. 126.

† Exodus xxv. 9. 40. and xxiv. 39.



words Plato supposed to have reference to the pre-existent form of the earth, and the former to the visible earth, which God created in exact correspondence with the other. So with regard to the heavens, he supposes the firmament which God is said to have made, to be the visible heaven ; while that which was mentioned before is the intellectual or pre-existent heaven, of which the prophet is speaking, when he says, Οὐρανὸς τῷ ἔργον τῷ κυρίῳ, τὴν δὲ γῆν ἔδωκε τοῖς υἱοῖς τῶν ἀνθρώπων.

He falls into the same error with respect to man. Moses mentions man, at first, and then after recording many other creations describes the mode of his formation, saying, *God made man of the dust of the ground*. Plato therefore imagined, that the first mentioned existed before the man who was created, and that the former was the model on which the latter was formed. Homer also seems to have been acquainted with these words of the sacred history, *Dust thou art, and unto dust shalt thou return*. For he applies this term to the dead body of Hector, when he speaks of its being dragged around the walls by Achilles ;

Κωφὴν γὰρ δὴ γαῖαν ἀεικίζεις μενεαίνων.\*

Menelaus, too, uses the same language in his speech to the Greeks on their hesitating to accept the challenge of Hector ;

Ἄλλ' ἡμεῖς μὲν πάντες ὕδωρ καὶ γαῖα γένοισθε.—†

his excess of anger leading him to resolve their bodies, as it were, into their constituent elements.

From what source could Plato have derived the idea of Jupiter's winged chariot but from the following description by the prophet? *Then the glory of the Lord departed from off the threshold of the house, and stood over the cheru-*

\* Iliad xxiv. 54.

† Iliad vii. 99.



*bims. And the cherubims lifted up their wings and mounted up from the earth in my sight. When they went out, the wheels also were beside them—and the glory of the God of Israel was over them and above.\** Plato, excited by this sublime description, with great boldness of speech, exclaims, “The great God drives his winged chariot through the skies.” To what source shall we trace his doctrine, that the essence of God is fire, if not to a misconception of the following passage in the third book of Kings, *The Lord was not in the wind; and after the wind an earthquake, but the Lord was not in the earthquake: and after the earthquake a fire; but the Lord was not in the fire; and after the fire a still small voice.*|| Now this cannot be comprehended even by believers, except after profound reflection. But Plato, from a want of proper attention to the language, falls into a mistake, and asserts that “God was in the fire.”

We shall find on diligent inquiry, also, that the gift descending from God upon holy men, which is called in the sacred Scriptures the Holy Spirit, is mentioned in Plato’s discourse to Menon. Not indeed under the real name, for he was afraid of being considered a public enemy if he should be discovered to promulgate the doctrines of the prophets. But he acknowledges that there is such an influence which descends from God upon men, and which he calls *’APETH, virtue*. For in his discourse to Menon respecting memory, after discussing various questions respecting this virtue, as, whether it is to be imparted by instruction or acquired by exercise; or whether it can be obtained in neither way, but is a gift of nature, he concludes the matter thus: “If in what has been said, our inquiries and assertions have been correct, the conclusion must be, that virtue is neither bestowed by nature nor imparted by instruction, but com-

\* Ezekiel, x. 18, 19.

† 1 Kings, xix. 11, 12.

municated by a divine influence—and that not imperceptibly to those upon whom it is conferred.” In these words I think it evident, that he merely repeats with reference to what he calls virtue, the doctrine taught by the prophets with reference to the Holy Spirit; and as the sacred writers teach, that the Holy Spirit, though one, is divided into seven spirits, so Plato, while he speaks of virtue as one, asserts that it is divided into four virtues. And although he does not mention the Holy Spirit, he allegorically repeats all the doctrines of the Scriptures respecting it. The conclusion of his discourse to Menon is as follows: “From this reasoning it appears, O Menon, that to those who receive this VIRTUE at all, it is dispensed by the immediate power of God. The mode in which it is imparted we shall know more clearly, when we have ascertained a previous point—what virtue is.’ Here we see, that although he gives no other title than virtue to this heavenly gift, he thinks it a point worthy of investigation, whether it has not a more appropriate name; his dread of being thought a disciple of the prophets still preventing his calling it the Holy Spirit.

Again how did Plato know, that *time* and *heaven* were created together? “Time and heaven,” says he, “are coeval; so that, as they began together, they shall together be dissolved, when the period of their dissolution has arrived.” Is not this borrowed from the Mosaic history? He knew, that time arises from the succession of days and months and years. He knew, too, that this succession commenced on the first day after the creation of the heavens; for, says Moses, *God created the heavens and the earth, after which he adds, and the evening and the morning were the first day.* Plato, however, uses the whole for a part, instituting χρόνος for ἡμέρα, not daring to copy the words of Moses too closely, lest he should be arraigned before the people. From the same quarter he must have derived his opinion respecting the dissolution of the heavens, and must

have known, too, that the same doctrines were in the same manner taught in the writings of the prophets.

If we examine the history of idolatrous worship, and endeavour to ascertain why they who first made images for this purpose gave them a human form, I think we shall be able to trace this custom also to the Scriptures. We are told by Moses that God said, *Let us make man in our own image, and after our likeness.* It being reported among men, therefore, that man was created in the image of God, and resembled him in form, they began to make idols in the same form, supposing that by copying the resemblance of the Deity, they would imitate himself.

I have detailed these facts, for the purpose of proving, that no true knowledge of religion is to be gained from men, whose most admired conceptions are not original, but borrowed from the inspired writers, and disguised in allegory. The time has arrived, O Greeks, when, knowing as you do that our teachers were far more ancient than all your masters of philosophy, you should abandon the ancient delusion of your fathers, and diligently study the sacred books of Moses and the prophets, that you may obtain a knowledge of the true religion. *They* practise no rhetorical arts, they pretend to no powers of persuasion or conviction, which are necessary only for such as wish to tamper with the truth. But applying to every thing its plain and proper epithet, they simply teach us what the Holy Spirit, by whom they were inspired, thought proper to communicate to man. Throwing aside, therefore, all false shame, renounce the errors of your ancestors, desist from your vain affectation of a false superiority, which is now the source of your greatest enjoyment, and accept the advantages proposed to you. You cannot sin either against yourselves or others, by relinquishing the false belief of men, who are now in hell repenting too late of their fatal error. Oh, could they but speak to you from their pre-



sent abode, and recount to you all that they have suffered since the termination of their mortal existence, you would know what that misery is, which you are exhorted to avoid. But since you cannot derive instruction from them, nor from those who are falsely called philosophers on earth, your last resort is to the Sacred Scriptures. In them you are not to look for elegance of language, since the glory of the true religion consists in things, not words. But from them, you may learn the means of eternal life. The men who have unlawfully usurped the title of philosophers, are convicted of ignorance, not only by their differing in opinion from each other, but by the inconsistency of their doctrine with itself.

Now if the discovery of the truth is the end of true philosophy, how can they be called philosophers who have wholly failed in accomplishing that end? And if Socrates, the greatest of them all, who was pronounced even by an oracle, to be the wisest of men, confessed, that he knew nothing, how is it, that his disciples profess to be familiar, even with things in heaven. Socrates himself declared, that he had received the name of *Wise*, merely because while other men affected to know things of which they knew nothing, he never scrupled to confess his ignorance. "If I have any claim," said he, "to the character of a wise man, it arises from this simple circumstance, that I never imagine myself to know what I really know not." Nor is this acknowledgment to be considered as ironical, or as spoken under an assumed character, as is frequently the case in his conversations. For he concludes his defence before the Areopagus, when about to be remanded to prison, with a similar confession, which is unequivocally serious and severe. "The time is come, when we must part—you to live on, and myself to die. Which condition is the more desirable, is known to none but God."—Thus, in his last public address, ascribing to God alone the know-



ledge of things unknown to man. His successors, however, unable as they were to comprehend even sublunary things, boasted of an intimate acquaintance with heaven. Aristotle, as we have seen, pretending to a more accurate knowledge of the upper world, than his master Plato, declared that the essence of God was not *fire*, but what he calls the fifth ethereal element. He employed himself in attempting to establish his own opinion upon these subjects, by argument and eloquence, until he discovered that he was not even wise enough to comprehend the nature of the Euripus, and then from mere shame, put an end to his existence.\* Let no one then prefer the eloquence of these writers to his own salvation; but rather, according to the ancient fable, close his ears with wax, and be deaf to the enchanting but fatal music of the siren. The men of whom I speak make use of their command over language as a tempting bait to allure others from true religion, after the example of those who first taught the doctrines of polytheism. To such enticements I entreat you not to yield, but on the contrary, to peruse with diligence the writings of our prophets. And if you are unwilling, either from indolence, or an attachment to the superstition of your fathers, to read these books, from which alone you can learn even the first principle of true religion, the unity of God, you will regard at least the authority of him who first taught the existence of a plurality of deities. I

\* There are several conflicting accounts of the death of Aristotle. That which is here alluded to has been by some considered a fabrication of Justin Martyr, or Gregory Nazianzen. The story is this: The Euripus (a narrow sea between Eubœa and Bœotia, on the shore of which stood Chalcis, where the philosopher spent the latter part of his life) ebbed and flowed seven times a day; and Aristotle, being unable to explain the phenomenon, threw himself into it, exclaiming, "Since Aristotle cannot comprehend Euripus, let Euripus comprehend Aristotle."—(TR.)

mean the poet Orpheus, who afterwards made a becoming and honourable recantation of his former errors. To his authority I would have you yield, as well as to that of others, who have given similar instructions respecting the unity of God. For by the direction of Divine Providence, some of your writers have been compelled, as we have seen, to attest the truth of our sacred books, and the doctrines which they contain, that all the arguments in favour of polytheism might be taken away, and an opportunity afforded to its followers of embracing a purer faith.

Some genuine religious knowledge may also be derived from the ancient Sibyl, whose oracular responses, pronounced under the influence of an extraordinary inspiration, we regard as not far inferior in authority to the prophecies themselves. This Sibyl, it is said, was the daughter of Berosus, the Chaldean historian, and came over from Babylon to Cuma, in Campania, not far from Baiæ where the warm baths are—and there uttered her responses. I myself, when I visited the city, saw an edifice wonderfully and admirably formed of a single stone, in which, as the inhabitants told us on the authority of an ancient tradition, she was wont to pronounce her oracles. They also showed us three cisterns hewn from the same stone, in which she used to bathe, after which she arrayed herself in a robe, ascended into the inner chamber of the edifice, which was also built from the same stone, where she uttered her prediction, seated on the highest step of a throne. This Sibyl has been mentioned by many writers—among the rest by Plato in his *Phædrus*. He seems indeed to have been induced by the perusal of her prophecies to regard all persons of the same character as divine. For he had seen many of the things predicted by her long before, actually come to pass; and being struck with astonishment at the fact, he writes thus upon the subject in his address to Menon. “We might very properly apply the epithet divine

to those whom we now call *χρησµωδοὶ*;\* and especially might we consider as divine, and divinely inspired, and, indeed, pervaded by the Deity, those who speak the truth on the most important subjects, yet know nothing of what they are saying." This passage contains an evident allusion to the verses of the Sibyl, who had not, like ordinary poets, the power of correcting what she uttered according to the rules of metre. Her gift of prophecy, continued only during the time of her inspiration, and when that had subsided, all recollection of her own words was gone. This will account for the fact, that the measure of the Sibylline verses is sometimes incomplete. And, indeed, the persons who conduct strangers to view the curiosities of Cuma, (and who pointed out to me a brazen urn, which, they said, contained her ashes,) informed us, among other facts which they professed to have derived from their ancestors, that the metrical errors found in the responses which have been preserved, arose from the fact that the Sibyl herself retained no recollection of what she had uttered, when the moment of supernatural excitement was gone; and that those by whom the responses were received and recorded were uneducated men, and of course, unacquainted with the rules of verse. It is evidently in allusion to this circumstance that Plato speaks of those who utter the truth on the most important subjects, yet know nothing of what they are saying. But since the truth of religious doctrines has no dependence either on the accuracy of poetic measures, nor on that species of learning which is valued among you, let us leave the consideration of mere words and numbers, and impartially examine the substance of the Sibylline responses. Reflect, I entreat you, of what blessings she was made the harbinger, when she predicted unequivocally the advent of our Saviour Jesus Christ, who, being the Word of God, and the same with God in power, assumed the form of man (the

\* Soothsayers, pronouncers of Oracles.



image and likeness of his Maker) that he might revive the religion taught to our first parents, from which their children had apostatized under the influence of a malignant fiend, and turned to the worship of non-existent deities. But if you feel any hesitation in receiving our account of the creation of man, appeal to those in whom you still place confidence, and learn from them, that in a hymn, which an oracle once addressed, at the request of an individual, to the Omnipotent God, we have these words,

“Ὁν πρῶτον πλάσας μερόπων, Ἄδὰμ δὲ καλέσσας.

The first man whom he made, he called Adam.

This hymn is preserved by many whom we know, for the confusion of such as refuse to acknowledge the truth, though proved by universal testimony.

Unless then, O Greeks, you regard this false imagination respecting a plurality of Gods, as of more importance than your own salvation, I would again exhort you to believe the testimony of the ancient Sibyl, whose books are at this time extant in every quarter of the globe—her declarations respecting the imaginary beings whom you call gods, and her predictions of the approaching advent of our Saviour, and of what he should accomplish. But if any should still suppose, that a knowledge of the truth may be derived from your ancient teachers of philosophy, listen to Acmon and to Hermus, the former of whom applies to God the title Πάγκρυφος, or *totally inscrutable*, while the latter declares, that “to know God is difficult, and that even to one who could comprehend his nature, to describe it would be impossible.” To whatever authority, therefore, we appeal, we find it to be the conclusion of the whole matter, that a knowledge of God, and of the true religion, can be learned only from the prophets, who taught by inspiration from above.



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**HINTS**

ON THE IMPORTANCE OF

**The Study of the Old Testament,**

BY AUGUSTUS THOLUCK,

*Professor in the University of Halle.*



TRANSLATED FROM THE GERMAN,

**BY R. B. PATTON.**

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UPON Germany, the eye of the serious theologian rests with a deep and painful interest. Grateful for the talents, learning and piety which she threw into the field to combat with the powers of darkness, and to liberate the moral and intellectual faculties of man from superstition, ignorance and degradation; grateful for the long list of worthies whose examples and instructions have illustrated the doctrines of the cross; grateful also for the indefatigable research which has ransacked every nook and corner of the ancient and modern world, to elucidate the language, idioms and allusions of the "Book of Books;" which has rescued from worms and dust, examined, appreciated and collated the sacred manuscripts which, for centuries, had been doomed to the silence and oblivion of the cloister;—grateful for these and other important services in the cause of theological learning and of piety, he cannot but deplore, at the same time, the presumptuous ardour of thought, the misapplied learning, the injudicious zeal, the looseness of sentiment, and the consequent low state of piety and morals which, since the middle of the last century, have marred the fairest portions of intellectual Germany.

We look backward, with a good degree of curiosity, through the last two centuries, in order to find an adequate cause for this great moral change;\* and we look forward, with intense solicitude, to the probable effects of this de-

\* This subject has been lately so ably handled by the Rev. Hugh James Rose, in a *Series of Discourses preached before the University of Cambridge* (reprinted in the *Repertory* Vol. II. p. 337. and following), and in the Review of these discourses in *The Quarterly Theological Review* for March, 1826, that we must content ourselves with referring our readers to those publications for a full exposition of the probable causes which have operated to produce this change.

fection, upon the piety and christian morality of those nations who are brought into literary contact with the Germans. We cast also a benevolent look around us, anxious to discover some symptoms of returning health—a wholesome reaction, a consciousness of corroding disease gnawing at the vitals, a strengthening of the things that remain, an inflexible purpose of amendment, a returning to the doctrines of “the great God and our Saviour,” which the pious Reformers—their professed exemplars—so sedulously taught.

We have reason to believe that there exist, at present, circumstances which throw some rays of light across this dark picture, and relieve, in some measure, the gloomy forebodings we are disposed to indulge.

1. The supremacy of philosophy in matters of Religion, so long, and with such pernicious consequences, insisted upon in the lecture-room, in the pulpit, in the elaborate commentary, and even in the books of private devotion, is beginning to be disputed; or rather, to speak more properly, a sounder philosophy is taking the place of that rash spirit of speculation which had assumed its name.

The imaginative, discursive and metaphysical genius of the German, freed from those restraining and controlling influences which a humble piety exerts, and forgetting the impassable limits of the human powers, has presumed to sit in judgment upon the revelation from heaven, invented a standard by which to decide upon the merits of its doctrines, subjected its plainest declarations to the test of reason, rejected or explained away what it could not fathom, called in question the inspiration of the Scriptures, and scattered the seeds of infidelity far and wide, even while clothed in the garb of a divine teacher and an ambassador of Christ. The theological professor has not hesitated unblushingly to declare, when pressed with a genuine and well authenticated miracle; *My philosophy forbids me to recognise the existence of a miracle.*



Not less than four or five master-spirits have, within comparatively few years, commanded, for the time being, almost universally, the admiration of the German literati. Leibnitz, Wolf, Kant, Fichte, Schelling, like waves of the sea have chased each other forward, each one successively overwhelming its predecessor, until merged, in its turn, in comparative oblivion, by its triumphant successor. In the midst of their ever varying and discordant systems, some of their writers began to congratulate the nation as the only one in possession of a theology which *lived*, and *breathed*, and *grew*, while that of other nations was in a wretched state of torpor, fraught with error, degraded by irrational views of God, obscured by mysticism, destitute of *improvement*, *invention*, and *rationality*.

We do not mean to assert that there have not existed some honourable exceptions to these remarks—some illustrious scholars whose minds were sound, and whose sentiments and pious conduct were such as comported with the word of God, which they professed to receive. But we think we are warranted by personal observation and reading, in saying, that this state of things, with its consequences, became so general as to form the prevailing features in the character of the most literary and best informed portion of Germany.

If we may judge, however, from the modifications which the metaphysical philosophy is apparently undergoing, from the relaxing of its more rigid features, and from the disrespect with which these philosophical speculations are beginning to be spoken of by certain influential writers, the sway of this falsely named philosophy is becoming daily less extensive and imperious.\*

\* “Some of the metaphysical writers have lately also enlisted themselves on the side of Christianity. Köppen, in his *Philosophie des Christenthums*, has attempted to show the truth of the doctrine of Original sin on philosophical grounds. A celebrated physician of

2. Some of the more serious and judicious of their theologians have, for some years past, candidly acknowledged and publicly deplored the state of theological opinion, and the almost imperceptible practical influence of christianity\* wherever these loose opinions have gained currency; and, in some instances, a change of sentiment and a degree of recantation has taken place. The later productions of De Wette, Kaiser, and Ammon, for example, and some expressions which dropped from Staedlin for some years before his decease, the evangelical views and pious labours of Tholuck, and the increasing seriousness and spirituality among some of the theological students, encourage us to hope that the dawn of a brighter day is begun.

3. The decided position which the present king of Prussia has taken, in favour of the promulgation of pure Gospel truth, his evangelical sentiments—not received by inheritance from his ancestors, but the result of an ingenuous examination of the word of God, because he had “applied himself assiduously to the Bible, and sought therein the doctrines taught by Christ and his Apostles”†—the influence which his opinions and deportment are calculated to exert, owing to the high and noble sphere in which he moves, not only upon the community at large, and upon his court, but

Leipsic, Dr. Heinroth, has annoyed the Rationalists dreadfully, by a treatise on Anthropology, in which his views of the intellectual and moral part of man are entirely at variance with them, and in unison with the orthodox notions. The masterly nature of the work, and the high reputation of the author, were equally subject of annoyance with the Rationalists.” Rose’s Discourses. Repert. Vol. ii. p. 10. note.

\* “Bretschneider has published a pamphlet on this subject, called: *Ueber die Unkirklichkeit dieser Zeit*, in which he says, that so many have been published, that he doubts if any thing new can be said.” Rose’s Discourses. Repert. Vol. iii. p. 4. note.

† Letter to the Dutchess of Anhalt Coethen, on her renouncing the Protestant religion for the Catholic.

especially upon his universities,\* seem to forebode a happy change, at no very distant period, in the moral aspect of Prussia. And when we consider the high standing of her theological professors, the reputation of her numerous and scattered universities, and their close connexion in language, manners, and literature, with the other German states, the anticipation is by no means a presumptuous one, that the whole of theological and literary Germany will come more or less under the benign influence of evangelical truth.

4. Semler, who is regarded as the founder of the Rationalizing school, commenced his neological career under circumstances highly favourable to the dissemination of his doctrines. His daring intellect, his comprehensive range of thought, his ardent thirst for knowledge, his extensive literary acquirements, commanded the admiration and confidence of his contemporaries. The plausibility and novelty of his views—which last quality is so bewitching to the German mind—prepared the way for their general reception. Several causes had been operating for some years before his appearance, through whose instrumentality the theologians and the philosophers of Germany were predisposed to the cordial adoption and the industrious application of his principles. We allude to the want, which the Protestant churches experienced, of control over the wildest and most licentious spirit of innovation, the loss of respect for their symbolical books, the misguided zeal of the Pietists who maintained that Christianity consisted solely in virtue, and the consequent reaction which produced a philosophical and even a mathematical school of theology; and, finally, the disposition to employ this very philosophy to explain away and soften down the more obnoxious doctrines, and to elevate the unassisted efforts of human reason to a supremacy in matters of religion which it poorly merits.

\* He lately elevated Tholuck to a high and commanding situation in the University of Halle, which is any thing but orthodox.



But the brilliant talents of Semler no longer dazzle the eyes of his admiring countrymen. The effervescence is past. The novelty has ceased. The experiment has been made. An eventful but instructive portion of the history of théology in Germany, from the Reformation to the present time, furnishes a detail of facts upon which the speculative mind of the German may seize and theorize with hardly a possibility of error. It is ardently to be desired, that the German Church may profit by the lesson which the last two centuries have taught so clearly that "he that runneth may read, and the wayfaring man, though a fool, need not err therein."

5. The writings of Storr, Tittmann, Knapp, Tholuck, and others, are not consigned to neglect and oblivion. If we are not mistaken in the signs of the times, they, as well as their authors, are commanding an increased respect; whilst the latter, by their lives, have evinced, or are still evincing, that a sincere piety and the profoundest learning, a simple-hearted faith, and the keenest spirit of research, may form a lovely and harmonious union, ennoble the heart of the christian, and shed a benignant light on all within the sphere of his influence.

6. This little tract also, by Tholuck, which we have translated for the Repertory, and which seems to have been designed by the author to awaken the attention of the students of theology more particularly, to the importance of the study of the Old Testament, is an additional item in the amount of encouragement. Although somewhat loosely put together, diffuse in style, and bordering on the enthusiastic in sentiment, the spirit which it breathes, the entire subjection of reason to Revelation which it inculcates, the importance which it attaches to a living faith, the prominency which it gives to those views and doctrines which we are wont to regard as all-important to salvation, will, we doubt not, gratify our readers as a pledge of good things to come.



Let us bear in mind also the national propensity of the Germans, under the influence of which the intellectual character of the student is formed. We allude to a strong thirst for abstract, refined, and sometimes vague speculations, of which, if we mistake not, there are some traces in the piece before us. Let us remember also the influence which our early philosophical education is wont to exert upon our riper years, even where the spirit of meek and humble piety predominates, and we shall not be startled at some few extravagancies of expression, or mystical and enthusiastical sentiments, discoverable here and there in the writings of this promising young theologian.

May the great Head of the Church revive in this land—the cradle of the Reformation—the spirit of the Reformers, so that the mantle of Luther may fall upon his professed followers and admirers,—that all who pretend to teach may be taught of God,—men of faith, learning, research, and above all, of ardent and unfeigned piety.—(Temp. Ed. & Tr.)



## HINTS

ON THE IMPORTANCE OF

### The Study of the Old Testament.

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FOR the last twenty or thirty years, the sentiment has prevailed almost universally, both among theologians and private christians, *that the study of the Old Testament, for theologians, as well as the devotional reading of the same, for the laity, is either entirely profitless, or, at least, promises but little advantage.* Adapting our remarks more especially to the theologian, we shall attempt, in this Essay, clearly to show,

I. THE IMPORTANCE OF THE STUDY OF THE OLD TESTAMENT, EVEN ON THE SUPPOSITION THAT IT IS NOWISE CONNECTED WITH THE NEW;

II. THE PROFOUND WISDOM DISPLAYED IN THE PROVIDENTIAL LEADINGS, AND IN THE RELIGIOUS INSTITUTIONS OF THE HEBREWS; AND,

III. THE ENTIRE DEPENDANCE OF THE NEW TESTAMENT UPON THE OLD;—AND THAT CHRIST IS THE SUM AND SUBSTANCE OF THE OLD TESTAMENT.

