

A HISTORY

OF THE

CORRUPTIONS OF CHRISTIANITY

TY

JOSEPH PRIESTLEY, LL.D., F.B.S.,

ETT. EDG.

REPRINTED FROM RUTT'S EDITION, WITH NOTES.

TO WILLIER ARE APPENDED.

CONSIDERATIONS IN EVIDENCE THAT THE APOSTOLIC AND PRINTIFIE CHURCH WAS UNITARIAN,

CETRACTED FROM PRINCIPLY'S REPLIES TO SOME SUMBLUY, THE SENTE OF BUSINESS, AND OTHERS.

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[1] A few Engineerics, Notes have been added to the evening pages. To distinguish these from Rati's and Friendry's Notes, they have been enclosed in bracious.]

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The following List of the principal Ecclesiantical Writers, de., after the Apartolic Age, with the Time when they flourished, chiefly from Caye's Historia Literatus, may be useful to the general reader:—

					A.1%					A.D.
Ignation .		+			101	Lactantina			. 4	800
Pelymrp .					109	Arins	16			215
Papies :		1	+		110	Eusebius Pampidles t	the	Middel	m.	33.6
Basilides		- 2	+		120	Athanssine	4			026
Valentinus,				-1	125	Marcellus of Anzyra	4	1.2	1	220
Marcion -		-	4	1.4	136	Partings				214
Justin Hartyr			4		140	Cyril of Jerusalem			4	350
Irenaus .				4	167	Rilary		1.2		351
Thought lux.	+			14	168	Eucambes				360
Hagesippes					170	Apollinarion (sen.)	7		7	202
Montanas .					172	Epiphanlus I		- 6	1	245
Tutlen .		-			172	Optatus	4		9	8.24
Athenagories	14	+			177	Bull,	4		-	670
Arteman .		6			187	Gregory (Nymen)		-	1	876
Throdotus of 1	Dyna:	etions.			192	Gregory (Swinnsan)	6			670
Clements Altern	drib	400-		4	192	Apolitaneius (jen.)				370
Terrullian .	4				122	Antrose	1		-0	074
Hymmachae	10		4		201	Junua .		-		273
Calus +					210	Austln	ď.		4	R9d
Dippolytus		4.	+		220	Chrysostem +	2	- 2		298
Orlgen .					270	Sulpielas Severas			1	813
Bergilia :					230	Policies				405
Discretion (of A	Jees	(clabin	4		247	Theydorus of Mogenya	db			407
Cyprian					248	Cyril of Alexandria	6	12		510
Noctus .					250	Throsbert .	7	4		805
Novation .		-		1	233	Nestorian + -	2		0	4218
Bregary of Eco	CERT	Via.			252	Entyches		4	-	318
Paul of Samon		-	4		260	Clapilanus Matterfus	2	- 2	4	603
SaSullina +		4	1		280	Pacundus	1	- 2		540
Manes			0	5	277	Gregory the Great	9	2		598
Arnelsius .					302	The same division				1

PREPACE TO THE NEW EDITION OF 1871.

Dennyrso, as all Christians do, in the divine origin of Christianity, and seeing at the present time the Church of Christ divided and distructed on a great number of questions, we may properly deem valuable whatever in any measure contributes to load mankind to a better knowledge of the opinions and practices of the first Christians. The statement of Tertulliso. "That is the true faith which is the most ancient, and that a correction which is modern," is generally admitted; and so the New Testament, above all other books, is chiefly studied and prized. And next in importance, as helying to settle some questions about the true faith, is the knowledge of the opinions of the Christians immediately following the Apostolic age. Dr. Priestley, in an eminent degree, by the careful atudy of all the writings culant of the first five hundred years of the Christian era, has done a service for the reformation of religion. The present volume he spoke of as "the most valuable of all my writings." Many of its statements were severely canyassed by Bishop Horsley and others, and the author made a few corrections. "You have set me right," he said, " with respect to the exactness of acc of my quotations, not one mistake having been discovered in it that at all affects my general design."-Many are not a little surprised and disappointed that Dr. Priestley should have excluded the Arians from his fat of Unitarians, and thus weakened his argument by never calling into court some of the principal witnesses, simply because they believed in the pre-crittenes of Christ; for otherwise the Arians were essentially Unitarians. Dr. Priestley was a strict Humaniturian, regarding none as Unitarians but those who believed in Jesus Christ, "as only and properly a man;"-for this is the meaning of his phrase "a more mon," which has given much offence. Nevertheless, he was a firm believer in the enportatural power and divine mission of Christ. Dr. Priestley also unassessarily, in one or two places of this volume, introduces his materialistic philosophy, with which not a few of his friends, in his own day, had no sympathy; and the same may be said of many Unitarians now.

The New Appendix aims but to give a few additional thoughts and

qualities on an important controversy, and offeren the reader some nick of his larger work, "A History of the Early Opinions concerning Jesus Christ," in two volumes. This work, which is out of print, and may possibly moves be reprinted, contains some eighteen hundred quotations from the writings of the so-called orthodox fathers. The paragraphs in this Appendix we mere ammunities, to convey to the reader some idea of that invaluable and scarce work. Dr. Prientley says, speaking of this history, "I find moself, in a great measure, upon new ground. At least I see reason to that that it has never been sufficiently aromined by any person who has had the same general view of things that I have." Since his time other outhors have gone over the ground, and with some additional results.

We are indebted to several gentlemen for services connected with this volume who have verified the numerous quotations and afforded useful hints. At the close of the last century this History stirred up much eyetroversy, and may yet in some degree aid the religious impairer to the solution of questions of polity and doctrine which still agitate the Christian world ...

PREFACE TO RUTT'S EDITION.

Dis. Perpertay, as he has mentioned in Hondley, that Dr. Prientley recomhis own Preface, designed to have added mended the following pages. Bollops this History, as a fourth Volume to the Hand was of another wheel. A highly Institutes, on their first publication in becomplished claudeal scholar, and, to 1771. But other occupations inter- his earlier writings, no illiberal peliveneil, till his materials become sufficient, he appears to have been conelent for a larger Work, and he had an tent as a Thiologian to dwell in downmore sing conviction of its utility and cies. Thus, as a Warburtonian Latemportance. His metaphysical discuss turer, in 1772, he could only discover a nous had led him still farther to con- paged Man of Sin, though Mr. Evanader the questions concerning the son, whose inquiries were more exnature of Christ; nor during his excur- tended, reals assure the blabon that can to the Continent in 1774, could there were many Antichrists. Indeed, is have failed to perceive the correct by a prelate who had congratulated toress of religion under mapal establish- the Koglish Referenation because it ments, and their influence to forter the advanced or was retarded as the suppprojudices, and to increase the number rior judgment of the Civil Magistrate of unbelievers.

sixteenth century had left no corrup- burbonion arragance. tions of Christianity unreformed, in churches which, under their influence, equally unsuccessful, had Dr. Priestley justly regarded as no trifling corrup- discovered, on this occasion, I may find their Author is justified by the pub- with pseular diffidence; from the imlished opinions of not a few dignified pression of a very recent event of which Churchmen. For what are the gomin! the painful information has reached pleadings of Bishop Burnet in his Es- me, while concluding this Preface. I rount and his Kingdom of Christ and Thomson, an encourager of this underfore Docfrine-Bishop Inw's Theory progress I should have set no common "purged of ancient prejudices"-Dr. value. May his family receive all the Justin's Reserve, where he explodes consolation which religion can bestow, "mataphysical and scholastic deinity when a Christian is called from the are all these but forcible though in- sternity, and may those who survive, direct attacks on the Creeds and Ritual aspecially in the same religious conof their own Church?

It was not, however, to the sonsider- his fair example. pilon of a Churchman, formed in the liberal, though inconsistent, school of Clapton, May 26, 1818.

determined. Dr. Printley's appeal would Yet Dr. Pricetley was not one of not be much regarded. It is to be rethose credulous Protestants who satisfy gretted that it was received with a disthemselves that the Reformers in the courtesy too nearly bordering on Wer-

The appeal to Mr. Gibbon was were established by the civil power, expected his approbation. But the Such establishments themselves, he spirit which the celebrated Historian tions; and as to some of the most cen- another opportunity to describe. Yet sured representations in this Volume, I form expectations, at this moment, position-Bishop Roudley's Plain do refer to the lamented double of Dr. of this World-Dr. Clarks's Scrip- taking, on whose approbation of its from the Christian system;"-what labours of life to the recompense of nexion, be taught and encouraged by

J. T. Burn

DR. PRIESTLEY'S PREFACE.

hawever, and is more than sufficient to the evidence on which it rests. answer any objection that may be made continuous many places, their virulence what appear to me to have been the is very generally abated; and the great deviations from the germine number is greatly increased of those system and spirit of Christianity, and who are most realous in the profession the causes that preduced them. of Christianity, whose lives are the greatest organient to it, and who hold it is so much purity, that, if it was fairly exhibited, and universally understood, it could hardly fail to recomround itself to the acceptance of the whole world of Jews and Gentiles.

to the universal provalence of it. But use of roung persons only,

Array examining the foundation of our Jews, is of a corrupted and debased Christian faith, and lowing men how kind; and particularly while the promuch valuable information we receive fession of it is so much connected with from it, in my Institutes of Natural worldly interest, it is no wonder that and Beamled Religion, it is with a mankind in general refuse to admit it, hind of relectance, that, according to and that they can even hardly be premy proposal. I must now proceed to vailed upon to give any attention to the exhibit a view of the dreadful corrup- evidence that is alleged in its favour. tions which have debased its starit, and Whereas, when the system itself shall almost qualifiated all the happy effects appear to be less liable to objection, it which it was aminently calculated to is to be hoped, that they may be brought produce. It is some salisfaction to us, to give proper attention to it, and to

Disagreeable as must be the view of to Christianity bealf from the con- these corruptions of Christianity to sideration of these corruptions, that those who love and value it, it may not they appear to have been clearly fores be without its use, even with respect to seen by Christ, and be several of the themselves. For the more than abhoraposities. And we have at this day the reace and indignation are excited by the still greater entisfaction to perceive consideration of what has so long pursued that, according to the predictions con- for Christianity, the more highly will tained in the books of Scripture, Christhey esteem what is truly so, the contianity has begun to recover itself from trust will be an striking, and so greatly. this corrupted state, and that the refer- in its favour. Both those valuable matien advances space. And though ends, I hope, will be, in some measure, some of the most slocking abuses still answered by this attempt to exhibit,

The following work has been so longpromised to the public, that I commot help heing apprehensive last my france, and others, abould not find their atpectations from it fully answered. That they abould recollect, that it was onginally promised on a smuch smaller The clear and full exhibition of truly scale, vir. as the concluding part of my reformed Christianity seems now to be Institutes of Natural and Revented Realmost the only thing that is wanting ligion, which were densen up for the

so long as all the Christianity that is I have since seen reason to extend known to Heathers, Mahometers, and my views, and to make this a separate for it.

he seen, that I have generally been uble of faith or reactice, to trace every such corruption to its especially of other prevailing oranions of ofosment. To this subject I had and projudices, made the alteration, in given particular attention many were doctrine or practice, sufficiently entural, ugo; and Dr. Lardner and Dr. Fleming and the introduction and setablishment, having seen what I then wrote eveof it easy. And if I have succeeded varied upon me to allow them to publish in this investigation, this historical what they thought preper of it. This method will be found to be one of the they did, under the title of The Scripmost satisfactory modes of argumenta. Jure Doctrine of Remission, in the year tion, in order to prove that what I 1761. When I published the Thechiect to is really a corruption of lorical Rensattary, I corrected and genuine Christianity, and no part of enlarged that trust, and intended to the original scheme. For after the write a still larger treatise on the subcleaned refutation of any particular ject, with the Listory of the dactrine dottrine, that has been long established annexed to it. I shall now, however, in Christian churches, it will still be drop that design, contenting myself asked, how, if it be no part of the with giving the enbetance of the arenscheme, it ever came to be thought so, ments in this work. and to be so generally acquiesced in; and in many cases the mind will not have taken the liberty, which I hope be perfectly satisfied till such questions will not be thought improper, to en-De nnawered.

a short account of the recovery of the of Christianity (being sensible that the grouped doctrines of Christianity in is one of the principal causes of infithe last age, though this was not my delity), and also that of those who have professed object; and a full history of indusing with respect to the present the reformation, in all its articles, might satablishments of Christianity, the rebe the onlines of another large and very formation of many of the abuses I have instructive work, though I approbend described being very much in their not quite so useful as I flatter myself power. this will be.

work, larger than the whole of the L have not however, taken notice of fusfitures, and perhaps I may not every departure from the original stanhave sudceeded sufficiently well in the dard of Christian faith or practice, but emiform extension of the whole design, only, or at least chiefly, such as sub-If therefore, in any respect, either the sists at this day, in some considerable expressition, or the citation of nutho- part of the Christian world; or such as, rifies, should appear to be more edapted. though they may not properly subside to my first design, I hope the candid themselves, have left considerable vereader will make proper allowance tigat in some Christian churches. I have not omitted, at the same time, to If my proper and ultimate object be recite, as far as I was able, both that considered. I flatter myself it will be several steps by which each corruption thought that I have given reasonable has advanced, and also whatever has satisfaction with respect to it; having been arged with the greatest plansishown that everything which I deem bility in favour of it; though I have to be a corruption of Christianity has made a point of being as succinct as Loon a departure from the original possible to the detail of arconsents, scheme, or an investation. It will also for or against any particular article

In one article, however, I have couproper source, and to show what cir- miderably extended the argumentative cumstances in the state of things, and part, vis. in my amount of the doctrine

In the Conclusion of this work, I deavour to call the attention of mule-Besides this, I have generally given lieuws to the subject of the corruptions

There is nothing. I hope, in the

importance, I am dorply pencerned for and it will be seen that I have genethat may be in my power sand I kope liable to exception. Where no writer is: with a temper not unbecoming the quoted, I suppose the fact to be well wrder to its more general propagation, mon occlosination historians are a suffiand to its producing its proper effects cient authority. on the hearts and lives of men; and, To have compiled such a work as

I had contented myself with taking them, and openionally save ourselves authorities from respectable modern some trouble by their means? writers, such as Dr. Clarke, Lawlner, . It will also be proper to observe, country.

been able to purchase or conveniently into different hands, procure the original writers.

renders a high idea of the extent of my the history of opinions relating to it, reading, but simply a credible account in the Disquisitions, I have omitted it of such facts as I shall lay before them; altogether in this work, though it would and I doubt not they will be as well have been a very proper part of it. I satisfied of the fidelity of such writers have only taken from that work a few

commer of these addresses that will been of my own. I can truly say that give offence, as none was intended. I I have emitted nothing, the outhority trust, that from a sense of its infinite for which I think to be at all suspicious; the hospour of the religion I profess. I rally made use of such as, from the would, therefore, willingly do anything nature of the subject, are the least gospel) to make it both properly nucley. known to all who are conversant to tood, and also completely reformed, in these inquiries, and for which the com-

consequently, to its more speedily be- this from original authorities only, toming, what it is destined to be, the without making me of any modern greatest blessing to all the nations of writers, would have been more than any one man could have executed in As this work was originally intended the course of a long life. And what to be nothing more than a Fourth Part advantage do we derive from the labours. of my Inelitates us mentioned above, of others, if we can never confide in

Jortin, Basuage, Beausobre, Le Clerc, that I have sometimes made use of my Grotins, Du Fin, Fleury, Mosheim, Le swn. former publications, especially Snear, Giannone, &v. As my views those in the Theological Repository, extended, and I was led to imagine my which, indeed, were originally intended work might be of some use to a higher for farther use. Thus I have purtly class of readers, I found it necessary to copied, and partly abridged, what I have recourse to the original authori- had there written on the stillies, of ties in everything of consequence, rape: Atonoment, as mentioned before, and cially for such articles as mucht be also on that of Baptism. Some things, liable to be controverted in this too, will be found in this work copied, or abridged, from other works that Accordingly, I have laken a good deal boar my name, as the Essay on the of palps to read, or at least look cars. Lord's Supper, on Church Discipline, fully through, many of the most capital and the Disquisitions veloting to Mutworks of the ancient Christian writers, for and Spirit. But the whole of such in order to form a just idea of their extracts will not much exused a single general principles and turn of thinking, sheet; and I did not think it right to and to collect such passages as might leave any of the pieces imperfect, occur for my purpose. Still, however, merely to avoid a repetition of so small some things remain as I first wrote a magnitude, especially considering them, and sometimes from not having that the several publications may fall

Since however, I have written so But my object is not to give my largely on the subject of the soul, and as I have quoted, as they would have particulars relating to the state of the strikingly defectives

History of the Philasophical Dactrine subjects into which the work is divided, concerning the Origin of the Soul, and the reader will find a repetition of the Nature of Motter, with its influ- some things, but they are so few, and water on Christianity, aspecially with so useful in their respective places, that vapped to the dastrine of the Pre-orist- it hardly requires an apology. As to good of Christ, Vol. III. pp. 384-446) the repetition in the Appendix, the inc-I wish to have considered as coming portange of the subject must applicate properly within the plan of this work, for it. and essential to the principal object of it. Indeed, when I published the Diss sion of this work, except into repueste quaintions, I hesitated whether I should Parts and Sections, the reader will publish that part then, or reserve it perceive that I have, in the first place. far this History. But the rest of this considered the most important articles work was not then ready, and it was of Christian destrine, and then these of too much use for the purpose of the that relate to disripline and the governother not to go along with it. I wish ment of the church, the general arguments against the preunistance of Christ, contained in Sect, VI. of that Sequel (pp. 421-439) to be particularly attended to.

In a subject so engious as this, I am for from supposing it probable that I have made no mistakes, notwithstanding I have used all the care and pre-caution that I could. If any such be pointed out to me, whether it be by a

dood, and a few other articles, without friend or un occurs. I shall be glad to which this work would have been usual neveral of the intimation, in case there should be a demand for a second The whole of what I have called the edition. As some of my materials Esqual to the Disquisitions (or The bear an equal relation to several of the

Though I have made no formal divi-

At the end of the New's, withh will follow this Butter, is a page continuous a few correction, i.e. of which I have availed nayadd to this oithin oithin author mays, "Having given this best attention that I can be the strong permark's exhich have been made on this event. I have not get some any resum to make more than the following envertient and administrational frames

Dedication by Dr. Priestlen.

TO THE REVEREND THEOPHILUS LINDSEY, A.M.

DEAR PRIBAD,

WESTERO, as I do, that my name may ever be connected as shouly with yours after death, as we have been connected by friendship in life, it is with possible entofaction that I declinate this work (which I am willing to large will be one of the most metal of my publica-

fines) to you.

To your example, of a pure love of Truth, and of the most fandless integrity in asserting it, evidenced by the samifices you have made to it. I owe much of my own wishes to imbile the same upirit; though a more favourable education and situation in life, by not giving me an opportunity of distinguishing myself as you have done, has, likawise, not exposed me to the temptution of acting otherwise, and for this I wish to be truly thunkful. For, since so very few of those who profess the same sentiments with you, have had the courage to acl consistently with them, no person, whatever he may smoying he might have been

"This expellent man died May A, 1886, to the 66th year of his and, having assumptions, built, its selless and ductions 100, the bridge and showing belongs of Christian town, when an Edmortil with the purest and to elemen the corruptions by which it has been constitute for Friendley's first interview with Mr. Lindley was In Line, " at the lease of Architector Steel, Toron at Highmond, where," may We deleter, " have passed some days transfer in that must everyor and delightful interchange of vortingards. and in them belowed and amount in discounterer which Triple restrictly take place serving persons of fruit interestmant attainments, in whose entiresturns housewards place, and who were all squality enterated with the more arrived long of fruits, and with the same generous and he civil and religions litterly. Some of demiser, p. 84. the same are Printigg's own Manages.

equal to, can have a right to presume that he would have been one of so small a number.

Na person can see in a stronger light those you do the mischievens consequences of the currentisms of that religion, which you justly prize, as the most valuable of the grifts of God to man; and, therefore, I flatter mywif, it will give you some pleasure to accompany me in my researches into the origin and progress of them, as this will tend to give all the friends of pure Chindianity the fullest entiatisation that they reflect no discredit on the revelation itself; since it will be som that they all came in from a foreign and hostile quarter. It will likewise ufford a pleasing pressure, that our refigion will, in due time, purge itself of overything that debases it, and that for the present prevents its reception by those who are ignorant of its nature. whether living in Christian countries. or among Mehometans and Heathens.

The gross darkness of that wight which has for many centurin observed our haly religion, we may cleavly soo, te past; the moverny is opening upon us; and we cannot doubt but that the light will increase, and extend itself more and more puto the perfect day, Happy are they who contribute to diffuse the pure light of this syntheting garget. The time is coming when the detection of one error or projection, relating to this most important unbset, and the success we have in exening and enlarging the minds of men with respect to it, will be far more honourable than any discovery we can make

amores in propagating them.

that the truth and excellency of it will fruit of it or not.

payer more be called in question.

are now promoting various reformstions in the church; and it can bardly by doubted, but that the difficulties in which many of the European nations are now involving themselves, will make other measures of reformation highly repullent and necessary.

Also, while the attention of men in Lower is sugroused by the difficulties that move immediately press upon them. the endouvers of the friends of potermathem in points of ductrius pass with that results from this well, and amit have place to the most perfect amity.

1 Juny a sequence of Gare my had sequenced the projection or dark, in this distribution of the policy of the project of the pr in Bures 1712, from "a descript on some eleg-Bar N. Ami Dieg. 111 per 44-

in other branches of knowledge, or our no opportunity that is furnished us, volunturaly to co-operate with the gra-In looking back upon the dismal cases intention of Divine Providence; esene which the shooking corruptions and let us make that our primary obof Christianity exhibit, we may well next, which others are doing to promote exclaim with the prophet. How is the their own minister ends. All those who outd become dim ! how in the most fine labour in the discovery and communiwald changed! But the thorough ex- cation of truth, if they be actuated by againstion of everything relating to a pure love of it, and a sense of its he-Christianity, which has been prodoved portance to the happiness of manking, by the corrupt state of it, and which may consider themselves as markers nothing else would probably have led together with God, and may proceed to has been as the cofficer's fire with with confidence, assured that their respect to it; and when it shall have labour in this cause shall not be in stood this test, it may be presumed owin, whether they themselves me the

The more opposition we meet with This corrupt state of Christianity in these labours, the more homography has, no doubt, been permitted by the it will be to use provided we meet that Supreme Governor of the world for opposition with the true spirit of Christhe best of purposes, and it is the same tianity. And to must us in this, we great Being who is also now, in the abould frequently reflect that many of course of his providence, employing our appropents are probably man who these means to purpe his floor. The will as well to the ground no we do civil powers of this world, which were our cives, and really think they do God farmerly the chief supports of the erroice by opposing us. Even project anti-christian systems, who had given dies and bigstry, arising from such a "their power and strength unto the principle, are respectable thiums, and beset," Rev. avn. 13, now begin to entitled to the greatest candour. If one hats her, and are ready to "make her veligion temples us to love our enemies. deschite and naked," ver. 16. To any certainly we should love, and, from a ever their own political purposes, they principle of love, should endeavour to convince those who, if they were only better informed, would embrace us as

The tion will same when the cloud, which for the present prevents our disctinguishing our friends and our fore, will be dispersed, even that day in which the moreta of all known will be dischard to the view of all. In the mounttime, let us think so favourable as pursible of all men, our particular opponexts not excepted; and therefore behas notice, and operate without ob- toroid toronduct all hashilly, with the struction. Let us vermes in the good plensing prospect that one day it will

> You, my friend, pseudiarly happy in a must placid, as well as a need determined mind, have nothing to blame youngelf for in this respect. If, on novpresence, I have indulged too much asperity. I how I shall, by your example,

learn to correct myzelf, and without Saviour himself not wholly excepted:

meridian of life, I hope we shall be look- meet that Saviour, whose precepts we ing more and more beyond it, and be have obeyed, whose spirst we have preparing for that world, where we breathed, whose religion we have deshall have no errors to rombat, and, fended, whose cup also we may, in some consequently, where a falcat for diagu- measure, have drank of, and whose fution will be of no use; but where the honours we have asserted, without spirit of less will find abundant exer- making them to interfere with these of che; where all our labours will be of his Fither and our Father, of his God the most friendly and benevolent was over God, that supreme, that great ture, and where our employment will and awful Being, to whose will be was be its own reward.

of our lives, that evening, which will be ways showed the most ardent real, enjoyed with more satisfaction, in proportion as the day shall have been laboriously and well spent. Let us, then, without relectance, submit to that temporary rest in the grave, which our wise Creator has thought proper to appoint for all the human race, our

abuting my real in the common cause. anticipating with joy the glorious mores-As we are now both of us past the ing of the resurverion, when we shall always most perfactly submissive, and Let these views brighten the evening for whose unrivalled prerognitive he al-

With the truest affection, I am, dear friend. Your brother. In the faith and hope of the gospel, J. PRINSTLEY.

Hirmingham, Nov. 1782.

HISTORY

PART I.

THE HISTORY OF OPINIONS RELATING TO JESUS CHRIST

THE INTRODUCTION.

system of revelation. To mard this simply as "a use approved of God, by roost important article was the prin- wunders and signs which God did by cipal object of the Jewish religion; and, bim." Auts it 22. untwithstanding the presents of the the eams fundamental trath.

to this day.

all those who conversed with our Land The unity of that is a doctries on which before and after his resurrection, equithe prestest stress is beid in the whole sidered him in we other light them.

Not only do we find no trace of so you Jews to idolatry, at length it fully an eligious a change in the ideas which the swered its propose in reclaiming them, apostles entertained concerning Christ. and in improving the minds of many as from that of a sum like themselves persons of other nations in favour of (which it must be acknowledged were the first that they entertained) to that The Jews were laught by their pro- of the same high God, or one who was phets to expect a Messiah, who was to in any some their major or preserver. be descended from the tribe of Judah, that when their minds were must fully and the family of David, a person in enlightened, after the descent of the whom themselves and all the nations of Hely Spirit, and to the latest period of the earth should be blessed; but none of their ministry, they continued to speak their prophets mave them an idea of any of him in the same style; even when it other than a coan like themselves in is evident they must have intended to that illustricus character, and no other speak of his in a manner suited to his did they ever expect, or do they expect whate of greatest evaluation and glovy. Peter unon the simple tengence above Jerry Christ, whose history against quoted, of a man appropriately that, incto the description gives at the Maniah socilately after the descript of the Spirit by the prophets, made no other posters and the sportle Paul, giving what may sions; refereing all his extraordinary he called the Christian crosd, says, power to God, his Father, who, he ex- Too, is, 5, "There is one God, wed one prestly says, scalar and acted by film; mulinby between God and step, the and who raised him from the head; and more Christ Jesus." He does not say it is most evident that the upcodles, and the find, the God-nest or the supple

could being but simply the son Christ speculative as the nation of the thing

do not pretend to have any conception count of the greater freedom of inquiry. of, and than which it is not possible to which prevails here, in consequence of For, while they consider Christ as the greatest diversity of principus. supreme, eternal God, the maker of axalled some, all three equal in power self preserve through the whole of this and alory, and set all three constitut- investigation. ins no more than one God.

To a person the tool interested in the impairs, it want appear an placet ing taken place, and what eigenmetanone to the history of other epimera, and of the world, proved farmerable to the re-sire alconom. An opinion, and possiblement of problems to presidence. or any other first to kindary, for it maymust, and is therefore a temper object. and it is imagify in our power to trace almost every stap by which the changes have been austrosively by outht about.

II the interest that rounkind have muswify taken in anything, will at all contribute to interest us in the inunder concerning to the biotory cannot all to be highly interesting. For per- seems the last with the court, point. bury, in no lengthesis whalever have the the destribes even meed non to show

Jesens; and nothing own to alloyed from its, in fav cases hav the peace of society the New Testament in favour of any been so much disturbed. To this very birther nature of Christ, except a few day, of such importance is the subject passages interpreted without any regard associated by thousands and tens of to the context, or the modes of speech thousands, that they cannot write or and origins of the times in which the speak of it without the greatest zent, books were written, and in such a mun- and without treating their concents ner, in other respects, as weald author with the greatest ranguer. If good vize our proving any ducteins whatever sense and humanity did not interpose to esitigate the conor of law, thousands From this plain dectrine of the Series would be secrifical to the cause of erheres, a facteing so consequant to reason. the doxy in this single article; and the and the anciest peoplesies, Christians greatest number of sufferirs would prohave at length consets believe what they bally he in this very country, on acframe a more express contradiction, which we entertain and profess the

The various store in this interesting housen and cartle, and of all things history it is new my leasiness to point visit and invisible, they moreover account, and I wish that all my readers honwinings the Father and the Hely may attend me with as much cookings Spirit to be equally God in the same and importality as I treat I shall my-

I The following amedita properties the Hotony will show that the spiror of the dynast of Dut had purvised two epitorial. "This hade of emissive to trace by what means, is the city of Dort, precion of Hilland, again much by orbit, steps, so great a change that was a fately one commonweal by tion inglices, its governmentation I had the placement of heribin with, bird samplement man, a few ments after that event. Through which are with press contact by rewrited by Distinct, were he to support there, I sold have I The an equation adopted by great did not accorde him to the crisis head for reignal, but that he bitmed unitin he able to proportion that point up by the I had a bit him that he had been brend to oligy at Dort, a few weeks not be produced without an enlayante team I all fielder a person writing team of plait applical inquiry. In this case toming true/for the Being continued in I show it not difficult to find connect over the walk. And by the New Thomas almost only adequate to the purpose, Thomas National State of the Connect of the additional states of the additional st English shorts in this sity of Australian, Indication Prime leave, p. 1711.

This was not the last at length to waiting the

cotton's replaines by the argument of try. "In fundamine literary sk disurative, that increases, or A second of the last transfer of the last transfer

SECTION L.

OF STREET, OFFICE OF THE ANCIEST SEWIOR AND BESTELL EDUCATION.

That the agricut Jewish clouch must have held the opinion that Christ was simply a man, and not either Gol Christians retained the appellation of Almighty, or a super-oughle being, may Neutrenes, and it may be interred from be concluded from its being the clear Origen, Epoplanius and Buselaus, that doctrine of the Scripture, and from the the Nazarenes and Ebonites were the apostles having taught no other; but same people, and held the same taught. there is sufficient evidence of the same though some of them supposed that thing from ecclesiastical history. It is Christ was the son of Joseph as wall unfortunate, indeed, that there are now as of Mary, while others of them held extant so few remains of any of the that he had no natural father, but bad writers who immediately suggested the a miraculous birth.4 Epophanina, in apostles, and especially that we have his account of the Nazavenes, (and the only a few inconsiderable fragments of Jewish Christians never went by any Hegestppus, a Jewish Christian, who other name,) makes no mention of any tipustion of the Acts of the Apostles, in any werse of the word. and who travelled to Rome about the It is particularly researcable that year 100; but it is not difficult to col- Hegresippus, in giving us account of pascrtion.

were, in reporal, in very low circum- termed Guesties, (and who held that them; on which account they were makes no mention of this supposed much despised by the richer and more hereay of the Manarenes or Ebionites. hearned contile Christians, especially but says that, in his travels to Home, after the destruction of Jerusalem, be- where he spent some time with Anicelies which event all the Christians in the, and visited the bishops of other Indea, (wurned by our Saviour's pro- uses, he found that they all held the photies concerning the devolation of same doctrine that was taught in the that country,) had retired to the north- law, by the prophets, and by our Lord. mod of the sea of Galiley. They were What could this be but the proper However desprised by the Gentiles for Unitarian destrine held by the Jowes their logoted adherence to the law of and which he himself had been taught? which rignifies poor and mass, in the of the Eblanites, as persons whom a formers from Pupery got the name of power; and though he speaks of them. Beglands, and other appellations of a as holding that Jesse was the son of similar nature. The fate is succeed, (P.) and the control of the c and of the comple Christians, they per P.J. in C. xxvii, p. 124. (f.)

In the greatest althorrows by the Jove from whom they had separated, and who sursed them in a soleme number three these whenever they met for stable wasship.

In general these uncient Jewish wrote the history of the church in con- of them believing the divinity of Christ,

lect evidence enough in support of my the heresian of his time, though be mentions the Carpogratians, Valentin-The members of the Jewish church ians, and others who were generally mones, which may account for their Christ had a pre-existence, and was beying few persons of fearning among men only in appearance,) not only

Moses, to the rite of circumcision, and That Eusebins doth not expressly other peremonies of their ancient re- may what this faith was, is no wonder, ligion. And on all these accounts they considering his projudies against the probably got the name of Ehlenides, Unitarians of his own time. He speakstore manner as many of the early re- malignant demon had brought into his

Joseph as well us of Mary, he grouks Uhrist is come in the flook is not of with no less viculence of the opinion of God, and this is that spirit of Antithose of his time, who believed the christ, whereof you have agend that it minimalous conception, milling their hese should come, and even now already is your makeur. Valuatus, the translator it in the world." For this was the first of Knashous, was of opinion that the correction of the Christian religion by testory of Hegenhyan was neglected the maxime of Heithen philosophy. and but by the ancients, on account of and which percented afterwards, till the errors it contained, and these errors. Christianity was brought to a vista could be no other than the Unitarian little better than Paganaen. doctrine. It is possible also, that it. might be less entered on account of should imagine that this appulled color the very plain, souderpad style in to the Unitarian hereay, or that of the which all the ancients may it was Ebiculton, in the introduction to his whitton.

speak of what they call the heredes of to interpret the writings of others acthe two first continues, say, that they cording to their own previous ideas nail were of two londs, the first were those conneptions of things. On the contrary, that thought that Christ "was man in it seems very evident that, in that inappearance only," and the other that iroduction, the assetle elindes to the he was " on more than a man." Tertal- very same system of opinions, which he line valle the former Doorles, and the had sensured in her epittle, the fundalatter Ebiguites. Anotin, speaking of mental principle of which was that, our the same two wats, says, that the the Supreme Being himself, but an unuformer balieved Christ to be God, but mation from him, to which they gave the denied that he was man, whereas the name of Logos, and which they supposed latter believed him to be mun, but to be the Christ, inhabited the leafy of denied that he was God. Of this latter Jesus, and was the maker of all things; opinion Austin owns that he himself whereas he there affirms, that the Logos was, till be became acquesisted with the by which all things were made, was not writings of Plato, which in his time a today distinct from God, but God were translated into Latin, and in which himself, that is, or ettribute of God, or he learned the doctrine of the Leges.

ruth of the gospel, may be clearly protestion of the worl loyes? Laterred from the apostle John takeon have mount to fredly mental, it of Equi." On the other hand, he says, "avery

That Christian writers afterwards gospol, is not to be wondered at , as Almost all the ancount writers who nothing is more paramon than for new the divine power and seadon. We shall Now that the second heresy, as the new that the Unitarisms of the third later writers called it, was really no contary, charged the arthodos with lower at all, but the plain simple introducing a new and strange inter-

That very system, cadeod, which made un notion at all of it, though be consured. Christ to have been the effected remove. the former, who believed Christ to be or League of the Father, did not, proman only in appearance, in the severest hably, early in the time of the aposthmanner. And that this was the only John, but was introduced from the horsey that gave him any alarm, is principles of Platenian information avident from his first spiritly, chap: rv. But the Valentinians, who yours only ver. 2, 3, where he says that "every a branch of the Genetics made great spirit that confesseth that Jesus Christ. use of the sums term, not only denous. is come in the desh (by which he most nating by it one of the reme in the one of them that was endowed by all and come so the flesh, or was not truly the other opens with some extraordinary run; and would be have passed un-

mediately or immediately, from the that an epinion allowed to have prediving resoner. It is, therefore, almost vailed in his time, and maintained by cartain, that the apostle John had fre- all the Jowish Christians afterwards. countly heard this term made use of, was what he imposit and the other the system of Christianity that were fore that it is the very troth; and comdistinct being that storing from him, introduced. And thus writer is not to be blamed it, afterwards, that very attribute was per- solves distinctly and fully, as its law as a figure of spacels, and consequently up the subject of the proper decivity of different negating from that which he it can never be (magical that the whole sifficod to it.

Athanasins himself was an far from denying that the primitive Jerrick aloresh was properly Uniterian, maintomany the simple knownity and not the devinity of Christ, that he endearoom to account for it by saving, that "all the Jews were so firmly persuaded. that their Massiah was to be nothing more than a man like themselves, that the apostles were obliged to use great mation in dividging the doctrine of the the assestles did not teach, I think we mounted at this day; and there can be chould be cautious how we believe The apostles were mover backward for time, believed what the specific trappit comissi cabes Jewish prejudious, and pertunity would have approved this equipped of thoms, if it had been an error. For if it had been an error at ill, it must be allowed to have been an proper of the greatest consuppence.

Could it mass the willignation of the spostle John so much us to call three:

apatron described by Incomes, but also Authoria, who hold that Christ some with to which person they gave the name consured those who denied the divinity of Jesus, Sanisme, Cherist and Louis! of his Lord and Muster, if he himself The word logics was also frequently had thought him to be true and very used by them as synonymous to most, God, his Maker as well as his Redespi-In general, or an intelligence that sprung, er? We may therefore safely conclude in some evropsous representations of operation had taught them and therecurrent in his time, and therefore he sequently that the doctrine of the might choose to introduce the same divinity of Christ, or of his being one torin in its proper sense, as an uttribute more than a man, as an innovation, in of the Delty, or God binasty, and not a wholever manner it may have been

Had the apostler explaned themsonified in a different manner, and not portance, if it had been true, required, hen being onge was mode to convey a very "Christ, as a person equal to the Father. Jowish church, or any considerable part of it, should so very soon have adopted the pointon of his being is mere man. Tu add to the dignity at Albeir Alastor, was natural, but to take from it, and especially to degrada him from bring God, to being more, must have been very namitural. To make the Jevs abandon the opinion of the divinity of Christ in the most qualified same of the word, must at least have been as difficult as we find it to be tocomme divinity of Clerist," But what induce others to give up the same

> on that, as well as an other unbisses, Of the same opinion with the Nazarenes, or Etionites among the Jess, were those among the Gentiles whom Emphanius called Alasi, from their not receiving, us he says, the account that John gives of the Layer, and the writings of that apostly in governi. But Lardess, with great probability,

> no question of their having, for scope

Litter Street, "Histolie Ottique de Kind. on the other hand, he says, "avery partial train them, L, p. 12. P) "too spirit that conferenth not that Jesus That appropriate are included for the spirit that conferenth not that Jesus That are partially are included for the spirit that our limit is the second of the spirit that the second of THIRL M.

¹ January Opens, 1709, 4: 1 State in p. 14. (2) A De Restoria Discoult, Abbarroll Opper.

teny. I opening to de-

It By "more more," Principle always more a more approach of that, interest and referentiating married by God, yet nething some than whose

Works, CS, 305 His, Sec.

themselves the name of bethedox.

since this writer allows those Unitarians condamn the one, they meant to posto have been contemporary with the any consure upon the other. them particularly noticed.

that Joseph was his natural father, hippoli,"a were not reclamed hereties by Treatens. who wrote a large work on the subject of an apology for an opinion contrary of hereads; and even those who held to the general and prevniling acce, as

I. Bluk. of Berntley, p. 440. (P.) Works, D. goville. Lawrence's combarries". Hy norm contributhat they store only my thronous who tripeder At Jone's Scopel and Pipe Spanis, and yell presided . . . the same books of the See Ton-

A from A1 West SH. Opens, L to 424 (P.) * Bud, p. 485, (P.)

supposes, "there never was any such by Justin Martyr, who wrote some horsey" as that of the Afors, or rather yours before him, and who, indeed, is that those to whom Erophanne cave the first writer extent, of the pentile that manny were amountly simryed by Christians, after the age of the spoutles. him with rejecting the writings of the And it cannot be supposed that he apostle John, since no other person would have treated them with so much before him makes any position of such respect, if their doctrine had not been a thing, and he preduces nothing but very generally received, and on that more hoursey in support of it. It is necessard less obnerious than it grow to very possible, however, that he might be afterwards. He carreness their give such an account of them, in con- opinion concerning Christ, by saying response of their explaining the Logue that they made him to be a were some. in the introduction of John's gornel in Ohans automore, and by this term a manner different from him and others. Dummes, and all the ancients, even who in that age had appropriated to later than Equations, must a more demonded from mon, and this phrase-Equally absurd is the conjecture of elogy is frequently opposed to the doc-Epiphanius, that those persons and trine of the miraculous conception of others like them, were those that the Jesus, and not to that of his divisits. apastle John meant by Antichvist. It It is not therefore to be inferred that is a rough more natural inference that, because some of the ancient writers

apostles, and that they had no peculiar The manner in which Justin Martyr appellation till be husself gave them speake of those Unitarians who believed this of Aloyi (and which he is very de- Christ to be the see of Joseph, is very stroug that other writers would adopt remarkable, and shows that though after him?), that they kad not been they even devied the miracalous condeepad karstical in early times, but motion, they were for from being held the opinion of the ancient Gentile reckword heretics in his time; as they church, as the Nazarenes did that of were by Irenews afterwards. He says, the Jewish church; and that notwith- "there are some of our profession who standing the introduction, and gradual acknowledge him" (Jesus) "to be the prevalence of the opposite doctrine. Christ, yet maintain that he was a they were suffered to pass successived man born of man. I do not agree with and consequently without a name, till them, nor should I be prevailed upon the smallness of their numbers made by ever so many who hold that opimion; because we are taught by Chylid. It is remarkable however, that those himself not to receive our docwho held the simple destrice of the trine from men, but from what was bumpoity of Christ, without asserting, taught by the buly prophets and by

This barguege lies all the appearance that opinion are mentioned with respect that of the humanity of Christ (at least with the belief of the miracolons ownception) probably was in his time. This writer own speaks of his own opinion of the pre-existence of Christ, (and he is the first that we certainly

know to have maintained it, on the print more amount write, whose sentiments with him.

showing in what light the Jews will they existed before him, always consider any doctrine which makes Christ to be more than a man. Loon the surfact gentile Christians, and He mys, "They who think that Jesus Dr. Berriman supposes them to have was a man, and, being chosen of God, been a branch of the Eldmitter? In was ancinted Christ, appear to me to fact, they must have been the same advance a more probable opinion than among the Contiles, that the Elecuitor yours. For all of as expect that Christ were among the Jows. And it is rewill be born a man from usen, (as foregoes markable that, as the shildren of Israel of orthorne,) and that Elias will come ratained the worship of the my true God to ansint him. If he therefore he Christ, all the time of Joshus, and of those of he must by all means be a man born of his contemporaries, who outlived him ; D-910,778

Russbins, that the Unitarians in the of God, and the proper humanity of primitive church, always pretended to Christ, all the time of the apostles and be the eldest Christians, that the spore of those who conversed with them, but the themselves had taught their doo began to depart from that doctrine pretrine, and that it generally prevailed sortly afterwards; and the defection till the time of Zephyrinas, hisbop of advanced so first, that in second one con-Rome, but that from that time it was tury more, the original at-time was morapted;" and as these Unitarians generally reproducted and domaid hereare called Litona (common and ignorant ties). The manner in which this copeople) by Tertallian, it is more natural protion of the ancient doctrine was into look for ancient opinious among traduced. I must now proceed to exthou, than among the learned who are plane. more and to mnowate. With such maniford unfairness does Eusebook or a

emberon which it was generally received his adopts, treat the Uniterious, as to afternands,) as a doubtful one, and by say that Thoudotus, who opposed no notices a necessary action of Chris- about the year 190, and who was somtian faith: "Jimus," says he, "may demned by Victor the preference of still be the Christ of God, though I Zenbyrinus was the first who held should not be able to grove his jue. Hat our Saviour was a more man; existence, as the Sen of God wher made when in refuting their protections to ull things. For though I should not antiquity, he goes so farther than to prove that he had pre-existed, it will Insurena Justin Marter and Clemena be right to say that, in this respect in whose second and spurious epistle only. I have been decrived, and not to only it is to be found, and the assessment deny that he is the Christ, if he human, not now extent, but in which, appears to be a man born of man, and being poetient compositions, divisity to have become Uhrist by election." was probably ascribed to him, in some This is not the language of a man very figurative and qualified sense; though confident of his openion, and who had Kuschoos in his own writings alone the sanction of the monority along might have found a refutation of hisassertion. Epiphanias speaking of the The reply of Trypho the Jew, with same Theodolus, pays, that his harcey whom the dialogus he is writing in was a branch (over-orpo) of that of thesupposed to be held, is also remarkable. Alon, which sufficiently implies that

The Aloy, therefore, uppear to have so the generality of Christiana remined It is well known, and mentioned by the same faith, believing the strict units

Don't Ballin, Thirdly, pp. 2014. (A.)

A line Lev. C. saville p. 20 (F.)

An History A. Accorded to the Printing to Authority, 1/2 to 1/2 /P

SECTION II

OF THE PIDST WAS THAT WAS MADE DOWN DOS THE SULVIVIENTION OF CHEST, BY THE PERSONALIZATION OF THE

whole rise from the smullest to simulate. so the werst things onmeters proceed tribe of a conclined Suriose. They surrention of the dead." 1 Cor. 2v. 21. could not subpat to become the dis-Baylour.

supp. 17th. A Wep 17th 19th opening had then begun in lafert the Jown

time; and yet, with true pragmanishity, he does not go about to pollore the matter, but says to the Countillang thomas of the political paugile assume the tirrely, and tone of their philosophy), thing he seem determined to kine worthing. As the greatest things after take muony three but "Jones Christ and him crateifled:" for though this elemenstance was "unio the Juve a stumfrom sond intentions. This was cer- blace-black, and autothe Gracks feelinghalady the case with respect to the ori- near," it was to others "the power of gio of Christian Idolotry. All the easily God and the wintom of God." 1 Cor. horosite press from men who wished i. 23, 24. For this circumstance at said to the grapel, and who means to which they cavilled, was that in which recommend it to the Heathers, and es- the wisdom of God was must sumpleuparally to philosophers among them, one; the death and resugnation of a whose prejudices they found most dif- man, in all respects like themselves, finally in consporting. Now we fear a felling better columbed to give other from the writings of the specific them- mee on a sectance of their own resurselves, as well as from the testimony of rection, this that of any super-amedia later willers, fluid flux circumstance at living, the laws of whose nature they which nonkind in general, and espe- might think to be very different from dally the more philosophical part of those of their own. But, "since by man them, stambled the most, was the does come death, on by mou arms also the re-

Later Christians, however, and coreciples of a mon who had husn exposed cially those who were themselves atutum a cross like the vibot malefactor, tached to the principles of either the Of this objection to Christianity we find Oriental or the Greek philosophy, autraces in all the carly writers, who wrate happely took another method of removin defence of the gospul against the un- bag this obstacle; and instead of explainbelievers of their age, to the time of ing the wisdom of the divine dispen-Lactantine; and probably it may be autions in the appointment of a man, a found much later. He says, "I know person in all respects like unio his that many fly from the truth out of weathern, for the redemption of men, their abharrence of the cross." We, and of his dying in the most public and who only learn from kistory that eru- indispotable manner, as a famulation cilizion was a kind of death to which for the dearest proof of a real resurrecslaves and the vilest of malefactors time, and also of a painful and ignoralwere expend, can but very imperfectly mions doubt, as an example to his fulonter into their projudices, so as to feel lowers who might be exposed to the what they must have done with respect same, Ast, &c., they began to mise the to it. The idea of a man executed at dignity of the person of Christ, that it Tybure, without anything to distin- might appear less diagramful to be guich lies from other malefactors, is vanked amongst his disciples. To make but an approach to the case of our this the ensier to them, two things chiefly contributed; the first was the The aquathe Paul speaks of the cruci- received method of interpreting the figure of Christ as the great obstacle Scriptures among the learned Jones. to the reception of the gargel in his and the second was the philosophical Leganta & new movement material opinions of the leather world, which

translation of the Old Testament into But the fathers who followed them, by Breek, which was done probably in the employing both the methods, and mistime of Piolemy Philadelphus, King of ing their own philosophy with Cha-Keynt, in comequence of which the diguity, at length converted an unaccest Jewith religion breams letter known allegory into what was little better than to the Greeks, and especially to the Pagan idelatry. uhilesophers of Alemudein, the more allegories mathed of interpreting what spread into the western parts of the of Moses, and the prophets, all the great intelligencers, of a less perfect nature, time was most in vogue. In this method mind, and that other intelligences, he of interpreting Scripture. Phile, a and less perfect, had, in this peanner, harmed Jew of Alconodria, for excelled proceeded from them; in short, that all who had cone before him; but the all spirits, whather demons, or the souls eighn of the same philosophy, especially even motter little, which they conand the other distinguishing tenets of existence from the Deity, though others

cation of things without life, of which seement for the origin of wil, without the lunds of Serioteco, as of madom election of a good being, which the and of sin and death by the apostle posed by them to be. Part. Auother made of allegorizing was finding out resemblances in things. Christ, it being then a received apinion that bore some relation to each other, among the philosophers that all scale and then representing them as types had pro-existed, they reoccived his and antitypes to each other. The soul not to have been that of a common

the New Testament

Form Parentses should on Evel fortient to vote Thursday Tom p. 146 (A)

It his been observed that after the method of allegorizing still farther

It had long loon the received declearned of the June had recents to an trine of the Root, and had gradually they found to be most objected to in world, that besides the supreme device their sacred writings; and by this mind which had existed without cases means pretended to find in the books from all eternity, there were other principles of the Greek philosophy, and which had been produced by way of issucially that of Plato, which at that essonation from the great original Christians of that city, who were them- of men, were of this divine origin. It solves desply tinetured with the prin- was supposed by some of them that Clemeny Alexandrinus and Origen, who sidered as the source of all evil, had, in both believed the pre-existence of souls, this intermediate manner, derived the Platenism, unon followed his steps in supposed matter to have been eternal the interpretation of both the Old and and self-existent. For it was a coarbo with them all, that "nothing could be One method of all convergence, which took erouted out of nothing." In this manits rise in the Euro, was the personific ner they thought they could heet we have many brantiful examples in supposing it to be the immediate probe Solomon, of the dead by Eccicic, priginal divine mind was always aug-

In order to exalt their idea of Jesus apostle Paul, epicially if he to the man (which was generally supposed to anthor of the Epistle to the Hebrews, have been the production of inferior has strained very much, by the force of helogot, but a principal econotion from locarbutton, to exceptile the Jews to the divine used itself, and that an the Christian religion, by pointing out intelligence of so high a rank either the completies which he imagined the animated the body of Joses from the vites and covernosies of the Jewish Isrdinning or entered into him at his religion here to something in Chine baption. There was, however, a great Banaty. Ulemens Romanus but more diversity of opinion on this subject; reponally Jamabas, pushed this and, indeed, there was men enough for it, in a system which was not founded on any observation but was those philosophizing Christians had philosophialog Christians supposed, in the same general object, which was to general, that the world was reside by make the religion of Christ more re-some superior intelligence of no benevuratable, by adding to the dignity of lest nature, and that the Jewish re-

Jay Lord's person.

then one of the first of those philose- that Christ was send to rectify the insphilaing Christians, "taught one Sa- perfections of both systems; those who ninde by him, but by angels;" that length gave them the title of orthodox, Jesus " was a man born of Joseph and corrupted the genuina Christian prin-Mury, and that at his bardism, the ciple no less, by supposing that Christ Halv Glast, or the Christ, descended, was the being whe, under God, was grow him;" that Jesus "died and russ himself the maker of the world, and the amon, but that the Christ was impose medium of all the divine premumiesmble." On the other band, Murcion toom to man, and therefore the author hold that Christ was not born at all, of the Jewish religion. oner in Galilee, as a man grown." himself so temperately on the subject,

equinous, but others sunsewhat different, sensible. "* from theirs, that properly fell under from them, (but derived in fact from the divine mind itself, came to be represame source, and having the same evil sented, first by the philosophers, and thom; for they were all calculated to an intelligent principle be being, itingive more dignity, so they imagined, to tingt from God, though an annualtion the person of their master. The most from him. This doubline was but tou

1 Hun of Herdina, p. 170. 17 Works, 1X. P. 100L p. 207. (P.) Works, (N. 10). [Obed.

the more creature of fancy. But all was that, whereas the sarliest of those ligion was prescribed by the same being. Thus, according to Lardner, Certis- or one very much insentiting him, and twome God, last that the world was not successful them, and whose success at

but that " the sun of God took the ex- As Plato had travelled into the East, toripe form of a man, and appeared as it is probable that he there learned the n mun; and without being born, or doctrine of divine amanations, and not gratically growing up to the full sta- his ideas of the origin of this visible here of a man, he showed himself at system. But he sometimes expresses All the bereties, however, of this class, that he seems to have only aflegorized whose philosophy our more properly what is true with respect to it; speakthat of the East, thought it was on- ing of the divine mind as having exworthy of an avalled a person as the isted from sternity, but having within proper Christ to be truly a man, and their ideas or archetypes of whatever most of them thought he had no real was to exist without it, and saving that thesh, but only the appearance of it, and the immediate sent of these ideas, or the what was incapable of feeling pain, &c. intelligence which he styled Logor, was These opinions the apostles, and es- that from which the visible countion possible John, had beard of, and he re- immediately sprung. However, it was moted them, as we have seen, with the to this principle in the divine mind, or proatest indignation. However, this this being derived from it, that Plate. did not put a stop to the evil, these according to Luctuation gave the name philosophicing Christians either having of a second God, saying, "the Lord and immorally enough to evade those con- maker of the universe, whom we justly sures, by pretending these mere not their call God, made a second God, visible and

By this means, however, it was, the them, or new opinions really different this Lopes, originally an attribute of the tendency.] rising up in the place of then by philosophiang Christians, as remarkable change in these opinions convenient for those who wished to re-

I gioting, C. XIII p. 106 - O'1 "Hooting at Instrumental and Design Statement of the last statement of the las wardbileto." Open, II. p. 80.

corplingly, they immediately fixed upon flad that the Chaldes paraphrasts of the this Lower us the intelligence which Old Testament, often conder the most either animated the hady of Christ, or of God, on if it was a being, distant which was in come inexplicable manner from God, or some anget who here the united to his soni; and by the help of unme of God, and acted by deportation thoughapprical method of interpreting from him. So, however, it has been the Seriptores, to which they had been interpreted, though with thou it mucht sufficiently accordingly, they easily be no more than an idian of search. Good authorities there for their opin. The Christian philosophers having

inditing a good matter. Pealm xlv. 1, quoted by Beamsoure." this matter being Layer in the Seventy, and the verb energoners; throwing out, wibed to Christ before Justin Martyn, Nothing can appear to us more un- who, from being a philosopher, became econoded than the supposition, and yet a Christian, but always retained the we find it in all the writers who treat pseuliar habit of his former profession. of the divinity of Christ for several cen- As to Clemens Rossamus, who was somturies, in ecologizatical history. After temporary with the sportles, when he this we cannot wonder at their being at is speaking in the highest terms conare loss for proofs of their doctrine in corning Christ, he only salls lim the any part of Scripture.

Christians in the personification of the started the notion of the pro-existence what is said of it in the Old Testament. divine nature, is not vertain, but we are God, and sometimes attributes the eye- find it, indeed, briefly mentioned in the ation of the world to this second God. Shouland of Hermos, but though this thinking it below the majorty of the in supposed by some to be the Hermon great God himself. He also sulls mentioned by Paul, and to have written this personnified attribute of God his apareyous, or his pret-born, and the tendent of God. He also says, that he is neither unbegetten, like God, nor bepotten, as we are, but the middle

repairs and the religion of Christ, Ac. between the two extremes," We also

once you the idea that the Logis might Thus, since we read in the book of he interpreted of Christ, proceeded to Perime, that by the sever of the Level explain what John says of the Lewes, (which, in the translation of the Seven- in the introduction of his goods, to by, to the Leyes) the hoopens may mean the same person, in direct oppo-We they concluded that this Loyes was aition to what he really mesot, which Christ, and therefore, that, under Gail, was that the Loyas, by which all things he was the maker of the world. They were mucle, was mit a laine, distinut also modied to him what Solomon mays from God, but God himself, being him of the haring been in the begins attribute, his wistom and power, dwelabout with God, and employed by him ling in Christ, smaking and acting by to making the world, in the book of him. Accordingly we find some of the Proveries. But there is one particular earlier Unitarians charging these who passage in the book of Pealnes in which were called orthodox with an innovathey imagined that the origin of the tion in their interpretation of the term. Logos, by way of emanation from the Logos. " But then will tell me some divine mind, is most clearly expressed, thing strange, in saying that the factor which is what we rander, My heart is is the Son," Hippolytus contro Noclean,

We find nothing like divisity ascombrent the majasty of God. Whatlur-But Philo, the Jew, went before the Justin Martyr was the very first who Layer, and in this mode of interpreting of Christ, and of his super-angello or For he calls this divine word a sound not able to trace it any higher. We

then "Le Promites devide" Lit. e. or. Philips and Le Cherry Common on the Intro-2 Woman, L. y. attl. (P.) to Hi. Co. 41 Sect. 41. (Name of P.)

This is a state of the state o

thoused by Paul, I cannot help being of part, should follow their example? this opinion. He says, "having need sent the son of God, who was more an- more than a personification of a diviso sent with the Father at the creation, ad by which God made the world, is evicondendam containing." The book was dent from the manner in which the

Latin vendon of it. circumstances. Thus he represents Jacob, and he that spake to Moses from as having som, and especially of Mer- was not the Christ." And as now cary, as his interpreter, and the in- opinions do not realtly lay firm hold structor of all men, (Anyon von Ipperson on the mind, forms of expression adaptrame an emerge delicember," I the the set to preceding opinions, will now and more subject he mays, "If Christ burn then occur; and as good sense will, in more man, yet he deserves to be called all cases, often get the better of imagithe Son of God, on account of his wis- untion, we associates find these carly dom, and the Monthens called God (i.e. writers drop the personification of the Jupiter), the father of gods and men; Legoe, and speed of it as the mere and if, in an extraordinary manner, he attribute of God. be the Logos of God, thus is common with those who call Mercury the Loyne porary with Justin, though a later that declares the will of God, Ooper writer, easy, that when God said let us TON THE GEORGE TYPE LY LEGIS . " &

115, [7] Wake's two April 150, 4, p. 506, 1 Jun 1, 30, Tulefly, p. 46, (A.) 1 Did p. 23, (A.)

Inwards the red of the first century, Logos, which he found ready formed to others suppose this to be the work of los bands in the works of Phile, and one Hermon, brother of Prus, Hashep of that he introduced it into the Christian Rome, and to have been written about system; that Ireneus, who was also the year 141, or perhaps later; and sa educated among the philosophers about this work contains such a pretension to the same time, did the same thing; or visions and revolutions, as I cannot bur that others, who were themselves huffithink approving of the Herman men- cautly pre-disposed to not the same

That the decirme of the ergarate an old rock and a new gate, they repre- divinity of Christ was at first nothing cient than any ensature, so as to be pre- attribute, or of that wisdom and power written in Greek, but we have only a carriest writers who treat of the subject mention it. Justin Martyr, who was Justia Martyr being a philosopher, the first who mulcriook to prove that and writing an apology for Christian- Christ was the medium of the divine ity to a philosophical Roman corperor, dispensations in the Old Testament, or would instartly wish to represent it in that "be mus the person comutines what would appear to bim and other called an Angel, and sometimes God and philosophers, the most favourable light; Lord, and that he was the new who and this disposition appears by several sometimes appeared to Abraham and virtuous men, in all preceding ares, as the nery leash," does it, as we have being in a certain sense, Christians; were above, with a considerable do and applograing for calling Christ the of different; saying, that "if he she d man of that, he says, that "this connot not be able to prove his pre-existance, he now to them who speak of Jupiter it would not therefore follow that he

Thus Thoughilus, who was contenstoke sone, he spake to nothing but With this disposition to make his his own loyer, or wisdom of and, nocolligion appear in the most corportable cording to Origin, Christ was the light to the Heathers, and having him- etomal reason, or wisdom of God. He. uslf professed the doctrine of Plain, can says, that, " by the second God, we it be thought extraordinary, that in manually a virtue "(or perhaps power). engerly caught at the distrine of the "which comprehends all other virtues, I forme Portie, L. ill. Sim. in Size, all. p. or a reason which comprehends all

* Blad Billy Thirling p. 204. (P.)

(Argus) is particularly attached to the largetten."4 word of Christ "1 Also, explaining is, without himself" (was convert)

from elevativ rulemal (Across).2

and yet the light of the first torch is mystery. The heathen mysteries, from not discounded, so the word (base) no- which the Christians harmwed the Also, if I meak and you hear me I initiated, though appealed from the am not void of speech (fogos) on account vulgar. of my squeek (henry) gaing to you."

of R as a thing of so wemberful a Marrison, our Suintrajum, our Radlides, of reason that you do it."

1 (44) p. 15. (P.)

Version, time purpose of the

other reasons, and that this reason Pather who legat, and the Son who is

Tertsilian, whose orabodoxy in this John E. J. he says, "God can do respect was never questioned, does not nothing without ryamy (rajes keyer), some, however, to have any difficulty in conceiving how this business was, Athenagonza, who wrete in the se- but writes in such a morner, as if he cond reptury, calls Christ the first pro- bod been lot into the whole seemt; darthm (yourgon) of the Pathery but and we see in him the wretched errors wave he was not always actually pro- slights to which the orthodox of the duced (sermanne), for that from the upo had recourse, in order to convert a beginning, Goll, being an eternal mind, more not thate into a real person. For had reason (Aeyer) to himself, being it must be nuderstood that when the doctrine of the dwinity of Christ was Tailou, who was also his content find storted, it was not preferred, porary, gives us a fuller assume of this except by frencess in the passage above matter. He says, "when he (that is, quided (who was writing against new Graff piraces, the word (force) flowed som who pretended to more knowledge from his simple commun; and the word of this saysterious budgers that himnot being produced in vain, became the welf), that there was anything union first-begotten work of his spirit. This telligible in the ar that could not be we know in he the origin of the word; explained. Everything, indeed, in Laz it was produced by distains, not that upo, was called a saystery tent by separation, for that which is divided was reputed survey, and the knowledge (preparties) does not diminish that from of which was continued to a few; but which is deriver its power. For, as the idea of unindelligible, or inexplimany tareless may be lighted from one, cools, was not then affined to the word. expling from the power of the Father, term, were things perfectly well known. does not leave the Father youl of house, and, understood by those who were

"Before all tinners," says this writer, If Ironnus had this idea of the "God was alone, but not absolutely generation of the Lower, as no doubt name, for he had with him his own he buil, it is no wonder that he speaks cotson, since God is a rotional being Thus reason the Greeks called Logos, unture. "If any one," says he, "asks which word we now render Sween. na, how is the from produced from the And that you may more easily under-Pather, we tell him that whether it whand this from yourself, consider that be called granvetica, autorgation, or you, who are made in the image of God, of spection, or by whatever other mane and are a remonable being, have reason the ineffable generation to called, no within yourself. When you silently ove known it; neither Valentinus, nor country with yourself, it is by an ann

tow Angels, nor Azelastirele, nor Prin-tognalise, nor Powers; but only the 1 three arrays Cales 1007, Town p. 100. (A) The Course Appendicting spectroscopic agrees Semina appalance. https://gov/faction.le/ Figure Process, qui ve annibal materiale . . . Vala

Upon this stating of the case, it was thought to the council of Nice, and tial; per can that want substance, is breath emitted, together with a

"Then," says be, "did this speech your and sound, is the word; for the assume its form and dyear, its smuch remon, because he was to be a teach "from which presenting be became his breathings of God are permanent; they you, his first-born, and only bagotten, before all things, " a

margamental inter to be able Previous C. v.

by Sir-d. Lettiniant Open, 1975. (F.)
Gath est min, direc, er es pid me, pi sees rmm-profini petides, at pen de hani et muse principle, was covery substitutes, specifies to track a spiriture external figure and an an abstract fine substitute from the substitute from the

anna are Dan proceedly . Trained com process

natural to about, that the reason of a even afterwoods. For Lastantius, who man can never be converted into a sub- was tutor to the son of Constantine, steam, so as to constitute a thinking give us the same account of this being, distinct from the man himself, business, with some little variation, But, he says, that though this is the beaching us to distinguish the Son of case with respect to man, yet nothing God from the angels, whom he likecan proceed from God but what is sub- wise conceived to be emanations from stantial. "You will say," says he, the divine mind. "How," says he, "but what is speach beades a worst or "did he beget him? (that is Christ). sound, semething unsubstantial and The Sacred Scriptures inform as that incorpored? But I say that nothing the Son of God is the savass or ratio unsubstantial and incorporal can yeo- (the speech or reason) of God, also good from God, because it does not that the other angels are the breath of proceed from what is itself simulation- God, spiritus Dat. But arrain (speech) which proceeds from so great a sub- point, expressive of something; and formure speech and breathing proceed Having in this manner (lame enough from different parts, there is a great to be sure) not over the great difficulty difference between the Son of God and of the conversion of a mere attribute the other angels. For they are more into a substance, and a thinking sub- atlant breathings (spiritus taciti), bestance too, this writer proceeds to as cause they more created not to teach certain the time when this conversion the knowledge of God, but for service took place; and he, together with all (all ministrandum). But he hong the surls. Fathers, says that it was also a breathing (apprilus), yet proceedat the very instant of the creation, me from the mouth of God with a and mice, when God said, Let there be of the lammledge of God," We. he light. This is the perfect entirely of therefore calls him spiritus cocalis. the word, when it proveded from God. Then, in order to account for our breath-From this time making him upout to sage not producing similar spirits, he himself" (by which phrase, however, says that "our breathings are discolowe are only to maderstand like himself) his, because we are mortal, but the

This method of explaining the origin 12 To -t. (F.) The control of explaining the origin 12 To -t. (F.) cam present, the sourcest square events, see of the personality of the Logor con- porm musts blow book to quite making the street Day Blicon, this year performance of the minim Melina frester liper resignificate, radiona et sur radioner. Manages esterno suprise fled erictive case. Non-arrays and applican countries aliquid eignificants problem. But become quice etim spiritus et serom diversie qualitus seufacular, riquident opinion median, our portapercentit, reagant ofter home Det Eliters et austerelogates differently gate. His came on the same option entiremt/ quie sees to destroying the regardings and an open agriculture, faction come viscos of minutes, Dir one protonule alord replants, as not). and rations, bull your shie ast populars recodoubled by et order by the property of the property of formall : good (penus prime inventes net, cit. peprinted the ut hate counts go done of anomal wine of the farmeter, of the storm better as since the grantes. Done to the property of the storm better as the revenuet." Open, I. p. 29s.

the giver of sense and life," !

(resson)-

beget a word (logos), not taking any. the creation of the world. thing from nurselves, so as to be Consistently with this representaproduced from another."

the alone william beginning (menugar) been begotten robustically, so that it and immediately after be characterizes depended upon the Father kinnelf the Son, as the from printy, and the first- whether he would have a son or not. fruits of things torone an amorgo run "I will produce you shother testimone corne) from whom we must learn the from the Scriptures," says Justin Mar-Father of all, the most ancient and be- tyr, "that in the beginning, before all neficent of beings.4 Tertallian expressly the creatures, God begat from himself mys that God was not always a father a certain reasonable power through or a judge, since he could not be a father Asympte who by the spirit is sumetimes tofers he had a sen, nor a indge before malled the glory of God, consetimen God. win; and there was a time when both sometimes the Lord and Logos, because was und the sow (which made God to be he is anlesewent to his Pather's will. a judge and a fulfor) were not."

This bingonge was held at the time sure."

live and feel, because he is importal, of the commit of Nice, for Lastautius says, "Und, lefter he undertook the All thoughly Fathers work of Christ making of the world, produced a bely as not having existed always, except as and incorruptible spirit, which he might manny vaints in man, vis. an attribute call his Son; and afterwards he by himof the Duity; and for this remon they greated innunerable other against whom areak of the Father us not having been be calls usuals." The church, suys a Pather always, but only from the Hitary, "knows one subspotten God, time that he made the world. " Before and one only begotten Son of God. II anything was made," says Theophiles, acknowledges the Pather to be eternal "God had the loges for his council; and without origin and itseknowledges being his your or downers (reason or the origin of the Son from eternity, not understanding); but when he pro-himself without beginning, but from meded to produce what he had deter- him who is without beginning (oh integrated upon, he then emitted the topos, timbili)." It is not impossible that the first-born of every creature, not Hilary might bave an idea of the etesemptying himself of loos (renson), but sal generation of the Son, though the have yevers (begetting reason), and fathers before the council of Nice had always conversing with his own logos" a no such idea. For the Platonists in general thought that the creation was Justin Martyr also gives the same from eternity, there never having been explanation of the emission of the any time in which the Divine Below loos from God, without depriving him- did not act. But, in general, by the self of reason, and he illustrates it by phrase from elevaity, and before all what we observe in porselves. For, time, &c., the ancient Christian writers "in ottoring any word," he says, "we seem to have meant any period before

bissened by it, but as we see one live tion, but very inconsistently with the mastern dactrine of the Teinity, the fa-Clemens Alexandrinus calls the Pa- there supposed the Sou of God to have and was begotten at his Father's plea-

Novation says, "God the Father is

Charmen Opin, this Int. Lett. Said vill. pp. 178-1 rP y 0 frontes particular anticident manufacture and approve of ternal et transcrit et escrittet i pris par innocetties et escritte delle Openia i pris par innocetties et escritte delle Openia i pris par innocetties et escritte delle Openia i pris par innocettie delle Openia i pris paris par

[&]quot;Inc. t. Iv. C. et a. 186. (P.) "Dece lating provinces for communical atomyter, equition el tomornatiother aphricus govern, quan Filiano encourage. Experience clier purhacimposere blim or trivers everyment, trust degries statute.

therefore the under and creator of all all the persons in the Trinity. But it things, who alone both no origin, me might well be expected, that the advisible, immense, immertal and clernal, vances to the present doctrans of the the one fied, to whose greatness and Trinity should be gradual and slow. majest t nothing can be compared, from It was, indeed, some centuries before it. whom, when he himself pleased, the was completely formed. word (serson) was born." Eusebins, It is not a little amusing to observe conted by Dr. Clarke, says, "The light how the Fethers of the second, third does not shine forth by the will of the and fourth centuries were unbarrassed luminous body, but by a necessary with the Heathers on the one hand, to property of Be nature. But the Son, whom they wished to resommend their by the intention and will of the Father, religion, by emilting the person of its received his subsistence so as to be the founder, and with the ancient Javish mange of the Pather. For by his will and Gentile converts (whose proindices did God become (the lefter) the Father against Polytheism, they also wished of his Son." a

did not begot the Son by a physical to distinguish between him and the Faand happet the Son, and produced him while to produce a number of examples, from himself, without time, and with- from the time that the doctrine of the not subtring any diminution himself."3 divinity of Christ was first started, to this mortiment, but we shall see that that time, and even correcting later, Austla corrects him for it. A strong did this language continue to be used. prompe in favour of the voluntary pros. Clemens Remanus never calls Chest, inution of the Son of God may also be God. He says, "Have we not all one seen musted from Gregory Nyssen, by God, and one Christ, and one spirit of Dr. Chicke, in the place above referred grace poured upon an all?" which in

SECTION III.

THE REPORTARY TOWN ALWARD ASSESSMENT THE THE PATHER DUPLINE THE CHILDREN. NW MICH

Wn flud upon all necasions, the early Christian writers speak of the Father he superior to the Son, and in general they give him the title of Gul, as distingmished from the Eun; and sometimes they expressly call him, exclurively of the Son, the only tree (and) at "Base delivered to me the destroye of

1 The Tomotoda, M. St. B. May 1974 2 Stripton Desirior of the Tripler, DL v.

to grand against) on the other. William The Fathersof the council of Sirmium to consider the one, and yet not to may. " If may one may a that the Son was offend the other, they are particularly begoiden not by the will of the Pather, cureful, at the same time that they give lot him be anotherns. For the Father the appullation of find in Jesus Christ, instructs of nature, without the opera- ther, giving a decided superiority to the than of his will, but he at once willed, father. Of this I think it may be worth Illiary mentions his approbation of the time of the council of Nice; for till venetly the language of the appetly Paul, with whom he was in part contetriponury.

> Justin Martyr, who is the urst that we can find to have advanced the doctring of the divinity of Christ, cars He who appeared to Abraham, and to lange, and to Jacob, was subsultimate to the Father, and minister to his o'dl." He even says, that the Pather is the author to him both of his existence. and of his being powerful, and of his being Lord and God."

" All the evangelists," save Lympton,

planeschery which does not at all econd, one God, and one Christ, the Son of with the idea of the perfect equality of God; "7 and involving the Father he

> FREE SHE HALL * Est Thursey, p. out. (A) * Dust pt 200. (A) * Lattle C. b. p. 149, (A)

most communicable of the early Christian "then, at length, did that Almighty. writers, a common epithethy which the thin only God, send Christ, "I Pather is distinguished from the Bon, be that he alone is (correlver) or God of the time of the council of Nice. Alere 6 lowerts.

of his divinity, named so properly be ness as that of a sou to a father,"" styled (6 Bear) that God, but rather | Lactuatins says, "Christ taught that chargention had before been made by ought to be worshipped; neither did the Son a createry, and the south of would not have been true to his trust. murry gravens),"

make two much of the divisity of the the pame of find "" Sou, when they say it is that of the Faturil." The same writer also save, "The Son to whom divinity is communicated at (F.) all is deservelly God of all, and the oragin (manesposon) of his Son, whom he bestal Lord,"

Arnoling says, "Christ, a God, ander

I T. M. C. VI. P. SOI 12.1

* savin. Doy. p. mic. * Samuel X-velous Block go 04. (F.)

* Contra Colonia, L. et p. 250. (F.)

* Suppoint Opera, 1740. C. antid. (F.)

* Bad. C. stat. (F.)

calls him the only God codes of Lorus the form of a man, speaking by the Down, and according to several of the voter of the principal Ged." Again.

Such language as this was held ill! ander, who is very severe on Eusebies, Origon, quadral by Dr. Clarke, suys, Lishop of Nicomedia, who was an Arian. - Rence we may solve the scrople of says, in his circular letter to the leichons. many proma persons, who, through fear "the Son is of a middle nature between but they should make two Gods, full the first cause of all things, and the into fidue and wicked notions ... We creatures, which were created out of most tell them that he who is of him- nothing," Athanasius himself, as all God, favrefoot) is that God (6 Deer) quoted by Dr. Clarke, says, "the material gr our Savane, in his prayer to his of God is the cause both of the Son and Pather eags, that they may know thee, of the Holy Spirit and of all mentures," the only free God;) but that whatever He also says, "There is but one God, in God braides that self-existent per- because the Pather is but one, yet in ion, being no nealy by communication the Son also God, having such a preno-

(Best) a divine person," The same there is one God, and that he alone Chemiens Alexandrinus, who also calls he ever call himself God, benune he Lou! Origen also says," Appending to if, being sent to take oway gode (that our dectring the God and Father of in a multiplicity of gods) and to assert all is not alone or not; for he less com- one, he had introduced another header considered of his greatness to the first- that One ... Because he assumed nothing begotten of all the creation" (enverormy at all to bloods, be received the dignity of perpotual pricat, the honour of sove-Novating says that "the Saledlines room king, the power of a judge, and

Hilary, who wrote twelve books on ther, extending his bosour beyond the doctrine of the Trmity, after the tounds. They dare to make him, not the conneil of Nice, to prove that the Pas-Son, but God the Father himself. And they himself is the only self-existing again, that they acknowledge the divi- God, and is a proper sense the only mity of Christ m too boundless and un- tree God formed solus removability at postrained a manner," (offernation at good value perms sit) after alleging a officials in Christo divinitation county passage from the propert I calcula quotee

^{*} Aprobine advance Rooting Disk 2, 15, pp. ov.

AP EL

to P. Riji. (P.)
P. Luttick, L. Sr. U. and. (P.) "Docult or quant times all, samples spirit and approfree; not sarpears on from Person district quin nonservices trees, of course of they tellered, or

Proptoma quia tem fidella settitit, quia stil uibil parman mercarnit, of emerica extendis im-plant, et excentida proputat dignitatore, et repumaxing limescens, et pellera penaratura, et llis momen accepia." Opera, I, p. 1000.

in apport of it the saying of our Sar declares. The Public is prester than vices, "This is life elemal, that they I." It is also remurkable, as Mr. reight know that the only true God, and Whiston observes, that the ancient Jesus Christ when their hast sent." fithers, both Gook and Latin, hever Music more might be alleged from this interpret Phil. ii. 7, to mean an equality writer, to the same purpose,

there that does not never that there in the form of God, did not make himfrom whom his only begetten Son arbitratus symplem as Don sarel, for

truly processed ?"?

of God, which in that age was always ther gase it him." opposed to God of himself (mystlery) systems. Thus Alexander, history of only. Thus Tertullian observes, that let no one by the word always he ledto imagine him self-mistant (ayungray) for neither the term seas, nor obenigs, Origin mays, "lot him consider that thing as self-excistant (synegray)." 1

fathers had no difficulty in the later. there are one." Nevation says, one my Father is greater than L." Thay never thought of saving, that he was equal to the Fother with verport to his diminity, though inferior with comet In his hummity; which is the unly oth are both one." I flut the fathers some of the pressure that the doctrine of the council of Surdica, held a.s. of the Trinity in its present state adv 357, reproduted the opinion that the rolls of. For they thought that the union of the Father and Sun consists Son was in all respects, and in his whale person, inferior to his Father, handing it to be a strict unity of suitas having derived his being from him.