As this subject has enlisted the attention of thinking men in all ages, it may naturally be expected, that many valuable thoughts have already been broached by others. It is not our design, therefore, in this Essay, to furnish much that is new, but merely to lay before the theologians of our day the substance of what has been already advanced.

I. *How far, then, do the books of the Old Testament deserve our serious study, even admitting the absence of all connexion with Christianity?*

If *steadfastness* and *independence* be celebrated as distinguished excellencies, in the character of an individual; much more are they worthy of our admiration, when exhibited in the character of a whole nation. Josephus (*Contr. Ap.* ii. 31.) remarks: "Were it not a fact, that the Jewish nation is universally known, and their voluntary subjection to their laws, a matter of public notoriety, the Greeks—if our institutions were described to them, or if it were told them that, beyond the limits of the then known world, such a people had been discovered, entertaining such exalted conceptions of the Deity, and abiding true to their laws for so many centuries,—the Greeks, I say, would be in utter amazement; for *they* know of nothing but continual *change*."

But this constant *variation* and *change*, some one will object, *produce life*; and it is this very *life* which elevates the Greeks so high on the scale of intellect, whilst the whole East has been torpid from time immemorial. But the grand object of human existence, is certainly not a mere *activity of mind devoid of aim* (which the Persian Dschelaleddin compares with the unceasing flow of a stream): for, when the truth is once discovered, it is quite superfluous to search for it anew; and the Apostle of the Gentiles delineates, in the most striking manner, the character of all the heathen, of ancient and of modern times, when he describes them as "ever learning and never able to come to the knowledge of the truth."

The Hebrews possessed a religious service, which, as we shall see, satisfied the demands of an humble mind, not yet elevated to the higher degrees of spirituality. To this service they continued faithful. In conformity with it, they fashioned their whole life; and Josephus (*Contr. Ap.* ii. 20.)



can say with justice: "It affords no ground for objection against us, that *we have discovered nothing new*. It rather proves that *we needed nothing better*." "What can we conceive more lovely," continues this spirited writer, "than a state whose whole administration resembles a common religious festival? *Whilst other nations have preserved, scarcely for the space of a few days, their festivals and their mysteries, we celebrate, with inflexible purpose* (ἀμετάπειστοι), *our religious ordinances, from century to century.*"

Now, if such a perseverance and persistency be not the result of a deficiency of internal vigour and energy, it must be regarded as something truly noble; as in the case of Sparta, the conqueror of nations, whose praise is sounded far and wide, because she was enabled to adhere, for many centuries, to the brazen laws of Lycurgus.

But who would venture to attribute to the Israelites a deficiency of internal vigour, who, without union in the times of the Judges; in a flourishing condition during the brilliant periods of a David and a Solomon; torn with internal commotions, and harassed by wars from without, during the reigns of the kings; subjugated by their enemies in the Babylonian captivity; and under the Maccabees, with heroic energy, asserting again their pristine importance;—experienced all the vicissitudes which fall to the lot of nations. True, their want of energy and their extreme languor were but too apparent at the time of our Saviour. But a new order of things was then introduced. Fearful were the last agonies, when the ruins of Jerusalem entombed the antiquated and now unmeaning Sanctuary; as, long before, at Nineveh, the smouldering ruins of the royal palace had buried the effeminate Sardinapalus, and, with him, the sunken glory of Assyria. It must, therefore, be highly instructive, to investigate the source of this brazen perseverance (ἰσχυρογνωμοσύνη.)

which was noticed and admired in this people, at an early period, by the Grecian Hecataeus,\* a native of Abdera.

If the inquiry be made, by what means the Spartan state was raised to its lofty elevation; and if this inquiry must be answered by pointing to ambition and untameable pride, as the nurse of the Spartan constitution; and to Lycurgus, endeavouring to cherish and to strengthen the native rudeness† of the Doric tribe, and establishing the greatness of the citizens of Sparta, upon the brutal degradation of the legitimate inhabitants—the Lacedaemonians;‡ then the Hebrew nation also will appear in a still more interesting light, the more of truth we discover in those words of Josephus:§ “To account for our steadfast faith in God and his commandments, it is necessary to recur to the fact, that our system of laws was far more *useful* than that of any other nation. For *Moses regarded all the virtues as subordinate parts of piety to God, and not piety as a mere subdivision of virtue.* In his legislation, he recognises all our actions as having ἀναφορὰν πρὸς Θεὸν *a relation to God.*” And no impartial historian will deny, that precisely in this uniform recognition of the relation of all events to God, is to be found the source of the great power of the Israelites; inasmuch as those pe-

\* Josephus, *Contr. Ap.* i. 22. The arguments against the authenticity of Hecataeus, in Eichhorn's *Bibliothek*, Vol. v. p. 431., are outweighed by those of Zorn, in his *Eclogae Abderitae*, Altona, 1730, p. 192. Who can tell, how much *evil* and *false*, this Hecataeus related concerning the Jews, together with the *good*? Read what Zorn has said of Hecataeus the Milesian, in reference to this very thing, in the work above cited, p. 47.

† Plutarch justly reprehends their stern and savage rigour, when Lycurgus, for example, extirpates all the vines, in order to prevent the use of wine. See Plut. *De audiend. poet.* ed. Wittenb. Vol. i. p. 52.

‡ Manso's *Sparta*, I. i. p. 129.

§ *Contr. Ap.* ii. 16.

riods when piety is languid or extinct, are the most deficient in firm and manly characters; for these are produced only by resting firmly and reposing confidently upon God.

Next to the *steadfastness* and *independence* of the Hebrews, their far-famed *antiquity* claims our respect. More than six hundred years before Lycurgus, Moses gave his laws. Six hundred years before Pindar, the king of the Hebrews composed his divine psalms. Three hundred years before the fabulous heroes, Orpheus, Hercules, and Theseus, sailed to Colchis, Moses founded a *Theocracy* fraught with the marks of divine wisdom. If we refuse to acknowledge the antiquity of the Pentateuch, still the historical facts are certain. But the antiquity of the Pentateuch is called in question, not by the student of history, but solely by theologians, who are offended at its extraordinary colouring.\*

It fares with the remotest antiquity as with our infancy. *Tota illa aetas periit diluvio sicut infantiam mergere solet oblivio*, says St. Augustine; “*All those years were drowned in the deluge, as our infancy is wont to be merged in oblivion.*” Of those ages we know, therefore, but little. What has been preserved, however, from those remote times, by tradition, is presented by Moses in the first ten chapters of Genesis, in a more intelligible form, than is found in all the maze of Grecian, Indian, Egyptian, and Chinese fable.† Admitting that what Moses relates of the

\* For the authenticity of the Pentateuch, the late Jahn has argued profoundly, in Bengel's *Archiv*, ii. & iii. Tuebingen, 1817 and 1818.

† “It is easy to see why I could meddle only orally with the wonderfully learned and, often enough, learnedly wonderful, things which make a talk among us, out of Egypt, India, the world of fable, &c. merely because we prefer an obscure perception of wisdom at a distance, to a near and practical apprehension of it where it really exists. Thus much, however, is certain, that things are not rendered Gospel, by even the most extensive and intricate reading.” Schoelers's *Weltgeschichte*, Vol. i. Pt. 2. in the preface.



ante-patriarchal times, belongs to an age of darkness, when tradition exerted its transforming influence; still, no one can deny the important truths contained in the chapter concerning the Creation and the Fall; nor can any one mistake the truly historical colouring which shows itself in the history of the patriarchs. To begin with the history of Abraham; who would venture to assert that, after a thousand or sixteen hundred years, when every thing was now changed, some one took it into his head to invent the expedition of the five kings against Sodom, in the description of which every thing betrays the pen of a contemporary? \* Slime pits, and the dry crust of earth impregnated with slime, impede the flight of the inhabitants of Sodom. † Fugitives direct their flight across the mountains of Judea, into the plain where Abraham had pitched his tent, and inform him of what had transpired. Three hundred and eighteen "trained servants, born in his own house," accompany Abraham. With him also were three confederates. On their return, they are hospitably received by the priest and king of Salem. Presents are given and received. What an air of genuine antiqueness pervades the whole! How truly historical! Would not all

\* Let us listen to John v. Mueller: "On no book, have I reflected so much; no one has afforded me so much pleasure as *Moses*. Nature is depicted in *Moses* with as much truth and fidelity, as in *Homer*; in a greater variety of forms, also, and in a more familiar dress. No condition of life, no age, no sex, but may find examples and warning in these books. That *Ezra* wrote the books of *Moses*, is about as true as that *you* wrote them. There is quite another spirit in the ancient lawgiver. He wrote every thing for *his* times, for *his* people, and for *his* plan. I have in my mind a multitude of thoughts, with which I cannot to-day make you acquainted; this, however, is certain, that I might write a book for *Moses* and the *Prophets* against the *Rabbis* and the *theologians*. For, these folks had eyes and saw not;—especially were their sensibilities frozen, admitting they ever had any." Letter to his brother. *Werke*, Vol. v. p. 78.

† Gen. xiv. 10.



this, in the annals of every other people, be received as history?

If the authenticity of Ossian is disputed,\* because *ships* are there spoken of, at a time when the Caledonians had nothing but *curucæ*, constructed of interwisted oziers, covered with ox-hides;† because *chimneys* are there mentioned as in use among a people that scarcely had huts; because the hunted *roe* is spoken of, when Martial says,

Nuda Caledonio sic pectora præbuit urso;—

why shall we not regard that “rust of antiquity,” that child-like simplicity of manners, so conspicuous in these Hebrew books, as a witness for their authenticity, and the genuineness of the history of the patriarchs. Abraham employs a piece of cunning, not to tell a falsehood, but to conceal the truth;‡ for Sarah was also his sister.§ Rebecca deceived the aged Isaac. Jacob, by a crafty contrivance, enlarges his flock, much to the prejudice of Laban. Instances such as these have been cited by the Tindals and the Celsuses of every age, against the authority of the Bible. But they are continually pressed with this question in return: *Does not all this bear testimony to the veracity of narrators?* Consider only how much an interpolator might have interwoven,|| and

\* *Mithridates*, Vol. ii.

† Cæsar, *Bell. Gall.*

‡ 1 Mos. xii. 13.

§ ch. xx. 12.

|| The most splendid testimony to the genuineness of the Hebrew accounts, is furnished by that passage of Hecataeus the Milesian, cited by Diodorus Siculus, from whom it has been preserved to us by Photius in his *Μυριοβιβλίον*, Cod. ccxlv. [We subjoin to this note the following words from Townley's *Illustrations*, &c. Vol. i. p. 292. “The *Myriobiblion* or *Library* is a Review of the works of two hundred and eighty authors, theologians, commentators, philosophers, historians, orators, physicians, and grammarians. It was undertaken at the request of his brother Tarasias, and composed whilst he was a layman, and, as it seems, during an embassy at the court of Bagdat. It is one of the most precious remains of antiquity; and is the model

what palliating circumstances he might have introduced. Schloetzer\* remarks of the Jews, that "*they stand prominent among the nations of the world, not merely in connexion with the christian history, as the people of God, but as a powerful nation, who, in the season of their greatness, numbered more than five millions of souls; a cultivated nation, the depository of all the knowledge which remains to us from the remotest antiquity, long before the oldest records of the comparatively recent Greeks.*" Josephus (*Contr. Ap. i. 2.*) eloquently observes: "It is a matter of astonishment to me, that, in all that pertains to antiquity, mankind imagine they must confide in the Greeks alone, but not in us, and in others. For my part, I believe that precisely the contrary course must be pursued, if we are disposed, not to follow vain imaginations, but to search for the truth from the original sources themselves; *for, among the Greeks, every thing is of recent date—a day or two old—the founding of states, for example, the invention of arts, the enactment of laws, and,—the most recent of all—their historical writings.*"

Let us now consider the spirit which breathes in this very ancient history. Every where we shall find the most lively apprehensions of the presence and character of the Deity.

Diodorus Siculus styles the historian "*the minister of Providence.*" "*Let me not, O, thou divine Providence,*" says Lessing,† "*because thy footsteps are invisible, en-*

on which the critical journals have been formed, which in modern times, have so much engaged the learned of different nations and contributed to the advancement of literature. An interesting account of this most learned and accomplished scholar, is given in Berrington's *Literary History of the Middle Ages*, App. i pp. 554--562. His *Myriobiblion*, or *Library*, has been several times printed; the best edition is that of And. Schottus, Rothom. fol. 1653." [Tr.]

\* *Weltgeschichte*, 1792. p. 198.

† *Ueber die Erziehung des Menschengeschlechts*, p. 84.

*ertain a doubt of thy existence."* Divine vengeance reigns, with uncontrollable might, in the history of the world. Plato exclaims: 'Ο Θεός πάντα γεωμετρεῖ—*The Deity metes out all things.* In the history of the Hebrews, however, this all-pervading Deity appears, not as a dark and unintelligible *Adrastea*; but, as Lavater expresses it, as *an absolute God*,—a free and almighty Sovereign, who reveals himself to his chosen ones, and who, with wisdom and irresistible power creates and destroys. It is remarked by Philo: "The Greeks lost sight of the Creator in the creature." Just so, also, the historians who are ἄθεοι ἐν τῷ κόσμῳ—*without God in the world*, forgot, and still continue to forget, that the God who metes out all things, is *above* and *in* the world. They affect to know the breath, which communicates life and motion to the otherwise dry and lifeless collection of bones, sinews, and flesh.\* If we are struck with the conduct of Herodotus,† who never forgets the hand of the Eternal, which regulates the movements of time, how much more important must it be, to discover the only God, the "*possessor of heaven and earth*"—thus he was styled by the royal priest Melchizedec,‡—energizing in the history of the Hebrews? The goddess of Vengeance is seen flying through the histories of the Greeks; but the Jewish and the Christian religion were the first to exhibit the counselling, provident, and affectionate God, in the affairs of the world. And what is all history worth, without a regard to the original source, from which the noisy streams of time proceed? "*God is a sphere*," says the profound

\* The remark of Herder, in his *Briefe über das Stud. d. Theol.* iii. p. 323., that "Ecclesiastical history, without the Spirit of God, is like a Polyphemus, without his eye," is strikingly applicable to the history of the Israelites.

† See Herodotus, ed. Wesseling, p. 14, and Valkenaer's note, p. 216.

‡ 1 Mos. xiv. 19.



Proclus, “*whose centre is every where, whose circumference is nowhere.*” Where is this more true than in history.

Thanks, therefore, to the Hebrews for having immediately, and through christianity, instructed us in the genuine spirit of history. It must be acknowledged that the nations of the East, in general, endeavour, with a sacred zeal, to dissolve the world in God, and thus to destroy the liberty of the creature;\* while those of the West also strive, with a blind precipitancy, to evaporate God into the world. “*But, sunt certi denique fines,*” there is a middle-way, which he will find who is taught of the Spirit of God.

As faith in the universal and wise government of the Highest, reigns in the history of the Israelites, so also confidence in his paternal care of each individual, pervades their didactic poetry, and inspires love and consolation. Into these mysteries, the eye of the pious heathen cast many a wistful look; especially the enlightened eye of the noble Plutarch, who relates of Arion, that he desired to be rescued from a watery grave, for this reason particularly, that he might for the future confide more firmly in the gods.† And, indeed, in this as well as in other respects, we are constrained to exclaim, with John v. Mueller:‡ “*Will not the Chæronæan rise up, at some future day, as a witness for the truth against a goodly number of theologians?*” The conflict of the pious soul with sore afflictions, which serve to kindle its faith, as the fire waxes in the storm, where can we learn it better than in the admirable book of the Psalms? And here, too, we never find a desperate grappling with dark powers, but trials which generate hope—a hope that “*maketh not ashamed.*” But the internal excellencies of

\* It was a great offence to the pious Mohammedans, that the Arabian and Greek peripatetics admitted a *φύσις*. See the *More Nevochim* of Maimonides, ed. Buxtorf. Basil, 1629. p. 159.

\* “*ὡς λάβοι περὶ θεῶν δόξαν βέβαιαν.*” See Plut. *Sept. Sapient. Conviv.* ed. Wytttenb. i. 2. p. 141.

† *Werke*, vii. p. 9.



these books—which, although written during a period of thirteen centuries (including the Apocrypha,) breathe the same spirit of divine elevation—are much too numerous, to permit a particular enumeration on the present occasion. We shall call the attention to one only—the idea which the Israelites entertained of the *holiness of God*, and the consequent sense of guilt, and feeling of humility. While the gods were regarded as more nearly resembling men, men also thought themselves to be more like the gods. An insolent haughtiness blighted all the nobler blossoms of virtue. Socrates alone, in all antiquity, knew himself to be rich in the midst of his poverty. Would that he could also have banished that sarcastic smile, which bears witness to his pride of his own humility. *There is a deep self-abasement which clings close to the side of real humility, with a simplicity at the same time which storms the very heavens.* And if David had been a tenfold greater sinner than he was, his sins had all been obliterated by that simple-hearted humility and penitence which was, is, and will continue to be, a folly to all the heathen. Tarry only in the perusal of the single book of the Psalms, and an inexhaustible store of the profoundest moral sentiments will unfold itself to our view. “In my prosperity, I said, I shall not be moved,” says the royal servant of God, “but thou didst hide thy face, and I was troubled.”\* “Before I was afflicted I went astray; but now have I kept thy word,” is the song of another man of God.† Such language of humility was not heard throughout the whole extent of proud Greece. We must, however, for want of room, leave this part of the subject, and endeavour to show,

II. *The profound wisdom displayed in the providential leadings, and in the religious institutions of the Hebrews.*

\* Read the excellent commentary of Luther, in Walch's edition of his Works, i. p. 1391.

† Ps. cix. 67.

Let us first of all speak of the providential leadings of the Israelites.

“History,” says Leibnitz, “instructs us in the true philosophy.” The observation of Clarke also is well founded: “In religion men are apt to be more easily wrought upon, and more strongly affected, *by good testimony than by the strictest arguments.*”<sup>\*</sup> Mankind, therefore, who are so much under the dominion of sense, cannot receive the truth by means of a system of abstract demonstrations, but only by means of facts; as he alone can rightly be said to *believe* the doctrines and wonders of christianity, who has himself experienced and witnessed their power. The language of Providence is the most familiar language of God, addressed to the heart of every individual. Doctrinal and ethical knowledge was communicated, therefore, to the Israelites, by means of the leadings of Providence.

Why, however, some one perhaps will ask, did God select only *one* people, and reveal himself to them? How comes it to pass that other nations advanced almost as far, without any special divine guidance? Why was precisely *this* people chosen? The first question is met by the ingenious St. Martin with a counter-question: “How does it happen, seeing so many members stood in need of the marrow-bones, that the body has but *one*?”<sup>†</sup> Lessing replies to the other questions, comparing the human race to

\* Discourse concerning God, the Obligations of Nature, &c. p. 199.

† In reference to this sentence, we are constrained to adopt the words of Castello, on 1 Pet. iv. 6., “Hunc locum non intelligo, ideoque ad verbum transtuli” The sentence in the original runs thus: “Warum, da so viele Glieder der Markroehren beduerften, hat der Leib nur Eine?” If the passage means to intimate that *there is but one marrow-bone in the human frame*, it is anatomically incorrect. If it means that *while so many individual members or limbs required and are furnished with marrow-bones, the body or trunk contains but one*, it seems to be an inapposite reply to the question which it is intended to meet.—(Tr.)

an individual man: "Will education appear useless, because the children of nature sometimes overtake, if not surpass, the children of education?" And again: "Is it not of capital importance, that God should fashion to himself the most uncultivated and the most rebellious people, so that the struggle between the *divine* and the *human* might be developed in the most striking manner?" All this is undoubtedly true. But Lessing has overlooked the fact also, that no nation—the Persians the nearest; the Greeks, not at all—could cope with the Hebrews, in what was then, and is now, the material thing,—in humble and genuine knowledge of God: for every thing else is mere tinsel. He has also overlooked another circumstance, that a people whose eye is not single, is entirely unfit to receive a revelation; that, therefore, neither the imaginative Indians, nor the vain and speculative Greeks, nor the haughty Romans, could have received a revelation without marring it. If we consult the records of the Hebrews, we shall discover that the experimental knowledge of God, communicated through the medium of the senses and visible divine interpositions, was the main thing which prevented the entire apostacy of the corrupted race from that God who exclaims so emphatically:\* "For who, as I, shall call, and shall declare it, and set it in order for me since I appointed the ancient people? And the things that are coming and shall come, let them show unto them."

By the side of the special providential leadings of the Israelites, we may place the *Law* and the *Prophets*, as divine means of grace. "Into this land of wonders," says John v. Mueller,† "Moses conducted the Israelites. From the summit of the mountain, where, of old, adoration was offered, the Israelites received their Laws. But the spirit of these laws was itself a wonder." This law, and the manner in which it was given, is become an offence to all unbelievers. But few of the heathen can extol the law as Strabo‡ does.§

\* Is. xlv. 7. † *Algem. Geschichte*, i. p. 439 ‡ Lib. xvi.

§ Origen, in his second book *περὶ ἀρχαῶν*, expresses the belief "that



Among its defenders, however, a great diversity of opinion prevails. The learned Spencer endeavours to show, that something must of necessity be borrowed from paganism, for the use of the people of Israel, if the stiff-necked race were to be prevented from entire apostacy. Opposed to him stands Witsen, who seeks to prove, that every thing which the Israelites possess, is peculiarly and appropriately their own. Between the two is Warburton, who, from the circumstance that only terrestrial rewards and punishments are insisted on, thinks to establish the divine origin of the Law. If, now, this one thing is indubitably certain, that the other nations have not been entirely neglected by God,—that they have derived many a divine *stamen* from the primeval revelation made to man ; and if we seek to ascertain the principle of the universal economy of God, it will then appear to us perfectly clear, why the Israelites had so much in common with other nations. For, it seems to be established in the universal economy of the divine decrees, that a ceremonial worship and a sacrificial service should every where precede the worship “in spirit and in truth.” Whether the nations would not at once have received a system of spiritual doctrines ; or, whether the Chinese and the Japanese are not already ripe for a purer faith, is beyond the power of any mortal to decide. We shall see and know, however, when the dial-plate is removed from the grand clock-work of the world.

We find, therefore, among all the pagan nations, imposing ceremonies ; and among the Jews also, a splendid external worship ; but—and here is the striking difference—monotheism, and a symbolical, and typical meaning stamp upon the Israelitic worship a peculiar character. The religious laws of the Jews had plainly two grand objects in view ;—to inscribe monotheism upon the very tablet of the heart, and to awaken a lively sense of sin. *Sin, Sin!* This is the word which is heard again and again in the Old Testament ; a clear understanding of the reasons of the Israelitic economy, and of all the Levitical laws, belongs to the privileges of the future life.”



and had it not there, for centuries, rung in the ear, and fastened on the conscience, the joyful sound of *Grace for Grace* could not have been heard, at the time of Christ, as the watchword of the New Testament. What need of *Grace* have those heathen, who will hear nothing of *Sin*, while, alas! they feel but too much its destructive consequences? To this end was the whole system of sacrifices; to this end, the priesthood,—that all flesh might know that it is *grass*. It was obviously essential that thereby the law should prepare the way for christianity. In every view, the sacrificial worship must be regarded as one of the most unaccountable institutions of the ancient world. Strange, indeed, that uncorrupted nature, even without the aid of grace, should feel, in so lively a manner, its dependance upon God, and its deep pollution! Indeed, we are constrained to adopt the words of the wise *Messenger* :\* “Do you ask if this sentiment descended from remote antiquity? Or how this reverential fear of the unseen God, having once become current among men, could be propagated to the succeeding generations? The answer is easy. Water descends with ease, and finds its own way; but, by tracing the stream upwards, we arrive at length at a point which is the highest, and there the water no longer descends, but gushes from the fountain. It is a more difficult question than many are wont to imagine, how the first sacrificer came by the idea of a sacrifice.”†

\* Claudius' *Werke* iii. p. 65. [Matthias Claudius, who, from the titlepage of his miscellaneous writings (*Saemtliche Werke des Wandsbecker Boten*), was commonly known by the name of the *Wandsbeck Messenger*, was born in Holstein, in 1743, and died in 1815, and is numbered among the most original and ingenious writers of his day.] (Tr.)

† Grotius—what a man by the side of many of our day!—is of the same opinion. *De Veritat. Rel. Chr.* i. §. 7. “Sunt vero instituta quaedam ita hominibus communia, ut non tam naturae instinctui, aut evidenti rationis collectioni, quam perpetuae traditioni accepta ferri debeant: *qualis olim fuit victimarum in sacris mactatis.*”

The belief also in one only God, what a tone of genuine piety it produced! This has not been hitherto sufficiently appreciated. The gods of the Greeks were exalted men, who, being unequal in might, were embroiled in mutual contentions. As he who knows no better protection and no surer defence, than the favour of a powerful party, never can attain to quietude and tranquillity; but, one while, full of anxiety, lest his party should be forced to succumb; at another, disquieted with solicitude, lest *he* should lose its favour, must cherish in his bosom an everlasting conflict and dread; so also was it impossible that an unclouded spiritual life could dawn in the bosom of a serious-minded Greek. He could not say with the Psalmist: "Truly my soul waiteth upon God." An unceasing ebb and flow must have disquieted the fainting heart, when one deity was known to hurl defiance in the face of another:

ἐπ' ἐμοὶ ῥιπτέσσω μὲν  
 Πυρὸς ἀμφήκης βόστρυχος, αἰθήρ δ'  
 Ἐρεθίζέσσω βροντῇ, σφακέλω τ'  
 Ἀγρίων ἀνέμων· χθόνα δ' ἐκ πυθμένων  
 Αὐταῖς ῥίζαις πνεῦμα κραδαίνοι,  
 Κῦμα δὲ πόντου τραχεῖ ῥοδίω  
 Ξυγχώσειεν· τῶν τ' οὐρανίων  
 Ἄστρων διόδους, ἔς τε κελαινὸν  
 Τάρταρον ἄρδην ῥίψει δέμας  
 Τοῦμὸν, ἀνάγκης στερῆαῖς δίναις·  
 Πάντως ἐμέ γ' οὐ θανατώσει.\*

"Let the sharp and jagged lightning be hurled against me; let the air be convulsed by the thunder and the rage of fierce winds; let the tempest upturn the earth from its lowest foundations, and confound, in its frightful whirl, the waves of the sea and the course of the stars; let him plunge me,

\* Aeschylus, *Prometheus*, vs. 1045. ed. Glasg.

by the irresistible whirlwind, into gloomy Tartarus ; still, he cannot slay me." Such was far from being the case with the Hebrew. He knew that *his* God was the God of heaven and earth, who gave to all nations their habitations, to whom "every knee shall bow, and every tongue shall swear."\* The effects of this constant flowing forth of the heart toward the only living and the true God, are known to those who lead a spiritual life. What it means, to look away from man, and to look solely to God, was well understood by all the holy men of the Jewish and the Christian Church, by all the martyrs, and by Luther also, when he replied to the Prince Elector: "*You cannot protect me by your might, but I can protect you by my prayers.*"

Such then were the effects of the faith in the only true God. Still more beneficent was the faith in the only living God, as *the Holy One* who reigns above the powers of Nature. The deities of the Greeks were dependant professedly upon Nature. Of course, there was nothing in their system by which the soul of man might range beyond the limits of time. Nay, terrestrial things were even consecrated in the eye of the Greek. It seemed therefore to him temerity, to lift himself above them and see them beneath his feet.

If we direct our attention to the political portion of the Law, we shall find that in this respect the institutions of Moses will cope with those of any other nation. The natural sentiment of humanity and equity was laid at the foundation, and from this principle proceeded most of the commands. Witness the humanity and gentleness toward strangers, widows, orphans, and even beasts. How tender is the prohibition (2 Mos. xxii. 21. xxiii. 9.): "Thou shalt neither vex a stranger nor oppress him: for ye know the heart of a stranger, seeing ye were strangers in the land of Egypt." And again (3 Mos. xix. 34.): "But the stranger that dwell-

\* Is. xlv. 23.



eth with you, shall be unto you as one born among you, and thou shalt love him as thyself." Witness also the numerous commands concerning widows and orphans, in substance as follows: *Ye shall wrong neither the widow nor the orphan: for they will cry unto me, and I will hear their cry, and my anger shall burn, so that you shall be slain with the sword, and your wives shall be made widows and you children orphans.* Compare 2 Mos. xxii. 15., 3 Mos. xix. 32., 5 Mos. xv. 7., 5 Mos. xxiv. 10., 5 Mos. xxiv. 14. 17., and in relation to beasts, 2 Mos. xxiii. 11., 3 Mos. xxii. 24., 5 Mos. xxii. 1. And before all other commands, those which enjoin as follows: *Thou shalt love God supremely, and thy neighbour as thyself.\**

This Law and this religious service, were, it is true, a mere *vail*. They became, about the time of our Saviour, more and more spiritless and nerveless. Then it was that the winged Psyche burst from its *chrysalis* state, and extended its wings toward heaven. Until this happened, holy men were sent continually, down to a very late period, who breathed forth the Spirit of the Almighty, and enlivened the age. We poor mortals are in a fallen state, and so long as we are not enlightened from above, have no scale by which to measure what is Divine, when presented to us. Hence the contempt of the natural man for the Holy Scriptures. It is only after long wrestling and agonizing, that we come to participate in any illumination; and as in divine matters every one *knows* only as far as his own experience extends, so we become acquainted with what is divine in the Scriptures, just in the proportion in which it begins to increase in ourselves. This is particularly true in the reading of the Prophets. Their words must appear dry and barren to every heathen, and

\* On this and other points discussed in this Essay, I would refer the reader to George Mueller's *Philosophische Aufsätze*—a book full of profound thoughts.



we cannot be surprised to find him resorting, with a hundred-fold more gratification, to Homer and Anacreon. But when we receive the Spirit of God as our teacher, a new sense is generated;—then we understand the prophecies, the miraculous annunciations, and the unfathomable depth of the spiritual meaning. More, however, of this below.

If we wish to obtain a correct view of the Prophets, we must transport ourselves entirely into antiquity. Origen (*Contr. Cels.* i. 36.) regards it as certain, that the heathen world had revelations of the future. That the Jews might not apostatize, it was necessary, says he, that they also should have their prophets; and for these prophets they must have been indebted to God himself. From whatever source the pagan priests may have derived their knowledge of the future,\* the Jewish prophets had theirs undoubtedly from God.

\* For this field, the magnetical and somnambulistical phenomena of our day, furnish entirely new results. It fares however with these inquiries, as with the philosophy of Kant. Stilling thought, that Providence had now laid open another door, by which mankind might enter heaven; inasmuch as philosophy herself had exposed her own weakness. How very few, however, is it probable, have thus arrived at the truth! By the phenomena of magnetism, again, it was thought, that mankind must certainly be convinced of a God who reigns *in* and *over* Nature. In place of this, however, the advocates of pantheism undertake to prove, by means of magnetism, the identity of the soul and the body, and make Jesus nothing but a magnetiser. What shall we conclude from these things? That the Gospel will be its own witness. Still, however, the theologian can always employ those phenomena for the advantage of his department. Nature is in itself indifferent. But as soon as a moral being begins to stir up its powers with good or bad intention, the kindred good or bad spirits join themselves to him accordingly. Besides, the more uncorrupted,—the more consistent with nature a man is, in so much the closer relation does he stand to surrounding nature. This remark serves to explain why it is that, in more ancient ages, universally, operations upon nature were frequent. It will also be plain from this remark, that *duo si idem faciunt non est idem*. Moses could command nature; so could the Egyptian magicians also (if indeed

Anciently mankind lived in a more immediate connexion with the world above, than they do at present. Hence the lively sentiment, that nothing could be done *sine Numine*. It is from this point of view that we must regard the prophets. They must in every thing stand between God and man, Inasmuch as the conducting of the affairs of the Hebrews exerted a peculiarly important influence upon their religion—for the doctrinal system of the Israelites was inscribed in large characters upon their providential leadings—prophecy also must, of necessity, have an immediate reference to this. So long as the will of God was thus communicated to the souls of his holy ones, the people continued in an intimate connexion with their God. The new-fashioned notions of those, therefore, are altogether erroneous, who can see in the prophets nothing but demagogues and poets. Isaiah can with as little truth be styled the *minister of war*, in the cabinet of Hezekiah, as Tiresias, the minister of religion, at the court of Oedipus; or the Bramin Bidpai, Chancellor of state of the wise Dabschelim of India. Still more strange does it sound, to hear some speak of court-prophets, as of court-comedians. With what propriety can those be denominated demagogues, who manifested their zeal toward the kingdom, because the worship of God was sinking or rising;—who threatened wars only as the punishment of ungodliness, who promised peace only as the reward of piety, who never

they were not mere jugglers); to the former, therefore, every thing was possible; to the latter only *much* was possible. The principle of *self* is always corrupt; the principle of *the subjection of self to God* is always divine. Again, nothing can be more absurd and un-historical than to refuse assent to all the accounts of oracular histories. How very definite and express are many narratives from those ancient times. I would call the attention of the reader to some important narratives of this kind drawn from the Arabian ante-Mohammedan antiquities. See, concerning the prophetess Dharifat al Chair, De Sacy, in the *Memoires de l' Acad. des Inscript.*, xlviil. p. 492, 634, &c.

sought their own interest, who foretold the future and still continued herdsmen (as in the case of Amos), and who, on account of their severe chastisement of apostacy, must have been in continual dread of being slain with the sword and of being sawn asunder? Who would venture to class such men as these, of whom the world was not worthy, with Cleon *the leather maker*? And what kind of poetry do they think of, when they cite Jeremiah and Isaiah in the capacity of *poets*? The external form was nothing in their estimation. They could not therefore, out of regard to the form, be styled poets. The spirit, however, and the towering flight of the thoughts, certainly cannot be denominated *merely* poetry, provided we believe the Spirit of God to be actively operating upon the souls of the men, and see more in their books than the lofty aspirations of the human powers. If the Spirit of God announced what lay beyond the sphere of human knowledge, then the words of the prophets were not merely external exhibitions of the movements of the soul within; they were the *words of God*. If not, how could the prophets complain of false prophets,—foretellers of the future, whom God had not commissioned? But even admitting they could have done this, under the influence of arrogance and self-delusion, how can we account for the existence of a fact such as we read of in Jer. xxviii.: “And Hananiah spake in the presence of all the people, saying, Thus saith the Lord, Even so will I break the yoke of Nebuchadnezzar, king of Babylon, from the neck of all nations within the space of two full years.” Then said the prophet Jeremiah unto Hananiah the prophet, Hear now, Hananiah, The Lord hath not sent thee; but thou makest this people to trust in a lie. Therefore thus saith the Lord, Behold, I will cast thee from off the face of the earth: this year thou shalt die; because thou hast taught rebellion against the Lord. So the prophet Hananiah died the same year, in the seventh month.” Is it possible that Moses could have meant



by a prophet, a poet and a well meaning demagogue, when he threatens, 5 Mos. xviii. 20.: "But the prophet which shall presume to speak a word in my name, which I have not commanded him to speak \* \* \* \* \* even that prophet shall die." And again, in vs. 21.: "If thou say in thine heart, How shall we know the word which the Lord hath not spoken? When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously; thou shalt not be afraid of him."

We now proceed to the third and most important point, viz. to show,

III. *The entire dependance of the New Testament upon the Old;—and that Christ is the sum and substance of the Old Testament:* for, "Non sapit vetus scriptura, si non Christus in ea intelligatur\*—*The Old Testament is savourless, if Christ be not tasted in it.*"

This intimate connexion between the New and the Old Testament, may be viewed in a four-fold light.

1. The principal features of the New Testament ethics are found also in the Old Testament, and seem to have originated there.

2. The system of doctrines of the New Testament, is the development and illustration of the doctrine of faith, contained in the Old Testament.

3. The prophecies of the Old Testament are fulfilled in the New.

4. Christ is the centre of all prophecy.

In regard to the ethics of the New Testament, we may remark that three things unite to constitute the harmony of the Christian life—*humility, faith and love.* Of all these, the presentiment and elementary principle existed in the

\* Aug. Tr. 9. in Joh.



Jewish religion, and of the first two, in the Jewish religion *alone*. We have seen that humility was the scope of the sacrificial system. The priesthood and the Law were ordained for the purpose of awakening *a sense of sin*. Hence we find such frequent and striking allusions to humility in the Old Testament. "The Lord is nigh unto them that are of a broken heart, and saveth such as be of a contrite spirit."\* He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?† "For thus saith the high and lofty One that inhabiteth eternity; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones."‡ "For all these things hath mine hand made, and all those things have been, saith the Lord: but to this man will I look, even to him that is poor, and of a contrite spirit, and trembleth at my word."§

It seems, then, that lowliness of mind, and a meek, humble, and broken spirit, which the heathen regarded as a blemish,§ were regarded by the Hebrews as the proper temperament of the soul; and while the heathen extolled the "*elatio animi*," and the "*δυσμὸς ἀγαθῶς*," it is recognized as a prominent feature in the economy of the God of Israel, that, "He resisteth the proud but giveth grace to the humble."

If, in reference to this important point, we examine the views of the pagan nations of the East, we shall find, it is true, among them, something of a more elevated character, than among the Greeks. But, in their rage for speculation, they found themselves at length upon a giddy elevation. "Father, mother, property, passions, every wish, must be relinquished in order to arrive at that state of self-annihila-

\* Ps. xxxiv. 18.

† Micah. vi. 3

‡ Is. lviii. 15.

§ Is. lxvi. 2.

§ Cic. de Off. iii. 32.

tion in which we can contemplate the Deity :” says the Indian-Chinese book *Sucheulchangking* \* “When the true light of God enters, then is the sense of self-annihilation so great, that knowledge also ceases:” is the doctrine of the Nyaya sect.\* Thus it appears that self-annihilation, for the sake of God, was a doctrine of the speculative East. This doctrine is unfruitful in the practical benefits of life. Still a deeper meaning lies in these doctrines than in those of the Grecian voluptuousness.

Another christian virtue, which is found in its elementary state in the Jewish religion, is *Faith*—a virtue utterly unknown to the pagan world. Faith, in the christian sense, is “a firm belief and clear anticipation of a more exalted stage of existence, into which we enter through a preparation of heart, although its *nature* cannot be fully comprehended by us. Inasmuch as we carry about with us, in the interior of our heart, the image and the seed of a more exalted existence, as strangers and pilgrims in the world in which we live, we can, from this very circumstance, be satisfied within ourselves, of the reality of the light which beams to us from that higher stage of existence, and feel within ourselves the truth of the more exalted life which is destined for us. The Apostle John, therefore, declares, not merely emphatically or figuratively, but with a profound and direct meaning: ὁ πιστεύων—ἔχει ζωὴν αἰώνιον.—μεταβέβηκεν ἐκ τοῦ θανάτου εἰς τὴν ζωὴν. “He that believeth—has life everlasting—has passed from death unto life.” The Saviour himself points out, most clearly, the profound meaning of this passage, when he says: τὸ ὕδωρ. ὃ δώσω αὐτῷ, γενήσεται ἐν αὐτῷ πηγὴ ὕδατος ἀλλομένου εἰς ζωὴν αἰώνιον. “But the water that I will give him shall be in him a well of water springing up into everlasting life.”\*

\* *Mem. de l' Acad.* xxxviii. p. 320.

† Ayeen Akberi. ed. Gladwin, p. 397.

‡ Neander's Bernhard, p. 332.

In this divinely profound sense of the word, the Hebrews were unacquainted with *Faith*. But the cordial, unconditional resignation to God, which appears in the lives of the pious Fathers of the Old Testament, was the most excellent preparation thereto. With what vigour did this spiritual life display itself, when Abraham, in obedience to the divine command, could resign his son—his only heir, the offspring of many prayers, *in whom was the promise of the Seed*. In the visions of the night, the well known voice was heard. In the morning he departs with two of his trusty servants. To no one, neither to the mother, nor to the son, nor to the servants, does he make known the conflict of faith. His lacerated heart betrays itself only in the memorable words: “My son, God will provide himself a lamb for a burnt-offering.” This is a faith—this is a submission, which might well exalt the patriarch to be the “Father of the faithful.”\*

Thus does the idea of submission in faith run through all the books of the Old Covenant: nay, we might even tarry at the word *Covenant*, and contemplate in it the magnitude of the idea of *faith*. What a thought! *God covenants with man!* “A presumptuous idea, if our own invention, a lofty one, if revealed to us;” says George Mueller. It could hardly be otherwise than that men should walk in the strength of faith, although this in itself is so difficult. “All the circumstances in which we are involved,” says Philo,† “persuade us to confide in our might, our health, our strength, and our wisdom: to look away, therefore, from all these things, and to depend solely upon God, μεγάλης και ὀλυμπίου διανοίας ἔστι *is an indication of a great and heavenly mind.*”

But how is it with regard to *Love*, the remaining christian virtue? Can we discover the elements of this virtue also

\* Compare what a profound thinker, Baumgarten-Crusius, in his *Einleitung in die Dogmatik*. p. 67. says on the subject of Faith.

† *Quis rerum divinarum hæres*, ed. Pfeiffer iv. p. 43.



in the Jewish religion? Undoubtedly we can. The Lord God thus commands the Israelites (5 Mos. vi. 5.): "And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might." And what does he promise—he who thus commands the love of his people—in order to show himself worthy of their love? "For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee" (Is. liv. 10.). And again: "But Zion said, The Lord hath forsaken me, and my Lord hath forgotten me. Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will I not forget thee" (Is. xlv. 14, 15.).

This is indeed the language of love, and a language which might well stir up the hearts of the Israelites to fulfil, on their part, the command of love. And if, after so many affecting exhibitions of love, the lightnings of wrath are seen to play, still the heart was already resolved and the soul warmed. And this must have been the effect also of the bare consideration, of the providential leadings with which the people were favoured, whom the Holy One had chosen for his peculiar possession. These guidances induced a hearty confidence; and no such confidence can exist without love.

Here we are met by the old objection: "The God of Israel was a *jealous, angry, wrathful* God." But the expression **קנן** **אל**—a *jealous* God, denotes, not a *wrathful, angry* God, but a God who suffers not his rights to be invaded, and exercises a tender vigilance over the object of his affection. In this sense it becomes a precious epithet. Besides this, the reply of Origen may be adduced, in answer to the objection: "The sinner is not merely to be treated with *clemency*; his *fears* also must be appealed to." Even now, after the message of love is come to us in the Gospel, we may still peruse those startling passages, and acknowledge with hu-



mility that they conduce to *our* edification and safety, in the midst of our constantly recurring infirmities. Besides, this jealous God addressed his chosen ones in quite a different tone from that in which he speaks to the rebellious people.\* When the Lord passed by before Elijah, it is said (1 Kings xix. 11, 12, 13.): “And a great and strong wind rent the mountains, and brake in pieces the rocks, before the Lord; but the Lord was not in the wind: and after the wind an earthquake; but the Lord was not in the earthquake: and after the earthquake a fire; but the Lord was not in the fire: and after the fire a still small voice. And it was so, when Elijah heard it, that he wrapped his face in his mantle and went out, &c.”

Such then is the love of God towards men, and such the love of men towards God. In regard to the love of men for their fellow-men, how can it be expressed in more direct terms than in the command: “Thou shalt love thy neighbour as thyself.” Here the idea of love is sufficiently elevated. That some degenerate minds, at a later period, lowered and contracted this precious command, cannot hurt the command itself.

Thus we see, even in Moses and the Prophets, the embryos of the celestial and harmonious christian virtues; and as soon as humility and love burst forth into full and vigorous life, we find lowly and affectionate hearts, as that of an Anna, an Elizabeth, a Mary, a Simon, and a Joseph, ready to welcome them.

And if the moral elements of the christian life can be found in the Jewish religion, the same may be said of the doctrines of christianity. A two-fold view, however, may be taken of

\* It is well remarked by Procopius (on Sam. i. 21.): ἐπισημαίνεσθαι δεῖ ὡς οἱ ἐπιστήμονες τοῦ προσέχου λαοῦ ἦσαν ἐφρόνιζον τῶν σωματικῶν τοῦ νόμου παραγγελμάτων. To which we may add, that all were required to sacrifice in the Temple. Elias, however, sacrifices upon Carmel, and Samuel in Mizpeh.

this matter. All theologians are ready to acknowledge the intimate connexion between the doctrines of the Old and those of the New Testament. Some of them, however, affect to show how, in the natural progress of human things, the Gospel might grow out of the religion of the Hebrews; while others, admitting an unremitting providential guidance of the children of Israel, endeavour to prove that the "Ancient of days" designed gradually to prepare all hearts and minds for the coming of the Saviour of the world. Adopting a process of inductive reasoning, we may arrive at the truth by showing that the Hebrew nation is an inexplicable riddle to the mere historian; that their sentiments are a wonder, their law a wonder, their leadings a wonder; and then, from the circumstances and condition of the world, and of the Hebrew nation at the time of Christ, as well as from the history of our Lord, we may conclude, with the utmost confidence, that christianity never could, in the natural course of things, have grown out of the Jewish religion. Still this mode of reasoning may not prove so convincing, as to enter into the doctrine of redemption, and to become acquainted with the power of the Holy Spirit, and then, on the authority of Christ, to look for more in the religion of the Jews, than at first sight presents itself; and to admit no natural development without the special superintendence of God. He who pursues this course—who suffers himself to be born again of the Holy Ghost—is liberated from all doubts; for it is not, properly speaking, the understanding that doubts, but the will.

Which now are the doctrines of the New Testament that are exhibited to us in the Old? In our opinion, all are found in the Old Testament, more or less clearly delineated. The proofs of this we cannot introduce here in detail, nor is it necessary. We confine ourselves to a remark on the history of the Old Testament doctrines.

It cannot be denied that many doctrines made their appearance, for the first time, after the lapse of many ages—

for example, after the captivity. Are these doctrines—the doctrines, to wit, of Immortality, of a Resurrection, of a Universal Judgment, of Demons,—all of foreign origin? And if so, are they therefore false and fabulous? Unfortunately the testimony out of those times is so deficient, that, without being able to adduce any thing satisfactory, we are driven to hypothesis. Resting on the authority of Christ, and listening to the words of Cicero and of Augustine: “*nulla falsa doctrina est quae non aliquid veri permisceat,*” we may admit that in every ancient religion, there were some divine elements. This is particularly true of the religion of the Parsees. He has not left himself without a witness in any nation.

Now we find, on the other hand, allusions to various doctrines, in the books of the Old Testament; for example, to the doctrine of Immortality, in the translation of Enoch and Elijah;\* to the Resurrection, in Ps. xvii. 15;† and to the Universal Judgment, in the innumerable passages where the expression occurs **יום נורא** “*the great and terrible day of the Lord;*” and finally, to the doctrine of Evil Spirits in Gen. iii. where the serpent as certainly denotes the “father of lies,” as in the Zend-avesta, it denotes Ahriman; and in Mos. xvi. 8. 10. 26., where Gesenius also adopts the meaning, *evil spirit*.‡ Hence we are constrained to believe (as De Wette, on Ps. cciv., supposes, and as Drusius before him

\* Compare 1 Kings xix. 4. where Elijah exclaims; “Now, O Lord, take away my life”—in which expression a peaceful and happy removal is intended, a violent one is denoted by another word **נִצְוָה**.

† See De Wette on this passage: ‘If our view of the passage be correct, we have found here, in this psalm, the hope of immortality.’

‡ The Jews have also recognized an evil spirit—*Asasel*: see Eisenmenger *Entdecktes Judenthum* I. p. 823. 825. The Christians of St. John also have an evil spirit of this name. Vid. *Onomasticon ad Libr. Adami*. p. 31.



had attempted to prove,) that the Hebrews also had a kind of secret doctrine, which was handed down traditionally among the better informed and wiser sort, and faintly glimmers, now and then, through their common didactic writings. In support of this opinion, we might also adduce the universal admission among the Jews of a *תּוֹרָה שֶׁבֶּעַל פֶּה*—an *oral law*; at least we may conclude, from this universal admission, that the opinion is not entirely without foundation. If this supposition then be well founded, the circumstances of declining Judaism and those of declining paganism, are very similar. Creutzer has shown that the heathen, as soon as christianity threatened to subvert their entire system, brought to view whatever in their mysteries bore a resemblance to the christian doctrines,\* and here and there accommodated it perhaps to the christian system. In the same manner, as it seems, the Jewish religion came, in the dispensations of Providence, into such close contact with the Persian doctrines, that the instructions which had long been bequeathed from one to another in cautious secrecy, at length were published, were illustrated and perfected by their close connexion with the Persian doctrines, and thus served to lay the foundation for the new order of things which Christ introduced.† This appears to us to have been the true origin of these doctrines. Providence designed that they should be disseminated, just before the advent of Christ, in order that

\* Compare what Mosheim says in his treatise: "*De turbata per Platonicos Ecclesia*," §. xxv. and Hebenstreit: "*De Jamblichii doctrina, christianae religioni, quam imitari studet, noxia*."