Tertollian had this idea of the posmage when he says, "the Father is all substance, but the Son is a derivation from him, and a part, as he himself

of the Son to the Putber? Novation Lastly, Epinhanius says, "Who is says, "He, therefore, though he was is only one God, the Futher Almighty, will equal to God from met rupiment though he remembered he was God of Indeed, that the Futhers of the coun- God the Father, he never compared oil of Nice could not mean the Son was himself to God the Father, being structly areaking equal to the Father, mindful that he was of his Pather, is evident from their calling him God and that he had this iscours his Pa-

It also deserves to be noticed, that that is, self-scripted or independent; notwithstanding the supposed derivawhich was always understood to be tion of the Son from the Pather, the proragative of the Valley. It is and therefore their being of the sound remarkable that when the writers of substance, most of the early Christian that are speak of Christ as existing writers thought the test "I and my from elevatio, they did not therefore Father are one," was to be understood suppose that he was properly self- of an unity or harmony of dispussion. Alexandria, says, "We believe that the time samualou is unum, one thing, not Son was always from the Futher; but has person; and he captains it to mean smitg, librorus, confunction, and of the been that the Futher bore to the Son," our before oil uper, mean the same text, 'all that believed were of one heart and of one soul, and then he On these principles the primitive will understand this, 'I and my Fapresation of that saying of our Lard, (hing (mains) being in the neutre gender, signifies an agreement of socarty, not an unity of person, and he erplains it by this passage in Paul, "he that planteth and he that waterin consent and concord only, approstomes; " so much further was till doctwine of the Triuity advanced at that

* Collections, p. 109. (F) * Opera, d. avii. p. 94. (F) * Air. Francisco, C. had p. 5)8. (F)

* Country Civines, Jr. 1986, 45 2006, 4Pc) * C. wavel, p. 19. (Pc) * Creation J. D. C. vill, et #1. (Pc)

SECTION IV.

OF THE DESCRIPTION WHEN WHITE THE ROCTEUR OF THE DIVISITY OF THREAT WAS STIADLIBUTED.

It is sufficiently evident from many envergentament, that the distrine of the distinity of Christ did not establish itself without much opposition, sope-Jully from the unlearned among the Christians, who thought that it sacoursed of Polythelens, that it was in- being a Greek term and yet adopted troduced by those who had had a by the Latins, and sconemy, though a ubilosophical education, and was by Greek term, not being reliabed aven degrees adopted by others, on account by the Greek Christians. of its envering the great of most of the cross, by scalting the personal dignity this writer low effensive the word

w our Saviour.

continuable, the advocates for it in atill shocks rou," do, says he? For this central a new term, vir. second or reason, no doubt, Origen says, "that distribution, as it may be modered; to the carnal they taught the gampal saving they were for from denying the in a literal way, preaching Jesus Christ, unity of God, but that there was a and him crucified, but to persons farcortain econamy, or distribution re- ther alvanced, and hurning with love specting the sliving nature and uttri- for divine coloutial wisdom," (by which lotten, which did not interfere with it; he must mean the philosophical part for that, according to this economy the of their andlence) "they communicated Son might be God, without detracting the Laguar's from the supreme divinity of the Fa- Origin candially calls these adhether. But this new term, it appears, rents to the doctrine of the about unity was not well understood or enally re- of God, plous persons (dalastens). Eshad, by those who called themselves "Hones," says he, "we may solve the the advocates for the monarchy of the acropia of many pions, who, Fother, a term much used in those through four last they cloudd make days, to denote the surromacy and two code, fall into false and we had sale divinity of the Father, in oppose regions." He endeavours to relieve tion to that of the Sen. All this is them in this manner. "This sounds very clear from the following pouncy of many pious persons may thus to in Tertullian :

"The simple, the ignorant, and the unlearned, who are always the greater part! of the body of Christians, since the vale of faith itself," (menning perhaps the symules symul, or as mainly of it as was in use in his time,) "transfers their worship of many gods ing that the unity of God is to be

In the time of Tertailline, were tentantees and the Adv Proteins Sert all p. 200, in the time of Tertailline, were tentantees and the Adv Proteins in the Deliver of the Triexceedingly grants in the nactions of the Triwith the

thread this ecotomy, insurining that this number and disposition of a trimits as a division of the muity. They therefore will have it, that we are worships ours of the two, and even of thece Gods; but that they are the warshippers of one God only. We, they say, hold the monoroly. Even the Latins have learned to lawl out for manarchy, and the Greeks themselves will not orderstand the economy;"2 monarchy

Upon another occasion we see by Tringly was to the generality of Chris-To make the new doctrine less ex- tians. "If the number of the Trinity

I like Trimitate, L. Iv. p. 56. (A.) V Star. 57, Open, L. p. 48% (P.)

a Telephine solin, galgos en dicesio impro-Souther of thirties, spore coal of recognic product the second of the ranth old a blanch tion interfacewise unitario spallers; see man -Numerous of discardings from drawn the per potent, a man pradict, were thing by subset practical, we to the one true God, not understand- areas and the bear that the unity of God is to be seen special Land, see an taking. betterd about Opposit Ann. Frances, Spile II maintained, but with the common, p. 32. (A)

p 245 (P)

solved. "We must fell them, that he was executed. "Unto this very time." who is of himself God, (acrofter) is mys he, in his letter to Atlantance, that God, (tied with the peticle) "in all their letters they fail not to (if Geny). - but that who have ver books small constitution the hatel mane of Arius. that self-existent person," is "rather but with Marcellus, who has profundly a divine person, is God without the taken away the very existence of the article, (Beeq)" as was observed before, divinity of the only begutten Son, and How far this solution of the difficulty abused the signification of the word. was satisfactory to those place, on- Logor, with this man they some by learned Christians does not appear. It find no fault at all.". does not seem calculated to remove a difficulty of any great consultable.

one God or three ? " L

lest acknowledging two distinct only. When the philosophising Christians.

monarchy of God," 3

ciple Plintinus is said to have been, at or a separation in the divine nature. the same time that the name of Arists

It was increasible put to perceive that this comount, and the style and rank That these ancient Unitarians, my of God, about to Christ, saids a system, der all the names by which their ad- entirely different from that of the Jews, versaries thought proper to distinguish we laid down in the Old Testagers, them, have been greatly misrepresent. For Christians ofther had not at that ed, is admostledged by all who are time laid much store on any argument candid among the moderns. The fee the doctons of the Trinity drawn learned Reasonbry, himself a Tracto- from the books of Musey or at least rise, is satisfied that it was a real for had not been able to satisfy the Jews, the unity of God that agreeted the or the Jewen Christians, with any re-Salvillians (who were so more than presentations of that kind. Testallian, Unitarians under a particular denomi- therefore, makes another, and, indeed, astion). Epiphanius says, that when a very hold attempt for the same pura Sabellian met the orthodox, they pose, saving, that it was peculiar to seould say, "My friends, do we believe the Jewish faith go to maintain the unity of God, as not to admit the Son Eusebius speaking with great wrath or Spirit to any participation of the against Magnellas of Ancyra, allows divinity with him; but that it was the that he did not deay the reviouality characteristic of the grapel, to intrant the Son, but for fear of citals duce the Son and Spirit, as unaking lishing two Gods. This also appears one God with the Pather. He says, from the manner in which Encobins that God was determined to renew his expresses himself when he answers to covenant in this new forms: I shall the charge of introducing two Goda, give his own words, which are much "But you are afraid, (dody) perhaps, more conjous on the salgest, is a note.

detencies, you should introduce two went beyond the more personification original principles, and no destroy the of a divine attribute, and proceeded to speak of the root seletones, as I pary Basil complains of the popularity of say, of the divine Logos, they were evithe followers of Marnellos, whose dis- shortly in danger of making a diversity,

willyses, Hill power (P.)

That the common people did make considering him as united in one subthis very objection to the new doctrine stance with the Father, the only of is closely interested by Testullien, God being then defended up no other "When I say that the Father is one, principle than that of the represently the Son another, and the Spirit a third, of the Father; so that, though Christ an unlearned or perverse person un- might be called God in a lower some deretands me as if I mount a diversity, of the word, the Pather was God in a and in this diversity he pretends that sense so much higher theo that, that there must be a separation of the strictly speaking, it was still true that Pather, Son and Start,")

above human comprehension, or that entire satisfaction, were willing to reshow that the Son and Spirit might Pother, but as still inceparable united he produced from the Father and yet to him, and never preparly detached that God produced the Leges (Service comparison of one torch lighted by new) as the root of a two produces the another would no longer asswer the by Athenneorus, in his Apology, in stream, or the cun and the beam of consured for comparing the production yet were not superated from them. of the Son from the Futher to the lighting of one mindle at another, her with the destributed the Trinity as held rated from the former, so as to be incomputable with unity."

Justin Martyr, however, as we have ween, made use of the same samparison, and as far as appears, without necessive. But after his time, the ideas of philemechaning Christians had undergone a change. He and his ombusyomnies were only solientous to make our sounthing like divisity in the Son, without Spirit was only a divine mover.

there was but one God, and the Futher The objection is certainly not ill only was that God. But, by the time ctated 1-t us now consider how this of Hilary, the philosophizing Chriswriter nuswers it; for at this time it tises, finding perhaps that this arwas not pretended that the enlast, was count of the unity of God did not give it could not be explained by proper present the Son, not only as deriving comparisons. In anier, therefore, to his being and his divinity from the not be apparated from him, he says from him; and, therefore, the former broads, as a fountain produces the purpose. But this could not be my river, or the sun a braun of hight.2 The jested to the comparison of the root last of these comparisons is also adopted and the branch, the femnials and the which he describes a beam of light as light, according to the philosophy of a thing not detached from the sun, but those times. For, in all those cases, as flowing out of it, and buck to it things were justified from the subagain." For one Historichus had been stones of their respective arigins, and

These explanations miled very well count the second condowns a thing by the council of Nice; when it was not substitling of itself, and cutarely super-pretended, as it is now, that each perion in the Trinity is equally eternal and uncaused. But they certainly did not sufficiently provide for the dirtiect personality of the Pather, Son and Spirit, which, however, especially with respect to the two former, they asserted. With respect to the latter, it is not casy to sollect their apprioner for, in general, they expressed themselves as if the

> In order to acting the advocatos of the proper unity of God, these who then majorained the divinity of Christ. make, upon all occasions, the mast asless instantificate against the intotal netten at two Gods, for the deitherthou of the Spirit was thru not much at our red to by them. But they thought

Clarus's day you have pe the more per 17. a "Larsper Yen reducche la source (L'Ibreide Sabultianno), je n'es fronce point d'anibe que la eratrie de minitéplier la Divinité, en neull'éduat les Personnes le citée, ét de manater dans l'église le Poirthianne, qui remerar le permier principa de la Holigian. C'est se que blanigment amos consultacionest les anciens l'ares," I, ill. Ch. si.

Hort VIII. I. p. 165, 1 May 65, Opera 1. p. 714 (A.) 4 Ibid. p. int. (A.) 1 Contract Co. p. 656 (A.)

^{7 &}quot;Judian friet lide res els umms Diving croden, of Phine religiousness to soils, or your Filiam, Spiritum, Quid may said failer tons or Eige, niel differentia fets. Qued opus seurgeld of som unique Pater at Fiftus et hy etc., ment deuts amont, hie Deus telles me

THE BUTTON STATE OF THE PARTY O Filteres at Spirition, at spears jum Press in their properly sumbilities of presents requirements. qui et extre per Filmes et duiettess preciones. not biteligenous. Adv. Propiets, Net was ... pt. 65 to 17/1

^{1.75} Sans antivelles attent our Farmer, et gibus Principal of the Property of the State of th would be self been been been distinct, ground already Francisco, et ex allocations operations per Seed to be seen and the seed of the seed o

Charles on Brinning L. M. 1986 of a

the worship of two tiels, by strongly always the Pather only. The distincnamyting the inferiority and schools, then between person and being, which suction of the Sou to the Father; some is the salve at present, was not than this inferiority, and others another.

stress on Christ's being lagorten and making three Gods.1 therefore, there would be two (indo," which originally suggested it have the that Moses was appointed a God to an argument for the pre-existence of Plearach, shall it se denied to Christ, the sorresponding bleas. Thus it has who is a God, not to Plannoh, but to been the constant language of the the whole universe?" But this kind church, from the time of the sportles, of divinity would not inticfy the mo- and is found upon all occasions in their

intely | but one God, even he who alone Jesus, another; and that when Josep is without original and unbegotten, was going to be pracified. Christ left who has his divinity preparly of him- himand and is the cause even to the Soning asproacly, I lim by the Father) his whole nature, suffered. "It was "It," and "to be even has God." Jesna Christ himself, who suffered for This, indeed, is written by an Arian, as." It is evident, however, that this but it is the language of all the Trink writer, who was one of the first that torings of his time; for then it had not adopted the idea of the divinity of resurred to any person to say that the Christ fast on a prenciple different man that was the Prinity, or the Pather, from that of the Doceiu, viz. the per-

that they guarded sufficiently against tion and Spirit in conjunction, but of them, alloging one diremmetance of known. Some presions in appealing Sabelieve, inving made three fuguetoses, Terruffian contions us not to destroy which we now reader general, reparate the monneyby when we admit a Trinity, from each other, Disaysian, Hisbon of was it is to be restored from the Son Borne, quoted with approbation by to the Parloy. Novation lays the Athananan himself, and that it was

the Father not hepotten. "If," says. I have observed before, and may he," the Son had not been begotten, have occasion to report the observahe and the Pather being upon a level, tion hereafter, that, in many cases, the they would both be unbegutten, and, phraoming vention when the ideas dog. Again, he says, "when it is said appeared; but that the phrascology is writings, that Christ suffered; means Eusebine's apology for this qualified ing, no doubt, in his schole preson, in divinity of Christ (for the manner in everything which really entered into which he writes is that of an applicate, his constitution. This, however, was and shows that this new dectrine was not easily reconcilable with the opinion very offensive to many in his time) of any portion of the divinity being a torns upon the same hinge with the proper part of Christ, and therefore former of these illustrations of Nova- the Docetae, who first asserted the dition. "If," says he," this makes them view origin of the Son of God, made apprehensive lad we should some to no scrople to dany, in express words, introduce two Gods, let them know that Christ suffered. For they said, that though we do indeed acknowledge that Jeans was one thing, and the the San to be God, yet there is fabre. Chrost, or the heavenly inhabitant of

Fremens, writing against this heresy, himself, both of his being, and of his quotes the uniform language of the being such as he is; by whom the Son Scriptures as a sufficient refutation of himself confesses that he lives (deckar- Dr nesintaining that Christ himself, le. and declares to be greater than him- no impossible Christ," he says, "but samilication of the Lopes of the Puther),

manifolity of his whole nature; by surface or marture, then he must have held that some. The very next writer we meet with. hing, which was a proper part of the offer Irenaus, viz. Terrullian, assert-Delty bingsoff, was expuble of suffering, contrary to him, that it was not Corio, He, therefore, but is a very awkward but only the human nature of Chrise. and ineffectual manner, endeavours to that suffered. "This voice," save hamake a case different from that of the ""My God, my God, why host thou Decates, by supposing a mistarged the forsaken me?' was from the flock and tou natures in Christ

word of God became man, and the Son the God, who is impassible, and who of God became the Sen of man, being left the Son while he gave up his mon mixed with the word of God, that ya- to death." What could any of the ceiving the adoption, he might become Doostan have said more? the San of God. For we could not rereire importality, unlesswe were united some purpose. Speaking of the death to immortality," &c. Origon also, in of Christ, with which the Christians his third book against Colons speaks were continually represented, "That of the mixture of the humanity with doub," says be, "which you speak of the divinity of Christ. Haeven speaks was the death of the mon that he had of the mortal quality of the very body put an, not of himself, of the hunden. of Christ, as changed into a divine not of the beaver."

quality.2

sistency appears to have been soon and maintained at large that the buly perceived. For we promotly find that of Christ was at all times incapable of all those who are called nythodox, ran feeling pain, that it had no need of reinto the very error of the Doceta, fushment by meat and drink, and that maintaining that it only was the Au- be ate and drank only to show that he mon motors of Christ that suffered, bad a body. "Could that hand," saywhile another part of his nature, which he, "which gave an ear to the men was no less essential to his lowing that Peter smots, feel the neil that Christ was incapable of sufferent; and was driven through it? And sould to this day all who maintain the proper that flesh feel a wound which removed divinity of Christ, are in the same di- the pair of a wound from enother ? " lemma. They must either flatly contradict the Scriptures, and say, with Hilary in this extravagance, but Kyd. the Desetts, that Christ did not suffer, phonics says, that Christ in his double or that the divine nature start may upon the cross, suffered nothing in his fiel pain. This being decored manifest divinity." This, ton, is the language impacty, they generally subpted the of these who are called orthoday at former opinion, viz. that the human this day, but how this is consistent. mature of Christ only suffered, and with their doctrine of otonoment, which contented themselves with asserting some inerglicable mixture of the two metures; notwithstanding the idea of our part of the seem person fand of the intellectual part tool not feeling pair, while the other did, is evidently.

CL. 60, C. and Duran, p. 808. (P.) * Thin p. 100 (F.)

could not himself shoully maintain the licensistent with any idea of proper

weel, that is, the sero, and not the "For this reason," he says, "The roard or spirit, that is, it was not of

Arnobius expresses himself to the

Hilary, who wrote after the council This confusion of ideas and incon- of Nice, went even further than this.

Later writers, indeed, did not follow

¹ Add Processing T. W. Q. (R.)

THE STATE OF STATE OF

[•] Dq S = In F₁(m₁, Open, p. 17), (Λ)
• E₁ ≡ E₁ ∈ ε₁, p. 18, (F)

[&]quot; "Han wer margin of animar, lid not bourbile." your womanic, wire addition, 14 est you but, party. tions entires int. at impossibiliar frame while should con she filling developed from bottomic office. Institute the footboar." Adv. Francis. C. scien.

A "More the speak aftern homoget burner fails use lipsing personnels, use gestiments before Green, L. L. p. 25. (F.)

5. K. p. 55. (F.)

6. Her; 56. Opera, J. p. 49. (F.)

STOPHEY.

SECTION V.

ST ACCOUNT OF THE UNITAGIANS REPORTS THE COUNCIL OF ADDR.

proversy, I must take notice of these ponsequence of this, when the Unitawho distinguished themselves by main- rinus asserted that the Father and the taining the proper humanity of Christ. Logos were one person, they would of in this early period. That the Christian course charge them with maintaining church in general held this doctrine that the Father suffered in the Son. tell the time of Victor, was the tone Indeed Tertullian, as Beauselee obstud assertion of those who professed serves, controllicts himself when he is about this time, and I think I have charges the Unitarians with this opishown that this was true.

lomicall by asserting the simple has believed the Father to be joynestille." mamily of Christ, was Tocodotus of Pracess the Montanist, and a man

excommunicated him.

should seem, however, that some of het no partisulars of this kind are throw went so for lyines Tertallian so known to so. It is very possible that cardinalarly quotes it as their own lens this circumstance (which is mentioned imper as to my that the Fother felt compression for his suffering Son 3 But

summer an infinite artisfaction to this inegraps might be used by them hard here tured to the justice of God in a figurative some, in which sense by the diath of Christ, dose not osedy various pussions are in the Seriotares. asserted to that

Heanyshow thirds them to have been entirely free from this imputation, and imagines it to have arisen from their adversaries, designedly or motodenedly, mixing their own ideas with theirs, and especially confounding the Brough I proceed to the Arian con- two terms Logor and Son of God. In nion, because in other parts of his One of the first who distinguished writings, he expressly says that they

Byzantium, who, though a tauner, is of genius and learning against whom scknowledged to have been a man of Tersollian writes, was an Unitarius, ability, and even of fearning. He is and so probably were many others of said to have been well restived at that seet. For their porniar opinions. Rome, and at first even by Victor, the and reactions, as Montanists, had no higher of that city, who afterwards relation to nov particular quinion con-

coming the nature of Christ.

About the same time appeared Arie- It is very evident, that about this man, from whom those who maintained time the Unitarians were very numethis appring were by some called Ac- roug in all parts of the Christian world. tomorphie; but it appears from the and as they were not distinguished by continues of Tortullian, that they were having assemblies reported from those more avereally railed Monarchists, from of other Christians, which Mosheise their asserting the proper unity of the allows," their opinion certainly could divisio puture, and the supremuer of not be deeped hereflood. It is even and the Father with respect to Christ, asknowledged that many of these Uni-By their enemies they were called Po- tarians (though none of their writingswho whom because they were charged are now come down to be) were men of with asserting that the Facher was science. They are particularly said to so mutted to the person of Christ, as have been addited to geometry, and warm to have suffered with him. But are also said to have treated questions Lerdor treats the as a columny. It is theology in a geometrical method;

a Val. f. g. frik. (P.) L. (H. C. st. fish.) s. 4 Val. I. grains. (A.) L. (H. C. st. fisher. st.). 5 Carstroire diet of Finnelles, ep. (O. 411. (F.)

to 196, 1971 Sant St. 97, St. Sia, 9, 1095, A.K.

perioch) usight have writen from their appropriated to the arthodoxy of their endeavouring to show that if the Pa- age. But though many persons are ther, the Son, and the Hely Spirit, (if said to do this at present, Sabellius this lost was then considered as a dis- blinedf is not charged with it by any tiset person.) were such of them God, of his opponents. On the contrary, he in any proper seese of the word, there is remerally said to have been a disciple. must be more gods thun one. Such of Nortus. It is therefore probable, prometry as this, I doubt not, gave as Beausobre conjectures, that this regreat offence.

tarian schoon, as tapplet by Nortos, is day, is, indeed, add by seclesiastical histori- genius and learning, but said to have ans, that many believe in this country been of a professio life, and charged were brought over to this opinion by with the arresponse and amilition all hable that they hald the same opinion times, made himself observes by mainbefore. In that age the prevailing bias toming the Unitarian principles, and was to magnify the personal domity was condemned for them in several of Christ, and not to team it; so that councils hold at Antioch, so well as on we find fow or no clear instances of other accounts. His opinious are acany who, having once maintained that knowledged to have spread much, and Christ was either God or a super- to have alarmed the orthodox greatly. annually before, good the maker of this Hat when we read of such persons as charged by their adversaries with be- mentioned above, that it is to be unof that are new-tion, as the Socialans before of that origion, being encousnow do, that all the divinity of the aged by rawn of their learning, ability presentation of their opinion,

doctring of Sabellion, though he is for some time me that way. This penerally obtaged with resintaining Plant of Samouata is represented by that there were three persons in the Emphanius as alleging in defence of Trinity, but that there there are one his destring the words of Money, the or rather characters; (gangeric) were Land the God is one Lord; and he is only different causes or attributes of not charged by him, as others were, the same person or bring. If this was with maintaining that the Pother sufa fair representation, Saledine and his followers must have meant to disguiss

by their adversaries by way of re- their Unitarian entire-into in termpresentation arose from his adversaries In the following century, viz. the esteapprehending what he said recthird, we find Nactus, Saludina, and owning the Father and the San being Paul, Lishop of Samousta, the most one, and concerning the Father beion distinguished unusur the Unitarisms, in him, and doing the marks, as one Nogbes was of Smyras, and is said to Saviour expresses himself. At the have been a disciple of Artenna. Sa- same time Salellius might mean un bellius was hishon or priest of Cyrene, thing more than the most avowed Em in Africa, in which country the Uni- cinians mean by such language at the

said to have been generally adopted. It Paul, justiment Samunata, a man of Kalelling. But it is much more pro- after bishops of great over in those would under God, come afterwards to this hishop making many converts to believe that he was morely a man, the doction of the lumarity of Christ, Bitle Neetns and Sabellius were I cannot help enspecting, for the reason has Petripassions; but the Unitarians devatord of the numbers who were Son, was that of the Father residing in and influence, to declare thomselves hies, and action by him, was endicient more enough them they had done he to rive a handle for that injurious re- fore; having been overhome by the philosophicing Christians of that are, There was nothing pumline in the the current of men's spinions barring

I I'm is Declar, p. 415 (P.) Worth IX. Work IX yo 400, 400. I Alle To your high train in Mile (2)

^{*} Plants, 4.45 [914,5507 [P.]

ferrod; and indeed from this time wa sarmomore of that accusation, though I apprehend to be the gentine doctries the tensts of the Unitarians most are- of the Scriptimes concerning the nature

tally continued the same.

within the same emstury, Baryllon, bishop of Bostra, in Arabas, and to have been a man of leavning and nosdesty, and to have maintained that Christ had no long today he was born of the Virgin Mary, and had no divinity bandes that of the Father residing in him? But he is said to have been omverted to the orthodox faith by Origen. It is to be regretted that we have no turiber information removestog this bishop and other Christians in Arabia. Many of them, we are told, manutained, contrary to the philosophy of their times, that the soul deal with the body, and that all menwould be in a state of insomability from the time of their death to that of the general resurrection."

I shall show this amount of the amient Unitarions with just mentioning Photinus, bishop of Sirminus. though he flourished after the council of Nior; because he be the last of the Unitarrane we read of till the revival of the doctrine in the last age. For though it ran hardly be supposed that the opinion of the simple humanity of them through inadvertence. Carist was wholly extinct, those who maintained it were overloome and atleaned by the Trinitarians on the one hand, and the Arians on the other, And of the two, the latter were full as hostile to them as the former. This Photimus is said to have been a man of great eloquence. He continued in his hishopric, notwithstanding his being condemned in three several synode or councils, especially in one held at Milan. A.B. 345, being extremely popular in his see; but at length he was expelled by a council held at Nirmium itself, in 251. This last countil was called by order of the emperor Constantius and convisted chiefly of Arian bishops.

Here I reluctabily old adies to what of Christ, but we shall see it reappear To those we might odd, as failing with growing lastre is a later period.

SECTION VL

OF THE ARICC LUBEROVIUSY,

Tursue were several things relating to the divinity of Christ, which had not been delegationd by the Christian fathers, before the time of Constanting. Thus, though the term frontless had been generally used in speaking of the origin of the Son, by way of amanation from the Father, the term consted, and others of a similar meaning, had here used necasionally, and as far asappears without giving offence; nor indeed could it well have done so in an age to which all creation was considered as of the same kind, every substance (at least all intelligent substances or spirits) being supposed to have been derived ultimately from the same divine essence. This language we find quot by Lactantins and Hilary, after it had begun to be disliked and reproduced, and therefore it was probably used by

Luctanties, however, speaking of the origin of the Soo, says, " As when he was created in his first spiritual birtle, he was, from God olone, made a baly spirit; so in his second cornal birth, from his mother alone, he became holy. floals." Hilary says, "God the Father is the cause of all, without beginning, and subtary; but the Son was produced by the Father without time, and was created and founded before the ness. He was not before he was born, but he was born without time. Before ull time he alone subrata from the Pather almor." As it is not easy to give an event translation of this passage, on

around at its extreme elecutty, I nor Lorned out of pre-existing matter shall give it at length in the note." but, like other things, was created out This writer means to have thought, as of nothing. It seems also to have the generality of the Ante-Nirone Fig. been the opinion of Arian and his fels there did, that there was a time when lowers, but was not perhaps advanced Christ was not; but we shall not that at that time, that this pre-existent after the Arian controversy this epimon spirit was the only intelligent principle. was confidenced.

troversy occasioned by Sabellius, in men-Africa, that the peculial opinions of such a manner as gave satisfaction.

another hishop of Alexandria, being tring of the orgation of all things our led by the same controversy to dis- of nothing began to take place of course concerning Christ, in the pre- the doctrine of the philosophers, who made of Arius, a presbyter of the asserted the impossibility of any such same church (with a mosa to execution, the opinion of Ariesthat Christ. have had some previous, difference), was made out of nothing would maamong other things, in favour of the turnly success to that of his entanation. dignify of Christ, advanced that the from the Father; so that it is possible Father did not preceds the Soun ringle that the minds of the more learned mement, and that he had issued from Christians might have been fully proall clovalty out of the substance of the pased to receive that doctrine before it. Pather binaself. This, being in some was openly published by him. corners an advance man the generally reserved dustring, provoked Arius to tous of Niconsodia, and other learned reply. He allowed that Christ existed and eminent hisbons of that age, provebefore all time, and before the ages, as that he did not imagine that he had adthe only begotten Son of God, but he vanced an opinion that was altogether and that he had no being before he paculiar to blesself; and their ready was barothen. He also asserted, in the reception of his destrine, and the course of the debate, that Christ was countenance which they gave him, who

belonging to Christ, being in him what It was in consequence of the con- the seel was apposed to be in other

The prejudices of the Christians of Arias were started. Sabellius having that age against the doctrine of the asserted that there was an difference proper divinity of Christ must have Latween the divinity of the Father and been very general, and very strong, to that of the Son, Dionyains, tashop of have made this doctrine of Arius as Alexandria, was thought to have ad- popular as we find it presently wasvasced, in opposition to Jum, some- It was a doctrine that does not appear thing derogatory to our Saviene, as to have been publicly maintained bethat his divinity was so far different fore. But, possibly, the difficulty of from that of the Pather, that he was conceiving how a mercultribute of the not over of the same substance with divine nature could become a real the Falber; which, as we have seen, purson, which had been the orthodox was contrary to the opinion of those opinion, might have gradually but who were deemed orthodox in that men to think that Christ had been are. However, he justified himself in preduced by way of simple manual/afrom God, like other intelligences or Hal not long after this Alexander, spirits. And when the Scripture doc-

Indeed, the appeal of Arius to Euse mether of the substance of the Pather, was only a presbyter, and had nothing extraonlinary to recommend him, is a stronger proof of the same thing. The Arian dectrine, however, was a kind of medium between that of the simple hogometry of Christ, which was far

y manufact that to us to a water point. UP " fluid if moveril p. Fin. 1977

^{4 2004-00,} IL 1801 p. 116 (P.) = Question modern to prime offerious opicitual regules, go est with Day systems benefited figures run, als heand the second of the second o Sures. Open, II. p. si-

^{1 -} Dates Policy and calula containing, complete tiling million in Charme ; Fillian within these tonomics dates. Son cost integrisin parameter, and sign Anteriors nave control nature, miles a sole Patric manuar 1-1v.p. 89. 12-3

had that of his proper distally, which before the order could be executed. recommend it to many.

ing and moderation.

The corneror Constantine, having So far was the conneil of Nice from much indocent roungling and violent deemed orthodox. person who was afterwards induced to persons, and those so doubly, as this think better of Arius. He, therefore, months him from bandsment, and or-

from being entirely extinguished, dered Alexander, his bulons to admit though it was less and less ralished, him to communion. But Aring died

made him to be of the same substance. Constantius, the successor of Conwith the Futher, and a kind of rival stanting and also some others of the of his dignity, at which it is no wonder emporers, favoured the Arison, and in that the minds of many revolted. This these reigns their destrine was by far circumstance, therefore, of the Arian, the most generally received throughout doctions being the medium between two the Roman cupiro. The bishops of that great extrames, was alone sufficient to profession held many corneils, and they are asknowledged to have less very It is acknowledged that Arius, in the full. But at length Arianian was in course of the controversy, had many a great operaure landshed from the Boabsiliars in Egypt, where the difference man empire by the persecutives of the first arose; and among them were emperer Theodosius, who interested many persons distinguished by their bimself greatly in favour of the Trinigenius and learning, on well us by their turish doctrine. The Arisms took rerank and station in the world. Not- fogs in great numbers among the Burwithstanding those advantages on the gundians, Goths, Vandals, and other side of Artis, Alexander prevailed so unconquered barbarous nations, whom far, that, in two councils, which he they were a great means of bringing summoned on the remaion, Arms was even to the Christian faith; and all of deprived of his offer, and encommunication, without exception, professed the cated. Upon this he retired into Pules. Arian doctring, till it was overpowered taux, where he was countenanced by a by the influence and authority of the great number of hishaga, but more as- hishaga of flome. The Vandals were possally by Eusebins, bishop of Nico- long the support of Arianism in Africa, modia, one of the most distinguished but it mover recovered its could after of any in that ago, both for his learns their extirpation from that prayince by the arms of the emperor Justinian.

endearoured in vain to compose these giving general satisfaction, that Hilary, differences in the religion which he had precently afterwards, complains of the lately professed, and especially to see Anone as being in all the provinces of concile Arms and Alexander, at length the Raman empire; and, in the next called a upperal souncil of biologie at reign Arianism was very near becoming Nice, the first which had admined that, the universal dectrine of the Christian appellation, and in this council, after climids and of conserveald have been

debate. Arius was condemned, and The debates occasioned by this famlangularl to Hyricum, a part of the our council made a great revolution Roman empire very remote from Alex: Loth in the Janguage and in the opiamin's, where the controversy ori- nions of those who were dozned orthogeneral. But, notwithstanding this doe. It is the natural effect of controcondemnation, so far ware the Chris- very to push men as far as possible likes of that age from having any from that extreme which they wish to opinion of the multibility of councils, avoid, so sa often to drive those into that the destries of Arits triumphed the opposite extreme. This was reboth over the decrees of this colebrated sinchally the causes this remains said namembly, and the natherity of the era- na controversy ever laterated so many All, and indeed continues to do to this. Though this creed contains a number

sulam, which made Chrod to be a second up, it still keeps He ground, guarden greature, those who approved of the from all human importion, like the decterrors of the council began to express trine of transubstantiation, by this power themselves, as Moshoin acknowledges, but this will of saystery." But below he such a manager or that they appeared. I proceed to give a more particular as to "mibetitute three gods in the place mount of this farther change in the dowof one." And many of them seemed tring, I must note by what steps the to immurize that they sufficiently round. Holy Spirit cause to be reckeded a dotained the builty of the Godhead by as- tinct person in this Trinity. orting that the Father, Son and Huly Spleit were each of them of the same dryine nature, so three or more men. have each of them the same human

padage

This was outsinly giving up the unity of the divine matere; and yet, being aldiged by the whole tenur of revelation in mantiain the doctrine of pely one God, in conjunction with this new doctrine of three separate Gods, such a manifest inconstituncy was introduced, as nothing could enver but the prefence that this doctring of the Trinity was insrpleaded by homan reason. And then the word paretons, which had before been applied to the doctrine of the Trinity, in sammon with other things which were simply deemed serred, began to be used in a new sense, and to aignify, not as judge, a thing that was sverel, and required to be explained, but something alsolately is countile or being explained. something that near be believed, though real person, viz. himself, and to be to it could not be undended. But the whole doctrine, as if was afterwards generally professed, and as it now stands in every established Christian church, our Lord as speaking of a real person. was not finally notifed before the com. at least afterwards, when they reflected position of what is called the Athana. upon his meaning, and saw the felfitafter Creed, and its recognition into the ment of his promise, is evident from offices of emblic worship.

whom, as presentain. It appeared about the end of the fifth century, and is by

of me direct contradictions as now perto code; to keep quite clear of Ari- son, the most skilled in logic, can done

SECTION VIL

OF THE DOCUMEN CONCERNIST THE HOLY HEATEROID.

Thean is very little in the Scriptores that could give any idea of the dithat personality of the Holy Sports. besides the figurative language in which our Lord speaks of the advocate, or comforter, as we reader it (manualymet). that was to succeed him with the apovetion after his ascension. But our Lord .. language is, upon many occusions, highly figurative; and it is the less extraordinary that the figure called pure sowification should be made use of by lam here, as the possibar presence of the Spirit of God, which was to be evidenoed by the power of working mirecles, was to suspend in the place of a them what he himself had been, vin their advocate, comforter and puide.

That the apostles did not understand

stand this time. Others are of a different When this creed was made, and by spinion but it matter little by whom is Heat into III p. 151.

the end of the fifth century, and is by some ascribed to Vigilius Tapasansis."

I val I, p 2rd (P) (too by P) II Ch. III.

Sect. 1

2 Josto's Reverse IV, p 208 (P.) "A 481.

Vigilar Japanese hith best expressed, by some, to be reliabled religious and the pulpess of pollons reliabled religious and the pulpess of the Cover to be reliabled religious and the pulpess of the Cover to large been the maker of the Athanasian Cover.

¹ No Transport, L. W. at His . P. L.

their never adopting the same has was not unnatural to suppose that the guage, but speaking of the spirit so of a Spirit, being mentioned along with strong percer only. The apostle Paul thum, was a real person also, expansely speaks of the spirit of God na bearing the same relation to God that this came to be a fixed opinion, and esthe sould of a man bears to man, pocally an article of faith, the Uhristian 1 Cor, n. 11: "What man knoweth the writers before and after the council of things of a man, save the epirit of man. Nice generally speaking of the Huly which is in him? Even so the things Spirit in a manner that may be interof God knoweth no man, but the sport probed either at a person or of a power. of God "

as the same spirit by which the annuest much inferior to God, and even to any other than the Divine flowing him- remeation from the Divine Econors, self, enabling them, by his supernatural and similar to the Lewes theelf; but communications, to foretell future of them speak of the Holy Spirit events.

which the Holy Spirit and his opera- bare been made. tions are sometimes described by them. spirit, quenching the spirit, &c., in all mosen, and not that of a percon-

For these reasons I think it musible. that we should never have heard of the opinion of the real distinct persomility of the Holy Spirit, if it had not been for the form of baptien and when he montions worship as due supposed, but without reason, to be to the Spirit. It is in the same sentence given in the gospel of Matthew, where in which he smake of it as time to the spectics are directed to beptize angels. "Him," mys he, meaning in the name of the Father, the San God, " and the Son that come from and the Holy Spirit. For though the him, and the heat of other good Anmeaning of these words, as explained. by pretty early writers in the primitive him, together with the prophetic Spirit, church, is nothing more than "baptis- we adore and venerate; in word and ing into that religion which was given truth honouring them." In another by the Father, by means of the Son, place he says, " we place the Son in and confirmed by miraculous power," and this particular form of words does. Spirit in the third."2 Again, by places not appear to have been used in the age of the apostles, who seem to have bays the Spirit which moved on the water, tized to the same of Jesus only; yet in the third." It is not improbable since this form did come into universal but that this writer might consider use, after forms began to be thought of importance, and in it the Father and Son were known to be real persons, it

It was a long time, however, before But it is evident, that when they seem Busides, the writers of the New Tes- to speak of the Hely Spirit as of a pertamentalways speak of the Holy Spirit son, they suppose that person to be prophets were impored, which was our Christ. Some of them might possibly tainly never understood by them to be suppose that the Hely Spirit was an as a sventure made by Christ, by whom-Also, the figurative language in they supposed all other creatures to

With respect to the apostolical faas meansistent with the idea of his being there, their language on this subject is a separate person; as being highligad so much that of the Scriptures, that with the spirit, being filled with the we are not able to collect from it may position or precise ideas. It is prowhich the idea is evidently that of a bable, thosefore, that they considered the Holy Spirit as a power, and not a person.

Justin Martyr, who was one of the flust that supposed the Locor to be Christ, never says, in express words, that the Spirit is God, in any sense, gols, who accompany and renunble the second place, and the prophotic "the Legos in the second place, and

the Son inferen to the Father.

Tertullian in one place evidently confounds the Holy Spirit with the marge of the form of bugilian men-Louve, and therefore it is plain that he though by Matthew, together with the had no idea of a proper third person Liberal interpretation of our Saviour's in the Trinity. Speaking of the Spirit description of the Holy Spirit, proof God which overshadowed the Virgin Lably, gave most of the primitive Mary, he said, " It is that Spirit which. Chrodians an idea of its being a morning. we call the scord. For the Spirit is the and the rest of the language of Seriusubstance of the word, and the word ture would naturally enough land them. the operation of his spirit, and these to conclude that he must be a divine two are one." But in mother place person. But it was a long time before by save, "the Spirit is a third after those things coalesced into a regular God and the Son; to the fruit, pro- system eceding from the branch, is the third from the roet, "2

the Holy Spirit be not a greature of the was it customary in the time of Baul Son, times all things are said to have to call the Hely Spirit God. Hiday been made by him.

would not receive from Christ, unless mother, the only regoties, and the gift." he was been them Christ."1

the Huly Sparit, the Paraclote, is neither God, nor the Son, but was goMen nor made. "A

notion of the personality, or at least les that there was nothing like it in the philosophy of Plato, which had senieled them so much in the deifica- imraelves." tion of Christ. A third permeiple was indeed assertimes mentioned by the Platenests, but this was ofther the soul

the Holy Spirit as a person, but as itself; for there are different representmuch interior to the Son, as he made takens of the Platonic ductries on this millipoets

At length, luwever, the constant

The fathers of the council of Nice sold nothing about the divinity, or the Origin speaks of dras a doubt whether personality of the Holy Spirit, nor interprets baptizing in the name of the Norstinusava, "that Christis greater Pather, the Son and the Hely Spirit, than the Paraclete; for the Paraclete by the equivalent expressions of the

That little is said concerning the The author of the Becognitions, a separate divinity of the Spirit of God scurious but an accient work, and in the Scripture is evident to every never charged with hereey, says, " that body; but the reason that Epiphanius given for it will not be easily imagined To order to account for the apostlosmade by him that was made, or be saying so little concerning the divisity notion (finites per furious) viz. by the of the Holy Spirit, and omitting the Son, the Father only being not be montion of loss after that of the Eather and the Son; (se when Past One reason why those fathers who mys, "there is one God and Father of had modified their theological teners all, of whom are all things, and one by the principles of the heather philo- Lord Jours Christ, by whom are all settly did not readily fall into the things,") he says, that "the apostles writing he the inspiration of the Spirit, the divinity, of the Holy Spirit, might be did not choose to introduce much commandation of blancelf, lest it should give us an example of commending

What is most particularly remarkable is, that the fathers of the council m' Sardies, beld in 1147, a conneil called of the world, or the material creation by the authority of the emperore Constance and Constantion, a hundred and party habous being present, of whom Athanssius himself was one, and two

¹ April 1-17 (P) " Phil to W. W. (P.)

⁽Adv. Francou, G. Avel. y. 513. (F.) (that C. vill. Open, p. 501. (F.) In America Open, H. p. 774. (F.) F.C. KKIV. (F.) " form C. 104. Cr.

To Tremate, L. H. Open, p. 42. (P.) T Mier. 57, Opens, I. p. 482. (2.)

in the passage quoted above. They pavoy in the business. may, " We believe in the Paraclete, the Holy Spirit, whom the Lord himself award general cannoil, which was hold

to a created being, but the title unbe- in the Holy Spirit, the Lord and Giver gotten (syrregued) in what no man of life, who proceeded from the Father, can be so abourd as in presume to give and who cought to be adored and to any other than to the supreme Gul." glarilled with the Father and the Son, Then speaking of his not being his and who spake by the prophets." This gatten. Like the Son, but proceeding classe is now generally annewed to the from the Pather, he says, "neither let. Nicens Crool, though no such thing any man think that our releasing to had been determined at the time of call the Spirit a creature is deaying that resuch. his personality " ((weersers)."

mounting to others, that he was a the decreas of this council. that enentry, hearing of it, wrote Basil. He speaks of all people being been applied to the See only.

ominion of Macchinian; and in a himself and his orthodox brethren as

hundred mary approxing of the decreas council held at Languagem, in this, after Over had been sout to those it a connect demanded by the Cathelic control in which it was derived that history, though the gonder number of the Pather. See and Spirit, was our those why actually not were Among hyporteris, which they say the heretical the manion of Macedinium, as Escretia will seem and that the Father never the historian observes, appeared to was without the Son, nor the Son lines gauged more ground than ever, without the Father,) did not disting and would probably have been the grain between the Holy Spirit and the received upinion, had it not been for Leves, any more than Vertallian did the interference of an erthodis coa-

At longth, in What is called the promised and sent. He did not suffer, at Countrationple in 181, under Theobut the man which his port on, and design the Great, the opinion of Macowhich Christ took from the Virgin denius was condomned, though thirty-Mary, which could suffer the man in me of the histogra present were in hable to death, but God is importal." Tayour of it. In the greed drawn up Basil says that "the Spirit is superior by this council, it is said, "We believe

Thus, at length, the great cotties The subject might burn longer re- of the present dictrine of the Tripity mained in this mouttled state, if Maco- was completed, though many points of during, an emirged Sami-Arian, who less consequence still remain to be had been expelled from the church of adjusted, as we shall see in the prom-Constantinople, and not expressly cution of this subject; and the doctries denied the divinity of the Hely Spirit; of the consubstantiality of the Spirit mulintaining, as muon bay, that it was with the Pather and the Son, though only the Spirit or power of God; or, implied, is not directly expressed in

greature like the angels, but superior. As the destrine of the divinity of to thom: This against being much Christ was very appopular at first, so talked of, had many abetters, especthat of the divinity of the Roly Spirit. cially in Egypt. But Athanasius, who appears to have been so too, as we was then concealed in the deserts of may dearly infer from the writings of against it, and he is said to have been interested to the debate on the subject the first who applied the word council- and over of his own disciples, so prestantial to the Spirit, it having before cuming to act the part of judges in the chies; asking questions not to learn, but It was some time, however, before to people and confoord their teachers. may public notice was taken of this The argument by widoli he represents

most frequently organ was the follows aubstractial, conternal, and argual is ing :- Everything must necessarily be power and gloryeither walequites, begottes of sreated. If the Hely Spirit be unbegotten, he the Trivity occur in a piece entitled most be the same with the Father, and Repositio Folsi, queribed to Justin it is he begotion, he must be the Son; Martyr; but this is evidently spurious. if therefore, he be a payone distinct and of a dufe much later then the time from both, he must be a creature. For of Justin. It is remarkable too, that the pend father's amorer to this objec. Clemens Alexandrinus, who was in the tion, I coust refer my reader to his very centre of the Platonion of these twenty-seventh homily which is against days, and who did not write till after

the Sabellians.

account of the word Trivity, and of of Christian graces, fulth, hope and the advantage which this doctrine gave sheedly." the Heathers. The first appearance. We extend wonder that this introof the word Trivily is in the writings duction of new abjects of worship by of Theophilus, history of Antioch, but Christians, should not pass unneticed it is not clear that by it he meant at by the Heathens; and as it was chiefly Triedly consisting of the same persons a wish to recommend their religion to that it was afterwards made to consist others, that gave them their original of, and certainly not a Trinity of per- bias towards evalting the person of the three days which precided the ished by the advantage which the creation of the heavenly locious on the Heathens took of this very circumfourth flay, in the first chapter of stance. General represent the secred mystery. The incarnation of the eternal word, of the Trivity, vie " God, the essed appears to have been a soldect of ridiand window." He adds, "the fourth colo to Celson, who compares it to the day is the type of man, who possis faide of the transformations of Juniter, Hold, that there may be God, the word, in the kintery of Danas, Acc. He also woodons, man," This passage is see, justifies the Pulytheisen of the Heathtainly obscure enough, and it could can by the example of the Christians havely have been imagined from it that In this respect. "If Christians," earn by window he meant the Holy Spirit, he, "worshipped only one God, they the third person in the pandern Trinity, might have some prefence for despision had not the same term been used by all others; whereas they mader these other evitors, and repecially by Tation, immense honours to a more upstart." who was contemporary with Theo. To this, Origon answers, by alleging philms. For he also makes a Trimty, the text, "I and my Father are one, of God, his word, and his wisdom, explaining it by all the disciples being Alout the same time Irenamy men- of one heart send one mind. But av tions the same three members, though might the beathen gods have been one be has not the word Trinity. "There before it was magined that the three is lost one God. persons which constituted it, were con-

Both the ferm and the decision of Thombilus, never uses the term but I shall close this article with a short once, and then it is to denote the bond

may in the Godhead. He says, that Christ, they were very properly pun-

The amperor Julian did not overis always," mys he, "with God, his look this obvious topic of repreach to word and wisdom, his Son and Spirit, Christians. He particularly uphraided by whom and in whom he made every- them with calling Mary the mother of thing freely." After this we find the Goo, and charges them with contraand Tringly in common use, but long dicting Muses, who taught that there

> (Atron. 1. Iv. p. 406. (P.) I Contin Ottown, L. vill, p. 286,

t Thomas I. S. C. Yilliam S. (F.).

Ander Trimer Lam, L. M. Dynes, L. p. Lie. (A). I Have excell, Denimal Schlinger, L. p. 221 (F.).

[&]quot; All Arthalysmen, L. H. p. * I red In it. C. saaving 1800. (P.

SECTION VIII.

THE RESTORY OF THE DOCUMENT OF THE TRIPTED THUS THE COURTS OF NAME THE BELLY THE THEORETS AND DAY EUTYCHIOC CONTROVERSY.

other.

simply, that the Son was evented out of mulhing, some time before the eren- pily than almost any other in the whole than of the world, which they said was compass of church history. For a commade by him. But presently after, there cil being held on the subject at Alexarose among them a sect that were andria, in 372, the fathers found that called Semi-trious, the chief of whom they had been disputing about words, were George, of Landiess, and Basi- and therefore ther exherted Christians hus, of Aneyra, who held that, though not to quarrel upon the subject. Eyes Christ was a creature, yet he was, by after, however, the phraseclogy of the special privilege, made of the same Greeks precailed, and the orthodox alsinters with the Father, whereas the ways say that there are there hyposproper Arians maintained that he was tases, or persons, in the unity of the wholly of a different nature.

In 191 we find mention of another the council of Nice.

other with great violence.

of the word lapportusis, which we may render person, but which had generally America, (P.)

own cascultred as very nearly synonymone with carrier, fournet. In general, the Greeke understood it to a different session and having in view the Subcllinns, who were said to assect the ideatity of the Futher, Son and Smail-Reviner I relate what was peculiar to mad that there were three hyperdome in those who obtained the name of without the divine nature. On the other hand, the in this controversy, I shall just the Lating willing to oppose the Arana, mention the divisions of the Arians, who made the Bon to be of a different which contributed much to the preparature from the Father, penalty said dies of their cause, as they often pro- that there was but an hypnotonic in the needed to great violence against each Trinity; and we have seen that the fathers of the commit of Surlice had The original and proper Arlans held decided in the same manner,

> This dispute terminated more havedivine assence.

By this happy device, and that of division among the Arians, viz. whether declaring the deciring to be incomprethe Pather would be properly so called beneable, the Trinitarians imagine that from all sternity, before he had a Son. they sufficiently arrorn themselves from On this frivolous question, of more the charge of Polytheim and Idelates. words, the Arison are said to have di- Whereas, if they did but pretend to wided with great hitterness, so as to affix any ideas to their scords, they buye formed accounts assembles. But it must see that the device can avail them. must be considered that the history of nothing. If by person, or any other them divisions is only given by their term which they apply to each of the summina. Before I give any account of those members of the Triefty, they more modern Arianiun, I shall proceed mean on intelligent principle, having with the state of Trinitarianism after a real consciousness, they must, to all intents and purposus, admit these Gods, No somer was the general outline of This was thought to be appropriately the durtrice of three persons in one the committee Sardies, which therefore as-(fast actiled, but the orthodox began to seried one hypoctoses, in agreement with divide upon questions of great meety, the original idensifthe Son being an emeand human passions and interests al. nation from the Pather, but not sepaways mixing with these dobates, the valed from his essence. Whereas, now, different parties anotherestical such the original idea, on which the doctrine of the divinity of Christ was formed, The first dispute was about the one is entirely abandoned, and in senity

I be below's Dissessess, noder the word

another doctrine is received, a doctrine pound authority, at length it became which all the Aute-Nicene futbore, who extines. had no idea of may distinction between synchrois and essents, would have read in Christian artiguity, unsertrearchated, as downright Polytholam, Divine Being.

to have hed any more than one intellicont principle, and yet we have some nation the least sign of the hyperdutical thought there was in Christ a proper which he says the orthodox have been constituted his divinity. But perhaps notions? they might have been reconciled to this orderon by the popular notion of do settled on the openion of what is called sions possessing men, who yet had sould the berney of Nectorius, lashop of Canof their own. Or by annua, which is the word that Tertollists uses, they might mean the socialist principle in man, ar distinct from the overage, or redismal principle, a distinction which we find made by Cirre and others.

However, after the council of Nice, and about the year 370, Apollinary the younger, bishop of Landices, who had distinguished himself by taking an active part against the Arians, being attached to the principles of the Platonic philosophy, (according to which there are three principles in man, via, his hody together with the yellowed and remedies soul, but not more than these three, thought that the budy, the sucpittos prisciple, and the loons, were sufficient to constitute Christ, and therefore he asserted that Christ had no proper human soul. In consequence of this, he was charged with maintainhar that the Deity suffered on the cross, but whether he himself avowed this opinion, does not appear. This doctrine, which was so far analogous to that of the Arians, that it supposed only one intelligent principle in Chairt, was well received by great num- upo, and in this smuncil the opinion of buy of Christians in all the matern. provinces of the Homan empire; but it was condemned in a synod at Home, and being likewise borne down by im-

Wraston, who one portoinly well that Athanasina seepsy never to have The Arims, in a assumal held at Con- hazard of the opinion of Christ having standarde in 160, rejected the two of any other and than his dividity, and sho word hopestown, as applied to the that the idea of a human and rational soul in Christ was one of the last There seems to have been no coaron branches of this hereay. This writewhy Christ should have been supposed also asserts, that there does not appear in Athanasius's Treatise on the Incorthat some of the Ante-Nieme fathers mains or communication of property, house soul, besides the loger, which were fored to derise in support of their

> This business, however, was finally stantinople, which, though small in its origin, has had great evenempeness, the effects of it remaining to this day.

This being an age in which great compliments were paid to the Virgin. Mary, among other appellations, it has came customary to call her the worked of God, and this was a favourite term with the followers of Appllmarts This phraseology Nestarius, who had distinguished himself by his opposition. to the Apollingrums, declared to be nosouper, and said it was sofficient to call her the mullier of Christ. To justify this, he was led to assert that there are two distinct nobures in Christ, the divine and the human, and that Mary was the mather of the latter only.

This ductrine had many followers. and even the monks of Egypt were induced, in consequence of it, to dissontinus their coston of calling Mary the mother of God. Cyril, then bishop of Alexandria, a man of a langity med. insperious temper, was highly offended at this; and having engaged in his interest Celestine, bishop of Home, he assembled a council at Alexandria, in Neutorius was condemned, and a sevenanatheres was pronounced against him.

^{*} Cultionies of Records, p. 74. (Pc)

Ninteries, not being moved by this, but had a great bond in the condensadillion.

called the exthelic church) established, it not worth while to recite. The apinton of Neatherina, however, It may be proper, however, to observe, to the same event.

the Trinity, that wended in him.

hold at Seleucia,"

formed by Estyches, ablast of a can- ture, or confusion." vent of monks at Constantinople, who

communicated Cyricin his turn. But that of Nacionias. Extreles was seat longth Theologius the yearture called far from being of the againsm of Newa ground countil of Ephenia, in 451, in terms, that he asserted that there was which Cyril, though a verty concerned, but one notice in Christ, and that was provided; and without learing Neste- the divine, or the discounts word. can and during the absence of pany. Hence he was thought to depy the tollogs who had a right to sit in that human nature of Christ; but he was council be was condemned, and sent generally supposed to mean that the loto bandement, where he ended his limman nature was obsorbed in the divine, as a drop of honey would be La this factions manner was the great absorbed, and no unite distinguished, if doctrine of the hopeningled anion of it should fall into the sea. There were the two matures in Christ (which him other explanations and distinctions coover more been the doctrine of what is easioned by this doctrine, which I think

was contourly maintained by Harritman, that the minds of mans persons, expebishon of Nigibis; and from this place visily in Euvet, were presured for this it was spread over the East, where it, evision by conther which had obtained continues to be the prevailing destring there, and which I have observed to to this day. The openion of Nestorius bave been maintained by Hilary, vis. was also received in the firmous school that the body of Christ was incorrently of Edema, which contributed greatly ble, and not subject to any natural infrasity. Theodosian the Great's fell This controversy was, in fact, of con- into this opinion in his old age. Acsidevable councequence, there being some conding to this dectrine, the human analogy between the doctring of Ness nature of Christ, being of so exulted a torius and that of the ancient Units. kind, might castly be supposed to have right, or molern Societies; as they become as in consequence of its being both manufained that Christ was a mere absorbed, as it were, in the divine, so man. But, whereas the Socialisms say as to partake of its properties. It that the divinity of the Father resided was, therefore, no wunder that they in Christ, the Nusterians say that it should express themselves as if they was the Layer, or the second person of considered Christ to have, in fact, but one nature.5

But "the union between the Son of Eutyches was condemned by a coun-God and the son of scon," they said, ril held at Constantinople, probably in "..... was not an union of waters, or of 418, and in consequence of it was expoveres, but only of will and offiction; communicated and deposed. But he that Christ was therefore to be care. was acquitted by another ecqueil held fully distinguished from God, who at Ephesus, in 440. However, in a dwelt in him, as in his temple." In this general council, called the fourth, held manney tild the Nesterians, who had at Chalcedon, in 451, he was condemned had several disputes among themselves, finally, and from that time it has been with the matter, " in several councils, the doctrine of what is called the outhnlin Averal, that, " in Christ there are The opposition that was made to the five_distant sections, united in one becay of Nestorius produced another, person, but without any change, mix-

almost universally received in the pa- as to communicate no sensation to all priarchates of Antioch and Alexandria, was sufficient by give it the succe ment and it is found in the East to this day, and afficacy as if it had been divine. In 535 the Estychlass flividal, some To such wretched ergodicuts, which do of them maintaining that there were not deserve a serious consideration, are some things which Christ did not the advocates for this Christian polyknow, while others needed that he thelan entuced. knew armything, even the time of the day of Jodgment3

Chalcodon, the modern dectrine of the ther, the around ministed the Hely Trinity was resolven up bear the union Spirit into the Trinity, the third inof the remaining in Christ corresponds stigned to Christ a bounts send in commer to that of the three persons in the junction with the eternal Locos, the Delty; and it was thought to answer fourth settled the hypostatical online many olderties to the divisity of of the divine and homes nature of Christ Iron the languagent the Serip- Christ, and the with allered, that, in tures, is a better manuser than the community of this resion, the two Anto-Naome fathers had been able to restoner constituted only one person. do. These frinkly schooled and a rest It requires a pretty good memory in experiently in the Pather with respect retain these distructions, it being a to the whole uniture of Christ; but the becomes of somes only, and often not later Tomitorious, by means of this concerned in it. renvenient distinction of the weberra in our person, sould suppose Christ to not be amics to give a brist account of be fally equal to the Puther as God, at some other particulars relating to the the same time that he was inferior to Entychian doctrine though they were lam as some, to know the day of indes hardly hand of in this part of the must as Cod, on less than the Father, world; and the opinions that were then himself, though, at the same time, he entertained in the Vast on not worth was entirely ignorant of it considered reciting, except to show into what also ne mikh.

algerties to this scheme, that, accords common sense. ing to it, the community must have intended to speak of one post of Clarist, coders were condemned by these who only, and to others concerning that, called themselves Manual souter, a most what was by no means true of his which engage from the Entychance whole person, at the same time that They maintained that the divinity and their language cannot be interpreted humanity of Christ were so united, as but so as to include his while posses, to constitute only and notice, yet, with-For certainly, it is not natural to one out any change, evaluation or matture pear that by the word Chrod they of the two natures, seving, that he meant anything less than his whole Christ there is one nature, but that person: much into can we supreme that suffere is twofold and sempounded. our Saviner, aparlous pronogening loss

The doctrine of Entycles continued beman mature of Christ only suffered. to be really and by many, estwithstand- and yet its union with the divise nature ing the decreas of the council. It was (though it was so imported on union

Thus, to bring the whole into a short commune, the first general council pays By the decision of the coupsal of the Son the same nature with the Pa-

Before I proceed any firther, it may condition men may full, when they got It might seem, however, to be some out of the read of plans truth and

The decisions of the council of Chal-

In the sixth century, the Macophya ff, could make only a root of himself, either required new vigour by the inhouse By means of this rictination, modern of a meak, whose came was Jarob, see-Torottainne ure nide to say that the remod Rayolees, or Kanrales, and who I has don't receive, but it promittees their blackers of Eddones. From him the

⁽I Third verificantly an error, The author metas

Machelia Lype wit, with (P.) Dent v. Ph. U. the empires fast alone). Ch. v. Best will

name of Jacobites in the East. Mono- and the Athanasian Cross would not physites were afterwards flivided into a then, perhaps, have been the most perwhere who are of that denomination, the consciences of Christians. are preverzed by a bishop of their own. not are distinguished by surrous rites and quasions from the other Monophy-

saysites whether the body of Christ was created or uncreated, and whether Facil the time of the campleto accuit was corruptible or not; and some of ration of the eastern and western emthen maintained that though it was pires, the Greek and Lettin churches narruptible, it was never actually core had but little poonexion, and their supted, but was preserved from currup- writings being in different languages. than by the energy of the divine nature, were very little known to each other; The Monophysites had also many con- few of the Latina living able to read troversies concerning the sufferings of Greek, or the Greeks Latin. Though, Clerist; and among them Xsouns of therefore, the mombers of both churches Hierapahs maintained that Christ self-were much addicted to theological disfored pain not in his nature, but by a cussions, they took a quite different them also affirmed, that all things were occasions, did not interfere with each known to the divine mature of Christ, other. but not to his human nature.

which ouch person was God."

not of Monochysites now go by the nexed to them, would have been notice variety of other sector and the Arms- plexed and abourd thing imposed upon

SECTION IX.

It was long debated among the Monos. THE STATE OF THE POSTAINS OF THE TRINITE IN THE LATER CHERCH.

subminure act of his will. Some of turn, and except oven very particular

With respect to the doctrine of the "From the contrevenues with the Trinity, there was this difference be-Monophysites, prose the sest of the tween the enaters and western churches, Tritheists, whose chief was John As- that as the eastern empire was under cusmum, a Syrian philosopher," who, one least, and the emperer resided at "managined in the Beity three natures Constantinople, which was the control ter substances, joined together by no of all the Grecian literature, he frecommon essence." The great defender quently interfered with the Coperter of of this opinion was "John Philopopous, the confesiastics; in consequence of on Alexandrian philosopher." A third which councils were called, decrees need was "that of the Damismets, who were made, and the nethodos articles wore as sailed from Damian, birthep of af faith immediately enforced by in-A lower live. They distinguished the perial notherity. Whereas the western White contains from the three possess," ampire being broken little many parts. and "denied that each person was God, and the studious theologicus dispersed when considered in itself, and abstract- in different convents all over Europa, rolly from the other two. But they their speculations were more free; unil attermed, . . . that there was a common though the authority of the Pope prostavasts, by the joint participation of served a kind of union umong them, yet the popes of the middle ages being Had these subtle distinctions or sovereign princes, seldom interfered curred while the Reman empire was with religious tonets, onless they had united weater one head, councils would some apparent influence with respect parally have been called to decide to their spiritual or temporal power. money and them, whem decrees, with This was perhaps the reason why an the usual tremendous anathemas are new opuncils were galled, and no new decrees were made respecting the doctrine of the Trimity.

materially new, divines rather contined generally received as the standard of thousanders to devising new medifica- faith, was Austin, who flourished after tions, and new modes of explaining the the great outline of the doctrine of the ald ones. In this field the human fas Trimity was drawn in the general consculties have, perhaps, appeared to as cill of Nice and Constantinople. great advantage as in any other, within In this writer we find the doctrine the whole compass of speculation. We of the Trinity treated in a manner comare only apt to regret that such wen- abderably different from that of proderful abilities, and so much time, colleg writers. For, in his time the should have been employed on no doctrine established by the gameral better objects. Hut when, in some consols had affected the leasunant feture period, all the labours of the commonly used in treating the autiont; mind of man shall be compared, it so that words had begun to be paid in will. I doubt not, appear, that the senses anknown to the ancients. Thus, Audies of the saleslason to whom I before the council of Nice, wholeser am now allouing, were not without the word Gast accurred in the Scrip-

their nec

ness of speculation, thus Peter Lone, word God, as distinguished from Christ, burd and Thomas Aquinas, especially occurred, and they had recourse to the letter. When I only look over the such expedients as have been menmentants of his Samma, and see the tioned in the early period of this his manner in which a few articles are eas- tory, to account for the divinity of coted, (for no Protestant, I imagine, Christ, without supposing that he had read many sections in that work,) and that general expression. start, and among the rase the doctrine real proving all varylatever to the Pather; of the Trinity has by no means been up blen which would have starmored averlooked by him.

* Monor or the Sections, Bernell from his making country of Knoberries, the note bridge of British to 1101, and died to 11ct - Section that Hist IV p. 10ct.

The died in 1271. His demons in thus demonstrate for a writer of the section in 1. place a portion country due bylimper, name due les valencementen, mine Maria Proproming ! progress from he mailtione manakin they Therefore on ell arms traits motor to questime months, est avoil on play the solid relative configuration produced Printing 1981 P. (1982)

Since, however, what had been de- But the first who access to have led termined by the first general councils, thoway, though in a remote preceding was received in the West, as well as in period, to the refinements of the schoolthe East, the liberty of speculating on man in later ages, and whose authority this subject was very much confined; established the principal articles of so that hadead of inventing doctrines actiodary, so that his opinions were

tures, and the Supreme God was must Privolous, however, us I think the by it, it had always been understood edjects of their magnitud were, I do not as referring to the l'ather only; and me think that the world could ever least this manner all the ancient fathers exof greater men, with respect to scate. plained every passage in which the will ever think it worth his while to any title to be comprehended under

consider the time in which he lived. But in the writings of Austin we how much he wrote besides, and the often find the words God and Teluliuage at which he died, viz. farty-saven, to be synonymous. For he maintained I am filled with astonishment. He that all the three persons are to be some to have exhausted every subject understood, though they are not exthat his own wonderful ingentisty could prevely inentlaned, and he allowed no all the Nicons fathers. So far own he from supposing that the Pather was truly greater than the Son, that he says, " two or three of the persons are not greater then any one of them." This says be "the second mind form not comprehend, because it the purcoire nothing to be tone but with re-

spect to things that are avoral, and

current purpose the touth that by

Medicine A. mr. (12, 474, 18.) Cost. ed. No. 14 Apr of State of

which they are created." He son- himself and the Hely Spirit not exdenone those who had said that the cloudd. His manner of explaining Pathrealong is immortal and invisible," Mark sile, 52, in which it is said that and he blance Itilary for marriang the first home not the time of the day eternity to the Father only." He we of indpand, is all leave estramilfar, however, adheres to the bongsteen mary. For he says, that by me kneedof his predicessors, as to my that the highs to be understood his understood Puther alous is Gud of Gud (on Day) ' o'hors to Issue." He seems to wader-But by this he could not mean what arend Philip in 6, of a period equality the Nicone fathers mount by it.

comprehension, it was then become are in the mouths of all Trinitarians. much less capable of being explained. After Austin, we find a long period in that way. Among other things, he of great darkness in the western church, finds a rewealdance of the Trinity in and in this period his coads was firmly the menuny, malerdrading and will established; so that we find him quoted of man." But then none of these as an authority, about equal to that powers, separately taken, ensetitute a of the councils, and even the Scriptures man; and his other comparisons are, themselves. But the age of great seby his own confereion, still more lame finement in speculation becan about and inadequate than they,

age in what manney some of those texts and had not the former of those been in support of the doctrons of the Trinal's, of the suchurist," he would have been recits his Interpretation of a few on and abilities of all his contemporaries, which they have seen the comments of his time. He explains John siv. 28. of his farmer glory, and being in the tion that the destrine might have been form of a servant, was then but, not known by national reason." In proving only than his Father, last even than himself, even at the very time in which he was speaking; for he did not up take the form of a veryant, us to less the form of God." He explains Chris giving up the kingdom to College the Mather, by saving that the whole Trinity is intended in that expression.

100, 111 p. om. (P.)

That has not prompt at

· look for the contraction of the

with God. And, lastly, he says, that America in also belder, and more co. by the Father and Bon being one, we are plans in his illustrations of the doc- to understand the assemblication unity trine of the Trimity, by comparisons of the San with the Pather." Most with other things; though the doctrine of these interpretations were then quite being farther removed from human naw; but now these, or such as those,

the time of Berenger and Anacles, two As my readers will probably wish to of the greatest scholars of their time; of Scriptore, which are usually alleged unfortunately beterales in the doctrine were understood by this writer, I shall the most calebrated for his learning

Anselm, though he writes with wonthe earlier fathers, that they may see derful souteness, is not systematical. how the doctrine itself had changed in He does not professedly treat of the Trinity, and indeed we find little in My Father is greater them I, by saying, him that is particularly remarkable on that "Christ beving countried himself this collect, besides an obscure intimathe enemity of Christ, he ways, " Christ dinary that he owns that he cannot due without Christ. he most have been After asserting ofter Austie, that no

more systematical.

low, that I understand, and that I will; but consideration I can also say I understand that I areby and over and paid by will instage men ve nutate'), on that he vetained the idea

to the missions of God, and the person of tinguish between the personalise of the Roll if, therefore, God had ever lasts. Son and the processing of the Swirit!

without window and without power." our person in the Trinity is less than And he says, that " Christ by his own the other two or than all the three, he nomer ruse from the dead." Lastly, says, " he that our receive this, let him is answer to the question why we may remive it; he that cannot, let him, and as well say that there are two your however, believe it, and let him pray cone in Christ, as two optores, he says, that what he believes he may underwas in God, the Pather, Son, and stand," In this, which is certainly Spirit, are three persons, and but one not a little curious, this subtle writer God, so in Christ, the Godbead is one sums to have been fullawed by soon seroon, and the manhood another per- molecus; and the last article I shall and and yet these are not two persons, quote from him is not how correspond hat one person." a My reader, I hope, though I believe none of the moderns will not be disampointed in finding no will charge to adopt his language; which, areat light on this exhibit from this however, is very bassest. After asking barned archiecher: our must be form why, as we say that the Pather is God, much higher especiations either from the Son God, and the Hely Spirit God, Peter Loudard or Thornto Aquinas. we may not my there are there Gods Peter Loudani has many new ille- "Is it," says he, "because the Scriptmetican on the subject of the Trinity; turn does not say so? But neither and, as an article of some corresity, I does the Scripture any that there are shall recite a few things from him, as there persons in the Trinity. But this well as from Thomas Aquinas, who does not controlled the Scriptore, wrote in the century following, and who which says nothing about it, whereas is abundantly more comous, as well as it would be a contoulistion to the Series ture to say there are three Gula, her-Peter Lauribard illustrates Austin's come Moses says, Henr, O Ieraal, the comparison of the three parsons in the Lord the Eod is one Lord." As to a Tricky, by the memory, understanding contradiction with respect to yours and and will of man, observing, that they conseen sense, this writer seems to have all comprehend one another. "Thus made no difficulty of it, not having we can say, I we measure that I remove thought it worth his while to take in

I much mention another possible by descined, that I remember, and that I of Peter Lombard, because it was the will, and, butle, I can say I will that occasion of some sonicoversy. He like 1 will, understand, and waternier," the Damianists is the East, made some He decides the question whether the distinction "between the distinct overcome Fither begat the San williamly as one and the three present in the Galland," willingly, by saying that he logar him. But on this he was attacked in a large work by Josephin, about of Plora, who "denied that there was northing, or without adopting the offencive express any assence, that belonged in common thin autors. It is something extraors to the three persons ... by which doctrine the substantial union between the three persons was taken away," and putlaing but a unsuccient or moved union was left-

^{* 10}th L. L. (* v. p. 60. | E)

A front to will be first (F)

Black L. W. C. to p. 500. (F.)

Streamer on, institutions of August, was conderived by a secured at Brees, in total for Within with discreases period by the force-"Bearing our for alcost Blot years to polary he led in one committed by stracker, and duct above the year plan," step " the brane, not combugilly designed. Then, of the lard," (out, 7. De Percente, A. ville C. L. decoming Opens, p. III. From Roccon, Hollow and John brotherst Increase Made good food notion of Circles a greeners he the floor-count, of origin con correlly me-wherehers, before Handbey ventured to give a

The Art Street State of All Alberton Course, Mark To-P. 11. (P.) Amolto, architects of Abottochica,

died in 1100, panel 19. The Blook Bell Law, Miles B. Law, Miles B. Thomas on Half of the receiving points, and a discovery of the panels.

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THE R. P. LEWIS CO., LANSING, MICH. LANSING, MICH.

P Dist Part off price (P) I lied to a line starp the (R) I heat but hand p in (R)

largely on the subject of the Trinity, Hormodas, who condended the exhe has not much that is poculiar to him- pressum, but his successor, John, apalf. He defines a serior to "be an in- provided it. Then, finding that the esdividual substance of a rational nature," and preferrie to demonstrate, it priori, proposed to change it, and to say that that there must be more persons than the Logus, or the Word, and suffered for one in the divine essence, but not more or ; but this was also thought to eaven than three. And, lastly, after asserts too much of Eutychanism. Happily ing that the Haly Spirit proceeds from this controversy ended without any the Son as well as from the Father, he serious consequences: says, that the Father and Son are lent one origin (unum principlum) of the cout, orthodox lathers supposed that Holy Spirit.

SECTION X.

THE SISTORY OF THE BOUTERN OF THE PROPERTY.

Two docuring of the Trinity, as it was ever held in the western part of the world, had now received its last improvements; and indeed continued with Mile alteration from the time of Austin A few more ambilities, however, were started upon the naturet, especially in the East, which require to be noticed.

In 519, some monks of Scythia, at the head of whom was P. Pullo, having a singuite with one Victor, a down he Constantinople, where they around of today a Nestorian, intented upon his raying that one of the presume on the Trivilly was crueified for ma, an expreswhich no Nestarian would use. They both appealed to the Pope's legates, who were then at Constantinuple. But though these thought the words capable of a good sense, yet, since they might be suspected of the Eutychina

Manager III, p. 164. (P.) The "septement of the parents of the photo bingers." Application at this day a combining number of amounts and designation, more expectably Photograph ." Boys, Ship, Cont., 436, Fr. B. Cir. V.

o Thomas Aspinatta Accounty 1984, Pt. L. Que a silve Art. L. p. Vic. (P.)

The second of the last

This explication was, therefore, con- hover, they thought it was better not shoused by Innecent the Third, in 1215.1 to use them. The menks, not extinfied Though Thomas Aquinas writes very with this decision, appealed to Pape pression was not generally reliabed, they

It has been observed, that all the sathere was a turn when the Son of God was not, and that the Loyes became a person immediately before the creation, having been unginally nothing but au uttelleds of the divise auture. This CREATE AFTER THE EUTYCHIAN CON- Spinion, it seems, was not quite extinct in the year 629. For we then find a detree of a synod of Vaccon, in France, condemning it, and the preamble shows that the opinion was protty general! " Because," say they, " not only in the appetrific see, but also in all the East, and in all Africa and Italy, bareties blusphemed, saving that the Son of Gul was not always with the Pather, but had a beginning in time, they ardered it to be clianted in the common service, Glory to the Pather, and to the Son, and to the Holy Spirit, as it was in the lagive leg." A form which has continued to be in use ever since."

The next controversy of which I shall give an account, abows, at the same time, the subtlety of the mind of man in devicing distinctions, and the imputeuve of power to restrain as guidest. In the seventh century, the emperor Herugline, convidering the detriment which his empire received from the magnation of the persecuted Nustorians, and their settlement in Persia, was very desirons of uniting the Monophysites, and thought to prevent the diversity of oplneous among them by inducing them to arcode to the following proposition (wagposted to him, it is our, by Ansonavious

thelifer, in 620.

and, which was called the work powered in 7023 sounced, in which the doctrone of the the church of Rome."

one person, in what nanguer server they may imagine them to be united. If its consequences, as it ended in the there he but one intelligent principle, or final separation of the Greek and Latin enture, there can be but one will, but if churchen, was started in the same conthere he two intelligent principles, it is tary, about the precomment the Hole natural to expent two with. But then Specif. In the Niceas Creek, with the what cortainly can there be that them addition which was afterwards made to two with will siwn va comode, and what it, it around, I believe or the Hobe Coolt; inverseminate would there not around that with the presents from the Fotbers, and Christ III Common F.

The Christian fathers who first ince - a Marketon II. p. 100. (P.) Emi, Miss. Cass. I Sucar, a.e. are not said type. Francisco, (Vol. II.) with Fig. 1 th. r. front. III. (Pa. II.) Chr. P. II. Chr. P. III. I CA FOR HELD COLUMN PLAN CO. N.

the chief of the Jacobites, and who pre- gland that Christ was the Lague of the needed to renounce Eutychianism, in Fither, had no disputs about the seen ander to be made bishop of Acatioch), in which he was the Son of Hoch Than There was in Josos Christ, after the he was so by adoption, and not in he usion of the two natures, but one cold paramathre, as immediately derived from and one operation." Accordingly he God, had been peculiar to those who coldished an edict in favour of this dee- loid his proper humanity. But in the which was called that of the Mo- eighth century, Felix, bishop of Frgella, in Spain, would have introduced a sin-It was afterward cosmirmed in accountangues on this case, in fact uniting and for some time seemed to have the two equious. For he held "then the intended effect. But soon after it Christ, considered in his divine nature, was the occasion of new and violent was truly and assentially the Son of anismurties, in consequence of the oppo- God, but that considered as a man, he ation made to it by Sophronius, a month was only so, nominally and by priorof Palestine. He, being raised to the time." But this opinion was condensual or of Jerusalem, was the occasion of a by several councils, and capacially in countil being held at Constantinople in one held by Charlemagne, at Ratisbon,

But the most ridiculoused all opinion Monothelites was condemned. Not- that was, perhaps, over seriously mainwithstanding this condemnation, this tained, and which yet proceeded from doctrace was embraced by the Mardi- an unforgend respect to Christ, (and ster a people who inhabited Mount Li- which I mention only to relieve me banus, and were afterwards called Ma- readers from their attention to things remites, from Maro, their first bishop; that were either of a mare serious but in the twelfth century they joined nature, or that had more serious consequences,) was one that was started In the condemnation of this doctrine, in the minth century, about the manner it is remarkable that it was not stated, in which Christ was born of the Virgin. mer anything opposite to it asserted; For, Paschasius Hadbert, the same the writings only which contained it who was so much construct in estale long condensed, as surfacing propo- linking the dastrine of transplatantiaations "implous and hurtful to the tion, composed in this century "an mult" and thus were therefore ordered elaborate treatise, to prove that Christ. to be exterminated and berned. It is, was born without his mother's would isolook no wonder that there who are being evened, in the same manner on called arthodox with respect to the doc- he cause into the chamber where his tement the Trinity, should be embar- disciples were assembled, after his recannot with two intelligent principles in surrentian, though the dans was that."