† How little ground we have to reject all the doctrines of the extra-Jewish world, is manifest from the fact that so much in the Mosaic ritual was of Egyptian origin, and was consecrated only by its reception into the Jewish religious service. It is universally the case that where things divine have gained the ascendancy of things profane, the previous form of the profane is not obliterated, but is rendered sacred.



he who was merely to bring the new Spirit, and, by means of this, to destroy the veil of the law, and to illustrate these doctrines, need furnish no system of doctrines, but merely announce, by his precepts and his life, the one great doctrine: "*God hath so loved the world.*" Those post-Babylonian doctrines were illustrated, however, by the instructions of Jesus and the Apostles to such a degree, that they appear in an entirely new and spiritual light,\* as the pure and disembodied spirit, escaped from the lifeless body of the Rabbinical system.

Let us turn now to the third connecting link between the Old and the New Testament, viz. the Prophecies. And here we may distinguish between such as relate in general to the times of christianity—the kingdom of Heaven upon the earth; and such as treat merely of the person of the Saviour. If any portion of the Scriptures has suffered from a loose treatment, it is the prophetic portion of the Old Testament. Without considering that the New Testament was composed by the disciples of our Lord, within the space of a few years, whilst the Old Testament was written, during the space of eleven centuries, by priests, kings, neatherds, and legislators—all, however, impelled by one and the same spirit;—without considering this, the exposition of the Old Testament was conducted like that of the New, as if all its books had been the production of one and the same age. But we who stand, as it were, upon the summit of almost six thousand years, must survey, with an eye that takes in the whole extent of universal history, the ages that are past, in order rightly to understand the plan of the "*Ancient of Days,*"

\* Compare, for example, what Sueskind (*Magazin*, x. p. 92.) says on the notions which the Jews entertained concerning the Messiah, as about to awaken the sleeping dead, and to judge the world; and concerning his kingdom at the end of the world. This learned and faithful theologian exposes the wide difference between the Rabbinical and the christian exhibition of the doctrine.

even in the history of the Jewish people. He, however, “who hath measured the waters in the hollow of his hand, and meted out heaven with the span,” has also set bounds to the times of knowledge; and if thousands on thousands of years must roll away, ere the bucket be filled, drop by drop, still we must believe that “with him a thousand years are as one day,” and exclaim with the prophet: “Who hath taught him knowledge and showed to him the way of understanding?”

Thus we find that the idea of a Kingdom of God, of a Day of Judgment, and of a Spiritual King of Israel, unfolded itself gradually among the people of God. It is not our design here to run into detail, but to present only the prominent ideas. There are implanted in the human soul certain *semina eternitatis*—*seeds of eternity*, as Jos. Scaliger styles them; that is, certain enlivening conceptions, which a rational faith embraces and clings to in the ceaseless whirl of temporal affairs. Such sentiments were prevalent among the heathen of more ancient times, and are still prevalent among many of the heathen without the limits of Europe. In Europe, however, many considered themselves too wise to retain and acknowledge such sentiments. Would that the words of the late genuine philosopher\* were taken to heart and their truth felt. “The conviction is indeed spreading abroad, how very slender is the foundation upon which rests that vaunted quality, denominated of late years, *strength of mind*; and that it demands a much greater *strength of mind*, to believe, without cavilling and without the mania for explanation, the mysteries of Religion, than to reject, as insipid and weak, every thing which will not forthwith harmonize with the most common rules of reason and philosophy.”

As examples of such “seeds of eternity,” we may mention

\* Solger's *Philosophische Gesprache*—a book fraught with profound, valuable and correct views. See pp. 191. 195. 216, 217. 240.

the notions of God, of Liberty, and of Immortality, comprehended and held by the sound mind, through the instrumentality of a faith which transcends all knowledge,—which *observes* rather than *demonstrates*, and *justifies* rather than *construes*.\* Upon the same foundation rests also the notion of a primeval happy condition of man, of an intimate connexion between the spiritual and the material world, of a revelation from God, of a Saviour of the world, and of a blissful eternity. Among all the nations of the earth, the feeling of these truths displayed itself, and continues to display itself, in various ways. Among the Jews, however, this seed grew gradually till it became “a tree, so that the birds of the air come and lodge in the branches thereof.” Two stars were seen by their wise men to twinkle in the dubious twilight—a period of terrestrial felicity, and a Redeemer. As the time approached, however, when both should appear, these stars shed continually a brighter and more certain light.

True, the hope of a Redeemer was cherished in other nations also, under a variety of forms. The Chinese, the Tibetans, the Indians, the Persians, and the Greeks, possess their traditions concerning the golden age and its return.

\* It promises to be an advantage to many young and inexperienced minds, that the spiritless abstraction of the philosophy of our day, is carried so far and with such consistent conclusiveness, as to render it manifest, that the end of all such speculation can only be a comfortless *material* or *ideal Pantheism*, which robs us of God, of Liberty, and of Immortality.\* If, however, philosophy would leave its regions of speculation, and consider attentively, and with the caution which becomes it, the everlasting wants of man, which can never be denied, it would then be content to see christianity entirely founded upon these wants. Then, with Koeppen (*Philos. des Christ.* i. p. 30.), it might prove even the doctrine of Original Sin,—the fundamental doctrine of a living Faith.

\* For an *impersonal* God is *no* God, an *ideal* Liberty, *no* Liberty, and an *ideal* Immortality, *no* Immortality.



Among the Indians, we find Chrishna, among the Persians Oschanderbami, among the Irish, the hero Thor, as the personage who is to effect the deliverance. But fable glimmers with a doubtful and changeable light. Among the Jews, on the contrary, the Messiah is the fixed and the bright centre of all hope. At every period, they believed him near at hand, as the Apostles did in regard to the Day of the Lord—the second appearance of the Messiah. I do not say, indeed, that in Gen. iv. 1. Eve supposed already that the Messiah was to come from her womb. Passing by other arguments which might be mentioned, the Fathers of the Church discover in this passage no prophecy. But Jacob, beyond a doubt, believed his appearance near at hand. So also did David. It cannot, therefore, with any justice, be urged as an objection to the ninth chapter of Isaiah, that the prophet mentions, as a sign of a thing at hand, an event which was shrouded in the darkness of distant futurity; for by the Israelites it was regarded as most certain, that the Redeemer would come, and whilst the prophet recalls to their recollection this most certain fact of redemption, and enlarges upon it, and confirms it, the promise which lay nearer at hand becomes more certain and established. Nay, the notion of a Messiah was so very prominent in all the imaginations and conceptions of the Hebrews, that in the eleventh chapter the prophet recurs to it again, inasmuch as this personage who was to come, was to satisfy every want, to procure peace upon earth, and to re-establish righteousness, holiness, government, religion and law. Beyond all controversy, in the promise of the Seed, in Gen. iii., which should bruise the head of the serpent, the Messiah is meant. This the christian asserts as confidently, as the Indian does that the serpent, whose head is bruised by Chrishna, is the evil spirit;\* or as the pagan Icelander does that the dragon,†

† Maurice's *History of Hindostan* ii. p. 290.



whose head is bruised by Thor, is the Devil.\* This precious promise descended, in early times, from generation to generation, until He came “who should come.” According to the doctrine of Zoroaster, in the last days of the world the holy man Oschanderbami (Oschanderbegha), will come to contend with the evil spirit, for the space of twenty years. He will at length obtain the victory, justice will return, kings will render him homage, and peace will dwell upon the earth.†

This glorious hope beams forth again for the first time in 1 Mos. xlix. 10,‡ in the words of the dying patriarch, inspired by the breath of the Eternal. Whether the Messiah is intended in 5 Mos. xviii., admits of doubt. In the Psalms of David, the light of hope again shines with indubitable clearness. The Second, and the Hundred and Tenth Psalm, can be explained, by a sound exegesis, only of the Messiah.§

\* Edda, Fab. ii. 25. 27.

† Hyde *De Religione Perss. veterum*, ch. 31. Comp. Zend-avesta ii. p. 375.

‡ We particularly recommend to the reader to compare what Jahn has said, in his *Einleitung ins Alte Testament*. Vienna, 1802 p. 507. In the seventh or eighth century, appeared, for the first time, the reading **שִׁילָה**. As late as the tenth century, the Egyptian Jew Saadias translated it—*He whose it is*. Gesenius, also, by the *Shiloh*, understands the *Messiah*.

[As a compound, the word **שִׁילָה** is composed of **שׁ**, equivalent to **אֲשֶׁר**, and **לָהּ**, the same as **לֵו** to him. The expression “*Until Shiloh come*” would then denote: *Until he comes whose it* (the sceptre) *is*. It may gratify some of our readers to see the different translations of this word, adopted by the ancient versions. From the Hexapla of Origen and the Polyglot of Walton, we extract the following. Ἐὰν ἀπολάβῃται—*for whom it is reserved*: Aquila and Symmachus. τὰ ἀποκείμενα αὐτῷ—*the things reserved for him*: Septuagint. Qui mittendus est—*who is to be sent*: Vulgate. **מְשִׁיחָא**—*Messiah*: Targum of Onkelos. *Pacificus*—*the peaceful*: Samaritan version. *Is cuius illud est*—*He whose it is*: Syriac version.]—(TR.)

§ See Dathe Kuinoel. *Messian. Weissag.*

So far we recognise in the expected Messiah a *King*, or rather, a *royal Priest*. His Kingdom, however, is not yet described. A picture of it is first presented in the Prophets. Almost all of them beheld, with a prophetic eye, Him who was to come; but, as the sun breaks through the cloud and spreads around it a thousand different hues, so the light of this celestial hope, puts on its various colours according to the mind from which it is reflected. Most of the Seers represent him as a royal priest. Isaiah, with a more definite perception, recognises him as *God*, styles him the “*Everlasting Father*,” and designates even the place of his appearance, in the passage (Is. ix. 1.) unhappily mistranslated by Luther: “It shall not, however, (always) be dark where (now) is distress. Formerly he (Jehovah) afflicted the land of Zebulun and the land of Naphtali; but then he will honour the land by the way of the sea, beyond Jordan, in Galilee, of the nations. The people that walk in darkness behold a great light.”\*

Another interval succeeds, and another prophet beholds this same Deliverer, and delineates even his sufferings (Is. lii.). Malachi also, who closes the series of the divinely commissioned prophets, beheld Him who was to come, as “the Messenger of the Covenant of the Lord,” who should “suddenly come to his Temple.”† This “Messenger of the Covenant,” however, is the very same personage that conducted the Israelites in all their journeyings, that is, the “Teacher come from God” for ever and ever.‡

Here closes the Old Testament. A silence succeeds for the space of nearly four hundred years. During this inter-

\* From Gesenius' German Translation.—(Tr.)

† Ch. ii. 1.

‡ The מַלְאָךְ יְהוָה—*Angel of the Lord*, is *Jehovah* in 1 Mos. xix. 24.; “The Lord rained \* \* \* \* \* fire from the Lord out of heaven.” Compare 1 Mos. xxii. 11. and following.

val, every thing was ripening for the expected time when the foundations of the earth should be shaken. During this interval, was developed the doctrine of the *Logos*, and of *Wisdom*; and the Angel of the Covenant assumed the more glorious character of *Wisdom* and *the Word of God*, under which the Saviour of the world is introduced to us by the Evangelist John. The years which intervene from Malachi until the Baptist, constitute a period of vast importance and significancy. The *semina aeterna* which enlivened the religions of all the Asiatic nations, were brought toward western Asia. All that was valuable in these, and all that was adapted to instruct and enlighten the world, was concentrated in Judea, for the purpose of weaving into the texture of the Jewish doctrines, whatever, from this source, might be useful for all ages. How could John have delineated, in such worthy language, the dignity of his Master, unless, by the dispensations of Providence, the idea of the *Logos* had become universally familiar?\*

\* If the wise providence of God is manifest in bringing the West and the East into contact in Alexandria, why is it not equally so in the communication of ideas which flowed into the West, from the very ancient and venerable traditions of the East? Compare the following admirable passage from the Letters of John v. Mueller xiv. p. 299. : “*Tu me demanderas par quel moyen je me suis convaincu de l’origine divine de celui, qui est venu annoncer au monde l’immortalité: je ne parlerai point du sentiment intérieur de la vérité, qui pour mon cœur est une preuve suffisante; mais je te demanderois, si tu n’avois jamais vu le soleil, et si ton œil suivoit un beau jour tous les rayons, qui en divergent, pour éclairer l’univers, s’il les suivoit jusqu’à leur origine, s’il trouvoit le point, duquel ils sortent tous, ne croirois tu pas que ce centre, est le soleil? Or, cela m’arrive: plus j’étudie l’histoire et mieux je vois que les plus grands évènements de l’antiquité alloient tous, par un merveilleux enchainement au but, que le maître de l’univers s’étoit proposé, de faire paroître le Christ avec cette doctrine dans le tems le plus propre à lui faire prendre racine.*”—“You will ask, by what means I am convinced of the divine origin of Him who came to announce Immortality to the world. I shall say nothing of the inward *feeling* of the truth, which for *me* is a sufficient testimony;



Side by side with the doctrine of the Messiah, in the prophets, we find the anticipation of his kingdom. This subject deserves a full and particular consideration. We are constrained, however, to restrict ourselves in its discussion to one view of it. Accordingly, we shall merely show the fluctuations of the ideas of the prophets on this subject,—sometimes rising to a glorious elevation, and sometimes remaining at a lower point. The humblest conception is that of a kingdom, in which Israel shall enjoy perfect tranquillity from without, shall be served by their enemies as by slaves, shall quietly devote themselves to God, and shall experience unexampled prosperity under a Governor of the race of David.\* Connected with this view is the idea also of extraordinary righteousness and holiness, which every individual will exhibit. “But ye shall be named the Priests of the Lord; men shall call you the Ministers of our God. \* \* \* \* For as the earth bringeth forth her bud, and as the garden causes the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all the nations.”† “In that day there shall be a fountain opened to the house of David, and to the inhabitants of Jerusalem, for sin and for uncleanness.”‡ The Redeemer will come in behalf of the penitent and take away every sin. “And the Redeemer shall come to Zion, and unto them that turn from

but I would ask you whether, if you had never beheld the sun, and on a clear transparent day, your eye should follow all the rays which pour from it to illuminate the system, up to their source, until it reached the point whence all diverged, you would not conclude that this centre is *the sun*? Now this is just my case: the more I study history, the more clearly I see how the most important events of antiquity were directed, by means of a wonderful concatenation, to the great end which the Lord of the universe had in view,—to bring about the appearance of the Messiah with this doctrine, at the very time when it was most likely to take root.”

\* Compare Luke i. 74.

† Is. lxi. 6. 11.

‡ Zach. xiii. 1.



transgression in Jacob, saith the Lord.”\* “*I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto me, for I have redeemed thee.*”† Blended with this glorious picture of the holiness and righteousness of Israel, is the expectation of the salvation which is prepared for the heathen nations also. In this well defined hope, that the whole heathen world will become acquainted with Israel’s God, the divine character of the prophecy displays itself with striking clearness. “Ho every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come, buy wine and milk without money, and without price.”‡ “Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee.”§ The prophecy mounts still higher in another place,|| where Judaism is described as almost obliterated; for the prophet announces *that the Lord would take of the heathen for priests and for Levites, and that missionaries from among the Jews should go forth into all lands to preach the Lord to the heathen.* Well then might the prophet foretell that the earth should “be full of the knowledge of the Lord as the waters cover the sea,”¶ and “the Lord shall be king over all the earth: in that day shall there be one Lord, and his name One.”\*\*

It is beyond our present faculties to determine *a priori* the divine dispensations. We must deduce, from *facts* and *revelations*, our knowledge of the laws of God. It is not surprising, therefore, that the annunciation of the coming Salvation, was made in such a variety of ways, and in so general a manner. We remark, by the way, that whenever a divine revelation is blended with the affairs of time, it is

\* Is. lix. 20.      † Is. xlii. 22.      ‡ Is. lv. 1.      § Is. lx. 5.

|| Is. lxvi. 19. and following.      ¶ Is. xi. 9.      \*\* Zach. xiv. 9.

more intimately connected with them, than the human understanding, reasoning *a priori*, would have been led to expect.\* Hence it happens, that the expectation of the king-

\* The ancients, both christians and pagans, have constantly alluded to the deficiency of all human modes of representing divine things, and of accommodating the ways of God to human comprehension. What golden words are those of Gregory Nanzianzen (*Opp.* ed Prunaenus, i. p. 545. in the Thirty-Fourth discourse): “ὡςπερ ἀδύνατον ὑπερβῆναι τὴν ἑαυτῶ σκιάν, καὶ τῶ λυτὸν ἐπειγομένῳ (φθάσει γὰρ ἀεὶ τοσῆστον ὅσου καταλαμβάνεται), ἢ τοῖς ὄρατοῖς πλησιάσαι τὴν ὄψιν δίχα τῶ ἐν μέσῳ φῶτος καὶ ἀέρος, ἢ τῶν ὑδάτων ἔξω τὴν νηκτὴν φύσιν διολισθαίνειν ἕτως ἀμήχανον τοῖς ἐν σώματι, δίχα τῶν σωματικῶν πάντη γενέσθαι μετὰ τῶν νοημένων.”—*As it is impossible to overtake one's own shadow, how great soever our haste (for it always advances with as much rapidity as we employ in the pursuit); or to fix the eye upon visible objects, without an intervening medium of light and air; or to swim without water; so impossible is it also, for those who are yet in the body, dismissing corporeal things, to be altogether engrossed with those which are spiritual.* Origen also (*Opp.* ed Wirceb. xii. p. 316., in the Eighth Discourse on Luke), maintains that our conceptions of divine things will be the more glorious, just in proportion to our spiritual ennoblement: “Unusquisque nostrum ad imaginem Christi formans animam suam, aut majorem ei, aut minorem ponit imaginem, vel obsoletam vel sordidam, aut claram atque lucentem et splendentem, ad effigiem imaginis principalis. Quando igitur grandem fecero imaginem imaginis, id est, animam meam, et magnificavero cum opere, cogitatione, sermone, tunc imago Dei grandis efficitur”—This the correct idea of the nature of the prophetic vision. The same sentiment is expressed by Plutarch, in one of the most elegant and profound passages of his work *De Pythiae Oraculis* (*Opp. Mor.* ed. Wytttenb. ii. De P. Or. ch. xxi.): “As the body makes use of various members as instruments, so the soul makes use of the body and its members as instruments. The soul however is an instrument of God. Now it belongs to the instrument, to answer, as far as possible, the design of the user. It cannot however do this fully; and the nature of the user is tarnished by the nature of the instrument. One and the same object, when seen in concave and convex mirrors, appears of a thousand different forms. The light of the sun is deteriorated in the moon—its colour and splendour are changed, and its warmth is gone. But it is the same sun-light still. In the same manner as the moon reflects the light of the sun, does the soul

dom of God, unfolds itself in forms so diversified among the Hebrews. This also may serve to explain, why the universal conversion to the Saviour Jesus Christ, appears only as a turning to the God of Israel, and to the Holy Place at Jerusalem. But when the times were accomplished, then the design and meaning of the Spirit of God was clearly unfolded.

How shall we account for the fact, that whenever the Judgment is spoken of—the  $\text{אֲדֹנָי הַיּוֹם}$ —*the terrible day of the Lord*, it is ordinarily accompanied with the annunciation of the salvation which is to come through the Messiah? The thought readily suggests itself, that the *good* never makes its appearance, without a lively conflict with the *evil*; and thus we might naturally explain this union and connexion. But the Lord himself unfolds to us its meaning. Even the Baptist, who saw the “Lamb of God that taketh away the sins of the world,” saw also, at the same time, the *fan in his hand* and *the axe laid at the root of the trees*.—The disciples expected forthwith “the Day of Vengeance,” “the Woes of Time.” And what does Jesus do? He interposes centuries between his appearance and those woes—he distinguishes a *twofold appearance of the Messiah*. Instructed by these facts, we can readily see how ages crowded upon ages, in the perspective, to the minds of the prophets who looked downward through futurity; and how the appearance of the *terrestrial* kingdom was identified, in their minds, with that of the *eternal* kingdom of God. Now, however, the kingdom of heaven upon the earth, and that above, is one and the same; for, as soon as we become subjects of the dispensation of Grace by Jesus Christ, we are citizens of the everlasting  $\text{πολιτεία}$ . We feel the influences

reflect the ideas of God which have beamed upon it from above;—they are darkened and clouded by the mortal body, and the unceasingly active soul, which is unable, without a motion of its own, to give itself away to Him that moves it.”



which stream from above, and our home is in heaven. Hence the Saviour speaks of the kingdom of heaven, at one time as having already appeared, and at another as yet to come. If we assume this point of view, the *eight* significations of the word (*βασιλεία*) which Schleusner gives,\* will flow together into *one*—into one, however, which is peculiar and everlasting.

Although all these glorious views might be still farther developed, we shall close with a few words about the typical and symbolical meaning of the History and Ritual of the Israelites. He who cannot approach this subject with an accurate acquaintance with the East, had better withhold his judgment. In the East every thing is symbolical. Greece also, in its earliest days, breathed the Oriental spirit, and this symbolical character pervaded also the mysteries with their ceremonies. It is perfectly natural, then, that in the erection of the Tabernacle and of the Temple, every thing should have a secret meaning. The Oriental is fond of immediate and intuitive modes of instruction. Coldly imaginative, and asserting only *one* kind of mental activity, viz. reflection, every species of discursive instruction is offensive to him. As Nature, unfolding its productions in the East without uniform regularity, constantly sprouts and grows, so it is with the Oriental in his mode of instruction. He presents the full and entire flower, crowded with an endless variety of materials; to this he adds another and another, without dismembering the rich *calix*, leaf by leaf. Accordingly, speculation with him becomes poetry; history, fable; and religion, symbolical. The notion is therefore incorrect, both of those who suppose that *none* of the Jewish ceremonial laws have any ulterior object in view, and of those who acknowledge a remote meaning only in *the principal* ceremonial regulations.†

\* Some valuable thoughts on this subject may be found in the short Essay entitled, *Aphorismen ueber den Zusammenh. des A. T. and des N. T.* by Allioli. Regensb. 1818.

† Those of the former class among the Jews are opposed by Mai-



In the same manner we may find much that is symbolical among the Indians, the Chinese, the Persians, the Egyptians, and the Greeks. The Jewish system, however, is distinguished from every other, by this particular, that in *their* symbols are unconscious but definite allusions to the future. Their symbols, therefore, not only point to the past, but prefigure the future. As the older theologians were very extravagant on this point,\* it becomes us to obtain such a settled and liberal view of the types of the Old Testament, as shall not be shaken by those who are to come after us. This may be effected by distinguishing accurately between the *ideal* and the *actual*, the *known* and the *unknown*. What I mean is this. We must inquire whether the fact in itself was to excite in the minds of the Hebrews, the expectation, that at some future day a similar fact would unfold itself in the Messiah; or whether they were to be familiarized merely with the *ideas* naturally suggested by means of facts, as in the case of the erection of the serpent in the wilderness, and by means of ordinances, as in the case of the various offerings for sin. The latter seems to be the truth, for we nowhere find reason to believe, that Moses or his people had the most definite and circumstantial conceptions of the coming Messiah. In this case, we cannot regard the types as known to them to be such; and their advantage will be confined to this circumstance, that certain notions, otherwise not

monides, in his *More Nevochim*, ch. xxvi. The latter opinion is defended by Thomas Aquinas in his *Quaestiones*.

\* Witsius, *De Oeconom. Foederum Dei cum Hominiibus* IV. 6. §. 3. advances the following sentiment: "Licet modus in rebus sit, tolerabilis cum peccare existimem, qui Christum se videre arbitratur, ubi fortasse sese non ostendat. quam qui eum [non?] videre, ubi se clare satis affert." *Granting a golden mean in all things, still I consider his error more tolerable, who thinks he sees Christ where, perhaps, he is not to be found, than his, who fails to see him where he is distinctly visible.*

easily introduced, were thus to become universal among the people, in order to awaken still further ideas,\* and to prepare the way for the christian economy. In this sense, we may apply to the universality of the types, what Lehmus in his *Letter to Harms*, p. 48. says, with great propriety, of the prophecies: "The entire religious system of the Jews is, in the most appropriate sense, a *prophecy*; and the individual passages of their sacred books are merely the strongest expressions of that spirit which enlivens the whole mass." To the same purport are the passages Col. ii. 17. and Heb. x. 1., where the *σκιὰ* or *shadow* is the obscure and imperfect resemblance, which falls so far short of the glorious splendour of the reality, that it can excite but very faint ideas of it.† Let us hear what a recent and ardent, although not always perspicuous and luminous, commentator on the Gospel of John,‡ says concerning the symbol of the serpent in the wilderness: "The position which Jesus seems to assume in this allegory is this: He regards the Old Testament account as an *indefinite symbol of the Atonement*—as a *σύμβολον σωτηρίας*. And, indeed, it evidently embraces the two most important points in the notion of the Atonement, in the first place, a life-giving faith—that spiritual confidence, which, in the Old Testament, stood yet in need of sensible things, whereas in the New Testament it is *purely* spiritual in the regenerated family of the Lord; and secondly, the expiatory virtue of death in every thing which is sinful and corruptible; from which proceeds, in the Old Testament, an earthly life, in the New Testament, a heavenly one; in the former case figuratively;

\* Without such preparatory ideas, the author of the liii. ch. of Isaiah could not perhaps have taken up this prophecy.

† See Rau, *Ueber die Typologie*, p. 71. The researches of this writer, however, in this department, are not sufficiently profound and fundamental.

‡ Luecke, *Comm. ueber d. Schrift. des Joh.* p. 593.

in the latter, *in deed and in truth.*" In this sense the raising of the brazen serpent was also a type or prefiguration of what was yet to come, so regulated by Divine Providence, in order that, in later times, the faith in a spiritual deliverance, might confirm itself upon the certainty of the temporal deliverance. In regard to the symbolical meaning of the providential leadings of the Israelites, we may call to mind the passage cited above from Solger's *Gespraeche*, in which it is maintained that the collective history can be well understood, only when we can comprehend the divine ideas which it contains.\* We may also concede, that the ideas which are communicated through the history of the people of God, must be far more noble and important than those communicated by means of other histories. Further than this we cannot go. Conscious of this, we should hold ourselves in readiness at all times to make the *application*.

Thus we see that the writings of the Old Testament are rendered venerable by their antiquity, their perfect keeping, their doctrines, and their historical documents; that the Jewish nation stands pre-eminent, on the score of antiquity, steadfastness and wise legislation; and also that, in respect of morals, doctrines and history, the New Testament rests upon the Old. Let all those, therefore, who design to become labourers in the desolate and much neglected vineyard of the Lord of Heaven, peruse and receive the books of the

\* The words of Solger, to which he refers, are contained in a short note, (unfortunately overlooked by the compositor) on page 390, line 3. Although of no great value in itself, we insert it here because it is referred to in this passage; and that the author may appear, in his citations from others, as well as in his own views, in his truelight; and that we may avoid, also, the imputation of a designed omission. "Every thing in the world has an allegorical sense. How significant does the study of history become, when in every capital occurrence *a grand idea* is presented for our contemplation." *Philosophische Gespraeche* p. 149.—(Tr.)



Old Testament, with that earnestness and sacred awe with which they deserve to be perused and embraced; so that every copy of the Word of God, which the venerable Bible Societies are distributing, may meet with a Philip,\* ready to expound what the Spirit has spoken in the obscure word of prophecy, and point to the bright and morning star that shineth in a dark place.

Those times are past when the Scriptures were trodden under foot. But let us take heed to ourselves, lest, in our modern agility, we leap clean over them. Let us approach this sacred volume, as one of exalted sacredness, and of immense importance to all;—with a holy seriousness, therefore, that we may prove whether it contains the truth in relation to our own hearts. Whoever reads the Bible with any other aim than this, had better turn to other food. We may apply to him what Porphyry says, in his treatise *περι ἀποχῆς ἐμψύχων*, I. §. 27.: That he gives his “exhortations οὐ τοῖς τὸν πραγματικὸν βίον ἐπανελομένοις· ἀνδρῶπι δὲ λελογισμένῳ τίς τε ἐστὶν καὶ πόθεν ἐλήλυθεν, ποῖτε σπεύδειν ὀφείλει; for,” he adds, “we cannot tender the same advice to him who is constantly dozing, and, his whole life through, seeks for nothing but ano-dynes, and to him who continually strives to shake off sleep and to be vigilant.”

Disregarding, therefore, for the present, every thing at which the understanding stumbles, we ought to make proof of those portions alone which concern our own *hearts* and our corruptions. If those be once recognised as true and certain,† then will be excited that hungering after a Saviour, and after strength from above, without which we never can be sanctified and purified. When we have once attained to this firm and deeply rooted faith, then the words of the Saviour are of divine authority, every thing which the Bible

\* Acts viii. 29. and following.

† Let us keep continually before our eyes, Plato's image of the



contains, receives a higher meaning, and a spirit of exposition will be generated which the critically philological commentaries of our day do not possess,—which conducted the Fathers of the church in the early centuries; which conducted a Calvin, a Luther, and a Melancthon, into those depths of scriptural knowledge which the Spirit of God alone explores. It is well said by Bacon, Lord Verulam—also one of those genial spirits that bowed themselves beneath the Gospel: “Speculative philosophy resembles the lark, which mounts into the air with sprightly song and circling flight, but descends with nothing. Practical philosophy, on the other hand, resembles the hawk, which *soars into the clouds only to return with spoil.*” And where can “a man of long-ing”<sup>\*</sup> find satisfaction, in the midst of the straining and driving after fruitless speculation, which our age exhibits, if the heart be not full and the soul warmed? Every one who has discovered what it is which alone can satisfy the cravings of the human heart, will exclaim with Epicurus: *χάρις τῇ μαχαρίᾳ φύσει, ὅτι τὰ ἀναγκαῖα ἐποίησε εὐπρόριστα, τὰ δὲ δυσπρόριστα οὐκ*

chariot of the human soul, to which is joined a white and a black steed,—the black steed, however, pressing onward more swiftly and ungovernably; or the image of the Persian poet Ssaadi, in the *Bustan* (Cod. ms. Bibl. Berol. Lib.v.) who compares the human mind with its passions, to a boy who stands high upon a steep declivity, holding by the halter a perverse young colt. For there is no nation that has not a lively feeling of the dark interior of the human heart, which the Arabian denominates so appositely “*the grain of pepper in the heart.*”

It is the medicine and not the recipe that cures the disease. General instructions and prescriptions will be of little avail, to induce men to take up arms against *self*. A new and divine seed must come from without, and be implanted in the soul; a new weapon must be furnished, if *self* is to gain the victory over *self*. The love of the world and of sin is something *real*; the love of God must be something *real* also.

\* The old servant of Christ, Amos Comenius, thanked his God that from his youth upward he had been a “*vir desideriorum.*”

*ἀναγκαιᾶ*—“Thanks to nature, for having rendered necessary things, of easy attainment, while those of difficult attainment are not necessary.” Moses also declares :\* “For this commandment, which I command thee this day, it is not hidden from thee, neither is it far off: It is not in heaven that thou shouldst say, Who shall go up for us to heaven, and bring it unto us, that we may hear it and do it? Neither is it beyond the sea, that thou shouldst say, Who shall go over the sea for us, and bring it unto us, that we may hear it and do it? But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it.”

\* 5 Mos. xxx. 11. and following.

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**HERDER'S DIALOGUES**

ON

**The Spirit of Hebrew Poetry.**

TRANSLATED FROM THE GERMAN,

BY JAMES MARSH,

PRESIDENT OF THE UNIVERSITY OF VERMONT.

[CONTINUED FROM PAGE 545. VOL. II.]

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Faint, illegible text, possibly bleed-through from the reverse side of the page. The text is arranged in several paragraphs and is mostly obscured by blurriness and low contrast.



## Herder's Dialogues;

&c.

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[Owing to unavoidable circumstances, the Fourth Lecture was broken off abruptly on page 545 of Vol. II., and it has not been in the power of the Translator to bring it to a close at an earlier period. A few additional remarks, at the close of this dialogue, in which Ossian is introduced, and the remarks illustrated by several passages from that poet, the Translator thought it best to omit.]—(Temp. Ed.)

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Who can understand the outspreading of his clouds,  
And the fearful thunderings in his tent?  
Behold he encompasseth it with lightnings,  
And covereth with floods the depths of the sea.  
By these he executeth judgment upon the people,  
And giveth also their food abundantly.  
With his hands he holdeth the lightnings,  
And commandeth them where they shall strike.  
He pointeth out to them the wicked,  
The evil-doer is the prey of his wrath.

E. All these images will occur in a more concise and beautiful form in the language of God, that follows.—The tempest is now rising upon them, and Elihu proceeds—

Therefore my heart is terrified,  
And leaps from its place with alarm.  
Hear ye! O hear with trembling his voice,  
The word, that goeth out of his mouth.  
It goeth abroad under the whole heaven,  
And his lightning to the ends of the earth,  
Behind him sound aloud his thunders,

He uttereth the voice of his majesty,  
 And we cannot explore his thunderings.  
 God thundereth marvellously with his voice,  
 He doeth wonders, which we cannot comprehend.  
 He saith to the snow, be thou upon the earth,  
 To the dropping shower, and the outpouring of his might;  
 So that all men acknowledge his work.

A. In the last words I like better the interpretation—He puts the seal upon the hand of every man, that is; they stand astounded and amazed, feeling that they are powerless—a feeling, that every thunder-shower awakens in us.

E. The terrors of the storm are farther described.

The wild beast fleeth to his cave,  
 He cowers himself down in his den.  
 Now cometh the whirlwind from the South,  
 And from the North cometh the frost,  
 The breath of God goeth forth, there is ice,  
 And the broad sea is made firm.  
 And now his brightness rendeth the clouds,  
 His light scattereth the clouds afar.  
 They wheel about in their course as he willeth,  
 They go to accomplish his commands  
 Upon all the face of the earth.

We must be Orientals in order to estimate the good effects of rain, and to paint with such careful observation, the features and the course of the clouds.—It is obviously a present scene, which Elihu is describing in what follows—

Attend! O Job, and hear this,  
 Stand and consider the wonders of God.  
 Knowest thou how God disposeth them,  
 How he kindleth up the light of his clouds?  
 Knowest thou how the clouds are swayed?  
 The marvellous doings of the all-wise.  
 How thy garments become warm to thee,  
 When he warmeth the earth from the South  
 Hast thou with him spread out the firmament,

'That stands strong and like a molten mirror?  
 Teach us what we shall say to him,  
 We cannot speak by reason of darkness.  
 Shall it be told to men, when I speak?  
 Let one open his mouth—Lo! he is gone,  
 His light is no longer beheld,  
 His splendour is behind the clouds;  
 The wind passeth, and they are dispersed.  
 Now cometh the gold from the North,  
 The fear-awakening glory of Eloah.  
 As for the Almighty, we cannot find him,  
 The great, the powerful judge,  
 Unspeakable in righteousness.  
 Therefore do men reverence him,  
 The wisest behold him not.

E. The consequence of the young pretender's forwardness you perceive is, that he shows that to be impossible, which in the face of his declaration is on the point of taking place. At the moment, when he is convincing himself, that the darkness of the clouds is a perpetual barrier between men and God, and that no mortal shall ever hear the voice of the Eternal, God appears and speaks—and how vast the difference between the words of Jehovah and the language of Elihu! It is but the feeble, prolix babbling of a child in comparison with the brief and majestic tones of thunder, in which the Creator speaks.—He disputes not, but produces a succession of living pictures, surrounds, astonishes, and overwhelms the faculties of Job with the objects of his inanimate and animated creation.

A. Jehovah spake to Job from out of the tempest, and said to him,

Who is it, that darkeneth the counsels of God  
 By words without knowledge?  
 Gird up thy loins like a man,  
 I will ask thee, teach thou me,  
 Where wast thou,  
 When I founded the earth?

Tell me, if thou knowest.  
 Who fixed the measure of it ? dost thou know ?  
 Who stretched the line upon it ?  
 Whereon stand its deep foundations ?  
 Who laid the corner-stone thereof,  
 When the morning stars sang in chorus  
 And all the sons of God shouted for joy ?

E. We forget the geology and all the physics of more modern times, and contemplate these images, as the ancient poetry of nature respecting the earth. Like a house it has its foundations laid, its dimensions are fixed, and the line is stretched upon it: and, when its foundations are sunk, and its corner-stone is laid in its place, all the children of God, the morning stars, his elder offspring, chant a song of joy to the great architect and the glad welcoming of their younger sister. Next follows the birth of the sea.

A.

Who wrapped up the sea in swaddling clothes  
 When it broke forth from the mother's womb ?  
 I gave it the clouds for garments,  
 I swathed it in mists and darkness,  
 I fixed my decrees upon it,  
 And placed them for gates and bars.  
 I said, Thus far shalt thou come, and no farther,  
 Here shalt thou dash thy stormy waves.

E. I do not believe, that this object was ever represented under a bolder figure, than that, by which it is here expressed, of an infant, which the Creator of the world swathes and clothes with its appropriate garments. It bursts forth from the clefts of the earth, as from the womb of its mother, the ruler and director of all things addresses it as a living being, as a young giant exulting in his subduing power, and with a word the sea is hushed, and obeys him for ever.

A.

Hast thou in thy lifetime commanded the dawn ?  
 And taught the day-spring to know its place,  
 That it seize on the far corners of the earth,



And scatter the robbers before it?  
 Like clay the form of things is changed by it,  
 They stand forth, as if clothed with ornament.  
 From the wicked their light is taken away,  
 Their haughty arm is broken.

E. It is unfortunate, that we cannot more clearly represent the dawn, as a watchman, a messenger of the Prince of heaven, sent to chase away the bands of robbers—how different the office from that, which the Western nations assigned to their Aurora! It points us to ancient times of violence; when terror and robbery anticipated the dawn.\*

A.

Hast thou entered into the caverns of the sea?  
 Hast thou explored the hollow depths of the abyss?  
 Have the gates of death opened for thee?  
 And hast thou seen the doors of non-existence?  
 Is thy knowledge as broad as the earth?  
 Show me, if thou knowest it all.  
 Where dwelleth the light? where is the way to it?  
 And the darkness, where is its place?  
 That thou mayest reach even the limits thereof,  
 For thou knowest the path to its house,  
 Thou knowest, for thou wast already born,  
 And the number of thy days is great.

E. Every thing here is personified, the light, the darkness, death and nothingness. These have their palaces with bars and gates, those their houses, their kingdoms and boundaries. The whole is a poetical world and a poetical geography.

A.

Hast thou been into the store-houses of the snow?  
 And seen the treasury of the hail,  
 Which I have laid up for the time of need,  
 For the day of war and of slaughter?

E. A vein of irony runs through the whole passage. God fears the attack of his enemies, and has furnished and secured

\* It is still the custom of the Arabs to go out on plundering excursions before dawn.

his vaulted treasury of hail as the armoury of war. In the clouds too as well as in the abyss every thing breathes of poetry.

A.

Where doth the light divide itself,  
 When the East wind streweth it upon the earth?  
 Who divided the water-courses of heaven?  
 And traced a path for the storms of thunder?  
 To bring rain upon lands, where no man dwelleth,  
 Upon deserts, which no man inhabiteth,  
 To refresh the wilderness, and the barren place,  
 And cause the tender herb to spring forth.  
 Who is the father of the rain?  
 The drops of dew, who hath generated them?  
 From whose womb came forth the ice?  
 The hoar-frost of heaven, who gave it birth?  
 The waters hide themselves and become as stone,  
 The surface of the abyss is confined as in chains.

E. Rich and exquisite pictures both of the heavens and the earth! Above, the fountains of light gush forth, and the East wind scatters it over the countries of the earth, the paternal ruler of the heavens traces channels for the rain, and marks out their paths for the clouds. Beneath, the water becomes a rock, and the waves of the sea are chained with ice. Even the rain, the dew and the hoar-frost have their father and their mother.—And then follows one of the most beautiful and sublime views of the Universe—

A.

Canst thou bind together the brilliant Pleiades?  
 Or canst thou loose the bands of Orion?  
 Canst thou bring the stars of the Zodiack in their season?  
 And lead forth the Bear with her young?  
 Knowest thou the laws of the heavens above?  
 Or hast thou given a decree to the earth beneath?  
 Canst thou lift up thy voice to the clouds?  
 And enter into them clothed with floods?  
 Canst thou send the lightnings, that they shall go,  
 And say to thee, “here are we?”

Who gave understanding to the flying clouds ?  
 Or intelligence to the meteors of the air ?  
 Who by his wisdom hath numbered the drops of rain ?  
 Hath sent down the gentle showers from heaven,  
 And watered the dust, that it might unite,  
 And the clods of the earth cleave together ?

E. The description of the so called inanimate creation is here ended. But in the description no part of creation is without life. The stars, that joyously usher in the spring, are bound together in a sisterly union. Orion (or whatever constellation Chesil may be) is a man girded for action, and is the pioneer of winter. The constellations of the Zodiack rise in gradual succession like a wreath encircling the earth. The Father of the heavens lets the Bear with her young feed around the North pole, or (in accordance with another mythology and interpretation) the nightly wanderer a mother of the stars, who is seeking her lost children, the stars, that are no longer visible, is the object of his consolation (perhaps effected by bringing forth to her view new stars in place of those that were lost.) One, who by night observes the Bear in its course, as if feeding with its young on the fields of the sky, or the Zodiack, that, like a girdle with its beautifully embroidered figures, encompasses the earth, and rises gradually to view with the revolving seasons, and then reflects upon the times, when the nightly shepherds under an Oriental sky had these images continually before them, and in accordance with the fancy and feeling, that belong to a shepherd's life, ascribed to them animated being and form—one, who does this, I say, will perceive at once the starry brilliance and beauty of this passage, although, as to its conciseness and symmetry, and the connexion of its parts, it can be but imperfectly translated. It is the same also with the passage, in which God is represented, as giving understanding to the darkness, to the roving clouds, and meteors. The personifications both of feeling and of form in poetry vanish in ano



ther language. Yet all these images, the sending out of the lightnings, and their reply, the going forth of God among the clouds, his numbering of the drops of rain, their gentle but copious descent at his command, are in the style of the most beautiful descriptive poetry.

A. You seem to be an admirer of this whole species of poetry—and yet our critics hold it to be the most barren and inanimate in the whole compass of the art. Some indeed will not even accord to it the name of poetry, and denominate it a heartless description of things and forms, that are indescribable.

E. If such be the fact, I agree with all my heart, that it does not deserve the name of poetry. Those miserable writers, who describe to us the spring, the rose, the thunder, the ice, and the winter, in a tedious and unaffecting style, are neither good in poetry, nor in prose. The true poetry of nature has something else, than a dull description of individual traits, to which in fact it is not principally devoted.

A. And what has it in the place of it?

E. Poetry. It makes the objects of nature to become things of life, and exhibits them in a state of living action. Look at Job. Here the earth is a palace, of which the builder laid the corner-stone, while all the children of God shouted for joy at the event. The ocean was born and wrapt in garments, like a child. The dawn is an active agent, and the lightning speaks. The personification is kept up, and carried through with consistency, and this gives to poetry its animation. The soul is hurried forward, and feels itself in the midst of the objects described, while it is a witness of their agencies. Tedious descriptions, on the other hand, disjoin them, and paralyze their powers. They exhibit but a tattered dress of words, abstracted and partial shadows of forms, where in true poetry we see actual and living beings.

A. But who, my friend, could venture to write poetry in the style of the Orientals? to represent the ocean as a child



in swaddling clothes, the arsenals of snow and hail, and channels for water in the heavens?

E. No one should do it. For every language, every nation, every climate has its own measure in matters of taste, and the peculiar sources of its favourite poetry. It shows a lamentable poverty to attempt to borrow from a people so diverse, yet we must adopt the same principles, and create out of the same material. He, to whose eyes and heart nature has no life, to whose apprehension it neither speaks, nor acts, was not born to be its poet. It stands lifeless before him, and it will still be lifeless in his writings.

A. It follows then, that the ages of ignorance had great advantages over those, in which nature is studied, and becomes the object of knowledge. They had poetry—we have only description.

E. What call you the ages of ignorance? All sensuous tribes have a knowledge of that nature, to which their poetry relates, nay, they have a more living, and for their purpose a better knowledge of it, than the Linnæan classifier from his bookish arrangement. For a general knowledge of species this method is necessary, but to make it the foundation of poetry would be about as wise, as to write it out of Hübner's rhyming dictionary. For myself I admire those times, when man's knowledge of nature was perhaps less extended, but was a living knowledge, when the eye was rendered discriminating by impassioned feeling, when analogies to what is human struck the view, and awakened feelings of astonishment.

A. It were to be wished then, that the times, in which those feelings prevailed, were again experienced.

E. Every age must make its poetry consistent with its ideas of the great system of being, or if not, must at least be assured of producing a greater effect by its poetical fictions, than systematic truth could secure to it. And may not this often be the case? I have no doubt, that from the systems

of Copernicus and Newton, of Buffon and Priestley, as elevated poetry may be made, as from the most simple and childlike views of nature. But why have we no such poetry? Why is it, that the simple pathetic fables of ancient or unlearned tribes always affect us more, than these mathematical, physical, and metaphysical niceties? Is it not because the people of those times wrote poetry with more lively apprehensions, because they conceived ideas of all things, including God himself, under analogous forms, reduced the universe to the shape of a house, and animated all that it contains with human passions, with love and hatred? The first poet, who can do the same in the universe of Buffon and Newton, will, if he is so disposed, produce with truer, at least with more comprehensive ideas, the effect which they accomplished with their limited analogies and poetic fables. Would that such a poet were already among us, but so long as that is not the case, let us not turn to ridicule the genuine beauties in the poetry of ancient nations, because they understood not our systems of natural philosophy and metaphysics. Many of their allegories and personifications contain more imaginative power, and more sensuous truth, than voluminous systems—and the power of touching the heart speaks for itself.

A. This power of producing emotion, however, seems to me not to belong in so high a degree to the poetry of nature.

E. The more gentle and enduring sentiments of poetry at least are produced by it, and more even, than by any other. Can there be any more beautiful poetry, than God himself has exhibited to us in the works of creation? poetry, which He spreads fresh and glowing before us with every revolution of days and of seasons? Can the language of poetry accomplish any thing more affecting, than with brevity and simplicity to unfold to us in its measure what we are and what we enjoy? We live and have our being in this vast temple of God; our feelings and thoughts, our sufferings and our joys are all from this as

their source. A species of poetry that furnishes me with eyes to perceive and contemplate the works of creation and myself, to consider them in their order and relation, and to discover through all the traces of infinite love, wisdom, and power, to shape the whole with the eye of fancy, and in words suited to their purpose—such a poetry is holy and heavenly: What wretch, in the greatest tumult of his passions, in walking under a starry heaven, would not experience imperceptibly and even against his will a soothing influence from the elevating contemplation of its silent, unchangeable, and everlasting splendours. Suppose at such a moment there occurs to his thoughts the simple language of God, “Canst thou bind together the bands of the Pleiades,” &c. —is it not as if God himself addressed the words to him from the starry firmament? Such an effect has the true poetry of nature, the fair interpreter of the nature of God. A hint, a single word, in the spirit of such poetry, often suggests to the mind extended scenes, nor does it merely bring their quiet pictures before the eye in their outward lineaments, but brings them home to the sympathies of the heart, especially, when the heart of the poet himself is tender and benevolent, and it can hardly fail to be so.

A. Will the heart of the poet of nature always exhibit this character?

E. Of the great and genuine poet undoubtedly, otherwise he may be an acute observer, but could not be a refined and powerful expositor of nature. Poetry, that concerns itself with the deeds of men, often in a high degree debasing and criminal, that labours, with lively and affecting apprehensions, in the impure recesses of the heart, and often for no very worthy purpose, may corrupt as well the author as the reader. The poetry of divine things can never do this. It enlarges the heart, while it expands the view, renders this serene and contemplative, that energetic, free, and joyous. It awakens a love, an interest, and a sympathy for all that



lives. It accustoms the understanding to remark on all occasions the laws of nature, and guides our reason to the right path. This is especially true of the descriptive poetry of the Orientals.