> A confeeveray much more serious in by this it was probably meant that the

WHITE BAYES

^{*} Street, Adv. Sid. (Pul. I don't be the P.S.

Holy Spirit, as a distinct person, hore. No people in the world were so much a shorter relation to the Pather, as the addicted to religious controversy as the vogue of divinity, to that which the Greeks. In the later period of that the serintures expressly asserting that state of their alburs, and the purposcal the Spirit was west by the Son, or pro- largeds from of the Saracens and then world from the Son, it probably came of the Turks, it continued to be one of by degrees to be imagined, that his their most senous ecomolious; and notice was derived from that of the some of the emperors themselves en-Son as well as from that of the Pather; tered into these debutes with as much has we long no consequences this; till responses as any more divines. One the year 157, when the words Filliogue, of the most extraoplinary last area of were pulled to the greed, by the order this occurs by the twelfth contray, of a ayrood in Brain, whereas it passed when a warm contest gross at Constannets figul. In this state things can fingle about the sense of these words timed till the eighth century, when of Christ, "My Pather is creater than the question was a good deal agreated, "I." The emperor Emanual Communica as agreed by a scened of Gentill held a cannel upon it, in which he doheld hi 769; and is 800 Charlemagne truded hir own some of them, which unloved a council to be held at Aix-in- was, that they "related to the flool that Ulwardle, in which the question con- washifin their, and that was missible.

in memoral at least, held that the Spirit tables of stone, in the principal church proceeded from the Futher and the of Constanticopie, but also published Son, and in the churches of Prosect an edict in which expital punishments and Sprin, the creed was usually read were denomiced against all such as in this manner | "I believe in the Hely should provinc to oppose this carding-Sperit, which from all eternity ovo- tion or teach any destring required contest from the Father and the Sun," to it." However, the following your This, however, was not the practice at peror, Andronicus, cancelled the plint, Rome, and Loo the Third, at least for and did everything in his power to not some time, ordered the creed to be read as end to the context. But whether no formerly. At length the Greeks the severe possition which he enterted but offence at this addition, and Pho- against those who suggested in them. the basicp of Countaintimopic, wrote had the effect he infended, we are not equant)), as an impossition; and after told. His measures do not seem to proch delating on the subject, in the lave been better adapted to gain his year 1004, the two churches family and than those of his predeponer. equivaled, and excommunicated one. I shall show the account of these

of Percura, in 1409, this procession of to be puid to the Mond of Christ," and the Hely Spirit was thus explained, which was revived at Brises in 1462, via "The Huly Spirit is obernally from when "Juenton a Mandrin, a oriotrated the Puther and the Son, and he pro- Franciscan, maintained publicly in our vends from those both eternally, as from of shir sermons, that Alic Mann which a simple principle, and by one single Christ shad upon the eross did not bepromonion."3 If my readers have any, lung to the divine nature, and, of conbleag from these woods, it is more than I was proton the.

"Hitaniar during large," PV, pt. DM (Pt.)

See, or the Logor here to him. But corpers, notwithstanding the declining surming the Hely Spirit was discussed. i.e. spliced to suffering; and not only In summywave of this, the Latine, ordered this decision to be organized on

one ther on account of this difference. idle disputes, with mentioning another When an attempt was made to re- was started in Barcelous, in 1951, "commake the two charcles, at the council carning the lind of worship that way

4 Modigan, H. (20, 435, 175). They Empure "Iron on odd on fyn him tyn yth DE HE ISE BY SAVE WILL

morehin." to this day,

SECTION XL.

A DENBEAT VIEW OF THE RECOVERY OF THE STATUTE DOCUMENT OF CHRISTIANTY CONCERNIE THE NATURE OF CHART.

of the proper husbanity of Christ much later than the council of Nies; the this primitive dectring them the Trinis called Secinisms, from Faustus Secinisms. taransthemselves. At length, though all the northern nations that embraced Obristianity were at first of the Arian pervassion, yet, chiefly by the influence of the Puper, they became aradually Trinitarians, and continued so till near the reformation.

The first traces that we perceive of the revival of the ancient doctrine, are enough the Albierment Par I cannot my that I perseave any among the proper Waldmann, and the Albigenous were

I hid. H. pp. 200, 270. (P.) The Pope decreed that both union of the question relate to be the lead, unit Clotter's Visus upon sorts should of labour and opportunity for economics the lay," Cent, ev. Pt. n. Ch. iii. floot, alv.

sequence, was not to be considered as probably rather Arians than what we the object of divise and munchinte now call Sufainne. It would not us. But the Demissions op- however, that if the Waldenses (the used this dortrine, and appealed to first reformers from Papers, and who Pins IL, who contrived to put off the may be known as far as the time of As inon, on that the guestion remained Clanding, bigliop of Turin) were Trinis additional in the church of Rome turious, they did not originally lay much atress on that doctrine. For, in Lastly, to possible this Section, I their contestion of faith, composed in must observe, that about the tenth 1120, which was sirty or sevenly years. century, a festival begon to be held in Letters Valda of Letters, there is nothing housens of the Roly Trimity, in some under the article of Jones concerning rathofests, and in monasteries, and that his divinity, nor yet in that of 1544. John XXII., who distinguished himself which was presented to the king of as much by his opinion concurring the France. In the first of these it was bratishe vision, fixed the office for it in only said, that "Clarist was promised 1634, and appointed the collegation of to the fathers, and was to make natio-It to be on the first Sunday after Peu- faction for sin," But after the time terest; and accordingly on this day it of the reformation by Lather, the Walhas been been by the church of Rome, denses, in a confession of faith, preand the church of England, ever since, served to the king of Bahemia, in 1525. acknowledge expressly, "one counter of divinity in three persons, according to the Newny Creed and that of Athamarina," both of which they musting."

But no scener were the minds of men at full liberty to speculate concerning the doctrines of Christianity, and et-We are not able to truce the doctrine cumstances excited them to il, but, while Lather and Calvin retained the commonly required uninfor with persont Arisa doctrine having been much more to Christ, there were many others of toevalent for a considerable time after- that age who revived the primitive does varia, expecially by the influence of trine, though there were Avians among the emperors Constantine and Valence them. The greater number, however, and the Arians were no less hostile to were of those who were afterwards

> * Francis L. The trst artists, on the object of recently, is skintly full orner and as different from the first article of the Chery's of Angland as execution. The second article describes from three entirely in surptime language. Zeron results the Co-forder at length, in the Little version of Seculity, (Blat. Berl. p. 404) and thinks that Kracion "would portably have approved it." Let of Bostons, and 1200. Sto.

> 2 Acco Service "Blatefor tim Egiton Sympli-Beyon den Vallete du Pinnent, its Vereining/ First, pp. 24, 97 may 109. (P.) In the limited that III. (Art. II. In In them words, "We include that there is one first, Faller, See and Italy Spirit." Through the whole fearture orticles there he are other relevance to a Trusty. Of Christ, if is said, Art. VI., that "he was been at the rious appointed by that his Falber." San "A True Crip of an Accioni. Confession," Sc., from Monchards distinct, p. 52, in "the History-of Popers," 1705, I. pp. 415, 434.

who distinguished himself by his writ- tinguished of whom were the truly there among those of them who settled in Joseph and ploor Mr. Biddle, and in-Poland, where they had many churches, patron the most excellent Mr. Physic. and continued in a Bournshing state till and it does not appear that there were How year 1655, whom they were, with many, if any, Arians among them, the great crucky and injustice, lamished turn fluidovice being then synonymous from that maintey! This event, how- to what is now called Scenation. After contributed to the spreading of their of Mr. Whiston and Dr. Clarke in the ductring to other countries.

valia hardshed them, was Julia Controls, a sortipoly wire lind been a James. In July he about underly, and known alternation of the formula rate Print of Puris, school in that the 1872. In a phone andmodel to this of Course, is a suply will a

2 from of blicar was Post Bert, of whose life. and writings I know nothing put whose suffers vorting at bonds, images, 4s, 4s, would not image from the turns factoresis, with edificiently bases then be decided as statusfied. It is to be

Admirrolla ---

"1648, January 28. The day of the mouthly fact. In the evening the House sect, and bound a report from the Committee of Plannfared Miniover, of the blanchestoies of one Pune Best, when denied the Princip of the Dodhaud, and the Orice of Chear, and the Ably Obac. The House property below to be kept close prisoner, and so reference to be brought to to princes him with death." This emponitive was narred from the design of the first appropriate and for 1990, to promore the expectarea who has authored from the thorstippe

"February 16. The Commerce of Provinces Minneys agriculture La dispress agriculture Las punishing Pand Stor for his biaptionics. "March 29. Demote at the tourshmular of

Ford Wat. Shybea entered to confid with film Committee him of barain, and that welcome toprepared against bim-

"April 6. Pool for larger's to the lar, boardhis charge, and by his mount unifound the rywary, and that he haped to be moved their by the found the farer person, on a Joseilland

t) is well married with Certarines of that age motorstood, when they serround the Private, floresty it was too couch like so importing sulterfuse, to employ the large. What become of "Apail til, An-ordinatus-to be brought in, for ye me next of harmon and such as divides tions, and "1817, July M. Onder to some a possible of First Parts, and the pulsature to be

Your rigident for of Toloration, Thomas Riv months, blue abuttone Petersonie in Millioni's discount. secular al "Frest Box's desenable discretana

Established Church, and of Mr. Embyr. In England this doctrine appears to and My. Peirce among the Dissenters have had many advocates about the the Arians became so much the more time of the civil war, the most on- numerous body, that thould Umtarians

y less Tradiciona Serigue, p. 274. The Sing, "To great with segments," but that the maare trade had "her audior dative gower meles the grand to remark it." The other said, "that the majoristicals origin and puntah work," and "but redding to do in multers of religion, but in divithings only." Edwards tolds, on the sufficient ong inergiting Pares Meson or insia Oversion of " a timetrop period roat of good worth, the Among his exploits are "Medicial regrespoint, up the provided Mediciae, within a lies union of or Cambinan, Informit regen, and Ciristain, Laguier, we Mr. I., and each to him, "limit one bining and believed." See "A New Description amplituant to be tradeled for their curvels of Paris, "186, Pt. ii p. 67. if he know any Papiets, who were at their the respect to the following pressure in Whitchule's represent that we have not the passes of them tiones redutations when were Lights showing as a skerk above, "due d'anteriora, Eu. 3rd, 1000, p. 66.

Americar Anni Trimitarian of Siste poritol, whom manage has been preserved, wha Jake Free, a tactofor all the Leng Participals, in which he was chosen for Markeymay, but in 1625, when he storeness on some associations was usually roled, and equity in 1916. He was " adeposited for writing Book against the Trinity; but care contained 1904 he alternituted the spitchma charged com-soundly offeriors, but all not sign the wavant to below long. Part. Hot. Mt. Sat. 12, p. 3. Of these transmitting, Whitney's has the following account --

1866-1, Potruiry Mr. Mr. Fry, a Minniso of Paritiesent, being accessed by & Passey mether Measter in Parliament, for a book written by Mr. Fry, and Mr. Fry lairing petition market levsk with all this matter in it; the House second this to be a beautage the province of Performed There voted affect matrices in the book to be pressure, profuse and highly constriction. That the best for bornt, and Mr. Fry disables to sit in Perliament as a mandar timenal.

The society was "Colonel Julia Direction, in-of the Empirical and a Member of the Corpo-of Hinte." One of Kr. Fry's power was period. A Drief Vantilation of that Direction and Alarma Opinion of Three Persons, or Astronomous in the Continued. On this time Parliament out "free mountage to name in delects." See Wreat Act. Objects, in Astronomous 2002. II. pp. 200, 201.

f. Sta Tentum's durant, p. 274, and tai demathe Trusty," and therefore two for at finishing two, you will have been at Minister in the city. One of them we first hep (Try, VI, p. 72. Mr. John Parmy, but declared that Food Monte "corprisestrant time of the lines Large appears to have been wave in a munner extinct. But of late very word), and sooms now to be the

grading arrivant information. Would find given a full and preparedly but agreed to him, yearand named they that building thinkers provemakes yours upon that floor of that grown and they paids. The three profess at the conditioning of the

"By the fifth of a prison, in hot weather, confracting a cluster, he died thereof, in the meets of contention (one talls me the find, and another the most lay), about two of the elect in the marriage, to the great grief of tile disciples, in part. Wherespen his boar being commune to the heat families, was them deposited by the brothess, who seem after been our that are was remained of stone should be distill once his grave, with an imprinting theorem, showing that he was Menter of Arts of the Conversity of them, and that he had seven to the moved proof courses of his lanescopy and poors. We had to tim a slare and quick fulipment, and a prodiam's polarry; and being very immediate part. He was worderfully well versed in the managers, and sould not only remon all St. Porty Residen for Regions, but also in the trevels tunger, wastle thade him a ready disputant. He was accounted, by those of kill portuguion, a a fer man in his simplerie, and to have nothing of employ, fully or convellity to progon it was traried without bring prostrate or that on the

Wood this mostless that extraordinary youts. who branchided finishing Colombian anto Labor. Nathamed Stuckey, who had been portly load up It grammer and born by Bidate, or, at bond, by his pare, died 27th Sept. 1005, aged 10 years, and was buried close to like grave of Bistolle, us it appears by an enemption our rays of fitto on

the state it p mr.

The borks place of Diddle was "the Sew Clarences in Point Place," of Diddle was "the Sew Clarences in Point Places, given by the City, and minimum and June 4, 1617, for the boried of attention, who were passented there. That ground is now part of tion after of New Housel Street, and it is, probably,

twen to buguing after Dichilla's taggle Tet, though his tomb passed be discovered,

als anticaval doctries of the divise only; for which he deduced a grout fight of additions, him but man hint; but taught, in the very reighbourband white constains his sales, with a neal, abulity, stuff the provisioning tatted of an innersthey like how his own, and an ownerson with has blook of the Strone Difference, and the divise. shieroter, to which Diddle had but partially shielped. Trefer to the exertime of my volume friend, the late Mr. Vulley, lost to his family stud his Cirrection assectables, how mean the age at which illigible explain from his collection. But which enticitional stews of truth, with his energy god samues in recommending them, happily service, in the great connexion. Petas another

1 1 In 1720, Dr. Landner published, but withand his round, "A Letter written in the year Plan of Dr. Charge, 1774."

corn, Dr. Lardney and others having pravailing opinion among those who written in favour of the ample human. have distinguished themselves by the the of Christ, this do trine has spread freedom to thinking in matters of refigion. This has been more especially the case since the application made to parliament by some members of the church of England for relief in the business of subscription," and more particularly so since the erection of the Unitarian Chapel by Mr. Lindsey. (who, from a principle of conscience). on this ground only, voluntarily resigned his proferment in the church of England 1 and the publication of his dynloyo, with its Sornel, and other espellant works, in vindication of his conduct and omnion."

> It is something extraordinary, that the Socialians in Poland throught it their duty, as Christians, and indeed essential to Christianity, to pray to Josep Christ, notwithstanding they believed him to be a usere man, whose presence with them, and whose knowedge of their obnation, they could not therefore be assured of: and though they had no authority whatever in the Soriptures for so doing, nor indeed in the practice of the primitive church till near the time of the council of Nice. Scenns himself was of this opinion, and is thought to have given too much

1756, concursing the Question whether the Loyes supplied the Place of a humon fixed in the Person of Jesus Chest.' To the letter. which is supposed to have been extendily of dressed to Lord Barrington, were new added 'You Posterophy' It is observable, that Dr. Lucium risk not derive his equation from the study of the Serielan actions. Dr. L. alsohort the same time, revised for publication Mr. Cardale's "From Destricts of the New York rout power to the New York rout power to property June Christ." Dr. Kappe Life of Dr. Lordour, 1758, pp. 1958. He. Levil.

8 Sec v List at the Patterning Charge, 1777.

Mar. Report XIII. pp. 12-17. There are the formating particulars on Cita analysis in Ma-Belsham's Mera of Licetony, pp. 48-47.

⁹ Mr. Liellany's temperary chapel was spured by turn on Sanday, April 17, 1774, and the present chapel, Marris 29, 1778. See Mrs. of L. pp 170 and 120. The dynamy was politoned in Jan. 1774, a 4th fiel, 1585, and this year (1910) if has been required by the Unitarian Solicty. For Spain was published in 1770. Her Priestley published a pampidet, millied, "A Lather in a Layrose, on the Boblect of Mr. Lindsoy's Pa-pond Lie a Haterand Raglish Churck, on the

and other hardshine which Prancis Day before he was born of the Victin Mary. vides suffered for opposing it. How- But, besides that this destrois sayours ever, the famous Stoom Budoseus was of that of the pre-asisteness stall human also of those who denied that any kind souts, a doctrine which has no enante. of worship ought to be paid to Jesus nance in reason or rerelative (though Christ, contrary to the opinion of For it was generally hold by philosophers

of Analogotists of the beginning of the dead served as a necessary foundation Reformation, held the doctrine of the for them), it has staggered many, when simple humanity of Christ; insomuch they reflect could upon the subject, to that, before the time of Socious, they generally went by that name. Among those one of the first was Lowis Hetror. who appeared in 1524, and who " about three reare afterwards was put to death at Constance." a

held the destrine of the personality of of perhaps a boundless creation. the Holy Spirit, considering him as a

orinion was Mr. Huidle."

t from this promption unacalesed by Dr. Toydtein.

A Marketing (V. p. 1900 (F.) Cont. art. Pt. ii.
rest. in Dis. iii. and craft. A marking in decidered in Dis. iii. and craft. A marking in decidered in Distance restaurant. I includent and in
appearance the Chitatra Distance, divine public sum hopesado, chotas firma opicionis meis petimeliano, alle to como tratallara in granium redinor-

problems. And come transmit graining painting problems. Bold, And Tyron 18th, P. 14.

13th IV. p. 18th (P.) Dan 18th, Remains problems Writer as "one of the manifelying and formatical descriptions," Leef. Unit assessment for processes that histories we discovered to the processes that histories were described to the processes that histories were described to the processes that his processes the processes that his processes the processes that the processes the processes that the processes the processes that the processes the processes that to a Helen, northly to district to when the numerica striffers. Sumilor attributes to himtrans other piece, one against the delty of attent, which Totagens supposed. Makes was mission, Feb. 9, 1225, 2015, days from

in the bedieved that "there is one prisoned manuscre of God and Christ, swedlerly and Iron brazim to amortily the citation, who, he reason of his eminenty well retirement with Con, is studied out of the combine of the other heavenly mountains of maggin and that this minister of ther and Christ is the Help spirit. The White a Complem, Art. et. p. 10, and his Partic depo-ents. Unit. Trests, the 1001, Vol. I. Servain indiala's firmer, p. 80.

of his countenance to the imprisonment character to the patriagely and prophets at the tense that the Traditarian and Many of those who went by the name. Arism doctrinos were househed, and inthink that so exalted a being antible, an mulyes in the greation, a being sect in dignity and intelligence to God himself, nonected of powers absolutely incomprohensible by us, should inhabit this particular and in the universe, in per-Several of the Socialans of that and ference to any other in the whole extent.

It cannot also, but be thought a little being of a super-argelic order. Of this extracrillmary, that there should be no trace of the sportles having ever re-The first Arians in England were of garded their Master in this high light. the opinion of the original Arians, vir. For, being Jown, they would certainly that Christ was the first of all countries, consider him of first as a man like themand even existed from sternity, by an solves, since an Jew ever expected any ctornel derivation from his sternal Fa- other for their Mossiah. Indeed, it can ther, that he was the immediate maker never by thought that Peter and others. of the world, and of all things, spible would have made so free with our Lord, and invisible, and appeared in a divine as they cometines did, if they had considered him as their soulce, and the being who supported the whole universe; and therefore must have been propert in every part of the evention, giving his attention to everything, and executing his power upon everything, at the same lines or he way familiarly conversing with them. Moreover, the history of the ton platons, whether it be supposed to be a reality, or a viscenpoint be altogether improbable on each a autoposition. For what could be the offer of the kingdoms of this world, sunposing oll of them, without exception, to have been intended, to him who made the world, and was already in possession of it? And there is no trace of the mostles, after their supernatural illaparatien, destoyering the great mistals. they had been under with respect to this subject. On the contrary, they continued to speak as if their ferrore was assumed of God, are,

existent state.

they consider Christ murely as a pre- at the or, had hypothesis. exident Spirit, but one who never had any limiters out of this world, and losy the process age, and especially with no no concern in making it; nor do all of in Ungland, those who have weithin our them suppose that Christ was even the the subject are for from being agreed in medium of divine communications to the their opinious, and therefore each! to patriarchs, &c. But then they do not be classed very differently from one and siem to consider that many of the tests other. But no they can agree in using which, when interpreted literally, refer the same phraneslery, and mushind in to the pre-existence of Christ, relevalled, sensual look no further, they pass miby the same earle of interpretation, to censued, and the enclaments of the his being the maker of the world, Ac., ettablishment are equally accomide to are, or that if these texts do not prove them all. They are all, however, reboth these particulars, they prove not- dended to two classes, viz. that of those threaf them. If those texts which seem, who, if they were incorposes, wealtrant to rotal of both these circumstances, with Scrinian, believing that there is vio. the pre-existence of Christ, and his no proper divinity in Christ, besides staking of the world, will missit of some that of the Pather; or else with Trowher construction, much more may theists, holding three could and disthose which seem to refer to his pre- tinct Gods. Fee, it manot be preferated esistence only.

Buildes, if we once give up the idea any de nable difference in their sorreof Christ baying been the earlier of the spending ideas, when append to this world, and cantout conselves with sup- walrest. pulling him to have been a being of a much more limited careauty, with many the more street Triulforians, make three

Hear of him had been just never giving we not be patistical with supposing him him any higher title than that of a to have been a loss pour? Too youposes of his mission certainly could not If it be supposed that while Christ require more. For it cannot be said ename earth he ceased to discharge the that anything is ascribed to him that and affice he held before, viz. supports a mere man (sided, as he hisself mass an all things by the word of his power, he was, by the power of God, isia Father) there will be some difficulty in support was not some to. And is other rehar, and by whom, it was performed, appets there seems to be a proulier proin that interval. For certainly it would priety in a mon like ourselves below not have been delegated to Christ, or employed on such a commission as the may other created being, if there had of Christ, with respect to many as her heen some impropriety in its being hoing an example in us, and especially done immediately by Got himself. That In his representing being the restriction our Lord had a knowledge of the rank tion of a man like ourselves, and therehe held before he came into the world, fore a more preser pattern of our recumust. I think, be allowed by all Arians, and consequently a greater encountries If they give any attention by many cir- ment to us to look for the same. I've agendances in the people history, on that all the editantiques of the Socialisa pecially to our Lord's praying for the hypothesis (and it mount be depied to closy which he had with the Fother he- have some) ore alandoned, and yet the me the foundation of the morbl, which pseuhar man of the original Arian logoall Arians suppose to refer to his pre- thirds are not preserved, in the manqualified one, while no new advantage Forthern, Language endether yearons can be claimed by it. For all that can which might be alloyed, a middle opinion be sain in its farour is, that the mind has been adopted by some Arians. For does not reveit at it quite so much see

> With respect to the Trinitarious of that the words bring and parties, have

> Dr. Waterland, and the generality of

independent of each other, which is only enables persons to use the lannothing less than making three distinct, googs, and to empy the reputation of Gode. Mr. Howe would have helped orthodoxy, when they have no just out this hypothesis by supposing a title to either. For the divinity of the that this is equally arbitrary and incf- mately smitted to, what is confessal to incipal; since there perfectly distinct be a creature, in still no other than the intelligent beings still remain. For sop- divinity of the Pother in that creature, posing a project soft-consciousness to be and by no means any proper divinity communicated to three ass, this cir- of its own. numetasse could never be imagined to

make them our men.

oranion, "that though God the Father vary as we please, the properties and in the fematerie of the Delty, the whole prerogatives of divinity ensues be ontadivine nature is communicated from monicated. The Divine Being cannot the Pathey to the San, and from both give his own supremary; and whatto the Splitt: yet, so as that the ever he can sive he must have a power Enther and Son are not accurate, pur of withdrawing, so that if he should assurable from the divinity, but do communicate any extraordinary powers still exist in it." | But this enion is a to Christ or to the Holy Spiril, topmore hypothetical things of which we pooling this to have been a distinct can acither have sublenes nor ideas, being,) he can, whenever he pleases, If the Father he the sole fountain of withdraw those powers; and for the Drity, he only is God, in the proper same reason, at he colontarily mayo sense of the word, and the two others there their bring, he must have a out be nothing but creature, whether power of taking away that also. How they exist to file Desty (of which also then can they make two parts of a we have no idea) or out of him.

" thought the distinction between the glove with the Father ! three persons was only sould, which Christians should be ashamed of but americ, that the two latter are so that, by virtue of that union, divine "The service of the purple of the divine perfections may be ascribed, and divine working pold to them." This too was evidently the opinion of Dr. Deddridge himself, and probably that of a great feet with the service of the latter of the policy of the probability that of a great feet library of the latter of the l number of these who were educated under him, and purhaps also that of

proper distinct persons in the Trinity, Dr. Watts.* But, in fact, this schema mutual self-convectorumeas among them. Futher shrelling in, or over ser lati-

Resides, whatever we may fancy we can do by secods, which are arbitrary Blahops Pearson and Ball were of things, and which we can twist and proper Trivilly in the drains nature, "Dr. Wallis," says Dr. Doddridge, and he said to be synot in power most

sserms also to have been Archbishop such unworthy subterfoges as those. Tilledamp's evining." If so, they were The most fearless integrity, and the both of them nothing noure than Sa+ truest simplicity of language, become bollows, whom all the ancients classed. Christians, who wish to know, and to with Unitariana. In the same class propagate truth. Corninly, if nonalm, ought to be ranked Dr. Thomas by denieval, they are not instructed. Hurast, who "maintains one self. All that we can gain by ambiguous existent and two dependent beings; language is, to make our readers or saind?

Learers Integrate that we think on they a season of darkness, it will, I doubt But this is an far from disposent not, increase to the perfect day. The them to change their opinions, or to great article of the units of God will. lay aside their prejudices that it can in time, be uniformly professed by all ealy tend to confirm them. As to say that boar the Christian name; and then, inconceniences we may being upon but not before, may we hope and expect, ogradies by an underguised avowal of that, being also from from other conwhatever we apprehend to be the trath, ruptions and embarrasoments, Christiwe may namere ourselves, that the God unity will recommend itself to the acof froth, whom we honour by our coptannoof Jews and Mahometano, and resoluct, will reward us, at least, with become the religiou of the whole world. that issuard ponce of mind, which can But so long as Christians in general never be enjoyed by those who so are chargonish with this fundamental miserably prevarients in a business of error of worshipping more Gods than such moment as this. And what are one Jews and Mahometans will always all the honours and unadoments of held their religion in abhurrency. Asthis world, without that actisfaction of therefore, we wish to see the general spread of the gostel, we should are: Light having thus, at length, sprung conselves to restore it to its pristim-

up in the Christian world, after so lone, purity in this respect.

PART IL

THE HISTORY OF OPINIONS RELATING TO THE DOCTRINE OF ATONEMENT.

THE INTRODUCTION.

was infragred by the introduction of made by an assimple person, that is, that of the divinity of Christ, and of one who is no less than God himself. the Hely Spirit (se a person distinct Christ therefore, in order to make this from the Father), so the doctrine of infinite satisfaction for the sine of man, the material placebility of the Divine most himself be God, equal to the Bring, and our ideas of the equity of Father. The justice of God being now his government, have been greatly fully estisfied by the death of Christ, alclusted by the gradual introduction the sonner is acquitast. Moreover, us of the modern doctrine of oforceword, the size of neer have been thus imwhich represents the Divino Boing as puted to Christ, his righteousness is, withholding his mercy from the truly on the other hand, imputed to them; peritent, fill a full setimation be and thus they are accepted of God, toade to his justice; and for that pur- not on account of what they have done pose, as substituting his own innecent, thenselves, but for what Christ lad Son in the place of sinful mon-

became it is said that sin, as an offence against an infinite Bring, rendres on As the destrine of the dienas unity inflate satisfaction, which can only be done for them.

This corruption of the genuino doe As I manaire this dectrine to be a trine of ravelation is connected with gross misrepresentation of the cho-Dividoctrine of the divisity of Christ; racter and moral government of Go.

t Institutge's Lantines, p. 165. (F.) Prop. AND PARK TO SEE AM

A Big was contably impacted by the street paths of Warten fairr publications, that his foulls in a Truntar name represent the shoot it now have wondern from Mr. Trenditude "deposit-se in anywer to bin "Curistian Destroy of the Transv. or Peters, Sup and Spills, Turns For-

and to affect many other articles in and of his abbitronic of size to the the arbense of Christianity, greatly subjects of his government distinguing and depraying it, I shall Is it not corprising then that, in all genuine doctrine of Christianity.

SECTION L.

THAT CHIMIPT DID NOT DIE TO MAKE SATURFACTION FOR THE SECO OF MEN.

trary to them.

It is usual with the sacred writers, they say on these commons. both of the Old and New Testament, concern in them is not very apparent, ever they tonly repent and reform their Much more, then, might we expect an lives. explanation of the divine measures,

show, is a faller manner than I mean the busks of scripture, we nowhere find to do with respect to any other corresp. the principle on which the dectrine of tion of Christianity, that it has no atomercent is founded? For though countenance whatever in reason, or the the ascred writers often speak of the Scriptures; and, therefore, that the malignant maters of sie, they never go whole destrine of ofmonent, with a single step farther, and nesert that, every modification of it, has been a "it is of so beings a nature, that God departure from the primitive and cannot pardon it without an adequate satisfaction being made to his justice, and the honour of his laws and government." Nay, the contrary scutiment occurs everywhere, vir. that repentonce and a good life are, of themasless, sufficient to recommend us to the divine favour. Notwithstanding so many autoroom singers, particular persons, and whole nations, are ad-Is a hardly possible not to suspect through by inspired persons, and their the truth of this doctrine of also ment, conduct strongly remountaried against when we countdur that the general in the course of the second history. sumering to which it may be reduced, none of them are ever directed to any are nowhere laid down, or asserted, in thing farther than their own hearts the Scriptures, but others quite con- and lives. Return note we, and I will reducer coto you, is the quistance of all

Certainly, then, we ought to ensured to assign the rossess of such of the our assent to a doutrine of this limdivine proceedings respecting the portant maters which no person conhuman rates, as are more difficult to pretend to deduce except by way of be comprehended, and the necessity inference from particular expressions, and propriety of which are not very which have much the six of dgare and obvious, and might be liable to be elimion. On the other hand, it seems called in question. Such is the divine natural to explain a few obsture exprescondescention, to the weakness, shorts sions and passages, by other numerous sightedness, and even the perversences plain and striking texts, relating to the of men. He is willing that we should same subject; and these university rebe satisfied that all his mayones equal, present God as our emireral parents that they are all just resonable and pardoning sinners freely, that is, from expedient, even in cases where our his natural goodness and mercy, where

All the declinations of divine navewhen the very end which is answered are made without reserve or limitation by them is lost if we do not enter into to the truly penitent, through all the the reasons of them, as is evidently bunks of scripture, without the most the case with respect to the dectrine distant hint of any regard being had of atonoment; since the proper end of to the sufferings or merit of any becage the measures which this oploion re- whatever. It is needless to quote many presents the Drine Being to have examples of this. One only, and that taken was the sligging of his justice, almost the first that comes may suffice.

It is the diclaration that that ands of atructions to which they are now too his character to Mines, presently after much upon. the Israelites had shared in making Indeed, admitting the popular decthe golden calf. Exad. xxxiv. 5, 7; tring of atonement, the whole of the "And the Lord passed by before him. Old Testament is, throughout, a most and preclaimed, the Land, the Land marrountable book, and the religion inc. and abundant in goodness and essential article. Also the Jews in our prath, keeping mency for thousands, Saviour's time had certainly no idea forgiving iniquity, and transgension of this doctrine. If they had, they and sin. In the New Testamentalso would have expected a suffering, and we are said to be "contilled freely by not a triumplant Messiah.
the grass of God." Rose, iii, 24. Tif. With respect to forgiveness of ingold to be heatowed rively.

their positential addresses to the only report, we should forgive him, even Divise Being, never plend anything though he should repeat his offence more than their own repretance, and never times a day. Loke evil, 4. Upthe free mercy of God. Thus David, on the same generous mission, therefore, Pasty 6, 7: "Remember, O Lord, thy we cannot but conclude that the Divine tender moreies, and thy loving-kind- Being acts towards us. names, for tany have been gon of old. The parables, by which our Lord Remember not the sine of my youth represents the forgiving mercy of God, new my transgressions; according to thy are the farthest possible from being

mess sake, () Lord."

it sampet, however, be pretended that What else can we mier from the para-David, or any other pions person in life of the predigal mer, or the master. the Old Testament, was at all acquain- whose envent owed him a thousand and with it; and therefore the belief takents, Ac. ? of it count be necessary to salvation. If our Lord had considered the Jews to indeed of much consequence. Had as having lost eight of the fundamenthis doctrine, on which so much stress tal principle of their religion, he would is now laid, been true, we should have certainly have pointed it out to them, expected that Job, David, Hesekish, and have drawn their attention to it. Echemiah and Daniel should have been H, thougher, the proper and of his approved whenever they presumed to coming into the world had been to mention their integrity before God, make satisfaction to the justice of God and took ratings in his morey only, by his death, (which certainly they without interposing the sufferings or who did not expect a suffering Messali merits of the Messiah to mediate for could have no idea of, he would have then. Also, some strong charge should taken some opportunity of explaining have been annexed to the absolute and it to them. But nothing of this hind unlimited declarations of the divine occurs in the whole course of his precessmorey that are so frequent in the ing; and though he frequently speaks Old Testament, which would have re- of his death, it is never as having had symbol and fixed their meaning, in small an emi-

God, merciful and gracious, long-unifier it exhibits is defective in the most

7. Now, periodity, if the favour juries, the Divine Being always prohad been procured by the suffering of pures his own conduct to our imitation (another person, it could not have been and in the Lord's Prayer we are required "to forvive others, as we hope to be Approachly to this, David, and other forgiven narralysa." Now it is surplique persons in the Old Testament, tainly required of us, that if our brother

movey remember them me, for thy good- calculated to give us an idea of his requiring anything more than merely If the dectrine of atanement be true, repeatance on the part of the offender.

to prevent the discovering and they hard speaks at reportance of

mond works, and of the amony of God; great cause of his death; and as little represented as thinking humbly of som of their sons. the newly us, but they never refer tham. The apostle Peter, in his discourse solves to the sufferings or morit of their to the Jews, immediately after the judge, as the ground of their hopes; descent of the Holy Sprit, and again though nothing can be conseived to in the temple, agen the cure of the have been more natural and pertinent impotent man, points in the blackest on the occasion.

the deed, and an assertmen of a similar given to the popular ery of the same doctring of atonement.

have a particular account in the 351, iii. 17, 18. gospel of John, he never tells them Stephen, in his long speech at his I'm the contrary, he speaks of their that hight, sufferings and death in the same light. What sould have been a fairer opas his own. To James and John he portunity for introducing the doctrine says, Mark z. 39, "Ye shall, indeed, of satisfaction for sin by the douth of drink of the cup which I drink of, and Christ than the evengelist Philip had, with the baption that I am baptized when he was explaining to the Europe's with, shall ye be haptized." And he the only prophecy in the Old Testarecommends his gwn aszmpla to them, ment which can be construed to rein laying down his life for them, preflect it in that right? And yet in John xv. 12, 13,

to the cory same strain with that of do we find of it in the history of the Moses and the prophets, and without bank of Aris, after the minds of the giving any intimation that their doc- appettes were fully illuminated with the tries was defective on those heads, knowledge of the grouped. They only In his account of the proceedings of call one off you compelors to expend the day of judgment, the righterm are and believe the greyel, for the recou-

colours the sin of the Jews in crocity-Whenever our Lord speaks of the ing our Lord; but though he exhests which of his mission and death, as he there to repentance, he says not upon uthen does, it is either in a more general word of antisfection, acquisition, arway, as for the salvation of the world, attourness, to allay any apprehension. to do the will of God, to fulfil the they might have of the divine justice. scripture prophecies, &c., or more par- And a fairer opportunity he could not ticularly, to give the fullest proof of have wished to introduce the subject. his mission by his respectation from How fine a turn might be large them resurrection of all his followers. He nation, at the time of our Lord's studalso compares his being raised upon fixion, His blood he im as, and no me the cross to the elevation of the serpent children! Instead of this, he only exin the wilderness, and to seed burned in borts them to repent, and to believe the ground, as necessary to its future that Jesus was the Messiah, for the aggresse. But all these representations remassion of their sine. What he says are guite funeign to anything in the conversing the death of Christ is only that " he was delivered to thing by the When our Lord takes so much pains determinate council and foreknowledge to reconcile the apostles to his death, of God, and that with weeked hands in several discourses, of which we they had put him to death." Acta it.

that he must die in order to procure trial, makes frequent mention of the the surdon of their wins; nor do we death of Christ, but he says not one find the least hint of it in his solemn word of his being a propitiation for sin, interregency prayer before his death, to lead his heavers to consider it in

the whole stury, which is not a very After he is riser from the dead, he sentime may there is no mention of keepaths same profound alleges on the it. And when the Rounds declares makest of the supposed true and only his faith, which gave him a right in that Jours is the Sun of God.

styuction, be formed against this fa- tion. varrite opinion. Acts x 31: "Of a It has been pertended, that the op-

an event that was foretald by the pre- as no other than an incorpory one. placts. He shows the Jews the nggm- In fact, there is no senson to believe values of their sins, and exhorts them that any of the human ruce, if they be to rementance and to faith in Christ, left to their own patural unperceptal but nothing farther. In his presching apprehension of though, will over full to Heathers at Lystra, Acts xiv. and into such double and uncertainties on at Atlans, ch. xvii., he discourses con- all mankind are sometimes represented cerolog the supremary and goodness to be revolved in. On the contrary, of the new living and true God, and that God is a merciful being mouse to calcurate them to turn from their lying have been a favoreste opinion of all vanities; for (xvii 30, 31), "the times mankind in all agen; asimpt in none of this ignorance God winked at; but religious systems in which the object now commandisth all men everywhere of worship was not the true God, but to repent, because he hath appearted a some being of a low and revengeful day in the which he will judge the nature, like the most capricious and world in righteensness, by timt man depraced of manifold. where he hath proained, whereof he both gives assurance anto all men in that the Jews had never any other that he both raised him from the dead." idea than that God was placable on Now, in all this there is not one word reportance. We find no other sents. of the true gospel scheme of sulvation ment in Job or his friends, and covby Jenus Christ, according to some, fainly an other among the Nineviton, There is nothing evangelical; all is or among the Jews of later ages, as lived and parcial.

Christian haptism, it is simply thin, solutely silent, where we examel but think there was the greatest comains The specific Peter, preaching to Core to open themselves fruely concerning saling, the first of the purper Gentile the doctrine of stonement; when in movertin is still silent about this fun- their most serious discourses, they demontal article of the Christian faith, make use of lauguage that really as a that he save of Jesus Christ, that it mide; when they never once directly The consisted him with the Hely Spirett, assert the necessity of any actisfaction and with yours, that he need about for any or the insufficiency of our read thoug good, At. He also speaks of his weeks alone to entitle us to the favour death and resurrection, but nothing at of God and future happiness, must see all of our good works being accepted, build so important an article of faith through his sufferings or merit. On an more hinds and injections from their the contrary, what he says upon the writings? The doctrine and too much occasion may, without any forced con- importance to stand on such a faunda-

trath I perceive that God is no re- prohonoson of some further satisfaction species of persons, but, in every nation, being made to divine justies, beenlies has feareth him, and wurlath right- repentance and reformation, is necessary to allay the fears of smoore penis The apostle Paul before the Jews at tents. They would else, it is said, but Antisch, Actarii 28; at Thessalonias, solgect to perpetual alarms, last all ch svin, before Agripps, ch meet, and they could do would be ineffected to at Bouse, ch. axviii., on all them on vertice them to the device favour, runions treats, and sometimes pretty But till char instances be produced of largely, concerning the death of Christ, persons notually distressed with these but never with any other view than no fears and doubts. I can treat this came

We have seen in the Old Testament, the books of Aporrypha, Philo, Joseph When we find the apostles to be ab- plane, and all their later writing,

poststance.

Boodes, if men ahould have any Now, that any seconds is measure placedility, which abound in the Scrip- taleng advantage of such londy, tures, must be sufficient to answer. This we exactly the case in the moval

every purpose of that kind.

tactify. We also see nothing of any doctrine of atonoment, that the otheric other opinion in the doctrine of the is absolutely necessary in the month Hindow, or other oriental potions. government of God, because that, upon It is remarkable that Dr. Clarke, different principles, no satisfaction is when, the others before him, he repre- made to his offended justice. But I amous all inaukind as absolutely at a answer, it becomes no ever to bear in loss on what terms God would receive mind that the divine justice is not a offenders into his favour, produces not blind principle, which, uson provouon much us a single field or quality thou, crayes satisfaction indiscrimin-Your, in support of what he asserts, stoly, of all that come within its reach. though he is known to be received or that throw themselves in its way. happy in his chains of the most parti- In the Drite, justine can be auditors ment come on all other recognisms. He mare than a medication of guidance or gives in, indeed, a general inference to deac-colonic, which is his sole governor-Picto's Alelbindes the Second, but I principle, the object and end of which the not find, in all the convergation be- is the supreme happiness of his creatween Socrates and Alcohades in that turns and subjects. This knowingers dialogue, that either of thom drops the being of a moral nature, must be chiefly local hint of their encertainty about promoted by such a constitution of the the divine favour in race of amounity, sporal government, we are under, as or the least doubt that burner wirths shall afford the most effectual motiveis not, of itself, a sufficient recommons to induce men to regulate their lives dation to his acceptance. All that well. Every degree of severity, therethey appear to he at a less about is for fore, that is an arresentanced as not to some out to teach them what to pray have this tendency, vis. to promote for, lost, through their impression, they reproduces and the practice of virtue, should ask of the gods things hustful must be inconcisiont with the formsto themselves. They express no wout mental principle of the moral governof any person to intereste with God about of God, and even with justice for them, or one whose sufferings or itself, if it have the same and with morit might avail with Gad for their divine goodness, the lappiness of Gad's prositiones.

doubt concerning the civine placability, to be exercised on such offenders as new I do not use that they must therefore truly penitent, even in burnan governimagine that he would accept the suf- month, is owing to the imperfection of ferrings of mother matered of theirs; government when administered by man. but rather, that he would be absolutely. For were magistrates judges of the inexorable and rigorous in specting of bearts of mgo, there would result no there effect the punishment of their manner of inconvenience from paying crimes. Fears of this kind it is very ing all offenders who were become truly psecible that men may have enter, ponitont and referenced; since bereby the tained, but then there is nothing in afforders themselves would become the destrine of atomment that is cal- useful members of sometr, and the enlated to allay such fears. But the proportion of the magnetrales would divisor distanctions consessing his own effectually prevent any present from

government of an all-suring God. Heer, It is argue, however, in favour of the therefore, measures formed muon the justest principles of equity may be taken, without hazarding the male of poverpenent measures which might be

permittous in any human administraion. In the all-perfect government of God, therefore, there is no occasion to exercise any severity, even on positionts thespecives Rowalsard, then, it would Having shown that the death of

is strongly urged in its favour,

though in order to the forgiveness relating to Christianity, but that most of sin, some farther severity on the be of most importance, which does not part of God he supposed mercusary, require to be written, what the facts absorbed, this savority is so circum, any interpretation. Let us, therefore, stanced, as entirely to lose its effect, cramins what it is that may be charly For, if the severity he to work pron deduced from the history, and how men, the offenders themselves should such of Christianity sould not but feel it. It will be the same thing with have been known, if nothing had been the bulk of manhind, who are the persons to be wrought upon, whether the Divine Reing unimariver upon the been transmitted to us in any other vices that are repented of, or not, if way. the affenders know that they themselves shall pover feel it. This disinterested offenders to spare the lives of their substitutes; but if the miferings had cofficient diguity, on the behalf of all conceive how the consideration of itshould be any restraint at all; since would expose any other to further reflering.

SECTION IL.

OF THE TABLE TWO AND DESIGN OF THE DEATH OF CHRIST,

to be exercise if on others, which yet Christ is not to be considered as having the destribe of atomoment rounines! made atangement, or satisfaction, to God. Cartainly, then, it must give the mind for the sine of men, I shall now endeaentireprenable impressions of the divine your to show what the end and not of enveronent, which, if not corrected by it really were. New, the principal comutaing else, must have an unfriendly design of the life, as well as the death aspect upon their virine. Yet, not with- of Christ, seems to be not so unsely standing this, the influence which the went we may expect to find in any ductring of atonoment has open pructice, particular texts, or single passages of the evangulate, or other weters of the Admitting, however, that the popular New Testament, as what is suspected doctrine of atomement should raise our by a view of the history itself, what idea of the justice, or rather the as- may be called the brogness of the verity of God, it count, in the same are, waked fords, and what cannot but be rarties, sink our ileas of his morey; no understood wherever they are known. that what the deciring may have What has been written by Christians second to goin on the one hand, if may marks us to conceive more neculaser on the other. And, moreover, rataly esmenning some particulars jet, scoopling to the doctrine of themselves necessarily speak without written, provided a peneral plus of the bile and death of Christ could have

If, then, we attend to the general facts recorded by the evangelists, we concretty might, indust, induse some cannot but find that they afferd the most satisfactory evidence of a resurrection and a future life. The history, leen endured stready by some person of of Jesus contains (what cannot be mil) of any other history in the world) an aufoliare transgressors, it is impossible to thentie account of a man like unreduce. invested by Almighty God with most axintonlinary powers, not only teachnothing that any man could then do one, without the least ambiguity or busitation, the domirine of a future life. of retribution for all mankind, and directing the views of his disciples to it, ar proference to anything in this world; hat prompe his own life in a voluntary rescheding from all that men call gives,

I See Chicke's Diversor, Pt. R. Parry et. M. A. pp. 272-399. See also a present from his 272-399. Entry (results) 31, p. 10. No. 10.

number to the will After this, they would be apt to forms of God, calluly giving up his life, in the particular discourses of our Land. circumstances of public hypominy and but the last three they would retain tarture, in the follow preserving, that would be the film of a man, who had he should receive it again with advan- the most astraordinary power, mendtage. And in the accomplishment of ing his time in perforating benevolent from the dead the third day. After many inconvenience, and leat of all to this he was seen by all those persons a painful death, in a certain expectawho had the most intimate knowledge than of being presently raised to an of him before, and he did not leave them immertal life, and to great happiness, till after having enversed with them, henour, and power after death; and at intervals, for a considerable time, in that these his expectations were actuonly to give them the most satisfactory ally fulfilled. They would also re-

death and resurrection as a group of his well-doing, as he had done. doctrine. For whatever he might have Now, allowing that those persons, sideration both of the death and of the that they were not presented of the pweach Christ crucified, unto the Jows heart and reforming the life? a stumbling-block, and onto the Grooks. Though there is no occasing to cite the power of God, and the windom of what could not but be known of it; if ing valu, and your faith is also vain, means wanting to show that the true -But now is Christ risen from the and proper dasler of the georgi, and dead, and became the first-fruits of consequently of the preaching and of thom that alopt."

and that others pursue with an much the land assessory to be attended to: his own prediction, he actually arose miracles, voluntarily submitting to evidence of the identity of his person. member that this person always re-Since, then, the great eleged of our commended the exaction of virtue, and Lord's mission was to teach the doctrine assured his followers that they would of a resurrection to a fature immortal also be maked again to immortal life life, we see the necessity of his own and happiness, if they persevered in

sold or done while he lived, he could thus gut uff from all communication and have given the most estimatory with other Christians, should retain proof even of his own belief of a resur- only these general ideas of Christianity. rection, nuless he had actually shed in (and it is hardly to be conserved that the full expectation of it. Hence it is they could votate less,) yet, would now that the appeties glory in the con- body say they were not Christians, or resurrection of Christ; as, 1 Cor. i. most important and practical truths 20-24, "The Jows sequire a sign, and of Christianity, those troths which are the Greeks seek after wisdom, but we most instrumental in parifying the

feelishmen; but unto them which are portionly facts for what is clearly colled, both Jews and Greeks, Clorist suggested by the history itself, and God," also I Cor. xv. 16 and 20, "If all that has been written concernion it Clavist he not risen, then is our preach- were lost, yet express texts are by no the douth of Unrat, was to assertain There is another manner in which and exemplify the great doctrines of a we may be assisted in forming an idea reservestion and of a future state. I of what is most assential to Christianity, shall content mycolf with reciting only Suppose a number of persons, educated a few of them. John vi. 40: "This is in the Christian faith, to be east upon the will of him that such me, that every a remote assend without any Bible. It one which south the Son, and believeth is probable they would first of all last on him, may have everlieting life, and all distinct remembrance of the apose I will mise him up at the heat day." tolical spattles, which may show that vi. 25, 26; "I am the recurrection and the are a part of the New Testament the life. He that believeth in res.

and whosever liveth and betweeth in Christ, who is called the arount dilore. ma shall rocer die," x 10; "I no curre we should all in mole alire. The same that they might have life and that argument is also more fully illustrated they might luced it more abundantly." by the same appeals, in the 5th chapter fler, i. 18 . "I am he that neeth and of his epistle to the Romans in which, was dead, and behold I am alive for what we suffer by one mun is contrasted overnoore; and have the keys of the by what we pain by another man. grows, and of death."

gospel."

importal life, and the making an ex-purify unto himself a peculiar people, of the laws of virtue, is not only except "Christ loved the church and gave tial in the Christian achiene, but is an immedif for it, that he might exactly to this subject appear, at first sight, to our sine in his own blood," Ashe in a strain quite different from that Also, true religion being by means of of any other teacher of virtue before Christianity extended to the Gentile blu, impired or uninspired. And what, world as well us the Jews, this altimate was always something inferior and its are mode nigh, by the blood of Christ, ireductory to this.

our having an interest in a future life, no, which was contracy to me, and took drawn from the consideration of the it out of the way, nailing it to the resurrection of Christ, is weakened by cross." any equinion that represents him as of a nature superior to our own. But if, death of Christ, other uses of it are with the author of the epistle to the occasionally mentioned, but they are Hebrews, we concerrs him to be in all such as are perfectly consistent with respects as we say, his resurrection can- this. For instance, Christ leaving subnot but be considered as a pattern and mitted to all these sufferings for exa pledge of curs. Hence the position great and benevolent a purpose, it was propriety of the daying appointment, highly proper that he should be reexplained by Puol, I Cov. xv. 21, that muce by man came death, by man less, therefore, in this case, publicated should also come the convertion of an illustrious example of the manner the dead; and that as in omeognopoo in which he will always crown ele-

though be were dead, yet shall be live; so in consequence of our relation to

The great obsect of the mission and The anosties, in all their writings, death of Christ being to give the fullest was clearly to have understood this proof of a future life of ratribution, la to have been the principal object of the order to appely the strongest motives mission of Christ. Thus Paul says cons to virtue, we see the greatest propriety cerning Christ, 2 Ten. i. 10, he "hath in those texts, in which this oltimale abolished death, and bath brought life and of his nafferings is immediately and immertality to light through the connected with them; as Titus ii. 14, "Who gave himself for us, that no This doctrine of a resurrection to might redeem us from all iniquity, and press regard to it the principal maction realons of good works;" high v. 25, 26, advantage poculiar to Christianity, and cleanse it," &c., Ray, i. 5, " Unto The discourses of our Saviour coluting bim that loved us, and washed as from

alore all, the manuale of a man, end, via the abelition of the Jewish either living or dying, in the certain ritual, at least with respect to the prospect of a speedy resurrection to an Gantiles, is sometimes immediately conminortal life, was never before exhi-nected with the mention of his death, hited on the face of the earth. The as Eph. ii. 13, "But now in Christ object of the missions of other prophets. Jeans, ye who constitutes were far all Col. ii. 14, "Blotting out the hand It is allowed that the argument for writing of ordinances, that was against

Besides the principal object of the imeded for it; and the Divine Believe of our relation to Adam all should die, dience to his will. Merneyer, Christ,

fore influenced by house and fears, it is properly said to have some to really was reasonable that he should have a the love, and for the accumulatement view to this elorious reward, in order of ancient prophecies. Mail: v. 17: to sensort him under his sufferings, as "Think not that I am come to destroy is particularly expressed in the follow- the law, or the prophets; I am not come ing reconnect. Hom. siv. 9: "For. to doubtery but to fulfil." Acts iii. 18; this and, Christ both died and gree, "But these things which God bedge and resived, that he might be Lord had showed by the month of all his lath of the deal and living." Hely ari, prophets, that Christ should suffer, he Be "Wher for the joy that was not before both no fidfilled." him, andured the cross, despising the shame, and is not down at the right measuraly required him to undergo a hand of the throne of God,"

many sums onto glory, to make the for the lastleren." captain of their salentian perfect, through sufferings, for, both he that senetifieth, and they who ere sanctified. are all of one (that is, of one nuture and could, for which occurs he is not ashamed to call them brothesn." Ver. 14: "Forasmuch they as the children are partakers of flesh and blood, (that is, are men,) he also himself likewise took part. If your explained the one great and of the water," (that is, was a tope also.)

been done before, giving a proper extent the ever-blessed (foil,

being a man like ourselves, and there- and force to its moral precepts, Christ

Lastly, as the end of Christ's minden, great variety of sufferings, he is, with As Christ was intended to be our propriety, said to some in order to exremarks and entired in his life, death, hibit townshind a most perfect comple and resurre tion from the dead, his of voluntary obedience to the will of God, sufferings were absolutely nonessary to under the severest trial of it; and losquality him for the work on which he example is justly proposed to us under was sent. This is exposured in the fol. our trials and sufferings. I Pot E. 21: lowing passoner, which also clearly show "Christ also both suffered for un leavthe necessity of his being a men like ing as an example, that we should follow ourselear, in order to undergo sufferings his steps." I John iii. 16: "Hereby like ours. Helt, if, 10, 11 ; " Par it has permitte we the laws of Gud, because he came him for whom are all things, and (that is, Christ) had down his life for by whom are all things, in bringing was and we ought to lay down our lives

SECTION III.

OF THE SENSE AN THICH THE DEATH OF CHRIST IN REPRESENTED AS A ASCRI-SICE, AND OTHER PRODUCTIVE EXPRI-SUNTIONS OF 17.

propary and of the life and death of Vec. 17, 18; "Wherefore, in all things, Christ, and also pointed out the other it behaved him to be made like unto accendury and subcoducte gads which his brethren .- For in that he himself were likewise really answered by it, I has sufficed, being tempted, he is able shall now attempt to illustrate the flowto success them that are tempted," retire representations that are made Ver. 8: "Though he were a Son, yet of it by the second writers. These have learned he obedience by the things entertunetely misled unity Christians, which he suffered, and being made per- and have been the econom of their eafect, he became the author of sternal tertaining opinions concerning the end salvation onto all them that obey birm" of Christ's sensing into the world, quite As Christ was the person feedald by different from those which appear upon the ancient Jewish prophets, and he care the very fure of the history, opinions call the proper and ultimate object of which are contradicted by the whole the law of Moura into execution, in a tenor of specialism, and which are exmore extensive manner than it had ever transity injurious to the character of pressly compared to a mo-offering.

critices, sufficiently justify and explain about and frequent than they are. the language of the Scriptures relation toit. From this circumutance, however, of the death of Christ, as a sacribe. has gracen a pation, that the sacrifices that he is also called a pricet, and a high of this great, complete, and expiratory entitle to the Helicons. Hot this very fully than it would otherwise deserve. and introduce confusion into our iles-

All the texts in which Christ is indisboth level us, and both given himself interred from the following considerafor us, an offering and a excrifee to God, for a sweet-smelling savour." Heb. vii. 27; "Who neededs not doily, quantly mantiaged, or alluded in, by the ... to offer up sacrifices, first for blanker ancient prophets, it is never apolitic of wins, and then for the people's; for this as a singularing. For the propriet; or he did once when he officed up him- our brancistion of Issiah lift. 10, may be reli." The same allusion is also fre- doubted; or if it be retained to canquent in this spiritle. We find it also, not be proved to exhibit unwthing no 1 Pos. i. 2, 10, Rev. v. 6, and 1 John ii. 2: then a figurative allower. Non, London "and he is the propitiotion for our sine," this great event of the death of Cha The same expression occurs the ic. 10, should be foretold, with so many ; But these two are the only places in ticular circumstances, and yet that which the word propilieties (charges) proper, the altimate, and the great the up in the New Testament.

With respect to these tests it is oldyour to remark, that the far greater part of them are from one chirale of an unknown writer, (for it is not rectain, at least, that the epistle to the Helicewa was switten by Paul, whish is allowed, it, and not cor.

The most remarkable of these figur in other respects, to abound with the astro representations of the death of strongest figures, notaphors and alle-Clared is that in which he is compared perion; and the rest are too for to hear to a secrifien, and, as a figure, it is just the very great stress that has been laid and beautiful. In every specifice the upon them. Basiles, the sensors in eaction is alain for the benefit of the per- which this iden is introduced in these our on whose account it is affered; so texts, which is only indirectly, inti-Christ, dying to procure the greatest mates plainly enough, that a few curpearible benefit to the human race, in complance of recomblanous resultiment aid to have given his life a sacrifice for to justify the affusion. Had the writers ne; and, moreover, as the end of the ready considered the death of Christ as noted is to promote the reformation of the intended melitype of the energical sinners, in order to pressure the pardon under the law; had this been the great of am, the death of Uhrist is more er- and principal end of his death, it would have been asserted in the fullrat and These points of rescurblance between plainest manner, and references to it the doubt of Christ and the Jeriah me-would eveluinty have been much more

It is scenething similar to this your prescribed in the Jewish law were turns privat, especially by the author of the sacrifice of the death of Christ, which circumstance might have given us in now supersoles and alregates them, understand, that both the representa-On account, therefore, of the great stress tions are morely flourative, her onse both which has been laid on this view of the taken together are hardly amulatent. crath of Christ, I shall consider it more at lengt they make a very harsh verses.

That the death of Christ is no proper entably represented as a sacrifice are sacrifice for six; or the letended autithe following. Eph. v. 2: "Christ also type of the Jewish secritizer, may be tleras.

1. Through the first's of Chylet is from

I Mr Dodeus thes translater the verse; " and at pleased deherate to come have with at bloom. a med, and seed project his days, and project purpose of defended early prospect bits hard. Mr. H. and propose to Cross.) passent days that the passent days days to the passent days days the day beatsky (70°, pp. 20°).

ne-oughtable.

the Jewish surrifices are nowhere said, able service." in the Gid Testament, to have any rereally had had any such reference. On horst, to offer up speritual ascritices." the contrary, whenever the legal sacrifices are declared by the prophets to sidered as a proper sacrifice for sin, bebe manuficient to procure the favour of cause many things essential to such a Had, us they often are, the only thing sucrifice were wanting in it, especially that is ever opposed to them, as of more its not being provided and presented value in the sight of God, is good works by the sinner. or word eiren; as Ps. h. 16, 17, "Thou descript not sacrifice, class would I give writings of the apostles no less bold it. Then delightest not in burnt-offer- than this. Thus the body of Christ is ing. The surrifices of God are a broken the suil through which we pass to the sport; a broken stall a contrite heart, hely of holies. We are said to be con-O God, thou wilt not describe." To conscioul in his circumciane, and to be the same purpose see Isaiah i. 11, &c., howled with him by baptism. Our slaw Hos. vi. 6, Amos v. 22, Mic. vi. 6.

viour's tone speak exactly in the same: meeting with figures like these fixed strain, and in the presence of our Lard many more might be mentional quite himself; who is so far from disapprov- as harsh as these), can we be surprised ing of it, that he gives his own sanction that Christ, who died to promote the to the sentiment in the most open man-reformation of the world, should be per. A scribe says, Mark vii 32-34, called a secrifice for the sine of mon? "There is one God, and there is none Still less shall we wonder at this, if other but he; and to love him with all we consider how familiar all the rifes of the heart, Ac. is more than whole bornt the Jewish religion were to the minds afferings and secrifices. And when Jesus of the apostles, so that whatever they saw that he amswered discreetly, he said were writing about, if it been any reunto him. Thou not not far from the semblance to that ritual, it was sure to kingdom of God." Having a periest obtrade itself. It must also be conknowledge of the lost, he was prepared widered, that the death of Christ was for eachtnesing the graguet,

to un antitype.

Il. Many other things, busides the Ina lavi. 20: "They shall bring all your an approve remains of from God.

of it should not be pointed out, is un- brethren for an offering unterfactoring Reen, xii. 1 : "That ye present your 2. Great weight is given to this ob- hadies a living sacrifice, hely, acceptveryation by the converse of it, viz that able unto God, which is your reason-

4. Christians incomeral are frequently ference to another more perfect eneri- called priests, as well as Christ himself. her, as might have been expected if they I Pet. ii. 5: "Ye are an holy priest-

5. The death of Christ cannot be can-

6. We meet with many figures in the are crucified with him, andwarisoupolu The wiest of the Jews in our Sa- with him to norman of life. After

the greatest objection to Christianity The general strain of the rassages, both with Jows and Gentiles; and what quoted and referred to above, exenut, could tend more to remove this projubut appear very extraordinary, if the dice, with both of them, and reportable Jewish sacrificate had in validy any the Jows, then taking every opports. reference to the death of Christ, and nity of describing it in language which were intended to preflyure it, as types to them was so familiar and respectnble?

7. It has been mid by some, that death of Christ, are expressly called sacrifions were originally intended to amerifican by the sacrol writers; and if profigure the death of Christ; and that, it be universally allowed to be in a figure in thousefves considered, they were af rative sense only, why may not this be such a nature, that they would never the case with the death of Christ also? have been thought of by man, without ally appointed by Guil, or a method fine for any purpose whatever, for him.

the balarneck or the temple, that is, giving, or on any other seconds. the house of God. They were expressly communited access to appear belows that seeming sacritices under the law, and earnly, had wrath should be snow them, the history of their uses, they appear which was agreeable to a contour that to have been considered as circumis still universal in the East, never stores attenting as address to the to appear in the presence of any Hely, and not as things that were of prince, or great must, without a pro- any avail in them-lves. It was not

ecst. the altar was commisced, in the law of sacrifica entrevally nonessary for that Moses, in the name light as any other purpose. For upon several occasions. affering or gift, and a marrier for an 'we read of atonorment being made when as any other sacrifice, is evident from there was no sacrifice. Phincas is said several facts in the Jewish hospey, and to have enade atonement for the chile from several circomstances in their dren of brack by slaving the transribuil. In many cases, where a person promore, Num xxv. 13, Moses made was not able to provide an animal for atonement by prayer only, Exod. saxil a encrifice, an offering of flour was 200. And Annon made atenoment with accepted. The Phillstines also, when inceresthey were convinced of their field in taking captive the art of God, returned Testament treat largely concerning it with a present of golden miss and marillers, it is evaluat the idea they emrods, to make atonement for them, had of them was the same with that evidently in the place of a merifice; which they had concerning gifts, or and from the Grecian history it appears promote of any other nature. Thus that (analoguests,) or promote of gold, the Divine Reing is represented as may relyer, statues, &c., were considered by ing, Po.l. 0, 14, "I will take no bullock

that whether marilless were origin - them as equivalent to expensive carri-

which men themselves thought of. In the Jewish ritual, the seremonies twinish I think not improbable,) of attending a sucritice for sin did and arranging their gratitude to God, for differ in anything material from these to favoure to them, when we consider that were used in any other sacribics he ricormstances in which they were Whatever was the occasion of the sacrithey appear qually to fall under fice, the person who affered it faid his order the general notion of gifts, or the hand, in a solemn number, on the head more particular one of sufertainments, of the victim, which was the formal formished at the expense of the param persentation of it, the paramal was slain, who was dependent and oldiged. They and the blood sprinkled. Part of the were therefore always considered as vintim was always beent on the altary Encoladorecula for favours received a part was the portion of the princt, from, or of homenys due to, God or man, well in some cause the remainder was In like manner, they might be used to switch by the offerer. When, therefore, deponate the anger of God or man, or the Jews merificed un animal as a simto present favours of any other kind, offering, the one and signification of the by begeiting in the mind of our pateon, recripion straif, were the some as if it an opinion of our respect and exteem had been intended to procure any other favour; and there was no more bearing To all these purposes served mani- of mo, or anything properly vicerious fines before and quiler the law of Massa. In the offering of the animal that was Without a sterilier or some other gift, reade a sin-offering, than if it had been the Jews were not allowed to approach specificed on an occasion of thanks

From all that has been said conthe excrision but the pricet that was That the offering of an animal upon scal to make atom ment; nor was a

Whenever the writers of the Old

of the mountainer and the wild leasts sation. all the field new miss. If I wore the Most High," dec.

nthepretse. circumstance alone seems to prove that, others, they sends use of all Cause representations in the same view, which, there- but once in the New Toulacoust, wall pur sons in certain respects.

anusally occurs in the Old Testament. by the Seventy in any passage relating und in some cases atonoments are said to legal areasements. to luve been made for rin by envillage, this schole humaness has, on this amount, proper atoning sacrifice for the sine of

out of the home, our beyond but of to the douth of Chart, on the only thy field. For every beach of the atoming source. But the not, in result bytest is mine, and the cattle upon a be given up if we consider the neurons. thousand bills. I know all the fault of abscensed under the Jewish dispen-

From comparing all the passages in honger, I would not tell them, for the which atmenuent is mentioned, it is world is mine, and the follows flowers, evident that it signifies the making of Will I sat the flesh of halls, or dook, onything stone or hely, so as to be fit. the blood of gesta? Offer note God to be used in the service of God, or, throbagiring, and pay thy your auto when applied to a porum, it to orme into the presence of God; God bong Lastly, if the death of Christ had considered as, in a poculiar manney, has a preper sperities, and the forgive- the king and severage of the brands sees of size had depended inpositionly, link nation, and, as it were keeping a we should hardly have found the court among them. Thus atonoment vaccovertion of Christ represented as was said to be made for the office, having had the same use; as Bom, ic. Ecod, xxx, 36, and for a lotest attor 35. He " was raised again for our justic having been, hitlested with layersy, Scattion," As farares of spacel, their Lev. xiv. 53. Auren made atongment things are exceletest enough, but not for the Leviles, Num. viii. 12, when they were deducated to their office and is. Ital the death of Christ been ministry, when musin, muffence, is said situply and properly a south, we to have been done-away by it. Afoneshould not expect to find to denomic ment was also made at the purification autal is any manner that was income of a lengt, Ler. riv. 10. Burnt-officwith this representation, which, investigit, were wholly coloudred are however, is very executes in the Saria- said to be accepted to make atomisment tures. If there he a recombinate to for the offerer, Lor, I. 3, 4. Alumthe death of Christ in those things to ments were also appointed after rewhich they compare it, the writers are voluntary undersoons and sho of sufficiently justified, me such favores of Ignerance, as well as in some coses of great are adapted to give a strong wills! transgressive, upon repeatance view of what they wish to describe; and restitution; but in this may it had but if no figure be intended, they are no relation to the pursion of sin in the chargeable with real inconsistency, in sight of God, but only to the decemen salling the same thing by different and propriety of public wordup, for names. If one of the representations which a man who had so offended was he real, and the rest figurative, how are considered as disqualified: (Init), to w low to distinguish among them, when moral sense, is odver and to be about the writers themselves give us so inti- for by any smorthly, but the contrary matten of any such difference? This is strongly expected by David and

The Buglish word aforement occurs ture, could be no other third as come in other places the same would in the prigrad correllloys is rendered reco-Bornous Die word atmonional fre- effications, and this word is never used

Had the death of Christ been the more particularly, been thought to roter men, and or such been profigured by

also that the time; and other circum- kites, was permitted to be sacrificed. games of the death of Christ, aboutd Christ is also compared to the poschal was enterior into the holy of holies, pombal lomb. Had this been the case, I much doubt making such a comparison.

law, beany made a curse for ma,"1

things devoted to destruction. Christ, mary sense of the word. For there therefore, may, in a figurative way of was no priest employed upon the noneevident, because this idea of a curse is very far from being a sin-offering.

the atenements in the Jewish dispens oversuffered to be brought to the alter action, we might have expected not of God. Cities and cattle accurant only to have lives expressly told on, (if twen in the law devoted to offer deand from the first at least affer the atruction. Not one sheep or see at all catalogest of the prophetic type, but the catalog of Joricho, or of the Amalo-

have corresponded to those of the types less among the Jews. 1 Cor. v. 7; of it Christ being part to death at the "Christ our passover is sacrificed for that of passover, might lead us to us." Also when the legs of Jerus maying that his death and some refers were not broken upon the cross, it is ance to that business; but if he had gaid, John xix, 30, "These things were and as a proper applicacy ascriffer, done, that the Scripture should be fulit might have been expected that he filled a bone of him shall not be broken." would have died on the day of explation, evidently referring to the same words and at the time when the high priest in Exod, xii, 40, which relate in the

There are, moreover, several other abelles it would have been in the circumstances in the evangelical history power of any remains, though ever so which lead us to this view of the death. solid, to have prevented men from non- of Christ, especially that of his bonag odering the one as a proper type of the crucified at the feast of passorer, and other. Now the want of this coinci- of his institution of the Land's suppor dence should lead our minds off from at that time, and seeningly in resourblance of it, as if it was to be considered In one passage of the New Testa- in the same light. However, the peachal ment. Christ is said to have died as a lamb was fur from being a proper survisucces for us. Gal. iii. 13: "Christ fies. It is percer so depositionated in the hash redeemed us from the curse of the Old Testament, except once, lixed, sit, 27, where it is called "the sacrifice of Montion is made of several kinds of the Lord's passever." But this could things assured under the Jewish ron- is: noly in some secondary or partial stitution, but in general they were sense, and not in the proper and prispeaking, he considered as a curse for mon, no part was burned or offered us, in consequence of his devoting unto the Lord. And certainly no prohimself to death for us. But that this pitostion or abnument is said to have can be nothing more than a figure is been made by it, and therefore it was

inconsistent with that of a sacrifice. Christ, with respect to his death, (a and therefore shows that both these by himself compared to the respent representations are to be considered as which was exposed by Moses in the more figures of speech. Though in wilderness, that there of the people muse of the Heathen macrifices the who looked upon it might be cured of visite was an animal abborred by the the bite of such serpents. Here the god to which it was offered, as the analogy is obvious. The distempers goat sacrificed to Bacchus; yet in the of which they were cared were of the Jewish sacrifices the victim was always body, but those of which we are cored a clean and useful animal, and perfect by the gospel are of the mind. John in its kind. And nothing ascurred was all, Its: "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up." Ch.

2 See Landsor on this test. Past, Sero. Works,

march heaven.

is crucified auto me, and I unto the bring us to God." John xi. 50: " It world." See also Eph. H. 5, 6,

expressly called a secrifice, and various, nation perials not." carrificial orpressions being applied to A shepherd, in risking his life for it, the language of Scripture is thought his about, evidently gives his life for to favour the doctrine of atenement theirs, in a sufficiently proper sensor in various other respects, perfectly cor- because if he had not thrown himself responding with the idea of its being a in the way of the wild beasts that proper excritice, and irresponsibility with were rushing upon his abeen, they other views of it. I shall, therefore, must have died. But here was no briefly consider every representation compact between the brasts and the which I can find of this nature.

be interpreted of his dying on our as- This case to, therefore, no propor

sii. 22: " And L if I be lifted up, . . . result to for our hought. Or if, when will draw all men unto me." In this riperently interpreted, it should be latter text the albatica is purhaps found that if Christ had not died, we different from that above mentioned; must have died, it is still, however, for here Christ, being raised above the only consequentially so, and by no worth by moses of the cross, is cepted means properly and directly so, as a mosted us drawing man from surth to- substitute for us. For it, in convequence of Christ not leaving been sent I shall close this assemnt of the to instruct and reform the world menprovidive representations of the death kind had continued unreformed, and of Christ that occur in the New Tosta- the recessury consequence of Christ's ment, with a view of the principal coming was his death; by whatever wave that the sacred writers make of meens, and in whatever manner it was it in illustrating other things. They brought about it is plain that there show that the specific were plad to was, in fact, no other alternative, but take every opportunity of confidering his death or ours. How natural them the death of Christ is a sured vice, was it, especially to writers accustomed as abarding the strongest motives to in the strong figurative expression of a hely life. They also show a fondness the East, to say that he died in our for very strong figures of speech. For strail, without meaning it in a strict the greater part of the metaphore in and proper sense, as if God had absothe following verses are much holder, lutely required the death of Christ, in and more for fetched than comparing order to satisfy his justice for our sing, the death of Christ to a sacrifice. Rom, and as a necessary means of his forvi. 3, 6: "Know ye not, that so many giving us! Nothing but declarations of you as were baptized into Jesus much more definite and express, con-Christ, were haptised into his death? tained at least in some part of Scrip-Therefore we are buried with him by tore, could authorize us to interport lagsism into death; that, like as Christ in this manner such general expreswas raised up from the dead by the sions as the following. John z. II: glory of the Father, even so we also "I am the good shepherd; the good should walk in newness of life," Ar. showerd giveth his life for the shore." Gal. ii. (3): "I am exucified with Christ, xv. 13: "Greater love hath no non neserthelms I live, yet not I, but Chelet, than this, that a man lay down his fiveth in me." vi. 16; "God forbid that life for his friends." 1 Pet. in. 18; I should glory, save in the cass of our "Christ hath once suffered for sine, Level Jesus Christ, by whom the world the just for the unjust, that he might is axiaslient for us that one man should Besides the death of Christ being die for the people, and that the whole

shapherd; the blood of the sheep was 1. Christ is frequently said to have not due to them nor did they acreed died for see. But, in general, this may of thes of the slapphed in its stead.

parallel to the death of Clayet, on the figurative sense the gornel may be said principle of the doctrine of amusment. to be the most expensive processes that the us a remember (Corner) for us, but it the power of win, in order to purchasonly in two passeyes that this view them, as it were, for himself. of it pergra, vir. Matt. xx. 23, and 3. Christ is said to hear the sins of Mark r. 45, both of which contain the sum in the following texts. Tsaleb sime expressions, as dislivered by our lift. 11, "He shall bear their inique Saviour on the mone occurren; "The ties." Ver. 12; "He have the sina of Sun of man came not to be ministered many." 1 Pet. II. 24: "Who bis unto, but to minister, and to give his own self bare our sine in his own body life a ranson for many," I Tim. ii. 6; on the tree." Heb. iv. 28; "So Christ. "Who gave himself a ranson forth was once offered to bear the sine of Across) for all." We must, however, many." But the idea we ought to with other expressions similar to these, annex to the term bearing sie, is that Tit ii. 14: "Who gave himself for of bouring it among or responsing it. us, that he enight redress us from an effect which is preduced by the all iniquity, and parify unto himself power of the gospel. Those texts are, seculiar people, realous of good therefore, similar to I John in Ac werks."

the Father in the place of ours, the the wilderness. freely give us all things ?"

mary consequence of his undertaking power of his guspel. It food is very properly said to have 4. Foone who are willing to give upgreen him up for ma; or, since he the idea of Christ dying as a proper contertuals the work valentacily, and assertice for us, or in our stead, say from the love that he have to man, he powertheless, that God furgives the same also may be said to have given his life of non for the sails of the secrits, or at non panagon for cave; and those these the interpression, of Christ, and that Serts come under the same general blea this appears to be unalugues to the

4. Obriet is said to have given his God has made for recovering men from

"And ye know that he was manifested In all these cases, the price of re- to take away our sine; and in him is demotion is said to have been given no sin." The phrase, bearing sin, is by Christ; but had we been unthorised never applied, under the law, but to to interpret these expressions as it we the seaso-good, on the day of expection, had been doomed to die, and Christ which was not sacrificed, but, as the had interposed, and offered his life to name expresses, was turned out into

representation mucht have been ex- We see clearly in what sense the pested to be uniform; whereas, we evangelist Matthre understood the and, in general, that the price of our passage above quoted from Leolah . redemption is given by God; as John when, speaking of some of our Savious's. 16; "God so loved the world, that miraculous cures, he says, ch. vin. 17, be guve his only begotten from that "That it might be fulfilled which was whomever believeth on him should not applien by Essine the peoplet, saying, perula, but have everlading life." Houself lask our infirmities, and bare Rosa, vill. 32; "He that spared not our sicknesses." Now how did Chrise in own Son, but delivered him up for bear the diseases of men? Not by us all, how shall be not with him also taking them on himself, and becoming dismoed as they had been, but he This language, on the part of God, militable curing them. So also Christ. ar at Christ, is very proper, estendered bears, that is, bears many, or removes, as discretive. For it cother but the the same of men, by healing their disa mon of Christ could have saved tempered minds, and rettaring lines. Die word, and his death was the moses- to a seemi and virtuous state, by the

with those explained above. In a divine conduct in other respects; as

very low, perhaps none besides the us." following: I John ii to "If any man Pather, Jesus Christ the raphtoms,"

sistent with the maxime of divine lieve in him are said to have "rendsgovernment, to show favour to some sion of sin, ... through his name," the persons on the account of others, to w. 43. But this phrasmiogy is easily whom they bear a near relation. It is explained on the idea test the prescha wise maxim to imman government, ing of the gospel reforms the world, heransowe are, in many cases, as much and that the remission of sin is conscconcountd for others as for ourselves; quest on refermation. In one passing, and therefore a favour to a man's indeed, according to our translation, children, and posterity, may be the God is said to forgive am for the soluproper researd of his own murit, and of Christ, Eph. iv. 32; 5 Buye kind also answer other ends of a concerd, by one to another, tonder-hearted, herbeing a motive to other persons to giving one muther, even as God, for lishave well. But, in general, fayours Christ's sale, bath foreiven 900." distributed in this number, are such as But in the original it is in the thrist, and it is perfectly computent with siving may be understood of the graped of rectifude to grant to men without any Christ. Had ain been joyniven, in a regard to others, as giving the land of proper and strict assay, for the valor of Change to the posterity of Abraham, Christ, the word freely would hardly do. When the Jews incorred actual lowe been used, as it often is, with grailt, they were always punished like relation to it, as in Rose, iii. 24; for arry other people, and by no means this implies that forgiveness is the free spared on account of their relation to gift of God, and proceeds from his Abraham. On the unitrary, they are essential goodness and mercy, without often said to have been more severely regard to any foreign consideration numbed for not improving their privi- whatever. legers, as his descendants, &c.

be represented as forgiving am, to pur- the method in which the pardon of sintionly cases, on this principle; if all is dispensed, is a proof that we are to win to fergiven for the sake of Christ allow something to the use of figures andy, we ought, at least, to have been in their language upon this subject; expensely field so. One Saviour never for some of those phrases must be soys that forgiveness of sin was pre- accommodated to the others. In cured by him, but he always speaks of general, the purdon of sin is reporthe free mercy of God in the same cented us the act of God hieself, hat. rounner as the prophets who preceded to some particular cases it is said to blin; and it is particularly remarkable to the act of Christ. Matt. in 6; that in his last prayer, which is pro- "But that ye may know that the Son perly interessory, we find nothing on the subject.