A. Do you apply the remark to the chapter of Job, of which we were speaking?

E. Certainly. It would be childish to hunt for the system of physics implied in the individual representations of poetry, or to aim at reconciling it with the system of our own days, and thus show that Job had already learned to think like our natural philosophers, yet the leading idea, that the universe is the palace of the Divine Being, where he is himself the director and disposer, where every thing is transacted according to unchangeable and eternal laws, with a providence, that continually extends to the minutest concern, with benevolence and judgment—this, I say, we must acknowledge to be great and ennobling. It is set forth too, by examples, in which every thing manifests unity of purpose, and subordination to the combined whole. The most wonderful phenomena come before us, as the doings of an ever active and provident father of his household. Show me a poem, which exhibits our system of physics, our discoveries and opinions respecting the formation of the world, and the changes that it undergoes, under as concise images, as animated personifications, with as suitable expositions, and a plan comprising as much unity and variety for the production of effect. But do not forget the three leading qualities, of which I have spoken, animation in the objects for awakening the senses, interpretation of nature for the heart, a plan in the poem, as there is in creation, for the understanding. The last requisite altogether fails in most of our descriptive poets.

A. You require, I fear, what is impossible. How little plan are we able to comprehend in the scenes of nature? The kingdom of the all-powerful mother of all things is so vast, her progress so slow, her prospective views so endless—



E. That therefore a human poem must be so vast, so slow in progress, and so incomprehensible? Let him, to whom nature exhibits no plan, no unity of purpose, hold his peace, nor venture to give her expression in the language of poetry. Let him speak, for whom she has removed the veil, and displayed the true expression of her features. He will discover in all her works connexion, order, benevolence, and purpose. His own poetical creation too, like that creation which inspires his imagination, will be a true κόσμος, a regular work, with plan, outlines, meaning, and ultimate design, and commend itself to the understanding as a whole, as it does to the heart by its individual thoughts and interpretations of nature, and to the sense by the animation of its objects. In nature all things are connected, and for the view of man are connected by their relation to what is human. The periods of time, as days and years, have their relation to the age of man. Countries and climates have a principle of unity in the one race of man, ages and worlds in the one eternal cause, one God, one Creator. He is the eye of the universe, giving expression to its otherwise boundless void, and combining in a harmonious union the expression of all its multiplied and multiform features. Here we are brought back again to the East, for the Orientals, in their descriptive poetry, however poor or rich it may be judged, secure, first of all, that unity, which the understanding demands. In all the various departments of nature they behold the God of the heavens and of the earth. This no Greek, nor Celt, nor Roman has ever done, and how far in this respect is Lucretius behind Job and David!

## Gleanings.



- I. The state of the French Protestant Church, about the time of the revocation of the Edict of Nantes. From Quick's *Synodicon in Gallia Reformata*. Vol. 1. p. 142.

Whil'st the Dragoons do thus ravage and ruate the Provinces, causing Terrors and Desolations where ever they come, Orders are dispatched to all the Frontier Countries and Sea-port Towns, strictly to guard the Passages, and to stop all persons who are departing the Kingdom. So that there was no hope left of saving themselves by flight. None could pass unless he brought with him a Certificate from the Priest of his Parish, or the Bishop of the Diocess in which he lived, that he was a Roman Catholick. Others are put in Prison, and treated like Traytors to their King and Country. All Ships of Foreigners lying in the Ports and Havens of the Kingdom are diligently searcht for Passengers; the Coasts, Bridges, Passages unto Rivers, and the Highways are all strictly guarded night and day; and the neighbouring States are imperiously required not to harbour any more Fugitives, and to dismiss or send back again such as they had already received, and Attempts were also made to seize and carry away some who had escaped into foreign Countries.

I have lying by me a Letter from *Geneva*, giving a doleful Account of the poor Refugees, who had fled thither. Possibly the Reader will not be displeas'd at the reading of it.

SIR,

FROM GENEVA, NOV. 1685.

It's a good while ago that the *French* Protestants began to secure themselves both here and in *Switzerland*, yet it was but very slowly e'er they retired hither, there being not on this side of *France* those conveniences for them as in *England* and *Holland*. However their number increased with their Persecutions; and this Honour is due unto *Geneva*, that tho' at first (whil'st we supposed there was not an

indispensable necessity upon our Protestant Brethren for their flight) we seemed somewhat cold as to their reception; yet having at last too great cause to believe it, I may speak it without vanity, that *Geneva* exercised a charity towards these Fugitives which will recommend her to posterity. I shall give you an undeniable proof hereof, and that presently. Ever since the first Troubles at *Montaubon*, and the great consternation of the other Provinces, *Geneva* never failed to receive and relieve with Monies and other Supplies, all that had recourse unto her, and for more than two Months together there passed not a day over our heads in which *Geneva* did not daily receive and supply 30, 50, 80, 90 Persons of all Ages, of both Sexes, and of all Conditions. But as we had an occasion of satisfaction from the Charity of *Geneva*, so we must also avow, that it was utterly impossible not to be affected with such a multitude of pitiful Objects as daily presented themselves unto us, and especially since the passages were guarded, some arriving disguis'd, on foot, in a deplorable condition, who, would they have left their God, might have been as to this World very happy. Women and Maids came to us in the Habits of Men, Children in Coffers packt up as Cloaths, others without any other precaution at all than in their Cradles tied about their Parents necks, some passing this, others that way, all stopping either at the Gates or Churches of the City, with Cries and Tears of Joy and Sorrow mingled together: some demanding, where are our Fathers and Mothers? others, where are our Wives and Children? not knowing where to find them, nor having learnt any News of them from the time they departed from their Houses. In short, every one was so affected with these miserable Objects, that it was impossible to refrain from weeping. Some had no sooner passed the first Barricado, but prostrating themselves upon their Knees, sung a Psalm of Thanksgiving for their happy deliverance, tho', poor Creatures, they had not wherewithal to get themselves a Meal's meat, and might have gone to Bed that Night supperless, had not the Lord of his great goodness extraordinarily provided for them. Thus we spent two Months, every day affording us new Adventures, fresh and eminent Examples of Self-denial, and that divers ways. I shall give you a few Instances. Among others, a Lady of great quality, the Mother of ten Children, whose Husband, Monsieur *d'Arbaud*, had



revolted from the truth at *Nismes*; this Lady, I say, forsook eighteen thousand Livres of yearly Revenue, without ever having been able to make a Purse to defray her Journey; and, maugre all the Cares and Endeavours of her Husband and the Bishop, brought with her nine of her Children, and the youngest of them about seven Years of age: yet when she came here she had but two Crowns left her to maintain herself and them. It was but two days since that I bid Adieu to *my Lord the Baron of Aubaye*, who forsook above five and twenty thousand Livres of yearly Revenue, for the Gospel, and all his Stock was but thirty Pistols. I gave Letters of Recommendation to the *Baron of Temelac*, who is banisht for eight and twenty Years. This Nobleman forsook eight thousand Livres of good Rents, and departed hence with a very small Supply to seek some Employment where ever he can meet it, for his subsistence. *My Lord de Bougi*\* departed hence some few days ago with eight or ten Gentlemen for *Germany*. I cannot reckon unto you an infinite number of other persons, whose Names are unknown to me. Six or seven came hither about five days since, who seemed to be the Servants of a Commander of *Malta*, bearing upon his Breast the great Cross. There came also a far greater Troop, who met at the Passes a multitude of poor People with their Wives and Children that had been stopt by the Guards, these force a passage for them with themselves, and conveyed them with their Baggage hither in safety. The City of *Lyons* hath given illustrious Examples of remorse of Conscience; in particular, no longer than yesterday, we had one, and that a very sensible one. A Woman and her Son, to secure an Estate of an hundred thousand Crowns, had sunk under the temptation, and revolted unto Popery; but they were so tormented in their Consciences night and day after their Apostasie, that they could have no peace nor rest till they had quitted both their Estate and Habitation. Some others who had miscarried in the same manner, durst not tarry (through the stings of their intraged Consciences) any longer than for the first opportunity of escaping, and brought with them to this City their Abjuration. This Abjuration of theirs is a certain Paper in which is written the Name of this new Popish Con-

\* One of the most illustrious Noblemen of *Languedoc*.



vert, together with the Seal of the Bishop and that of the Magistrate of the place; by virtue of which they be freed from quartering of Dragoons, and are permitted to go and come and traffick when and wheresoever they please. And among our new Converts this Paper is call'd, *The Mark of the Beast*.\* I have seen several Copies of them.

But you must not imagine, that all are come unto *Geneva*. *Switzerland* hath entertain'd a vaster multitude than we, who have come unto them, and are daily coming from all quarters, some one way, some another, some as if they dropt down from the Clouds, that is from the tops of the Mountains, either of the *Franche County*, or from those of *Chablays*; in short, no man can tell how or which way they are come unto them. No longer than yesterday, in despite of all Guards at the several Passes, and dangers of the Gallies, there arriv'd hither no less than fifty Persons. A tall Chairman, who had been a Lacquey, as he was coming from his House, espying Monsieur *de Cambiaquet* passing over the Bridge, immediately stopt, and imbraced him in his Livery Coat. Four young Ladies of *Grenoble* disguised in Men's Apparel, after they had lodged four or five days in the Forests and Mountains, without any other Provision than a little Bread, and their Arms, having travell'd only by night, came hither but a few hours ago in this their gallant Equipage. Should I write you all the stories I know, we should never have done.

About a Fortnight since a panick fear of the Dragoons coming into the Land of *Gex* (where yet are reckon'd about 17000 Protestants, though most of them very poor People) had so seized upon their Spirits, that one Morning, we saw at our Gates, five hundred Carts loaden with Houshold Goods, and follow'd with an innumerable multitude of Persons, who went and came from all Quarters. On that side of *Switzerland*, and of the Mountains, there was yet a far greater power of them, in so much that it affrighted all the Country. The Governour came and complain'd of it unto our Magistrates; but they replied, they could not shut the Gates of their City upon his Majesty's Subjects, and had they done it, there had been an unavoidable uproar among the People. However these poor People were desired to

\* See *Gleanings*, No. II. page 449, where this curious document is reprinted.

depart elsewhere, and not to expose our Commonwealth. To which they readily obeyed.

And in as much as the Governour, a notorious bitter Enemy of the Magistrates and City of *Geneva*, though without cause, would not fail to make a foul brabble of this business, and because our Resident was expected in three or four days, we intreated generally, but with a great deal of sweetness, the greatest part of the French to withdraw themselves, as soon as possible, which they did, and of their own accord, without delay; but with a great deal of grief on our part, who lost at this first bout abundance of very godly People, with whose Company we were very much comforted. The Resident being arriv'd, told us he had no order to speak about these matters, yea contrariwise, that he was only to treat with them as with particular Friends. But three days after a Letter comes, by which, the King, all in Choler, commands his Resident to be instant with our Magistrates, that immediately they drive out of the City, all his Rebellious Subjects, and charge them to return unto their respective dwellings. But mark the stinging consequence hereof.

Hereupon the Council is assembled, and after divers Debates they resolv'd, though to the great heart-breaking and general sorrow of the Citizens, to make Proclamation, that all the French should immediately be gone. Which was no sooner ordered but observed, yet not without a redoubled grief on their hearts, who had not departed the first time, and would willingly have continued.

This Proclamation being published just as we were coming forth from Evening Prayers, it perfectly astonished and over-whelmed those poor People, who reckoned this expulsion as a second banishment from their Native Country.

In the mean while our Resident inform'd the King of the submission of *Geneva* unto his Orders, and that in the fairest manner, and dispatched also our Magistrates Memorial with reference to the particular Complaints and Accusations of the Governour of *Gex*, our Magistrates intending a sincere performance of his Majesty's Order, sent the Tithing-men to intreat every one to depart with the first conveniency. This Order Executed with too much severity by the Under-Officers, caused a new uproar among the People. However every one took Boat without delay, dreading worse News and Orders that might inforce them to return to their own Houses.

In three days time there departed from us above a thousand Persons. Yet this wrought a very bad effect among the Commonalty of *Switzerland*, who were not able to penetrate into the Causes moving our Commonwealth to yield this obedience at this time unto his Majesty. But there is yet something more Cruel. For the King sends us a thundering Letter, by which he approves the whole procedure of the Governour of *Gex*, in hindring all Commerce between *Gex* and *Geneva*; so that not only no Provisions can from thence be imported into the City, but also none of the Inhabitants of *Geneva* dare fetch in Herbs or Corn from their Gardens and Barns; yea, over and above, he commands them immediatly to expel, out of the City, all Ministers that had been settled in it within three years last past, as a Company of Seditious Fellows, that held private Cabals in *Geneva* to embroil his Kingdom. And he requires also of them an account what they had done with his Subjects whom he had ordered them to dispatch back again to their own homes, and that if he had not a satisfaction in full to all his Commands, he would make them repent that ever they had offended him.

In a word, never had we a Letter, a Letter of this nature, in such a daring, menacing stile. Truly had it not been for our Magistrates, the People, who were exceedinly concerned at it, had quite broken out. The *Switzers* have a General Assembly this Week. And thus you have a faithful account of our present Condition.

We wait impatiently for the King's Answer to those Letters which inform'd him of our ready Obedience unto his Orders. But we fear every thing, because he having once begun to make his demands, sets no bounds to them. The *Switzers* are hastning to their Assembly, and the People seems very resolute to stand up in defence of their Liberties and Religion. Every one is ready to march at the first Signal. In the mean while the *Switzers* have been wonderful in their Charity. The Country of *Vaux* is fill'd in every Corner with French Fugitives. Within these three Weeks there have been reckon'd above 17500 Persons that have passed unto *Lausanne*. *Zurich* writ admirable Letters to *Berne* and *Geneva*, desiring them to send of those poor People to them, and that they would receive them as their own natural Brethren into their Country, into their houses, yea, and into their very Hearts.



We long to know, whether the King will not make the same demand unto the *Switzers* as unto *Geneva*. But 'tis hoped they'll not bate his Majesty an ace, but assert their own Rights and Sovereignty. Yet there being a Spirit of Bigottry crept in among the Popish *Cantons*, even in the very face of the Protestants, this troubles a World of People.

Yours,

N. N.

Whilst all this was acting abroad, and other mischiefs done unto the Reformed at home; The French Court sate close in Consultation about giving the last blow at the Roots of the Religion in that Kingdom, and how, and in what manner to repeal the Edict of *Nantes*. Very much time was spent in drawing up the matter and form of this new Edict. Some in the Council would have the King detain all the Ministers, and compel them, as he had done the Laity, to change their Religion, or in case of stubbornness and refusal, he should condemn them to perpetual Imprisonment.

The reasons alleged for this were, that in case he did it not, they would be so many dangerous Enemies against him in Foreign Nations, and Trumpets of his Cruelty and Tyranny; others on the contrary affirmed, that as long as the Ministers continued in *France*, their presence would encourage the People to abide in their Religion; whatsoever care might be taken to hinder them; and that supposing they should change, they would be but so many secret Adversaries nourished in the bosom of the Romish Church, and the more dangerous because of their great knowledge and skill in controversial Matters. This last Argument prevailed. And thereupon they came to a final conclusion of banishing all the Ministers, and to give them no more than fifteen days time to depart the Kingdom.

The Edict is now given unto the Attorney-General of the Parliament of *Paris*, to draw it up in such a Form as he should judge most fitting. But before the publishing thereof, two things were thought necessary to be done. The first was, to oblige the Assembly of the Clergy to present by themselves unto the King a Petition about this Matter before mentioned; in which also they told his Majesty, that they desired not at present the Repealing of the Edict of *Nantes*. The second was, to suppress universally all Books made by



those of the Reformed Religion, and that an Order should be issued out to that purpose. By the first of these the Clergy supposed they might shelter themselves from those Reproaches which would otherwise be flung upon them, for being the sole Authors of those many Miseries, Injustices, and Oppressions, which would infallibly be occasioned by the Repeal of that Edict. And by the other they designed to make the Conversions of the Hereticks more easie and feasible, and to confirm those which had been already made. For Ministers and Books being all removed, they could not possibly be instructed, nor confirmed, nor reduced back again to their old Religion.

In fine, this Edict, revoking and repealing the Edict of *Nantes*, was signed and published on Thursday, *October the 8th*, in the Year 1685. 'Tis said the High Chancellour of *France*, *Le Tellier*, expressed an extream joy when he put the Seal to it. But his joy was but as the crackling of Thorns under a Pot. It was the last act of his life. For no sooner did he return from *Fountainbleau* to his own House, but he fell sick, and died in a few days. 'Tis certain, that the Policy of this old Man, rather than any Cruelty in his Nature, induced him in his declining Years to join himself unto the Persecutors of the Reformed.

This Revocatory Edict was registered in the Parliament of *Paris*, and immediately after in all other the Parliaments of this kingdom.



II. The Mark of the Beast; or the Profession of the Catholic Faith, which the Protestants in France were forced to subscribe, through the violence of persecution in France. From Quick's *Synodicon*, &c. Vol. I. p. 139.

IN THE NAME OF THE FATHER, AND OF THE SON, AND  
OF THE HOLY GHOST, Amen.

I do believe, and profess with a firm Faith, all and every thing and things contained in that Creed which is used by the holy Church of *Rome*, to wit:

I believe in one God the Father Almighty, who hath made Heaven and Earth, and all things visible and invisible.

And in one Lord Jesus Christ the only begotten Son of

God, and born of the Father before all Ages, God of God, Light of Light, True God of the True God, Begotten not made, of one substance with the Father, by whom all things were made; who for us Men and our Salvation, came down from Heaven, and was Incarnate by the Holy Ghost of the Virgin *Mary*, and was made Man, and was Crucified also for us under *Pontius Pilate*, he suffered and was buried, and the third day he rose again, according to the Scriptures, and ascended into Heaven, and sitteth on the right hand of the Father, and he shall come again with Glory, to judge both the quick and the dead: whose Kingdom shall have no end.

And I believe in the Holy Ghost, the Lord and Giver of Life, who proceedeth from the Father, and the Son, who with the Father and the Son together is Worshipped and Glorified, who spake by the Prophets. And I believe one Catholick and Apostolick Church. I acknowledge one Baptism for the Remission of Sins, and I look for the Resurrection of the Dead, and the Life of the World to come. *Amen.*

I receive and embrace most firmly the Apostolick, and Ecclesiastical Traditions, and the other Observations and Constitutions of the same Church.

In like manner I receive the holy Scripture, but with that sense which the holy Mother Church hath, and doth now understand it, to whom it doth belong to Judge of the true sense, and interpretation of the Sacred Scriptures, and I shall never take it, nor interpret it, otherwise than according to the unanimous Consent of the Fathers.

I profess also, that there be truly and properly seven Sacraments of the new Law, instituted by our Lord Jesus Christ, and needful for the Salvation of Mankind, although not alike needful to every one, to wit, Baptism, Confirmation, the Eucharist, Penance, Extreme Unction, Orders, and Marriage, and that they do confer Grace. And that Baptism, Confirmation, and Orders, cannot be reiterated without Sacrilege.

I receive and admit also the Ceremonies received and approved by the Catholick Church, in the solemn Administration of all these fore-mentioned Sacraments.

I receive and imbrace all and every thing and things, which have been determined and declared concerning original Sin and Justification by the holy Council of *Trent*.

I likewise profess, that in the Mass there is offered unto

God a true, proper, and propitiatory Sacrifice for the living and the dead, and that in the most holy Sacrament of the Eucharist, there is truly, really, and substantially, the Body and Blood, together with the Soul and Divinity of our Lord Jesus Christ, and that in it there is made a Change of the whole substance of the Bread into his Body, and of the whole substance of the Wine into his Blood, which Change the Catholick Church calls Transubstantiation.

I confess also, that under one only of those two Elements, whole Christ and a true Sacrament is received.

I constantly affirm, that there is a Purgatory, and that the Souls there detained are relieved by the Suffrages of the Faithful.

In like manner the Saints reigning with Jesus Christ are to be Worshipped, and Invoked, and that they offer Prayers unto God for us, and that their Relicks are to be honoured.

I do most steadfastly avow, that the Images of Jesus Christ, and of the Ever-Virgin Mother of God, and also of the other Saints, ought to be had and retained, and that due honour and veneration must be yielded to them.

Moreover I affirm, that the power of Indulgences was left unto the Church by Jesus Christ, and that their usage is very beneficial unto Christians.

I acknowledge the Holy Catholick, Apostolick, and Roman Church, to be the Mother and Mistress of all other Churches.

And I promise and swear true Obedience to the Pope of *Rome*, Successor of Blessed *St. Peter*, Prince of the Apostles, and Vicar of Jesus Christ.

In like manner, I receive and profess, without doubting, all other things left, defined, and declared by the holy Canons, and General Councils, and especially by the most holy Council of *Trent*.

And withal, I do condemn, reject, and accurse all things which are contrary, and whatever Heresies have been condemned, rejected, and accursed by the Church.

*And swearing upon the Book of the Gospels, he must say,*

I promise, vow, and swear, most constantly to confess (God aiding me) and to keep intirely and inviolably unto the death, this self-same Catholick Faith, out of which no Person can be saved, which I do now most willingly and truly pro-



fess, and that I will endeavour, to the utmost of my Power, that it shall be held, taught and preached by my Vassals, or by those who shall belong unto my charge. So help me God, and those holy Gospels. So be it.

I \_\_\_\_\_ of the parish of \_\_\_\_\_ do Certific unto all whom it may concern, that having acknowledged the falseness of the Pretended Reformed, and the truth of the Catholic Religion, of my own free will, and without any Compulsion, I have made Profession of the Catholick, Apostolick, and Roman Religion in the Church of \_\_\_\_\_ in the hands of \_\_\_\_\_ In Testimony of the Truth hereof, I have signed this Act in presence of these Witnesses, whose names are hereunto subscribed this \_\_\_\_\_ day of the Month of \_\_\_\_\_ and in the year of our Lord \_\_\_\_\_



III. Refutation of P. Simon's theory of transposition, as applied to the Twentieth Chapter of Genesis. From *The British Critic, Quarterly Theological Review and Ecclesiastical Record*. No. II. April, 1827. Art. 3. "Review of Forster's *Critical Essays*." p. 342.

Mr. Forster may therefore well pronounce P. Simon's application of his theory of transposition to the twentieth chapter of Genesis, to be "altogether needless," alike "uncalled for by the circumstances and reason of the case."—p. 23.

But having shown it to be "*unnecessary*," he proceeds to demonstrate that it would be "*absurd*."

To render intelligible his very ingenious and most satisfactory reasoning in this part of his Essay, it will now be necessary to state, how, in the opinion of P. Simon, the dislocation of the passage, for which he contends, probably originated. This he refers to the mode in which the earlier books were written and put together. "On écrivoit autrefois," he observes, "les livres sur de petites feuilles, qu'on se contentoit le plus souvent de rouler les unes sur les autres, autour d'un petit bâton, sans les coudre ensemble. Il est arrivé que comme on n'a pas eü assez de soin de conserver l'ordre de ces anciennes feuilles au rouleaux. la disposition des matières a recu quelque changement."

If no other security for their preserving their right order existed, than the care which might be taken in rolling and unrolling these "historical fragments," for the purpose of reading or consultation, the chance of their retaining their proper stations might seem perhaps but small. Still, whatever derangement may have been subsequently introduced, at the time of composition, at least, the several portions of the history would naturally occur in their right order. It becomes the duty of a true critic, therefore, in any case of uncertainty subsequently arising, to inquire, whether or not there be any thing in the writing or composition itself, which may enable us to fix, with certainty or probability, according to the circumstances of the case, the true position of the supposed dislocated passage. It is in the discovery and application of such a verification of the place which the passage before ought to fill, and consequent justification of the actual state of the sacred text, that Mr. Forster is, we think, eminently happy. Simon does not venture to say where he would have it stand; but his argument against its present situation implies, that it must be placed "somewhere prior to the seventeenth chapter; the latter chapter, and to verse 5 of the twenty-first inclusive, undeniably containing the occurrences of one and the same year. Now, that such a position of the chapter is impossible, Mr. Forster thus demonstrates:

"In the seventeenth chapter I pause upon a circumstance, minute indeed, yet among the most remarkable and most worthy of remark, of the biographical incidents connected with the history of the Father of the Faithful. I speak of the two-fold commandment given by Jehovah, in the course of this memorable interview between God and his chosen servant, that 'Abram' and 'Sarai' should thenceforward lay aside those names, received from man, and derived through heathen ancestors, and should receive and adopt other names, conferred on them by the voice of the Most High God, and imposed by the present ministration of Heaven. 'And *Abram* fell on his face; and God talked with him saying: As for me, behold, my covenant is with thee, and thou shalt be a father of many nations. Neither shall thy name be any more called *Abram*; but thy name shall be **ABRAHAM**: for a father of many nations have I made thee.' (Gen. xvii. 3—5.) 'And God said to **ABRAHAM**, As for *Sarai* thy wife, thou shalt not call her name *Sarai*, but **SARAH** shall her name be.' (Gen. xvii. 15.)

"The proverbial reverence of the ancient Jewish copyists for the integrity of the sacred text, (a reverence which, to this day, sets at defiance all imputation of wilful deliberate falsification of MSS. in

the execution of their task,) is matter of unquestioned notoriety. But if ever there was an occasion more imperative than another for the exercise of this reverential accuracy of transcription, it may unhesitatingly be placed in the religious preservation of the distinction between the humanly-bestowed and the divinely-appointed names of the Father and the Mother of the faithful. *The single letters* added in the one instance (אברם אברהם), and substituted in the other (שרי שרה), by the instant commandment of Jehovah, must have acquired and retained, in the eyes of Jewish piety and patriotism, on every principle of conscience and prepossession of the heart, which characteristically distinguished the Israelite from the rest of mankind, a value and a sacredness incommunicably and unchangeably their own.

“In the controverted narrative of the present twentieth chapter of Genesis, the divinely-enlarged name ABRAHAM, and the divinely-altered name SARAH, recur, the former in eight, the latter in five, several examples. The theoretical translocation proposed for our adoption, in this instance, by P. Simon, will require that we throw back this twentieth chapter to a place in the sacred history certainly prior to the seventeenth. But the seventeenth chapter, we have seen, contains the record of that interview in which Almighty God imposed their prophetic and spiritual names on his chosen servant and handmaiden: consequently, in order to the establishment of P. Simon’s hypothesis of an accidental translocation of Gen. xx., we are driven upon the monstrous assumption, that by the Jewish transcribers, within the compass of a single chapter, the integrity of the sacred text, in one of its most sacred and inviolable features, has been wilfully and deliberately invaded and violated through a series of thirteen distinct examples,—has been wilfully and deliberately invaded and violated, in five instances by literal substitutions, and in eight instances by literal additions.”—pp. 24—27.

A more complete refutation of an unfounded, though plausible theory, than that contained in the above extract, will not easily be found in the annals of theological controversy, nor perhaps a more effectual warning against the “wanton attempts” of Simon and his followers, “to make order give place to confusion, fact to hypothesis, the sacred truth of history to the fallacies of a daring speculation.”—p. 27.

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IV. Biographical Notice of Thomas Hearne, M. A. From Townley’s  
*Illustrations of Biblical Literature.* Vol. I. p. 97

Thomas Hearne, M. A. the editor of this valuable edition\* of the “Acts of the Apostles,” and the indefatigable collector

\* “The *Acts of the Apostles*, printed at Oxford, is a fac-simile edition of a Greek and Latin MS. of the seventh century, preserved



and editor of ancient books and manuscripts, particularly of our old *Chronicles*, was the son of George Hearne, parish clerk of White Waltham, in Berkshire, in which parish he was born, in 1678. Having but little opportunity for learning, and his father being poor, he was, at an early age, obliged to earn his subsistence as a day-labourer. Happily for him, his abilities were discovered and fostered by Francis Cherry, Esq. in whose house he had lived as a menial servant; but who, on perceiving his talents, placed him at the free school of Bray, in his native county, and afterwards educated him as his son. In 1695, he was entered of Edmund-hall, Oxford. Dr. Mill, the principal of the college, soon marked the bent of his studies, and employed him as his assistant in the laborious task of collating MSS. for his edition of the Greek Testament. Dr. Grabe also availed himself of his useful talents in transcribing and collating various old MSS. In 1699, he took his Bachelor's degree, which was soon followed by a proposal from his tutor, Dr. White Kennet, to go to Maryland, as one of Dr. Bray's missionaries; but this proposal, not according with his views, was declined, and in a short time he obtained the situation of assistant to Dr. Hudson, the librarian of the Bodleian Library. In 1703, he took his Master's degree. In 1715 he was appointed Archetypographus of the University, and Esquire-Beadle of the civil law. These offices he soon after resigned, because of his objections to take the oaths to government, being in political principles a Jacobite. From the same conscientious motive he refused several other advantageous preferments. The latter part of his life was devoted to the study of antiquities, and the editing and republishing of numerous curious antiquarian works. He died at Oxford, June 10th, 1735. His taste for those researches, which formed the business of his life, was seen at a very early period; for when he had only attained the knowledge of the alphabet, he was continually poring over the old tomb-stones in the churchyard. But nothing can more correctly characterize this plain and laborious man, than the following *Thanksgiving* found among his papers, after his decease: "O most gracious

among the Laudian MSS. in the Bodleian Library. The Editor was the famous Antiquary, Thomas Hearne, who printed only 120 copies, by which means the edition is become exceeding scarce. This was the first fac-simile edition ever printed. A copy of it is in the Collegiate Library, in Manchester." Townley. p. 96. Vol. i.—(Temp. Ed.)

and merciful Lord God, wonderful in thy providence, I return all possible thanks to thee, for the care thou hast always taken of me. I continually meet with most signal instances of this thy providence, and one act yesterday, when I unexpectedly met with *three old MSS.* for which, in a particular manner, I return my thanks, beseeching thee to continue the same protection to me, a poor helpless sinner, and that for Jesus Christ his sake.”\*

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V. The difficulties of Romanism in respect of Indulgences. From Faber's *Difficulties of Romanism*. Book I. Ch. XI. p. 177. London, 1826.

INDULGENCES sprang out of the penitential discipline of the primitive church. Persons, who had lapsed into idolatry, or who had been guilty of any scandalous crime, were separated by ecclesiastical authority from the body of the faithful : nor were they readmitted, until, by a course of austere penitence, they had sufficiently evinced their sincerity and their amendment. The church, however, which, like every other well organized society, possessed and exercised the power of ejecting or receiving members, was induced, when she had well-grounded reason to believe repentance sincere, occasionally to relax the severity, or to shorten the time of this required probation. When that was done, the grace, accorded to the penitent, was naturally styled *an indulgence*.

Such, and such only, were the indulgences of the primitive church : and I know not what objection can be rationally taken to the system of her moral discipline.

But, when the unscriptural notion of *a meritorious expiatory satisfaction to God* was annexed to the ancient probationary penance required by the church, the same idea infected also the simple primitive indulgence. If self-inflicted punishment for sin, or punishment inflicted by ecclesiastical authority, could make an expiatory satisfaction to the divine justice : then the power of remitting such punishment was equivalent to the power of declaring, that the church, according to her own good pleasure and discretion, could assign to the divine justice a smaller measure of

\* Chalmer's Gen. Biog. Dictionary, XVII. pp. 275—284.

expiatory satisfaction than *that* justice would otherwise have claimed. Now this extraordinary speculation, in pursuance of which the church undertook to determine, that God not unfrequently was and ought to be satisfied with a lighter degree of expiation, than his own justice, if left to itself, would have exacted from the offender: this extraordinary speculation sprang naturally and of necessity from the new doctrine of *an expiatory satisfaction to God* engrafted upon the primitive very harmless, or rather laudable discipline of penance and indulgence.

The revolting arrogance of so strange a speculation, when plainly exhibited in its true colours, and when no longer decorated or disguised by the specious eloquence of the bishop of Aire,\* must, I think, shock every well-regulated mind.† To imagine, that the divine justice would agree to be satisfied with a smaller quantity of expiation than the amount of its original requirement, and that each priest enjoyed the privilege of adjusting the terms of this yet more singular bargain between God and his creatures, is contrary alike to Scripture and to every consistent idea which we can form of the divine attributes. Yet this theory was but the legitimate offspring of the new doctrine of satisfaction as superadded to the old penitential discipline of the church.

1. We are assured, however, by the bishop of Aire, that indulgences, viewed (be it observed) under the present precise aspect, rest upon the authority of St. Paul.

That great apostle, says he, teaches us positively, that to the church belongs the double right of prescribing and of mitigating satisfactory punishments.‡

For the establishment of this position, the bishop refers to two connected passages in the two epistles to the Corinthians: but, in neither of those passages, can I discover the slightest vestige of any punishment, which, in his lordship's sense of the word, can be denominated *satisfactory*.§

\* A much respected Prelate of the South of France, in answer to whose *Discussion Amicale sur l'Eglise Anglicane et en général sur la Réformation*, the work from which this extract is taken, was written. See Repertory p. 317. Vol. III.—(Temp. Ed.)

† Discuss. Amic. Lett. xiii.

‡ Discuss. Amic. vol. ii. p. 227.

§ 1 Corinth. v. 1—5. 2 Corinth. ii. 6—10.



According to the ancient and godly discipline of the primitive church, the Corinthians, as St. Paul expresses himself, had delivered an incestuous member of their community *unto Satan for the destruction of the flesh, that the spirit might be saved in the day of the Lord Jesus.\** This they did under the immediate sanction of the anxious apostle; and afterward, when they were satisfied as to the sincerity of the man's contrition, they pardoned him the disgrace which he had brought upon the church, and readmitted him to the enjoyment of his former privileges as a baptized christian. The circumstances and the ground of his readmission were communicated to St. Paul, and St. Paul in reply, informs them, that, as *they* had forgiven the offender, so likewise did *he* for their sakes in the person of Christ.†

Such was the very transaction, from which the bishop has learned, that, by the special authority of St. Paul, to the church belongs the double right of both prescribing and mitigating satisfactory punishments: punishments, that is to say, according to the bishop's avowed doctrine, which should be able to make a meritorious expiatory satisfaction, not merely to the outraged church viewed as a body corporate, but even to the divine justice itself. Yet, where is there a single syllable about any such meritorious satisfaction being made to the justice of God, from the beginning to the end of the entire narrative?

2. Bad, however, as indulgences may be when viewed under the present most unscriptural aspect, their evil admitted of a still higher degree of sublimation.

The bishop of Aire, himself a most respectable ecclesiastic, has no hesitation in pronouncing, with or without the consent of his church, that the *validity of indulgences, like the validity of absolution, entirely depends upon the disposition of the sinner.‡* This, no doubt, is making the best of the matter: but a lamentable story yet remains to be told.

His lordship treads lightly over ground, which he is too good and too sensible a man to deem hallowed. What was the crying abomination, which first roused the indignant spirit of the great and much-calumniated Luther? The pope actually drove a gainful pecuniary traffic in ec-

\* 1 Cor. v. 5. † 2 Cor. ii. 10. ‡ Discuss. Amic. vol. ii. p. 229.

clesiastical indulgences ! Instruments of this description, by which the labour of making a fancied meritorious satisfaction to God by penance or by good works was pared down to the dwarfish standard that best suited the purse of a wealthy offender, were sold in the lump, to a tribe of monastic vagabonds, by the prelate, who claimed to be upon earth the divinely-appointed vicar of Christ. These men purchased them of the pope, by as good a bargain as they could make ; and then, after the mode of travelling-peddlers, they disposed of them in retail to those who affected such articles of commerce, each indulgence, of course, bearing an adequate premium. The madness of superstition could be strained no higher : the Reformation burst forth like a torrent ; and Luther, with the Bible in his hand, has merited and obtained the eternal hatred of an incorrigible church.

3. It is worthy of observation, that the bishop is wholly silent as to the imaginary fund, whence the inexhaustible stock of papal indulgences is supplied. Whether he was himself ashamed of the doctrine of supererogation, or whether he thought it imprudent to exhibit such a phantasy before the eyes of his English correspondent, I shall not pretend to determine. From whatever motive, the bishop omits it altogether. His lordship's defect, however, is abundantly supplied by the authoritative declaration of the reigning pontiff.

*We have resolved, says pope Leo in the year 1824, by virtue of the authority given to us from heaven, fully to unlock that sacred treasure, composed of the merits, sufferings, and virtues, of Christ our Lord, and of his virgin mother, and of all the saints, which the author of human salvation has entrusted to your dispensation. To you, therefore, venerable brethren, patriarchs, primates, archbishops, bishops, it belongs to explain with perspicuity the power of indulgence : what is their efficacy in the remission, not only of the canonical penance, but also of the temporal punishment due to the divine justice for past sin ; and what succour is afforded out of this heavenly treasure, from the merits of Christ and his saints, to such as have departed real penitents in God's love, yet before they had duly satisfied by fruits worthy of penance for sins of commission and omission,*

*and are now purifying in the fire of purgatory, that an entrance may be opened for them into their eternal country where nothing defiled is admitted.\**

From a stock of merits, which the pope claims to have at his disposal, indulgences are issued, which shall not only remit the canonical penance imposed by the church, but which shall also liberate the fortunate possessors from the temporal punishment due for past sin to the divine justice, and which shall open the doors of purgatory to those suffering spirits who departed without having made full satisfaction for their iniquities by fruits worthy of penance.

These then, it seems, are the avowed doctrines and practices of the Latin Church, not merely during the dark ages of barbarous credulity, but in the full light of the nineteenth century: these are the high behests of that church, which, according to the explicit declaration of its visible head to every protestant community, is the mother and mistress of all other churches, and out of which there is no salvation. †



VI. The Rise, Progress, and Vicissitudes, of the French Reformed and Protestant Churches at Rouen and Dieppe, in the Department of the Lower Seine, formerly the province of Normandy. Extracted from *The Ecclesiastical Repertory, for the use of the Reformed and Protestant Churches of the Empire of France*, by M. Rabaut, Jun. p. 270. A French work published in Paris in the year 1807. ‡

The Doctrine of the Protestants was preached and avowed in this province of Normandy, of which Rouen was the

\* Bull for the observance of the Jubilee, A. D. 1825.

† Bull for the observance of the Jubilee, A. D. 1825.

‡ This is an interesting statistical work, containing historical notices of the civil, political, and religious condition of the Protestants in France, before and since the Edict of 1787; the laws passed in their favour since 1787; the discipline of their churches, with the names of their pastors, &c.

From the information contained in the Preface, it appears that previously to the revocation of the Edict of Nantes, the Reformed churches consisted of sixteen Ecclesiastical Provinces, and sixty-one conferences, each Province forming a provincial Synod. In 1637, there were in France, eight hundred and six Reformed churches, served by six hundred and forty-one pastors. According to the new organization, France proper, together with the appended Depart-



capital, from the earliest period of its introduction into France.

In 1542, the Parliament of Rouen condemned to the flames, Constantine and his associates, on account of their religion, and because they preached the errors of Luther and Calvin.

In 1544, this same Parliament condemned to be burnt alive, an apothecary named William Husson, whose only crime was that of having circulated and distributed certain devotional books.

In 1560, several Reformed Churches were organized in Normandy; one was formed at Luneray.

In the month of August, 1561, Duperron, Minister of State, arrived at Rouen and published the Edict which prohibited the public exercise of the Protestant Religion. The church at this place was at that time in a flourishing condition, having four pastors in the city itself.

On the 25th of January, a provincial synod was held at Rouen, at which was present M. Dubuisson, Gentleman, bearer of credentials from the Queen, addressed to the ministers who composed this synod.

She expressed her satisfaction at the peace which subsisted between the Catholics and the Protestants. She promised all assistance to the latter, inquired what force they would be able to furnish for her service and for that of the State, in case of necessity. The Synod replied, that she might count upon six thousand infantry and six hundred cavalry.

The public exercises of the Reformed Religion were held at that time in the suburb of Martinville.

This state of things was not, however, of long duration. Certain women and tradesmen were accused of having demolished some images. The court despatched d'Aumale, at the head of a small force, to take possession of the city of

ments, numbers one hundred and twenty-seven consistorial churches, and nineteen oratories. These are served by about six hundred and one pastors. The consistorial churches of the Augsburg Confession are sixty-three in number, and count five hundred and twenty-one pastors. The churches comprise, sometimes, individually, a number of congregations. One is mentioned as embracing no less than eighty-four congregations, and having but four pastors. We hope to be able to furnish some further extracts from this work in our next Number.—(Temp. Ed.)

Rouen, to persecute its Protestant inhabitants, and to prohibit all exercise of their Religion.

The inhabitants resolved on self-defence, well aware that it was the Duke of Guise and his adherents, who governed France, under the name of the King and the Queen, whose confidence they abused. They armed themselves. They seized and took possession of two armed galleys then in their port. This circumstance was very serviceable to their cause, as it enabled them to harass the royal forces, and to command the banks of the Seine.

It became necessary to invest the town. The Parliament was obliged to withdraw, and retired to Louviers.

The besiegers were frequently repulsed, and obliged even to withdraw. Having succeeded, however, at length, in making a breach, by means of a mine, the city was taken on the 26th October 1563, and the Protestants given up to be plundered. Marlorat, one of the ministers at Rouen, was arrested and thrown into a dungeon. He was arraigned before the parliament of Rouen, together with those who had been accused of being ringleaders in this affair. These were the above-mentioned pastors; Dubosc de Mantreville, President of the assistant court; de Soquence, a counsellor; John de Croses, de Vallefrenieres; and John de Baleur, Blanchet le Nud, Richard Manger, Claude du Sac, captains and officers of the reformed forces, who had defended the city. These were all condemned to death. There was also an Elder, of the name of John Bigot, who shared the same fate. Shortly after, the king of Navarre, who had been wounded, died at Rouen, on the 17th of November.

The evils experienced by the city of Rouen, led the Protestants of the city of Dieppe to anticipate the same treatment. Accordingly, a goodly number resolved to go to Antwerp and into England. Many gentlemen, together with Francis de Saint-Paul, minister of the place, came to this determination.

Peter Mordant, the present minister, began to discharge the duties of his sacred office, at Rouen, Dieppe, and Luneray, in 1778. At that time, the religious assemblies were held by night. In 1782, the brethren began to celebrate their worship in the open day.

This pastor was opposed by the Intendant, the first Presi-

dent and Procurer-general of the Parliament of Rouen, Messieurs de Vergennes and de Miromesnil.

The congregation of Dieppe, which assembled in the house of Mr. James le Griel, were forbidden, by a royal commission, to assemble. The same was the case with the congregation at Luneray. The bailiffs followed the pastor closely every sabbath, expecting to surprise him in the act of conducting the religious services, and to arrest him. He eluded, however, their vigilance. Many royal commissions were issued against him, but without effect.

Finally the storm blew over. But this minister having, at Rouen, on the 17th February, 1789, pronounced the benediction upon a *mixed* marriage, ratified before the royal judge, according to the forms prescribed by the Edict of 1787, the grand chamber of the Parliament of Rouen, after hearing more than twenty witnesses against him, issued a warrant for his apprehension. On the 13th March of the same year he left his home, and found a reception at Paris in the house of Monsieur de Villedueil, Minister of the King's household, and in that of Monsieur Barentin, Keeper of the Seals. The decree was removed the next year. The constituent assembly having afterwards recognised and proclaimed the liberty of worship, the church of Rouen and its pastor enjoyed, and still continue to enjoy, the most perfect quiet—a quiet firmly established since the beneficent law of the 18th *Germinal*,\* year 10th of the Republic.

The doctrine of the Reformers was known at Dieppe as early as the year 1557. In the month of August of this year, a book pedler who resided at Geneva, passed through Dieppe, with a small pack upon his back, containing some good books. He sold a few, and several persons were curious to hear, from himself, concerning the reformation which had taken root at Geneva, and was talked of in divers parts of France, but was as yet entirely unknown at Dieppe. The name of this pedler was John Venable. He was well informed, for one of his condition, in matters of religion; every one was desirous of hearing him. They possessed themselves of his books, and forthwith commis-

\* Comprising the last 11 days of March, and the first 19 days of April.—(Temp. Ed.)



sioned him to conduct their worship, until they could procure a pastor. After a residence of about three months at Dieppe, Venable found the little flock augment to such a degree, that he thought it his duty to advise of the circumstance Monsieur Delajouché, pastor of the reformed church recently established at Rouen, inviting him to betake himself immediately to Dieppe, "where," said he, "*the harvest truly is plenteous but the labourers are few.*" Monsieur Delajonché went and preached some sermons at Dieppe, and wrote to the pastors at Geneva, to induce them to use their endeavours to procure a pastor for the church at Dieppe. They sent thither Monsieur André de Sequeran, Proprietor of Amont, who arrived there on the first of January following. He tarried there until the month of June of the same year. He then proceeded to Geneva, with the intention of collecting together his family, and of taking them with him to Dieppe. In this, however, he was frustrated. He died at Geneva three weeks after his arrival. He was succeeded in his charge at Dieppe, by Monsieur Delaporte, one of the pastors of Rouen, who had, shortly after, for his colleague, during some time, the celebrated John Knox, a Scotchman. During their ministry some of the most distinguished personages of the country embraced the reformed religion; among others, a Monsieur de Bagueville, a descendant of Charles Martel, and two of his daughters. From the year 1558, a remarkable change was perceptible in the manners of the inhabitants of Dieppe, amongst whom, before that time, every thing scandalous was in vogue. In 1562, the great majority of the inhabitants professing the reformed religion, they established themselves, on the 16th May, in the church of St. James, the principal one of the city. Here they continued for the space of one year, at the end of which, in consequence of an Edict of pacification,\* they were obliged to relinquish it to a few Roman Catholics, who were still to be found in the city, and to erect a church, at their own expense, in one of the suburbs. This edifice, having been very slightly built, was thrown down during a storm, at the expiration of about five years. This calamity rendered it necessary to build another, in the same suburb, (that of la Barre)—a substantial and elegant edifice,

\* Signed in May 1576.—(Temp. Ed.)

which was destroyed upon the revocation of the Edict of Nantes.

After the massacre at Vassy, which took place in 1551, Dieppe was exposed to all the horrors of the civil wars, which the Dukes of Guise stirred up in France. It was only by virtue of the Edict of Nantes,\* that this church, together with those of Luneray and of the neighbourhood, enjoyed some degree of peace and prosperity. The revocation of this Edict,† and the consequent persecutions, reduced this church to a small number of individuals. The famous Admiral Duquesne was of Dieppe, and of the reformed religion. He was not constrained to renounce his religion, but on his death, the public monument, which his services had merited, was refused; his family was unable to obtain his body to deposit it in a tomb prepared by them in a hamlet of Switzerland, with the following inscription, of which Monsieur de Rhu- lieres has given the meaning: "*This tomb awaits the remains of Duquesne. His name is known upon every sea. Passing stranger, if you demand why the Hollanders erected a superb monument to the vanquished Ruitter, and why the French have refused an honourable sepulture to the conqueror of Ruitter, the fear and respect due to a powerful monarch forbids me to reply.*" Since the reign of tolerance, his statue has been placed in the palace of our kings.

The Protestants of Dieppe, of Luneray, of Autretot, &c. have been reduced, for more than a century past, to the simple exercise of domestic worship. The religious congregations were not re-established in this district until 1782. Still they met in secret. They were frequently molested and suspended by the manœuvres of the enemies of the Reformed Religion. Messieurs Mordant, Paumier, and Reville, officiated as Pastors in this church for a long time. Monsieur Darnaud afterwards officiated, for a few months. Finally, they obtained Monsieur Née, the present pastor.

The Protestants of Dieppe are land-proprietors, ship-owners, and merchants, chiefly occupied, in time of peace, with every kind of maritime commerce, which is reduced to nothing since the war. They enjoy a reputation and respect; justly merited, more by their manners than their fortunes.

\* In April 1598.—(Temp. Ed)

† October 12th 1685. (Id.)

VII. Efforts made to prevent the importation and circulation of Tyndall's Translation of the New Testament. From Townley's *Illustrations of Biblical Literature*. Vol. II. p. 379.