God is often said to show favour to. If any atress to laid on Clorus Long come on the account of others, and said to be nor edecode, the Holy commandly to have favoured the Icaal- Spirit is much more frequently and they on account of their relation to properly called so, and by our Lord. Wirelam, Issue and Jacob; and for himself; and he is represented by Pant this reason they say we are required to us acting the part of an advocate and ask in the name of Christ. The texts, interconner. Rom, viil 26 "The however, which bear this aspect are Spirit itself maketh interession for

" Repentance and remission of abus" sin, we have an advocate with the arrestid to be preached in the pumous Christ," Luke xxiv. 47; and "through It is not denied, that it may be con- him," Acts with JB; and all who be-

The very great variety of minutes Admitting, however, that God may in which the sacred writers speak of

> On this misternels lim, so flinis Printley, Vol. II. p. post. John.

"Col. fil., 18 : "Eyes as Christ served (though far more imperfectly) a caveful examination of such texts as time." But he save he doth not rewith show in which the pursion of sin Christ is represented as the cause, name to be represented as dispound groups, or motion, why God has conin manderation of the validrings, the ferred these blessings on man, murils, the resurrention, the life, or the

On this subject I would refer my cornal. numbers to a very valuable owny on the those advantages we at present enjoy fered, by the gospel, and particularly of a free and uninterrupted liberty of wor. difficulty, and he expresses his ideas of shipping God according to the institu- it in a very natural manner, so us to

tions of Christ, granted to us in the show clearly how his scheme was I Vol. 114 pp. 185-421 (F) In his Messin, Dr. Priorticy secritors the origin of the Theory, Ropes to a sight of wome estimal motor by Mr. Torrer, whose contributions in that politication were removed and highly (reported). We T. the whom interesting Dr. C. expresses beautiff particularly house while he exided at Legis; the Note, is a. He giver make, as admired by he Course, defended for L. symbot a youle at sewtain that he who had no sim could be help a storgyman, and was life frequent that he who had no sim could be help a storgyman, and was life frequent.

of man hath power on earth to forgree graped;" most as the legal atomisments Smeave you, so also do ye." But upon similar purposes under that dispense. there, and the compensor of them collect any texts in which the death of

The advocates for the doctrine of abeliance of Christ, (for all these views atonoment must be embarrassed when of it report) we cannot but conclude they comoder that, the godhead of that they are partial representations, Clirist being mempable of suffering, which, at proper distances, are allowed his menhand alone was left to endure to be inconsistent, without any charge all the wrath of God that was due for of impropriety; and that, according every sin which be forgives; and surely to the plain general tence of Scripkure, one man (and that which netually says the parties of ain is, in reality, always fered of Christ, on their own principles, argented by the free murch of God, was no more) could never make a sufand account of mee's personal virtue, a ficient atonement for the sine of the content upright heart, and a reformed whole world, or even of the short only. parmylary life, without regard to the reportally considering, as they do, that sufferings, or merit, of any being what- the sufferings of Chapt were but temporary, and the punishment due to son

There is a considerable difference in dostrine of Atonement, in the Theo- opinion, also, with respect to the plane logical Repository, in which the writer or scene of this expectory well-ring. who is the Rev. Mr. Turner of Wakes. In general it is thought to have been hild) shows, that in the Old Testament, in part, at the time of the agony in the to make atonement for any thing or garden, and in part on the cross. But person, signifies, as I have mentioned to account for this extraordinary sufabove, making it, or him, elean, or fering, they are obliged to suppose proper for the divine service, and that something uncommon and and serilin the New Testament, similar express able in it, to which nothing in the tions, which are there used by way of company Sellings of human mature ever figure or allesion, " relate only to the corresponded, though at the same time catablishment and confirmation of it was only human nature that sot-

Boshop Burnet was aware of this pressed with it. In his Emeration of the Thirdwaine Articles, be mys. " It is not easy for us to apprehend in what that agony consisted. For we understand only the agences of pain or of conscience, which last arise out of the horror of guilt, or the apprehension of the wrath of God. It is, indeed,

Rogers, III. p. -605.

have no such horror in him; and yet terrors of a guilty emacimer, and and mineries of munkind by reman of happ of a delicate, tender habit. ala, together with a sever-before-felt. As to the sins of others, it is mitural plets sacrifies, and that we might have, to comfort and strengthon him. to drink." I

It is an earthin that he could not be therefore he could feel nothing but the port into work an agony only through dread of his approaching painful and the apprehension and hear of that vio- ignominious death. Hat having a brot death which he was to suffer the cleaver idea of this, as we perceive in next day. Therefore we ought to con- the history, and consequently of the clade that there was an inward suffer- agony of it, then other men generally ing in his mind, as well as an outward have of approaching sufferings, the visible one in his body. We cannot apprehension which he was under, no distinctly apprehent what that was, doubt affected his mind more than we since he was sure both of his own spot- can well concerve. Those who consider less innocence, and of his Father's on- Christ as something more than a man, changeable love to him. We can only mannot invegine how he should be so imagine a vast sense of the helanos- much affected in those circumstances; ness of ain, and a deep indignation at but there is no difficulty in the case the dishonour done to God by it, a with those who consider him as a being melting apprehension of the corresption made essetly like themselves, and per-

withdrawing of these consolations that to suppose that his priod would be had always filled his soul. But what less at leisure to attend to them then might be farther in his arony and in than at any other time, his mind being his last dereliction, we cannot dis- measurily occupied with the sense of tinetly apprehend. Only this we per- his own sufferings; and accordingly ceive, that our minds are capable of we find that all he save open that cogreat pain, as well as our bodies are, casion respects himself only. "Father, Duop horror, with an incomolable if it be possible, let this cup pass from sharpman of thought, is a very intoler- me. Nevertheless, not as I will, but able thing. Notwithstanding the as then wilt." That the presence of buildy or substantial indwelling of the God forsook him, whalever he mount fulness of the godfrend in him, yet he by it, is not at all supported by fact; was capable of feeling vest pain in his and when he was much opproved with body, so that he might become a com- surrow, as auge) was sent so purpose

from his senterings, a very full and. He went through the scene of his amazing approhenation of the guilt of trial and crucilisius with wenderful sin. All these enumations of joy with composure, and without the least upwhich the indwelling of the stornal possence of anything like ageny of word had over till then filled his soul, mind. His saying, "My God, my might then, when he needed thous God, why hast thou forcaken me?" most, he quite withdrawn, and he he was probably nothing more than his Jeff merely to the firmness of his faith, reciting the first warse of the twentyto his patient resignation to the will of account Pealm, to which he mucht with his brayenly Father, and to his willing to direct the attention of those who readiness of drinking up that oup were present, as it contained many which his Father had put in his hand, things pumiliarly applicable to his case. There is nothing in this scene, any All this only shows how miserably more than in his agony in the garden, man may involve thouseofter in systems but what is easily explicable, on the unsupported by facts. Our Saviour, supposition of Christ being a many as an innevent man, could have so and to suppose that he was then under any agony of mind, impressed upon him, in any inexplicable manner, by

committance in the naveation.

tures contain concerning the doctrine reform the world, of atmement, let us see what Chris-The foundation we shall find very inadaquate to the superstructure.

SECTION IV.

DE TAIL OFFICER OF THE APOSTOLICAL PATREET.

understood either in a literal or in a knowledges that the accounts speak momerials, of the body and blood of subject, Christ, whereas the other takes those In the [first] epotte of Clemens Bonav Eguara.

mined from the princitive Christians strain of his writings shows that he calling the death of Christ a sacrifice and no proper idea of it. Exharting for some a consent, &c., or from their the Carinthians to repentance, and egying, in a general way, that Christ to virtue in general he mentions the End in our stone, and that he bove our

"And Jonices, L. H. C. wil, Buth will-re-

the immediate hand of God, in order sice, or over if they carried this light to negrovate what he would naturally entire language a little farther, that suffer, and thereby make his sufferings, they really held what is now called the an adequate explation for the sine of deciries of abnorment, viz. that it the world, is a corre arbitrary suppose would have been incompletent with the ation, not countingneed by any one marins of Got's moral government to person may sin winctover, unless Chema. Calvin, no we shall see, supposed the had died to make satisfaction to divine erest some of our Saviour's sufferings justice for it: because the language to have been in hell, in the interval be- above mentioned may be made assess tween his douth and the congrection. by persons who only believe that the But this is an hypothesis no less artist death of Christ was a necessary contrary and ensupported than any other, comstance in the scheme of the goods. Having now seen what the Scrip- and that this scheme was necessary to

According to the modern system. tians in after ages have built upon it. there is nothing in any of the good works of men that can at all reconsmend them to the favour of God; that their repentance and reformation is no remon or matice with him to furgive their sine, and that all the mercy which he ever shows them is on the account of the rightenousses of Christ imputed to them. But it will appear that this language was altogether unknown in the early ages of Christianity; and, When any mode of speech may be unreadingly, Basange ingenuously nedescribbe sense, there must be some meagrely (assignments) of the entisficdraitealty to assertaining the real monn- time of Christ, and give much to good Foy of the person who makes use of it, works; "a sufficient indication, I should For it is the same thing as if the word think, that they had no such ideas as ings properly ambiguous. Thus, a be had concerning the satisfaction of Perist and a Protestant equally make Christ, and that they considered the use of the words of our Saylour, this good works of men as in themselves is my body, but it does not therefore sureptable to God, by the sums manner follow that they think allee with re- as the virtue or merit of Christ was spect to the Levi's supper. For one googstable to him. I shall however, of there uses the expression as a more quote from the early Christian writers. ferore of speech, meaning that the as much as may enable us to parcrive bread and wine are representations, or how they thought with respect to this

to be the body and blend liself, without rusons are some expressions which, taken singly, might seem to favour the In like manner, it could be deter- doctrine of atmoment. But the general

> Pillistolles de la Religion des Egilles Reformiles, 400, 1715, I. p. 74. (F.)

Hurner's Sypon and H. ad de. Ed. 4, pp. 54, M. See Man. Hopes, M. p. 247, &c.

and remission of sing."

into all the ages that have gone before. This writer only means another wirton and let us hears that our Lord has, in of the mind, viz. that regard to God, every one of them, still given place for belief in his promises, and submission Joseph to the Ninevites, of whom he diffication of Abraham himself. "For says, "Howbeit, they, recenting of what was our Father Abraham their sins, appeared God by their blessed; was it not that through omyer, and were saved though they fulth he wrought righteensmess and were strangers to the covenant of truth?" a God." After this he recites what. It is possible that persons not no have said to this purpose; and in all apostolical fathers would imagine that, his subsequent exhartations he seems to when they used such phrases as, behave an idea of anything but repent-ing factified by the blood of Christ, ance and the mercy of God. and the they must mean, as some now do, that emmediate consequence of it, without without the death of Christ our rethe interposition of saything else, postance would have been of no avoil: "Wherefore," says be, "let us obey but when we consider all that they his espellent and glorious will, and, have written, and the language of imploying his mercy and goodness, let those who followed them, who treat us fall down upon our faces beforehim, more fully on the subject, and who and cost ourselves upon his mercy." 2

lumility has with God, how much a to us. pure and hely charity avails with him, how excellent and great his fear is, and excritions, eave, " These things, therehow it will save all such as turn to here, has God abslished, that the new him with Indiness in a pure mind." I law of our Lord Jesus Christ, which is He speaks of the effective of faith in without the yelse-of any such accounty, the same hopeogra with the specile might have the epiritual effectors of

example of Christ in the following Paul. The Jews, he says, "were all resumer. "Lot us compler what is greatly glorified, not for their own good and acceptable, and well pleasing sakes, or for their own works, or for in the sight of ion that made us. Let the righteowners which they theme to link steadfastly to the blood of selves had groundst, but through his Christ, and we have provious his blood will" (in consequence of the bloosing is in the night of God, which, being premised to Abraham). " And we thed for our selvation, has obtained the also, being called by the same will in strage of resentance for all the world." Christ Joses, are not justified by our This menn to be little more than a selves, either by our own wisdom, or repetition of what is said in the book knowledge, or piety, or the works of Acts of Christ being "exalted as a which we have done, in the holiness of prince and a saviour, to give repentance our hearts, but by that fulls by which God Almiebty has justified all men He farther says, "Let us search from the legending." Hat by fulth repentance to all such as would turn to to his will, which supports the mind him." He then mentions the preach- of man in great difficulties and trials. ing of Noah to the old world, and of This was plainly his idea of the jun-

Isniah, Ezekiel, and other prophets quainted with the writings of the appear not to have been sensible that This writer also speaks of virtue they thought differently from them alone ne baving immediately great with respect to it, we shall be subsnower with God. "And seprenally, find that those phrases emveyed on let them learn how great a power such ideas to them as they now do

Barnabas, speaking of the Jessiels times on material like I provide the Wallack man themserves. For us the Lord saidle

amin, to those hereinfore, Did I at all -mmand your fathers when they same out of the land of Egypt, con- or the ortstoy or tipe particle till regulog burnt-offerings or sagrifices? But this I commanded them, saying. There it was not the received decline Let more of you imagine evil in your boorts against his audglibour, and love no false outh. Pornsmuch, then, as we are not without understanding, we meht to apprehend the design of our nerettal Pather. For he speaks to us, being willing that we who have been in the same error about the sacrifices, should seek and find how to approach outo lam; and therefore he thus le-

broken imiga. A broken and a con-

trite heart God will not despise." I

This is not substituting the sperifice of

Christ in the place of the excrifices

under the law, but moral virtue coly.

In the Shepherd of St. Hermas (if this chould be thought to be the work of the Hermas mentioned by Paul) we and nothing of the doctrine of atonement, but strong expressions denoting the acceptableness of reportance and med works only. "Then," says htball their sine be forgiven, which they lerve heretofore committed, and the sins of all the saints, who have sinned even unto thus day, if they will repent with all their bearts, and remove all doubt out of their hearts." He farther says, "Whosoever have suffered for the mane of the Loyd are esteemed hunourable by the Land, and all their offences are Detied out, because they have suffered death for the name of the Sun of God."4

It seems protty eridant that so for ** find no real change of opinion with respect to the efficiery of the death of Christ These writers adopt the hargrape of the aposities, using the term. ester/fee in a figurative sense, and represent the value of good works, without the least hipt or mution, lest we should thereby detruct from the morita. of Christ, and the doctrine of salvation by his imputed rightsomm,

SECTION V.

AFTER THE TIME OF ACCTUAL

of the Christian church within this period, that Chebst did, in my propossmar, make the Divine Being placable to men, but that the pardon of sin procooled from the free mercy of God, in dependently of his nationing and merit may, I think, be clearly inferred from anveral mostderations.

1. This doctrine, on which so much stress has been laid by some moderns. quality us. The sacrifice of Gold is a is never enumerated as an article of Christian faith, in any anchest summany of Christian doctrine; and the early Christian writers, especially those who made applicates for Christianiav. had frequent occasion to do it; and we have several summaries of this kind.

To say nothing of the apologies of Justin Martyr, Athenagers, and Tertullian, who give accounts of the principal articles of Christian faith, but may be thought to do it too concisely for us to expect that they should take notice of such a doctrine us this, (though the great importance of it, in the counter of those who hold this doctring, is such, as ought to have given it the preference of any other.) I cannot bely laying purticular stress on the emission of it be Lastantins, who treats professelly of the system of Christianity, as it was generally received in his days. Yet, in his Divine Institutions, there is so far from being any mention of the necessity of the death of Christ to atone for the sers of men, that he troats of the nature of stu, of the morey of God, and of the offlictor of reputtance, as if he had nower hered of any such destrins.

We see his continuents on these subests very fully in his treatme He Iru-Der. And when he professedly considiers the reasons of the incarnation and death of Christ, he only says, that,"example was necessary to be exhibited to men as well as properts, and therefore

[&]quot; man, vii, and in 10's Blan. Empp. 7, 8 " Such and (P) then Hy p. 16.

Then wealt (f) from Eq. p. 10.

I had it traderic bit po it? (A.) then Pp. 17, 10, 10h

^{*} from the Back martill. 1971 them. Up. p. 120.

[&]quot;I E. als. 42. (P.) Lastint, Op. 11, pp. 17.21

smiller and disc." He pives no other ren- their fives " * som whatever. Again, he says, "Christ woman the wankness of the fiesh,"

denuted any other way." >

wise says, "Martyre have returned and the Lamb of God, to open to him."

J. Kritiner, C. Lp. (4) "Superst requidare blines its, qui putent inconveniera femas, distriction, we have authorized a contraction of the confiniscials buildinger, credition attorn mintenance pateratur. Bi may farrest, present in our fidure should be a farrest in the sa, quespresiphentar, Industri firmination, in 16 ppm concomman exiliarit, no diverte sum plane fort, true region offices presently spare you wanted. Op. 11.

Pit 27, in 1 Transition of the Pit Pign idea organization off, of the Present the ment described about the igne fammet pelar, ee goaretenskimmen da verede fraglikket projectioner, * Op. II. p. 88. * Autreure Grein, L. J. p. 21. (F2)

it was investigate that that thought he what was faid out for them, that is, without with a mortal body, he tempted, those given what was purchased, using

Semi orthodox writers complain of was souds that, because he was not only the imperior knowledge which the to 10 and, but also to do, and to be an exprimitive Christian writers had of the ample, that now reight allege in their Christian system in this respect. "Out. lame placewos," according to Lardney, Corolan, an early writer, offer men. "that Lactautius may hitle or nothing tions the humiliation and sufferings of of Christ's priestly offer." Larring Christ, but always either as an excuple, himself adds, "I do not remember that or simply as instald by the prophets. Jerome has anywhere taken notice of Avnoblus says, that "Christ permitted this, but it is likely enough to be true; ide mon-that is, the man to whom he and that Lactarijus that not consider was united-to be killed, that, in come- Christ's death, in the modern way, as quones of it, (via his resurrection after- a projectatory sacrifice for win, or a wards,) it might appear that what they satisfaction made to divine justice for had been taught concerning the safety the sine of the human tace. This may of their sands was sufe, or to be depended by argued from his passages, before open, and that death was not to be transcribed, concerning the value of repentance, and the code of Christ's Austin, in neveral places, speaks of death." He adds that "many other the and of Christ's life and death, but ancient Christians will some in for their never as designed to make satisfaction where in this charge. For," according for the sins of men, but generally as an to Matthias Placius Illyricas, "the example. "In his passion he showed Christian writers who lived soon after what we ought to endure; in his re- Christ and his apostles discoursed, like supersection, what we are to hope for," philosophers of the law and its moral Speaking of the incornation in general, precepts, and of the nature of virtue he says, "Christ assumed a human and vice; but they were totally ignorant body, and lived among men, that he of men's natural corruption, and the might set us no example of fiving and mysteries of the gaspet, and Christ's dving and rising again." When he benefits. His countryman, Jeratie." sucalis figuratively, it is plain he did he pays, "was well skilled in the lannot carry his ideas so far as the ortho-guares, and endeavoured to explain the don now do. "In his death," he says. Scriptures by versions and commenda-"he made a gainful traffic; he purchased ries. But, after all, he was also to do folds follows and martyrs. He bought very little, being agreement of the human as with his blood. He laid down the disease, and of Christ the physician, price of our redemption." But he like- and wanting both the key of Scripture.

> The same Placens, or some other learned writer of his time, observes outcerning Euseldes, Bishop of Circura, that "it is a very low and imported description which he gives of a Chi-Line, smaking him only a man who, by the knowledge of Christ and his dotrine, is longist to the worship of the one tene God, and the practice of Ffaning's Coulds, E. op. 100, 200 (P.)

> Works, V. rm. 161, 162. 1 Data Var. pp. 160, 160. (A) Works, 17. F- 63.

CANCEL PROPERTY.

but hazard of all particly good things; principles. and many of them laid down their lives thinlary ; but I wish that we did more secrifics of Christ, and the insufficiency apprehensive, that many things which God. now make a fair show among us, and valine."18

in the primitive times which could not misoricondin meritis peccula purpari.) have failed to draw forth the mintiments on this subject, if they had really believed the death of Christ to be a propurlon any sin.

peneral, who believed that Christ was despair of the elemency of God being may only in appearance, and did not pacified by repentance (penitendo posse really suffer, could have no blen of the placarif" Again, "Whatever, theremarctorious nature of his death, as such; and yet this is never objected to any of then by Irenaus, or others, who write the first L. vi. C. raiv, p. 20, (P.) "Northe most largely against them. tamen detrict stepps, and do so upon despend, of

The Manielmans also did not believe that Christ died, and consequentially,

sobriety, rightcommon, patience, and as Beaumber, who willow their history, gree virtues. But he has not a word observes they round necessarily have no Joset regramation, or imputed right- eribed the sulvation of the soul to the doctrine and the example of Christ; I cannot forbear adding what Dr. and yet none of the primitive fathers turdeer very pertinently subjects to who write against them ownerse, that this qualitation; "Pour ignorant, primi- the great end of Christ's coming into tion Christians, I wonder how they the world would then be defeated, in rould find the way to heaven! They that the sins of men would not be see fived near the times of Christ and his tisted for." Anatin, who writes against sportles. They highly valued, and dili- the Manicheans, and from whom, on ently read, the Holy Scriptures, and account of his doctoine of grove and es of them wrote commentaries upon original sin, we might expect a reme there; but yet, it means, they knew little plate system of atonement, never obor neabling of their religion, though they jects to them their want of such a embraced and professed it with the mani- district, but combate them on other

3. Had the ancient Christian writers rather than renounce it. Truly we of had the ideas which some of the mothese times are very happy in our or- sieres have concerning the all-sufficient errol in these virtues which they, and of good works, they could not have exthe Scriptures likewise, I think recom- pressed themselves as they generally send, so the distinguishing properties do with reques to the value of repouts of a Christian. And I am not a little ance and good works in the eight of

Cyprian says, "What sinners much! in which we mightily pride nurselves, to do, the divise procepts inform us. will in the end prove seems only, on viz that authoraction is made to God. which the owner of the ground sets no by good works, and that sins are done away by the next of compassion." 2. Some controversies were started (Operationthus justis Duo entisperi,

Lactantons says, "Let no one who of the orthodox defenders of the faith, has been led into sin by the impulse of passion despair of binnielf, for he may be restored if he repent of his sins, and per sacrifice for ein; and that, without by good works make satisfaction to it. God either sould not, or would not, God (satisfaciat Deol) for if we think our children to be corrected when they All the Dooston and the Guartine in repent of their faults, why should we

^{&#}x27; Lordhor's Coudily, Vil. pp. 345; 162 (C) Works, IV. p. 62. 2 Did. p. 42.

^{*} Hall VI. p. 2/4. (P.) Works, pp. 486, 484 * De Opere et Elemanophia, Opere Ed, Calino

and copicitate visities, and iffedime importuna, remyore investor; not sy country, ad injustition wines lapsers not. Publish sures evilure, on Discourt. at our possible actoring of all regions occurs. sun substimist Dive . . . Nate at Dimon sentent, cam delictorum energia terminius president, correctos como arbitronor, el abilicator, alcien-

here, obeys the divine precepts, is a our lives, I will not say for him, but

of the satisfaction of Christ, "By martyre". And yet this writer says, have greatly provoked. We shall be this language could only be Squrative them so speak that they may prevail we meet with it in other writers of over our offences. For whichsoever is those times. most will prevail, either for punishment 5. The great virtue which the ancient or for mercy."2

in the highest esteem by all the primitive giveness of size, shows plainly that they Christians. If, therefore, good warks did not comoder the wrath of God as in general were thought by them to partifed by the death of Christ ones have merit with God, much more may for all. And though the Lord's suppose we expect to find that they had thus was a commensuration of the death of idea of what they considered us the Christ, it is plain that they did not most heroic act of virtue. And in- consider the eliministration of it merely deed the language of the primitive as an application of his morits or sat-Christians no the subject of martyrdom ferings to themselves; but as having is exceedingly inconsistent with any a virtue independent of that, a virtue notion of atomment for sin by the originating from the time of the coledeath of Christ alone, without regard fraction. This will be alonedantly evito anything that man can do for him- deat when I come, in the course of this Bolt

own sufferings might be accepted as a expressions relating to the gorhavist. parification and poles of redeseption for them (werefrom an merefryag)."

Longita privilla filiatura Eminispiraria, Francisco inteplections: our desperature descention Det. Patris pendiendo poso plecas *** Op. L. pp. 107,

I line, then it water a limit (P.) ""Quisquis Million Administration properties and official chicks. persyster, his subter and usons that, emples succes-From state, transposited amond, at the Transposit of action bank," On L. p. Sot.

* Londony's Copulin X p. set. (F.). Wroke, 17,

p. 125. a t.a. Clerc's Microsco, Ecol. A.D. 116. (P.)

worshipper of the true God, whose for nurselyes, and for those who may escribers are neutleness of mind, an be edified by our martyrdom, impount life and good works." And, perhaps, as we are redestand by The suggest in which Austin speaks the blood of Christ, Jesus having reof the merit of good works, shows that served a mame above every name, so he could not have had any proper idea some will be redeemed by the blood of these alone," says he, "we seeme hop. "Christ offered his own life not unlike paness. In this way we recover our-those who of their own accord devoted solves. In this way we come to God, themselves to death, to deliver their and are reconciled to him, when we country from some pertilence," &c. A. brought before his presence, let our in this writer, we may conclude that it good works there spenk for us, and let is no otherwise to be interpreted when

fathers secribed to boution, and the 4. The ment of marryrdom was held Lord's argoner, with respect to the forwork, to show the abuses of those in-Ignation, is a fragment of an epictle stitutions. However, what they say preserved by Chrysostom, speaking of concerning banting will not admit of certain crimes, says, that they could such an intervestation as some persuanot be wiped out even by the blood of not well acquainted with their writings, martyrdam. He also wishes that his might be disposed to put an similar

Among others, Tortollain becometly speaks of baydom as washing newsy Origen says, "Christ has buildown the guilt of sin. In several of the his life for us. Let us also by down unusual litergies, particularly that of Chrysostom, the Priest peace that the encharial may serve for the removed of sins and the communication of the Holy Spirit. It is well known, that at length the church of Rome, in mucnemice of the name train of thinking,

A Lordmer's Crottle III p. 834. LP.1 Works, II. A Contra Celeum, L. I. pp. 24, 25, (P.J. Arestorre THE RESTRICTION OF SHIP ASSESSED.

heal, and as having the same original that age-

independent voveor. of score value than they were

Though, therefore, in the Clementine ing to his Pather's will, as accurred ? "1 thursty, continued in the Associated that, if he had dwelt longer on the benefit; and though it he had not sufopinion of the author of that liturgy. His saying that Christ did not take and those who made use of it, it did the guilt of our sine, shows clearly generally prevail. For the princi- that he had no idea of his bearing our plus of tipal doctring will very clearly sins in the common asseptation of the

I de built p. tra. (A.) willise but sacrifiching record, man duct we save, mis good on cords

wall refine by exhibite, he stat victime, has marifarano piacobilo ; hor variavas cuitas, qiante Finne frontie sun physics in news 1911 moderts' tim II. n. 60.

Juan. Dos. Herit's Ed. p. S. (P.)

same to complet the mobariti to be as uppear to have been altogether onsecure a succession to hat had beef Christ known to the most malacut writers of

One might have imaginal that when 6. Many of the amount writers, in Justin Martyr says that "Christ took instation of the noting of the splaths (soluçus the sine of men," his idea to the Helmeys, call the douth of Christ had ones that he made himself rea service, and also say that it was sponsible for those. Hat the tenor of profigured by the energines under the all his wildings shows that he was w. Hot that this was no fixed deter- very tar from having any such idea. minute view of the subject with them, is He will not even primit that, in any wident from their language upon other proper sense. Christ can be considered consumer expecially when, like the as having how made a caves for as prophets of uhl, they appear good He says that, "when in the law they words, and not the death of Christ, to are said to be accomed who were crossthe warrifices under the low, as being lied, we are not to suppose that the owner of God lies against Christ, by Loctanting to his Epitougul Divine whom he saves those who have done Institutions, speaking of sacrifices, things worthly of a cursu." Again he mys, "the true exertice is that which sure, "if the Father of all show that brought from the heart," meaning the Larust should revelve invaludes and good works. With respect to the the career of all men, (that is, be covered the size eye, "There are rictima, or listed by all men.) knowing that be this is a pancular sacrator, which a would rathe him again after he was man briugs to the eltar of God, as a cracified and dead, will you comides pletge of the disposition of his mind." him who calured those though accord-

Austin says, "Christ took these pun-Constitutions, Christ is called a high intenent but not their guilt." And prior), and is said to be himself the again, "by taking their comishment sarrifor, the shapland, and also the and not their guilt, he abeliahed both story," to appears his Gol and Pather, the guilt and the punishment." But to reconcile from to the world, and to it is in he considered, as was observed deliver all men from the impossing above, that Austin was certainly ignowrath," we must not more (notwith- raut of the principle of the doctrine of standing, in these general terms, this atosement, so that we can only says writer recons to express even the peoper pass idea to have meant that Christ principle of the desirms of atmement) suffered upon our account, and for our imbeset, he would have been mailerm fired, we must, it would have been not in his representatives. If this was the directly, but by remote unongenees word, so se to make blundf anaweralds for them; and therefore be could not, the control of the co

p. 045. (P.)

^{*} April 1 Ed Thirder, p. 74 (F) Arms Asserting waters togets, from leading the 12, † Deel, Ed Thirder, pp. 145, 346, 125 (Pp. 1V, Treatment a scriptor, Test. Vol. Op. 1V,

7. When the agglest Christian wei- littler, as a man, that, as when he was of Christ, as reversing the effects of spiritual nativity, he was made a holy fall, so as to make them once more insumight become holy flesh; that by his was effected by procuring the parties just to sin, neglit by delivered from even of that ain of Adam, by which death,"2 doubt was estailed upon his posterity; Athananius did plainly consider but by names of Christ doing (which Christ as dving in the place of men unsleed they did not clearly explain) who were subject to death. But he what Adam was not able to do. "For slow not say that it was to satisfy the this reason," says fremens, "was the justice of God for their sing, but to word of God made man, and he who procure the resorrection of marking was the Son of God, became the son of in general, the wicked as well as the man, that man, being mixed with the rightness, to a future life; which is by ward of God, he might, by receiving no means the idea of those who now the adoption, become the Son of God. maintain the dectrine of atcomment. For we could not otherwise receive in- though it may be said to be an corruptability and immeriality, unless approach towards it. we were united to incorruptibility and "It was," says be, "an instance of immurtality. But how could we be his love to manking that both instead socied to incorruptibility and immor- of the death of all men before, the law tality, unless that which we are had be- which related to that mortality, might come insurruptible and immortal; that be disanguiled, as having its power an what was corruptible might be ab- entirely satisfied in the Land's body. sorbed by what was insermutible, and and so had no maps place against the what was mortal by immortality, that rest of munkind; and also, that he we might receive the adoption of might recover and revive those men HOURS POLL

and much less to defined this passage and by the grace of the resurrection, of Irenness. But it is evident, that it and so might estinguish the power of to not capable of receiving any light death with respect to them, as simble from the procelule of the destribut of is placked out of the fire. For the atonsment. If this writer had had Word being constrons that the morthe same idea that many now have of tality of all men could not otherwise

rassed on the subject. passage of his Epitome: "Therefore obsected upon earth, and put us a

ters do spenk of the mission and death created by God alone, in his tiret sin, and restoring things to the same apprit, an being born of his mather state in which they were before the above, in his around carnal nativity, he mortal, their idea was not that this means the flesh which had been sub-

THE CORDIPTIONS OF CHRISTIANITY

that were returning to corruption from I am far from pretending to explain, death, by making their hodies his own, it, he could not have been as unlars he put an end to then by the dving of all med, and it being impossible that The same general object of the death, the Word, which was importal, and of Christ is expressed by Lautantons, the Son of the Father, should die; but without assuming to it any pur- for this came he took to himself a ticular explanation, in the following body that could die, that the source

I C. s100, pc 112; (P.) "June"s before some Some the Supreme Father ordered him to mus Patry descenders in terror, of homeoproprie realizate, we made that you will not the Virtually he playerman new collect verific, and human body, flat, being subject to the view both human. Bentur set can ex the positions of the first, he might touch you can note have a serie w positionvirtue and nationce, not by words only, we had the sender spirities to per set, sie in but also by actions. Wherefore he section mount or sele mates assisted to the was been again of a virgin, without a pointe found, the labelia observator, Gy II. w. 10.

bely, by partialing of that Word, hold. But it was the devil that held at ch was over all, might be an equi- m. For to him we find been picen valent for the death of all, and yet over for our and. Whovefore, he demight afferwards continue incorrup- manded the blood of Uhrat, as the tible, on account of the Word that prom of our redemption." He gas might afterwards come from all men by Christ was given, which was so prethe grace of the resurrection."s Also clous that it alone could suffer for the the liturgy ascribed to Nestorms, relemption of all, it was necessary for Christ is said to have "undergoon for all those who were under the law to men the powishment due to their sine, give each his own blood, in a kind of giving homself to die for all whom amitation of a future redemetion; and death had dominion over, "2

Adam; so far, that, though all com for it. should actually die, they abould not. This writer also compares the death combrand subject to death, but have of Christ to that of these in the the henefit of a resourcection.

way so for from being completed, that men that ever lived in the world?" the writers could not determine to sin of Adams.

domine from his power three which he

1 Alders Opens Lynns: (F) 5 April, Co. Britts, v. 24. (P.)

the ministant, and so corruption on to observe, that "till the blood of therefore that we for whom the price It is evident, from all these passages, of Christ's blood is paid, have no occuthat them writers had no after of sion to offer a price for ourselves, that Christ's an suffering for men, as to is, the blood of communication." In monre for them any part of the this place, therefore he supposes that musichment that was to be indicted the rite of circumciana, and not the is future world, but only to procure merifies of animals, was intended to the reversion of the sentence passed preligure the death of Christ, and to geon man in consequence of the fall serve as a kind of temporary substitute

heathen world wim devoted themselve-K. It appears, that by some mount to death, to avert public calamities or other, probably the too literal inter- from their country. "It is requisited postation of the figurative language for some segret and incomprehensible of Scripture, such an advance was reasons in nature, that the voluntary made towards this destrine of atoms double of a righteens man should disment, in the period of which I am arm the power of evil demons, who the now treations, that it was generally mischief by means of plagues dearths. that the death of Christ was temperia, &c. Do it not probable, a price paid for our refemption from therefore," he says, "that Christ died the power of death, and that without to break the power of the great demonit there would have been no reserves. The prince of the other demons, who the from the dead. But this system has in his power the souls of all the

This opinion, however, of the price som this price was paid; and in of our relegation being paid to the purval it was agreed that it was paid devil appears not to have been univerto the divil, to whom mankind had solly acquiested in ; and Gr. Naxiangen. given over, in consequence of the takes it up as a question that had not lwen discussed before; and after propose Origen was clearly of this opinion, ing several schemes, and not uprearing "If," says he, "we are bought with a to be satisfied with any of them, he price, as Paul ufilena, we must have gives his own uninion with considerbeen bought from some person whose able diffidence. "We may incure." favor we were, who also demanded he says, "into a fact, and an opinion. what price he plended, that he might which had been overlooked by morey.

I finds Opera II, p. ind. (P.) I finds commit Crisma Is is p. 25. (P.) free the Outtomer, m. 76. Nota 2.

but which I have differedly considered, equalon of speculative writers till the viv to whom, and for what, was the age of the schoolsens. Ambrone care, phonores of ain in return. But if the flightedien with respect to our redesigncoved by him who had powersion of curious. For he cays, "the flesh of un I ask to whom was this blood paid. Christ was given for the calvation of and for what cause? For if it was the body, and his blood for the salvanoid to that wisked one it was shome tion of the soul." I do not know that fall indeed; and if he not only received, any of the moderns lidher him in this a price from God, but God binnell Optatus Mileritanus also speaks of was that price, for such a prior it was the theil being in passion of mon's certainly just that he should spore us. souls, before they were reasoned by Was the price paid to the Pather? the blood of Christ." But how, far we were not held by law, Austin writes of fully on this subject, and how could the Futher be delighted and his opinions in general acquired with the blood of his only begotten such an ascending in the Western Bon, when he would not receive Joans, church, for many centuries after his who was offered to low by Abraham? death, that I shall give a larger extract Or rather, did the Pather receive the from his writings: "What," says he price, not because he desired or wanted "to the power of that blood in which it, but because it was convenient that if we believe, we shall be saved; and man should be sunctified by what was what is the meaning of being reconhuman in God, that he by conquering cled by the death of his Son? Was the tyract, might deliver us, and bring. God the Father in angry with us, that ion to hims? "

tions in the last place, and that to God the race of man was delivered to which we may, therefore, suppose he the devil; the six of the first muzwas much inclined, is, that the death have transferred to all his posterity, of Christ is, in some manner, instru- the data of their first purents binding coutal to our sanctification, that is, them; not that God did it, or unique to your being made ht to be offered to it, but he permitted them to be an God, and to be made his property, delicered. But the gendaess of God after having been in the power of the did not foreske them, though in the specif, but he does not sure that it was devil a power, nor even the devil him for our multipostion. Ho, therefore, had nell, for he lives by him. U, therefore, no proper idea of what is now sailed the commission of sin. Grounds the the doctrine of elegement. Indeed, just anger of God, subjects man to the he expresses himself with so much power of the devil, the mentalin of appropriamly, that some may still think pins, by the gracious fergiveness if he was, upon the whole, of the opinion God, delivers man from the deval or Origon, wise that the price of our But the devil was not to be overcome realong tion was paid to the devil, but by the power, but by the justice of that it was more than he was fairly God; and it pleased God, that in conontitled to.

That the devil was the person to devil the devil should be everyone not whom the price of our yodemption was by power, but by justice. What the due, rooms to have been the general is the fastion or rather right-number

blooded Christ shed. We ware in the " we were ideduced to a lead creditor, procession of the devit, being sold to for gra... Christ came, and marred his him he sin, we having received the blood for us."4 This writer has a orion of redescrition could only be re- rion by Christ, which is something

by reald not be pasified without the The experience which this writer men-death of his Son? By the justice of

> 2 Greatly Op. Test. Vett 14 p. 144. (P.) a Opura, p. to 167

to deliver must from the power of the

by which the devil was conquered; pay it, it remained that God should what but the rightecurrens of Jesus die for us." Great? And how is he conquered? 9. Lastly, nothing, perhaps, can Because, though them was in him show more clearly how for the priminothing worthy of death, he (tind as, tive Christians were from entertaining the devil) killed birs. Was not, then, the idea that many now do concerning the devil to have been fairly conquered, the efficacy of the death of Christ, as though Christ had noted by power, instrumental to the parden of all sin; and not by rightestamous? But he than their interpretation of some of contrained what he could do, in order those texts in which the doctrine of or do what sught to be done. Where- atchement is now supposed to be conbee it was necessary for him to be both tained. ded and man; mun, Dut he might be Clerarus Alexandrinus explains Rem. conquered the devil twice, first by Hr explains Matt. xxvi. 28, in which regular concern, and then by power. our Land calls the wine, his blood which He also mays, " the blood of Christ is in shed for mone, "by his word or given as a price, and yet the devil dectring which was poured out for having received it, is not enriched, but many, for the remission of sine," and from his bonds."1

fendamen for antithesis, without per-blood of Abel cried unto God. happintending to be understood in the Upon the whole, I think it must manuar in which his expressions will appear sufficiently syident, that the now be naturally understood by many, proper dectrine of atenement was fache says, "Clarist alone suffered punishs from being settled in the third or must without had deserts, that by him fourth centuries, though some little we might obtain favour without good approach was made towards it, in con-

discrite."

writer of the same age, but somewhat in the New Testamont, was something later than Austin, considered the price more than a figure; and therefore that of our redemption so paid to the devil. the death of Christ was truly a point "The devil," he says, "held us in a poid for our redemption, not indeed state of servitude, hearting that he directly from me, but rather from had brought us..... It was necessary, death, though it was not settled the therefore, that all being condumed, when this price was paid. In general either they should be dragged to death, the westers of those times rather seem or a sufficient price by paid; and bycause no augal had wherewithal to

parable of being killed; and God, to iv. 10, he sens deligered for our offences, show that it was voluntary in him, by saying that Christ was the corrector What could alone more power than to and director of sinners, so that he non again, with the very desh in which alone can forgive sine, being appointed he had been killed? He, therefore, a pedagogue by the universal Puther. bound by it, that we night be delivered interprets what nor Lord says in the 6th chapter of John's gospel, about This last quotation contains an anti- cating his fiesh and drinking his blood, thesis of which all the writers of that of faith and hope, which supports the are were los food, and to which they soul; and to prove that blood may sometimes sacrified more than they represent word or doctrine, he alleges eacht to have done. From the same Gen. iv. 10, in which it is said, the

sequence of supposing that what is Procine of Constantinople also, a called a wascon in a figurative sense,

^{4:} Grottii Op. Test. Vet. IV. p. 540. (P.) Million. the estimate of whom Permiss Lad has, pre-tally, but oversited, same to have supposed I Augusto de Prin. L. will. C. il. up. III. that an augst reight have made the dissense, had my one of them personed sufficient sharing and resolution. See S. di. 100 UT 527.

* Feel. L. s. Opera, pp. 110, 128. (P.) Pt. di franci dill. (F.) P. Canina dinas Fringi maroni, Egittibia, L. 1v. Cv. VIII. p. vid. (P.J.

to have considered Ged as the person might have been effected by Christ in sidered the price of redemption as good it was represented by all the inthers, tary torment, and that he might hear which the grace be was farther induced as without suffering, for that he who to give up his San, as the price of our made as could deliver us from sufferredumption from the power of the devil. ing without his own douth. But he before we come to any regular system showed more lave to us."! of atonoment, founded on fixed prinanymure of it.

SECTION VI.

OF THE STATE OF COUNTRIOSS CONCERNING THE DOUTSONE OF ATUNCHNING FROM THE TURE OF ARREST TO THE REPOR-MATION.

possible advantage, having no rival of no to God."" may note. He was, therefore, con-

Austin, we find Gregory the Great, who are advocates for the doctrine of who was the most considerable writer attenuent at present. He says, "that in his time. But he also was far from of immunerable other methods, by which having any consistent notions on this God, being omnipotent, might have subject. For, at the same time that he inusts upon the necessity of some 12 121 (2.)

who hald the roice than be that re- some other way than by his death coved R. For, man being delivered He says, "The rust of an could not be into the power of the devil, they cam parged without the fire of torment; Christ therefore came without fault. to him. As to the forgiveness of sens, that he night subject himself to volumend even by Amstin himself, as proceed- the punishment due to our sine." But, ing from the free grace of God, from he save, "Christ night have necessal We must, therefore, proceed farther, chose this method, because by it has

In Theodorus Abucara, a Greek siples, such as are now alleged in writer of the ninth century, we find something more like the doctrine of atonement, than in any writer in the Latin church, Indeed, as far as the extract given us by Grotius good, it is very express to the purpose. But how he would have explained himself if he had written more largely on the subject, I cannot tell. He says, "God, by his just indements, demanded of us Arren Anatin, we find but few writers all the things that are written in the of eminence for several conturies, twing. law ; which, when we could not purto the great confusion of the times; the Lord pald for us, taking upon himso that he being the last very consider- self the corse and condemnation to able writer in the Western church, his which we were obnerious." Again, he works went down to postsrity with mys, "Christ, the mediator, reconciled

In the Latin church, however, the sidered as no authority, and has opin- ductries of atonement does not appear ions were seldom disputed. But having to have been fixed in the eleventh himself formed no fixed opinion with contury; at least if we may judge of respect to the dectrose of atonement, it by the writings of Anselm, who was lels dactrines of grace, ordinant via and one of the greatest theologians of that productionties, were not commerced with uge, and one of the dret who distinit, as they now are. We shall find, guished himself by that poculiar kind however, that though not immediately, of acuteness of speculation, which was vel by degrees, something more like married much further some time afterthe present dectrine of atometers god wards, in what is called the age of the outsidished before the mrn of the Res schoolmen. This however, we may my, that all the ideas of Anselm on this About two centuries and a half after subject, would not be adopted by those

3 In July II. Cop. 18; max. Cop. 80 Op. 46. expintion, he may a that our redemption 2 Green up. Test. Vol. IV. pp. 247, no. (P.)

Christ that by it he might at the same rought to have borne, viz. death." By when we were in our sins " Yet he And this, insleed, might be all that removed traless man paid what for sin passage share quoted.

he anifed to man,"?

that otherse, for he says, "As Christ sum of universal theology, treating of died without any sin of his own, a the manuer in which we are delivered that it should be conferred; and an we are moved and excited to love God. whom could be more justly choose to who bath done so much for us, and have it bushowed, than upon his rela- thus we become justified, that is, being tions and bretteren, whom he saw in so free from sin, we become righteous, miscrable a state; that that might be The death of Christ, therefore, justiremitted to them which they owed for his us, because by means of it have is ther sun, and that might be given to excited in our hearts."4 then, which on account of their sins He adds, but more classarely, that, they amated ?"

atmement occurs in Theophilus, a cause by faith in it we are freed from Greek writer of the age of Ansalm, sin, looking to it as the chibiren at But the quotation from him in Gratius. Israel looked to the brasen arrowst; asas see short, that, as in the case of that though after the death of Chris-Abucara, I cannot tell how he would the devil may tempt us, as he did behave explained himself if he lead writ- fore, he cannot conquer up as he did ten more largely upon the subject. It before. Thus Peter was sysrcome by may be observed, however, that as temptation before the death of his Gratius was professedly collecting sus. Muster, but afterwards behaved with thorities in support of the destrine of the greatest boldness before the Jewish atonement, he would not have qualited rulers." Again, trenting of the mosanything that he had found more to ner in which we are delivered from his purpose. "The Pather," save this punishment by the death of Christ, is writer, "was angry; wherefore Christ, says, that "the pursues enjoined by

Ad Rose, C. v. Op. 11, p. 41. (P.)
Our Done Hums, L. H. C. avill, Op. 111, p. 48.

saved mero, he shows the death of to us. How? By bearing what no tirny, manifest his love to men." "Was this, nowever, he might not mean the the Vather," says he, "so angry with worth of God in a fatore state, but man, that onless the Son had died for simply doubt, respecting the whole he would not be appeared? No: buman race, which we have seen to be for the Pather had love for us even the opinion of the primitive fathers. ave, "Russian nature could not be Abucara intended to express in the

ho awal to God; and that which Christ In the following century we ment ought not to pay but as man, he was with Peter Lombard, the greatest and able to pay but as God; so that authority in the school of theology there was a processity that Gad should before the appearance of Tassmas Agninas; but in him we find nothing This seems, indeed, to be the proper more settled about the dectrine of language of the doctrine of atoxement, atoxement than in the time of Austin, But he afterwurds expresses himself This writer, in his book of Sentences, in a manner not quite so favourable to in which he meant to comprise the reward was due to him; and because from an and the devil by the death of he being God, sould not receive any Christ, says, that "in the death of addition of happiness, the reward was Christ the love of God towards us is testowed on those on whom he chose made conspicuous, and by means of it

"in another measurer also, we are just-Something more like the doctrine of field by the death of Christ, viz. bebelow made a mediater, reconciled him the church would not suffice without the sufferings of Christ, co-sparating

² Green Dy. Tool. Vol. IV, p. 546, (P.). * Ly Lie Diet. 19, 40, p. reb. Mar.

with by God until that event." He ing to the spirit, than we are lors of that the death of Christ so reconciles foreign righteoniness," says he, "le us to God, as that he then begins to given to man who wanted his own. love those whom he before had bated: It was man that owel, and it was man for, that God always loved men, and that paid. The satisfaction of one is that he might have chosen any other impated to all ". But in all this hy method to referm no from an than by is appaking of natural doubt only, and the death of Christ, if he had pleasant; therefore he did not in fact go beyond but that he chare this method becouse the ideas of Anstin. in this manner the devil is overcome. Notwithstanding this language, as not by power, of which he was a lover, exceedingly favourable to the dectrine but by violateousness, which he lasted, of atonement, he speaks of the power For we being the captives of the davil, that God and every person has, to for-God might have released us by his give sing exemptited against himself. authority only." This is the same "Can L" says he, "forgive an offene view of this subject that was before against mysulf? The Omnipotent car-

given by Austin.

Lenslard, we find some remains of the his divisity, and we cannot doubt of ald doctrine of relemption from the his willingness." mutual size and imputed rightenessess dead as a termenter. And with respect voluntarily, there would not have been more will of God." He says, that "God ony merit in it." "God-man," says might have remitted the case of men by he, "taking the ponishment, and being his more will, but that it is more confree from the mult, dying of his own venient to do it by the death of Christ, accord, merits life and righteousness on account of the various uses which it the six of Adam be imputed to me?

The six of Adam be imputed to me?

The six of Adam be imputed to me?

The six of Adam be imputed to me? for us." Death, he says, "is driven

with it; so that the sine of rood men Christ belong to me also? We are before the death of Climat, were borne much more truly been of God accurasays, however, " we are not to suppose: Adam according to the fligh."4 - A.

tainly can. We know, therefore, that In this last quotation from Peter Christ can farely ain by the power of

power of the devil; but in Bernard. The creat cracle of the Latin church who was Lombard's contemporary, we was Thomas Aquilms; and his doctrine, find more of the proper doctrine of wa may presume, was that which was satisfaction, but not very fully stated, most generally received in that church, and mixed with some principles not and retained till the time of the Beformvery consument to it. Upon the whole, asion. The following quotations from however, his doctrise in this subject his Summa show that his destrine of is nearer in that of the moderns than satisfection was a mixed one. He says, unviling we meet with before the that "in consequence of sin man was a Reformation. He also speaks of im- delitor to God as a findre, and to the more expressly, I believe, than any who to God, justice required that man should bad gone before him. He says, that, he redeemed, but not with respect to "since man, by sin, became obnusions the devil; so that Christ paid his blood to two kinds of death, the one spiritual to God, and not to the deeth. It was and valuntary, the other corpored and not naturally impossible for God," be necessary, God by his corporeal and says, "to be reconciled to man without colmainey death obviated butis. Had the death of Christ, but this was more he not suffered energereally, he had not convenient, as by this means he obrold our debta; hind he not inflired tomed more and better gills than by the maked to love that and that Christ of Homeand the other sacraments, derived their from it.

vietue from the death of Christ." It appears from these extracts, that

the Latin church was far from having way associatent destrine of atcomment, though a great deal was meribed to the death of Christ. We shall find, in another part of this work, that though the writers of this age admitted the doctrine of Austin concerning grace, they were not without expedients to make room for the doctrine of the world of good works, and even to provide a fund of merit, transferable to those who had it not, of which the court of Rome made a most intemperate use. This doctrine of werst, would unturally check the toudency which the divines of that showly might otherwise have lead, to perfect their decision of actionation for on by the death of Christ; and it was in eposition to this doctrine of human movit, that Lather, and some others of the reformers, laid the great stress which we find they did upon the doctime of the merit of Christ, and the mustaction made for our sine by his worth. With them, therefore, and with thon only, shall we find the doctrine of almount completed in all its parts. How this boxiness stood in the Greek thurch, I have had no opportunity of explain away the destrine of pence, and

grayward at the same time, especially, have given of it, it cliental grown, that moral page;" and among prince he their opinions was enoug to those of meetions our hong thersby the more our reformers than those of the church

thereby move an example of abolistics. It is very remarkable, that we find mailthe and fortitude. He says, that nothing like a controvers on the subject "the goals of on in taken away by the ct this destrine in all the Western mounting power of prace, and the church, quite down to the Reformation. regularization by Ulerist no a most making hor do we find anything of this kind me the first tion to God." He illustrates the Greek church, except that, in the the merits of Christ with respect to twelfth century, the emperor Emanuel Christians, by the idea of his bring the Commence exercised himself and his head, and they the hody, as if, save he, divines with this question, "In what man by means of his lands should sense it was or might be affirmed, that redcon himself from a ponishment due an incarnate God was at the same time for a sin committed by his feet. Lastly, the offerer and the oblation ?"13 But he maintained that hoption, promose, nothing of may consequence resulted

SECTION VII.

OF THE DOCUMER OF THE REPORTER OF THE SUBJECT OF ATOMEMENT.

Tue first who apparated from the chards of Home were the Waldening, of Pindment, in the Alps. They seem to have had their origin from the time of Clam. dian, bishop of Turin, who distinguished bimself by his opposition to the worship of images, and other ispoyations of the church of Rome, in the tenth century With them we find a general outline of the doctrine of atonement, in the sunression of faith which they presented to the king of France in 1654, in which they say, that "the fathers, to whom Climist was promosed, notwithstanding their sin, and their imputence by the law, desired the coming of Chylid toattinfy for their mine, and to fulfil the law by himself."4 Hat we fand nothing of this subject in their offer confessions. In general, however, it cannot but appear persuable, that as the advocation of the church of Russi were inclined to tracing; hal, from the few specimens I to introduce that of world, those who

I discount Fit 10. Quant 2011 APL UL- (c. 151. 7.6.) 1044 Gove wall aivill, Art. vs. pp. 57, 180. Ch. oil was an in the pr. 54 (A)

^{*} Massiedin, H. p. 430 (P.) Dent. wil. Pt. il.

allows.

islance of the dectrine of predesting- righteons and just God. tion, and also of the absolute necessity. That the first references should so of the death of Christ, in order to the expedy eatch at this doctrine, and lay forgiveness of sin, if his sentiments be the stress they did upon it, may be acfalthfully represented by Du Pin, who counted for upon two considerations. conserve him for maintaining that God. The first is, that the controversy begun small not pardon sin without the artis- on the subject of incolposess, which facility of Jesus Christ; that he can were limit on the dectrine of servit, and save none but these who are actually this was most effectually opposed by saved, and that he wills sin in order to disclaiming merit altogether, nuclealaring good out of it. And Mr. Gilpin valuing all good works, and building represents him as maintaining that "all all hopes of future happiness on the myo, as far as the merd of another can perfect satisfaction that Corist has avail, are partakers of the merits of made to the justies of God for us, and Christ."5 This, however, is not very his rightennessess imputed to us. committent with the doctrine of predestimation."

ject were only ensual expressions or his general principles. ntmost consequence, and that even the of men. " a doutring of the divinity of Christ was

wished for a reformation of the abuses only a secondary consideration with reof panages, purrouser and indeligences, spect to it. Since the reason of the rewhich were founded on the doctrine of monation of Christ, they my, was the moved, weight lean to the other extreme, giving moved to bin afficing a man double, and lay arent stress on the satisfaction and to enable him to make an intinite sands for sin by the death of Christ setisfaction for sin, which was of insente magnitude, and which required nothing Wishliffe corms to have been a firm less to expire it at the hands of a

Amother circumstance which contributed to give them this turn, was, that But after the reformation by Luther, Luther had been a fruir of the order. we find the disdrine of satisfaction, or which here the same of Austin. He atonoment forein by the death of Christ, was much conversant in his writings, reduced to a regular system, grounded and therefore would have a leaning not on certain principles, and pureacel to its only to his dectrices of grace, original proper extent. It cannot be said of the sin, and probestication, but also to this divines since that period, as it may per- of satisfaction, which, though it was haps be said of some before it, that not properly alvasced by Austin himwhat we meet with in them or this sub- self, had been gradually established on

hasty and insettled thoughts, and that . The doctrine of Luther and his folif they had written more fully and pen-lowers on this subject, we see in the fewedly on the subject, they might, Confession of Paith presented to the perhaps, have advanced what would support Charles the liftle at Augohave been inconsistent with it. There burg, in 1550, where we find it asserted, can be no doubt but that the principles that "Christ died to reconcile the Pasof this doctrine were the real personnies. they to us, and that he might be a true of many of the first reformers; that wardies for the guilt not only of eriesthey considered it as an article of the real sin, but also for all the actual sin-

> This ductries is more fully expressed. in the Helvetic Confession of the your 1506, and which was approved by all the Protestant churches in Europe at that time: It is there declared, that "Christ took upon him, and here the

Syntagura Confessionum Fidei, 1634, p. 10

mily, is propitages to our ame, nor does they gave the name of selfa, but at the the righteonesess of Christ for ours; so of the pature of a south, or of faith, in that we are not only despeed from our the menal sense of the word, vis the in but also presented with the right- belief of a freth. They therefore conconsume of Christ, and being absolved tented themselves with decision it by from sin, we become righteous, and its affects; and this has been done, as heirs of eternal life. Therefore, pro- might be supposed, very differently, pedy speaking, God alone justifies us, and generally in figurative language, and only for the sales of Christ, not loss which conveys no determinate ideas, or like vightenmens."1

But the proper principle of this does it or not. teine, as providing as infinite satisfac- In the Saxon Confussion, faith is deupon the cross in our stead."2

tice of God, by the nufferings of Christ, any works that we have done, or may it is evident that there must be some do," " method of congrespriating the benefit of them sufferings to individuals; for divines have been to explain foith, as otherwise all mankind would have an something that is neither of the nature soon claim to it. And since it would of a work, nor yet the proper belief at tayour the doctrine of human merit too anything, the more inexposable and much, to suppose that the merit of uncertain they have left it. In con-Christ's suffering was always applied sequence of this, persons of a warm to persons of a certain character and imagination more readily fancy that conduct, advantage was taken of an ex- they have experienced this kind of pression of the spectle Paul, that we are runned operation, or finding; while and by faith alone; interpreting it, we persons of more soler minds have often it it was specificing altogether indepen- great doubts and distress on this ne-Aunt of good works, or even of a good count. This are of fulth, us it is somedisposition of mind, which always pres times called, is also represented either

sing of the world, and satisfied diving over murit they have. This application lastice. God therefore, on account of of the merits of Christ was, therefore, the puesion and recorrection of Chruit said to be made by something to which he impace them to us, but he imputes sumatimethoy finelained to being sither peting to us our sine, but imputing to and therefore haven the mind in great uncertainty, whether it be possessed of

that for offences of infinite magnitude, fined to be "not the knowledge of voy is most fully expressed in the symod of historical fact, but the embracing of all Dort, hald in 1618. "God," my they, the articles of faith, and especially this, his not only supremely merciful, but I believe the remission of ring, not to superscely just. But har justice requires others only, but to myself also, "? It that our one, being committed against is also there called, "an acquirecing his infinite Majouly, must be possished confidence in the mediator." In the not only with temporal, but with eter- Synod of Bort, it is called "an instrunal same, both of body and mind; ment by which we lay hold of the which pains we cannot escape till the rightsousness of Christ;" and it is instice of God be satisfied. But when always supposed to be semulaing that we could not make attisfaction. God is reparted by God, and nothing which gave his only-begotten Son to satisfy can be acquired by man himself. So, for us; and he was made sin and a curse also, that repositories on which sulvation is promised, is said, in the Augus-Notwithstanding the satisfaction, tan Confession, to be "the free gift of" thus supposed to be made to the just God, and to be given not on account of

It is evident, that the more careful reduced works, and constitutes what- as manufacility or the same thing with

^{*} High XIII p. 117. (P.)

2 Life of Wickinson p. 85. (P.)

3 See Topically a Binaria Print, I. pp. 141-164.
Dr. Townson any at Wickinson, that the assess paid of the writings to special to structly of the fact to appears an absolute professionary in other parts he expressed homost us so usuffers 2 marnor, that it course us if his perseptes were not fixed upon the subject." Brit. 1800, 2, p. 49.

^{*} Synthern Confendences Fidel, 1654, p. 26. (P.) Current S. 45. (P.)

[#] Hypothermon, pp. 57. (45) * Artisty, (P.)

own be called a child of God, or an how that they decided nothing; and the of elemal life. But when the planary controversy among the Catholics theory short of Scriptore, and the reason of velves want on just as before; persons the thing, are considered, we cannot of the most opposite sentiments are but he satisfied, that fullh is the belief penling to the same decrees of this of the gospel, or of those historical cornect. facia which are contained in the writings at the evaluations; and, that the minod by them, that the grace by which new birth is that change of churacter men are justified is merited by Christ. and conduct which is produced by And upon the wholegit is evident, that that belief.

tion being held up by the references in in all the established churches among opposition to the popula doctrine of the reformed. ment, did not a little embarrous the . We are not to conclude that because

intella

the term ought to be expladed, because very foundation of the doctrine itself. neither the Fathers nov the Scriptures Calvin makes it essential to the sails. smints to the blessed virgin."

to power, but only the will and pleasure remountrit in the death of Christ, with of God; that the justified carnot fall from grace, &c. After much delating on the subject, the durrens of this (a) money were so framed, that it was hoped they might have estimled all portion. But in consequence of this,

I Hist of the Council of Yout, shriderd by F 1560, p. 150, 1753

the new Meth, without which no man those was so much ambiguity in thom,

Among other thices it was detertheir decrees are in favour of that set This improved doctrine of satisfac- of opinions which is termed orthodoc,

divites of the Church of Kones, among this doctrine of satisfaction for sin by whom that destrine had never been the death of Christ, was held up by becarist to any certain standard, so almost all the reformers as an article that there has always been room for of so great magnitude and importance, great diversity of opinion on the sub- that, therefore, it was soon so reduced to a system, as that there was no di-In the debute about required right- versity of epinion about it. Nay, it commone in the Council of Trent, it appears that some very countial points was agreed by all the divines, that belonging to it were then and indeed Jesus Uhrist had merited for us, and still are, undetermined; and they are that his merit is impated to us; but things of such a nature us, in fact, Dominions a Soto maintained that leave great doubts with respect to the

ever used it, and especially because the faction of Christ, that his death should Lutherans had abused it, affirming be both voluntary (which, indeed, others that imported rightnessness is the sole land said before him), and also that he justification of man. He added, that should be condemned in a court of just. it out off all the necessity of nationar- tice. "Had Christ been killed," and tion, and equalled the nestnest of all be, "by robbers, or in a redition, his death would have been no kind of satis-At least the council condemned cer- faction; but by being condemned by tain assertions of Luther, repectally that here a judge, it is plain that he assumed God marverts those whom he will, even the character of a guilty rereso, " I though they resist; and some in the should imagine, however, that many writings of Zuinglius, viz. that in 1700 very orthodox parsons of this day would destination and reprobation men have think, that there might have been the

2 few ferrie State, 15 Jan. 1567, C. I-c. 2 Dec Fier's History of the 15th Contrays or st.

company to his making satisfaction for by the same of men. Yet be says, " God the sine of men, if the entlice of his was not really smary with Christ, member had brought into to may kind though be made him tear all the effects of vallest death, though there had been of his nager." If In would certainly, montance of an infiguious much of houster, have been the peoper object

rather for the purpose.

it he had not also afterwards descended, justime wally satisfied? isto hell, where he sustained that death A more difficult question, and to which is inflicted by an angry God on which it is impossible that any satisthe author of the epistle to the Helmove how the sufferings of Christ can lipairs and town, which he says was lost ment for sine of infinite magnitude; synth of God as a sinner. In another which alone infinity belongs, is me-Christ takes our view and purchases bear no more than that of any other of his obedience." Hat this is a thing to conceive how any supposed union alous which those who now believe the of the two natures can be of any avail

the spirity in prison, or, as the primis idea is justly disclaimed as immone. the fathers understood it, to those who Oslander the Lutheran maintained that he might there suffer the proper obey the law of God himself, and there

i [millionicama, [c. ht. ef. grd. Emil. m. (F.)]
di Kjini portum pript al preparen, fortum practic fortunitum luidesi Christiai, equi opera simul partum prod. or division dillionis propriitation water in the property and the state of the party. * limit was at (F.) * Universa segre term

INCOME IN PROPERTY VALUE WHEN, WHEN YORK AND employment and ot a move of females, and ag-

they Bothleidge's Loritors, p. 481/2P.3 Person

of God's anger, if, as he posintains, It is now poperally thought that the "the stain (that is the guilt) as well as a man of Christ's moritorious audiorings, the panishment of sin, was hid upon also be actually here the size of men, him, so that it censed to be imported by and suffered the possidement disc to mon." I God you nother dealers of thom, was either in his agony in the with men because they guilt was tranrueden, or in his death open the cross; ferred to Christ, nor with Christ to at Calvin says, "nothing would have whom it was transferred, what was the tem done by the more doubt of Christ, object of his anger, and how was his

the wicked "4 To this he applies what factory appear should be given, it, tars of Carist's program with strong demod infinite, so as to make atomhe should be swallowed on by the when the divine nature of Clorist, to blue, however, he says, that in general passible, and his human nature multirightnousnous for us by the whole course man? It must be exceedingly difficult doctrine of atonement are not agreed," in this case, unless, in consequence of It is evident, however, that Calvin that union, the divine nature had bereabelieved the real descent of Christ into some share of the sufferings, which the half, not for the sales of presching to scheme requires to be infinite, and thus illed under the old dispensation, but that Christ, as man, was obliged to torneeds of the dominal, and hear the fore that he made explation for sin on writh of God that had been merited God; but Stansarus another Latherson divine, in opposition to him, maintuined that the office of reediator belouged to Christ me man only. Both these opinions, this writer save, see dangerous. This is not the ordy man in which we see men bewildering thomselves, and puzzling others, by depart-

Thirdinate, W. p. 401 (P.) Dead, Eve El M.

A Individuos, L. M. C. pri. Sact. v. 17.1 191.

a lather two populator based: ver benefit to the control of the rollin esticulationes aposites extinuisati. Verminuiatous all Disseas sistings: Eastirmatic arguitter at presentive ignore justice or more at the stop has a contract of the first present and the stop of the at madeful sustings," Kil. 1805, Sci. 178.

they control product Field, Int. 179.

I have weet a. (P.) I have the quantum parameter positive parameter describes. Control of fines you at firming tolerances, all programs designation and granted married breathers on become of them. PROFILE C. AND PROFILE PROPERTY AND PARTY. the toroide ones years, but really presentation, FROM BUILDING

³ Testilisticon, L. ii. C. www. Bart at AA "Mapes thrown thoulever Distra Inter termino the very attenuation will restrain Ed. 2008, 8,0.

^{*} Total Sant. vis. (P.) Obline Delicomes with garrisonnes, haquinaum tairon northismo pioparties on discontinuous milest, he may necessite parties and succession 1 from the 17th.

the from the plain path of truth and birs. But, indeed, if God himself freely

common ways.

thingen that we are not authorized to expect nav erent good without a proportionable mixture of evil. The case of Lather, and of Calvin too, was such; that the reformation of the errors and almost of Ponery could not have been had on principles equally erroneous. between the regular destrine of surit, tire and perpetual freedom from death, to sewone the favour of God. If by punishment of ver sine is very difficour good works we impoure the favour rent from that which implies a misfacof God to caraches, which is the uni- tion for them ... Nathing can be more ferred to another (which, indeed, is in entertain the idea of a satisfaction for the nature of things impossible), the single since it plainly does very much very foundation of the nopish doctrine decogate from the power and antisority, of superwaystion, and consequently of or goodness and mercy of God," sudulpenous, is overturned; and yet no trologed in its place.

made to the justice of God by the death of Christ. Indeed, it immediately follows from his principles, that Christ being only a man, though ever so innocout, his death could not, in my proper sense of the word, atoms for the sine of other men. He was, however, far from abandoning the doctring of velocaption. in the Scripture sense of the word, that is, of our deliverance from the guilt of and and reformation, and from the same and reformation, and from the same angue. There are the following punishment due to six, by his power of the fact, and the following the following following the following follow sin by his guspel, as promoting report-

forgives the sine of men upon their re-Such, however, is the constitution of pentance, there could be no sucusion, properly speaking, for anything farther being done to great the patosburent with which they load been threatened. What he says on the subject is as fol-

"We are thus myed from the numbeh. expected of them, or of their followers, ment of our ains by Christ, because, by his great power in heaven and earth, Hoppily, however, other persons, un- he brings it about, that no proper connected with them, were able, even at punishment can reach us; and by the that time, to left the happy medium same power he will accomplish our enas a foundation for the abuses of which is the wages of sin, and its prinnemanor, indulgences, &c., and that of cipal and peculiar punishment. How the total insignificance of good marks this method of rescuing as from the form language of the Scripture, and represent to each other than a free vet no portion of one person's men't pardon and ratiofaction Indeed, no be considered as expable of being trans- man of judgment and picty ought to

He farther observes, that "aithough one false or daugerous principle is in- John the Baptist, when he ascribes to Christ the taking many sin, bath called Facetos Secinos, who distinguished him a lend, and in that mode of achimself so much in recovering the ori- pression, without doubt, alluded to the gload doctrine of the proper humanify expealery merifices" in the law, yet he of Christian to give occasion to all who apprehends that in this the Mantist new hold that doctrine to be called by alluded "to Christ in his schole chahis name, saw clearly the absurdity of router, who, in many ways, takes away what was advanced by the other re- the sine of the world." In support of formers concerning satisfaction being this he alleges, "that in the expensery

propely affered for sin, no lamb was systems of dectring, the parts of which sacrificed "I

think proper to make any realy.

of the correption of Christmarty.

as we have soon, of long time, and up the whole, therefore we must be content if the

* Territorin/effections, p. 194, (Pc). Cupus relections or and the property of the second of the sec expect, makes agree procedurers. He pelievi, alterior stiam rejuspion esi, procier atmitela llia, estimora babaino, et ad puritatura, promountained for an analysis of the property triumque Caristinos es translatione positivensuello expringers websites; promortize music, of electrons set, Christian hora than said improving these bardains, red phoritres alile modis porceta tellat," Preties, Floot, Op. I, p. 301, Oct 2.

J Among kins Mr. Martin Torokins of whites on p. 24. Natu. and by John Toylor room distorgonists. The former printed, in 1722, Some Christ, the Mudiator butwoon fied and Ment, my Advance for un with the Pather? and a Peoplitation for the first of the World " In-Petentiary core to him Measures that he " Left that amoracy, with a againful inner of the doctrine of Atan-mant, main as is found in that have," Dr. Jung Taylor printinger, in 1701, "The foreparty Decirity of Attenuating examined, find, by relation to Jetelah horseline, such than to the Storage of our bloomed from the between derivations. Of this piece there was a second cobright actions

merifices of the law, which were et- in rains. It is the same with great have long game togother. The force of fireting, having written a treaties in evidence obliges us at first to alondon defence of the dectrine of estimation, some over part of them only, and we do posinst Socious, gave occasion to a nut immediately see that in consiand excellent answer by Collins, in quence of this, we ought to abandon defence of the Socialan doctrine on this others, and at length the whole. And, subject; and to this, Grotina did not indeed, could this have been seen from the leginning, it would have been with In England, this doctrine of alone, much more difficulty that we should ment seems to have got as arm possess have been prevailed upon to abandon. tion of the minds of men, as that of any part. The very proposal saight the divinity of Christ. It is the due- have stagened us; and any doubt with teins of the established showing of respect to the whole might have been England and Scotland, and is retained, followed by universal eccepticism. It at least in some qualified sense, even both pleased Divine Providence, thereby many who do not hold the divinity fore, to open the minds of men by sary of Christ, at least, those who are styled degrees, and the detection of one false Ariana ! For, that a biccioian alimid hand pressures no for the detection of hold this dectrine, in our sense, is hardly another, till, before we are aware of it, passible. We are not, however, to ex- we find no trace left of the impactor sect a sudden and effectual reformation and seemingly well-compacted system in this ar in any other capital article. Thus, by degrees, we can reconcile our selves to abandon all the parts, when To establish this article was a work, we could never have thought of giving

There are many who can by no means courthrow of it be gradual also. Great think that God has, in a proper sense, buildings do not often full at once, but, accepted of the death of Christ in lieu some sportments will still be thought of that of all men, (having no idea of intitable, niter the rest are seen to be the possibility of transferring guilf, and consequently of transferring punishment, who yet think that the death of Christ serves to show the divine displeasure at sin, in such a manner, as that it would not have been expedient to pardon any sin without it; and they think that the sacrifices under the law had a real reference to the death of Christ in the scheme of the groupels while others think the death of Christ was necessary to the pardon of sin, and your restoration to oternal life, in some method of which we have no clear knowledge, being only abscurely intimated in the Scriptures, and thereforecould not be intended to produce its effect by any operation on our minds,

In time, however, I make no doubt, but that an attention to what some mow to be ascertained with respect to the moral character and government

¹ Traducie's Sections, pp. 167, 165, 165, 161, "A. parale niquidane propulations and rentro to be year Carletini liberomer, quin Christin minuse illa ma In male at the largery extentiate official, we will be proported pose charten partie our offingant, of condens and any petectate efficiel Full. in. D. ut a morte que athandius populi set Rose vi. 27, at spin-pina monipus, propria pussus, processa arque un purpeturim 10 art altitute. Here grave rates Ithermal a purple purpoherous directivism act alone, quar entisfactions use time treatments, ... Whit visites invision imple pognice princt, quare granular reminde and contention, of melidacitie; questioned and percentar of numerically the large band of giving eternal life to all that obey the Her. T. Ress, 1816, pp. 503-500.

of God, via that he is a large purely may difficulty in accommodating the wood, that in him, justime is only a com to the other, (and I think there is encilification of banevolence, that he even has of this than might have besimply wishes the happeness of all has expected, the farmer, and not the latter. constures, and that virtue is a necessary should remain unaccounted for. Time runns of that impriness, that he is may clear up obscurities in particular inempable of introducing any minutes texts, by discovering various readings way sull, and that his displeasure at by the cleaver knowledge of opcions in a sufficiently shown by the mothods contours and opinious, &c. But arguwhich he takes to promete the refer- monie drawn from such considerations mation of sinners, and by the punish- us those of the moral government of mental thousehaventinus unreferred. God, the nature of things, and the these, I say, together with other care general plan of revelation, will not to siderations, suggested in the argument put off to a future time. The whole tative part of this division of my work, compass and force of them is within will in time emalinds whatever yet re- our present reach, and if the mind be mains of the doctrine of atmonusat; unbiased, they must, I think, deters doctrine which has no foundation in mine our assent. reason, or in the Stripings, and is

indeed a modern thing-

enferre the belief of proper vicarious the temper of our minds and conduct dias.

reason, and if there should be found the Scriptures.

It is pertainly a great estisfaction to entertain auch an kies of the Anthor In fact, the only hold it has on the of the universe, and of his meral governminds of many Protestants, is by means ment, as is commant to the dictate. of such a literal interpretation of single of reason and the tence of revolution tests of Scripture, as gives the dactrine in general, and also to leave as little of transal stantiation a like hald on the obscurity in the principles of it as posminds of Papists. Heodes, it must, I am sible; that the articles of our creed on personaded, lead many persons to think this great soleset may be few, alsor rationally on this subject, and especially and simple. Now it is certainly the to abandon all middle opinious with doctrine of reason, as well as of the respect to it, to observe, as they must OM Testament, that God is merciful do if they give due attention to the to the penitent, and that nothing is language of Scripture, that these per-requisite to make men, in all situations ticular texts on which they are dis- the objects of his favour, but each posed to lay so much stress, give no moral conduct on he has made them countenance to any middle doctrine, capable as. This is a simple and a For they must either be interpreted pleasing view of God and his usural literally, according to the plain and government, and the consideration of obvious sense of the words, which will it cannot but have the best effect on purchlaments, or they must be inter- in life. The general bosor of the New igned figuratively ; and then they will Testament is his wise plainly agreed in not oblige us to believe the doctrine of to this view of things, and none of the atomenant in any sense, or that Christ facts reported in it require to be Illusdied a merifice in any other manner, trated by any other principles. In then me any person might be said to this, then, let us acquissee, not doubthe a secrifice to the cause in which he ing but that, though perhaps not at present, we shall in time be able, with-It is now, certainly, time to lay stress out any effort or straining, to explain on the interpretation of particular texts, all particular expressions to the upon and to allow more weight to general toleral epistles, &c. in a mouner perconsiderations, derived from the whole feetly consistent with the general strain towar of Scripture and the dictates of of their own writings, and the rest of

PART III.

THE HISTORY OF OPINIONS CONCERNING GRACE, ORIGINAL SIN AND PREDESTINATION.

THE INTRODUCTION.

power of man to do the will of God, in the same strain, wet be taken for granted, if we sup- Notwithstanding this, it both been man being plde to alter it.

to the practice of their duty, by the most science assurances, that God to Next to the opinions concerning the set willing that may should perish, and powers of Christ, none have agitated by repeated warnings, that their dethe minds of non more, or produced struction will be at their own doors topre servous convergences, than these the general tener of the preaching of relating to the doctrines of grave, ori- the ald prophets being, Corn us for a smal vin and predestinations which we from your neil way. Why will go have so many connections, that I think die, O house of Israel Also, every is proper to treat of there all together, thing that is of a moral nature in the That it must be maturally in the New Testament is uniformly delivered

must be moral government of God to imagined that all these representations is at all an equitable one. He that are to be accommodated to a system, made man, certainly know what he according to which, the whole race of mas capable of, and would never com- mankind received as great an injury sand him to do what he had not en- by the fall of Adam, that from that abled him to perform; we us to program time none of his posterity have been to him a research which he know his capable even of ferming a good thought. could never attain, and a punishment and much less of doing all that God which he knew he had no power of requires of them; and, moreover, that aveiding. If it is worth our while to they are all so far involved in the conlaquire at all into the government acquences of his fall, and his ain is under which we live, we must begin considered as so much their own, the with assuming these first principles, being their representative, standing in For otherwise, we have nothing to do their place, and acting for them.) that but to await whatever he who made they are even properly punishable for in bath pleased to determine concern- it, and liable on that account to evering us, nothing that we can do in the lasting terment, though they had never sinned themselves. It is believed, Supposing, therefore, that God did however, that God bath been pleased not more to tentalize his creatures, in to save certain individuals of nonskind the most smell and insulting manner, from this general rain, but that it was enery mural prerept in the Scriptures not from any respect to the better chais a proof that man has unturally a racter or sondoot of such individuals. power of obeying it, and of insuring but of his more free and militare the seward assessed to the elegenomes grace. It is also part of the same of it. Now moral precepts, with ex- system, that every good thought and press sanctions of revenues and panish- purpose, in the hearts even of those ments, abound in the Scriptures, and who are thus elected, is immediately men are even expostulated with, in the impired by God, and that without this most cornest manner, and persuaded continual assistance, to which they

give the name of green, no man has language on this subject will appear ment of his birth to his douth.

what could have led uses into such a to the doctrine of election by previously train of thinking, so evidently contrary imagining that they themselves are in to the plain dictates of reason, and the the number of the elect; and while most natural interpretation of Serie- they can thus fancy themselves to be Yuro. There is, indeed, an appearance the popular favourities of heaven, they of hamility in ascribing everything can better bear to smailer the rant of that is good to God; but to meribe to mankind as alaudened by the more him, as all men must do, those powers Being to a severer fate. Also, is by which we are enabled to perform general, all men are sufficiently inthing. What here we, as the arcetle most abjectionable side of any achere says, that are have not received? How, of perpendes which they adopt. tion, are we the less indebted to God, With respect to the fall of Adam, whether he could not over scords in us all tint we can been from the Series and for us, by his own immediate tures, interpreted literally, is, that the agency, or, he does it mediately, that laborious cultivation of the cartle and is, by means of those powers which he the martality of his race, were the conhas given as for that purpose? With sequence of it. This is all that is said respect to the character of the Divine by Moses, and likewise all that is al-Being, it certainly loses more by the fuled to by the apostle Paul, who says, idea of the productionalism of the greatest that by one more sin extered into the part of rankind to inevitable desirue- world. For what he adds, all have tion, than it can gain by the belief of sissed, can only mean that all are inan arbitrary interference in favour of volved in that don't which was the a few. The whole mineme, therefore, consequence of his sin. If, indeed, this cortainly tends to make the divine cha- be interpreted literally, it will imply ractor and government appear less re- that all are involved in his wall as aptetable, indeed execrable.

scheme as this would never have on- evidently contrary to sense and reness. tered into the mind of any man, who (sin being in its own nature a present) had been left to his own approductions thing, and not transferable,) that the no the subject, as to his study of the text was never understood in this some Scriptures. Accordingly, we find that till the system, the history of which I the principal parts of this system were an writing, was so far advanced as to first suggested in the less of contro- require it, and to have prepared the versy; and when the mind was ones minds of men for it. In like manner, proposessed in favour of some of the the words of our Saviour, this is minaines of it, the rest were gradually hedg, was always understood to moun introduced by complete the scheme; a memorial of his body, till the mining and the Scriptures, as in all other of men were gradually presured to lear cases, were afterwards easily imagined a literal interpretation of them; and

nystem, or that which ascribes every- posted it. thing that is good immediately to God, In file manner, there is a produce a without respect to second enuses, has offee spoken of by the appelle Paul; considerable countenance from the but, in general, it means the good-will

may chance but if evil, from the mo- to be as fast us it is plans, when it is rightly interpreted. Many persons, my It is not easy to imagine, a priore, doubt, will be more easily recommed good works, comes, in fact, to the same clines to look off from the dark and

well as in his sufferinge. But this is In fact, it is probable that such a so unnatural an interpretation, and so to favour the presenceived hypothesis. then that interpretation was made --Indeed, the more aminable part of the of to support the decision which see

picty of the sucral writers; but their and pleasure of God, in giving cortula

it was far from being his intention to severy good thought or action. 2 represent future glory as given by an action of which he is canable.

vations. I now proceed to show by what wicked, could be be justly punished, as ability of man to do the will of God, only what he had been made." In sopas derived from the fall of Adam, the port of this he quotes Isa, i. 16: "Wash imputation of his sin to all his posterity, ye, make ye clean," Ac. Businge says, and the arbitrary predestination of some that the angients maintained free will to stornal life, and the consequent re- with much warmth, granting men aujection, or reprobation, of the rest of entire power to be converted or mamanking, by which they are devoted to Clemens Alexandrinus and Origon, he certain and overlasting destruction, were suys, were at the head of this purty. first introduced, and at length got the firm establishment they now have in the before he covaried in the controversy

SECTION L.

OF THE DOCTALKER OF ORACL, ETC. AD-TORE THE PERAGUAN CONTROLLERY.

It is summerbalde that we find hardly any trace of what are now called the doctrines of grove, priginal sin, or pre-

maple pseuline privileges, and cope- statination before the Polygian contrawails the knowledge of the gospel, for persu, which was near the end of the the improvement of which they were fourth century. I believe all the moanswerable. If he does speak of future derm are agreed, that it was clearly the slow, as the consequence of this pre- mounts of all the ancient fathers, that destination, it was upon the presumps. God has left it entirely in the power of than that they improved those advan- every man to act well or ill. Basnage, turns, and by that means made them- who was himself sufficiently orthodox solves the proper astricts of fature in the modern sense of the word, nohappiness. Or, passably, in some cases, knowledges, that though the fathers in the aroutle, considering God as the ul- general throught that we are indebted himste and proper author of everything to the grace of God for all our virtues, that is good, and of all happeness might wet they say that the beginning of saleverbok the immediate measus and steps, vation is from man, and that it depends and with this sense of niety and com- entirely upon himself. It is not deprobenition of mind, might speak of fu- nied, however, but that they might beture plary itself as the gift of God, and lieve an internal influence upon the mind therefore might make no difference in on extraordinary occasions; but, as Voshis mind, at that time, between predict- sine abserves, none before Austin suprination and foreknowledge. But the posed that there was an immediate contenor of all his writings shows, that currence of divine grass, necessary to

" God," save Justin Martyr, "has not urbitrary decres of God, without any re- made man like trees and quadropeds, spect to the good works which alone can (Berdom on responded) who can do nofit men for it; which good works are as thing from choice and judgment; for he much in a man's power as any other would not be northly of reward or praise. if he did not of himself choose what was Having premised these general abser- good, but was made good; nor, if he was steps these principles of the atter in- not having been such of himself, but

It is remarkable that Austin himself. creeds of almost all Christian churches, with Pelagins, held the same opinion comparaing free-will with the rest of the fathers who had preceded him, and he was far from denying this. In particufar, he acknowledges, that before this time he had been of opinion, that faith, he at least the beginning of faith, and a desire of conversion, was in the

I have not believe Ratures. T. p. 160 (25)

^{*} Historia Palagramoscal, p. Sel. (F.)

* Apol I. Ed. Thirlier, p. 85, (F.)

† Hist. des Halless Rebern, p. 70, (F.)

nave the world and if these he not free- made of it." will have any he judgethe world? No. It is evident, however, that Origon man," wave he, "can be justly con- must have tonin to only according to his denined for doing that which he was known philosochical principles, that metable to resist. "" Citing a passage in perfect freedom with respect to virtue the son of Sirach (Earlie, xy. 14, 17.) and vice was only onjoyed by man in his "Clad left man in the hands of has conn-pre-evalent state. For he, with other sel, he placed life and death leafers him. Platenists, maintained that the souls of that that which he pleased should be muy had singed in houses, and theregiven him," he says, " Behold here in a fore were unlied to such hadies as were very plain proof of the liberty of the heat a closund a prison to the wool, and ting man will; for how does God rooms and, if the Mach had apon it a kind of proposity man has not free-will, or power to obey." of aiming. Chrysostom also may, then He also proves, that it is in our power with an inlive body we derive from to change the will from these words of Adam a programs to inswingte affecour Saviour, "Make the tree good and tions?" But he was far from supposing the fruit good," do.

ardinion of the accionic, asserting the of all that they were personally responeffects of the six of Adven, as converse wilds for his comback of hiswalf. Laing the natural capacity of man with Sugar homests that this writer was not respect to virtue and view; and they quite orthodox with respect to original had occasion to eneak to this subject sin, proceed free-will; but he applevery early, in consequence of the opinion gues for him, as having written betasof the Greatics in general, and the Ma- the heresy of Pelagias broke out." wichears in particular; who held that on which account they said some were to beget in them a lastred of sin, and Accordingly, they had taught that ain arms not from the free-will of man, but from the substance of marter, which they held to be the only course of evil; so that some souls were wicked not by Alexandrinus had no knowledge of origishore, but by onlaw.

In opposition to this, Origon mainlanged, that all would were by nature minally capable of virtue or you, and that the differences among men arme movely from tim freedom of the will and the sarious uses of that treology; that God

power of more. It was a saying of his, left man to his liberty, and remarded or "If there he not grace, how should God monished him accordance to this use his

that men were in any other manner We have almost the same unanimous sufferers by the fell of Adam, and least

The fathers who, to general, held that the souls of men were originally of dif- the punishment of Adam's sin " was ferent ranks, and sprang from different only surfality, ... declare, that God subprimitales, good being a having produced jected sum to this mortality not out of some of them, and tad beings the rest; anger, but out of wisdom and elemency, nuturally carned and others spiritual. that sin might not be eternal in them." But Titus, bishop of Bostra, who was before Pelacins, taught that death was nutural, and not the effect of son,"

> Vernina asknowledges, Gut Clemens real scin, thand to Epophanius fred vidences Origin, and John of Jarumaiana, for enying that the image and similitude of God was lost in mon ofter the expolution of Adam not of mending "III

Austin himself, in his controversy

n in (P) P Harrison, Hite des Egites Below Ly (E)

Figure Disa Philosophics p. 100, 802 (PA) Course, J.C. p. 100 [41]

with the Manicheans, declared that it is fries of election and reprelation, that impossible that souls should be evil by he thought that no Christian would meters. So far was he from supposing finally perish. that men were responsible for Adam's other ""

shapters of his epistle to the Remans, destrines. of those whom God foreknew to have rood nurpowes; and in a similar manner they explain all the other texts from which the doctrine of election and reprobation is now deduced : and Austin homself, in his contraversy with the Manichenna, interpreted them in the same manner. Melancthon says that all the ascients, except Austin, asserted that there was some cause of election in ourselver; and Prosper, who took the by Austin himself to have been a man welly.

ledge of arbitrary predoctimation, when after the year 400. As far as appeared, he said, "if everything rooms to pass those two men had no opinions different by fate, it is plain that nothing will be from those which we have seen to have in our power. If it be fate that this been generally held by the Christian man shall be good, and the other bad, writers of that age; but being men of the one is not to be praised, nor the sense and virtue, they opposed with other blamed "a

Alexandria, (afterwards condemued for the officacy of baptism, his adherence to Origon, but on no other account,) says, that predestination imagined to have a power of conshing depends upon God's foreknowledge of among sing and a nation of a similar mathose who would believe the gospel, and ture had also prevailed respecting the live according to it; and Jerome was Lord's suppor. But it was the former so far from believing the modern doc- of these superstitions that happened

It is sufficiently evident from these conduct, that he said, "on man is wise, testimonies, that the doctrine of the valiant or temperate, with the wisdom, enter inability of man to do the will at valous or temperates of another, or God, of the corruption of our nature righteens with the righteenspess of an- by the fall of Adam, and of our responsibility for it, together with the decivine The festimony of the fathers in this of absolute, unconditional election of period is no less clear against the flor- some to eternal life, and of the reprobatrine of production to eternal his, tion of the rest of mankind, were altuwithout respect to good works. All the getherunknown in the primitive church fathers before Austin, says Whithy, in. We must now consider the Pelagina terpreted what the apostle Paul says controversy, and the remarkable change of predestination, in the 8th and 9th which it occasioned with respect to those

SECTION II.

OF THE PELLUIAN DONTERVERSY AND THE STATE OF DEPUTABLE IN CONSEQUENCE OF IT.

PELASICS Was a British monk, allowed port of Austin, acknowledged that the of irreproachable merals, who travelled Pelagians treated his decirine as a no- in company with Colestine, another monir and a native of Ireland, and with Justin Martyr could have no know him residud some time at Rome, a little warmth some growing above and so Dilymes, who taught thenlogy at perstitions, especially with respect to

This rite, we shall find, was very soun I Se Suches december, C. x.I. Up, VI. v. 117, Lo come in the way of Pelagium to suppose As an argument that haptism could not of doulf in of any avail to the paydon of sine, he urged the application of it to infants, who had no sin : he maintained that nothing but good works are

t 2h Libers debitres, L. U. G. alsi, Op. I. p. 601.

Free Prints, pp. 180-102. (F.)
 April I Edit Vanitor, p. (4.) (F.)
 Bistings Hist. des Eglissa Reisens J. p. 146.

^{&#}x27;t m Predamenting L. E. C. Ht. Op. VII. p.

T great white Op. III is like 1945 tothe manner Amountage C. a. Op. VI. p. 168.

^{* 10} throng, P. W. Op. VII. p. 1991. (P.)

* Harry -Hammertin, G. Ward, Op. V. p. 110.

⁽F) Him Police to 100, (F) at Visiting 100, p 201 (F)

nin is nursecol.

THE CORRUPTIONS OF CHRISTIANITY.

lowed, may be was first storgered at in a future world, was any consequence bearing it asserted, that "infants were of the sin of Adam. not tentized for the remassion of wins. but only that they might be sanctified appears to have cone further than the in Christ," by which was probably generality of Christians in his time, meant, that they were dedicated to God, even of those in the Kast, where he met and destined to be fustructed in the with the most favourable mospition. He principles of the Christian religion.

were gradually enmaged in a warm ours- had no need of any inward assistance. test, in the course of which (as was cer- which was generally believed to be aftainly the case with respect to Austin, forded especially on extraordinary octheir principal opponent) they were pro- cosions, and that man had received no bubly led to advance more than had injury whatever from the sin of Adam. originally occurred to them, in order to even possible for men, if they will use to do that from which we have the power their best endeavours, to live entirely, to abstain;" but afterwards he said, rowed from Origen from whomit passed, only ain, and not that which is also, to Butines, Evergius, Pontiens and Jo- posso percell, the punishment of sin." vinian, whom he calls the patriarchs of Inopposition to the descripted human the Pelagian beresy.

all any avail to the sight of God; and Polacius dol not deny what may be that to these alone, which it is in every called external grace, or that the docnonn's pomer to perform, the pardon of trines and motives of the gostel are necessary, but he admitted nothing of It does not appear timt these does interval genes. He acknowledged, intrings, which were the putlines of what deed, that the power we have to obey has since town called the Polygian the will of Gulf is the gift of God to us; Lovery, red with any opposition at Rome, but he said that the direction of this Dut retiring from that city on the ap- power depends upon ourselves. He is proceds of the Goties, these monks went even said to have advanced, after Titus to Africa, and Celestine remaining of Bostra above mentioned, that we do there. Polaries processled to Palestine, not die in consequence of the six of where becapeyed the protection of John. Adam, but by the necessity of nature, hishop of Jerusalem, while his friend, and that Adam himself would have slied and his opinions, man with a very dif- if he had not staned." Much fartherferent reception from Austin, bishop of was he from supposing that the scound Hippa, who, in his account of what fel- death, or the praishment of the wicked.

In several of these positions, Pelagius was particularly censured by Chrysos-Upon this, Celestius and his friend tom and Isidore, for asserting that man

Anatin, in his controversy with the make their system more complete. Polagians, made no difficulty of re-Among other things, they are said to monocing many of the things which he have asserted that mankind derives no bad advanced against the Manicheans. injury whatever from the full of Adam: "Yet," says Whithy, "he bath been that we are new as expuble of obeying able to say nothing in answer to some the will of God as he was; that other- of the arraments resduced by him in wise it would have been alissed and their confutation;" and " the exceptions cruel to propose laus to mon, with the which he makes to some of his own sanction of rewards and punishments; rules, and the answers he attempts to and that men are bern as well without make to some of his own organismts vice as without virtue. Peliupus is also are vain, false and absurd." Thus be said to have maintained that it is had before defined sin to be "the will without an. This, Jerome says, he har he had then "defined that which was

2 Americ De Harratina, Socs. Secrettle. Op. VI. 1 De Proposite and Latin C. vo. Op. VIII. p. 725. p. 50. (P.). * For Print, p. 102. (P.)

meric he sourted that divine grace is dischedience they are all somers, his erthout this we are free only to do evil. them all. but have no power to do good

died in valu, if, in any other manner Infantum. Before the Pelagian conthan by faith in him, men could have tenversy. Austin had noid that the attacool to true faith, virius, righteous- souls of infants, dving unbapticed, meas and windom." But in this he did went neither to heaven nor to hell, but not affend to the doctrine of Paul, who went to a place where they neither ousays, that they who kane not the known payed the vision of God, nor suffered rudged without loss, they being a loss the pains of the darmed. to the solvery their new muscimers new gueing or size cornaing them.

strengously maintained that infacts pentages, is immediately from God, and derive sin from Adam, and that his it is not in the power of man to contrigood was, in some way, sutabled upon bute mything towards it, Austin was those, so that they are observious to obliged, in pursuance of his destrine, posishment on account of it; though to maintain that God had, of his own he netraced adges it was no proper guilt arbitrary will, predestinated to eternal of theirs, but only that of their and life all that were actually saved, while reador, the sin being an act of his will the sect of mankind were left exposed only." Afterwards, an improvement to a ponishment which they had my ives made upon this doctrine by the power of according. At the same time, disciples of Austin, who asserted, that bewever, maintaining, asserting to the a covenant was made with all munkind universal opinion of that age, that banin Adam, as their first parent, and tiam was the Christian regeneration, that he was made to represent them and washed away all sin, original sed all; so that, had he obeyed, all his actual he was poder a necessity of disposterity wealth have been happy tinguishing between resembles and through his abetimes; but that in his

processry to bend the cell, for, that act being imputed and transferred to

Austin maintains that baptism is As the Haathenersuld not by said to increasily to recover men from that have had that grace of God, spoken of state of pentition into which the fall in the gospel, by the help of which of Adam had brought them, and thereslone Austin supposed that good works fore that all who were not hartised were performed; to be consistent with were in a state of damuntion. To himself he maintained that none of the prove that infants had sinned in Adam. works of the Heathens were properly be argod, that otherwise Christ resuld good, and that even the good works of not be their Savinar. He appears, Cornelius would have availed nothing however, to have been abooked at the without faith in Clerist.1 Sematimes, thoughts of exposing infants to the indeed, he would allow that the good terments of hell on account of the size works of the Heathens would crititle of Adam only; and therefore he mainthem to a temporary reward, and been tained that, though they were in bell, their future townsents. T But he likewise their punishment was so little, that distinguished himself by saying that they would rather choose to exist under each rood works were only a hand of it, than not to exist at all! This was shining sine. In support of this does afterwards dressed up as a division, or trine, he said that Christ would have partition in hell, and can called Limbus.

Since, according to the preceding doctrine, the very first motion towards With request to original six, Ametin may good work, such as faith and re-

> C Acill. Or. VII. p. sin. 18.1. Process. L. L. P. Control of the C D. 100. (P.).

the same thing.2

and Pope Zoziowas was at the head of question. those who favoured Pelagius. Austin's lar, was not confirmed by any council within a century after his death; and sin and predestination, rest the church continued, with little intermission, to tenet of the Greak church. The present time.

4 Versali Hijstoria Felingimberd, p. 260. . A. * The question whether house to remercially ing very lately, born startest, and is at a warmly agitated agong the stargy of the through of England.

solvetion; maintaining that jurtifying the state in which the Christian clurch fairly, and regenerating grows might be in general backers represented to impelost, or that the represents tright have been before the Pelapian anatomore, all grace, but not that of persoverance, acoposing that election or production. sings it depended upon the decree and tion was always made with a view to good pleasure of God, whether they men's good works, Chrypottem, as well would persevere to the end or not? In an Julya of Jerusalem, continued to hold this respect those who now maintain opinions very different from those of Aim doctrine of productination differ very Austin, though these were very from you considerably from Austin, maintaining merally received in the Western church, that more are truly represented except, and just in the heat of this controversey, the elect, and that all these will ser- Casean, a disciple of Chrystotten, constainly persevere to the end, and be log to Marwellies, taught a wouldle does savel. In the Church of Rouse, how- trong which was, that "the first somever, and also in that of England, re- version of the soul to find was the effect generation and buption are confounded, of its free choice," so that all preventing, and the terms are used as expressing us it was called, or produced or one, was denied by him; ned this came to Austin, whose influence in the be the distinguishing doctrine of there churches of Africa was encontrolled, who were afterwards called Soul-Felos procured the opinious of his adversory gives. Prosper and Hilary, who were to be condemned in a synod held at bisboys in Gaul, gove an account of this Carthage in 412; but they prevailed doctrine to Austin, but it was an populnetwithstanding. The Pelagian doc- lar, that he did not venture to consistant trine was received with great applicase it altogether, or to call it an impleus even at Rome. There the conduct of and permisions hereby. This contruthe bishops of Africa, who had stig- versy also interested many persons and matized it as heretical, was condemned, much was written on both sides of the

The peculiar opinion of the Sonidoctrine of prodestination, in particus Pelagrams is expressed in a different manner by different writers, but all the accounts sufficiently agree: Thus some though it was defended by the most represent them as maintaining that incelebrated divines in the West, it was ward grace is not personary to the first never generally received in the East, beginning of reportance, but only to and was controverted by many in Gaul, our progress in virtue. Others say that and the favourers of it explained it they acknowledged the power of grace, with more or less latitude. This con- but said that faith depends upon ourtroversy, which began with the doctrine selves, and good works upon God; and of grace, and was extended to original it is agreed upon all hands, that these Semi-Pelagians held that productions into the must deplarable diversions in all tion is made upon the forwards of good succeeding ages, and thay have been works, which also continued to be the

The Semi-Pelagian doerring is no-This multroversy was, however, al- knowledged by all writers to have been ment wholly confined to the Western well received in the monutation of Gaul, church, while the Greeks continued in and especially in the mighlesorheed of Marwiller, owing in a great measure to the popularity of Cambon, which

6 House, Hist for Expline Relates 1, p 18th Mannam, I. p. 427, [P.] Cont. v, Pt. in Co. v. then, Tayle.

stationer in the church.

and was called upon the subject. But was never much relished, there were some exceptious. Thus one In a council held at Orange, in 529. which was assembled at Arles, about against the Pelagians and Semi-Pala-4.0. 475, promounced an anothersa granait was determined that "all those against these who denied that God who have been hapticed, and have rewould have all men to be saved, or coved grace by baptism; can and ought that Christ deel for all, or that the to secomplish the though which belong Realliens might have been saved by to their sulvation; Jesus Christ on the law of antiere. Upon the whole, abling them, provided they will labour it enused be said that the doctrine of faithfully." And not only do the fa-Auslin was completely established for their assembled upon this occasion promany senturies; nor indeed was it ever few not to believe that there are mon greatly avaised in all its proper cans destined to evil or sin by the will of senuorous and without any qualifica- God, but they say that, "if there he tions, till after the Reformation, when the Protestant's common it, in opposittion to the Popusi destrine of most.

SECTION III.

OF THE DOCTOING OF STACE, MYO. IN THE REPORT AGES, AND THE THE RE-ESHMATING.

It is pretty evaluat that, miswithstand-1 Summ. A. D. and P. J.

9 Ventice, p. 600. Hornoge, 1914), des Fulles-Bylanus II. p. 000, (P.

constructed the authority of Austin, the whom it was millow recknowd sain and to the irrepreseduable fives of those exprously to contradict upon the whole, who stood forth in debeses of it. Pros- the Sensi-Pelagian dectrue may be said ner, writing to Austin about these Semi- to have been most prevalent in England Mirrians, says, "they sorpose us in the nodin Prance, especially during the sixth march of their lives," and are in high and accenth contanies. All the grown that was pencially contended for in this The assistance of Assetin, though he period, was that which they supposed must liver far advanced in life, was called, to be imparted at haptism, or a bind of in to comiss these Some Polymones, and supernatural influence which did not If was the occurrent of his writing more fall to accompany or to follow man's. treatment on those asignats. In those he norn endeavours. Consequently, the still airconomicly maintained, that the operation of it in practice sid not production of the doct was inde- materially differ from that of Semicombast of any foreight of their good. Pelagianian itself. All the difference works, but was according to the good in speculation was, that, whereas Perplianure of God only, and that perso- lugica supposed the power of man to wrance curses from God, and not from do the will of God was given him in his formation, and was therefore properly Notwithstanding the popularity of inherent in him, as much as his besilfy the Somi-Pelagian doctrine, and its strength, that which was asserted by large patronized by some persons of his apponents in these ages was some considerable rank and influence, the thing foreign indeed to a man's self, mojority of such persons must have and imported at another time, or cehern against it; for we find that it was casionally, but still, in fact, at his congenerally condemned whenever any sy- mond, and the ductring of reproduction

any who will believe so great an evil. they denounce [a hundred] anatheman upon them with all detectation."

In this state things continued, the Pelagian or Semi-Pelagian doctrins being generally required, till about the middle of the minth century. For, notwithstanding the credit of Austin's name, and the authority of his writings, yet no books were more generally ing the great morninal authority of Austrand in those ages than Cassian's Cal-

⁺ Surety, A. D. 178. (P.) See [Shift's Printley] Vol. Hit. p. 161. Note !-

best book of institutions for a monk to trine was professed by them all, even form his mind upon, and which give a by the Franciscaus, so well at the strong impression in favour of the doc- Docalmoans. They only pretended to frinc of the Greek church. This was dispute about the true sense of blavery apparent in the ninth century, westings. His general destrins with when Golischaldins was severely to respect to grace god productionation proved by Hiarmar far asserting some was so well established, that me only

tienlar airess upon them.

Orbain, in the discope of Rheims, who, which it. heine fond of Austin's dectrines, carried them rather farther fluor Austin, of this age, that infinite are properly himself had done; teaching, among chargestle with the six of Adam, and other things, that liantion did not save liable to domestion on that account, now, that God had predoctinated the lacause the will of Adem was in comgreatest part of manking to disease port the will of the infant. Thomas tion, and that many would be saved but Aquinus embravaous to prove that it the eject, for whom only Christ had was only the first six of Adam that about his blood. To this he was opposed would be transferred to his posterity, by Rabanus Masicus; and a council and that villated all his offspring, his lining held an the subject, at Mayeney, subsequent offences affecting himself and also at Creek, he was condemned, only. He farther maintains that orand at length died in present Remt, ginal sing being communicated in the amblashop of Lyons, wrote in his fa- set of generation, a person born surayour, and penintained that Godeschal, culomby cannot have it." where had not said that God productinoted the reproducts he stu and wicked- the power of man was but incompler. most, but only that he alcandoned them able, even before the fall. Peter Lemto their own fras-will, to be punished bard says, that "by the grace of God became they would not believe; and in given to man, be could paint evil, but a resmed held at Valence in Dauphiny, would not do good. Free choice," has in which Bent himself presided, the ways, "in the faculty of reason and decrees of the former council were an- will, by which, with the help of grave, mailed. But still the members of this we can choose good, or without it. council founded the dectrine of divine cril. ". decress on God's prescience that the ambinet.

When we come to the age of the proper schoolmen, it is somewhat difficalt, netwithstanding they write prothemselves and their readers with rechpice distinctions. In general, Austin evil, and the want of the conformity to

feelings, which was thought to be the being the oracle of the schools, his docof Austin's doctrines, and laying par- find some subtle distinctions upon the subject, and some evasions of his do-This Reduschalches was a mank of trine by those who did not althorthus

It was agreed among the theologian-

Appending to some of the schoolmen.

"Thomax Againss-not only uswicked would destroy themselves. We seried all St. Austin's destrine respectfind no other decimans of any synod ally that of prodestination), but added or countil after this, and different this to it, that, whereas formerly it opinious continued to be held on the was, in general, held that the providenos of God did extend to all things whatsuever, he thought this was done by God's assentring immediately to the production of every thought, nofoundly and at large on all them tion, motion or made." And, not to ambjects, to state their opinious with make" God the author of sin, a dispromision, as they seem to confound function was much between the positive not of sin, which was said not to be

> 3 Sunna, 11, pp. 101, 151. (7) a sometime of the Director pay, and, and (F.)

the law of God, winch, being a nemy then and needed the freedom of the tion, was no positive being,"

the opinion of Thomas Agninas about Juman will, which had been asserted grace, though he writes so largely on by Agumes, but that in this "he have the subject. He says, that a man cane not had many followers, except Adala not even prepare himself for the grass and some few others." a altegether miraculous."?

that Christ alone can do this.4

If Thomas Aquinas could find room they by Lother. for the doctrine of morit in his system, which was professedly built on that of Austin, it may well be premined, that the disciples of Duna Scotus (the head of the Franciscan order, as Aguinus up THE DOCTULNES OF ORLUG, ORIGINAL was the chief of the Dommicans), and who opposed the doctrine of Aquinas as much as he could, were not less favourable to the doctrine of murit. Bernet says, that "Scotus, who was a Franciscan, denied the pre-determina-

will," and that Durarday decied that There is no small difficulty in cettling bemortists, concourse of God with the

of God without prior grass. Yet by At height, the members of the mays, in general, that a man must pre- Church of Home not only attained in a pare himself for receiving grace, and firm personsion concerning the destroys hat then the infusion of grace nones of marit, notwithstanding the alendar sarily follows. He also says, that a ground on which it was built, but incoman's free will it necessary to receive giped that not only Christ, but also the grace by which he is justified, some week, and especially martyre, and And yet he mays, that it cannot be those who lived a life of great numberily. known to any person, except by roce- bad even more merit than themselves istion, whether he has gruen. I No had occasion for; so that there remodern fanatic can say anything more samped some good works in the balance investable to the doctrine of instanta- of their account more than they trantal poons conversion than this writer does, for their own jestification. These they "The justification of a slamer," ho says, torsied specks of supersonalism, and "is in an instant," and, again, that immained that they mucht be trans-Wit is the greatest work of God, and ferred to the account of other persons. The whole accumulated stock of this The manner in which this writer and morit was called the treasure of the other catholics make room for the day- whereh, and was throught to be at the trine of movit, together with these high disposal of the Puper. Clement VI. notions concerning grace, which they in his bull for the celebration of the never professedly abundaned, is not a jubilee in 1350, speaks of this tremers Ettle curious. "A man may meet of as composed of "the blood of Christ. God," says Thomas Aquinas, " not ab. the virtue of which is infinite, of the solutely, indeed, but as receiving a re- merit of the virgin mether of God, and sural for doing that which God enables of all the saints." This doctrine was him to da." Yet he still acknowledges, the foundation for those includences, that a man cannot merit the next grams, of which an account will be given in either for himself or for another, and another place, and the monstrous about of which brought about the Reforms-

SECTION IV

SIN, AND WEEDSPITSLIFOR, SINCK THE DESIGNATIONS.

As good generally assume out of evil, an semustaness, and for a senten at lower, ovil arises out of good. This, however, was remarkably the case with recount to these doctrines, in consequence of

I flowed on the Articles, p. 161. (A) Art, well.

EA L p 147

Section | H. pp. 143 dec. (P.)

Dick pp. 372, 255; (P.)

Dick pp. 372, 255; (P.)

^{*} Krymitima p. 101, 12-1, Art. avil. p. 147. Shannon p. 167 is de Petrorch, III, p. 1. 18.1

trimes of grace, original sin, and pre- Reme who first opposed him were of a thete

never much progress in the Greek however, is notorious. accordable to God."

would qualify the seeming right of human nature."4 these articles. It is certain, however, doctrine of grace, in consequence of the

the referentism by Luther. For the above of that of the dectrine of more real of this great man upoint the doc- in the Church of Rome, he had himself trine of indularmen, and that of merit, bren, as was observed before, a mank on the foundation of its unhappily led of the order of Austin, and had always word and others so far into the opposite been a great admirer of his writings. introme, that from his time the doc- Also must of those of the Church of dustination, have been generally termed different persuasion; the doctrines of the destrices of the Referentian, and Austin having been either abandoned, everything that does not agree with or nearly explained away, by the genethem has been termed popish, and rality of the divines of that age. Upon branded with other opprobrious spir the whole, therefore, it was not to be expected, that such a person as Lather These dectroses, I observed, origi- was, should begin a reformation upon nated with Austin, and though they any more liberal principles. The fact,

church, they infected almost all the "Luther," says the translator of Latin churches. We see plain traces Mosbein, "carried the doctrins of just of them among the Wuldenses, who tification by faith to such an excessive were the earliest references from Popery. length, as seemed, though perhaps For in the Confession of their Faith contrary to his intention, to derogate bearing the date of 1120, they say, not only from the necessity of good "We are sinners in Adam and by works, but even from their obligation Adam," and in unother Confession, and importance. He would not allow dated 1532, they say, that "all who them to be considered either as "he are or shall be suveri. God has elected conditions or seeme of salvation, nor from the foundation of the world; and even as a preparation for receiving it." that whoever maintains free-will, do- Ha adds, that "the ductrines of absonies predestination, and the grame of late predestination, breestible grace, God." Wickliffe also "asserted the and human impotence, were never necessity of being societed by divine carried to a more accessive length tower. Without this, he saw not how by any divine than they were by Lua human being could make himself ther." Amelorf, a Lutheran divine, maintained, Musheim says, "that good But if we were sufficiently asynainted works were an impediment to salvawith all the opinions of the Waldenses, tion." Flacius, another Lutheran, and other early reformers, we might, held, that original sin was not an occiconjures, meet with many things that Jost, but of "the very substance of

In some of the first Confessions of that noting among the ancient re- Paith published by the Lutherans, and formers, nor among the Dominiusns, others of the first reformers, the danor any athers who leaned the most to trines of grace, original sin, and prethe doctrine of Austin in the Church destination, are laid down with reof Rome, was the scheme so connected markable rigour, and a studied exactin all its parts, and rendered so sys- noss of expression. The Augustan tematical and uniform, as it was by Confession says, "On the account of Lather and the reformers who followed Adam's sin we are liable to the wrath him. Boods that Lother was led to of God, and eternal death, and the ourlay the strem that he did upon the cuption of human nature is propagated

Bled. Hatt. Pr. pp. 20 Name (al., al. Note 114. (P.) Cast. avi. Sect. wi. Pr. is avi. ann. Nova.

* Diet. pp. 28, 42 (P.) that sxix, spaint.

* Hidd. p. 48. Seta (b)

homself being among the number of the grace may be resisted. ciscl) bless (full that he is a descendant The principles of all the other reof Adam?

anniest Helvetic Ducture," says Miss mirrors of that system: sheam, "their sentiments meaned to differ mme among them, " pointained that of removetrating against their propentin a future world was determined, from were croslly persecuted and banished. all eternity, by the unchangeable order. It is remarkable, however, as Medicine of the Deity," arising from "no other observes, that since the time of that motive than his new year pleasure and sysod, "the dectrine of absolute decrees free will."

Luther's rigid doctrino of election lion. Lather never answered the land they say, deserve the pains of hell, piece of Erasmus ou the subject of whereas the fertner may be abound for

from him. This vice of our origin free-will, and Melanathon, the great (without originals) is Iruly a damning friend of Lather, and the support of alls, and causing eternal death to all his rause, being convinced by the reawho are not been ugain by baption soning of Erusmus, came over to his and the sperit." We find, however, opinion on that subject. And it is very ome expressions rather stronger than remarkable, that by degrees, and (adodeven those in the Gallie Coofession : pretty soon afterwards, the Latherans "We believe that this vice," (without) in general changed also; and some time mosalug original sin, "he truly a sin, after the death of Luther and Malaucwhich makes all and every man, not even thow, the divines who were deputed by excepting infants in the womb, liable, in the elector of Saxony, to comprise the the sight of God, to sternal death," frances back satisfied The Consuct, If any doctrine can make a man shud- shandaned the doctrine of their master. der, it must be the Believing this, and taught that the decree of election could any man (unless he had a firmer was not absolute, that God saves all personation than most men can, by the who will believe, that he gives all men times of any imagination, attain to, of sufficient means of salvation, and that

formed churches are, however, still Calvin held these districts with no Calvinistic, and among them these of less rigour; and as the Lutherans the Churchez of England and of Seet. afterwards abandoned thom, they are land, notwithstanding the generality new asmerally known by the name of of drvines of the former establishment Cult mistic destrines. As to "the most, are acknowledged to be no great ad-

In Holland, there was no obligation but very little from these of the Pela- on the ministers to maintain what we gians; nor did they heritate in declars called the Calvinistic destrines, till the ing, after the example of Zuringle, that syoud of Durt, when, by the help of facthe kingdom of heaven was open to all tion in the state, the Calvinistic party. who fived according to the dictates of in that country prevailed, and those right reason;" but Culvin, when he who opposed them, and in consequence the everlasting condition of mankind ings, got the name of Remonstrants, but ground from thay to day."4

With respect to the Church of Rome, was opposed by Evennos, who wished it cannot be denied, that the vacue of well to the Reformation, but was con- sound murality had walfered noish by corned as well for the violence with mount of many sophistical distinctions, which it was carried on, as for the introduced by their dryings and ensures ariustifiable length to which Lather about the time of the Reformation, as varied his opposition, especially with by the distinction of size into conical respect to the doctrine of predectina und movies, the latter of which only,

* Brouge, Statemy, H. p. 200, 647; San Toplotty, * The print (F) Cont. (F)

Laurer, Manufer, pp. 57, 30 (P.) 1 Diffuser Lide of Line, 1703, p. 12. (P.)

Fig. Him, 19, p. s. (P.).

by parameter, liberality to the church, have been invented by Ocean, and sup-Januarists, within the pole of that favour of the Semi-Pelarian dectrine."

object was to make such a degree as at the will. his own gifts to us to be merits in Jansening," a great advocate for the us." It is, pays Bornet, "the doctrine of a great many in the Church of Rome, and which seems to be that extablished at Trent....timt the remission given in Christ Jesus ; and that in consequence of this there is such a grace infimed, that thereupon the person becomes truly just, and is considered as early by God;" but this, be adds, " in but a question about words."2

At the Cosmoil of Trent, Cutarin. revived an opinion which was said to

he. It was another of their tenets, ported by some of the schoolmen, visthat if men do not put a bar to the that God has chosen a small number efficiery of the sarraments, particularly of persons, as the blessed ringin, and that of promoty if there bull been but the apostles, do, whom he was detice "Imperfect acts of sorrow accompany - missel to save without any foresight of ing them," (such as serrow for the dif- their good works, and that he der wills familties a man brings himself into by that all the rest should be saved, prohis vices,) "the use of the sacraments viding for them all necessary means does so for complete those weak acts, for that purpose, but, that they are as as to justify us. 11 The Jesuits intro- liberty to can or releas them. 1 This duced several other exceedingly dan- opinion was that of Mr. Baster in Eng. genous maximus with report to morals; land, from whom it is frequently with but they were never received by the us, and especially the Dissenters, called Catholies in general, and were soft- the Bostoriou schools. Upon the whole, countly exposed by their enemies the the Council of Trent made a decree in

At first, Bellarmine, Source, and the The fathers of the Council of Trent Jesuits in general, were predestinarians, found much difficulty in settling the but afterwards the fathers of that order dustrines of grace and predestination, abandoned that dustrine, and differed inany of the members, particularly the from the Semi-Pelurians only in this. Dominisans, being attached to the doc- that they allowed a presenting grass. trine of Austin. At length their sols but such as is relied to the freedom

should give the least offince, though it Theauthor of this, which is dominonly should decide pathing. Among other called the widdle scheme, or the decthings, it was determined that "good trine of sufficient gross for all men, works are, of their own nature, meri- was Molina, a Jesuit, from whom the torious of eternal life;" but it is added. favourers of that doctrine were called by way of softening, that it is through Moliviels, and the contraversy between the gurdress of God "that he realess them and the Jansonists, (sa railed from

* Barrage, Histoire, II. p. 612; (P.)

* Dr. Klypin says, that "Bartarus-line strikes into a madde path butween Calvinian and Armiclation, violaryuring in some degree. of sine is to be considered as a thing total stream, and to avoid the supposed errors previous to justification, and , freely of main." How Brita. 1, p. 28. Million has been previous to Check Leaves and The times. A Day Copus ASSAUL W. St.

7 A matter of Small, who entered the Section of the party of the decision of the party of the decision of the section of the party of the section of the sec 63. His work, which produced the med of the Africant, was proposed at Linkswitz 1200, and especial Dr. Concerdia Gratice at Julies Arbitra-See Neay, Dist. Hist. IV p. 221.

6 Hawan from in Halland, in 1965, and in fall removed to Paris, where he make his degrees. He was after exacts deputied by the University of Leavain to the King of Spain, whom he greatiled by writing a look against the France. Things It, would him surroup of Force, where to that it is the of the playme, in the tablet of the electricist utabilitura to the people of his outries. The hearwhich gave assumed to the deal of the Assertable. in untellink " Augustimus Green'ti Jacoppit Pyti-And, our Butteling Amery Juportical, de Entirer-Natura Swittelly, Agriculton, Monteins, advances

Loctrines of Austin,) has been as relies arrived, the asticles in favour of those most as any controversy among Pro- doctrines would, no dealt, be omitted. testants on the same subject. And But while they centime there, and though besides the Council of Treat, while the mint of them is diffused appeals were frequently made to the this initial of thepsyllia kept up among of faith. Different Popes have them, and of reciting day after day such solves been differently disposed with yes. officer as they totally disapprove. ment to those doctrinent and on some well liv.

mentioned

and uncombitional election, with the

Pelantinan of Profilence frient toron orne. system. Red proposit at Lawrence in 1880. the particul, the author was markeyed treatly your, during which he had youd America torough out, ben court, and delirgy throng that fathery broaries market the Pelaginia, San News, Mich. Hist. III. 141, 412, 421,

whose decrees are coplous enough, through all the public offices of religions Paper, and their decisions were also the sulgar, and these will always be poored, the controversy still continues. mon mow rouly to accept of church is so little effect is the authority of mea predoment on the condition of mile to meyent different opinions in articles arribing to what they do not believe,

Things have been on long in this occasions a respect for the Josepha, who witnession, especially in England, where aver poenlintly devoted to the Popes, the minds of the elergy are more onone the mount of precuring more fa- lightened, and where lew of them, in war in the fourts which they aspected, comparison, will even greatend that than they would otherwise have met they colly believe the articles of faith to which they have subscribed, accord-Among Protestants, there are great ing to the plain and obvious sense of numbers who still held the decirines them; and the legislature has been which are termed Calcinistic in their so offen applied to in vain to relieve greatest ripour; and sometime upo they them in this matter, by removing those were usually distinguished into two subscriptions, that we cannot now linds, viz. the Supralmanericae, who reasonably expect any reformation of maintained that God had originally this great evil, till it shall please and expressly decreed the fall of Adam. Divine Providence to overturn all these as a foundation for the display of his corrupt establishments of what is called justice and mercy; while those who Christianity, but which have long been maintained that God only promitted the secure retrest of dustrines diagraphthe fall of Adam, were called Subleme ful to Christianity. For they only surrows, their system of decrees can serve to make hypocrites of those who corning election and reprobation being, live by them, and infidels of those who, as it were, subsequent to that event. without looking farther either mistake But if we admit the divine presciouss, these corruptions of Christianity for there is not, in fact, any difference be- the genuine doctrines of it, or, being Iwom the two schemes; and accords apprized of the insincerity of the clergy ingly that distinction is now selders in subscribing them, think that all religion is a farce, and has no hold on It is evident that, at present, the the consciences of those who make the advocates for the doctrine of absolute areatest profession of it. With all this within ourselves, how unfavourable in real that are called Calcinistic, consist the aspect that these doctrines exhibit. chiefly of persons of little learning or to the world at large, and what an clustrion; and were the ereads of the obstruction must they be to the peneral established Protestant churches to be propagation of Christianity in the world?

I menut help making this general

[!] De Philos, who was pensionally bethin earthwest. two provided for these undergroup sylmenters acres menopolica express. See what Mr. Waltehold justic called "a chapting shapter on sonexception to articles of religion " In Poley's Mural #Million jobyl.

¹ Burnet on the Articles, p. 101, (F.) Art, wi-

Mir. 4, p. 185.

S. Died, p. Lies. (F) Art. xii Nd. 4, p. 184.

S. Died, p. Lies. (F) Art. xii Nd. 5, p. 184.

Committee W. Le And Building, "Council Tristons, Council Discrete," Enthorasys, 1781, 1988.

PP, 25, 26, 46, 17, 194, 21, 104, 4, 9, 134, 17, 21, 104, 4, 9, 134,

parts of my works, which relate to cerned; though, it will be seen, that, those great married bone of Christmolty, oven with respect to them; many Prowhich opat to Cour full faces in all testant physics are for from long estable bed Protestant churches In Magniese. what follows, the Catholics, as they

reflection at the close of these three are called, are more particularly con-

PART IV.

THE HISTORY OF OPINIONS RELATING TO SAINTS AND ANGELS.

THE INTRODUCTION.

begon with the deflection and proper worship of Josus Christ, but it was far clearch to the present time. And in from ending with it. For, from similar order to do it as distinctly as readible. rauses, Christians were sum led to pay. I shall slivide the history of all the an under respect to men of eminent time preceding the Reformation into worth and emetity, which at length two periodes the former extending to terminated in as proper a worship of the fall of the Western empire, or a them, as that which the heathest had little beyond the time of Austin, and pasif to their beroes and densignals, the latter to the Beforemotion itsulfaldressing prayer to them, in the same and I shall also consider separately manner as to the Supreme Being what relates to sorate in wheret to himself. The same under reveration the Veryin Mary in particular, to hal bless also to a superstitions re- relies, and to imagen spect for their velice, the places where they had lived, their pirtures and images, and indeed everything that had borne a year relation to them, so that at length, not only were those persons whom they termed enists, the objects of their worship, but also their OF THE RESPECT PARE TO SAUSTS IN relies and images; and neither with respect to the external forms, nor, no of Paganism.

ple that could lead to it, in the Scriptures; but it may be useful to trace The idelates of the Christian shough the causes and the progress of it, from the ravines ages of the Christian

SECTION L

Pany L.

SENERAL, TIME 1886 PART OF THE WESTERN EMPTER.

far as we can perceive, their internal Tue foundation of all the superstitions sentiments, were Christians to be at respect that was paid to dold sum by all distinguished from those who lowed. Christians, is to be looked for in the down to word and atome, in the times principles of the heathen philosophy, and the customs of the pagen religion. That this is a most herrid corrup. It was from the principles of philotion of cermine Christinnity I shall suphy, and especially that of Plate, take for granted, there being on trace that Christians learned that the send of any such practice, or of any powers was a thing distinct from the body, and paralle of existing in a separate the philosophical apparent above more was paid to it.

Christians, entertaining these no- muful custom. tions, began to consider their dead as of their society, and consequently the naturally thee God for such examples elejects of their prayers, as they had of pietr and fortifode as the martyss been before. We therefore woon first had exhibited, and excits one another of for the living, and that they made their very pareting together at those dilations in their name, as if they had places for that purpose, was doing been alive, and had been capable of them so reter homeur, as estable nelgoing it themselves. And afterwards, fail, of itself, to make other persons locking upon some of them, and ambitions of being distinguished in the aspecially their markyrs, as having no same manner after their deaths. sunt of their prayers, but as being in a state of peculiarly high favour with Christians to make offerings annually God, and having more immediate in the name of the deceased consciolly arrest to him, it was natural for them the martyrs, as an acknowledgment, to pase in time, from praying for them, that though they were dead, they conto praying to them, first as interces, sidered them as still living, and memsens to God for them, and at length as here of their respective churches. Those capable of doing them important ner- offerings were usually made on the view without any application to the aggivernary of their death. Cypring Divine Being at all. The idelatrous says, that "if any person appointed perpect paid to their remains, and to one of the chergy to be a tutor or curatheir images, was a thing that followed the of his will, these offerious should ad contract.

much attention neight to be given municating them even after death. to the beginnings of things. It was "The beginning of this super-titions to most ut the tombe of the murtyrs, respect for the martyrs sooms to have not by way of devotion to them, but been at the death of Polycarp, and in because they thought that their dovo- forty years afterwards it had degenothat to God was more aroundly estited rated into this grows expendition. For in these places; and few persons, per- Tartallian says, "We make oblations haps, would have been aware of any for the dead, and for their martyrdom. ill consequence tipat could have followed on metals days yearly."2 from it. Indeed, had it not been for

I To give my readers ball satisfaction on this sales, I must refer then to my Disputations and making in Marin and Sarvic, in which the duction of a sent in traced from the Oriental in the Greetan philosophy, and tratages to have been a principle ment hopile to the system of restation in every singe of the program, (P.) Hee (Rett's Principly,) Vol. 111, pp. 202-421.

constitute state when the buly was trough which were brought into Christaid in the grave. They also thought, thenity by those who before field flows that it forgrently bovered about tire as pininappers, and which gradually place where the body had been interred, insmented themselves into the body of mi was smallle of any attention that Christians in screens, it might have continued not only a harmless, but an

Christians meeting for the purpose still present with them, and numbers of develop at those places, they would that they prayed for the dead, as well to follow, their examples. Indeed,

It was also an early custom among not be made for him." So that, a-The first step in this business was a they considered the dead as still becustom which cannot be said to have longing to their communion, they had, ioen unmatural, but it shows how as we here find a method of expon-

Afterwards, this respect paid to martyrs and confrasors, or those who, having been doomed to death, impround to be released, exceeded all bounds. and in many respects did unvpeakable mischief to the church. Nothing was

Opera, Reiz p. 3. (P.)
 Teirre's Permenting, 1719, p. 515. (P.)

they thought fit.

others.

these who won the prizes in the Grecian strange to them." games, Christians interred their dead

the apostirs and their contemporaries, porticular saints, angels, &c. Thus we 4 In Res. C. H. Pess. 18, Opera, X. p. 1584, (P.)

estowned more glorious than what they it was impossible to fix the dutes of ralled the comment markerdom, and them execut by conjecture; and we caon the anniversary festivals, justituted sendy find that advantage was taken to the honour of each martyr, their of this eigenmetance to appoint their mamorius were calibrated with pane- celebration on those chys which had gyrical grations: In their prisons they been appropriated by pages festivals. were visited by Christians of all ranks. And as the Christians of that age inproud to minister to them in the very traduced every mark of fastivity on lowest offices, and to his their chains; these occasions, that the Heathers had and if they happened to recape with have accountneed to in their former was life from their torture, their authority ship, there was no change but in the was ever after most highly respected object of it; so that the someon people, is the decision of all controverides, in finding the same entertainment at the absolving persons from the ordinary usual times and places, they were more discipling of the church, and restoring easily induced to formite their old witthere to communion on whatever terms gion, and to adopt the new one, which so much resembled it, and especially in As it has pened that some of these the very things which had kept them confessors were not men of the limit attached to the old one. This circummoral character, at least became cor- stance would have growing weight in rupled, in passequence, perhaps, of the time of the Christian emperors, superstitions report with which they when the Christian festivals becoming were everywhere received. Cyptian more popular, would be attended by makes heavy complaints of the relaxu- greater numbers, which would will tion of church decirbine by this means, considerably to the entertoisment. They were aften exceedingly dissolute. This was, indeed, the avereal design of themselves, and screened the vices of placing the festivals as they did; and Gregory Tanumaturgus, who lived in The respect poid to martyrs was the third century, is particularly comgradually extended, in some degree, to mended by Gregory Nyssenses for these others, who also were considered after changing the Pagunfestivulainto Christheirdenths as those who had triumphed. than holders, allowing the same carnal over the world, and were gone to receive indulgences, with a view to draw the the princ for which they had contended. Heathers to the religion of Christ, that In imitation of carrying in triumph the new religion might appear the less

As the Christians had been need to with singing of pealms and lighted most for the purpose of public worship. topore "Tell me," says Chrysostom, at the tembs of the martyrs; when the "what mean the lamns lighted at fune-empire become Christian they some rais? Is it not become we accompany times erected magnificent buildings on the dead, as so many magnanimous those places, and such churches were shampions? What mean the hymns? and to be built to their honour, and Is it not because we clorify God, and were distinguished by their names, as render thanks to bing that he has al- they continue to be to this day; and ready ercorned the deceased, delivering when they had not the usurives these him from all his toll and labour? "I solves to bury there, at least they got As these finitivals on the unniver- some of their velice. And when most saries of the marters were not in general of the churches were distinguished in nse till long after the death of the most this manner, it was the custom to give eminent of them, and particularly of all names to others marriy in honour of

Opera, H. p. 1862. (P.)

have sharebes dedicated to St. Michael. The contour of having pictores in to Christ, and the Trinity. In this man, churches being none begun, (which was ner, by degrees, each remarkable sent about the end of the fourth or the behad his proper temple, just as the Hear minning of the fifth century, and reupthen good and become had theirs. This rally by converts from Payanism, the reaction was approved by the greatest more wealthy among the Christians men of that age. Eusebins, in effect, seem to have vied with each other, eys, "Why should we Christians not who should build and ornament their show the same regard to our smints and churches in the most expensive manmartyra that the Pagans said to their new, and sudding perhaps contributed hardes 2'41

SECTION L PART II

OF PICTURES AND INLOSE IN CHURCINES.

Taxrims being now built in homour of particular sounts, and especially the martyrs, it was natural to erannest them with paintings and sculptures, representing the great exploits of such saints and murtyrs; and this was a circumstance that made the Christian churches will more like the Heathen tengules, which were also adarned with statum and juctures; and this also would tend to draw the ignorant mullitude to the new worship, making the transition the ender.

one of his porma....was done with a form of man. design to draw the rude multitude, has bitnated to the profess rites of Puganhan, to a knowledge and good oppnonof the Christian doctrine; by learning from these pictures what they were not

Jurito (H. p. 11. 126)

Middlebooks Letter Some Street, to 141. (P.)

Forice, the 111. pp. 115, 124.

more to it than the example of this Parlinns.

It appears from Chrysostem, that pictures and images were to be seen in the principal churches of his time, but this was in the East. In Italy, they were but rang in the beginning of the fifth century; and a bishop of that country, who had got his church puinted, thought proper to make an apology for it, by saving, that the people being amused with the pictures would have less time for romling themseives. The origin of this costom was probably in Cappadoria, where Gregory Nyesenus was bishop, the same who commended Gregory Thummaturgus for contriving to make the Christian festivals resemble the Pagen ones.

Though many churches in this age were adorned with the images of saints "Pholines, a convert from Paganism, and martyrs, there do not appear to of sonatorial rank, colebrated for his laye been many of Christ. These are parts and learning, and who died after- said to have been introduced by the wards to hop of Nola," in Italy, dis Cappulocians; and the first of these tinguiched himself in this way. He were only symbolical ones, being mula "rebuilt, in a splendid manner, his in the form of a lamb. One of thes episcopal church, delicated to Felia kind Epiphanina found in the year 38%. the Martury on whose portiones were and he was so provoked at it, that he pointed the miracles of Moses and of more it. It was not till the council of Clarist, together with the acts of Polix Constantinople, called In Worlds, both and the other marty to, whose relies were no late as the year 707, that pictures of there deposited." This, he says, "in Christ were prilered to be drawn to the

SECTION L. PART LIL.

OF THE VENESATING FOR MALIES, capable of learning from books, the Constraints the great veneration which Christians in very early agon enter-

> 4. Essent, A. D. 401. (F.) + This. A. D. 207. (P.)

it: but Julian and Eunapius represched being esteemed the most valuable of respecially the tomb of our Saviour, not translation of Christian relies. In 330, of pions curroutly; and hely earth, as Constantina ramed the bodies of St. valued in the time of Austin.

THE CONDUCTIONS OF CHRISTIANITY.

warded by the elequence of preachers, temple of the twelve apostles, which and by no person more than Chryson was a church that had been built to says he, "not because of the pillars of the first example of the translation of marble, but because of the pillars of the bedies of mints into churches; the church therein, the bodies of St. and the custom being some begun, was Power and St. Paul. Who can now afterwards carried to the greatest arall oil me the favour of being stretched com." out on the body of St. Pani, of being marks of the Lord Jesus, and that able things of this kind in that ago, those bonds, dre.

hones of particular martyre.

1 In Eph. Hon. vill. Oyers, V. p. 1078. (F.)

called for martyrs, we are not surprised. The faction of many of the neartyrs. that they should pay a superstitions having been buried in alacare places, respect to their solies; but we do not and exposed, when the persecution and any account of their collecting censed they were brought to light, and things of this kind in the first or sexual depently intered. Thus began the contury. Noither Teynbo, Celans, nor translation of selies, which was afterany of those who wrote against Chris- wards performed with great reremony tianity at first, make this objection to and devotion; the possession of their the Christians with it very soverely. It treasures, not less than the bones of was, indeed, about the time that the some of the heroes of antiquity, or surpire became Christian, that the re- particular images of some of their gods. spect for relies began to make much which had likewise been carried from progress. When Palestine was purged place to place with great solemnity, and from idels many persons visited it, and probably afforded a pattern for this it was called, from Jerusadem, was much Andrew and St. Luke to be taken out of their sopulchers, and carried with This respect for relica was much for- great pump to Constantinople, to the "I enterm the city of Rome," their bonour by Constantine. This is

But the translation of the relies of mailed to his acquickire, of beholding the martyr Stephen; in the time of the dust of that body which bere the Austin, was one of the most remarkmouth by which Christ himself spake? and the account of it is given by Austin I long to see the sepalchre wherein is knowlf. These bones of St. Stephan, englosed that armour of nighteousness, after they had him buried and anknown that armone of light, those members for near four centuries, were and to which still live, and which were dead have been discovered by Gantaliel, sterwhile living. I long to see those chains, der whom St. Paul had studied, to one Lucianus, a priest; and hong found It appears that about the year (\$6), by his direction, they were removed the midy of many presons consisted with great selemnity, and, as was poschiefly in carrying and keeping buses tended, with many miracles, into Jeroand releas, and that many persons, who salem. The fame of these relica was traded in them, abused the credulity of score spread through the Christian the rauple. A law was sands by Theo- world, and many little portions of them doma to prevent this, but it had little were brought away by pilgrems, to oueffect. Among other methods by which rich the churches of their new countries. they gained gredit for their relies it was Andewberever any relies were departured and their relies and their relies were departured and their relies were departured and their relies were departured and their relies and the relies and their relies and their relies and their relies and t usual in this age to pretend that rove- sited, an oratory or chapel was always lations were made to person, to inform built over them, and this was railed a them alore they should discover the monorial of that martyr whose relies it contained. Several relics of St.

Whomas, A. Di. 550 125

Stephen laving love brought by differ suints and marters, and also to their Heing and dead,

Those almost did not advance to this philosophy. height without opposition, though the pale person that distinguished himself subject, in this age, was Vigilantins, n priort of Barcelona. He saw that and appreciations removed for the mainte. as they were called, their images and their rolles, was introducing Passanass into the Christian aburel, and he wrote against it with great carnestness. "We see," saye be, " in effect, a Pagna rite introduced into our churches under to think the same thing of their maythe protect of religion, when hears of tyre? was candles am lighted on in clear mushing, and people every where kine. It was the general belief that the shode ing and adorous, I know not what, of the souls of the faithful was in tabsontomptible duck, proserved in a little terransons places, or at least here beyound, and wrapt up in procious lines. How, near the earth; but towards the These most do great honour body to end of this century they were supposed the bleamed martyre, by lighting up by some to be above, but net in the pairry our diag to those whom the Lamb. place where they could snjoy the beatific in the midst of the through illuminates, vision of God. From the former ordinon with all the lunion of his majesty." St. Jerome, who answers him, does not dead, which began so early as the isdon't the practice, mor its being beeround from the Papane, but defends R. "That," says by, "was once done repose in their present situation, and to Make and was then to be detected, aspendy and happy recorrection. They but this is done to the marture, and is therefore to be releved."

SECTION L

Page IV.

OF WORRSTE SAID DU SAINTS AND KNOEM.

HAVIX'S shown the general progress of the respect paid by Christians to their A Middleway's Xener Joseph Room, pp. 886. [P.] Works, pp. 187, 185-

ront persons into Africa, as many ma- images and relies, I shall abow by what mornils of him were greeted in different stope these mints and martyrs because chance of which three were particularly the objects of their proper devotion. camous, and one of them was at Hippo. But before Christians prayed to their where Austin himself was hishop. In dead saints, they used to pray for them: all these places: illustrious miracles and the foundation of both these pracwere said to be wrought continually, tices was the doctrine of a soul, as a For, long before this time, miracles substance distinct from the hair, and had been sold to be wrought by minta, expuble of thinking and acting without it which was borrowed from Pagna

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Most of the fathers were particularly addicted to the doctrine of Plate. greatly by his remonstraces on this who brught that the souls of the dead, after quitting their bodies, have mefluence in the affairs of ness, and take care of them. Equation approval of the courses, and endeavoured to confirm it. Theederet also, in his sermon on the martyrs, tells the Pagans that if was the opinion of Plato, in order to show that Christians have reason

Till the middle of the fourth century came the custom of praying for the ginning of the third omtary; the abjects of these prayers being their quiet even prayed for the Virgin Mary; and there are also instance of their praymg for the damped, in order to lesson Deer terments.

It was not very soon a general or fixed opinion, that the spule of the dead were in places where they could hear and attend to what was meeing among the living. But thinking more highly of martyre than of other persons, it was soon imagined that their state after death might be better than that

8 Secure, A. D. 407, 4F.5.

deed, so early as the middle of the third. All should pray to them." century, when many went to solicit. One of the first instances of direct the prayers of those who were personers invocation of the dead is that of dooped to death, they would remest Theologies the Younger, who, easting that, after their death, they would be his ayes upon the coffin of Chryspatern. mindful of the living; and some are asked pardon of him for Arcadius his even said to have agreed with one father and Endozia his mother, because another, that whichever of them should he considered that saint as more purdie first, he should use his interest in tienlarly present there then elsewhere, favour of the survivor.

noval to year to saints in the third dic, but only those at whose tember centery, that Origon says, they were they attended; and there are but few not to pray to any decreed being leaders examples of invoking the Vergin Mary rev severeed, not even to Christ him- till far in the fifth century, self, but to God the Father of all.

of that time, that the public offices for them, but to be helped by their were yet preserved pure. In the 18th prayers. Yet, is all the genuino weltcontains they prayed to God to hear fags of Austin, it does not appear that the intervanian of the mints and he ever directly invoked the mints. . great difference between this and orator, or in a simple with that the praying to the mints themselves, as saint would pray for him. Also prayif they could have and bein the heing; ing for the dead in general, and even and when the custom of invoking them for the apostles and marriyrs, continued, was introduced, many had doubts an and was not abolished but by the full the millort, and thursdore to their in- outablishment of the invention of vocations of them added, "if they them, Grecory the Virst, who conwere present, and had any influence tributed much to it, in the beginning in things below," Ac-

of it by others, who die and go to

of others. For while the rost of the them "1 In snother place he supposes ilead were supposed to be confined in that the martyrs may assist the living. Hades, which was a subterraneous because they attend where their more, pince, waiting for the repurrentian of mesta are. Basil, however, in his their bedies, they thought that the boundy on the forty martyre, supposes martyrs were admitted to the imme- that they were present in the temples diate presence of God, and to a state and pointed in the prayers of the faithof favour and power with him. In- ful, but he does not say that the faith-

But at that time they did not invoke So far, however, was it from being the saints in general as the spoutles,

Austin is the first who takes notice Prayer to the dead began with the that praying for the martyrs, which mortyrs, as well as prayers for the had long been the oustom of Christians. dend, but not till near the end of the did not agree with the invocation of fourth century, when it was imagined them, which began to gain ground in that they might bear those who in- his time. He says, that it injures voked them near the place of their in- the martyrs to pray to God for them, terment. But it suppears by the Con- and that when the church mentions stitutions, and several of the writings them in her prayers, it is not to pray martyre in their behalf; but there is except by way of apostroule, as an of the seventh century, supposed some Ametin himself was much perplexed of the mints to enjoy the bestino viscou. along that and in one place says, of (tel), though most persons still be-"It is free the saints do not themselves. Hoved that not good the martyre would hour what recome below, but they hour he admitted to that wising before the

1 Minutely of Amount Communiting p. Soc. (P.) | 1 min (P.) | 1 min (P.) | 2 min (P.)

resurrection; and Hugh de Victor, so into the mage the projetions pressure late as 1100, says, that many still of the saint, or referring being, whom is north whether the sunts hear the represented; the very notion which had prayers of those who invoke them, prevailed with respect to the status of and that it is a question difficult to Jupiter and Mercury, &c. decline.

secalds of the growing superatition of promoted by the elequent preachers or his time, and said, with apparent diss declaimers of those times. Athanusius, approbation, "I know there are some Gregory Nazianzen, and Chrysestom. who adore sepulchres and paintings." I distinguished themselves in this way. But this does not imply a direct invo- The fast of these writers, selebrating cation of them. Punlimus of Nola, his the acts of the martyr Babylas, bishop scattemporary, went every year to of Antioch, says, "The Gentiles will Rome, to show his respect to the tombs, langh to hear me talk of the acts of of the martyre, because, as he said, he persons dead and heried, and consumed had great confidence in their interess. to dust; but they are not to insagine son , and about the year 307, Canstan- that the bodies of martyrs, like to those tine built a magnificent church in ho- of common men, are left destitute of nour of the twelve aportles, intending all active force and energy; since a to be larged there, that after his death, greater power than that of the kinnan. he might partake of the prayers that wonl is superadded to them, the power would be made there in their honeur. 2 of the Holy Spirit; which, by working But neither does this imply a direct infractor in them, demonstrates the invasation of them. In the annient truth of the resurrection." " litanies all the invocations of our Sav- To see to what recess this superstitour ended with these words. Love here tiens worship of the dead was carried, surrey upon us (Kupa shares), repeated in the period of which I am now treatmany times; but the litanies of the ing. I shall recite at length, from Dr. saints consisted of nothing more than Middleton a passage of Theodoret, and an enumeration of their titles, to which, of the Greek fathers, which shows us, but in later times, they added the words na he says, the state of Christianity in was pro mobia. Examples of the former the fifth century: "The temples of our

This exposite veneration for the It appears that Austin was very dead, and for their relies, was greatly

may be seen in Basil and Chrysostom." martyre," says this father, "are shining In the fifth century no opposition and conspirates, eminent for their was made to the invocation of mints, grandeur and the variety of their or-The common upinion then was, that insments, and displaying for and wide their scale were not so entirely confined the splendour of their beauty. These to the relatini mancions, but that they we valt, not once, or twice, or live visited mortals, and travelled through times in the year, but frequently offer various countries; though it was still up hymns, each day, to the Lord of thought that they more especially fre- them. In boulth we have the continuquanted the places where their bodies ance of it, in sickness the removal of were interred. Also, the images of the it. The childless beg children ; ... and saints were by this time honoured with when these idensitars are obtained, we particular worship in several places, buy the secure empyment of themand it was imagined by many, that When we undertake any fourney, we this worship, or the forms of constorn- buy them; to be our companions and tion, which were soon introduced, drew guides in it; and when we return sally we pay them our thanks. And that Do Hariles Beliefe, L. C. antiv. Opins, L. those who pray with faith and sincerity

P. T. (A. P.)

- T. (A. P.)

a methodological acquirgs, po and, of P. J. Witches, h. p. 150 12

chain what they ask, is munifically thermoleen at pleasure, so us to be testified by the number of offerings present averywhere to the prayers of which are made to them, in come, their votories. That the sepulchres of tousness of the benefits received. For the marives ought not to be wersome offer the figures of eyes, some of chipped, nor their facts and vigils to feet, some of hands, made either of gold he abserved." And instly, "that the or of silver, which the Lord accepts, signs and wonders said to be wrought though but of little value, measuring by their relies, and at their smulchres, the gift by the faculties of the giver, served to no good end or purpose of But all these are the evident proofs religion." of the curse of as many distempera; "These wore the mirrilegious tenets, being placed there as moreoments of as Jerome calls them, which he could the fact, by those who have love made not have with putience, or without the or thin time God. "1

they lived.

cles are enumerated by Middleton, "that the same account of this Variantrus." the souls of the departed mints and Col. ii. In. coartyrs were at rest in some particular place, whence they could not remove

I Introductory Discourse, p. 60. (F.) Works.

I. pp. alvit. alvitt.

whole. The same monuments theware utroot greet, and for which be declared proclaim the power of the dead, whose Vigilantina to be 'a most detestable rower also demonstrates their God to heretic, venting his fool-mouthed blusphonics against the relies of the mar-But we shall perhaps form a still tyre, which were daily working signs clearer idea of the firm possession that and wonders.' He bids him 'go into (I was superatitions had obtained in the the churches of those martyrs, and he minds of the generality of Christians, would be cleaned from the svil spirit when we consider what little respect which personned him, and feel himself the manly sense of Vigilantius, who set burnt, not by those was candles, which himself to oppose the progress of these so much affended him, but by invisible corrupt practices, promised him from flames, which would force that demon decreme, the most learned writer of his who talked within him, to confess himage. Unhappily see have nothing from self to be the same who had personated Vigilantius, but what his appowent a Mercury, perhaps a Baschus, or bimself has given us from him, in his some other of their gods among the answer. But even this is abundantly Heathers," At which wild rate," says sufficient to satisfy us with respect to Dr. Middleton, "this good father rayes the good armen of the erre, and the un, through several pages, in a strain bipated violence of the other, together much more furious than the most bigwith the character of thouge in which oled Papist would use at this day in defence of the same sites."2 All the Vigilantius maintained, as the arti- modern ecclesiastical historians give

the honours pold to the rotten bours. I must not sendude the lintary of and dust of the saints and martyrs, this period without observing that by ... lidging them in their churches, some undue respect was paid to angels, and lighting up wax candles before who were believed to transact much of them, after the manner of the Heathers, the business of this world, by comwere the ensigns of idolatry. That mission from God. This arose from the cellbary of the carry was a hencey, the opinions of the Uncetics, and is and their rows of chartity the some alfuded to by the aportle Paul, who inary of lewdness. That to pray for mys, that some through a milentury the siend, or to desire the prayers of hamilton worshipped accept, heing the dead, was appereithers, and that rounly go fed up in their flushig minds.

It seems probable that some undus

SECTION L.

PART V.

OF THE RESUDED PAID TO THE TIEGEN MARY, IN THIS PERSON.

As our Saviour became the object of warship before any other man, so his nother soon began to be equiplered will a singular respect, and at length also augrossed so much of the devotion of the Christian world, that I shall make a separate article of it, in such period of this part of my work.

It is remarkable that, excepting what was said to Mary by the angel, housefirst all generations shall call the blessed, no particular compliment is paid to her in all the history of the even reliats. She is only mentioned so from his assemul of this affair, thus a pious wiman, among saveral others, aml was committed to the care of John by our Lord, as he hung upon the they were called, though he himself cross. Nay, several expressions of our Lard, though not really disrespectful. vet show that, in his character of a tracker sent from God, he considered her only as any other person or dischale.

When she applied to him about the failure of wine, at the marriage feast. in Caus, he replied, Women, what hast tions to less. In it is says, " Heav. O.

respect was paid to angels, as well as entistaction with respect to what he to Christ and the Huly Spirit, in the intended to do. And again, when she time of Justin Martyr, for he says, and some others of his relations were sur-"him (God) and the Son that came deteoring to make their way through from him, and the bort of other good a crawil, in order to speak to him, and augels, who assumpany and resemble he was told of it, he replied, Who is him, together with the prophetic spirit, my mother, and who are my brethren? we adore and worship, in word and He that does the will of God, the same truth honouring them." With this to my brother, and nister, and mather. writer, however, and the Christians of In the book of Aute her name is but his time, it is not probable that this once mentioned, as one of those who request for sugeds amounted to praying were assembled with the upostles after to them. For we find that praying to the assension of Jerus, Acts i. 14, so. angula, which had been practised in that where or how she lived, or died, Phrygia and Phidia, was forbidden us, we have no knowledge at all. On how idelatrons by the Council of Landison. marrow a foundation does the excessive remeration that was afterwards paid to the observed Freque, as she is now called,

> The first mention that we find of any particular respect said to the Vivgle Mary, was in the time of Epiphushus, when some women used to after to best cakes called collarides, from which they got the same of Collyridians; and as mun had no enporm in it, except by permitting their wives to do it, it is called by this writern hereay of the urowen. He himself greatly disapproved of it, and wrote uguinet it. This may be thought extraordinary, since oblations at the tends of the dead were very common in this age. But no it was not known whom the Virgin Mayr. was intered, the affirming of calors for her was a new step in the worship of the dead, and was therefore more yearticularly noticed. It is plane, however, prayers were than offered to the Visuon Mary, and by some of the orthodos, as rejected the thought of it with hollapostpou.

In a piece of Athanasius, entitled De Sanctineima Deipura, we find a long address to the Virgin, but it stoms to have been a piece of southery, and we can hardly inley from it that it was his contom, to mildress his docothou to do with := ! and gave low on daughter of David, and of Abraham; incline thing one to our prayers and

I think p. 111, do. 18.) Weebs, I pp. lakely, as, 4 flow Memorian, T. 100, 200; 201. (Jr.) Conc. 9; PLACE On Sil Such ally

Automotion of the standard of the order

former not the people;" and again, was started, the veneration for the

ticed, as introducing this worthip of as her sun. Austin maintained that the Virgin, is Peter Graphous, hishop no person over lived without sin except. of Anticels, in the fifth century, who the Vignin Mary, concerning whom he, appointed her name to be called upon however, only says he will not hold in the prayers of the church. This any controversy, for the honour that devotion, however, seems to have taken we owe to our Savisor," its rise towards the end of the fourth. After the deification and worship of century, and in Arabia, where we read Christ, it was natural that the rank of of a controversy respecting her; some his mether should rise in some propermaintaining, that, after she was de- tion to it. Accordingly we find, that livered of Jesus, she lived with her after Ulrist was considered as God, it husband Joseph as his wife. This was became customary to give Mary the violently opposed by others, who, run- title of mather of God (fearance). This, ning into the other extreme, worshipped bowever, was not done, at heart geneher as a goldess, and judged it neces- rally, till after the Council of Chalceston. sary to appease her anger, and seek in 451. This title of mother of God her favour by libations, sacrifiers, the happened to be a favourite term with oblations of raker (collection), and such Apollinaria and his followers, and in like services," as Epiphamias cen- consequence of this, perhaps, it was, moved.

reclematical history, nothing of this Mary should be called the methor of kind will appear extraonlinary. Other- Chest. wise we might be surprised how it. This opposition, however, operated should over have been considered as a gain many other cases, viz. to increase thing of any consequence, whether the the evil; and in the third council of mother of Christ had any commerce Epherus in which Nesterius was convirginity in that upo was so great, that titles that were given her afterwards of ever had any commerce with man; &c. and therefore, without any proper evidence in the case, it was granumed that she must have continued a virgin; and to maintain the contrary was even deemed heretical. In the Council of Capua, in 280, Binosus, a bishop in Macolonia, was condemned for maintaining that Mury, the mother of Jeans, was not always a virgin; following, it is said, the beresy of Paslinus.

³ Opera, I. p. Dith. (P.) ³ North Lawlin Invite: pp. 1905, 1927, Mo-shelve, L. p. 281, (P.) Goth 19, Pt. W. Ch. v.

"Intercede for un, lady, mostress, Virgio Many was so great that doubts queen, and mother of God." worn entertained whether she might were extertained whether she might The first who was particularly no- not have been exampt from it, as wall

that Nestorius violently opposed this To persons much acquainted with isnovation thinking it sufficient that

with her husband or not. The pro-demned, it was decreed that Mary sumption s, that, as they lived together, should be called the mother of God. at least after the birth of Jesus, she From this time she was honoured more had. However, the respect paid to then ever; but still she had out the

it was thought to derogate from her queen of housen, mistress of the world, virtue and humour, to suppose that she goddess, mediatric, gate of paradise,

SECTION IL.

PART L

OF THE WORSHIP OF SALETS, IN THE MINUTE. AUES, AND VILL POP DEPURMATION.

True the beginning of the fifth century When the doctrine of acipy and are prayers to saints were only occasional, as at the place of their interment, or

> 3 De Nationa et Oraita, C. annyl, Op. VII. D. Tilly (P.)

on the anniversary of their death, iv., everything that they possibly could in supposed that their wouls were hovering only the objects of them. about that place, and there, also, was About the eleventh century this was the scene of all the miracles that were show without diagnise, and though originally assertled to them. But when sincere were not consume, and we read is came to be a general persuasion, that of no choices in Christian charches at persons of eminent sanctity, were ad-worship of the monte was modelled asmatried to the immediate presence of carding to the religious services which spection of the uffairs of the world, Some time afterwards we find that or to the chapels and churches erected with the Pagens, only giving them now over them.

of these illustrious dead could hear the which was "worldpped ander the title prayers that were addressed to there in vet a female saint." all places and at all times. For, as for the great difficulty of a human being ventaining in the world is the Panthons (whose faculties are of course limited) or Rotunda," at Rome, "which, as the being capable of knowing wind passes inscription over the portion' informs is more than one place at a time, they us, being been implously dedicated of tous not to have considered it. Or old by Agrippa to Jove, and all the they might suppose the power of an unembodied spirit, not now confined to any particular corporeal system; to be begrable of any limitation. Or they this single alteration," save Dr. Middlemight suppose that God had endued fon, "It serves as exactly for all the then with faculties of which they were purposes of the populs, as it did for not naturally capable before. Certain, the papen wership, for which it was however, it is, that in the middle ages, built. For as in the old templs every the common people addressed their one might find the god of his country, prayers to dead mon with as little apprehension of their not being heard by whose religion he was most devoted to, them, as if they had been praying in on it is the same thing now. Every the Divine Being himself.