The English bishops exerted all their influence to prevent the importation and circulation of Tyndall's translation. Severe proclamations were issued by the king, at the requisition of the clergy, against all who read it, or had it in possession. Humphry Monmouth,\* who supported Tyndall abroad, was imprisoned in the tower; and though a man of wealth, was almost reduced to ruin. Penance was enjoined to Thomas Patmore, and to the author's brother, John Tyndall, on suspicion of importing and concealing these books; and Sir Thomas More, lord chancellor, adjudged, "that they should ride with their faces to the tails of their horses, having papers on their heads, and the *New Testaments*, and other books which they had dispersed, hung about their cloaks; and at the standard, at Cheapside, should themselves throw them into a fire, prepared for the purpose; and that they should afterwards be fined at the king's pleasure." The fine set upon them was £13,340. 0s. 10d. The learned chancellor was also induced, by the great patrons of popery, to employ his pen against the translator, and the translation. In the year 1530, or 1531., a royal proclamation was issued for totally suppressing this translation, which was pretended to be full of heresies and errors; and holding out the expectation that another and a more faithful translation should be prepared and published.† Dr. Stokesley, bishop of London, who in the month of May, 1531, caused all the New Testaments of Tyndall, and many other books which he had bought up, to be brought to St. Paul's church-yard, and there burnt, was one of the most cruel persecutors among the prelates of his time. Fox has entered into a long detail of those who suffered in his diocese: from him we extract the following particulars of the charges laid against several who were imprisoned, and compelled to abjure.

\* See Gleanings No. VIII. for an account of this man.—(Temp. Ed.)

† Newcome's *Historical View of the English Biblical Translations*, pp. 20—22. Dublin, 1792, 8vo.

Henry's *Hist. of Great Britain*, B. vi. ch. ii. sec. 2. p. 59.

Strype's *Memorials of Archbishop Cranmer*, I. B. i. ch. xxi. p. 116.



“ John Raimund, a Dutchman, 1528.”

“ For causing 1500 of Tindal’s *New Testaments* to be printed at Antwerpe, and for bringing 500 into England.”

“ Thomas Curson, monke of Bastacre, in Northfolke, 1530.”

“ His articles were these :. For going out of the monastery, and changing his weede, and letting his crowne to grow, working abroad for his living, making copes and vestiments. Also, for having the *New Testament* of Tindal’s translation, and another booke containing certaine bookes of the *Old Testament*, translated into English, by certain whom the papists call Lutherans.”

“ John Row, book-binder, a Frenchman, 1531.”

“ This man, for binding, buying, and dispersing of bookes inhibited, was enjoined beside other penance, to goe to Smithfield with his bookes tied about him, and to cast them in the fire, and there to abide till they were all burnt to ashes.”

“ Christopher, a Dutchman, of Antwerp, 1531.”

“ This man, for selling certaine *New Testaments*, in *English*, to John Row aforesaid, was put in prison, at Westminster, and there died.”

“ W. Nelson, priest, 1531.”

“ His crime was, for having, and buying, of Periman, certaine bookes of Luther, Tindall, Thorpe, &c. and for reading and perusing the same contrary to the king’s proclamation, for the which he was abjured. He was priest at Lith.”

“ Edward Hewet, servingman, 1531.”

“ His crime : That after the king’s proclamation, he had read the *New Testament* in *English* : also the booke of John Frith against Purgatory, &c.”

“ Walter Kiry, servant, 1531.”

“ His article : That he, after the king’s proclamation, had and used these bookes : the *Testament* in *English*, the Summe of Scripture, a *Primer* and *Psalter* in *English*, hidden in his bedstraw at Worcester.”

“ John Mel, of Bockstead, 1532.”

“ His heresy was this : for having and reading the *New Testament*, in *English*, the *Psalter*, in *English*, and the book called A, B, C.”\*

\* Fox, II. pp. 315—322.

Strype’s Memorials of Archbishop Cranmer, I. p. 116.

VIII. Account of Mr. Humphrey, Monmouth the Patron of Tyndall.  
From Fox's *Actes and Monuments*, ii. p. 257. Ed. Lond. 1641.

“Master HUMFREY MUMMUTH was a right godly and sincere alderman of London, who, in the dayes of Cardinall Wolsey, was troubled and put in the tower, for the Gospell of Christ, and for maintaining them that favoured the same.”

“Stockesley, then bishop of London, ministred articles unto him to the number of foure and twentie ; as for adhering to Luther and his opinions ; for having and reading hereticall bookes and treatises ; for giving exhibition to William Tindall, Roy, and such other ; for helping them over the sea to Luther ; for ministring prime helpe to translate, as well the Testament, as other bookes into English ; for eating flesh in Lent ; for affirming faith onely to justifie ; for derogating from men's constitutions ; for not praying to saints, not allowing pilgrimage, auricular confession, the pope's pardons : briefly, for being an advancer of all Martin Luther's opinions, &c.”

“Hee being of these articles examined, and cast into the tower, at last was compelled to make his sute or purgation, writing to the Cardinall, then lord chancellor, and the whole councell, out of the Tower. In the contents whereof he answered to the criminous accusation of them which charged him with certaine bookes received from beyond the sea ; also for his acquaintance with master Tindall. Whereupon he said, that he denied not, but that foure yeares then past hee had heard the said Tindall preach two or three sermons at Saint Dunstan's in the West, and afterward meeting with the said Tindall, had certaine communication with him concerning his living : who then told him that he had none at all, but trusted to be in the bishop of London his service ; for then hee laboured to be his chaplaine. But being refused of the bishop, hee came again to the said Mummuth this examine, and besoughte him to helpe him. Who the same time tooke him into his house for halfe a yeare : where the said Tindall lived (as he said) like a good priest, studying both night and day. He would eat but sodden meat by his good will, nor drinke but small single beare. He was never seen in that house to weare linnen about him, all the space of his being there. Whereupon the said Mummuth had the better liking of him, so that he

promised him *ten pound*, (as he then said,) for his father's and mother's soules, and all Christian soules; which money, afterward, he sent him over to Hamborow, according to his promise. And yet not to him alone hee gave his exhibition, but to divers other moe likewise which were no heretikes: as, to Doctor Royston, the bishop of London's chaplaine, hee exhibited fortie or fiftie pounds; to Doctor Wodihall, provinciall of the frier Augustins, as much, or more; to Doctor Watson, the king's chaplaine; also to other schollers, and divers priests; besides other charges bestowed upon religious houses, as upon the nunnerie of Denney, above fiftie pounds sterling bestowed, &c."

"And as touching his bookes, as *Enchiridion*, the *Pater Noster*, *De Libertate Christiana*, an *English Testament*, of which, some William Tindall left with him, some hee sent unto him, some were brought into his house, by whom he could not tell; these bookes hee said, did lie open in his house, the space of two yeares together, he suspecting no harme to be in them. And, moreover, the same bookes being desired of sundry persons, as of the abbesse of Denney, a frier of Greenewich, the father confessor of Sion, he let them have them, and yet he never heard frier, priest, or layman find any fault with the said books. Likewise to Doctor Watson, to Doctor Stockhouse, Master Martin, parson of Totingbecke, he committed the perusing of the bookes of *Pater Noster*, and *De Libertate Christiana*, which found no great fault in them, but only in the booke *De Libertate Christiana*, they said there were things somewhat hard, except the reader were wise."

"Thus he excusing himselfe, and moreover complaining of the losse of his credit by his imprisonment in the tower, and of the detriments of his occupying, who was wont yeerly to ship over five hundred clothes to strangers, and set many clothiers aworke in Suffolke, and in other places, of whom he bought all their clothes, which were now almost all undone; by this reason, at length, he was set at libertie, being forced to abjure, and after was made knight by the king, and sheriffe of London."

"Of this Humfrey Mummuth we read of a notable example of Christian patience, in the sermons of Mr. Latimer, which the said Latimer heard in Cambridge, of Master George Stafford, reader of the divinitie lecture in that universitie.



Who, expounding the place of St. Paul to the Romans, that we shall overcome our enemy with well doing, and so heape hot coles upon his head, &c. brought in an example, saying, that he knew in London, a great rich merchant, (meaning this Humfrey Mummuth,) which had a very poore neighbour: yet, for all his povertie he loved him very well, and lent him money at his need, and let him come to his table whensoever he would. It was even at that time when Doctor Collet was in trouble, and should have beene burnt, if God had not turned the king's heart to the contrary. Now the rich man began to be a Scripture man, he began to smell the Gospel. The poore man was a papist still. It chanced on a time, when the rich man talked of the Gospell, sitting at his table, where he reprov'd popery and such kinde of things; the poore man being there present, tooke a great displeasure against the rich man, insomuch that he would come no more to his house; he would borrow no more money of him as he was wont to doe before times, yea, and conceived such hatred and malice against him, that he went and accused him before the bishops. Now the rich man not knowing of any such displeasure, offered many times to talke with him, and to set him at quiet. It would not be. The poore man had such a stomacke, that he would not vouchsafe to speake with him. If hee met the rich man in the streete, he would go out of his way. One time it happened that hee met him so in a narrow street, that he could not avoyd but come neere him; yet, for all this, the poore man (I say,) had such a stomacke against the rich man, that hee was minded to go forward, and not to speake with him. The rich man perceiving that, caught him by the hand, and asked him, saying, "Neighbour, what is come into your heart to take such displeasure with me? What have I done against you? Tell mee, and I will bee readie at all times to make you amends." Finally, hee spake so gently, so charitably, so lovingly, and friendly, that it wrought so in the poore man's heart, that by and by, he fell downe upon his knees, and asked him forgiveness. The rich man forgave him, and so tooke him againe to his favour, and they loved as well as ever they did afore."

## LITERARY INTELLIGENCE.

*Library of the Duke of Sussex.*—A work is now in preparation (the first two Parts of which are just published from Mr. Valpy's Press) under the superintendence of Mr. Pettigrew, Librarian of the Duke of Sussex, entitled "A Catalogue of the singularly rare and valuable collection of MSS. and Books contained in the Library of the Duke of Sussex, at Kensington Palace."

The first part of the first volume is devoted to the description of the Theological MSS. of which there are nearly 300, and chiefly of the twelfth, thirteenth, fourteenth, and fifteenth centuries, though some of them are as early as the tenth. Those manuscripts are in various languages: Hebrew, Greek, Latin, French, Italian, Spanish, German, Dutch, English, Irish, Arabic, Persian, Armenian, Pali, Singhalese, and Burman.

The *Hebrew Manuscripts* are 44 in number, and some of them are of very great value. The Pentateuchs on African and Basil skins are considered the finest in the country. —One of them measures 144 feet in length, 23 inches in breadth, consists of 72 skins, and is arranged in 263 columns, each of which has 42 lines. The History of the Hebrew MSS. is a curious narrative respecting the Hebrew MSS. of the Bible, of the manner directed to be written, and of the rules laid down by the Jews with respect to their manuscripts, by which the integrity of the text may be preserved. The character of the Hebrew MSS. is arranged under the divisions of Spanish, Italian, and German, the former of which is designated as the most beautiful. In the collection, there are two complete Hebrew MSS. of the Bible, one of the 13th, the other of the 15th century, the latter with illuminations. There are also three Pentateuchs, various commentaries, and Rabbinical and Cabalistic works. There is a Pentateuch of the 13th century, in Hebrew and Chaldee, accompanied by illuminations of an exceedingly curious nature, and of which fine fac-similes (by G. Cruikshank) are given. All the terms peculiar to MSS. are also detailed and explained.

Among the *Greek Manuscripts*, there is one of the New Testament of the 13th century, which contains the whole of the books, with the exception of the Apocalypse. Some of



the readings peculiar to this MS. are noticed, and a fac-simile is given of the first page of the Gospel of St. Matthew, together with an illumination, ably executed by Mr. Harris in lithography. There are also various Greek MSS. of the Fathers of the Church, and among the *Homilies* of St. Chrysostom, is that which was personally directed against the Empress Eudoxia, wife of Arcadius, whom he depicts as Herodias, and for which he was degraded from his episcopal dignity, and banished from Constantinople. Biographical sketches of the Fathers accompany the notice of the several MSS.

The *Latin Manuscripts* are both numerous and of great rarity. There are sixteen MSS of the Vulgate, enriched with the most splendid illuminations. There are two MSS. of the Bible allegorised in Latin verses, some of which are in rhyme. The whole is included under the title of "Aurora," which title Mr. Pettigrew conceives is probably intended to allude to the light supposed to be thrown on the obscure passages of Scripture by the allegorical mode of interpretation. Specimens of such work are given in this Catalogue. It is attributed to Petris de Riga, a Canon of Rheims, who flourished under the Emperor Frederick I. There are various MSS. of several of the Books of the Old and New Testaments, and some very fine Psalters. Illustrative of one of the 10th century, it being remarkably curious, there are three plates of fac-similes. The Commentaries by the Fathers are of early date and numerous. There is a MS. Commentary on the Gospel of St. Luke and the Acts of the Apostles, by the venerable Bede, which was made about the year 1480, for Ferdinand King of Castile. Of the MSS. of the Latin Fathers, those of St. Austin, St. Athanasius, and St. Ambrose, are the most numerous. There is a MS. of the celebrated work of Servetus, "Christianismi Restitutio," and a very interesting memoir of the unfortunate author.

The department of *Missals, Breviaries, Books of Offices, &c.* is very rich; and considerable service is rendered by the Author pointing out the contents of these various services of the Roman Church, which are so frequently confounded by collectors of rare and curious books.

The *French Manuscripts* are especially distinguished by a Commentary on the Bible entitled, "*La Bible Moralisée,*" from the Townley collection. The illuminations in this vo-



lume are in *chiaro oscuro*. A fine folio MS. of "The Golden Legend" is remarkable, as showing the various stages of the illuminative art. In the *Italian Manuscripts*, there is a very curious History of the Old Testament, enriched with 519 paintings. It forms a kind of *Biblia Pauperum*, and belongs to the 15th century. This article is accompanied by four fac-similes of the costume of the period. The Spanish, German, and Dutch MSS. follow next.

In the *English Manuscripts* there is a paraphrase on the Book of Job, by George Sandys, who was Gentleman of the Chamber to Charles I., and pronounced by Dryden to have been the first versifier of the age. There is a curious *Irish Manuscript*, entitled "*The Three Shafts of Death*," by Dr. Geoffrey Keating, the author of a "History of Ireland."

The *Arabic Manuscripts* relate to the Koran, of which a very interesting account is given; and a splendid one, which formerly belonged to Tippoo Saib, is particularly described. There is a *Persian Manuscript* of the Gospels, and an Armenian MS. of the same, with singularly beautiful illuminations. This is of the 13th century, on vellum, and is, perhaps, the most valuable Armenian MS. in the country. They are of exceeding rarity. The MSS. in the square Pali character, obtained from Rangoon, are, if not unique, the finest in this country. They are of the most splendid description, and one of them is on *plates of ivory*. The letters are in Japan, and richly ornamented with gold. Mr. Pettigrew gives an account of the Pali language, and fully describes the MSS.—*Class. Journ.* for March, 1827. p. 156.

We have authority for stating that the edition of the Septuagint begun by the late Dr. Holmes at Oxford, and carried on since his death by the Rev. J. Parsons, B. D. will speedily be completed. Of the fifth and last volume, containing the Apocryphal Books, nearly the whole is printed off; and considerable progress made in the concluding fasciculus of the Fourth Volume; so that there is little doubt that the whole will be finished within the course of the present year.—*Ib.* p. 162.

A work is in progress entitled *Theological Institutes; or a View of the Evidences, Doctrines, Morals, and Institutions of Christianity*. By Richard Watson. First American from the second London edition. Published in N. York by N. Bangs and J. Emory, for the Methodist Episcopal Church.

“The object of this work is to exhibit the Evidences, Doctrines, Morals, and Institutions of Christianity, in a form adapted to the use of young ministers and students in Divinity. It is hoped also, that it may supply the desideratum of a *Body* of Divinity adapted to the present state of theological literature neither Calvinistic on the one hand, nor Pelagian on the other.”

The first volume has made its appearance in this country. The second volume was issued from the press in London in January last. The first part of this volume is in the press in New-York. The second part is expected daily.\* It is expected that a third volume will be added, and that the author is now engaged in writing it. The work has been favourably received in England, the first volume having already gone through two editions.

The Lives of the Bishops of Winchester, from the first Bishop, down to the present time. By the Rev. Stephen Hyde Cassan, A. M.

This work has been announced for some months as in the press. It is expected to embrace an exact reprint of the scarce volume known by the name of Sale's History of Winchester.

Saurin's Sermons, now in the press of D. A. Borrenstein, Princeton, N. J., to be comprised in one vol. 8vo., complete, will be ready for delivery in the course of September next.

A new religious Magazine, on the plan of the Museum of Foreign Science and Literature, is announced by E. Littell, Philadelphia. A Prospectus will probably be issued in July.

Messrs. Howell and Stuart, London, have issued a Prospectus of a new Periodical Quarterly Publication, entitled '*Museum Theologicum, or General Collection of Theological Literature.*'

This work is to contain a Series of Critical, Dogmatical and Exegetical Treatises on Divinity; Translations of the best Essays which the Continent furnishes in these Departments; Epitomes of larger works and Original compositions. No reviews are to be admitted. The first Number will be committed to the press, when a Number of Subscribers sufficient to authorize the Publication shall be procured.

\* Our last information was three or four weeks since.

## NEW PUBLICATIONS.

Hebrew Tales, selected and translated from the writings of the ancient Hebrew Sages: to which is prefixed, an Essay on the Uninspired Literature of the Hebrews. By Hyman Hurwitz, Author of *Vindiciae Hebraicae*, &c. &c. London. 1826.

A Dissertation on the Means of Regeneration. By Gardiner Spring, D. D. New-York. 1827.

Passages cited from the Old Testament, by the writers of the New Testament compared with the original Hebrew and the Septuagint version, arranged, &c. By Prof. Stuart of Andover, Mass.

The Life of John Sharpe, D. D. Lord Archbishop of York, by his Son, Thomas Sharpe, D. D. Edited by Thomas Newcome, M. A. London. 1825. 2 vols. 8vo.

Critical Essays on Genesis, Ch. xx., and on St. Matthew, Ch. ii. 17, 18, with Notes. By the Rev. Charles Forster, B. D. Dublin & London. 8vo.

Sermons, chiefly designed to display the Connection between a sound Faith and a holy Life. By the Rev. Edward Patteson, M. A. London. 1826. 1 vol. 8vo.

An Account of the Indexes, both prohibitory and expurgatory of the Church of Rome. By the Rev J. Mendham, M. A. 8vo. London, 1826.

This volume contains an account of the scarce and curious works, mentioned in the title, from the year 1559 to 1806. Almost the whole of them are in the author's possession, and he is therefore enabled to give a satisfactory and accurate description of their contents and peculiarities. The rules of the Council of Trent on the subject are given in English at pages 32-41, and are followed by long descriptions of, and occasional observations on, the Belgic, Portuguese, Spanish, and Roman Indexes. The volume concludes with two quotations from a profound work of Sir Edwin Sandys, *Europæ Speculum, or a View and Survey of the State of Religion in the Western parts of the world*. 4to. Hagæ-Com. 1629. James, first librarian of the Bodleian, appears to have treated of the Indexes in his usually excellent manner; but no author since having dedicated a volume to the subject, the present may be regarded as containing a complete and satisfactory statement of the editions with their characteristics of a set of books studiously preserved (in the case of the earlier expurgatory Indexes) from the public eye.

*Class. Journ.* for March, 1827. p. 154.



Bible Hebraïque en Lettres Latines, with a Grammar and a Dictionary in conformity with the new Text, by M. Dusson, Member of the Asiatic Society of France. 3 vols. in 8vo.

Reise in die Gegend zwischen Alexandrien und Parætonium, die Libysche Wüste, Siwa, Egypten, Palastina, und Syrien, in den Jahren 1820 und 1821. Von Dr. Joh. Mart. Augustin Scholz, Professor der Theologie auf der Universität zu Bonn. 'Travels in the region between Alexandria and Parætonium, in the desert of Libya, in Siwa, Egypt, Palestine, and Syria, in the years 1820 and 1821. By Dr. John Mart. Augustin Scholz, Professor of Theology in the University of Bonn.

The name of Dr. Scholz has long been well known to biblical scholars, although his works have not passed beyond the German language: his Biblical Tour and the present work, on account of its connexion with theological inquiries, rank deservedly among the most important discoveries of modern times. We consider it consistent with our plan to attract the public notice to his labours, as we shall shortly have to devote our attention to a New Testament by this author, in which a new system of recensions and various readings, unknown to Griesbach and Matthæi, are brought to light by means of his unwearied researches in various countries of Europe and the East.

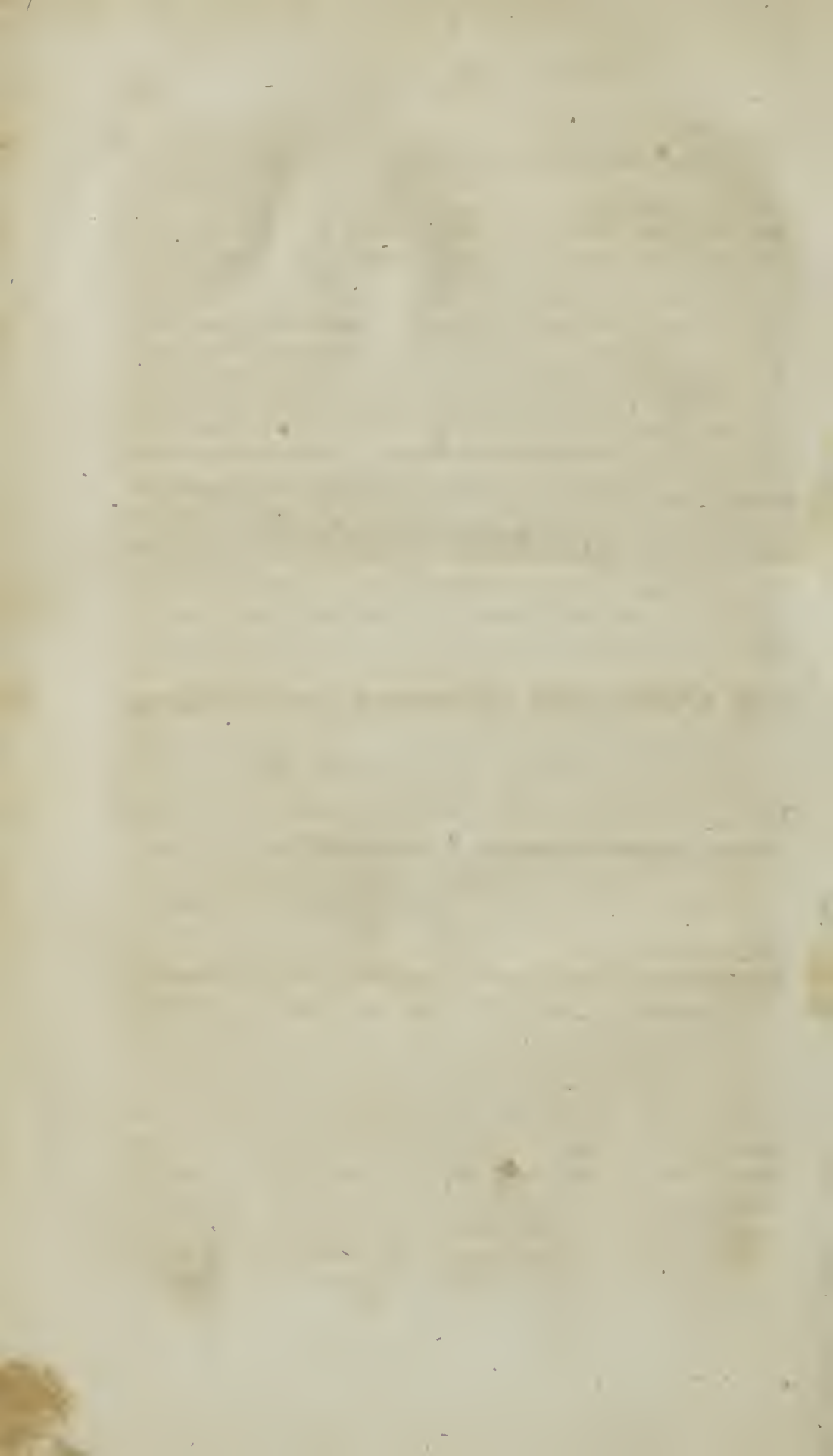
*Brit. Crit. Quart. Theol. Rev. &c.* for March. p. 362.

The expectations formed by the Assyrians, that a great Deliverer would appear, about the time of our Lord's Advent, demonstrated. By Mr. Nolan. Lond. 1826.

Letters on Clerical Manners and Habits, by the Rev. Samuel Miller, D. D. Princeton, 1827.

Six Sermons on the Nature, Occasions, Signs, Evils, and Remedy of Intemperance. By Dr. Beecher. Boston.















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