In fact, the Christian suints succeeded, in all respects, to the honours which had been paid to the proper delties; besoggne med had modes to the bounds to have been men whose extraordinary climations of the people lead them to merit had egulted them to the rank the worship of this or that particular and power of gods, after their death. This unalogy between the two religious made the transition very easy to the hold of the common people; and the looding mon among the Christians percaving this, and being themselves not avers to the ceremones and pump of the ancient idolutry, contrived to make the Impaition still conier, by preserving

became at that time it was generally the agenest large of worship, changing

the scale of the murtyre, and other that time, yet, in other respects, the God, and were capable of a general in- had been paid to the heatben gods. gravers to them were no longer con- Christians and the same temples, the and to the place of their interment, same ulture, and often the same images names. Dr. Middloton was shown " su It was now imagined that the souls antique statue of a young Bacchus,"

"The noblest heathen temple now gods, was plously reconsurrated by Pape Boniface IV. (a.s. 607) to the blessed Virgin and all the skints. With and address himself to that deity one chooses the patron whom he likes best; and one may see here different services going on at the same time at different altars, with distinct congregations around them, just as the in-

As mem are greatly influenced by unuses,

10.14/18

^{*} Letter from House, p. 166. (A.) Worles, HJ.

A "Parthern & A Arrippe August firms
I also dead, to bering a base of the Date | Benjamen |
I also dead, to bering a base of the Arrival |
I also dead, to be a base of the Ba

interposition of their gods, and supe- up, he carried back the image with an cially of limbs that had been diseased, air of great triumph. and were afterwards cored, ac., the same custom; as I have hinted already, tienlar countries, so the Christians of was very early introduced into the three ages imaginal that one saint Christian churches; and in later ages, gave particular attention to the affairs I deapt not, these exhibitions were of one country, and another saint to more numerous than they had ever those of another. Thus, St. George been in the times of Heathenians.

present pepish worship with this view, prior of Naples, &c. self present in the upment leather St. George is invaked in lattle, St. temples; and he is confident that n considerable knowledge of the aucient heathen ritual might be learned from them." Candles are continually burn-

it was even contrived that the name of line to the present churches as in the the new divinity should we much as former templer, income to always would memble resemble the old one. Thus ing, many of the images are daubed the saint Apollimoris was made to our with red orders, as those of the heather osed the god Apollo, and St. Martines gods often were, their faces are blackthe god More. It was farther con- with the smoke of candles and increase, trived that, in some cases, the same people are continually on their known business should continue to be done or prostrate before them; and, accomiin the same place, by substituting for ing to the accounts of all travellers. the heather god a Christian spirit of the prayers that are addressed to them a similar character, and distinguished are of the same nature, and arged for the same virtues. Thus, there being with the same indexent importantly: a temple at Rome in which sighly in- They are also followed by the same facts had been usually presented for marks of resentment, if their requests the cure of their disorders, they found be not granted, as if they keped as a Christian saint who had been famous get by foul means what they could not for the same attention to children; and obtain by fair. Mr. Beron inflorms us. consecrating the same temple to him, that, being in danger of shipwood, a the very same practices are new con- Jeanif who was on board brought out tinued as in the times of Heatlewism.' an image of some suint, which ha Farther, as it had been customary to desired might be hong up in the minen hang up in the heathen temples, par- surroule; and this being done, he kept ticularly those of Abculapins, pictures threatening it, that if they had not a of somes in which persons had sup- breeze of wind soon he would throw posed they had teen relieved by the it into the sea. A breeze apringing

As the Reathers had gods of purwas considered as the patron of Eng-Dr. Mildleton, who observed the land, St. Denis of France, St. Jesus-

mentions other points of resemblance. In all countries different saints were so numerous, and so little varied, that supposed to attend to different things, he says he could have imagined him- each having his proper province. Thus,

> puptial examination, from the printer of sid, be the reported and come begins to my trains some posture of a country notice; where the some enversely was directive, as transactive to the story form and manner, and In the error place, where I were page in assistant hadane my dyna; or that up and six \$ wish prevented and religious enterine to their chander, it was more reduced to force thy mail New, class amisting it a working bestituted on the principles and breast upon the thin of Christiantre, Middletan's love. Works III. 19, 67, 60 km do the Uniterior of Works III. Dr. La. Ph. I. Works, Sci. IV. p. 150, and Middletan's Intercept, Works, III. p. 150,

3 Versage, p. sec. (P.)

Authory, by semmen, &c.

For, as there was a Juniter Ammon, a Inpiter Olympius, and a Jupiter Chrishareh dedicated to the Virgin in a reverently laid up and worthinged. tuon where a person lives, yet he will when think it worth his while to make a pilurimage of some bundreds of miles to weeship the same virgin in wome other place, which she is supand to honour with more particular attention, and he have dishagenabed gaints. They were generally miserable

be more miracles, do-

reputation of agents in the minth contury, that the reviewmentical councils found it necessary to decree that no imagined to be the vighte of the clourch, person should be considered as a mint, and their opposition to the temperal till a bithoy in the province lad pro- princes of their times; such as Thomas sounced him worthy of that becour; A Becket of this pointry. and the coment of the Pope was likewise generally thought expedient, if but necessary. No saint, however, was created by the anthority of any pope before Udalrie, bishop of Anges regular canonizations, and in times of lourgh, received that honour from John XV, in the tenth ventory; though others say it was Savibort who was at the grown mistakes that were some first sononland by Lao III, after his his and protonsions had been regularly several of the names, the most disexamined. At length, Alexander III. in the twelfth century, asserted the paid to them, being these of persons. sele right of canonization, to the Pope.

also copied from Paganism, the senate existence. Such is Mr. Uvsula and of Rome having taken upon it to pro- the cleven thousand virgins. This source what persons should be defined, woman is said to have been a native of and baying decreed that honour to Cornerall, who with her virgina time several of their emperors, to whom velled to Rome, and in their return. tomples were consequently erected, and worship regularly paid. Also the title of Diena, which had been given by the

Cit, in such Pr. Barrago, Berline, H. p. 60.

Margaret in childbearing. St. Cone-decree of the senate to defind menshow for rain, and St. Nicholas, or St. was now adopted by the Christians. and given to their ennounced saints. Also, as with the Houthern, the same. The come remove of a regular emperior. ged was thought to be wereinged to tion was that the name of the saint more advantage in one place than was impried in the calcular in not another, this was imprised to be the lefters; he might then be emblished case with respect to the new divinities, invoked and prayed to, churches and altars might be dedicated to him. masses might be said in his honour, tolonis so the Punista have one Virgin bolidays might be kept in his marso. Many of Loretto, another of Mont- his image also might be set on and sorrat, Ac. And though there be a prayed to, and his relies might be

Considering who they were that directed time business of cancumation, and what kind of most weighed most with them, it is no wonder that many of these mnontred persons were small as had little title to the appellation of on thus cate, some of them martyrs to So many porsons and acquired the their own anatorities, and compliants men a to had distinguished themselves by nothing but their real for what was

As many of the persons to whom divine honours are poid in catholic countries began to be distinguished in this number before there were any great ignorance, we are not surprised, though we cannot help brong amount, times made in this serious businessy. tinguished by the hosmers that are altogether imaginary, so that the This business of commission was object of their worship never had any through Germany, accompanied by Pope Cyclerus, authored martyrdom, at-Cologue. Baronius himself-says, there never was any page of that more,

In this class also we must put the

* Middleton's Letter, p. 187. - Cl. s. Worker, H1.

Fig. 2. Second, I Young empowed to south with my arayona intention of moveming with the applied in the state of the sta having myself manufacting about to skil benefits \$150m, us by attention and others to their entry one. morning, all whom re-remember appeared pointly to have been exploit from the criticise of primitive Payments; as if highest down, by att unimperwere always who are said to have fibrides particular festivals for payto that of Thurdown, we as they featival for the comprementation of all to hop it. 102 years ; and who, to the societs in general, but, as we may supconstation of some who desired the pose, any should have been emitted in resupportion, analysiss, after that their extender. This was introduced interval, and looked as fresh as even by Greecev IV. Now lastler claim has St. George, that

1.iq

Soviour himself

the Italian manner; and what is more times. estraordinary, from a fragment of an Some of the Jesuits have said, it was was originally grafactus surrant, the miracles, since he had the name of God Sonly remaining of the word warforder, written upon his rod; or that the apostles have made St. Vice; and the Span- the name of Christ: whereas, St. Icnafacts, in whose country this inscrip- time had performed as many miracles as saint had distinguished himself by his own name. Others of them have Pope Urban to do something to his a Mr. Boydons says, he "remarked with how honour. In England particular honour was paid to St Amphillulus, which appears to have been nothing but a sloke that had belonged to St. Aliena.

i Middleton's Ester, pp. 173, 174 (F. On Estado, Arbitam cays, "In tay way to Borol, son loga high left staroling by the P in the Companie. I slid ned grientiem but it had a clause some, and upon Inquiry, frend it have though Secure (lave them. L. L. h.). The Holiness of possess pail it, because its name begins with as 0, 00, inversi-ll securies on Italy, 1705, p. 164. Un St. Françoise March. Arm, 861, p. 143, quitted in Ministrator's Warten, III. p. 61.

And in a case from the time of Decors tiester saints, the Pupits have a

These new objects of worship prevotron of this country, or St. Christo- sently engrossed almost all the daysther, who is said to have been twolve then of the velgar, who think they may feel, or toulve-cubits high, and to have make more free with these inferior carried our Saviour over an arm of the divention than they can with the are upon his back. From the words Supreme Being; so that the name of Town Rem, or the true issues, meaning the true God the Futher is seldom that of our Saviour, impressed upon a made use of by them." And those namiltoroidef, they have made Saint persons who have attached themselves Perowice, and approved this bandkers to any particular mint lave become which to have been given to her by our most passionately fond of them, and have been led to magnify their power Several middaless have been made by to a degree which excites both our supposing that words beginning with pity and indignation. There is a book an S were intended to express the untitled The Conformity of St. Proncis. name of some exist, and from the intended to show how nearly he apremareder of the word they have presched to Christ, in his birth, asnordingly composed the name of an miracles, and all the perticulars of his maginary person. Thus, in all pro- life. But nothing was ever so extrabalality, from Somete, the name of a colinary as the accounts of Ignation, mountain, they have got the name of by his followers the Jasuits; and it is St. Ocesto, softening the sound after the more so, as he lived in modern

inscription, which, in all probability no wonder that Massa worked so many and eine of the word following, they worked miracles, since they spake in tion was found, fancying that this new the apostles, and more than Moses, inmany illustrious mirecies, solicited and that only Christ, the apostle Peter,

Bitle respect the people of Rielly passed the shapels that were delivated to Gart. They hardly stellared to give a Bitle Desirection of the best ; and when they samp and those of their fermions sainte, they bread down to the very ground."

French, H. p. Mr. (P.) that from what he new, p. in "agt to suspect, that the weight is Prain to mak to suspect, that the weight is Prain to make themselves with few sections throughts on the sublest of religious and that, provided they can bring themselves to indicate that the information sume heirs used three with an eye of attention. they take it by granted flast, under his inflamen, tionly are found force all apprecia anima of discounties. my a feeture whate, and belove, he wide, "your any great concern about the moral duties of this Transita p. 174. (P.)

the blessed Virgin and God, could even Together with the worship of unintecontinuodate the agentity of St. Igna- Cantof courts also galoed much promothe They also applied to him this in this period. Pope Gregory IV. upvanistics of Scripture. (Ind hor in these pointed a festival in honour of 450

shocking abuse. The Council of Trent such a high style of devution as this county at all these things. They did pothing to sheak the invocation of mints, and indeed, by their decrees, the applying to them directly for help and amatamoè is encouraged.2 But not lour are a very considerable reformation of the calendar, in this respect, was made by Porer Bauchiet XIV.

I Bearings, Missacre, H. p. 681. (P.)

Manager in honorem et monochan ausetoron respective assess makes realized rate brack representative your topology side excellenters plant door, and Due sail, and this service in Lucy now provide their said of the second phys., Poles, vol. Paule, and Don, do Bourage victoria gratica agram, aurum pitentinia fraby seeding principles or constraint factories in begges." pear, and, st. In. By Minner in Brauden Strackings. Con. Trid Can, of Droppel, pp. 141, 182, The outhoprice obligated for place hammitten the veinte are Ameuren and Coul.

* Property Loudseyman, who was Pope from 1740. Brids death in 1750, at the age of St. 1970 Mcgrapher thus recents his sample as a retormer, Chagos moute do not Possibent a differentials par qualque Didie, parer rifferenar des aders, est prur infradicire des unages unites." Of his workes, in tretter reliance folio, the right first, were on the Sentification and committation of dairds. This Pope smortival are natesamble, say compliment from Mr. Himain Walpole, (Lord Orbird,) on his recorn from Hully, by an inscription in Flather, of which The reliewing to the series shoulding by the French

France Laudericus, history of Barne, surmaned Benedick XIV., when thought my chesistic primer, To receive the batter of the Trace, he compared to your of the trace, he compared to the receive to the acquired Larred by Papiers, extension by Protesturia; a perior, britishis and dismunrated; a person without a freezistic ; a Pape without a sepace; being references in author without wally | inthe word, a man whom mixtur power not perscratter can draw state. The urn of a fivencity modelyr, who trayer made also are not private. to and freezage to any medication, proceeds, in marganize of milets, in fractioner the decade a first Protection country, this coursed officing Dad. IV, p. 26. See also Hayle, Art. Leavery, in by the Lord of Las Success Postelle, See Near, Middleton's Works, ITL p. 35. Der Biet, I. p. 270. Dr. John to Louisey, in the

but times spoken auto as by his Son!. Midmel, which, indeed had long been Though the state of the Catholic observed both in the East and in Italy, durch has been improved in several and was then almost universal in the respects by means of the Reformation. Lettin church. So proper objects of in management of which several aboves worship are angels consalered to be by were in fully exposed that little has the Papists, that they may to them what been said to defence of them; yet, directly, for the panlin of an and etera long time before anything nal life. Of all the saints, it is only was done by anthority to remedy this the Virgin Mary that is addressed in

SECTION II.

Page IL.

OF THE WORSELF OF THE TOURS MARY.

Wirt such an astomobing increase of the veneration of saints and martyre. (Christians leaving first prayed for them, then hoped and prayed for their intercession with God, till at hast they made direct addresses to them,) it will naturally be expected that their dryotion to the Vergin Mury would advance no less vapidly. Accordingly we find such particular attention paid to her, that both the Son and the Pather are with many persons almost entirely overlooked. In words, indeed, they proteon that the devotion addressed to her falls short of that which is paid to God, as it exceeds that which is paid to other mints, calling the devotion that is paid to God by the came of Ladric, that to the mints Dulin, and that to the Blessel Virgin Hyperdisting but these distinctions are only momental, and, in fact, if there he any difference, it seems to be rather in favour of the Virgin, as appears by their using ten Apes, or mlutations of

securiosistic addray, attained by his critical executation of their proteins on, the title of increases of mints to properly the decays.

4 Hanney, L. p. 303, (P.)

with which they continually pay their her directly.

dayydan to ber.

and the mother of God.""

fill a long time after that " Justinian was also added about the same time." in giving thunks for his victoriou, and praying, only mays, "we mak this the life of the Virgin Mary, and nothing also by the prayers of the holy and at all concerning her death; yel, it was glorified Mary, mather of Cled, and so much taken for granted, that she

Maler grathe, Maker miscro-rise, his possib hours problem at them marks making. Solve six-in-

O Amily. Rejolin to our Lasty, O ye rightness. I will always give thanks send our Lady, her provide shall be in rely made in continually. And no on, throughout the whole book. That of

Property Lies, J. o. St. A. Hart, of Property, J. o. 184, (P.) "Grands and Do. The St. of St. Mades of Spring Dot Black, Course a Very J. Da York, North L. IV. St. von. And Accounts in Brane, in Myrenia. Pt. all, man, Dr. protone arrived phytose Maron Victing and apparel Dispute. An energy produces a south the Virgin, of do the Tradity. But 1730, Luga 47.

4 Scott, A. D. 851. (P.)

the Virgin, for one Polary or the Loui's at that time to make use of the inter-Prayer, and by that humble prostraion evenion of the Virgin, but not to involv-

When it was thought proper to keep The propers that are constantly ad. up the festivals and reremonies of the showed to her are such as those; Pagan religion, and only to change the "Mary, the mother of grace, the mother objects of them, the Virgin Mary was of survey, do thou defend us from our sure to come in for her abure of the enumies and receive us in the hour of new honours, together with other saints death, purdon the mailty; give light to Accordingly we find that, whereas the the blind." Also "by the right of a Paguns had used, in the beginning of muslier susuand our Redesiner, is an Volynary, to sclebrate the first of Proallowed address to her." The pasters scrpine with burning tapers; in diverwhich contain an address to God are them from this impacty, Christians inapplied to the Virgin Mary by Cur. stituted, on the same day, the front of dinal Bonaventure, in his Psalter of Parification, in honour of the Virgin the Blooms Virgin; 2 and one of their Mary, and called it Condbowns, from the greatest doctors declared, that "all lights that were used on the occasion." things that are God's are the Vincin. This institution is ascribed to Peau Mary's because she is both the sponse Vigiliar, about the year fills, though others fix it to the year 543. But be-Lot or now see by what steps this fun this time there had been a feast on progress was made; for strong on was that day called brammers, or the meeting, the propertity to this kind of ideletry, in commemoration of Simon meeting times and proper circumstances were Mary on the day of her purification, requisite to bring it to this height. It is send taking Joses in his arms, when he said that Peter Fullo, a much of Con- was presented in the temple. But there stantinopie, introduced the name of the was not then any invoking of the Vir-Virgin Mary into the public prayers gir, no crying Ave Missis stelle, me about the year 480; but it is certain lighting war candles in her honour! also was not generally invoked in public. The fourt of the immunitate emergitim.

Though we know few particulars of always a virgin;" it being the custom went immediately into heaven (though Burnet on the Artista, p. 100 (A) " Manny other saints were obliged to wait for the beatific vision, till the remarkstice, that about the minth century a festival was instituted in commemoration of her assumption.

"The worship of the Virgin Mary" also "received new accommons of nity and superstition" in the tenth century. Towards the constitution of it, "n custom was introduced ... of orle-

A "Bit a consulf (see on elemperate A fundamental) then do Population per Pers and pount write at Hard Comments of the control of the

DB, Or. DO JON.

beating means and electaining from . The University of Paris declared for confirmed by Urlan in the following Jacobines on account of the hatred he century. In this tenth century also, tors to the Cardelines, who taok the the revery and every of the blessed part of the emperor Lawis, of Bavarian Virgin were first used. "The reastry whom he had excommunicated. Sixtus consists of fifteen reputitions of the IV., who was a Condelier, favoured the Lord's Prayer, and a hundred and fifty opinion which had always been mainalutations of the blessed Virgin; while tained by his order; and in the year the crosen, according to the different 1474, he published a bull, in which he applicans of the learned concerning the prohibited any assure of the opinion are of the Virgin, consists of six or of the immediate conception as hereseven repetitions of the Lord's Prayer, tiral, and confirmed the new services and six or seven times ten salutations or that had been made for the featival of due Marios." 1 Peter Damiani speaks that conception. of the lesser office of the Virgin as a new form of devotion, instituted in his Council of Trent, which confirmed the time, as also of Saturday being conse- constitution of Sixtus IV., but withcrated to her human; as Monday was out condemning the spinious of the

to that of the acceds."

the former period, entertained a ansi- taking the immorphise conception, and major that the Virgin Mary might per- the Franciscans opposing it. Spain haps luclorry without original sin. In was perfectly in a flame about it, of the progress of things, which I have which the very sign-posts of this day been describing, these suspicious were bear eitness. For travellers say, that, and likely to love ground. However, it in going from Barceloon to Granada, way far from being the universal opin- to the name of the Virgin Mary is ion, that she was been in any more always added "His pecuado concebida," avourable circumstances than other conorded millions sind At length persons. The first controversy on this Alexander V., unable to settle the consubject was about the year (136, when troversy in any other manner, in 1607 the canons of Lyons started the opinion ordered that there should be no more of the manufactor our colling on the subject. began to be called and would have established an office for colaboration it. het Bereard opposed it. The Thomasta, or the followers of Thomas Agumus, opposed that opinion till the year 1900, when Scotns, a Daminian or Cordeller, first made it a probable openion, and he followers afterwards made it an writele of faith, whilst the Franciscans ne Jacobinas hald a contrary opinion; and the controversy between them contiment three headest years, and indeed has not regularly been decided to this deed the decirie of the brownish conception.

* Powery, A. D. 1002. (P.)

by her honour every Sabbath the immunitate convention, and there may;" and after this, what was called were several Popes on both sides of the the leaser offer of the Virgin was question. John XXII, favoured the

This contraversy continued till the Jucobines.4 This did not lesen time We have seen that seese persons, in controversy; the Dominicare still marn-

The devetion raid to the Virgin is 4 High of the Cennell of Treat, p. 105. (P.) "De darut terrain hint spin menty cyments, non since your sytantiming runnymaindance to bee bleseeds, table on percents originall agillar, bestain etimminutatam Virginius Martino Del greetzinou, and unbergrander own it constitutioner felicie to cordationis statis Pages IV, sub-pendi in els crim-ESSECTION OF A PROPERTY OF A P Devotana de Pontata arquinata, ad Im. Don. Trid. Dis. of Berrit p. 14.

"I Mr. Swinfelms says, "I believe there is sourcely a busine in Gramela that, has not over the since in large red characters, 'Ase Masia por sima, sin peccasio comedida;' A military collethe possession of the inspectate enterprise the possession of the first possession of the majorithm of the first postession, to which they expect to be answered to be appeared to the postession of the postessio

A Histories due Popus, V. p. 747. (P.)

Manhatan, 11, pp. 705, 225, 19.3 Cont. x, Pt. II. GR. 18: mil Sa.

Reformation. At Elusliden, or Naire gined that, after the forms of come-Dance des Erécultes, in Switzerland, cration, the invisible power of the codsure Mr. Coxe, crowds of pitgrims from to whom any image was dedicated, was all quariers resort to adore the Virgin, brought to reside in it, and to entitle and to present their offerings; and it it to the same respect as if it had is sumputed that upon a mederate cal- been the god himself in person. As colation, their number amounts yearly family, therefore, Christians came to be to a foundred thousand."

relate, concerning the Vingin Mary, being equally worshippers both of deat is, that in 1566, some Floreings began to wear medals in their hate in her progress had been reads in this business benous, representing what was sup- at the close of the last period. posed to be a miraculous image of her at Hale, in Hainault, and which they churches were chiefly used for the norwore, to distinguish them from the Protestants of that country. The Pope blossed and consecrated these medals, dedicated, and the instruction of the granting a runismon of the punishment of sin to those that were them; and this gave a beginning to the consecration of medulas

SECTION II.

Page III.

OF THE WORMST OF PRACES IN THIS PERMIT.

We have seen how, in the precising period, a fondriess for pictures and images had passe some progress ausona-Christians, in consequence of an undur who could not read might be instructed veneration for the pressure whom they by them." But in little more than a represented. In the natural progress century the new of Rison changed its of though images were treated with doctrine on the subject, Gregory IL more and more respect, till it was how being streamons for the worthin of good that the homego paid to the saint required the same to be paid to his money. It was even longined that doctrine of images in the West was he was so far present to the image, as Popo Constanting, the prolacessor of to communicate to it the powers of Gregory IL; and there come to have which he binnelf was processed; the been as much of policy as of vollying issues being a kind of body to the soul in the measures which he took with of the mint.

year little, if at all leasoned aloce the unions the Heathern. For they impidolaters in the same gross some in The last circumstance that I shall which the Henthess had ever been so, men and of their images. But ne great

> At that time pictures and images is pose of ornament, for the communication of the sants to which they were ignerant. Gregory the Great encouraged the use of them, so that the honour paid to them was much increused towards the end of the sixth century, and more in the following, And when Screnus, bishop of Marspiller, seeing the bad consequence of introducing these images, not only ordered that no person should fall down before them, or pay them any homage, but that they should be removed from the churches of his diocese, Gregory disapproved of his conduct, praising his seal, but blaming him for breaking the images. He, therefore, only desired that they might not be worshipped, but would have them preserved in the churches, on the principle, that these immurea.

The first who nosnly esponsed the respect to it. The emperor Philipples This was the very state of things had taken an active part in opposition In tempera, and had entered them to be

hosey was called that of the Isono- people. claste, or the bronkers of damages. By his I'mpe and his supposers asserted soid to have been introduced into the not only their independence of the Christian worship of images by Leo III. emperors of Constantinople, but their somerority to them.

them to pay him tribute. of images by Stephen III., or rather according to the form of the venerable IV., in opposition to Constantine II., cross; meaning what we call cracine in whom he had deposed, and who had or images of our Saviour upon the coiled a synod in which the worship cross; that they might be made of of images had been condemned. This may materials, that they should be Stephen called another syund, in which, dedicated, and just into churches, as another innovation in Christian worship well as upon walls, in private bouses, was made, or at least authorized, viz. and upon the public roads. It was the worshipping of God himself by appointed in this conneil, that, in the an image. For they condemn the ex- first place, images should be made of excells and psynicious degree of the our Saviour, in the next place of the former synod, by which the condition Virgin Mary (called by them the inof the immertal God was made werse mogulate mother of God), then of the than that of men, "Is it lawful," say venerable sugets, and lastly of all they, "to set up statues of mortal men, spints, that the houser of adoration both that we may not be nugrateful, may be rendered to them; not howand that we may be excited to exited ever, that of Lobia, which they say their virtuous actions; and shall it belongs only to the divine nature, but, not then be lawful to set up the image "as we approach with revenues the of Gud, whom we could always, if type of the venerable and vivifying it were conside, to have before our cross and the hely evangelists, with nyon king

I Pastina de Fida Styleno III.

removed from churches, in order to your On this poor presence was the n stop to the melatrons veneration that authority of the second communicawas beginning to be paid to them, ment, which expressly forbide the wov-The the Pope, who wished for an se-shipping of the true God by images, maion of quarrelling with the emperor, entirely set aside. This is so pulped to in order to make himself independent a contradiction of the doctrine of the of him, resented so highly, that, in a Scriptures, that the second commandaynout held on the occasion, he not only ment is entirely left out in several of condemned his conduct in that respect. The copper of the ten commandments but eventmenticated him as a hevetic, among the Papists, and one of the and pronounced him unworthy of the others is split into two, for the sake of coupers, authorizing and exhorting his preserving the number too, and to hide subjects to revolt from him. This new this falsification from the common

The incensing of statues, which had sicking this guarrel with the empower, been a constant heathen positive, is

The worship of images had many fluctuations in the East, some of the Gregory II., who succeeded Constan- engarous favouring it and others distine, and the emperor Loa Lauricos, courseing it; but at length the proper were at continual variance on this sub- adoration of them was fully established ject of images; the latter pulling them in the second Council of Nice, held in down from the churches, and the former the year 757, under the emperer Conexcommunicating him for it, and also stantine Porphyrogenita, or rather his agunouncing his subjects absolved of mother Irene, a most ambitious and their allegiance to him, and forbidding violent woman. This which was denominated the second Nieme Council. Something farther was done in favour decreed that images abould be made collations, perfumes and lights. For the honour that se done to the image

Historie des Papes, V. p. 18.

⁸ Street, A. D. Str. 18.1 (Barrings, L. p. 185.)

is reflected upon the prototype, and Charlemagne. He called a commit at be acho adone the image, adores the Prankfirt in 704, in which the second author of it." They add, as named. Cannell of Nies was condemned, "Let all who think otherwise be ex. Images, however, were allowed to be communicated." It is to be observed, kept in churches, for the purpose of that my statues, or even basereliefs, ornament and instruction, but usership were recentified by this souncel. These was fightiden to be paid to them. The were not yet admitted into churches, same disposition, so hostile to image us they were afterwards.1 So passion- worship, continued by influence the ately feed were the Greeks of this anciessors of Charlemogno, For we species of worship, that they extremed find that, in a synod held at Paris, by this seemed Council of Nice " as a most order of Luthsire, in 825, on the subsignal blessang derived to these from just of images, it was ordered, as before, the immediate interposition of heaven; to keep them, but not to worship them, and accordingly instituted, in com- Another council was held at Paris by memoration thereof, an anniversary Lamis the Meek, in 844, in which the festival, which was called the final of same decreas were repeated, withodowy," y

a detentation of an image mode to re- made by Clanding, bishop of Turlo, a present the Deity. Though they had man of distinguished abilities and real, the sonction of Pope Stephen's synod and from whom the Waldenses, who in the Latin church, and though this continued to oppose this and abuent provides was not soon general, even in every other corruption of the Church the West, at length victors and images, of Rams, seem to have had their origin. even of God the Father and of the This eminent linkop not only wrote Prinity, became common. The Council with great caracstness and force upon of Treat favours these, " provided that the subject, but perceiving how violentthey be decently made; directions are by the common people went into the also given concerning the use of the worship of images, and that he could lungs of the Trinity in public offices; not by any other messes check the ... and such as have held it unlawful progress of it, he ordered all the images to make such images were especially and process in his directic to be decombined at Bons in 1900,"2

the worship of them did not go down worship which was then paid to images. so well as it did in the East, owing to About the same time, Agoberd, bishop the opposition that was made to it by of Lyons, wrote excellently against

But the greatest opposition to the

The fathers of this council "expressed worship of images in this age was mollabed. For this conduct he was In the West, notwithstanding the generally blamed, even in France and tayour shown to images by the Popes, Germany, but not for opposing the

> The worship of images did not cantimue, without some interroplism, after the second Council of Nice, even in the East. But as one noman, Irone, had promised their worship to be unloced at that time, so another woman, Thusdors, governing has son Michael III. resorred their final establishment in Still. But the Greeks mover had any images bosides those or plain surfaces, or mictures; they mover approved of

the worship of images, and also against

cition to the worship of images by the there was an inhoused sometity "in emporers of the West, yet at length, the images of Jesus Christ and of the through the influence of the Roman saints," and though it was deterportiffs, even "the Galliean clergy be- mined in a cornell, "that the images can to may a certain kind of religious of Christ and of the wints did in homage to the saintly images," towards on sense particle of the nature of the the end of the pinth century; and in divine Savinor, or of these half nom." this "their example was followed by yet it was maintained that "they were the Germans and other nations " !

It has been asserted that, properly of divine water, exapeaking, worship mover was paid to a man to be in a man.

I The following relations are by an intelligent charreit, who was Chaptan to the firsting terbody in Constructingly by 1882; O'Delon you enter the change to a revered perch, usually e-thed, rearring out as east give the partel, with more against the wall, upon which are guinard. personal broages, us at our blooms Street, the torgon Mary, at John, 8t. George and the line. coal of Fort suitt particularly to trace accounty the chirals in conservated, but very errorancity, and without is conservated, but very errorancity, and without is for the french in the frenc

hased and privateent, that they have no workerly and formely against the Latins, or little too floor binning, and exalibilizing with the very hutthen.

Bell as for the platters, whether in spirite sometime, of our flavourer and of this saining they the to secret and waterable. The other total and formut by throtag and histing the and anying their program before there.

Then these the peciation that separates the second, from the telephone of the church about at these the peciation and at the church the peciation of Christ, and an energy before that of the Virgin Many and he done the like in the time of other tension, and aftertious prefuges them with late

" Montaign. II. 30 15E. (F.) Cond. in. Pt. II. On ith most avt.

statues. Notwithstanding the oppo-bated in the Greek alterch, whether carroled with a certale communication

The Latin church has by no meons images by Christians, but that when been behind that of the Greeks in this they bewell below them, they only ad- respect. For, if we judge by the pradrawed themselves to the wrints whom the of the church of Room, and even they convened. That that their regards by some of their acknowledgments, it do torminate in the source itself, as will be evident that a peoper Labric, much as they do in any living man, or such worship as they themselves whom they should address, is swident, think is due to God, is also to be given not only from a variety of compilers to longer. Those who write in favour toon, regrected by the history of image of it " frequently eits this byon. norship, but from the acknowledgment. Ornz gre, sper maion, store pair inof those who practise it; which puts fillium, velagor done weremy ; that is, it beyond all doubt, that they suppose Hall cross, our only long, increase a real sower to reside in the image it- rightonumers in the godly, and pardon self, just as they suggesse the sparst of the guilty." "It is expressly and in the Pantafical, Oraca debotur Lotrio," In the eleventh century it was do. that Latria is due to the cross. This favours the opinions of those who say that Latric is " to be given to all those images, to the originals of which it is due," as to Christ; as the Dulin is to be given to the images of the saints, and the Huner-daliss to those of the Virgin Mary. The Cooned of Treat only decreal that due corship should be given to images, but did not define what that due worship is

Among acts of worship, they reckon the oblation of income and lights; and the reason given by them for all this is, because the honour of the image or type purses to the original or prototype; so that direct working was to terminate in the image itself. And Durandus passed for little less than a herotic, because he throught that images were worshipped only improperly; lecause at their presence we call to mind

I thin H. p. CB (F.) Coat at Pt. E. ch. bit.

I Burnet on the Articles, p. 250, (P.) Art. ESS. 74 4 9. 111.

^{*} Busham, to pp. 19. (6.1) Ch lib best tro-

² Diowick on the America, p. 222. (P.) Art. with the grant free at the first Cultudes writing florest has described the Corpall of frank as allower theory of the Delty and the Trindy, but robbing a man of man Allowance to delta the systems. et militale manhorm, et horre congrillos." The Images to be set up and extensed in Dranding are there. "Chatel, the paper Very cored attento. Sourciarram," The ope of these to their described * Der kongress, beim etenthener ab nomm grotten rup-ly sperious 14 propositions contains ad round, of scatte quarter file annihilations count to several. This use of them is then beginning as mostleped by the several (longer) of Name Son, NAME Given Trial Come of Descript, p. 25th.

the object represented by them, which when image worship became that or if the object Rust was letters on.

bond, these who adhere " to the Nissay of the Romans deposited their dead. destrine think that the image is to be . It is charried by historians, that the two schemes be adopted, addates must thefying that demand. In personal, of the advocates for this worship,"1

SECTION IL

PART IV.

OF THE PERSON OF THE THE POST OF THE THE PERSONS

Ir so much respect was paid to the mare." concers of saints, we shall not wender. We may form same idea of the value that even more account was made of that was not upon some relice in that their retire, which bear a still nearer superstitions and famount app, from relation to them; and if so invisible the following rice mutanes, and this is virtue, vis. all the power of the mint, only one metanos of great numbers could be expressed to accompany every that might be collected from history. asyarate image of any porticular saist, Bolcolna, a king of Peland, willing to they sould not hesitate to asserbe the show his gratifule to Othe, the third same to every redu of him, even the emperor of Germany, who had erected whoth or race that had belonged to low, his ducky into a kingdom, made him a and the very carth on which he had provent of an arm of St. Adulbert in a trest.

then boasted of having in their possess the same mint." sion the real wand of that gross. And

MARIE Bill, & p. The.

we worship by means of the image, as relies followed, as no measures. The enshrining of valies (in his and for Thomas Aquinus and many others which Julian IV., shout the year \$20. after bins syronely leads "that the distinguished blosself) punds the most same note and discover of worship which excellent next of images, and they were are due to the original, are also due to thought to be the lest preservative the image. They think on intege bus possible, both for seed used body. No. such a relation to the principal, that property were considered us of more both mucht to be worshipped by the value than relica, and it was on easy come act, and that he worded the Ding for the paper to furnish the world sumps with my other suct of acts, is to pleasifully with there, payed ally after converge it us its own account, which the discovery of the enterests, which they think is idealtry," On the other was a solter mason place where many

were hipped with an inferior degree" of demund for relies was expendingly great homage; and "thus atherwise resoluter in the minth century, and that the must follow; so that, whichever of the clergy employed great dexterity in sobe the minimipeans, with some or other many persons precunded to have been informed in a dream, where such and such relies were to be found, and the next day they never falled to find them, As the most valued relies came from the East, the Greeks made a gambal truffs with the Veties for less, arms, sholls, inchouse, Ac., many of them. metalely of Pages, and some of them not human; and recourse was some-Unter had to violence and theft, in order to untroposacion of such valuable tren-

solver case. The emperor was for from

7 Mathema, II. p. 114 (Fo) Unit, 12, Ft. U. I increase on the Articles, p. 204. (F.) Art. Ch. 10. Front vi. 200. (F.) 200. (F.) 200. (F.) 200. (F.)

A meneralitions respective relies, and slighting the present, but placed it in supportally for the true cross of Christ, a new church which he had built at is nimered to have advanced much in Illime to borony of this Allillert. For the sixth century; and many powers also built a menument in honour of

The greated traffic for roles was crosse grace and much to fright away directly the Cramber; and that many devrie, to still winds and tourouse, to show. In this the Greeks had the same tives? means of the categories, which con- appointed relies to be venerated, but terned a sufficient quantity of bones, with their usual caution, they did not to which it was easy to give the names determine the degree of it. This great of celebrated Christian martyre; and, abuse was effectually removed in all at a distance from Bome, no inquiry Protestant churches at the Reformacould be made concerning them.

thought of by Gregory L, or some other tianity were left to the sagasity and person of that age, to multiply the zeal of a later period. cirtue of relies, without multiplying Among the Catholics the respect for the relies themselves; for, instead of relies still continues, though, with the giving the relic of any saint, he con- general decrease of superstition, this facted himself with putting into a box must have absted in some measure. a piece of cloth, which was called bron- The Holy Land is still a great mart for deam, which had only touched the these commodities. Hasolquist says, relies. It is said, that, in the time of that the inhabitants of Bethlehem Poss Lao, some Greeks having doubted, chiefly live by them, making models of whether such whits as these were of the boly sepalchre, crosses, &c. Of any use, the Pope, in order to convince these there was so large a stock in thin, took a pair of subsect, and that Jerusalem, that the proportator told him on cutting one of these cloths, blood he had to the amount of fitteen thoucame out of it.

They protected that they had power for these commodities." to fortily against temptations, to in-

I Donney, Waltery, L. p. soc. (P.)

impositions were practised in this buen- we use from thunder, lightning, blastness, was evident from the very pre- ing, and all audden manufiles and mistowards thermodyer; the same thing, fortunes; to stop all infectious disfor example, the skull of the same per- orders, and to care as many others as am, being to be seen in different places, any mountsbank ever pretended to do. and more wood of the true cross of Who that had muney would choose to Cloud than, they say, would make a iss without such powerful preservasalvantage that the Homans had by The fathers of the Council of Tout

tion, though many other things equally Basides oil this, a larger method was near to the first principles of Chris-

sand plastrey in the muracies of the We cannot wonder at the great descented. An inevalible quantity of mand for relice, when we consider the them, he says, goes yearly to the Roman virtues that were ascribed to them by Catholic countries in Europe, but most the priests and friers who were the to Spain and Portogal. Many are vendors of them in that ignorant age. bought by the Tarks, who come yearly

Transle, p. 186:

PART V.

THE HISTORY OF OPINIONS CONCERNING THE STATE OF THE DEAD.

THE INTRODUCTION.

I THENE that I have sufficiently proved, in my Dispositions relating to Mather and Spirit, that, in the body. Scriptures, the state of death is represented as a state of plantate insensibility, being opposed to life. The doctrine of the distinction between soul and body, as two different substances, the one material and the other immaterial, and so independent of one another, that the latter may even die and perish, and the former, instead of being anything, be enther a miner by the entastrophe, was originully a doctrine of the oriental philosophy, which afterwards spread note the Western part of the world, pagacions of anything, there is an But it does not uppear that it was ever adopted by the recombity of the Jows. and perhaps not even by the more learned and philosophical of them, and of darkness, a place where the such as Josephos, till after the time of one Saviour; though Philo, and some the rightness count poster God. ethers, who racided in Egypt, might

Though a distinction is made in the now in the New Testament that printhinking power could not, in fact, be

other than a property of a living man, and therefore as what moved of course when the man was dead, and could not be vovived but with the revival of the

Accordingly, we have no promise of any reward, or may threatening of punishment, after death, but that which is represented as taking place at the general resurrection. And it is observable that this is never, in the Scriptures, called, as with us, the resperaction of the hody our if the soul, in the mouthes, was in some other place), but always the recorrection or the doud, that is, of the man, It, therefore, there be any intermediate state, in which the soul alone exists, absolute adeque programing it in the Scriptures; death being always spoken of there as a state of rest, of silence, worked many from troubling, but where

This is the sum of the argument. have adorded that tenet in an earlier from the Scriptures, and comes in aid of the arguments from reason and the nature of things, which show the utto-Swiptomy between the principle, or incapacity of any connection between and of those and in man, and the parts substances so totally foreign to each which are doctional to other functioner other, as the motorial and immuterial principles are siways described to buy aloho may separtimes be signified by things that have no common property. the term and , yet there is no instance, whatever, and therefore must be incomes in the Old or New Testament, capable of all mutual action. I thin of this soul being supposed to be in I have shown that, let the immuterial time place and the body in another, principle be defined in whatever turn-They are always conscioud to go to- neg it is possible to define it, the suppether, so that the perceptive and position of it explains no one phenomanon in nature; there being no more those of breaking and moving ; and considered to be the second of powers of Monghs, and this towns- the latter half been in the interval of levial, than between the same powers apparent death, as where the farmer and a motor of principle; and for may a had been at the same time. correctible with marray.

theling, therefore, that has endued keep up some motion in the brain, manue, allies,

the soul being a separate unbetance occasionally putthe entiret powers always accompany case was otherwise, is not easy to say, the besty, and in a temporary countion any more than how they cause to two of thought, as in a suom, apparent agine that the sun, meen, and stars draweing, &c., there over was an in- were animated, and the proper objects atomor in which it was prefended that of advantion. But when once, in consethe soul had been in another place, and quence of any train of thinking, they crime tack again when the body was could suppose that the effects of the revival. In all these cases, the powers howeverly bedies, and of the other inall smoothing and thought are, to all animate parts of nature, were owing appearance, as much suspended as to invisible powers residing in them, or

tiday their appears, one temperation. There is indeed, as imperior maintal rates the nation of this principle process going on during siese; but Limited to amorana that it may, this return to be its proportion to the and not well not that it may with he tongerication of the elegic for when it is purficuly sound, and the brain pro-All that can be asted in that we can builty completely at rest, there is no im no solution between the principle more consisting or thought than during of issuation and thought, and may a swoon or apparent drownings. Or, erstens of matters but melther do my if these had been sufficient evidence porveive any velation which matter of uninterrupted thought during the men to gravity, and various other sounded deep, still it might in repproportion, with which we are that it pased to depend upon the partner of life, in in fact, enducal. The same erent which were still in the body, and might

matter with a sacisty of garner, with. The only proof of the power of which it neems to have no natural thought not depending upon the budy, connection, may have endeed the living in this case, would be the sent being summer brain with this power of some afterwards conscious to itself, that it withou and thought; though we are not lead been in one place, while the body alde to perestes have the power should had been in another. Wherens, in yamit from matter so modified. And dreams we never have any idea but since, judging by experience, those that of our whole-solves having been powers always do accompany a certain in some different place, and in some whate of the brain, and are never found, very different state, from that in which expect appearanting that state, there we really are. Upon the whole, therely just the same reason why we should forc, there can be no more mason to say that they necessarily indeed in, think that the principle of thought and belows to, the brain in that state, belongs to a substance distinct from as that electricity is the necessary the body, than that the principle of property of glass, and magnetism of beautiling and of moving belongs to the load-stone. It is constant promount- another distinct substance, or than to a und nothing else, that is the that the principle of sound in a bull foundation of our conclusions in both belongs to a substance distinct from the bell itself, and that it is not w There is not, in fact, any one phase posses or property, depending upon the sugment in favour of the spinion of state into which the parts of it are

from the body. During life and health, How men came to imagine that the

considered by the exceed writers awarey | now (front's Petertical Vol. II, pp. 6), 574-560.

haid in the grave.

reserve connection between the cur- this opinion by the arguments and inporent and the spiritual part of man. flaence of Origon. For it was long emaginal that this invisible part of man accommanied the the opinion of Christ having no proper body in the place of its interment, divinity of his own, but only that of whence came the idea of the deepny the Pather reciding in him, and that of the swel, aheda, or ghost, into some he had no existence at all before his subterraneous phone; though after- approximate in this world. This openion wards, by attending to the subject, is likewise said to have been confuted and refluing upon it, philosophers he- by Origon. Du Pin says, that Tation can to think that this invinible part of whoo held the opinion of the Arabinow man, having nothing grows or heavy in with respect to the soul." souls of good men, and especially of ever, by supposed that this epinion where they might remain till the re- retained it, and probably as long as purrection.

SECTION L.

OF THE OPINIONS CONCERNING THE DEAD THE THE TIME OF AUSTIN-

those who believed that there was a that after death it went to some place tions at the first; and how long they hept to the growine doctrine of roses of this 2 of the said posts. (c.)

to something that was not the chief common some, in this respect, computof their external senses, they mucht be determined. It appears, however, easily imagine man to have a principle that there were some Christians who of a similar kind; and then it was nesy did so, and that in Arabin this dectrine enough to advance one sten further, was held by some so late as the third and to suppose that this invisible prin- century. For we are informed that ciple was a thing independent of the they maintained that the soul parishes tedy, and might relaint when that was with the body, but that it will be russed to life nearn, by the power of God, at It was a long time, however, before the resurrection. It is said, however, men not ouric clear of the idea of the that they were induced to abundon

It was in Ambia also that we find

its composition, might meand rather. It is to be regretted that we have than destend, and so haver in some no farther accounts converning these higher region of the atmosphere. And Christians. Ecclesiastical historians Christians, having an idea of a local sall them philosophers; but the eystem; hornes, somewhere above the clouds, which they held was fundamentally and of God and Christ residing there, different from that of any other relifethey came in time to think that the sorby in those times. It counst, howmarkyra, might be taken up blother, or was peculiar to these people. The into some place adjoining to it, and Jewish Christians, at least, must have they continued to subsist. But we have no distinct assount of their comions, or of anything relating to them. They were not writers themselves, and those that were had little intercourse with them, or value for them.

Whenever the Jews reserved the opinion of the separate existence of the soul, it was in the imperior, statu-Is the second and third conturies, above mentioned. For they held that there was a place below the earth, sond distinct from the body, supposed which they called prevaline, where the would of good mon remained; and they under ground, but as this is not the distinguished this from the enger yoursdoctrons of the Harritures, it could not dies, where they were to be after the have been the general opinion of Chris- resurrection. The Christians torrowed

pound that Haday, or the place of souls, evidently the paintern origins of Chrawas "divided into two monalous, in tion writers for many nectoring offer tom whereof the mosts of the wholed this time. permanent in prief and towards, and or the other these of the mally, in they of Chain with holl, in what we call the and harrings, both of them expecting Aratha! Overl, is not mentioned by the general resurrection day, "1

it was the empion of the marky fathers. It was not then known at litome, or me that Christ descended, to preach; they the East. At first also, the expressuppossing those to be the spirite in some was sarraybered, but "in the creed some of them supposed ofther that he street to signify Christ's barief, there and not more much attention to the being un other word put for it in there there, he removed them from the place wihers under the parth, and some being where the wicked were confined, to this uncertain about its situation. subterrancous partition, where the souls of the rightenes remain, in joyful ex- to be entertained of the heroism and Saviour presched so effectually, as to given to their souls after death. For grants the whole of this limins automs, while the souls of craimary Christians tion an also they called the precious were to wait their doors in some interwithin which these uncient patriarchy mediate state, or to pass to their fluid yes confined) and carried all the souls bliss through a purgetion of fire, it with him into heaven." But this must came to be the general behef that have been a late opinion, because it markyrs were admitted to the immewas not supposed in the time of the diste presence of God and of Christ. fathers, that the souls of good men in the fire of martyrdom having parent general would be with Christ, and away all their sins at once. eniny what was then called the bestific giving of God, till the resuprection.

Nevation, for he says, "Nor are the fact were to pass through this fireregions below the earth void of powers that the good would be purified by it, (notestatibus) regularly disposal and and the wicked consumed. The former permanded, for there is a place whither the write of the visiteons and of the from the apostle Peters but it does not wicked are lod; expecting the sustence

their solution from the Jews, and sup- of a fetiere judgment.") This was

The article conversion the descent may writer before Rulings, who found Into this guestral receptagle of souls, it is his own church at Aquillan, but promo-month-mod by the apostle Peter, that carries Athanasian's mans, though Pot. iii, 19. And as it is said in the mode in the eight or seventh content, general that he came not to sail the the word was changed into offer se held. rightenes, but observe to reproduce, But yet it seems to have been undergood, or that they did not attend to creat". But in the declerator of the him; for they say that, whereas he Greek, and chiefly in the Latin tongon, brought away many of the wicked, he the term hades, or hell, began to be but those of the med when they were applied in the number of wicked But perhaps the original tradition was, similar some of the fathers imagining that in consequence of resymptony hades to be in the centre of the earth.

The high opinion that soon begon pectation of a happy resurrection, merits of the neartyre, hal Christiana Othors, however, thought that our to suppose that a preference would be

It was the oppnion of most of the early fathers that the world was to be This equition is clearly stated by destroyed by first and also that all part of this doctrine they might learn

clearly appear whence they derived the latter part of it. It is evident, how-

⁾ Kinns, find L. vi, C. move, I. p. 258. (P.)

I Bissey of the Apollo' Crest, p. 100, in-Per line of the Arming p. St. (A) Art. in. BL 4 D AV

A Principle of the Arthur, p. 65. (P.) Art. U. DE NOW

ever, that they had no proper idea of anged in the fire that was to dollary the steerity of hell terments. And it the world. was the opinion of Oragon, and after him of Grogory Naziaram, and prohaldly of nilows of the fathers, that the wisked, after being thus purcoled according to their descris, would some out perifled, and obtain nersy.! Ambysee thought that the wicked would remain in this five, which were to consome the world, but how long does not. In the last period we have even someappear." Bilary maintained, that after the day of judgment all must pain through the fire, even the Virgin Mary herself, in order to purify them from their sins. This opinion was the first Idea of a doctrino of Poryadovy, which was se grout a source of pain to the months and priests in ofter ones.

Austin arough eary doubtfully with rouged to the dead. He sumstimes may very positive for two states only; but as he asserted the last probatory five, as he some to have thought that good made might auffer some grief in their sequestered state, before the last day, on account of some of their past sine, and that they might rise to their proper communication by degrees. See his scatiments on this subject postty much at large in his first quarties to Dulcidius; where he incilnes to think that they who have faith in Christ, but love the world too much, will be moved, but an on by fire; whereas they who, though they profess faith in Christ, vet neglect good works, will suffer elemally. In his treatise De-Civilate Dei, he does not seem dispound to controvert the opinion of those who my that all will be saved at last, through the interconsion of the saints.

The Greeties are said to have maintained that the prosted part of munkind would be populationed at the day of judgment, which was probably the more thong that was meant by those who said that May would be sur-

* Don A. D. 100 * Op. IV. p. cis. (F.) * Life wat G. avill. (F.)

SECTION IL

OF THE OPPOSITE AND PROPERTY OF THE PERSON. OF THE DEAD, PHON THE TIME OF ARREST TALL THE REPORTATION.

thing like the doctrine of Purpotary, but R is so exceedingly unlike the present doctrine of the Charch of Rome on that subject, that we can hardly imagine that it could even serve as a foundation for it. The oncient fathers only thought that when this world would be destroyed by fire, that fire would parify the good, and destroy the wicked. Whereas, this purantors is something that is some posed to take place monodings ly after death, to affect the soul only, and to terminate sooner or later, according to circumstances, espensily the point that are taken in favour of the dead, by the masses and other goad offices of the fiving, as well as by their own benefactions and bequests for religious uses before their death.

On the whole, therefore, it looks as if this doctrine of purpatory had been built upon some other ground; and nothing is so likely to formish a groundwork for it, as the notions of the Heathern concerning the state of augls in the regions below, which were always supposed espaids of being brought back again. Also the popular opinions of the Northern nations concorning the state of souls after death were, in many mees, amilar to those of the Greeks and Bousaus; and such opinions as these would not easily quittheir held of the common people on their conversion to Christianity; and being held, together with the spiniss of the fathers above mentioned, the present destrine of purgatory might, in time, be the produce of both.

It is generally asid that the foundstion of the present doctrine was laid

by Groups the Great, who lived in the labed by demone, but by divine justice matic century, about 100 years after only, through angels or designs might Agette. But his comious on the sub- conduct them to the place. By the sect were very little different from pains of purpotacy, he may count them of Austin binaself, and of others sine are expected even quad endpose, on before hims of which on present has from the gold of them, and that some toon given to the Demor period; are delivered sooner than others." Owegary, however, did suppose that The present doctrine of the Church there was a purpovery to expeate the of Rome on the subject of purpotory. slight offences of which very good man as," that every man is liable both to might be guilty; but he does not easy temporal and oternal principment for that this purishment would always be his sins; that Ged, upon the assurant by means of fire, nor did be suppose of the death and intervension of Christ, this equiation to be made in the same does, indeed, pardon an as to its otorplace, but sometimes in the sir, and sal ponishment; but the singer is still cometions in sinks, &c., or places fell liable to temporal semislement, which of Elfh and madiness. He also speaks he must explate by acts of penance and of some good teen whose souls went sorrow in this world, together with such manediately to heaven. But in one other aufferings as God shall think it way he certainly did greatly promote to lay upon him." But if he does not the doctrine, vin by the many idle explain these in this life, there is a stories which he propagated about state of suffering and missry in the what happened to particular souls next world, where the soul is to bene after they lied left their bodies, as the temperal punishment of its sine, emcorning the soul of King Theo- which may continue larger or aburier darie, which was boiled in the pot of till the sky of judencent; and in order

tions were, the menks were very indus- or the intercements of the sainta in trious in building upon them, finding heaven, but above all things, the sucriit the most profitable business they fice of the mass, are of great efficacy, were ever engaged in; and about the This is the doctains of the Church of tenth century the present system seems. Rome, as asserted in the Councils of to have been pretty well completed. Florence and Trent." For, then, not even the best of men. Before this time, the opinions sonwere supposed to be exempted from the cerning purpostury were examinedly fire of purpostery; and it was generally various, with respect to the place of represented as not less severe than that, purgatory, the nature of the pains of of bell |tself. But then mells might it, and indeed everything belonging to it. always be delivered from it by the Erkim maintained that it was in the wrayers and masses of the living, which bottom of the sen. Others would have proyers and messes might always be it to be in Mount film, Vernying on and upon cortain pecuniary considera- some other burning mountain. His tions; and the fallos and festitions Thomas Mere mays, that the pamishmiracles that were propagated to sentre ment will be only by fire, but I whee, the belief of this new kind of future his fellow-sufferer, by fire and by water, state, were immunerable.

Thomas Auninus says, that the place of purgatory is near to that in which the damand are position; that the pure of purgatory exceed all the puins of this life; that soois are not pun-1 Section A. D. 204. (P.)

to the alcetening this, the prayers and Narrow, however, as these founds, supercragations of mes, here on earth,

Lorschins says, norther by fire nor

^{**} Brancon III p 448, for (P)

** Princerd many, T prop find, every me to night to (1, 2) and to really the property of the really. Meaning to (1, 2) and Patricket III p 277, (F)

** Brancot on the Arthrey p 30, (F) 418, and 104, a, p 197, See day, exc. Princeton de Proposance. Con. Trial. Con. et Decret, p. 101

they works he the devils. Some again century."12 throught that only sowial sine are extailed in percentury, but athers that they had separatelous similar to three Domin the Carthories thought that their netions concerning purgetory, At the pains of payestery would continue the time that this opinion was formed to the end of the world; but Domini- in the West, the two churches had very cor a Soto fimited it to ten years, and athers made the time to depend on the number of reases, &c., that should be said on their behalf, or on the will of it by the latter would have rendered the Pope. Thomas Aquinas, as has the former more aversa in it. here now above, malos the pains of hosp back again. This uncortainty was XXII. so great, that the whole doctrine must the private, and the frace, made of it.

The living, being, by magns of this duration of purposery, deeply interested tory, but these were made by each re- by saying, "that the unambolind such liquing ambity by its own members and of the right con behold the divisio caframily; but in this century a "yearly

water, but by the valent convolutions fortival . . . in remembrance of all doof large and four. Prober unintained proved souls, was instituted by ... Chile. that the carryings would be the hely whilet of Clani, and mided to the Letiq angels, but Sir Thomas More thought calendar towards the conclusion of the

The Gracks, though in most respects was told about are explaited there likewise, of the Latine, yet they never adopted little interconess with ench other; and Iranica, the Govelor were so alterated from the Latina that the reception of

According to the doctrine of purinpoweratory to be an violent as those of lary, the moment that may soul as rehell; wherens the Rhemista say that leased from that place, it is admitted souls are not in a had condition there; Into Insven, to the presence of God and and Darsadus, lobling a middle opin- of Christ, and made as happy as it can ion, gives them some intereducen from be in an apembodied state, which was their pains on Sundays and bolidays, contrary to the opinion of the early Bode tells a long stary of a Northems fathers, viz. that all souls continued in heriand man, who, arm he died returned bodes until the reservection, er, at savel. to life again, and said that he had passed that an exception was made in factors through the middle of a long and large of the martyrs. However, this doctrine colley, which had two lakes in it, in of purpatory, and the opinion of the one of which sools were torneried with ufficacy of provers, and of masses, to heat, and in the other with cold, and procure complete happiness for Blose that when a seal had been so tangets the who were exposed to it, at length obhad had a that it could end as an longer, literated the asseignt dustring, as ap-If woold heap into the cold one; and peared when an attempt was mide to when that became intobrable, it would revive something like it by Pope John

Towards the somelasion of his life, buse been discredited, if it had not this pope incurred the disapprohetion lasen for the profits which the popus, of the whole Catholic church, by asserting, "in some public discourses, that the spuls of the fuithful, in their misrmediate state, were permitted to in the fate of the dead, and having behold Christ, as man, but not the face them very much at their mercy, the of God or the divine matery, . . . This to staken companion and party of many ductrine highly offended Philip VI., process could not find to be exerted in king of France," who cannot in to be their meson. Before the tenth century examined and " condensed by the diit had been engrowery, in many places, vines of Paris, in 1888," The pope, to not my prayers on tertain days for being alarmed at this opposition, softthe could that were confined in pureas could his obition in the year following. mind then would permit;" and for fear been in doubt "" of any ill consequences, from dving The antient Walderness, however, who under the Imputation of hereay, when especiated from the Cheach of Rome behe "lay upon his death-hol, he cale fore the dectrine of purgatory had not mitted his opinion to the judgment of established never admitted is; and my the church." His encessor, Benedict acutly after the Beformstion by Luther-XII., after much controversy, estab- we find it abandoned by all who list lished the present decicion, vas. "that the Clearch of Rome, without evention, the souls of the Meson!, during their we that this dectrine is now possible to intermediate state, do fully and per- that church feetly continuouslate the divine nature. The doctrine of a soul, however, and

would be changed."

SECTION III.

THE STATE OF THE BEAD.

Ho general was the belief of a purps- effectently exploded us the doctrine of tory in this Western part of the world, purpatory itself. that Wickliffe could not entirely skake it all. But though he believed in n in every period since the Reformation, purpotory, "he naw the absentity of appeared in favour of the sleep of the processing that God intrusted any man soul, and it always had a considerable with a power to release sumers from number of followers. Of late this such a state; but whether the such opinion has gained ground very south,

Madradau, HI, pp. 207, 138. (P.) Cent xiv. Pt. R. Ch. H. Spot. In. Eur Hott's Principy Vol. 311, p. 276. Dr. Macking, the translatter of Studiotra, remarks, that, "all this Person heretical function, wheat the last to visite, were perhang, in comparison with a vile and most property property Areas that was freeza in his soften after his state, vin-Sworty Gree confession of thereto, or witch there were alignature in appear, and the part is given. dang daying an partnership. Date over p. and 2 Total 8, p. 494. (P.) total at Pt. H. Str. v.

sence as far as their synerate state and propers of the living, he seems to have

It may just deserve to be positioned, of its existence in a sensitate conscious at the close of this period, that the dissertate, from the time of death to that of trips of the resurrection of the same the resourcetion, which was the fourhady, was quantioned by Cooms, hishop dation of the doctrine of purgetery, of Tarson, in the sixth century; who, and of many other abuses of Populy, in appendent to Philopeans, a philine: was still retained by most. But Moplan of Alexandria, (who had agreeted along mentions some Analyzatists who that both the form and the matter of held that the soul sleepe till the resusthe body would be restored at the re- roction; and the Helvetin confession survetion,) maintained that the form condemns all those who believed the would remain, but that the matter sleep of the small which shows that a considerable number must have make tained it. Lather himself was of this opinion; though whether he died in it has been demoted." It was, however, the firm belief of so many of the reformers of that age, that had it not to THE REFLYAL OF YER GRYCIST DOG, been for the authority of Culvin, who TABLE OF REVELLTION CONCERNING Wrote expressly against it, the doctrine of an intermediate emissions state would, in all probability, have been as

Several persons in this country have, of the dead might be profited by the especially since the writings of the present excellent lishop of Carliele, and of archdeneon Blackborns on the anhiect. But I think the dectrine of an intermediate state can never be effectually extirpated, so long as the

[&]quot; Rindows, H. p. Ell. (Pa) Citie at Pt H I surenty's Ermini Bernstein, p. 560. [P.] Ch. lv. luct. il.

A GODING Life of Line p. 78. (P.) San also

HIST The Ly. et. (P.) Cost avi. Sect. in Pt. if C in Sect. soil

h Bymingums, p. 16. (P.) a tine Block in com's Bird. Plan, Appendix, Ed. A. D. 744.

belief of a separate sunl is retained. brought about, (vis. that of the range.

the destrine of a soul and of its sepa- that assurance. rate senseious state, sout fall at once. And this persuasion will give a value proving the proper and complete occato the people, which it could not have talify of man, on the principles of before, as it will be found to supply mason and scripture, is the about of the only satisfactory evidence of a my Disquisitions relating to Matter future life. For though a future state and Spirit, to which, and also to what of retribution neight appear sufficiently. I have added in support of it, to may consonant to some appearances in discussion of the subject with Dr. nature, yet when the monne of it, or Price, I beg loave to offer my readersthe only method by which it could be

Vol. III. pp are ora-

For while that is supposed to exist rectain of the very body that had independently of the body, it will not putrafied in the grave, or bad been in made imaginal to along along with reduced to ashor,) were so little visible. it, but will be thought to enjoy more (since, to all appearance, icen sigor line of a consciousment of its evis- senetly like plants and broth autually, and no analogy drawn from these can Hat when, nerecably to the dictates lend us to expect a revival,) we must of yourse, so well us the testimony of ungerly scalings that general in which Semistory rightly understood, we shall alone this important both is clearly applicace in the opinion that man is brought to light. It is in the green! an Lamagenessa being, and that the alone that we have an express accorpowers of sensation and thought belong more of a future life, by a person tally to the brain, as much as gravity and authorized to give it, examplified also emenetism belong to other arrange- in his own person; he lieving been sounds of matter, the whole fabric of actually put to douth, and raised to superstition, which had twon built upon life again, for the perpose of giving us

To give this value to reveletion by

The Pickers of the Book by Stative Peterslags pp. 121-201, and but lift pp. 121, 182, 242-

PART VI.

THE HISTORY OF OPINIONS RELATING TO THE LORDS SUPPER.

THE INTRODUCTION.

Turns is nothing to the whole listory that I have undertaken to write, an extraordinary as the abuses that have lown introduced outo the rate of the LowCo Nupper Nothing can be intagrissell more simple in its original institution, or less limble to misapprenenhiss se abuse; and yet, in no instance

whatever, has the domination of the stagnal doctrine and custom, proceeded. to a greater length, or bad more serking connequences.

In allusion, perhaps, to the festival of the passover, our Level appointed his distiples to cat broad and drink wine in remembrance of him; informing them that the break represented his body, which was going to be broken. and the wine his blood, which was

about to be shad for them; and we are informed by the apostle Paul, that this ris is to continue in the Christian run monony of the propasure vitt. church tell our Lord's second coming. Farther than this we are not informed in the New Testament. We only find that the custom was certainly kept up, and that the Christians of the priesttive times probably concluded the public warship of every Loui's day with the celebration of it. As the rite was populiar to Christians, the calculation of it was, of course, in rememm with joining habitually in the pullibe worship of Cirrections, an open doctaration of a man's being a Christinn, and more so, indeed, then any other viside sirenmetance; because other persons might occasionally attend the mublic worship of Christians, without learing may proper part in it them-

Lett ste now see what additious have been entele to this simple institution, in several periods, from the primitive times to our own. And for this purpowe it will be most convenient to divise the whole history into four party, the first from the age of the posities to that of Austin, including his time, and that of the great men whee were his contemporaries; the second extending from that period to the time of Paschasins; the third, from him to the Reformation; and the fourth, from that time to the present.

In writing the history of this subsect, in each of the periods, I shall first note the changes of opinion with respect to the Lord's supper itself. together with the change of language which took place in consequence of of the heathen worship to which solve-It. I shall then give an account of the expenditions practices that were grounded on these spinions; and landly, I shall relate what particulars I knyw with relating to the manner of calcivation.

SECTION I.

AFTER THE THESE OF AUSTICA

Top first new idea which was superadded to the original notion of the Lord's supper, was that of its being a answered, or an oath to be frue to ulouder. For the word sucrement is not to be found in the Scriptures, but was afterwards borrowed from the Lettis tongon, in which it mgnified the onth which a Roman soldier took to his general. Thus, in the first century, Plany reports, that the Christians were won't to mest together before it was hight, and to bind thenusives by a sacrament. This, I would observe, is but a small deviction from the original idea of the Lord's supper, and though it be not the same with the true idea. of it, as before explained, yet it cannot be said to be continued to it. Afterwards the word successent came to be used by Christian writers in avery hose manuer, for everything that was looked upon to be solemn or invitorious, and, indeed, as Bishop Handly observes, for almost everything relating to religion."

The next idea which was added to the primitive notion of the Land's supper was of a much more alarming nature, and had a long than of the worst consequences. This was the considering of this institution as a separacy. And, indeed, the Christians affected very early to call this rite one of the mysteries of our haly religion. By the term montery was meant, originally, the more source pasts persons only were admitted, and three under an eath of secreey. Those myeteries were also called initiations; those who were initiated were our passed by he pure and holy, while those who were not initiated were considered. as impure and profance and by these

t 0 Toward white ratio from his ownership was a formation about the ratio for the many and provide accountable of the hard supplying special provides a formation of the hard's Property Plans Appendix. April 28d, 6, p. 17d.

attached to their religion than by any encharies one that of its builty a service other circumitance whatever. This fire and this too was in compliance made the first Christians (many of with the projection of the Jews and a long were first converted from Reas Heathers, who, in the early ages, such thenism, and who could not all at to represed the Christians with hereones diver themselves of their fond- ing no meritiess or oblations in their ness for pomp and sayetery) wish to religion. We seen find, here say, that have something of this nature, which this language was adopted by thou, one so striking and captivation, in the and applied to the Lowi's support Christing religion; and the rits of the This language is particularly near by Lord's support our struck them so what Cyprian, and in pontion the Lord's

exclude all who this not purtable of the saurales of Christ; or of his doubt ordinance from listing present at the upon the count. relebration of it. Those who did not who wrote at the end of the second the mind, besides impressing it with tice, "Pions initiations," he says, as become Christians, and such as are "drive away the projane," and "it materally excited by the one of these is of the very nature of mysteries to symbols. But we find, in very early do d themselves. Indeed, it is most there was a divise virtue in them. ing the mysteries did not take place in the elements of brand and wins, after till the middle of the third century." they were consecrated, or set aport. After this time, the Council of Alex- for this particular purpose, opened a andria represched the Arians with sever to testions superstitions, and some displaying the body mysteries before of a very dangerous kind; as Choisthe Cateshumens, and even the Pa- tians were led by it to put these merely game; whereas "that which is haly," external rates in the place of moral they say, "should not be cast to the virtue, which alone has the power of dogs, nor pearls before awine," In sanctifying the heart, and making men the nearth century it was usual to acceptable in the sight of God. After call the sucharist a most tremendous this we are not surprised to find (and mystery, a dreadful solemnity, and it appears as early as the second one terrible to amount

by deploy the Heathers were more. Another mor idea account to the when this new idea was introduced, survitee, though, in the view only they, in consequence of it, began to considered it as a minimutal of the

It is evident, from the nature of the communicate were not even allowed thing, that neither haption now the to know the method and manner in Lord's supper operates as a charm, or which it was administered. Tertullian, goodness any immediate effect apour century, seems to allode to this peac- proper emtiments and affections, such be compealed," as those of Ceres in ages, that both baptism and the Lord's Samethrace; but as he is there de-supper was imagined to operate in a feeding the Christians from the charge different and more direct method, so of practising alaminable rites in secret, that the use of them was supposed to he may only mean that, so the sup- depend upon the more act of adminposition of such practices, no person intrution. Both Justin Martyr and could reveal there, their energies not Tremmus thought that there was such being persent, and they would hardly a sanctification of the elements, that

producted that this custom of canceal. This idea of there being a real virtue tury) that both bartism and the Lord's suppor were thought to be accoming to

And C. wit Dyarm, L. b. (P.)

Libraries, p. 445

Samer, A. D. No. (P.)

See Middleton, Parent Str., Works, I. p. aid. of the transmutation of the bread and

City int : but we find even in this early but by faith. ago languago so anglety lightentive (call- this writer carried like idea of the ing the symbols by the name of the sanstity of the consecrated elements things represented by them) as very as far, as not to allow that they ever much contributed to produce this went into the more much of the body; epimon in after ages. It was the maintaining that they entered wholly costism with the early furiors to may into the nobalance of the communithat the broad and wise person into canto, and Chryseston supported this the body and blood of Christ, and even opinion by the consparism of www. that they are transcious staf into them, which is consumed in the five, without They also use other expressions to the leaving askes or west. This was going some purpose; meaning, bowever, by very far indeed for so early an age. those, nothing more than that a fliving About two bundred yours after Christ,

Maylor, "this brend and wine as com- cations to the sacraments, as they were and that by which our fiesh and blood being made of many grapes, repreare accrising in the buly and blood sented the body of the Christian teach ne that Jesus Christ took broad, believers, united into one seclety. and said this to my body; he also took Cyprian was the first who advanced the wire, and said this is my blood," " that by the wine was mount the blood Tertulian, however, says, that by the or Christ, and by the water (which words this is markedly, we are to unders they always at this time used to mix

stand the forese of my body."

on this subject, is peculiarly strong, and union between Christ and his people might very well mislead his heaven, was represented. This idea continued whatever ideas he himself might on- a long time in the gherelt. But some nex to it. He says to the young root supposed that this walne and musmunicipate, "Since Christ has mid, were a mamorial of the realer and this is my budy, who can dony it? blood which issued from the side of Stone he has mail, this is my blood, Christ, when he was piezood with the who can say it is not so? He femorely opens, as he hong on the eroes." and blood of Christ. For under the nully, all Christians who were hop-

ware into the real body and thend of must not judge of this by their sense.

written was communicated to them. Christians applied their thoughts ever "We do not consider," says Justin much to the giving of mystical signifimost broad and wine. For, as Jeens also fond of mystical interpretations Christ was made fiesh, and had flesh of scripture. Among other allusions, and blood to procure our salvation, so a happy one enough was this, that the we learn that this aliment, over which oversumental bread, being composed of provers have been made, is changed, many grains of wheat, and the wine of Janus Christ. For the evangelists church, which was composed of many with the wine) the Christian propto; The language of Cyril of Jerusalum, and that by the mistays of them the

changed water into whe, and is he not. It was a natural consequence of this worthy to be believed, when he mys superstitious respect for the oscharistithat he has charged the want into cal elements, that many persons begun his blood? Wherefore let up with is he alread of communicating. Acfull government of faith, take the body conlingly we find that, whereas origiform of board, the bedy is given to tired, and not under sentence of exthem, and under the term of wine, his communication, received the Larl's tabled." He than tells his pupils they supper, yet in the time of Chrysontom, so many abstrained from this part

t familie a mi (A) a mai pandy, p m, (A) a mai pandy, p m, (A)

^{*} Cat. (ps. Op. p. 202. (P.) * Bassage, Materie, 1. p. 122. (P.) * Larrichi, p. 0. (P.)

reprove there for it with great wa crity; people, luters they were distributed, and various mellicals were taken to on- that they might be seen and control.

stage them to attend it.

of Chrish the cloth which covered it was was afterwards derived. avoidly called the cloth of the body, and was considered as entitled to some par- tury, it was (hought wrong to commit Coming respect. And we find that Op- the blood of Christ to see fruit a thingtakes represented the Donatists, that we glass, Jesuson represents a histograthey had taken away these body-cloths, of Toulouse with this, he being a rich and that they had washed them as if man, and able to afford a better vessel, they had been dirty. Also, Victor of and more proper for the purpose." Vita complained that Penculus (the As the primitive Christians conexecutioner of the crucities of Con- added their joint-partaking of the serie, hing of the Vandels, against the Lord's suppor as a hand of union Catholits) bad unde shirts and drawers among themselves, it was natural to of them. This body-cloth was to be of send part of the elements to those pervery fine linen, and not of silk, or of sone whose infirm state of health, or purple, pur of any coloured stuff, agree- necessary avocations, would not allow able to an order made by Pope Silv them to be present. For the same verter, or, as some say, Pope Engelsias, resuch consecrated broad was also send In this age the table on which the to the neighbouring, and often to disequivariet was colebrated was called tract parishes, us a token of inotherly the "mystic table?" and Thombilus, communion. This they did, parties. to whom Jeroma (if the epistle be larly at the feast of Easter; and, progenuine) writes, says, that the "very vided no super-titions use had been atenally and saired coverage were not made of it, there agains to lister been to be considered, like this manimale. Little to complain of in the custom. and void of sense, to have no sanetly, However, the Council of Lacdiesa but to be worshipped with the same thought proper to furled this senting migraty as the body and blend of our out of the elements, as a custom bor-Land."

supper was celebrated sometimes at tary after, still continued to send the the tembs of the martyrs, and at consecrated bread to the neighbouring funerals, which custom mave rise to purches." the masses which were afterwards per- But the greatest abuse that was

of the arrest, that he was obliged to wine were held up to the view of the plated with religious respect; from When the local was called the body which the adoration of the symbols

Towards the end of the fourth con-

rawed from the Jews and tim hardics. In the faurth contary, the Lord's But Pope Innocent, who lived a con-

formed in honour of the saints, and made of this custom was in coursefor the dead. Also, is many places, quence of the consecrated elements about the same time, the bread and being throught to be of one to the sick, in a medicinal way, and to be a mention of preserving persons in iconners, and spon voyages; and as persons might not always have correct home with them enough for those ame, it was the custom for the prioris to been a quantity of the consecuted hered to distribute opensionally, as it might bevanted. Austin says, "If any say all mak, but him receive the body and blood

of Christ, and let him been a part of sleavly the case in the time of Cyanonymishment of what St. James Western church till near the time of physich to receive alreagth of body." I practice of the Eastern churches, and the sucramental bread for a sore eye.2 of Rome.4

Flome of the ancient Christians used to larry the maramental bread together the primitive times as they respected that it would be of in much use to Thore were four orders of the Cateappears that the custom was not fourth were those who were completely whally hild mide at the and of the roudy for legations; for till that time rightle contury, though it had been they dot not attend the existration of prohibited uptin by the sixth general the sucharah but were forestly disso that a custom which took its rise (4000.) from con dogen of superstation, was "The primitive Cleritians communistances in the course of this history.

that, in the primitive times, all those from the catalogue of hisbors, and let who were classed amone the faithful, received the sucharist every Lord's day. After rending the Scriptures, and the exposition of them, or the ser-thete-dependent hides they were and to be of them might offend, works 1 p at the street of the present of the control they proceeded to the public prover, in which the audience here their part, at least by arviver recuriously Asses, and the service constantly closed with the selelisation of the cuckarist. We even that that young shildren, and indeed foliaria, communicated. This was

this little body, that he may find the prime! The meston continued in the mays, Lee those who over eick go to the the Reformation, and it is still the This same father also montions a of every other part of the Christian woman who had made a plainter of world that was never subject to the sea

The different classes of Christians in with the fiend, thinking no doubt, the bond's supper, were as follows, them in that long journey as it had shumens. The first were instructed at larn in other sherier ones. However, their own houses; the second heard the in a council held at Curtisupe in 419, aspection in the church; the third this practice was condemned; but it attended the public prover; and the conneil to file. The reason was, that calcul at what is called wrists pale to bury these merel elements was now plans mynes, as the final dismission thought to be a profunction of theor; of the assembly was called minor folio-

about by a granter degree of it, cated after supper, but the custom of and of this we shall have other in- colcleating it in the morning was froquent in the church in the time of Having thus noted the changes in Tertulian, in consequence, no doubt, the dectron of the cochares, and the of a superstitious reverence for the automatitions practices which in those elements, which ful them to think that early times term derived from the E was wrong to eat anything before erroments opinions of Christians on they partook of them; but it was still the subject, I shall now relate what I usual to communicate in the evening, have been able to called concerning on Holy Thursday. Chrysostom being il manner in which it was admitted charged with giving the suchacist to some persons after a repost, said, " If in the first place, it except be deried. I have done it, let my name be blotted

[&]quot;Manthepar's Februar Sea, D. M., (R.) Dr. Strandson, in the edition of the investment, and obstituted the representation to Jysusa, on the which are if the latte argued given in a write by the Administration. But in the latter argued given in a write by the Administration. But in the latter property of the latter of the affectation of the latter which is from made in the affectation of the latter which is from made in the affectation of the latter of the latt as on the hand officer of this, which to startened by Jermin to Transparent De-feat of the Life miner prompt to the Market Start Warrent De-posit Note, and Unit Age 15, p. 185

F Greening, p. 43, 1251. * Bassager, Regreter, L. P. 111, (P.)

³ Haussie, Frances, L. p. 101. (P.) 's larmobe, p. 6. (Po)

^{*} On whose authority (of family p. 177) Middlein ans, "the summed me siminteless, is all their public numericals, is in/mis, even of

end the Nobe. I find on a further examination of Bushb's dermot, then the proteinest was only determed from witnessing "the second or trust presention, previous to the enumeration, in high rive the evidencial, in both hirple to little children of ten or the years of the amountains to part time intents offer they be to be been approximated to make of a trajectory divings. of manty, groupoing their brief of an alambia parametry of the accommunit mans July vs. 22 Smalls a Street in crystal play, to bak. T Kinney, A. D. 276. (A)

me not be reckured among the ortho- Tertullian, and Cyprian pretends that How DA

Jane whenever they made a selema water only, from which they were among there were find, to bring some collect Amarians," These were not ablations, these Christians, whenever only Manicheans, who abhorred wine, tiny assembled for yutile warstop, but also others who were in the scheme (whom they also considered as an ap- of mortifying the flesh by abdaining parring before God, and especially in from marriage, and the two of final the norm indexing part of the envisor, ment, as well as of wine. the administration of the enclared.) arought with these a quantity of bread sidered in a superstitions light, as and when," and especially the first- asmething more than more bound and mails of their sam and grapes. Of wine, there must have been a time these effections, or oblitions, as they when they imaginal that this change thus affected to call them, a part was took place; and in the early ages it coursed for the encharist, and part was supposed to be made by the also was enter afterwards in common, proper which proceded the adminisin what they called their nonzer, or tration, and not by any particular love-founts, but the resmainder was form of words; and this is the idia appropriated to the maintenance of the that the Greek Church still returns ministers and of the poor. Besides conversing consecration. But afterbased and wine, it was the custom to wards, though it is not easy to deteroffer many things of value at the same in he when, the change was dappened time. But at length they limited the to take place as the priest was chilations which were made on this pronouncing the words, This is may particular occasion to bread and wine body, in Latin, her not corpus means; only; and afterwards they usually as if there had been some peculiar vicmade for this purpose our great high, the in the sound of those words, when or cake, which they said represented prenounced by a person duly qualified the unity of the clearch, and which to use them. Thus also the Heatlens was broken in public, and distributed Imagined that the presence of the into be many as communicated. In the visible Divinity was made to dwell in fourth century some charakes culoti- an image, by the priest protouncing total what they called calogies, or some form of words, which was termed hall bread, for the bread of the Lord's conservating there. support,

Parameter, Bushine, I. p. 152, (P.J. signal Greeks accommodate Lading, bushing upon it as a tring upon makeful and emails on the facts a strug of wine, or end the total tilt of bread, for second house before they toucken, finish's

stringert, p. 15%. 4 To propose for 0 the sugment of the bely mattered, the relate and descene carry the gifts at break and who, posseded by the prints to the above of the droubying by the relation, separating them from profitms and opposite care.

2 Basners, Budson, L. p. 111. (P.)

it was of singular nes. We find there It having been enstomary with the some Christman communicated with

When the elements began to be con-

The coolearistical comments being now The ancients in general believed considered as something holy, it was that the water was mixed with the natural to suppose that a degree of wine, in our Savieur's own adminis- holivers belonged also to the falle on tration of the endurist, and therefore which the service was performed, and they did the same. This mixture of therefore that it ought to be prepared water with the wine is mentioned by by some ceremony, for this hely perpose. Gregory Nymen, the same whose eloguence on the subject of the enclusrist has been recited already, is used to have been the first who performed may ceremony of this kind. It was about the fourth century, as is generally agreed, that places of worship begon

whom the table or alter stold.

and also with a view to make their re- mysteries. lights more inviting to the Pagana. It was the system within the period The custom of using was lights at the to mak forgrounds of our mouther, as englarist, in particular, probably bogan wall as to give the Line of pages, av in the time of Austin, in the flith ren- churity, before communion, the mon they. For, in the tion of Gregory L. kinning the men, and the women the they were used at haptism; and leis wamen. They also used to kiss the doro of Feville, who was contemporary hand of the priest. This rustom of with Gregory, speaks of it as a thing asking pardon before communicating, combilished. "Those," says be, "who was used in France in the elevantic in throth are called Analytes, are in contary. Latin called link-beavers, because they carry lights when the gospel is read; mimetered the elements, but in the or, when the sacrifice is offered, not to fourth Council of Carthage, they work dissipate darkness, but to express joy, only suffered to administer in cases of to declars, under the type of corporeal accounty. Afterwards they admisslight, the light enoken of in the general." tered the cup only, while the pract In Identify those toreins and flam, who seldented gave the bread. Somebeans, they said, "O Joses Christ, times women served on this secucion, bloss this war, we become thee, that it and though it was forbidden by Pope may receive of there such a power and Gelevice, the practice continued in benediction, that, in all places where many places till the tenth centery. three of Gregory Nasiamen.

fore mont. But when the administra- purious in the time of Jerome, to line tion of the sucharist came to be a

3 Laprocha p. 257. (7.)

to be consecrated, though in some very principal part of salema religious was simple number, and it was then for ship, it is probable that the proper bidden to celebrate the Lord's supper which preceded it, and from which the except in consecrated places. When whole service got the name of success wherebes were halft with more marnis vial, was of more length, especially as figure, under Constanting, there was a we do not find that prayer was used in particular place called the conclusing, my other part of the service. In the third contony it is particularly observed. Lights in the day-time were usual that the prayers which proceded the in many coremonies in the heathen re- releigation of the outhanist some some limon, whence an idea of shortelasts, siderable lengthman, no well as that and of servedness also, was annexed to the soleranity and pomp with which it them; and the Christians of these ages was administered were increased; and were but too ranky to adopt the roll- that at this time persons in a state of gious customs of the Houthers, partly penitones, and others, were explaind from their own attachment to them, from it, in imitation of the hunthers

At first the deseans generally ad-

it shall be lighted and set the devit - Cyril, of Jerosslem, at the end of the may temble and ity for four, and may fourth century, exhorted his community no source attempt to realest or actions cante to receive the bread by supportthose who seems then." It must be incothe right hand with the lot, also blingwed that this custom of pring to receive it in the hallow of the hand. he at the calcium of the sucha- and to take care that no crumb of it rick becam in the East, a little after the fell to the ground; and that in receivemer the wine, they should approach it The blessing of the bread and wine with the body a filth bowed, he taken used by our playment himself was press of generation. The sixth general control tably anthony more than a very timet ordered that the hands should be hold proper, such as we consumely not be- in the form of a trues. It was the

> PERSONAL PROPERTY. a month titl. (P.) 1. 2

A Atom sulfact Americkes (Hydrogenstates) See Montotto, Vol. 1. p. 190 Cint, & P. U. Ch. S.

was observed before, a formal dismlus as again. sion of the cutvehumens, before they proceeded to the calchration of the cucharist, in the same words, and from this term minu, the whole service came afterwards to be called by that name, which by corruption is in the English crigitaire sone.

The primitive Christians did freequently est in common, before the sele-Smition of the Lord's supper. To this I'v this period we find a very consikind of entertainment, to which every devalle advance towards the docperson brought what he thought proper, trine of freemulatentiation, which was they gave the manu of ograps or havefront; and it is thought to be alluded to in the opicities of Peter and Jude. It, as well as almost all the abuses of 2 Pot ii, 19; Jude 12. This costom, however, of enting in common loveing been aloued, it was forbidden by the Ansatsabia, a monk of Mount Binsi, Council of Landices in 500. But before (in a treatise against some heretics who this time, when it began to be thought sweeted that the body of Christ was improper to eat anything before the impassible) said, that the elements of exclusively this fenct was emitted till the Lord's supper were the true body after the celebration.

Punnes by adopting them, continued envaling and Improved. We have now seen

the bread; and in the litterny of Chry- pether with that of a somell'ying power anatary, used by the Greeks, it is di- on the elements themselves, contributed rooted that he who receives the ole- to introduce a train of superstitions ments should kiss the hand of the practices into the Christian shurch; descent from whom he receives them? but we must go much desper into It is meetless to note the progress of this unperstition in the two following authoratition in all these observances. periods, with less pleasing prospects When the service was ended, the one- than in the last. We have seen the convention was dismissed by the priest, shades of the evening close uses us; caying Re, Moses sat; which Polidore we must now prepare to pass through Virgil acknowledges was also the form the darkness of the might, but with of dismissing the idelatorus services of the bone that us we must neared by the Pagane. There was, likewise, as our own times, the daylight will visit

SECTION II.

THE DUSTREY OF THE PURBARIET PRODU THE THE OF AUTHOR TO THAT OF PARITIALITY.

afterwards established in the Western church, but the first great step towards which an account is given in the last Section, was made in the East, where and Ideal of Christ; for that when Such was the progress of superstis. Christ instituted the aucharist, he did tion in this age of the closech, which not say, this is the eyes we artitype of abunuled wells spen of learning, and my body, but my body. This is aviwriter. We are not to expect a re- dently a language anknown to all the formation of these almost, in the next, amounts, when they spake not risdarination of gross dathness, and while cally but gravely on the subject; and the same rouse, of correction, and ear yet, on the whole, it is certain that he pecially a Conduces for pagety contains. Gid not mean an much as was afterand a willingness to min over the wards understood by that made of

But John Damasconus, another how the pagest notion of supsteries, to- munk, and a relebrated writer in the Sast, not only followed Anastesias in his language, but made a coal change in the torse annexed to it; saying that,

* Street, A. D. 807 - 1873.

"when some have called the bread and and and are for the encharietical elements wing discours or stress of the body and kept, advancing in the West, as well blood of Chain, he flast, they make us in the East; and they were moof them not after consecutation, but aldered as learning some poculiar relabeing the oblition was consecrated." then to Claim; who was, therefore, "Jone," he says, " has beined to the thought to be, to some extraordinary broad and sine his own divinity, and manner, present with them, but in short made them to be his body and blood," mouses, they had not perhaps any He blustrates this in the following district idea. armanner - " Tanish sow a lighted smal; yow a lighted road is not more wood, were appaidered as so peraliarly secret, but wood joined to fire; so the bread we are not imprised to find that make at the sarryment is not more broad, methods were used to prevent the less her bread joined to the divinity; and ne waste of them. Among other methe body exited to the divinity is not thad, they began, pretty carry in this one and the same indure, but the nature period, to take the broad dipped in the of the buly is one, and that of the consecrated wine. This was partiendivinity united to it, aunthor." In farly noticed in the eleventh Council the second Council of Nice, when it of Tuleda, in 675, and in another at was urged up one able that Christ had Braga in Gallena, in which a decrea he other image than the merament, it was made to put a stop to this poor was argued by the council, that the Deat limit still it was allowed that the sacrament after consecration was no soninged might be administrated to stoke image, but properly his body and blood." persons and young children in this This has been the faith of the Greek manner. The Armoniana still receive Church over since the time of this the encharact in this way, and the Dumanceurs, who wrote in the begin- Massovites take the bread and wine ning of the eighth century; and his together in a spoon." name is as great an authority in the Aguings was afterwards in the Wastern, cants to carry some of the consocrated

more brand and wine, it becomes a new tions were given for hosping it, in order

body and blood to Christ.

J Larenche, p. 567 (75)

Whether this new opinion spread into the West, does not distinctly appear, and the two churches had not, at that time, much communication with

2 Englar, Grand Appellicy, p. 100. (P.)

each other. But from the same peneral causes the idea of nomething mystical When the ougharistical elements

I have observed that, in the former Eastern church, as that of Thomas period, it was usual for the communi-In reality, the Greeks areat consider bread bonse with them, and to take it the cocharatical elements as question with them when they want on a jourbody of Christ, to which his soul, or ney; but in the Council of Suragona, ble divinity, bears the same relation within the present period, they who that it slid to the body which he had did not out the broad at the time of when on earth, and with which he as- communicating were anathemotion), couled to heaven. They must suppose Thus a greater degree of supervision that there is, as it were, a raphipplica- put an end to a practice which had in a tion of bedies to the same soul. No introduced by a last degree of it. How. wal change, however, is by them oup- ever, the practice of commorating a grotte point to be made in the autotance of quantity of bread was kept up; and in the brend and wine; only from being the time of Churlemanne, express direc-

^{*} Larrente, p. 144. (f.). "The point inter-a spoor, fife it full of put who, good has it a small how of bread, and Asservettic House hope to cother, as destroys the trions to the resource to Mills, and their artist fellow years a more specimany to expressed the black and water which burned from our Sections about 7 Ber. Austra-Control of the Control of the American As, 17 for the Sy. 101-05, 00

^{*} Tourneston p. 134 - 185)

* Street, A. L. and (P.)

* Tourneston 1 - 104 (P.)

* Tourneston 1 - 104 (P.)

* Owner, t. Pa. H. Ch.

(v. Sant. viii.

was ordered that the hast (as it was without communion." then called) should be kept not in u. No laws, however, could long check sheet, but under the title of the cross, the torrent of this clease. It being

within this period, we find that some succifice to God, which would avail for times the consecrated wise was neved the purdon of sin, and for referming with ink, in order to sign eviltings of a souls out of purgetory, large some of popularly selemn nature. Thus Pope money were given and bequesthed to Plandone, in the seventh century, signed the priests for this purpose, which the condemnation and deposition of proved a source of immerse wealth to Pyrrhus, the Monothelite; it was used them. But this alone was much inat the conformation of Photims by the creased when monks were allowed, by fathers of the Council of Constants. Pope Gregory, to do the office of wheats. noble, in cold; and Charles the Bald. This order of man had much bosone and Bernard, count of Burcelows, also for the purpose, and an idea of poculiar signed a fresty with the sucremes anactity was ansured to their charactal wine, in S41. It is evident, how- ter in the minds of the common propile. ever, from this very abuse of the gueluany such use of them.

F Larrows, p. 107, (F.) Booth found this in just, the Greek Current at Constantinuous, in just, the Live Species, y. Inc.

4 musur, A. D. 501. (P.)

to communicate the week. This core sudained that so proven should calabrate secrated bread, it had been the contour, man, onless the priest under a third, to keep in a close chest in the church; Among other accounting of John XII. but at the Council of Tours, in 507, it he was charged with estaturating mass

to excite the devotion of the people," immeriord that the colebration of the Among other expersitions sustance man was officing the most agreestable

To the monky may be attributed the ristical absorbts, that they were not at origin of pricess chapels, and the outltime time supposed to be the real body trollection of albers in charden for and blood of Christ; for, eince they cobstrating several meson at the same have been thought to be so, it would have For, according to accient cushe decount is great profunction to make them, it was not begind to my more than one man, at which all ascisted; and it It is not denied that, originally, the was a tiring uniford of that any percalabration of the Land's copper was a war almed celebrate mass on the same part of the public worship in which day, type like same after, a custom all the congregation of the faithful which is still observed in the Eastern panels but in the Church of Rome at churches. For the Greeks have but present the priest above numerous extent one alter to everywhen, nor do we find is general, while the congregation are the mention of any gove in the Western more spectators of what he is doing, church till the eighth century. But and only join in the prayers. This he the time of Adrian I, who lived towas considered by the superstitions words the end of the eighth century, renewation for the elements, from which there is mention made of the good was naturally derived no idea of some solver, to distinguish it from others at particular preparation being processory the same chards. Whenever the phrase for the receiving of them. The first account in any period pour to this, by notice that we find of this life of your allow we see to understand the timber was about the year 700; but we leave of the sources, which are often to and that, even in the time of Chryster called.) The first mention that we have tom, the people in general become to of the encharist being colebrated more decline continued in / but in the time of than larger by the savent of the mose Charlesageo, the prostawers for bidden day in any church, it in the fifth resto solidard mass about and Pope Soler tury, when Lee I, colleged it on great

factival days, when the experie were on who made more alterations in it those tam those that resorted to them.

awnal nature, vir. broad, over which us, he should say, grout us passed was about the year 700.5

BoldaZ

respecting the suchness, I shall now They also conscended three believeleths ensuider the method in which it was of several fishious, and a kind of well administered, going over the different of accord colours, according to the parts of the service for that purpose; different days, Arr. and we shall find traces enow of super- In order to be better entitled by the station, every step that we take.

itself had changed. The present concess were made of stone! of the more, as it is now used in the Charch of Home, was for the most is now requisite that there should be part, compound by Gregory the Great,

great that the churches could not one way of his producesors. He introduced into it many pompous cere-To induce the remines people to movies, but it was several controls continue their offerings after they before this camen was adopted by all council to communicate, they were the members of the Latin elevels. In given to understand, that previous 600, Pope Sergius added to the count they hept up that custom, the serves of the mass, that while the priest is would still be useful to them; and breaking the bread, he chested work instead of a real communion with three times, Lond of God (the haled), bread and wine duly consecrated, the away the we of the world, how moves private gave them a kind of substitute woon us; but that the third lines. for it, and a thing of a much loss instead of the words have marry upon

INL

they prayed, and to which they pure Since the selection of the encharest the came of hellowed bound. This was now considered on a proper merifier, the table on which is was offered It was in tensequence of few persons came of emerge to be an editer; and offering themselves to communion, that as alters in the Jewish sharely and the primits gut a habit of appulsing in among the Pagana, were consecrated. a very low voice, a custom which was the Christian allars must be so too. afterwards continued through super- The first mention that is ninde of the stition. This is said to have begun consecration of allars, (more than was about the end of the teath century; observed to have been done by Gregory and some say that it proceeded from a Nyssenus,) is in the Conneil of Agde. report that God had punished with in 506, when they were ordered to be molden death some shepherds who consecrated both by chrism and by many the words of consecration in the the benediction of the pracet. In the minth century they added water to the Having noted these general aboves chrism, and incense, and other things,

name of allows, and to correspond to As there is nothing prescribed in the the alters in the Jewish and Pagern New Testament concerning the order religious, all the wooden tables were of public worship, or the mode of removed, and all alters were ordered to colsorating the Local's support different be made of stone. And it was firsher idearches felt enterally into different alleged in fityper of this contemp, that methods with respect to them, as we Joses Christ is called the corner-stone. in what remains of several of and formination of the church. This the amount liturgies. That of most institution is apprihed to Silvester; but stunches had probably been gradually the decree is not found. It was a altural, especially as inve's blue with cauncil of Epsens, in 517, that forbide respect to the pature of the service the consecration of altars, unless they

To the due comporation of alters in

Lorento, p. 136, 175

¹ Illin of Anchol Community, p. 88. (P.) F Latrache, p. TW. (Po)

Same A. D. Six JAI Lumman P. St. (P)

relies in them; but this was far from or of charity, immediately below somthat who number any mention of pur- of affirer or supper, with the flyers of Additioner.

not only to waite one of Habra though elements." in the day time during the relding. In the fifth century it was the and an early as the middle of the fifth which obtained the mine of dominica, century; mention being then made of Atherwards, in the farther progress of assembling the church by throbeaux superstition, it came to be the custom and performer. But it is not said that to receive it in vessels of gold deca this was for the celebration of the but this was forbidden in the sixth washnrist in particular."

in Spain beggs, about the seventh ecotory, to prepare the coclamatical trend in a different manner, baking small nother than by the Conneil of Tolodo, in chalies." contact ladame, however, the increasing universities of the ere get the letter tion of any particular savilion of the of this vegulation and the custom of rouking small sound enfors for the par- for receiving the Lord's support but as your of concennion, at length became superstition kept gaining around, the universal in the church.

clourch, as I have shrowly observed, to give what is called the lies of peace, laces termed that way and about the

Harrison, L. p. 46.

being the case originally. For a council ranning. This, in time, was thought the percents century enlared, that to be an indecest practice, and therealters should not be consecrated in any five mucht to have been laid as leplace where a body had been interval. altegether. However, Leo III. at the The last thing which I shall observe in end of the ninth century, changed temport to altere is, that Hode is the this custom for tirat of biscing a plate. a sress upon it, or the relie of some It was the costom in all this period mint after the economistion of his

tion of the sucharist, but of decrease equipm for man to remove the level class and both those approduces were with their nalcal hands, and the horrowed from the heather exerifices, weamen (who perhaps did not arrows and were that adopted by the Gracks, their lands caked) in a clean cloth, general council in (50), and they were Originally, the boroid that was used again ordered to receive it with the for the celebration of the Lord's hand," It has been afrenit observed, support was such as was presented that slass was thought to be too brittle among other offerings on the sension. a thing to receive the buly elements. Afterwards it was the empon to make Glass vessels, however, continued to one great leaf or cake, to supply all be made use of, so that it was thought the communicants; and this was necessary to forbid the use of them in broken at the time of the velelimation, a conneil held at Rhesnas under Charleand distributed in small pieces to the praying and in another enemal, held in communication. But this custom being the year 80%, wooden vessels were field. ". Donaled with many loss, some prints slop to be outd for that purpose; and at present the Letter church does not softer the consecration to be made in marthus: but in a clerkup of mild or salver, or alwould pieces on purpose, that there least of powder; and a nouncil hold at might not be occasion to break it at Alla, in 1254, communits all charden, all But this imposition was not gene- the yearly reat of which amounts to rully proposed, and it was erproudy fifteen French livres, to have a silver

In the primitive times we find an moubudy, as more proper than eay other East began to be held possiliarly an-It was the conton in the primitive cred, as it always had been held by the Heathens, who worshipped with their year 538, Pope Vigilion ordered that

those who celebrated mass should the cucharistical elements in this puralways direct their faces towards the of daylosses had gained in point of KurtQ.

mostle, as in the use of them. Same municated, and the people very redicate churches used to burn all that you except at the time of the greater from anniand after communion. This was tivals, and especially at Easter. the system at Jerusaken, and it is so stoumels of those who were appointed cuchurat. to take it. But, in whatever manner them till the next day."

day.

SECTION III.

THE RESTORY OF THE SECRETARIST, PROM-THE TIME OF PARCHASINA TO THE TERRITORNATION.

We are now arrived at the most distinguished over in the history of the enchantel; after having seen how much

escrubiose and solemally, and how We see the effects of superstition as: unfold thing the act of positionicating well in the method of disposing of was generally apprehended to be; as what amening of the consecrated ele- that commonly the priest alone com-

This case in conscriptions of the people with the Greeks at present, at least, in general being improved with a concutya Plattry, they are represented with fused action that the cusharistical it. At Constantinople it was formerly absolute were, in some sense or other, maken by young achalura sent from the the lady and blood of Christ, usal wheel for that purpose, as is related therefore that Christ himself was yesby Evagrius, who wrote at the end of word in them. But in what manner he the sixth contary. The Council of was present they seem to have had so Teledo, in 623, left it to the liberty of clear idea. This prescral action, however, each particular church, either to keep paved the way for the capital addition what remained of the consecrated that was made to the doctrine of the eliminate, or to est it; but, in the cucharist by Paschasius Radbert, ... latter case, it was ordained that the monk of Corlde, in Prance, who underquantity consequents about he makes took to explain the manner in which rate, that it might eat oppress the the body of Christ is present to the

This he did in a treatise published they disposed of these energed elements, in the year \$18, in which he maintained it was the custom not to leave any of that not only the bread and wine were changed, by consecration, into the real One would imagine that we had body and blood of Christ; but that it eoen superstition enough in this one was the same body that had been been article of Christian faith and practice of the Virgin Mary, and that had been within this period; but we shall find crucified and raised from the dead. It much greater abuses in the next, and was in support of this opinion that he notwithstanding the greater light of wrote the two books On the Delivery of the present age, they continue narce the Virgie Mory, which I had notation formed in the Charge of Rome to this to mention before; in which he maintained, that it was performed in a miraculous manner, without way opening of the womb.

> This opinion Paschoninghimself were to have been morable was hold and supel. For the first time that he mere tions it, after calling the aucharistical chaments the hody of Christ in general. no mids, " and to my something more surprising and wenderful, (at mirebiling legence,) it is no other than that which was born of the Virgin

^{*} Lorrotto, p. mp.

^{*} Anning Committee print, 184 a Leavaha, p. tot. 18.

^{*} Thirt. p. 42. (P.)

^{1.} August Convenience, p. 78. (A)

^{*} A. D. 1914 (P)

^{4 (}OF the Body and Dhod of June Oriskin, the Englaster 'Buddery's passes since of Cortes water by slink in 16th New Dail Hist. IV.

Pr. 570, 800.

he likewise upulated in support of it, his occuliar outline conserving the dewhat was no anomaron thing with livery of the Virgin. of those times, I shall relate.

tery, and to hold in his band the form, distring of Berenger was condemned. look at the infant, which that boly was threatened, he was work enough declared, that being quite terrified he senger was followed by Peter and Henry arms, that the angel told him be might in general; who in the twelfth century lies of Jeens Christ. After this he 1155.4 replaced the beautiful limbs of the god. agon the altar, praying to God that he Juries the popes did not interfere in the might resome his former figure, and controversy almost Paschusius. Most that he had accordy finished his prayer, probably they thought with his adverwhen vising from the ground, he found series; and as very few joined han at that the body of Jorns Christ was restored to its former figure, as he had gransmattered and annual of was their Pagnushal,*

Notwithstancing this miracle, and everything clear that Paschnains could allege la favour of his doctrine, it sweited great petentahment, and war opposed by many persons of learning and embrance. Among others, the on-

4 Every, A. D. 419. (AL)

- Dook at D. stry (P.)

Hary, which softered upon the most, power Charles the Hald was suich and which was raised from the grave," I officially it is, and by his pursicular Not depending entirely upon the under the fumous Bertram, or Buttram. more which he was able to allege in west-against the new equies of Pasfavour of so extraordinary an opinion, change, and at the same time against

the meets, and what had no small. In consequence of this, the doctrine weight with the common people, in of Perchange, though published in that tomorant age, namely, an opposed the minth ventury, does not appear to then, which for its singular curiosity, have gained many advectors till the and as a specimen of the inspections eleventh, when it was opposed by Beremmer, archdenoun of the church of A priori, whose hame was Phogills, Angers, in France, (when I mentioned consistence at the tends of St. Ninns, before as one of the most eminest without, not of love, and not incidelity, scholars of his age,) and his writings to see the body of Jean Christ; and on this subject made a great improve fallow about his known, he asked of som on the minds of many; so that God the favour to see the nature of no less than ten or twilve councils were the look of Joses Christ, in this mys- hold on this neblect in all of which the of that little child which the Virgin Matthew of Westminster says, that if had borne in her lap; when an mosel had infected almost all France, Italy, eried to him, "Got up, quickly, and and England; and though, when he women both revied, for he is clothed to sure a recontation of his opinion, by in his corpored habit," "The priest certainly died in the belief of it. Delooked up, and saw upon the ultar the de Brais, whose disciples were called shild that Simeon had held in his Petrobrassiums, and by the Albigenson not only see but touch the child, and separated from the church of Rome. that accordingly he took him and pressed. Arould of Bresen also tought the same the breast of the shild to his nows, and doctrine in Italy, and for this and his ofter embracing him frequently, he declaiming against the Church of Rouse bissed the God, joining his lips to the in general, he was learned at Rome, in

It is remarkable that for two cou-

low and then of the age, it seemed as if freen a great promoter of it. Not these his opinion would have died away of does not appear to have been any probdoubt. As soon, however, as it was per- lie not in favoural the destrine of trops ceived that the dectring went flows with substantiation in England, before the the common people, and that it pen. Conneil of Oxford which condemned stored to give a high idea of the dignity. Wickliffe? and poncer of the priesthood, the popes wave ready emough to enforce it by their committees of all the beawn properties beginning of the thirteenth century should not a little embarrace the advethat this decirine was made an article, cates for the change of them into real of faith, viz. by a degree of Impropent, firsh and blood. On this account, Imms. III. at the Council of Laterey, in 1215, sent III. acknowledged that, after conthe term symmetration in the objection, there did remain in the objection

-tnement-

to the autiblidement of almost every beautious to the proposer. other corruption of Christiansty, they even no less active in promoting this, forming any conception concerning this Assung others, the name of Odo, bishop conversion of the bread and wine into of Chigal, in France, in the touth con- real flesh and blood, it is no wonder they, is mentioned as having been of that many doubts should have been eminent my out this octoods. Indeed, started, and different entrious should

first, and he was openly appeared by the of that now, is likewise eald to have

We cannot be supposed that the elethereon, as we have seen in the case of of bread and wine remaining in the m-It was not, however, till the charistical elements after consecration, been first need by Stephen, bishop of mosts a certain process and emerly, as Auton, in the beginning of the twelith he called them, which satisfied burges and thirst. But afterwards, they who Even netwithstanding this decree, maintained that the conscirated heat several drymes openly maintained a rotained the nature of bread, and some different opinion, thinking it sufficient, whed the body, and aspecially that any to ucknowledge the west presence, part of it was turned into excession, though they explained the manner of ware, in decision, called Stercovariate it differently from Ingreent and the This term of represent shows in what followers of Passhamus; and "John, abborrence all these who did not assent surnamed Pangras Atlant, a subtile to this new doctrine were then hold. doctor of the university of Paris, . . . If ridicule not contempt were a proper substituted communication in the fact of frully, I doubt not but that those place of transmission towards the who defended the abourd doctrine of conclusion of this century."1 Others trussolatization would have had the say that he maintained the assumption advantage of the argument. Protesof the conservated locad by the divin- tante would now only lough as being ity. However, he did not deay that called Stereorarists, but at that time the substance of the legal and wise the laugh would probably not have remained in the classants; and yet the been with us, but against us. That thoulty at Paris did not condamn his was not an age of experiment, or liopinion, but declared that both this, might have been easily decided, viz. by and the common ductrine of transple giving a pain nothing but consecrated stantiation, were probable ways of brood, whether it turned to neurishmaking the body of Christ exist in the ment and excrement or not; but the very proposal would have been deemed As the monks had contributed greatly impious, and might have been very

Considering the great difficulty of assether Odo, archivelog of Centerbury. Leve been held concerning it; and, that they should even contained to be held,

I Step #, Solv P., noon- buttons a long was depler this thile," A Pure of Persons the Principles of the Bedg and Hand of Phinips of the Bedg and Hand of Phinips of the Little Lie Small (Said) to your The was Investible to one for the distribution in 17th of this highest was a 25th building to 18th for the Wood I, ago all, fell if Large day, if the Mills II, it is readed, a distribution of Large day, and this inches following to be 15th of the Distribution of the

manner There, sudo relies, says a Franch beagrayine are Very June 16th I, p. 212 Arnald suffered torior Adrian IV., the only Pape way men on Emiliatement.

^{1 31 -- 101,} p. 165; (JC) Cent 4 01, PL 61 The sea many day.

² In 1968. See Beil Blog. L pp. 35-D.

bard, contemporary with Stephen of adopt. Allerra J.

into the blood of Christ."

ments.

As the Conneil of Trent, the Prunfrom any other place, but that he was men and rate might find? formed in the host, the substance of

The first content of decision of the second of the content of the

petwithstanding the most authority this question, but in their decrees and tive decisions respecting it. Peter Low- use of such tyras de both parties adolt

Autom shows mentioned, approved of When the great difficulty of one this doubline of transabetantiation, but single conversion of any particular could not determine of what bood the quantity of broad and wine into the circom was; whother it was only for- bady and bless of Christ was get over osel, or goldanifel, that is, whatler one would imagine that neether dies. is affected the aeraible properties of gulty, no less insuperable, would have too abscents, at the wal substance of accurred, with respect to the meltitude of consecrations performed in deflerent. If was also a question whether the places at the same time. But Germond, matter (which it was always the eastern who wrote nextnet Borenger, in 1976, to mix with the wine before consecu- made nothing of these, or of still greater tion) was changed immediately into stiffculties. Every separate part," says the blood of Christ, or whether it was he, "of the suchness is the whole body changed into wine first. Paschanius of Christ. It is given entire to all the himself had asserted the farmer, but faithful. They all receive it equally. after long debotes it was determined Thought it should to ecolorated a thouby Irmocent III., and the asheelmen and times at once, it is the same insupported him in it, that the water is shoughly leafy of Christ. It is only to changed into ume before it is changed sense that a single part of the bostappears less than the whole, but our In this, and several other respects, senses often deceive us." It is asknowa compilerable latitude of opinion was lodged that there is a difficulty in comformerly allowed in the Churchel House; proheuding this, but there is no diffiand indeed the doctrine of transmission- unity in helicelay it. Through question tintion did not properly become an ar- is, whether God has been willing in ticle of faith before it was made to be make this changer "It is like the on by the Council of Trent. The care roine of a single man, which all the dinal D'Ailli, at the Council of Con- andience hears entire." He exherts stones, speke of the dastrine of iran- Ingetics to yield to the Iruth, Isramo, ambatastistich as an opinion only, and says be, " we are not now contention; and that it could not be clearly inferred for victory, as in the schools, or for from the Sariptures, that the extensions any temporal interest, as in the occular. of lovered did not remain in the sucra- courts. In this dispute pothing loss is depending than eternal line".

When it was objected to thurmoul, cisenna maintained that the body of that the rate successiones can the conve-Christ descended from heaven, in order crated bread, he replied that either the to be changed into the form of bond senses were deceived, or the budy of and wine, though it did not quit its Christ did not eaffer any more in the former plane; whereas, the Dominicans yat, than in the seguidity, or that the will, that Jenny Christ did not come devil put wal local late it, or which

formed in the host, the imbedance of themse, it p. and (2) Cases I be in the bread being changed into that of Dissessories and the property in section we his body. The seemed did not double required to community neglect was a close Charmeles, p. 182, 187.)

The Decelor Boson and Spirits Process, he provide before Christians and Decel Charmeles.

because they could create their Creater again." whomever they pleased, whereas she had. The doctrine of transculutantialism

conseived him but once."

inwar and will of the priest, with res Church of Rome. Hence, downing other some to the eucharist, and the swora- things, those rich and solendal reaspmonth in general, in the Church of tacles which were formed for the read-Roses, as, I should think, must occu- dones of God, under this new shape, nion a good deal of anxiety on the part and the lamns and other proxima of those who receive them. For they areaments that were designed to beaubelieve that the efficacy of all the sacra- tire this habitation of the Deity, and menta depends upon the intention of house the eastern of carrying about him that administers them. This inex- this divine broad in salema person. pressly determined in a decree of Pope through the public streets, when it is Eusenfus; and at the Council of Tout to be administered to sick and dying an anathems was pronounced on those persons, with many other communicawho denial it. This is even "carried of a like nature. But what envene on the that, is one of the rubrics of the whole was the fastical of the holy the Missal, it is given as a rule, that if encourage a neight who goes to consocrate twelver hardra, simuld have a general intention IV., in 1264, on the prescraind revelato leave out one of them," it will af- fion of one Juliane, a commer of Loops, first them all." Lather mouthers some who said that it was showed her from criests at Bone, who acknowledged beaven, that the particular festival time instead of promuncing the proper day of the boly sucharist had always words of conscention, only said to them- been in the councils of the according solves. Howard thou and, and broad them Trinity, but that now the time of re-Model venneral

the excharacters elements were not tivel day preparty belongs to the continual to the Worters church, in this merament, because there is no sount greated; for at the beginning of the thir- but what has let proper flutival; that

The fanguage in which some of the teenth century the tirenks were much Populi proud fixe boarded of the agitated about this subject; some afprover which this dectains of trained by firming that the acceptate, as they stantistics given them, would excite called them, were increre stade, while the greatest relicule, if there was not offers amintained that they were not a mixture of imposts with the abund- when Zonams, a Greek friar, harpfly my of it. "On our altars," my some found out a middle way, which showed of there, "Jesus Christ obeys all the no less ingenuity thin had been disworld. He obeys the pricet, let him played on the name subject by many of Lo where he will, at every loor, at his the manks or acloudness in the West. simple word. They carry him whither The conserrated bread, he said, was the they please. He goes into the month flesh of Christ, as dead, and therefore of the wicked as well as of the right- corruptible; but that after it was extra, cons. He malow no resistance, be does and thursby gone, as it were, into the not legitate one moment." Some sepaldire, it became incorruptible; leprimits boasted that they had even come the healy of our Lord did not remore power than the Blowed Virgin, main long dead and buried, but rose

was the cause of a great variety of So much to made to depend on the new community and institutions in the

This was an institution of Urban venling it to men was come. In the All the disputes about the nature of decree of Urlan it is said, "this few this is intended to confound the unlato repair all the faults that soon neight the many places (r.)

be outly of in other masses." This the people should promute themselves factival is attended with a procession, in the citard at the moned of a ball." in which the best is carried in great. The sarement of earrying the limit pours and magnifleence. No less a per- in procession to communicate the with am than Thomas Aprilms composed norms to have been first used in this the office for this great solumnity.

aplendom, which seldom full to have terbury, and hopate of Popo Celistino, charms for the bulk of manhind, this bald a speed at York, in which, among observed; and therefore it was ma- any sick persons were to receive the by Lighter, this solumnity became the suitable to so great a sucrament. We the Pope in 1561, as Thursens informs history of Paris, in our of his synods, feet val. because it was the negation of the successent; as, about the sections much senadal, and was not at all of carrying it to the sick, of the adorenecessary. It may not be simise to then of the persons who should meet it, give a more particular account of some of beening it in the best part of the of the other new superstitions men- alfar, of locking it up safer with several tional alares.

was that practiced in the Eastern any fly or spidor should fall into the church, but then it can intended to wine." represent the elevation of Christ apon the cross, and was made immediately business of communicating was made, helion the communion; and there is in consequence of the destrice of tranno mention of this correspond in the substantiation, we do not wonder that Western church before the pleyenth Hyme address by the Council of Treat, contary. But then it immediately that, how conflite moves a stance followed the consecution, though no should feel binuals, he should not apadoration is said to have been intended proach the hely encharist without by this arranging till the thirteenth having made his entramental nonforcentury, when it was expressly up- alon, nor at the selemnity which the pointed in the Constitutions of Liono- recovering of the communion gave to an ries III, and Oregory IX.; the latter suth. This appeared, when Pope time of whom, in 1927, ordered the ringing groy VII, proposed to the emporeof a tall, to warm the people to fall Heavy, who was charged with army down on their kneed and adore the con- gramme, to exculpate himself, by taking averated host? This, however, seems one part of a consecrated best, while to have teen done before by Guy Purc, be himself should take the otherthe Popu's ligate, in Germany; who, This preposal staggered the empires when he was at Colome, in 1201, so much, that he desired the affice to oplical, that when the hast was see- he returned to a general council.5 Rulvated in the relebration of the muse,

country. For at the end of the twelfth Notwithstanding all this pours and pentury, Bubers, unshishes of fluxdecree of Uchan was not universally other things, he commanded that when firmed by another ball of Chanent V. communion, the priest himself should But when the minds of men were a carry the host, clothed with his proper little enlightened after the Reformation halabs, and with lights horne before it. toric of much radicule. On this ac- um also informed that, in the beginment Catherine of Medicis wrote to pine of the thirteenth contary, thin, us, to request the abolition of this made several Constitutions relating to precontinue in case it should happen It was towards the end of the eight flist any part of the consermed eliemitory that the cheutime of the had musts should fall to the ground, or

Considering how solumn a thing the

2- Historica sign Propert, Ph. at 444 (PA).

* Has p. 421 (#) * Has p. 421 (#) * Finer, A. D. 107 (#)

we are more surprised that, upon any ments, which increased after the dogtion the Pere himself sould have given wine, were still used in many places,

so great a disperuntion.

of the real amount, and the many ceres became universal. momes that were recessary to be observed in the colobration of them, that, room for waste or almost possible, this for four or five hundred years, what enstem of communicating the laite are salled dry mesos (or the core- with the bread may was introduced; monion of the many without the come- and the dectrine of transplatantiation gration of the elements) were much made this practice much ensur than used in the Church of Rome. They it could atherwise have been. For it were more emerially used by gentle- being now spread that the communical men who went a hunting early in the bread was the solute body of Christ, it morning, or returned late, or when a contained the blood of course; and necessaried except wanted to receive consequently the wine, which was the benediction, &c. St. Louis often used blood only, became superfluous. this ceremony on board his vessel, and Delta.

payofition in the various mediads that overs davised in again to provent the wante or about of the emissymbol clo-

possesses whetever, any normal denial frame of transchatantiation. In the be permitted to see before he received touth contary the princip brusts to reat the communion; and yet, application the bread into like mouths of the combeing made to the Pope on the part of municants, soil in the eleventh they the bing of France, in 1709, that he began, in some churches, to use little might take some nourishment before hosts, like scorers, made round, white, be received the communion, on the day and very thin; but this was not till of his consecration, as it was thought after the condemnation of Bereaper, that he would not be able to go through and was disliked by many at that timer the fatigue of the ceremony without and the former custom of breaking the it, the request was granted. It must bread into little pieces, and also that be processed, knowever, that so other of giving the bread steeped in the till near the end of the twelfth century, It was owing to the great awfulness after which the ness of their wasers

At length, in order to leave the lenet

Thomas Aquinas defended the case it served for a consolation to pilgrims, tom of communicating with the bread when they had no opportunity of only, but he says that it was not obhaving real masses in their return from served in all churches; and the laity, the Holy Land. Those dry musses in many places, in order to prevent were as common at one time, that there the spilling of the wine, or, as they was a rubrie in the Rumish ritual tre- called it, the blood of Christ (aguine) pared for them. But the Reformation which they were always most partipressing med's eye, upon the subject, colluly cautioned) sucked is through Eckius continued that what had been smills, or silver pipes, which were trapracticed so long was, in truth, un touch to their chalices for that purpose, imposts and blasplowny nomines God. Hot at length, and especially from the The Compell of Trust did not, how rustom of giving the bread strend in ever, correct the almost but the backups the wine, came, by degrees, the contema not that time have abeliabed it by of communion in our hind only, withdiagrams, and now it is only used on out any supress authority for the Good Pridays, and during stooms at purpose, in almost all the Western shurches till if was established by the We see the farther progress of see Council of Constance, in 1416.) That the engine of communicating in both

> * has UEspent, "Hinding do Comme." 1714. In It. Such exer y Eld. By the many comments are to be received, feeting, content of some employed tradition in cases of parametry attinued by the cherch.

f Hist dur Vaper, V. p. dell. (A) f Barrige, the p time (A)

This p. rec. (P.)

tim alter, and to other persons of emi- the masses by deemed imperfect. neat picty, whom he thought worthy

of so great a wift.

to make our of the cur-

that time the english of receiving it. it worth while to recite: Law ling same into use, and this is . In the eleventh century there are seto some four thurs a year to the con- was as lanvan to he had during the not required to communicate more than the Latin Church conformal to this once a year, and this is generally as obstom. Blacker,

Lines was still practiced to several forest colours of them, and the diffe. places, unil the Pecc lumed as said rent occurrences which they are used. at our time to have administered the such they are all so necessary, that the wine to the descents and ministers of smallest variation in the ritual makes.

As I observed before, that two measures must not be existented on the same The Council of Trent confirmed that alter in the course of one day, and even of Constance, but left it to the Pope a priest cannot officiate at any altato grant the use of the cup to those when a history has done it before him. whom he should think proper. As- they are now multiplied exceedingly. contingly Pius IV, granted the com. The musics also are reckund defective. mornion in both kinds to those who unless the alter be overed with three should downed it, provided they provide clothe, consecrated by the bishop, the lissed to believe as the church did in last of which must be longer than the other respects. The Bohemians also others and it must, after all, be covered were allowed, with the Pope's consent, with a stoff of some particular colour, mesording to the featival on which it is The high reversace for the enchorist, used. But the ultur must be stripped which was produced by the doctrine of of all its ornaments on Good Friday, transulatantiation, made a change in for reasons which may be seen in Bosthe posture of receiving it. For till wage (L. p. 48), together with nonthe thirteenth century, all persons other superstitions observances relating had communicated standing, but about to the ecclearist, which I do not think

continued ever nines in the Church of violent debates between the Greek and House, and from that in the Church of Latin Churches on account of the jur-Rouland. Proposit communion also may using unlamount front in the was more no more to be expected; and, eclebration of the eacharist. Such, leadered an energy as the fright century, however, it is very evident, must have Hatherine, bishop of Verenn, was oldiged, been the bread that our Saving himto order his points to warm believers mucle are of in the institution, or there minutes; f and now the Catholics are whole sensor of Passayer; and at learth

Considering the many grows above. Photo are various other superstitions, which prevailed with request to the regulies respecting the sucharist, in Lord's supper, after the time of Tusthe Church of Rome, the origin of which charins, it is no wender that we made this not may be brunt. There are six with some persons who hall it mills accord wets of continued belonging to altogether. This was the case with the official priest, and eight or nine the Posticions in the minth contary. to the limbor, and there is not one of who considered both baptions and them but has some mysterious signific the Lord's supper as senething figucallon, and a corresponding asparate rative and parabolical." This was also consecration; and to mention the dif- the case with some persons in Francis, in the beginning of the eleventh century, and they were condonnel at the synods of Origins, and again at Arms,

> P. Grobalto, H. p. 176-178. (A) Cont. In. Ph. II. Ch. Weekt TL

in 1025.5 Also, in the twelfth century, that, in different parts of bla writings, and Tanchelin | persuaded the people he contradicts biasself on this subject of Antorry, and other persons in Flan- July Huse believed, the doctrine of dors, that receiving the Luci's supper transmistantiation and the real prewas not necessary to sulvation. But, sense; but in masser to a person who indeed, this he might do, without wish- had said that a priest, after his coning them to omit the colonyation of it appraisin, was the Flather of God, and altogether.

believers should take advantage of such the author of the transulatastication. a doctrine as this, to treat the Christian and the priest only the minuter of it." religion with contempt. Averroes, the great freshinker of his age, said that to most of the reformers from Popery Judaism was the edigion of children, in the alcteenth century, the article of and Mahumetanism that of hogs; but the cheharist was the last in which he knew up seet so feelish and absurd they gained any clear light, the dectrine us that of the Christians, who adored of transplatantiation being that which what they sto?

SECTION IV.

OF THE EXCOVERY OF THE GENTLE. CHERTLY DOCTRINE CONCREMENTS THE THIRD'S SUPPER.

As the corruption of this declarac took place wery cirly in the Christian church, and proceeded farther then any other, an it was with great difficulty rectified; and, indied, it is in general but very imperfectly done to this day, especially. in the established referred churches. The minds of the reformers, in seneral. were impressed with un idea of something possibirty mysterious and awful in the nature of the enchartet, as well as with a firm persuation concerning the divisity of Christ.

Wiekling was late to settling his notion about the Lord's support so

I Where's (A.) control the ope Iree, by used from been theme-He has measured the \$100 the New York That V is 400 Municipal super to were a popular, but that periods of therefore more being Coul oil by it has by a shutterior printle of tour oil by it has a Poet in.

a hipporten poir is to in Poetarch, it! p. 100.

(B) Asserting these a millional common in States where he shiel in 1220. But Nove Deel, Wee, L.

the creater of God's body, he wrote a As little can we wonder that any treatise to proce that Jesus Christ is

> It is remarkable, that with respect they parted with, with peculiar relatande, and in all public disputations their popish adversaries had more advantage with respect to this than to any other subject. They advanced to the conferences with the numest boldness when this was to be the subject of their disputation, baving the posfulless of their undience, and, in a great measure those that were their adversaries too, on their sale.

Though Luther rejected transabetanlinting, he povertheless establish the dustring of the year presence of the body of Christ in the eachurest; believing that even the body of Christ. might be configureent, as well as his divinity; and in the Latheran Form of Concord, which they made the terms of communion with them, this article was inserted. Luther, in his attempts to explain his doctrior on the subject of the suchavist, (which, to distinguish it from that of the Papaste, he called

+ titledn's Life of him, p. 65. (P.) Brit Blow

* Emission des Perses, IV y TTE (A)
4 Lairnesse, p. 107 (C). In the Grand Charrels
6 the lairn as Adjust to marke the learned
sugginers has blood a year. Profile's demand.

\$5,357.

¹ pp. 50, 40.

I b british with the property of the country of the first of the country of the country of the country of the first of the first of the country product of the first of the country product of the first of the first of the country of the first of the country of the first of the Trolle poir refluier one proposition of etrange, productions this pur necessite, of it motivate que-cest d. C. spill and I derburg do its Propositionium. ion, et quele pritre n'en est que la miliatre, en vertu des paryèse sucramentales. Frences I. Ri. Sect. Val. Bes sier Beef, v. and L. H. burt. Parille Aud. 1714, pp. 159, 201, 200,

toughtestantiation,) said that "me in a . Eglvin was much loss rathered. For rel-but tree, two distinct solutaness, he supposed that a curtain divine verses omniprosupre, were communicated to city." the human cators of Christ by the fits which arise from it."

malshood to the civil magistrate. Typen the whole, Mulugline seems to an and low in the conlect of the earlymist as Somes, who

10.11-0-4

tions and sire, are united, so is the lody or eilleacy was communicated by Christ. of Christ journd with the bread in the tagether with the bread and wine michanat." Some Lectionare state. And he not only excluded various retained, "that all the properties of the some from commumon, but likewise Strine mature, and consequently its procuped their bouishment from the We have a remarkable example of hypostatic union" between them: But the confidence of the Catholics on the these were more right than Lather him subject of the suchurist, in the famous salf, and it is supposed that being con- conference of Peissy, in 1561, held in vinced by the reasons of Melanchism, the presence of Charles IX, and Catha-

he would have entertained the spinion rine of Medicia, in the court of Pronce, of the other reformers on this subject, if between a number of Porish and Prodeath had not prevented him." Carol- testant divines, of whom the cardinal stuff, Luther's callengue, maintained of Lorraine was the principal on the "that the bread and wine were no more saids of the Catholics, and Homeon that than external signs or symbols, designed of the Protestants. The cardinal, in to easily in the minds of Christians the his ansuch on this subject, says, "Wo remembrance of the gutherings and doubt must always oppose these words, This of the Divine Savienr, and of the lane- is my body, to all argumentation, judgmeats, and speculation of understand-It is remarkable that Kedaglius was ing, or human spirit. They will be five was much more retional than Luther and thunder to all concerness. . . . Let on this subject. For be, like Carolstadt, an believe the Level, and also has in considered the bread and wine as no all theory and places; let us not conmore than slams and availeds of the tradet him because what he tells us besty and blood of Christ, and that we assens alward, improper, and contrary derive no baseful from the ancharies, to our senses and thoughts. Let his except what arises from the recollection word overcome overything, and he unto of the merits of Christ! He "would us, as it is, the most precious thing and allow to the minuters of the church. That it builds as to do searge lung, the power of garlading flagitions offere but represelly in the hely mysteries. slow from its communica," but left all. Let up not look only to the things we

maining ceitin Dan totale, was always and also considered H morely as a remained for the court of Christs. SERVICE OF PERSON WITH CONTROL STATE CONTROL STATE OF manifold a lawy days of Character only, and not live more Marc & Petermonography of the Linear Con-This ex p is it? For the set of the P to produce, the transfer of the return of the transfer o The state of the s A final IV p No. (A) Market in the property of the state and the control of the state of the sta Christ Dank art such the Ph in It gottle there per province and a second survey, or The first variable of the first variable of

his world is infallible, and cames be death is showed forth, and the worthy false mer develop us. On the contrary, mosivers are, not after a corporal and our senses are easily imposed upon, cloud manner, but by faith, made purand decrive us often. Since he said takers of his budy and blood, with all then, This is my hody, lot my not its benefits, to their spiritual nourishdoubt of it, last fadieve, obey, and look ment, and growth in grace." Agreeably upon him with the eyes of our under- to those ideas, it is there used that, manding," &c.

cardinal himself would have consented judgment to themselves." to an article on this subject sufficiently thinking it captious and heretical."

of England, and of the Establishment miraculous work of grans upon his souls in Scotland, that some peculiar decisis so that they can have reason to characteral elements, when they are that he will not full away. And on lie worship in general. In the twenty- person to be properly qualified to adit is said, that " secrements ordained time, till he has been regularly orof Christ, be not only badges or tokens duried, though they have no objection of Christian mea's professions, but to his preaching all his life, if he rather they be certain sure witnesses, pleases, without that occurring, or to and offertual signs of grass and God's attending upon his ministry in all other will towards us, by the which he doth respects. work invisibly in us, and doth not only quicken, but also strengthen and con- remains of superstition, that the numfirm our faith in him."

"a surrament" is defined to be "an small, seldom exceeding one in ten of hely ordinance, instituted by Christ; the congregation; and very few as yet wherein, by sensible signs, Christ and being their children to communion. On the benefit of the new covenant, are this subject Mr. Pierce wrote a very represented, scaled, and applied to be-valuable tract, which has led many lievers. The Lord's suppor" in particu- persons to think favourably of the praclar is said to be "a increment, wherein, tire, as the only effectual method of

I Livel's History of the Referentism in Franci, I P No. IPS

see, but let us observe his word; for according to Christ's appointment, his "it is required of them that would On most other subjects the Popish worthily partake of the Lord's suppornewscates rather declined the contest, that they examine themselves, of their but in this they thought they could knowledge to discern the Lord's busy, triumph. This conference ended as all of their faith to feed upon him, of their others in those days disk, without giving repentance, love and new obedience, lest. any antistiction to either party. The coming anworthly, they eat and drink

This article of superstition has great agrocable to the Lutheran ductrine, hald on the minds of Dissenters in via That the substance of the buly general, the Independents requiring and laund of Christ is in the sucharist; before admission to communion, an acher his besthren would not admit of it, count of what they sail an accommon in religion, or the cyldenia of a man's It is the doctrine both of the Church having had what they does to be a pirfue is communicated with the en- think that he is one of the clock and properly received, and therefore more this account many Dissenters have days preparation is enjoined for receiving of preporation for receiving the Lord's this ordinance, than for attending pub- empre," and they do not consider any fifth article of the Church of England minister either this ordinance, or bus-

It can also be from nothing but the ber of communicants, even among the In the Assembly's Shorter Catschism, most liberal of the Dimenters, is very by giving and receiving bread and wine, securing the attendance of Christians in general, when they are grown up. *

A Sun (Butt's Principle), Vol. 11, pp. 38. * Bud, p. 537, and Softer, and p. 30%.

^{34 12}

communion till the children be of a mosts." proper are to be brought to attend other parts of public worship, and fall they can be made to inin in the celebration with decency, so as to give nu offence to others. This being a part of public worship, there cannot, 1 think, in any reason for making for Cypthe To that commission according to them communicate at an earlier term, even brought to particle without waiting more and to make them do it at any period before it be properly an act of their own, will equally secure their attendance afterwards, which is the object to be aimed at. It is having had no particular fixed time for begiaming to communicate, that has been the renson of its being so generally neplected as it has been with us. I flatter myself, however that ic ting time, we shall think rationally minus was entertained by one redicited or on this, as well as an other subjects weights his religious manustrus. Mr. N. work. relating to Christianity, and that our of requiring an expenses.

I would puly advise the deliveing of practice will correspond with our west.

In the "Address, on the Science of giving the Lord's Support by Diddings," published in 1775, by Princilley, adopting the spinished of Mr. Preves, declares binased "Taily activity the and the development on a well as a plant haption, was the niest ancient exists in the Christian shoppin." He saltadts, hereover, that there is no subserior to each communicate, in any wetter betill they outdo be supposed "(a jate in the esta-bushes." (See seper, p. 14), Notic.) I know until our (heating satisfy who practise

infland processories, soon with Dr. Protetferia qualifications, now of any wito now advecting his epinion, which spans, however, very just, that infant function and definition-interests depend for their authority on the sime agreements from Chelebian methyrity. The tile like, Mr Newton, an furthermorest Minister of Norwick, with whom I had the pinnage of an woundatance, held the some opinion of infort-economies with Mr. Force and Dr. Principly; but I am not sween

PART VII.

THE HISTORY OF OPINIONS RELATING TO BAPTISM:

THE INTRODUCTION.

Time rite of Syntiem was perhaps first verted to Christianity, Jews so well as a solumn declaration of a man's being time this rite appears to have been it from being imagined, that there was generally, though probably not always any peculiar virtue in the rite itself.

performed, by dipping the whole body in the water.

As this vite is usually called the practiced by John, whose commission baption of repostusor, it was probably from Gull, was to hardise under repealment intended to represent the parity of all who should profess themselves to be heart and life which was required of his disciples. Our Savious himself was all wan profess themselves to be Chrishardined, and probably all the apostles, tians; and therefore a declaration of who, by his directions, haptized others, faith in Christ, and also of repentance, even in his lifetime; and in his giving was always made by those who nechis commission to them, he commanded sented themselves to be impared, at them to longities, he well as disciple, all least, if it was required of them. Norations. Accordingly we find, in the thing more, therefore, seems to have book of Acts, that all who were sens been mount by baptism originally, then Centiles, were received into the Cloris- a Christian, and of his resolution to tion church by haptism; and at that live as becomes one; and very far was

may payson hely.

any person being haptized by savinh- people;" I think it most probable, that not expressly prescribed, and the more multicently familiar to sewe. couldno is the same, viz. that of obcase

I Buddelder buyden, in lost cell whether tengetimes?" and resident that, "no the whole, the original or said of heptions is relatedly from any lay availables exceeping, through not required by an prime prepared. Yet, here one we better whole-stand a proceed of the arrivative than by th-mosting than "carrivative generales" indicate as process "the beginning of shill been as a rite. which "smessife effections of pro- inferring to an illnus of many some better in the first and of both gener. I ever classified had glarest building his new toppes ruther these said anima." Takin Talk, Journal

4 May not small a Rivery to plinning he sevent. proption among Cartottalia, where my sother, in the prevalent and following pages has partly expenses; terroidy they have one wanted trily

" mere note to me action to the stip officing of the Jayrand Persias. Let Ultransped (" Annel: in Mark wir d") mayn as quinted by Gale, that " the world strading the washing of any part, or the bands, here, by 'way of immersion to water, as that is appoint to affection, so pouring water "more thans ;" soul that " the explain of rape, is parting side noises placens, placens it may be not probable that the Christians of the content of freel, 1712 pp. 150, 162 See also wants from p. 150, 162 See also that age would have ever departed with we retireped polar has plus guilts young from it. As superstation forms set, and there exists thus from the first per side of the content of of the entropy of the second second has believed to deposit and Short Arresort, to 10. See a large concerns. Rightstions, pp. 89-180.

It was considered as laying a man under brazen vessels, but also of con-lessubligation to a virtuous and hely life. Also, as in the Old Tessument we often as the profession of Christianity scores read of sprinkling with eater, at Zone sarily does, but not as of itself making xix. 13, 19; Eack, xxxvi, itb; mot it is referred to in the New, He's in Ill, It is sertain that, in very early times, where we read, " And Meson sprinking there is no particular mention made of both the book of the law, and all the ling only, or a partial application of when great numbers were bactical at water to the buly, but as on the other, the uning time, the water was applied bund, the dipping of the whole body is in this manner, the practice being

In the three tiral container, it was were or proving, produced by the use of not assessment to haptime receives in water, we meen to be at liberty to apply the hour of death, and in this year the water either to the whole body, or they certainly did not dip the whole to port of it, as circumstances shall lardy. Emphanics meaks of a Jowish conke it convenient.2 The Greek word patriarch being hapticed by a Christian. Surriga metalinky descented always imply who was introduced in the diagram of a dipping of the whole body in water, a physician on account of his bring For it is applied to that kind of wash- mwilling that his relations should ion which the Pharmon required before lines it; and the water was broughtruling. See Luke at. 38; Mark vii. by a servant, as if it had been for some 4.º We read in the same evangelist of other purpose." Whether the story in the baptism not only of cups, puts and true or false, it equally shows that the minds of Christians on that age, were not shocked at the plan of baptising in a manner which most love boos nearly me it is now used, and that saids was deemed a sufficient baction. It is said, induced, by some, that the Euromines made this change in the rite of baptism; thinking it indepent to plange persons over-bood in weter, mul especially unload; and that "thoy berefore only amovered them to the bread, and then peopel water areas they heads." But as the Eupersland were a brough of the Arians, it is not probable that the Catholics, as they were called would adopt the material from them: Bestday if the precious of comparaton had always been thought absolutely recessary to haption, it is

I Supplied the Park to the Real Price Ed. Emp. II. p. Yen

shat was of a commontal metion.

-dua vegorg as beredience seem almirais jects for baption in the primitive though circumusion was a religious church." Now, besides, that we are rite, instituted as a symbol of the not able to trace the origin of infant covenant between God and the de-Luptism, and therefore are necessarily stendants of Abraham by Issue and carried back into the age of the ages. Jacob, yet, not only was laiment airthe for it, a controversy arms profty conscised, but also all the slaves of early in the Christian church, which Abraham, who had no interest whatwould naturally have led some persons ever in the promises made to him, to deny the antiquity of the practice. The application of this rife, thereif they could; and considering the fore, to Dihman, and to the slaves of state of opinions and practices with Abraham, was no more than a necesrespect to things of a similar nature, sary appendage to the gironmoiston of it is natural to suppose that the Abraham himself, as master of the primitive Christiana would baptize family. It was his own set only, and infants as well as adult versons?

think that writers have attended so been in the least deepes mercusary. much as they might to have done to From the same fact we much also conthe power of a muster of a family (the clude that elecanorisies, as such, could policio potatras) in the East, and par- not express any interest that the subticularly have not considered how far jeets of it had in the things signified his own character and profession by it; for then Ishmad and the slaves usually affected his wife, his children, of Abraham would have had an equal and his servants, and indeed every- interest in them." thing that belonged to him. When There can be no doubt ban that even their cuttle to fast, and wenr converts to their religion, they obliged that they could consider their cattle sobmit to this rite himself, and like-

very extraordinary "testiming of a harmed Pud-clapite, the men Free, who in his mo-monatures upon by Austin, the freed their L. L. U. Tavell pilleren Seminem siel mission melopulus estem las siemi. No. Tav. not fan. Ed. 2. p. 201. "Wall's Distry of Indian Bredden," (Ed. 3.) (201.) Este s. E. Sesiona, on. Wall, U.L. and Wall's 2tions, 1731, appear to cottain 45 that can now behaption. The reason will had people information. respecting the arguments and orthorities for this tions, in Provention's Note to the Assessed Octoof which it is execution.

haption is takibus to be be assertime accuse. the (firsts crimiley) Vol. II. p. 200, and Sect.

diminial, with physica to everything they did it in order to express, in a strooper manner, their own humilla-It has been much debuted whether tion and contrition. Jounh iii. 7, 8.

Aprecably to these prevailing ideas, therefore the consent of Ishmael or of With warpert to this subject, I cannot the slaves cannot be supposed to have

the Ninceltes repunted, they made when the Jows in fotore ages made suckcloth, as well as themselves; not every master of a family loth to as having any occasion to repent, but wise to see that all his household, or I say " the of the that Assertants for and all that depended upon him, did the mind faint factor." Industry of the same renson, whatever will say have been enjoined them, and try of other rite had been enjoined them, and whatever it had expressed, the same people would, no doubt, have applied it in the same indiscriminate manner, to the master of the ramily, and to all his household. It was natural, therefore, for the agodles, and other Jews, discovered as to the medicand extent of spinicity on the metitation of buptism, to amply it to infants, as well as to points, so a describes of Adults, as the only Obstation buys token of the profession of Christianity by the master of the family only, and thins, in Mr. First's francistion, 10. Elpony by the master of the tarmity only; and die libbane, in his first to former francis, and this they would do without considering vivin the recurrent from Implifion all the force if an a substitute for circumcision, and I fee potters assig and timet values your, subtending in the place of it, which it the other report to have been that "the in morer said to do in the Scriptures, though some baye been led by some cicoumstances of resemblance in the

Jow these phrases would convey the for this in the New Testament. idea of the children, at least, if not of . Tectullian, indeed, edular to defer shoul them to imply less than all who that their answert age lind no next to patria voladani

other appreciations notions, they got with which all persons were admitted the idea of the efficacy of buptism on to builties, when some of them were such to wash away sins, and come- afterwards a diagrace to their profesquently of the prouling safety of dying view. He therefore advises to dates it presently after they were tapticed, or all cases and in that of infants before any tradi guilt sould be con- also,

two rites to inserve that this was the trained. Now, an argument derived some According to the assertal plane, from the authors marking of the and the established enstors of the primitive Christians cannot bet be James and other Asiation, in similar allowed to have considerable weight, cases, they would not have thought of us an ouidance of its liating been a adopting any other practice than that practice of the apostolical times, and of infant haptism, without portleolar having the sunction of appaintful authority. It is from the evidence of Accordingly, we find in the Serip- tradition only, deduced from the autores, that the juilor, on professing his interrupted practice of the Christian hade as Christ, was texptical, he and chapping, that we now sel apart not all his, Acts avi. It; and that Lydia the seventh but the liest day of the was baptized and all her kourcheld, week, for the purpose of public worser, 15. Now it is certain that to a slup. There is no express authority

the domestic slaves, having been bure- kuptism till persons be of some to be tiood, as well as the head of the family. Chrismans, lost it should bring their A Rossin also could not have under- sponsors into danger: alleging also, were subject to what was called the finates to the remission of sizes. But he newhere incommutes that infant It also appears to me to be very baptism was not even the universal evident from pode-sastical history, and costom of his time, or that it had been the writings of the Christian fathers, an improvedion; which, its pleading that infant lucytism was the oniform women it, he might naturally have practice of the primitive Christians, leve expected to most upon. He was and continued to be so till, along with unly offended at the too great residence.

> If we trans the progress of this affair a little farther, we small find that when, by the prevalence of the liberal sentiments of Christianity, more account. was made of alarm, as being of the some species with their rousiers, and countly interested with them in the privileges and promises of the gospel, and especially when, in consequence of this, they acquired more civil rights, and were allowed to get for themselves more than they had done, they were equaldered as having religious interests of their own. Indeed, in the time of the Romane, slaves, being of different nations, were allowed (agreeably to the

Y that (Brite's Primary) Vol. III. p. vol. Tel II to this copies, on the other eith. "He was a family, is articles, is to make all present of present of present of present of the state of the Eron of Paperpasson (Adm Iv.) that he has not seen of the sees. The of Paper Er-well for a site p 1th "It is contain the wind form of historical feather might when they can street and the part of the part of the street of the stree show a consistency in the case of the policy's, that Poul and bline "makin the work of the Lopp or him. parallel for that their power in his house. If half that parallel in the first power postupod by taken are Institute account when their first plant is being the property of yant on philosy, would make a very wrong in-According 10" has bloomly, descript from this word Parallel or commented augment this made was Hern, in continue to Bridge Brainly, 1749, 6st 2, 1764, pp. 48, bitt. See also Welczbick's * Plake und theirt Account, 'p. Th.

t de Argellopa, tient, well, Open, p. 301. (A.) of the charge recently; You IL to mak and

some of their peculiar religious vites; does, and also to instruct my servants, and a great many of the first Christian in the principles of the Christian reliconverts were clayer; their masters, at gion. In this view of the ordinance or that time, not finding themselves or legitime, infants are indirectly intatheir interest affected by it, and there- rested in it, whether they address to the fore not taking any umbrage at it.

a father over his children was much less become adults, so as to think and act in these Northern nations of Europe, for themselves, or not. than it was in the Bast, or among the It is possible that, at this time, and sibly declined. On this account, and not see so much reason for any positive also because, from the very first pro- institutions; but with the Jews, and mulgation of Christianity, it could not indeed throughout all the Bast, nothing but he manifest, that persons were in- is mure common than to express nonterruted in it, as individuals, and not timents and purposes by appropriated as mambers of families or societies, I actions. Now, smaking with water so make no doubt but that, in general, if naturally expresses purity of boart, and there were adult emblyen or slaves in is a thing as agreeable in itself, capea family, at the time that the master cially in hat countries, we cannot professed himself a Christian, they wonder is should be made choice of were not baptized without their own to denote the profession of a religiou consent; but no consideration, that can which beings men under the stricture the composed to have occurred either to abligations to repeat and reform their Jeon or Romans, sould turn led them livery and particularly that John the to make the same exception in favour Baptist, whose immediate business it of infants.

Considering how very different are directed to enjoin it. the ideas and customs of these times, and those ports of the world, from quity than John the Bantist, I have those which provailed among the Jewe, not here able to entiry myself. Maistill, as the practice is of apostolical any new converts were made to their authority. I is appears to me that religion, and also as a practice that was na innovation neght to be made in it immenserial among them. But whether by any power whatever; but that we it was tacitly implied in the original ought rather to preserve these ideas institution of circumcianus or whether which originally gave a propriety to it, it had been adopted afterwards, as especially when there is nothing on- naturally expressive of the new conentural in them. For my own part, I verts channing themselves from the and account to adhere to the primitive imposition of their former state of ideas above mentioned, and therefore Henthenium, it was probably the cus-I consider the haptizing of my chit- turn of like Jews in the time of our dren, not as directly implying that Saviour. they have any interest to II, or in the things signified by it, but us a part of did both cretum are and haptine all that my own profession of Christianity, and were capable of it, when families were consequently as an obligation which, as evaverted to blear religious, there was

genius of the pagen system) to practise, such, I am make, to alreade my cloiprofessions of Christianity, and thereby It happened, also, that the power of secure the blessings of it when they

Howara with whom, likewise, it sen- in these parts of the world, we may was to preach repentance, should be

Whether baption he of earlier antiwhen haptism was instituted, the po-monides and the sariiest Jewish writers cultur reasons for applying is to infants apeak of solema laptism as a necessary have, in a great measure, occass). Hot attendant on eigenmelidou, whenever

If this was the case, and the flows both the less remone for explaining the nature and the use of the rite on the

first mention of it, or for describing hand is sanctified by the wife, , , value more particularly their has been done, even your stellars; medians but now who were the proper subjects of hap- are they indy," more naturally then by tism. And me may rather suppose supposing that, as by help the Jews that nor Lord would have expressly mount alcohol to God, so by a cholo restricted the application of it to adult being holy, they meant that it had a persons, if he had intended that the right to the expensaries of their hady the principles of the religion that he buliness of a child."

professed.

lated to bring a fact of this nature to mually, on the festival of Epiphany." light, it was that of Pelaguns and Austin al-of original sin, in which the latter mulathined, that haption was necessary to wash it away; the second sparroual birth counterseting the clinds of the first sarnal birth. Now the atmost that Pelagins appears to have replied on this subject was, that count baytomwas not necessary. But he did not pretend to say that the practice was not Tonna is this difference with respect to then universal, or that it had not always the coryuptions of the rite of haptism, been so. Nay, Austin says that it was agreed between him and his opponent, that infants ought to be haytund, and that they differed only about the reaann why they were to be baptized.1

We also find no trace of its losing thought that the baptiers of either the marter of a family, or of his household, porent." Plant and Phot Hessatt, pp. 28-76.

La Clour servers the possess, "Conservers on on their first profession of Christlanity, might sulfice for their despendants; and though the Jews did not repeat that haptions which accompanied streamrishm, yet the circummum study was repeated on every male, as that if the Christians in the primitive times had been influenced by any aunious to-Iwaen the Jewish religion and their away they would rather have been led to repeal the rite of haption with resmoot to their children; them to discretkinggo it.

Lastly, I am not able to interpod: I Cor. vii. 14, "The nabelieving lines

prevalling custom should be altered, religion. As therefore a child bern of Consequently, when a master of a pac Jewish parent had a right to sirfamily was surverted to Christianity, complision, so a child born of more he would, of course, he required by Christian parent had a right to hape buyettes all his nousehold, and consider them. Indeed, I do not see what other binned as bound to instruct them in rational meaning can be assigned to the

It is remarkable that the Christians If any controversy was ever calcu- in Abyasinia repeat their laption one

SECTION I.

OF THE OPENING AND PRACTICES OF THE CHRESTIANS WILLIESSING OF RAPTING, THE THE REPORTATION.

After a larger expection of this power, Mr. Water and ways, "If implies their deal from being the form of the Castellians were qualified by times clear, whosever their popular pright he there model upon because body blancage largetime or faint we transfer to consider the trillings of soons challen to be the extrapolate of families, but of something the end that it. If we may take at. Profession for it, the transfer of Cartelian

most tires to Yuman ten Julia, por nemocinal must the long religion many, whether the community a Diver of her sixteen manner at marrier Years spainted and diver Just et d'une Diverger, perman pour July d'extraction, pomper si lon prove of least many arrowed one faith, at 12 on own a carrys the series and charmed d'tra pare tures as Warm formule Jury Common Thurston, property phase relies grown as Diseased service 1 to self a re-Judanger New Ten P. 141, Was also Occurs

Michigan, Str. 218, 220.

* Lindson* Charys History of Phicagos, 1000, p. 30. 17.2 * They are neighter heavy allegers from a thanking, win. I impulse their to the Bely finder. highlar have be the mann of horders. But Dod ingelias some; Games those to be places. Does one committee both busines and femaling, and all man topicon every year, or the first of Lylprome way just that turn there their mode on her Alian Hoor tention, from timer puretty; and their the children of Carindac popular, and expendity of a Chaletten multiply are seved, patenthoused ting they are wishout forther."

^{*} This question must, at least, by regarded usatili esi funim:

t the Period Appendications, with Open, X-PURE WAY

though they both began about the wasopened formuch-subucing shape non many time, these relating to buptism on the subject, which could not full to more purhaps the earlier of the two, confirm and increase the prevailing roal the progress of superstition, in son- superstition. Chrysostem, speaking of sammer of this correlation, was rather baptism, save, "When you are bome more repair in the first century of Chris- to the bed of the Holy Spirit, to the tianity, it was by no main so afterwards. portice of grace, to the dreadful and For after the time of those who are more designise bath, throw yourselves upon properly called follows, we find no the precipil, as prisoners before a majorial alteration in the rite of lane king," tion (body (though the horizons of conditions were made to the doctrine of foil to accompany this under reversion the sucherist, as late as the ninth can- for the water of language. We find

that of the apostles, we find that bordiers with crowns, and doubled with white and recommendation were used as avenuty- garments, in token of their victory mone forms; and whereas, originally, over sin and the world. If they arrathe revelop of on was supposed to be pled enting before they received the the sunsquence of that reformation of eucharist, they made a great comple like which was only promised at traption, of washing after haptism. They would it was now imagined that there was not do it till the end of the swel; and monothing in the win itself, to which immediately after implian they wiped that grack was amnesed; and in general, the budies of the cabe humans liet a If seems to have been imagined that does of the sucramental water should this southifying nirtue was in the corter, fall to the ground. They went to and in an other part of the ordinance church on the Sunday to put off their as administered by the priest.

Tertuffica says, that the Huly Spirit was called the oblished. and parilies the heart,"

Christians having now got the idea same time, that the catechamers are

and those of the Lord's support that that laption washed sever on, a role

THE CORRUPTIONS OF CHBISTIANITY

Superstitions practices, similar by demotion grow out of it) whereas, we those which followed the corruption of have seen that the most material ad- the doctrine of the cusharat, did not that in the third century the new i-In the age immediately following cistes returned from toption adarmed white garments, and to receive what

was always given in hapdian; and yet It was even believed that a gainselehe expressly denied that it was be- was wrought on the stater that was atomed by the laying on of hands, drawn on the day of Roppheny, is-This writer says further, that the Spirit cause Jesus Christ had been bustized of God descends span the water of at that time. They parried it with Vaprium, like a dove. Cyprian adds, respect, to their houses, after it had that the aderable Trinits is ineffably been consecrated; it was kept with in haptions. Paulinus mys, that the care, and Chrysostom said that it water conceives and emittine God; would keep sweet many years. This Chrystetem, that the water season to water was even given instead of the he what it was before, and is not fit for sucharist, to peraleuts who were not drinking, but is proper for sanctifying, antirely reconciled to the church; and He says that the Christian leptism is Aussin says, the enterboneous amount superior to that of Joing, in ticat his other means are supetified by it. "The was the haptiess of rependence, but had water," he says, "at buly, though it he not the power of furnishing size. And not the body of Christ. It is many Anet's adds, that it touches the body boly than the other alignments, because It is a sucrement." He mys, at the

seastiful by the sign of the cross, and firm, and the imparition of honder by the imposition of hards which had the stanton, probably, referring, in a also been made appendix sof haptism symbolical manner, to their preparaof that time. It appears by a pass tion for a spiritual combat; and by sage in Austin, that the African Chris- applying the oil the pract touched the tions usually called haption satestion, head or the forchead in the form of a and the englarist life preferring the cross Tertulian is the first who monfarmer to the latter.

person needs impliced was cleaned not in public worship; and he now. lions all sin, it is no wonder that many tirelarly describes the custom of happersons deferred this sanstifying rate tiking without mentioning it. Indeed, me long as possible, even till they up- it does not appear to have been used. probanded that they were at the point in baptism till the latter and of the of death. We find passe of this kind foorth or fifth pentury; but then we at the beginning of the third century, find great virtue asseiled to it. Low-Constanting the Great was not boy- inution, who lived in the beginning of pland till be was at the last gasp, and the fourth century, mys, the shell in this he was followed by his son Con- counct approach those who have the stunting and two or his other some, increasing mark of the cross again Constantine and Constana, were killed. Gens, as an impregnable fortress to before they were incticed.

When baptism was administered to was used in Laptism. Oncir Gine,

all the remainder of the day, for may be pretty easily conceived. I which Tertallian says they feel not unthority from the Scripture, but only From tradition. They also udded notes.

the Property of Martin L. D. U. Tayl. Opens. VIII. JUSTIL 185 8 Manager, Marketer, F. pt. 157. (P.).

tions the rigiring with the give of the Whom once it was imagined that a cross, but only as used in private, and defend them; " but he door not say it

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persons may the point of death, the After the Council of Nico, Chrispatient must generally have been in time added to haptism the ceremonian bul, and consequently the ceremony of owners, and adjurations, to make midd not have been performed by inj- syil spirits depart from the persons to mervion; and it appears in the history be builtied. They made several singeof Novatino, that this was actually incr with the cross, they used to light the case. On these normalism, the candles, they gave nell to the hepthesis another, and other premium which person to taste, and the priest toreland had been added to the sample rate of his mouth and cars with spittle, and captism, were omitted; but they were also blew and spit upon his face." At performed afterwards, if the sick pers that time also lauticed persons were you recovered. We even find that, made to wear white garmouts till the rather than smit bustism entirely, it Sumlay following, as was mentioned was usual to buptize parsons who were above. They had also various other sciually dend. Epiphanius, Chryson organomies, some of which are now tom, and Theodoret, observe, that this abdished, though others of them rematters prevailed in some places in main in the Church of Rome to this day. Blowing in the face, putting After the age of Justin Martyr, we salt in the mouth, giving milk and all many additions made to the rite housey, and also kessing the haptired of hapthen. It was then the custom periods, and making them abstain for to give the person haptions pails and sometime from was, are now to loager housy, and to abstain from washing, in our. The reason of these oppositions

⁵ Hour wally Crown, Lept 3145-3255 ³ Baumpy, Wolster, L. p. 130, 173.

[#] Phil p. 158 1851 * Blue Ently, Opera, I. p. 211. (P.)

[&]quot;Test D. Iv. C savif. p. 100 (A) "Quanta developed the demanders have suppose such quit extent qualities gipsent for Shreming the rio-L. Jac. perform, were committeent, fractions, the Michigan

¹ Nov. Mar. of Pop. 1705, L.p. 114.

diese, held in the year 304, mustion should be re-baytood. But Stephen, is made of two conjugacy, one with the blohop of Room, did not approve simple oil before buption, and the other of this declines, and by degrees his and it is there expressed that the first of the Church of Rome, became everyunglish was for the participation of when prevalent. Indeed, when so the Holy Spirit, that the water was a much stress was had an baction to symbol of death, and that the oint- self, it would have introduced smilles ment, which was applied with the sign anxiety if much doubt had recognized of the grow, was for the seal of the about the power of administering it. covenant. This latter unction we Having given this personal of the shall find was afterwards reserved for correction of the doctrine of bartism. the limbour, and became the subject and the principal above and superstiof a distinct enumerat in the Church tions with respect to the practice of it; of Roper called confirmation,

priests by his psymission, administered administration. baptism, as, with his leave, they also

as administered by Royetics. Tortal- service. Ham, before he became a Mantanish. Further, those who were admitted.

firmed afterwards.

out of the Catholic church, and there-In a degree of the Council of Lac- ture, that those who had been heretics with miniment (says) after buptism; opinion, which continued to be that

I shall go over what farther veiates to Originally the lushon only, or the the subject, according to the order of

THE CORESTITUES OF UNINSTIANITY.

When Christians, from a fondame performed any other of his functions; for the rites and community of Paganbut it appears from Tertullian that, in ism, and a desire to engage the respect his time, laymen lad, in some cases, of their heathen acqualatance for the the power of haptising. This baptism, religion which they had embraced, however, we may be assured required began to adopt some of the maxima the confirmation of the leshop, and and rites of their old religion; they would not be allowed but in case of seem to have been more particularly necessity, as at the seeming approach struck with what related to the seemof douth, &c. At a wroad at Elvira, Inview, or the more secret rites of the in 200, it was allowed that a layman, pagan religion, to which only few perprovided he had not been married a norm were admitted, and those under second time, might haptize enteckn- a solumn outh of socrecy. In namemens in case of necessity; but it was quanto of this disposition, both the enlered that, if they survived, they positive institutions of Christianty, should be known to the history for haption and the Lord's supper, were the imposition of hards. Afterwards, converted into mysteries, Ubristians when the hounds of the church were affecting great survey with respect to much enlarged, the besiness of haptic- the mode of administering them, and ing was left almost entirely to the my person could than be admitted to priests, or the country history, and attend the whole of the public worship the bishops of great soon only tow- before he was impliced; but all wise were classed with the cutechnical Great doubts were relied in purly were discissed before the calchestion times afact the valuity of baytism of the countriet, which closed the

wrote a trustice to prove that here- to the heather mysterics had errining signs or symbols delivered to thom, by

miss two texts of scripture, the one, administration of baptism itself. Proverbe xxiii. 9, " brank not in the We find very little mention made of nars of a find, for he will despise the tentions, from the time of those who woodom of thy words;" and the other, were generally called fathers, that is, Matt. vii. 0, "Give not that which is from the age of Austin to the Referhely unto the dogs, neither cast we rour mution. Indeed I have hardly met peorle believe wine," As. Ambrowe most with anything on the subject worth nothetically evharts to the atmost when recitings lancy, to conscal the Christian mys- It soon became a maxim, that as teries, and in particular to be very baptism was a sacrowest that was to "mareful not by incattlements to be used only once, it was exceedingly reveal the accrets of the Creed, or the wrong to re-benties any person; and is Lore Proper?" This last expears very in pleasant to observe the precention extraordinary, as the Lord's Prover is that Pone Boniface hit upon to prevent ventained in the guspels, where it might this in dubious cases. In his statutes he seen by any person.

performed publicly only twice in the scruple to be haptized, with this proyear, ets. on Easter and Whit-Sunday, testation, I do not re-implies that, but In the name age, sponsors or godfuthers if then set not hapland, I haplies were introduced to neawer for adult then," do. This is the first assimple persons, "though they were afterwords that I have found of conditional logs. admitted also in the hapteen of he ham." finite." This Mr. Daille says, was not done fall the fee-th century.

* Hardwood, L. p. 172. (F.) Cloub, H. PL. H. Chi I'm more with

which they might know each other, so It should seem, from the Acts of the that by declaring them they might Apostles, that it was sufficient to the to admitted into any temple, and to reconsory of bartism to say, I hardlesthe accent worship and rites of that into the name of Jones Christ. But we good wilesse symbols they had received, seen find that the term of words used, In materion of this, it occurred to the Matt. xxviii. 19, was strictly adhered Christians to make a similar use of to, at least in the third century, vis. I the Smaller' Cord, or that short builten thee is the wane of the Fother, disserution of faith which it had been the Son, and the Hely Ghast. It apmond to restore of persons before they pears, however, that at the time of were lapticed. This creek, therefore, Jestin Martyr, they did not always (which does not appear to have been confine themselves to those particular saldished, and indeed was altered from words, but sometimes added athers by laure to time, as particular homomes way of explanation. For though these arms in the church.) they now legun precise words occur in one account of to sail a symbol, affecting to conceal baptism by this writer, in another he it from the Parana, and not revealing spinks of baptism, "Into the name of it ever to the catechanges themselves, Jeans Christ, who was pracified by except just before they even buptimed. Postine Pilate, and into the name of and then it was delivered to them as the Ruly Spirit, who forstold by the a symbol by which they were to know hely peoplets everything relating to one another. Chest." But perhaps this explana-Cyprian says, "that the sucressed tion might be only intended for the use of faith, that is the great, was not by of his readers, and not given by him as be averaned or divideed," for which he a form of words that was used in the

or matructions he says, "They whom In the second century, hapthen was haptism in dublems, englet without

From the earliest account of the onlinumber, we find that shilling vernived filliant of his Apostor Costs, Ed. L.p. W. the Lord's support, and that boptism

4 Bower, A. D. 104. (P.)

^{*} Lot) Thooling pp. 50, 51 (F.) (F.) (F.)

book of divine offices, written, as some part of the Latherne churches." Honk, in the eleventh century, it is orchildren remove no food after buptism, and that they do not even give them muck without necessity, till after they have participated of the leady of Christ?

SECTION IL

THE STATE OF OWNERS CONCERNING DAFTING MINCE THE BUILDINGSTRATION.

It is weener sable that, though the Walthouse always practised infant buy-Brun, many of the Albigonies, if not

Wickliffe thought haptism to be nocovery to selection. "The priest," by rejected infant haption were then, and says, " in burthou administers only the token or men; leat God, who is the print and lishop of our worls, administ hold this opinion entertained some very ters the searched grace." And Lather not anly retained the rate of baptions.

V Lorrerong, in 12th (F.) month some that the point the contract and a street that have been eliminated as in one of consistent despite of leads." Jersey,

F. 184. (Appendix Minimum, politic, 17.1) a fargury Minimum, politic, 17.11 at the Principles, among the part of the plant of the part of bupying of water, mails by the cleared, was of the nearly as alphylican property than each of the frame of the first than the standard of the first than the standard of the first than the first than the standard of the first than the standard of the standar Dot sair pedged at against to brough conteoff, so those books are push-bounded larger. " But,

Print Print Discourse Fig. 114. (P.J. The Patentinal Street, F. 180. p. 116. (P.J. The Patentinal Street, Fig. 180. p. 180. (P.J. The Patentinal Street, Fig. 180. p. a maket of Association who was brest in 415c. Work, And Mark C. R. and Amending to Mr., Work, he hald that that Lord's targets. "In medical to be administrated more Carfel's Line." Hor, 12.

a plane, A D. 1010 (P.) the proposition of these bouneasies; and fasome of community, he thought now one present as an in legality." Boot, Birg. 1, y. 40.

always preceded communism. In a lines, this was retained in the greatest

It appeared however, presently after visited that care be taken that going the Beforement by Lother, that great numbers had been well prepared to fallow bire, and even to do further than he did. Very many had been so much scarsholized with the abpear of baptism. and the Lord's supper renecially, as to reject them, either in whale, or in part The baption of infacts was very comerally throught to be irretional, and therefore it was administered only to adults. Most of those who reguted the doctrine of the derinity of Climat were of this persuasion, as was Sociane himself. Indeed, he and some others thought that the rite of baptism was only to be used when persons were converted to Christianity from some other religiou, and was not to be applied to any who all of these, held that haptism ought were born of Christian parents." It in he numbered to adults.4 This was the does not appear, however, that these untaken of the Petrobrassians, and also who held this opinion ever formed a separate sect, or that their numbers were coundharable," but these who will ure, very numerous.

It happened that many of those who wild notions, especially that of the reign of Christ, we of the mainte, open partle, but even the etremony of coveries. At Independent of any expulse power; and they made an attempt to set up a monurchy of this kind at Munster in Westphalis, which they wined upon for that

7 Moderlin, IV, p. St. (P.) Carst, evi. Sont, ill. Pt. st. Ch. i. Sum. sim., Nave III. Il C De supre Implicate ago No. hardly sons.

entired in perpetution prosectation and fairne, non-range on, an illust multiprovit. He consections people a Christo, negate all Agendalia fallow, quil facts tool Christin inthe sympassifican actions published tavines dell'amet, sel a principalità de dallellama disciplina clincoli algina fostimit cissos." De Broless, Basini Upara, I. pp. 180, 151. Ses also To Septiman Areas Mayoration (MAI to No. 200, and Tradesin's Serious, pp. 254), 405. Bridge and Welvisted have adapted the series sylmans. Most Static Writinship; Vo. 43, p. 335, 5046 and for, 2 There is, probably, an increasing sounter, at

limit among Unitarities, who weretiled depotent as having an place timing perfecting Circlaton, and as have strained the production of the production of the production in the strain the real state of the perfect of have been a place to have been traditional. Of the different optimists on the strained production in the strained by licination in these Betters, Mr. man has given a tagefact and decrease newsest, by Annay, Oct. p. Es7, Hour.

purpose, in the year 1534. This an emit (Conserve) to be "a sign and soal of was men just to this delusion, and on the coronent of grace," of a person's adium very unjustly remained upon all "ingrafting into Christ, of recognition those who retained nothing but their ties, of remission of size, the Box doctrine concerning baptism. At pre- " the efficier of baptism" is there exist woul, those who are called Bantiets are not to be " bed to that mamont of time as penerable as any other Christians, wherein it is administraci; yet not-In Holland they are called Mornowites, withstanding, by the night use of this from Menno, a very considerable person codinance, that grace promised is not among them; and these have adopted only offired, but really exhibited and the pacific principles of the Quakers in conferred, by the Holy Ghost, to such, Modbaud. In this country the Baptists whether of agenc infants, as that graceare very numerous. The greatest part belongeth unio, according to the counof those are called Posterolos Emplists, we of God's own will, in his appointed. from their holding the dectrine of par- time." ticular election; but there are a few averties of them who are called Greenel persussion in England may possible Boylists, from their holding the idea retain the equation of some spiritual

tring of general redumption-

Expression of infants, and also the use of by three. Nothing, Isswever, of it is the sign of the cross, and of godfathers, retained by those why are called ou-It also almits of baptism by women, a though Dissenters. They quadder the posetian derived "from the coining of Laptism of adult persons as the mode the judisperanble necessity of haptism of taking upon them the Christian proto salvation. We have that regard to funden; and that when it is applied to sinh a common practice," says Hishop infants, an obligation is not nowledged Burret, "as not to annul it, though we by the pureets to educate their children syndams it." And Indeed it is the in the principles of the Christian relanguage of the public forms of the ligion. Many of them lay so likely Church of England, that haptimy is no stress upon it, that I limitely they covery to salvation. In the Thirty- would make no great difficulty of the nine Articles we find the dectrine of farring it to adult age, or indeed of on invisible work of God nerocapanylay, omitting it entirely in Christian famihandlen, as well as the Lerd's support? Her; but they so not think it of imand lathe Uhurch Catechism it is said, portunes enough to make any now seet that by bastlem a person bosones at in the Christian church on account of whild of God, and an inheritor of the B, or to act otherwise than their andramina of Larren.

Tim doctrine of the Church of Sent- matter of so great indifference. The hand a of a piece with this. Far hap- Quakers make no use other of that tions in said, in their Constantion of Paidle, take, or of the Lord's support

cestors have done before them, in a

h Prime drie with all Fe, Tell 4, P. MA.

The Dissenters of the Calvinistic muce accommunities building, though The Church of England retains the I rather think it is not at present held

effectived bigger of grace and Conta was removed. to the week he note were invisibly to me?

² Irisk methods, fillering the prestor of their greaters without teen mayortions of outy supered by well-revenue, Whith and including had a better ciril to protest.

⁴ the further wat proper Tests aid with

APPENDIX TO PARTS VI. AND VII.

STRAINING

OUTTORY OF THE OTHER SACRAMENTS BESIDES BAPTISM AND THE LOUD'S SUPPER.

with them.

(And, in the book of the Revelation, ministration of them, there came to be a nation of the seven- I shall give a general account of all other number, or whether is was used as an argument in support of an opinion originally an appendage to the rite of abyony formal, I have not found; nor baptism, another distinct energeous iminof is the matter of importance was made, and milled confirmation. consigh to make much impriry about . The Church of Rome, in the time of which is published along with the do- by the priest, and the other on the over of the Conned of Florence; and

Array it was imaginal that there was . The five sublitional executate are many distant sister accompanying the proposation, process, holy milest, minimization of bootion and the untrimore, and reference medica. II Level's support, and those two pine had its bowever, with great difficulty that aldains I the come of socroments, which the Papiets bring all those things within usely needs regularly ordained had the the description of a servement, he they cover of adminishering with effect; say that, in order to constitute one, other things, by degrees, abiained the there must be some mutter, correspondsame name, some springal grace being ing to water in lautien, and bread and supposed to accompany them; and wine in the Lend's support which over this multipoted to arrend the power a pattern for the root, and along and unil culture the province of the priest- form of words, ownerpositing in I have hard. At length fire other communies, less than in the second of the Pather, &c. bandes boptism and the Lamb's supper, for longitum, and to the words, This is seems to be ranked in the same class my body, for the Lord's supper. The favoral coul spiritual great was some Poley Lembard, in the twelfth sen- divine influence which they supposed hery, by the first who mentions series to follow the dos application of this anyonamic. It is supposed that, from matter of the somements, and this the expression of the more countrie of proper words accompanying the ad-

and upwration of the Spirit. But these different excraments, though the whatless this was the true organ of subjects of some of them will be freeded arous sagginents, in professuou to any more fully in other places of this work.

From the owend meeting, which was

it. Remains is the first pape who Pope Sylvester, had two anothers of regulation these seven sucrements, in christs a composition of alive all and his Instructions to the Armeniums, halm equilations and on on the breast,

germe highly own, follow arounds in Jerni Steinterthe whole destrict concerning them from contemporation at our plant of our man plant of our plant of the following from the function of the following from the follow was allow already history students and were not I fromed to the Arthress, p. 180. (P. Art. 230) on properly narramental anotherns sit. The sales of the following is the decision gives will. De forgramment than t. Gas. True Con. of the last of the following is the decision of the Parist, p. 48.

merchend, by the bishops But, from emitted in the enuments. Dielers been allowed to another on the forebond; doctrine and discipling of the Church of and Honore, of Autum, a writer of the England, allege in favour of it the was sproped with a mitte, which was had been proposted and haptined and worn eight days, at the end of which thereby imported to them the mift of if was taken off, and then the hishap the Holy Spirit, or a power of working amounted the fordead with the chrism, miracles. But, besides that no soull evelog that the meetion of the bishop this imposition of hunds was the prowas different from that of the pricet, viscos of the amostles cally, and not that and performed at a different time, made of a bishon. This costom of veserving of it a sugrammat distinct from baptism. the imposition of hands, after haptism, and called it confirmation, which can to be performed by the bidion alone, oule be administered by the bishap, seems to have been begun in the time The first arrows institution of this of Jeroma, but he himself did not though energment is in the degree of Pope that the Holy Spirit was given by the Europhius, in 1439, in which he says, imposition of the hands of the leabour "the second sacrament is confirmation, only, and he says, they are not to be the matter of which is chrism blessed lumented, who, being luptized by presby the baken;, and though the byters or descent in little villages and prior may give the other metion, the sustles, have died before they were bodiop only can confer this."

In administering confirmation in the Church of Rome, the bishop applies the bishop was not present." The same chrism to the forehead, pronouncing also was determined by the Council of them words: "I sign then with the Orange." and on the gross, and confirm thee with the chrism of salvation, in the name of second additional sacrament now onthe Futher, the Son, and the Haly Gibout."4

goodness.

possib secrement of confirmation. But something of this successed also, there is no more authority for this re- though without the name of one. For, regainder, than for anything that is in the rates of confession the sol, the

the time of Groupry L, the priorie had Burnet, and other advocates for the twellth century, informs us, that after conduct of the apostless who put their the priest had anomied the head, it hands upon the heads of those who From this time the Church of Rouse, power is now pretended to be conferred. visited by bishops. Hilary says that presbyters confirmed in Earpe, if the

The origin of powence, which is a joined by the Church of Rome, will be examined in its proper place. It is In the Church of England the rite of new considered as a sacrament, in conconfirmation is preserved, though it is sequence of the conferrion and the not held to be a sacrament. Also the possesses that is enjoined, being together use of chrism is emitted, but the cere- the conflet of the exerement; and the mony can only be performed by the words of the priest, I absolve thee from history, who paids his hand upon the they aims, in the movie of the Fother, hand of the persons to be comfirmed, and of the Son, and of the Holy Ghad, and prays for the influence of the Holy in the form of it. After this, the only Solvit open them, saying, "We have ritual groce, or the remission of some, now half on our hards to certify them, is held to be conferred. The mortion by this step, of thy favour and granious of these things, at this day, is a not. ficient exposing of them.

This is evidently a remainder of the The Church of England vetolog priest is directed in certain come to promounce an absolution; and in the daily prayers of the church, after the

2 Physic's Vinctication, p. 474. (P.)

¹⁻⁸⁸ms, A. P. LT. 193 to sign or the Articles, a plat 10 and to sign of the sign of the

comething like absolution teremounced, sucrifices to Goo, and to colebrate In this the compilers of the English mores for the living and the dead," liturary followed the mothed of the adding, as in all the savenaments, in the Copieh service; and at the vine of the wante of the Father, and of the Sea, Reformation it might serve to make and of the Holy Ghost. This coremnty the more ignorant of the people believe was not used until after the twelfth that, netwithstanding a change in century, but then this sacrament of other respects, the same things in sub- orders was held to be a thing distinct cloude wore to be had in both the from the office of pricethood in general, estimated for

A from two the personantiation made, on the part of Removal VI., so time to the Demosities relate; "As his the service in the Budish in one, it perchases on the At your new meyon : and wit induces to be no other buy the old, the advances words in happin, the larger Assessed to 11 p. 1100, in Demantes First, ATPS, Pt. 1.

The following passage from 1 The Life of Architecture, White-it with surve As, show how the house able of Postentant and Popul establishrained a latest being forthed the against late; - " At his feet learnes rate went their, time, by rods to Davier, being altereded with a baintand of his ownnowants, at least, in livery, who not there were looky sometiment, in clustes of gold. The train of menty and provious in the o'entry, and their followers, was above fire-timeleted burner. At his many man tone the favou, there haspilly burled on manipulate from Rines, of good party and nomplie, with windered to not an artifolders, or significant, in Beyland, so assessmed und attituted - task making him appeal to mer t authoritithat array, in the mulindral characters Curtoryary, attannan rean by it's partieron and servicide for m assemble, also by the dead, perfectivity, and pressions, in their meption said made house, met accord tim subject papels, with the waters and organia negarita had anakituba ha was orgataken with admiration, and told an Explicamentioner of very and quality cur filtered Hondy's, who their assempended him, that 'Hory want led to great biling over at Rome by our comnotion, who lowis too puspin there indieve, that there was not to frequent other problems or tables, or categori, or any stoppin or scale-studied generation) but that we say pulled down to the ground, and thus the people heard their ministers in words and faills, amongst layer and brude bolides test, for his even part, ha probabile, that contain in form in the Popula charged to move mis a miss ordered style, or found a poors beavenly sound. " Will," said the English positivesin, 'I am glast of this your or looks and find eight; ere long you will be of mother suited, and, I hope, were serrates when you return to flower, in mounty those that eve held in this blindpoin to see and items return the trusts." "The Life of John William, Anthology of Concretely, William by he Gauge Parks, Ownpite-the of his George District. 1000, gg, 100, 100,

confession, which begins the service, priest, giving him a power "to offer which is said to be conferred by the The most our ment is hely orders, bishop pronouncing them words, Hahe major of which is the velleyry of two the Holy Ghost. Where him we in mostle, mad in the existration of result, they are condition, and whose the annharist, from the bishop to the sine ye refain, they are retained. The imposition of hands by the bishers and presbyters is also kept up among the Catholica; but it is not performed, as formerly, during the pronouncing of any proyer, so that it is layerne a mere dumb show. The peaver which accompanied the cerumony of imposition of hands is, indeed, will used, but not during the imposition.

> In consequence of this new sacrament, the Catholies now say, "that a priest has two powers, of consecuting and of absolving; and that he is ordained to the one by the delivery of the vessels, and to the other by the bishop's laying on of hands, with the words, Receive. the Holy Ghast; and they make the bishop's and the priest's laying on hands jointly, to be only their declarme, as by a suffrage, that such a person neglit to be ordained."

> The third samment poculiar to the Church of Rome is moteionous, the instand amount of the parties being supposed to be the watter of it, and the form is, the priest ademuly declaring them to be man and wife, in the name of the Pather, Son, and Hely Ghost. But if the inward consent of the parties be necessary to marriage, as a sacrament, there must be great uncertainty in it. One commerable inconvenience that resulted from making marriage a sucrament was, that the hand was held to be indissolable. In consequence of this, a sentence of

divotte in the sectorization court, is use an application of the rick . . . a surned of those, but does not one the prayers that were used in it show which is a kind of divorce on known for order to their mowers, and so . . . It is any age or country believe. The inno- still and in the Greek Church;" and ment parson, however, was allowed to "no doubt they support the credit of marry ugain by the poper Gregory and this with many reports, of which some Machary, and even "in a synuthablat might be true, of persons that had Home in the tenth contary. . . This been meavared upon using it." distrine of the absolute indissabiliteness of marriage, even for adultery, that the credit of this rite might suffer was never finally settled in any council much in the esteem of the world, they before that of Trent."

malled from its being used only on the they applied it to the several parts of must approach of death. The form of the body," after having originally apthis sacrament, they say, is the appli- plied it " to the diseased parts " only. cation of clive oil, blessed by the bishop. In this manner was the rife performed to all the flye armon, using these words, " in the eleventh century. In the "By this mored unction may Grid twelfth those prayers that had been grant ther his mercy, in whatsoever formerly made for the scale of the sick, thou hast exembed, by eight, bearing, though only as a part of the office smelling, tasting, and trucking;" 1 the (the pardon of sin being considered as

this peremony is by Pupe Imporent. flaured oil, indiced, was held in great reservation or early as the fourth contucy, and esteemed as an universal remodely a for which purposes it was either prepared and dispensed by priests and munks, or was taken from the lamps which were kept burning before the raise of the martyre. But "in none of the liver of the mints before the mently quantury, is there may menteen mode of their lawren extreme unclien, though their deaths are sometimes yory particularly related, and their recelving the eucharist is often myptiot of." But "from the seventh contery, on to the twelfth; they legan to

only what is called with us, a discover a peculiar office was made for it i but power the parties to energy again, plainly that it was all intended only in

"But because that failed so oflow, began, in the tenth century, to say The last additional excrement of the that it did good to the soul, even when Church of Rome is notyme unwing, I so the lady was not healed by it, and prices applying the oil to each of the proparatory to their recovery) came to eman, as he pronounces the name of be considered as the main and most essential part of it. Then the gehool-The first mention that is made of them brought it into shape, and so it man decreed to be a merament by Pope

4.9 The other requires, that they be no less than seven, and union to every one of them their particular singlelyment at that time. This this minules is not rigidly nameded, and these often-House serve. Elegyoulr stooled the ferniones, warm and hands of soir person. Special property and used at the time of our on, and this party many smooth the time of our on, and this party many end and besty, who hast went they only largetten they, our Lord Japan Chies, he says all descengod to endown from digith; heal thy normant of his infrience both of body and mad, and quatrons has been present that the discussion of the Christ, for the fader-months of our Lady, the Mother of feed, the every Visio Mary, are, used here they merite the unition of second salars. for The ... O Carlet, our God, see the freeman of an incling; and we give the all to of it to they and to the Patter, and to the buly legent, now and for over. After this time gover him made purpose the Duly successent, we this and profession. The formers of the wick persons are simply marked with the market oil, the former of had allowed stays in the street paint over a Character in the articles, p. 197. (P.) Are not ... posts; at white serences the priori sings the but Panich. Take oil in pall soily mad brown process lying to arrestly for the more, we have a plant there is good, steine as it to be the obtopos of the redy, in cost of my skilling of man't, marchalmost in the action of a year ay or madaine." Simila's discount, pp. 105-102.

Birmet, Art. gave, Ed. 4, pp. 205, 200.

26.25

I Burnet on the Autidos, p. 254, &c. 7.) Art. axe. Bib & p. Dit.

Billy to write I

A to a Observe de Repressada estrana nacional.

At the Tendant State, post as where well a religion this Deep or introduce, that does not bring in concrea to fit you will me a man, and the street of the street o Some Liv. Housest, Evp. Art say, 80, 4, p. 101.

Economics, and Smally established at bless five additional surrements are Trunk."

exciptoral in extreme anction,2

It is much to be wished, that we

" lineage putting Artifles, p. will IF I Art Kay.

"The transition of the graph of the "unity that are the perfect of the graph of the perfect of t

new universally absurband in all the Nutwithstanding the nevelty and referred churchen, Christians would agranged absurdity of them five ad- receify their notions opposed as the redirected engraments, Wichliffs asknow- maining two, and not consider them, lodged all the seven; defining a sacra, as they did in the times of popula darkment to be a visible token of something your, to be outword and visible stime covisible. He even saw nothing up- of favored and specienal grace. For that will always encourage the laying an improper stress ones thum, in the undervaluing of that good disposition of mind, and those good works, which alone can recommend on to the favour of God, and as which only his separal. grace and favour is amsewed.

PART VIII.

A HISTORY OF THE CHANGES THAT HAVE BEEN MADE IN THE METHOD OF CONDUCTING PUBLIC WORSHIP.

THE INTRODUCTION.

The subject of this part of my work is no very important pricle in the history of the Corruptions of Chrisfinnity, because mere forese are but of little consequence in religion, except when they are put in the place of something more substantial; and indeed too much of this will be found to Ar livet. Obviations could have no have been the case in this bosiness: places to assemble in but large rooms It will, however, be a matter of suric- in private house; and when they besity to many persons, to see what gan to exet buildings for the purpose, changes have been usade from time to it is most probable they were such as time in the forms of Ubristian norship; the Jews made use of for their sympand therefore I did not omit to note gagnes; their manner of availating such particulars somerning it, as hap- public worship, as well us their repopenul to fall in my way, but without lattings for the government of chareful, giving myself much trouble to look for being capied from the Jawa; and, as thom. It will seem that, in general, far as appears, nothing more simple the asset spirit distated these varia- ormore proper could have been adopted tions that led to other things of more for that purpose insportance to the essentials of religion. Of the halllings the modern as known

on the buildings in which Christian assumbliss were held, their apportomancos, doc

SECTION L.

OF CHURCIES, ASB SORR THINGS BE-LORGINA YOU THINK.

I shall begin with a few observations but little. The names that were origi-

mally gaven to these places of assembly, that doly water should be added. In were the more as those of the Jawish 1810, a synut was held at Contributy, synugogoss, vir. Energyst or Eparasyas, in which, besides those things, it was that is, houses of propery but after ordered, that the images of the sainte. wards they were called Equass, and in whose names the churches born should Lattic Descriptor, wherea came the ba printed upon the wall. Prom the German word Thorn (Dom), and the year 1150 they added the signature of Florish and English worse Church the cross, and other Spares, on the and Rick. Trace buildings were not personent and walls; and afterwards rolled complex till the time of Constan- they traced on the presupent the Gire by tion. But about that time, in imita- and Latin alphabet, in the form of a tion of the Payana, they called the cross; and lastly, they added the library magnificent buildings which were then of the Virgin Mary and other sainte. rested for the purpose of public wor. That some versenous, or some prouship by that name. And these being Bur solamnity, should be used on the generally made to enclose the tomba first making use of any building the of martyrs, there tombs were called times for the purpose of public wayallow, on account of their bearing slap, is natural, and certainly not some resemblance to the alters of the improper, provided nothing more is heathen temples. And from this came implied in it, leading addening the custom, at the end of the fourth it spart for that particular and values contary, of putting longs and other bie purpose, and we find that solution relies of martyrs in all those places consecrations were made of the templowhich were used for the celebration of Jernsulem, and of everything leof the Lord's supper, material of the longing to the Jewish religion. But sension tables, which were at first used the ceremonies above mentioned show for that purpose.1

used for the purpose of public worship, that the balls in them (which served some ceremony of nearcenation becam no other purpose originally, besides to be used. But at first nothing more that of calling the people together,) was done for that surpose, besides sing- should have any form of consecration ing of poulms, psynching and receiving in churches, is a little extraordinary. the Lord's supper, that is, nothing This, however, was done with much more, in fact, than going through the selementy by John XIII. in 968. musil forms of public warship, but provotion, followed by fessting and other

the same day annually.

cations of aburches were sometimes crating all bells used in churches, and made by sprinkling of hely water, which the ususum people call logs-Vor in that year Pope Vigilius says firred them. Upon this consison they that this reveneous was not necessary; pray that when the bell shall sound to have, audicion for the conservation they may be delivered from the amof churches to calcheste the enclurist, bushes of their enemies, from appariand deposit ralies in them. But in tions, temports, thunder, wounds, and 601, Pope Gregory expressly ordered every evil apart. During the service,

that some peculiar virtue was ascribed When Constanting ordered the Chris- to them, and that it was supposed tian churches to be rebuilt, it was done they impacted a character of possible with great pump; and before they were smoothly to the building itself. And

There leaving been cost at that time bably with greater solemnity and de- a larger bell than bad ever been made before, for the church of Lateran, at marks of factivity; and it com became. Rome, this pope sprinkled it with hely the gustom to repeat this festivity on water, "blossed it, and consecrated it to God with hely orremenies," from In 538, it appears, that the dedi- which is come the custom of course-

> 1 Sugar, A. D. 211. (P.) # 1564. A. D. 838. (P.)

such or such a mint."

observed before, in order to make this composition of this hely water is the pointed on this occasion, to answer want the priests now make use of "" questions instead of the bell; and hell his hely spirit, that it may be sanctified for the parpasse above mentempusts in the air, which were sup-The bell had also a name given to it, ns in baotism." I shall procool to mention other things which superstition has introduced into Christian churches, and superially such as were borrowed from the Payan wombip.

which is a very long one, they make that we are since with is a vencel of more aspections of hely more, and while is suited hely more, into which arroad strations up the lotte, lack those who some the love linner, and within and without; and at such then mark their inchesils with the unction they pray that the bell may supe of the error. This but water, be "associated and consecrated, in the there can be no doubt, came from the some of the Pather, of the Son, and Instead order of the Parago, in judge. of the Holy Spirit, to the bounds of learned Catholics allow. The water Enumered, and under the patromage of was also placed at the entrance of the function temples, and them who en-The idea of this personany, as almost tored were appinished with it. The first of every other that was need by Claus- express montion made of holy system times, was adopted from the Porgan storing Christians, is an equatio of ritual, in which there was a soleme Vigilius, broken of Room, wretten in consocration of every instrument used ode, in speaking of the consecution of in their wombin. And indeed there churches, as was mentioned above; were consumptions for the same pur- though some have thought that to pose of everything that was made use have been hely water which Synesica of in the words p of the Jews. But mentions, as placed at the entrance nothing in the heather ritual exu of the churches, for the purpose of equal the absurdity of this conscens, washing their brooks before prayer? han of bells. For besides what is Maldleton farther observer, that the nevertorisy a more proper bouldism, in same with that of the Heathers, visname that was first most probably "a mixture of sait with common water; given to it by the valuer, from the and the form of the sprintling-bouch, sprinkling of the bell with hely water,) valled by the ancients operations or godfathers and guthnothers were up, asperyallow, is much the same with

A fondness for the sign of the cross they pray that God would give the was one of the first superstitions of Christians. It was preductly first used by way of distinguishing themselves tional, and especially for driving away from the Heathers, or to show the witches and cyll spirits, and prevention Heathers that they were not nales and of that with which they were most reposed to be caused by those spirits, preached, viz. the cracingion of their Muster. From this constant use of in they began to imagine that there was adme poculier virtue in the thing itself. They also lineriped it to be alleded to in many passages of the Old Testament, and various rites of the Jewish religion. In Popish clurches the first thing and they were also pleased to find the traces of it everywhere else. Hence came the custom of nurking themsulves with it, which is said to have been first done by the Valentiabous, and then by the Montanisis, of whom was Tertullian, who makes great bount

of it. But it does not appear to have Lastly, presquations, which are conbose used in the public offices of re-directed with great relevanity by the ligion in the three first contuctor or Parista, were also copied Done the that creases, made of wood or metal, heather worship. Among the Boseness were over mod till it was imagined they were instituted by Nana, and that Helons, the mother of Constant both in the Pagua and Popials process tion, had discovered the true cross in cious the chief magistrates often as-10,10,1

Borning uses Makks in the day-time won used in many heather correspondes. for which they are ridicaled by Laztreations. "The Heatiers," says he, " light up candles to God, as if he lived in the dark; and do not they describe as communities in overcome, and orders to pass for madgies, who offer lamps to the author and giver of hight?" But not long after thes, these very wax lights were introduced into Christian

worship.

Another thing that was noted by the early Christians, as peculiar to the Pararis, was income. But so early as the third contury, we find this also made use of in Christian churches. And Middleton says, that "we find not only the incense sellers, but the income itself, and the thursbulum. taken into the service of the Christian altars, and mentioned by St. Ambrone. and St. Chryvostom, as of common use, both in the Fustern and Western empire." But both war lights and income were first introduced into the Eastern churches, and from them were ndopted in the West.

Charrotte, p. 256. (P.) Hut, of Popuny, I.
Ep. at. 25. B., Repres III. p. am.

1 "In Figure Humains, on allians das langue,
pt. dis ringue direct lim brages; cf. genuit les

Divida an transport on qualityal parti die verstattreat absorbeilly 5 to 445 Saint, 10 year out provint the on programt coloquets; Semain out friends of stand parts Proggs Phirosofts, the Francisco and direct one mon through by temperate worsh is a Virgon Marto. tion consistelly the large words will make the conventimes quotient initiation age, Qu'il proquittess price me it be progress effectives, a blanches an repoints food hie, Se tiles mela pas art pores, at Je pola-

A Middleton's Letter, Festivery, p. 287, (P.) Middleton introduces this arrived with the goanary, that these parenership comment "offer the missistems of Christianity, when the second, as W denime says, declines as much in its universal line and line power, "Works, I.H.

sisted.4

SECTION II

THUS OF BRIGATING TO PRINTED WORKSHIP.

HAVE made the properties observe. tions on the please is which the public warship of Christians was performed. and some other things and circumstances belonging to there, I proceed to give an account of what was transacted within the place; but first I shall ranks a few general remarks on modes and forms in Christian worship.

We may take it for granted, that priginally Christians had no proper community in their worship. But after the sign of the cross, way lights, and rucenso were introduced, the communical of Christian worship came to be as complex as that of the Pagan worship had been. So much progress had been made in these things in the time of Austin, that he complained of it, mying that the church was so full of cornmonial observances, that the conditions of the Jows modes the law was south more supportable. But the charel, he save, amidst much straw and tares bears many things, But so much were

the product of security of an desoftwarder pirtuesies in Physics Semiles of and we had feeded by articles were one prospeor Christian A Bhilington do Promising or Indiams In Charl (8) in Respect the James formers, Va propose direct, and "grant be now expedication panel has room to postored to samplem do Jupitys; of you see to copyrisms PERSON APPROPRIATE AND PROJECTION DOWN TO AND RESIDENCE district A has enjoyed to the first from the MINERALITY, Mr. R.S. W. Caymer Calle, C. ware, Oppose, St. p. 475. All-A.

¹ Blusser, A. D. - wei. (P.) * Mississim, the period (F.) [7] "For real at borthern they make at it, that along have par-Solitors and subserview, furnishly, which hold the reps of the self in their bonds, who give the bell a mirror, and new to empore on the bull whelints, he worth providings up the bloom or collingues shall destroy of \$10.00 San Districtions of Freed, 40 Autothat I pay No. 70, and discovery to Comba in Protectively in the world Commun. History of Papers. 1723, 11 pp. 45, 21.

⁴ Stume, A. D. 487. 1901 4 Louise from Bone, p. 153. (F) Wirks, III.

written to explans thom.

here uniformity in the methods of in the result of it. worship, it isoppened unavoidably, that last differed very considerably from offereign, these of the West.

in the sixth century. He had goved was best understood by the assemble: hersilly of invention in this respect, and as the Latin tenges was best noand dispusses to recommend his royen. derstood by the generality of Christians tiones but he did not impuse them in the West, this, of course, was pureorms others, though purhaps for want rally, if not universally used. But of power. Almost every pope in the after the irruption of the Northern hapays century added something new to tions, the knowledge of this language the uncient rites and institutions; and was much less general, and in the tenth in the fame of Charlemagne, they were, or eleventh century it was hardly unpropagated through all the Latin derstood at all. But from this time charches.

No person urged this lessiness so timed for other reasons. much as Gregory VII., especially with man was consumed, and the Gothic,

sustance multiplied before the ninth was the pethod of determining many contary, that large treatiers were than disputer in those days, viz. by an appeak as they thought, as God, either There not using in the early ages of by the smort, or some kind of orders, the church any power that would en- depending upon a divine interposition

At length, however, the Homan ritual inferent employee get established in was universally used in the Western different places. Hence every church church. And the English References. or note had its punches citied, which instead of framing a new liverer, had was adopted by all the churches that recourse to the offices of the Church of terended upon it; and those of the Bone, leaving out what no most

There can be no doubt but that, art-The Western church was louded with gleatly, all the parts of public wayship coremonies choicely by Gregory the Great, were performed in the language that the use of the Latin tongue was con-

In those dark ages the clergy affected respect to Syain, where he met with to keep the people in ignorance, and in the greatest opposition from the attach- a state of dependence upon themselves, ment of the people to their succent and wished to make them think that Bethis or Mourabic liturgy. But the the whole business of reconciling men Pope carried his point at last, notwith- to God was in their hands. The Scripstanding two very remarkable decisions tures were likewise kept from the proin favour of the Cothic Harry, at the ple, and the whole service was so loaded appointment of the nobles at Castile, with coresonies, that it had the nu-They first ordered two champions to pearance of a clears, the whole script tight, one for each of them, when he and virtue of which was in the breast that was for the Gothic ritual proved of the priest; and is exciting the serto be victorious. They then throw both vice in an unknown tongue contributed the missals into the fire, when the Ra- greatly to the impression which they wished to make. The Latin tengan they may, was taken out unhurt.1 Such still continue to be used in all the Reman Catholic churches, notwithstanding several attempts have been made to remedy this great and glaring exil-

the sharp small all room Christians; told if ours contributed by the life of a sum and control at any first larger than and Corin persons summity, and an every amended up any remainst, we should then all arms over to Duce. what him of Corin will " propagation of the Cored

D. la not however, popular to the Chereft of Rope. For it is said that Revoltion Christians for mee the Coptic language in their altercless. Also the Openixacta Christians met to read surrouge, and the Abyesimans "the old Ethiopia though all those benguages have been long above cloudets, and amout discola to the multitude." The Greeks also selebrate the Lord's suppor in asseight Regult; but this is sufficiently understood by the common people, the modern Greek not being very different

The habite of the slergy rould not. otiginally, have been anything but the monal dress of their respective countries. But it not being timeght decent for pursue of such grace charunture us the cherge to follow now costoms and hishions, they relained their old flowing garments, after the Northern matiness had introduced the not of abort ones. But beenles this, the babits of the Pagan priests, which had always been different from those of other persons, at the time of their officiating, were probably imitated by the Christian clergy, though I cannot say that I have met with any particular. necount of it.

We find, however, that the cleare were distinguished by their liabits, while they were officiating, in the time of Sylvester, when mention is made of bilinaties for the deamons, and of a pertam eleth with which their left hand was to be covered. The fourth cappy of the Commit of Curtinus prescribed the nos of the sope in reading the geopel, and at the time of the oblation only. And Gregory the Great invented newfashioned habits, like those described in the ceremonial law of the Jowe-

SECTION III.

a veneration for antiquity induces the OF THE PROTES, MARTE OF PERSON STORAGES.

Intellifer and Nesteviane and the Syrine the Scriptores, he explain them, we to preach, to ming position, to preach and to administer the Lord's supers. The result was made use of only at bantism, when it was thought to all the catechomens, who were probably made to recite it after the person who administered the ordinance. After wards, when articles of faith were more attended to, and it behaved all the hishope to take care to prevent the growth of heresy, creols began to be recited by the whole assembly. That this was the true reason of the present practice, is evident from its being the Nicens Creed, and not that of the Aportles, as it is called, that was first mad for this purpose. It was also first introduced by Timothy, hishop of Constantinople, who did it in order to make Macedonius, who rejected that croed, more odious to the people. This was in the reign of the emperor Anastastus, who died in 521. About this time this creed was also repeated in the church of Antioch every time the Lord's supper was administered.

Before this time it had been the enation to repeat the erred only the day proceding Good Priday, when catechining was more submally purformed, in order to the relaboration of baptism on the Easter Sunday following. The repetition of it on that day was first appointed by the Council of Inedicas: But the sometant rending of the creed did not take place in the West till about 590, when it was ordered by the Connect of Tabula, in imitation of the Kastern churches, At this time it was the Nicone Count only that was made use of, and he round time it seemed to edipes that of the Apostler, but afterwards this latter

areal resovered its crulit."

I The Street Missionaries of Presynder, in 12(0) relate the full-size circumstation in the last the Market Manufact. Of Stephen East the seasons from to delive my to day, that we would thrust a true h, normalistic like principles of our religion. Using did. Hawin case the fire depositable points into the free in religion of the same will the testes. However, in a first the principles of their warrings to the religion of the same will be to the religion of the religion of the same will be religiously by the same better than the religion through Juryson in the commission by the and professions the warpe todied and function which we the dust, Vo. 1, 1744, Rd. d. p. 94.

I Mountain II. p. 248 (P.) Cant. al. Pt. ii. Butter of Austral Con-

⁸ History of the Apundar Court, p. 44, Sec.

It will be just worth while to mon- a part of the public worship of Chele.

onepel was reading. And it is said stantinople by Chrysintota. that Anastasina histor of Rome, who ... This method of singing was intro-

while they read the gospel."

because it was much used by the nets of persons continually relieving Manichaans,3 By degrees, however, each other,5 the costom of looking towards the Land soverely punished those who did that movie might make in exciting not conform to this ceremony in his

Singing seems always to have been

* Normal of Assemble street, p. 45. (f-)

tion a few particulars concerning the tions and followed the coating of the postors of the priest and people, during Scriptures. They sung either the own composing. But the former, The usual posture of praying had Mosheim says, were only received been standing or kneeling, or, to among Christian hymne in the fourth. express great self absorment and century. The singing of these pealms amility, prostration; but a canon or hymna was also very common with had been made (for what reason I them in their own houses, in the course have not inquired) to furbid the prac- of the week. But the method of singthe of knowling on Bundays from ing by outlibour or melbon, that is, Easter to Whitagotide, which gave one part of the congregation, as the ruse to the term stations. This, how- clergy, singing one verse, and the rest, ever, was not approved by the Church or the people, singing another, is said of Reme! When the Scriptures were to have been introduced about the road, it is probable that the people middle of the fourth century, into the sate but in time it became a custom clored of Antioch, by Plavianus and for the people to stend while the Diodores, and into the church of Con-

died in 402, ordered the priests to stand duced into the Church of Home by up, and incline their heads a little, Celestine in 418. Afterwards, Gregory the Great composed an autiphaniary All the Heathens contrived their for the whole year, with verdelan or temples so that they should pray with responses for every day of it. He their faces towards the East. This then appointed the college or choir of was introduced into Christian worship singing men, to chant the office." In about the time of Jerome, though it was the fifth century it was the custom in not then generally approved of. Pope some places to keep up the exercises Les the Great condensed this custom, of singing both day and night, different

Musical instruments were not in-Hast, during the repetition of the troduced into churches till the thircreed, because universal, and likewise teenth or fourteenth century. Thomas the bowing of the many of Jesus, in Againas says, "the church does not the repetition of it. This practice was use musical instruments to praise God, constenanced by the literal interpreta- lest she should seem to judgice." But tion of Phil. ii. 10: At the some of in 1312, Marinus Sunatus introduced Jiane every lone shall bue. This, organs into churches;" and they have however, was thought to be so very been much used ever since, though allo a suppositition, that it was almost, there have always from protons in all mayorally laid golde at the Reforma- establishments, or well as in particular tion. But it is generally practiced in sucts, who preferred a more simple the Church of England; and Bishop mode of worship; and even, admitting

Entrement addition probability (P)

devotional feetings, still such choose that, mone, except in Lent, on certain feetiin general, they should depend upon raily, and on some other precionlys ties mochanical ameriance.

and nothing more than the exposition century that the bishops and powers of the Scriptums, a portion of which seased to instruct the people by secwas always read in the course of the mous as they had done before.2 service. Origon is said to have been. Charlemagne, finding the cheary the first who did this in a more copions absolutely immepalile of instrument and diffusive paramer, explaining the the people by sermons of their away Simplifier in an allegerical way, and by or "of explaining, with versplanity this means introduced longer sermons and indement, the portions of seria-

klose had been mould. rhetericians were converted to Chris- ordered Paulus Discouns and Almin thoulty, they introduced their vectors to compile, from the ancient dectors of harmaguing on particular subsects, of the church, headles, or discourses. and purticular occusions, and execully span the spirits and gospels, which a presentated or presumoused their studied and important out of principal services, sometimes preflaing to their were to commit to memory, and resite discourses abort texts of ecripture, to the people. "This gave rise to that probably that they might not pass ton farmens collection, which went by the auddenly from the old method of inter- title of the Hamiltonian of Chamare the sermons of Chrysostom, con- same kind, asseponed by private pureisting of such kind of aloquence as some, ... contributed much to ensurals the Greeks and Homeson were find of the indolence," may Monteren, "and displaying, when they harangeed the to perpetuate the ignor ray of a con-

those times depart from the simplicity, specting the church, he certainly had of the groups, and so little were they the best intentions; and in those influenced by the courit of Christianity, times it is probable that nothing better that, in instation of the Greener could have been done, A scheme of cretors, course of them even hired this kind was adopted in England pursons to day their bands, and ex- when the present book of homilies was trees their applicant by other pentures compiled, and appointed to be read in and vocifications at proper intervals, churches, on algerals provintedly concerted between there and the measure, or his parti- proacher had named and opened his

autar intenda,

nional, and may by no means delivered were to pray for. 'Ye shall pray,' in general, to hear prayers, and to They would be identify a Poter motor, cololicate mass. They have no ser-

occisions. It is more particularly In the primarive churches preaching observed, that it was in the mathe

ture which are distinguished in the When leading philosophers and ritual by the name of equitie and general, pretting the sucred writings and some- magne, and which, being followed as a three omitting them. In this style model by many productions of the populace, or pleaded at the bar. less clergy." In this, however, as So has did Christian preachers in well as in his other regulations ve-

" Before the Referention, after the text, he called on the pucule to go to These mi barangers were only nece- their prayers, telling them what they mone Land's day, in every Christian says he, for the king, for the page, shored; and in the dark ages, few for the hely esthelic cherch, &c ; province being qualified to preach, after which all the people exid their somens became very scarce. At this books in a general ellines," and the day the Roman Catholics most only, minoster, knowing down, did the same,

^{*} Bent & B. set (*)

⁴ Int. A. D. and Proper's Vanishing property

¹ Majorn, L p. 211 (P.) Cont in Pr to. Dhy W. Best fl.

⁽ No. 16, 62 JA) Do in Buch v.

and is what they call hidding propers, towards thrown of the fourth century. or an exhertation to pray for such and and things. But then no time is minister delivered the pearers, the lowed for the prayers that are so

reveyers followed the sermon, and precould the estimation of the Lambs. supper, and it is evident, from many virumstances, that at first all these prayers were delivered without book, and were such as the bishop, or the priest who nillurated; could prepare himself. Justin Martyr says, that the provident of the assembly offered prayers and thunkngivings, on he may

find without a monitor, because our prayers flow from our own minda" in his prayer, for which he was blamed soundness of any person's Halls was

oble, they horase meng). Origina alon

says, "We pray according to our abili-

ties:" and Tertullian, "We pray to

himself.2

In time, however, partly in order to nypid diversity of opinions, and in part, also, that the congregation might not be adjended by grayers prepared by in this mil. This was the mutous by persons who were not careable of doing which, as I have observed before, proit with propriety, it came to be the vision was made for emonimum ling enstem to compose the prayers before- persons even after their death. hand, and to submit them to the arprobation of the principal persons in the church. Title was particularly ordered at the third Council of Car-

thisare." At the Council of Landina, held in 364, the same prayers were ordered to be used mergang and evening; but, in

Brunks, selector for region, Gloria Thus in there a great variety of littles. Police de, "and then the armon pro- rise, or forms of solotrating public re-chal."1 The manner in which most warship, were in any in different preof the English clenty part in the vinces and different over. The limb multit before mermon is still the same, montion we find of these thurging is

In early times, Gorogic the emelating people wore not entirely silent; for they made weall interfectiblens in we-In the primitive church the public spenses us Laft no good kerres, It's 1/1 then up with the Lord, montioned by Crusing. The Lord to sulth your and with the spirit, in the time of

Chrysostona*

The last circumstance that I shall notice, relating to the ferms of public. Weenhip, is, that in the primitive church, where the service slowys ended with ommercanion, there was recited a roll, In which the names of the more eminent saints of the catholic church, and of the holy bishops, murtyrs, or conremore, of every particular church, were registered. This was an honourtible remembrance of such as had filed Real gives an instance of a variation in the Christian faith. But when the by some, as being inconsistent with questioned his pame was not read till that difficulty was removed. Chrysestion having been expelled from the church of Constantinopie, it was u long time before his name was inserted.

SECTION IV.

OF PENTIVALA, STC. IN THE CHRISTIAN CHARGOCHE

general, every bodiep prisond what The primitive Christians had no festiprayers he thought proper, till about value besides Funday, on which they the time of Austin, when it was ordered always mot for public worship, as may that, to prevent hereiy, no prayers be interest from Justin Martyr. This

a Space, A. 15 (107), (A.)

* Nord v Hills, J. 10, (D., 147), 4795, pr 40,

* Please v Vindoutlieu, p. 424, (P.)

day Construction undered to be observed. fasted on a Sistembry or Sunday, and an a day of real from fabour; but itus- mone thought it a crime to do so, onfundamen were allowed to cultivate the cept on the Saturday before Nactorcarth on that day. By degrees bow-day, on which they adalouted the reever, in imitation of the Jews or Heas surrection of Christ, because, during there, but chiefly the latter, Christians that time, they said, the lordeground came to have as many sanual festivals was taken from those as the Beathers themselves. Of the Because the time that our Savious principal of these I shall give a general lay in the grave was about firly haven,

tions was Easter, on the time of the Querroon, and Corners or Carriers, of our Exviour's noticeings, Genth and Another reason for fasting at this purresurrection. Originally, however, this ticular time was, that many persons fiel, on the anniversary of the cruci- generally, and attended upon with fixen; but it was a long time below more selemnity, on that day. this fast was extended, as it now is, to Even the Montaniata only fasted two The whole senson of Lent, or forty days weeks in the year, and in these they before Elector.

doed, to join fasting to prayer upon number of days in the fourth century. extraordinary senations; but this was At this time, however, " abdinance always voluntary, and those who en- from flesh and wine was by many tirely omitted it were unt consured, judged sufficient for the purposes of The first person who is said to have fasting, and this. . . . opinion pre-laid down any express rules for fasting, valled from this time" in the Western was Montanue, who was remarkable obwech? Soon after the time of Terfor his rigour in other respects. How- tullian, Christians begun to observe ever, a fast on the anniversary of Wednesdays and Pridays for the pur-Christ's crucifizion, or what we call pose of fasting; and they kept them Good Priday, is of very great anti- fasts all the year, except between quity; but both the time, and the Easter and Pentecost, in which time degree of fasting, was originally very they neither fested nor kneeled in various, depending upon each person's churches. In 416, Innscent L ordered particular fancy. Irenaus says, that that the people should fast on Satursome persons fasted before Easter our days; but the Greeks and all the East day, some two, and some more; but paid no regard to this relimine.4 that the unity of the faith was main-

meant abstaining from ment and drink, observed more days, and some fewer from marriage till evening; and what at pleasure; but within forty years Tertallian and others call stations, or after this conneil, Lent was extended half fasts, were those days on which to three weeks." they seembled for prayer in the moruinc. and continued that exercise till three in the afternoon, when they reorived the Lord's supper. They never the sec et (*)

1 Super, A. D. 288 (*)

1 Super, A. D. 288 (*)

this fast was called Quarantana or The first that was observed by Chris- Quadroyssims, and by contraction Jewish presower, being thousandwarsary, which is the French term for Lond. was probably a feelood, and respected were then preparing for bepting, and the resurrection of our Savisor only; others for communing, which, as superbut afterwards they begon to keep a stition provailed, was frequented more

excepted Saturdays and Sundays, The primitive Christians used, in- Lent was first confined to a certain

At the time of the Council of Nice. toined notwithstanding that variety. the week before Euster was called By finding; the unclents always Quantulance, or Lent; though some

"Durandus telle us Lent was

p; 44-y Plerov's Viccondition, pp; 423, 481, (2);

A Newly Mind, i. p. sec. (F.) Tomorrio Kil. L.

^{*} Medialin, L. p. 294. (A) Cont. W. Pt. U.

The first Sunday in Last, and to end fired at these times of the year which on Easter eve, which time, containing the Pagana used to otherwo with the forty-two days, if you take out of them greatest solenarity, with a view tomounted not lawful at any time of tire toraity. year to toot, then there will remain only thirty-six days; and therefore, moration of the nativity of Chrise, is that the number of firty days which mentioned by Chryspelum as unknown Christ facted might be perfected. Paper at Antioch till within ten years of the Gregory (the threat) added to Lent time of his writing; and therefore he lime days of the week before-going, concluded that it had lately been invia that which we now call Job Weds troduced from Record It was thought needey, and the three days following to be first observed by the followers of it;" so that our present Lent is a superatitions imitation of our Saviour's adopted by the orthodor, in the fourth

fact of forty days. had been a great difference between the quence of which this feast of the un-Eastern and Western churches about fivity was removed from the sixth of the time of keeping Easter, the Chris. Jenuary to the Iwenty-tith of Detions in the East following the custom comber; the former releasing the name of the Jows, with whom the day on of the Epiphoug, which feast only, which the passial Lamb was killed and not that of the nativity, is obwas always the feurteenth of their served in the East." month Nisan, on whatever day of the week it happened to fall, but with the and martyre are all of late date, none the Sunday following, being the anni- stanting, when magnificent tounder were versary of our Saviour's resurrection. the Latin church was established; and only held at the places where they were or astennomy was more cultivated in Egypt, it was given in charge to the bishop of Alexandria, to publish to the other churches the proper time of horning Enster, by what were called invented.

Penterest was a Jewish festival. relebrated fifty days after the massnext after Ember, and us far as appears, about the time of Tertulian. We call it Whiteentide. There are sentury? The fract of Advent is of no the only great fastivals that Christians wern not at likerty to he where they

tillet, of Andrea Copingston, p. 44. (F.)

counted to harin on that which is now plaused. All the other Senivals they the six Supdays on which it was facilitate their concesson to Chair

The feast of Universion, in commer Busildes, and from them to have been contury, when the festival of Cherist's Balore the Council of Nice, there hoptien was introduced; in some

Festivals in honour of the apastles Latins, Easter-day had always been of them corber than the time of Conbuilt round the tombs of some of their At the Council of Nice, the contain of martyra; and then the festivals were

supposed to have autiliand.

Vioils were the assembles of the uncient Christians by night, in the time of persecution, when they duret not meet in the day-time. Afterwards they purchal spistles. For the same pur- were observed before Easter, but they pose afterwards the golden number was were kept not as frants, which was done afferwards, but as fosts, as appears from Tectsillian.

The feast of Assession was observed over; and being likewise distinguished about the time of Austin. The first in the Christian history by the descent, of Circumcision is first mentioned by of the Holy Spirit, it was observed Maximus Taurinepole, who flourished in 450; and the fund of Purification was perhaps instituted in the night

A Pletter's Vissilitation, pp. 512, 512. (P.)

revise anthonic than that of Innecest loved, first by the church of Clarecost III., in the thistough century, and in Auregree, then by all their neighthe Finth of the great festivals are all bours, and ofterwards throughout all Inter than the built wentery."

It was Massert, bishop of Vissons in fast, and made it universal.4 Coul, when about 46th, first instituted The fact of Husber Weeks, or Jelanda the first of Regardies, that is, the prayers quation beautions, was probably initithat are made three days before the futed a little below Lao the Great, in front of Assumion, that is, the Manday, the middle of the lifth century. But Tuesday, and Wednesday before Holy others think that it is not quite certain Umreday, which was expressly con- that he speaks of it. Some say that thery to the order established in the Pope Gelacius having ordered that the ancient church, forbidding all fasting prefination of priests and denouse should leaven Easter and Pentocet. This be on the four weeks of Ember, or on her fact of Hogation was generally received days, viz. the Wednesday, Friday, and to the West presently after the time of Saturday after the first Sanday in Land, this Mamort? The bishop of Venice after Whitsunday, after the fourteeath added the provessions to them, in imi- of September, and the thirteenth of tation of the Lessowtienes desbersules December, and this commonly being of the Heathers, which were made round always conducted with fasting and their fields, in order to render them prayer, it came to be a sustain to fast fruitful; and these were attended with at that time? much intemperance and disorder, being made, no doubt, in all respects, after benefit that would arise from visiting

the Pacun manner."

thing the immediate successor of Ma- and the secular games among the Romert, in the church of Vienne, describes mans, that the popular in founded, the occusion of instituting this last in This festival, which is calchrated with his handly on the Borntion. He there the street purp and marnificence, was says that the city of Vienne had suf- instituted by Boniface VIII, in the foreduced by fire, thunderstorms, earth-year 1500, in consequence, as it is said, nunker, extraordinary names in the of a ramour, the origin of which is not night, predigies, signs in the beavens, known, which was append among the wild beasts, and other calamities; that inhabitants of Rome, in 1200, that all an this the Lishen of the city ordered who within the limits of the following the people to fast three days with prayer year, should visit the shorth of St. and reportance, that, by the example Peter, would receive the remission of all of the Kinevites, they might evert the their sine; and that this privilege would judgments of God. He says that there- beannered to the meson beer ance every upon the anger of God was appeared, hundredth year." ned that in assumemovation of it, Mamert unlered that fast to be pheryed every year. His emanple was soon fol-

A leave, a.D. 602 (20)

Goal. In \$01, Lee 111, confirmed this

It was upon the idea of the spiritual the church of St. Peter at Borse, and Alcinus Avitus, who succeeded Heay- ulan in imitation of the Jewish jubilec,

A Press - Visitination, p. 534. (3)

¹ Blattery of Physics, b 40 104 (P.) 1755 L

^{*} Rescring, Resolve, L. p. 100. (P.)
* Property Ventington, pp. 101, 101, 104, flow of Christ & Brits markington, graving that Josef Christ & San Lean in December. Physics 110, L. p. 114.

X Block (P.) Ti. 53. "Hy arms, principle encouse hormans. and your family pour fairness propositions, possible by the of Artifly special transmissional destinations from delign to fifth And winner, partie and factor, y after The Physics Research on both to make from transaction former poor quit unit see Ville din H. Marra," Any Anny remains that Continuously, pp. 25, 26,

⁹ Super, A. D. Ser. (C.) * Hist, of Ameteral Communities, p. 17. (4)

a " in plus estempelle l'éte des anclose illereading of the large grain applicant statements of the large grain applicant statement of the large grain of the large grain to the large grain of do venir à Bruss, et afin de investigat un commu I neve upo their Parent destroying states for Youngles due Aportos, Francisco cumpanias un Justice position super-residence of great it in condense mails around quart it in points." Life Conference, \$100 100, 110,

needer of new vites and inventions to six more in the Ember works, three this apposititions institution, and find. Regation days, and the thirtieth of jug by experience that it added incire January. The sum of all the festival to the Church of Boxas, and increased days is thirty-one. And if to these we its revenue, they mude its return more and the ninety-five fast days, fifty-two frequent. In 1850, Ciercent VI. ordered Sandays, and twenty-nine mints days, that the jubilee should be celebrated all the days in year appropriated to every fifty years, on pretence that the religious exercious, busides vigils, will be Jawa did the like, and Paul II., in the one hundred and seventy-right; and filterath century, reduced the term to making allowance for some of them into enty-five years. This year of jubiler terfering with others, they will be about is called a holy more; but, we the author one handred and seventy." of the Wistoire des Popes claserves, it In so little-esteem, longever, are those at Hum.

of Easter, Whitmortide and Christmas, article. and, the the Panists, they observe those with more strictness than they do the Sundays.

Our Established Church has by no means thrown off the pepish supersti-series look, and that a relate to make the tion with correct to facting. The fact charge the intention of the heat dwell to come days in the Church of England, are all the Fridays in the year morest Christama-day, all the days in Lant,

a Hist of Ausbert Committee, p. 67. (P.) 8 Yol, V. p. 200 (P.)

The anserton of Boutface added a which broide Princip my thirty three.

should rather be called the year of an observances held by the more enlighterilege, implety, deluced and super- one i members of the established church, that there can be no doubt but that, Many of these festivals have been re- when any reformation takes place, a tained by the reformers, especially those great retrenchment will be made in this

> * Piero's Violinton, y 5st. (#.) * Tor Kodydardeni Communicates, in 16st reposed to the Communicates " o new calcular," on which many " and find all the Liganitory hands from mot offices out, ilmetty religion to justice only in uninerdirary sale of develop not in distriction of main." Follows, Americans of

Delayer, do. Ed. 8, p. 430.

"Our Colorder, every base of parkeness will allow free smally been providing and information. For observations types the exclusive are as well between that they made and by here preparation. From hard throat properties.

PART

THE HISTORY OF CHURCH DISCIPLINE.

THE INTRODUCTION.

The changes which the discipline of the of attention to the subject. Circulan charca underwest from the time of the apastles to the Reforms- be as interesting an object as anything tianity. From being highly favourable divisions of my work, I mean the corto good conduct, the established maxima regations of doctrine, and the abuses of of it came at length to be a court for poince in the Christian church. It will every kind of immurality, to those who also serve to show in what manuar these

chess to avail themselves of them. On this account I have given a great deal

To must persone, I doubt not, this will vion, were as great, and of as much in the history of Christianity, and to inimportance in practice, as the changes traduce it in this place will make the in any other article relating to Chris- sudget connection between the two grout deportures from the Christian system. Someon of the cold powers, and, thenpromoted such relies.

SECTION L.

THE DESTROY OF SHURRED BUSINESSEE, TO THE TIME OF THE CHESTIAN PATHORS.

In the purer ness of the church, the offence which gave public scandal were flow; but when they did kappen, they were animalyerted upon with great victor. For, as many enormities were half in the charge of Christians, they more exceedingly solicitous to give no just cause of obliques. It is, indeed, probable, that some time after the apostolic age, the morals of the Christians in general were more strict than we find, by the writings of the apontion, they were in their own times. Nor is it to be wendered at, when we somsider that the whole body of the Centile Christians, belog then nowly converted from Heathenism, most have retained many of their former habits, or have maily related into them.

Arierwands, most of the mees of senndal we meet with relate to the behaviour of Christians in the time of pre-cution, from which many shounk or fled, in a manner that was exceedlugly and justly disapproved by the more severe. Consequently, after a persecution, there was much to do about the ve-admission to the privileges of church communities, of three who reported of their weakness; and it was a great part of the business of the councils in the fourth and fifth combine (which was after the estabhishment of Christianity) to settle rales concerning the degrees of penance, and the method of receiving penitents into the church. Indeed, seniles the cases of those who had shrunk from persecution, the governors of Christian churches at that two must have buil nunv offences of other kinds to animadvert upon; considering that Christianity had then the coun-

fore, that people of all ranks, and of all abstrators, would naturally eroud into it. On these assessate they found it normary to have a very resulty system of discipline.

In general, we find that, above the third and fearth centuries, Christians distinguished four progra of quarters -The first stood at the entrance of the church, bearing in the most caremanner the prayers of all that wont to. The second were admitted to enter, and to hear the lectures that were given to the catechamens, and the exposition of the Scriptures, but they were dismissed, together with the catechumens, before the cologration of the encharist. The third lay prostrate in a surfam place in the church, govered with suchaboth, and after usoriving the benefiction of the bishop, and the imposition of bands, were also dismissed before the celebration of the enchariet. The fourth order attended that relebration, but did not partales of it. Penitonts baying passed through all these society, were admitted to communica by the imposition of the hands of the buthop, or of a priest, in the presence of the whole compresstion.

If any persons relapsed into the same fault for which they lead been excommunicated, or excluded from the enegrapation of the faithful, they were not re-admitted to communion, except in the article of death; but towards the end of the seventh century the ancient discipline began to be relaxed in this percent, and they admitted persons to communion after a second strong. In all times there were some crimes for which no repertance could make stonement, so that persons who had been once guilty of them could never be admitted to the poace and communion of the church. These were mordec, adultery, and apostney. In this manner, at least, were these primes stigmatized, in many churchen

we shall see enough in a later period, sions But at this time there was not much to complain of in this business, expent the privileges of church summunian was, improper interference of these confees in general, very great, and the remances sors, and the too great influence which imposed were exceedingly rigorous, and they were allowed to have in such this, in the end, was one great came cases.

Equally innocent was the business of southering, as it was first begun; but himself by remaing to admit to comwe see in the source of this history, numero may who had been gulity of that it is no aucommon thing for an the greater crimes, especially that of innocent beginning to lead to a fatal apostacy, leaving them to the judgentastrophe. The apostle Paul exhorts ment of God only. This arose from Cirrictions to content their sins one to the rigour of Tertuilian and the Monanother; and our Saviour ensures us tamiets, and it is observable that the that we must forgive, as we hope to be Church of Rome still keeps up this forgiven. Upon this was grounded the foreign descipling in cases of hereig. custom of the primitive character, to the valeyand being delivered to the require every person who was excome socular arm, without being admittal musicated, to make a public confessors to pensage, of his guilt believe he was re-admitted. It was ordered by the Council of words, imposed as a postilice dely.

Confirming was also grack encouraged account throuselves, and those against confessors had unproperly inturfaced), whan their crimes were proved. Many persons, therefore to prevent the uc-

But about the third sentary, Paper versy penalty, many of their own accord-Zerbyrmon began to relay a little of to confers their elast, and this was much this discipline, admitting adulturers to encouraged, and the victus of it mage communion after some years of pen- nifted by the writers of those times, ance, in which he was velomently up- This confession was, originally, always period to Tortulian. However, in the made in public, but some members are time of Cyprian, the penaltics imposed bring found to ottend this (especially by the bloop, which were always a when the crimes affected other persons, public appropriate for a certain time in or the state) a private emission was the character of prostrute were often appointed instead of it. In this case relaxed, or abridged, at the increaty of the histor either attended binach, or the murfusure, or those who had been appointed some particular prices, who dustined to martyphon; and this was from this office get the title of postcalled mainly out, of the abuse of which tentiary priest, to receive these sendis-

The difficulty of readmission to the all the total relaxation of all discipline.

Novatian particularly distinguished

to Christian communion. In some cases. Nice that those who appoint their a also, a public confusion prevented are haptimy should not be admitted to the communication. It was, likewise, the communion of the church till after custom for many enemies those persons. Here years of passage, but if they had to murly their private sing to some of been of the failliful, the possesse was the prints in whom they could put the to continue sever years," I hall decided, greatest confidence, and whose advice that for the crims of femoration, a manand grayers they wished to have; and might to do promortizer years. Others what was at first a voluntary thing, for the same elimenimposed a remance was afterwords, but indeed long after- of mine years, and for adultery cightien vinter."

Hisberto we have seen making but by another circumstance. Many espons riceyov as und. On relaxation will not remain a difference in the disgree and begin by bearing the time of noncomthose of pressuces, between those which in the groups in their man in which time

but itest in the manner of making the ways sufficed to do persone excelly sunfacility, then in the place of pe- in some reconstory, or other private much and hartly, in the commutation place, in the presence of a few persons,

perce Desire, the orthodox bishops, also was given in private. This was the should make their confessions to to take with those who would not subone particular priest, and that they mit to the established rules of the then dranks a public conficulou of such shurch. "But in the seventh century, Usings only as should be thought proper all public penance for socret aims was for public bearing. This custom con- taken quite away. Theodore, archtinual in the Eastern eleved till the history of Cameroury, is reckned the year 330, when Nastarius, the bishop first of all the bishops of the Western of Constantinople, abolished the office church" who established this rule." of positectiony priests, on account of Had Claristians contented thema wiming having been entired to cam- selves with admonishing and finally ex-

struint upon vice was taken away, and the first atess in this fatal progress. the shangs was as pleasing to the sireer, as it was advantageous to the pricate in several respects. Of this, many persons at that time were somciently aware; and we find that in 600, a corneil held at Taleda, forbada ronfundos to be made privately to a priest, or tim statu or curvatar ausmetime and ordered that it should be made

To confession in private soon succould the doing persons in private, which was another great step towards the rule of the ancient decipilion, which required, indeed, to be modenated, but in a different amoney. In the fifth contary, however, positionts

assording to the anglest encous.

at the discretion of the leakop, or of After the persecution under the sm- the confessors, after which alsolution the only method which they rentured the only method which they rentured

mit adultary with a deason of the communicating those who were guilty charely, whilst also stoyed to perform of notorious crimes, and with requiring the daties of festing sed prover, which public confession, wills restitution in hall been enjoined ber. From this case of injustice, and left all private time all configurates, public and private, offences to every man's own conscience, seem to have been discontinued in the no inconvenience would have ansen Greek church; and at this day, it is from their discipline. But, by urging said, that the Gracks make confession too much the importance of confession, and by introducing corpored austers-In the Western cherch public ours tier, as fasting, dre, as a proper mode funion continued till the lith century, of puramon and then changing those had at that time the poffenders was for alone, and, in fact, for money, in a had been used to make public confer- future period, they paved the way for wion of their crimes, were allowed by the utter rain of all good disciplines Law the Great to confess them pri- and at bright brought it to be small vestely to a priest appointed for that weree their a state of no discipling at purpose. By this means a great to all. However, we have yet seen last

SECTION IL.

THE THE PARK ARMS, AND THE RILL WITTON DAYSON.

Wil have seen several symptoms of the change and decay of dictipling in the fast period; but in this we shall see the total rain of it, in consequence of the increased eneration of the same course, and the introduction of soveral there owns.

F Binan X-D. 50. (20) Takemaja, Massaro, E. p., 1885. (A)

^{*} Barrel, p. 140. (P.) Art zav. F. A. p. W.S.

A then Dormed, abril 2019. Bill d. 10 - E.S. 354.

preferring, it was complained by a "not only a percent admired equant, timinal beld at Chilons-sur-Saons, in but a pasticular ensumeration of also MIR, that persons did not confess their and [af] today," and is appointed to afficient fully, but only in part; and, he made to a proper print once at therefore, they ordered, that the priest least every year, by all persons who should make particular imports, under are arrived at years of discretion, such heads as were thought to optode Believe this law of function, "several the principal vises that men were ad- doctors had considered weatherloss as a shelled to. At this time, however, none duty an of divine authority," but it frames was not recional minutage to " was not publicly received as a slopsulvation, and was not made in order trine of the church." This law scacto obtain absolution of the privat, but signed the introduction of a number to bullous pursons how they ought to at new infraretions and rites." emiliat themselves with respect to ol say that confession to God purges sin, but confession to the priest tenches hose one are carged.

shipplion, gave rise to a new kind of according to the ancient canons, and cusualty, which consisted in ancer- that the bishum should be judges of taining the pature of all kinds of it." But things had goes on in hing crowns, and in proportioning the pounds in a different train, that it dies and ties to each. This improvement is apport that anything was done in conascribed to Theedore, archbidday of sequence of it. Cantesbury, along mentioned, who, in a work entitled The Presidential, roga- business of sunfersion, other course lated the whole business of pensuoc. distinguishing the different kinds of cromm and prescribing forms of conadopted to such particular case. From many things foreign to real virtue, and

DMITTALK.

However, what is now properly called were after profession was not fully establehed, and made of poversal oblied. This ductring he it is now re-

P= 10 b= 2 to

After the introduction of private coiced in the Church of Rome, requires

It being nutorious to all jugmon, God, in urder to ultain person of him, that all useful church discipling our and therefore the fathers of this come last at the time of the Reformation, it was thought proper at the Campell of Tweet to do, or at least to seem to die, something in the besidess; and there-This bosiness of confessions to priests, fore it was ordered that actual done helper it was held to be of universal offenders should do public penador.

Together with this almosa in the were at the same time operating to the percention of church discipline, but nothing contributed to it town their solution, exheriation and absolution, the stress which was they laid upon Britain those regulations were some in- Which were made to take the pince of treduced into all the western provinces. It. Of this nature were the customers and the Pentitudial of Threedore ber develiens of those days, consisting name a pattern for other works of the in the frequent repatition of portain name unforce. But in the rest contary, prayers, in feelily mosterities, in pilthis discipline greatly declined, and grossess, in aloss to the poor, and power way to the doctrine of indul- donations to the church do. These were things that would be assertabled. so that it might be known with cortainty whether the party had conformald with the penalty or not; whoreuntion, tolors the thirteenth century, as a change of hacit and of character when Innocest III. appointed it by way a thing of a less abyons enture. his away authority, in a Lateran Coun- and tailed not much attended to by * Dail, HL ye. 60, 24 Al. Com. with Paull.

Ch. in. and S. Cop. with Children properties of the particular of the control of to the first price

the generality of confusions at that at this day, and in a Protestant

greneges and were came on after the weekly of it.2

William "A

was one Dominic, who communicated them to the celebrated Peter Damiani. who so authority in the age in which he lived was very great.

the peaker, accompanied with dism- many croses were excused, and accopline, that is, the use of the when on the miled skin. The computation was suade in the following manner. Three thousand strokes with the whim were judged to be equivalent to a year of penguos, und a thousand blovey were to be given in the course of repeating ten. winch are one hundred and fifty, were equivalent to five years of penance, 1 Darpet, p. 540. (P.) Art. may M. 4, p. m4.

country, to read that Dominic custly "About the end of the eighth cen- disputched this task in six days, and This the appropriation of pengues thus discharged some offenders for logger and instead of the argiest so, whom he had undertaken to do it, vovilue, and approve came to be all Once, at the beginning of Lant, he that was reduced. So many Power desired Damiani to impose upon him (se inputitions of the Lord's Prayer) & thousand years of papaner, and he atend for no many dive of fasting; very hearly finished it before the end and the rich were admitted to buy off of the same Long. Damiani also imtheir penance on for the december same pased upon the architahop of Milan of alling alms. The putting many a penance of a hundred years, which makes to be said, one thought a de- he redermed by a sum of money, to be votion by which find was so much paid annually. Though Peter Bahomograf, that the commuting penance minni was the great advocate for this lie scances was much practised. Pil- system of renance, he did not deav

Fleury neknowledges that when the The immediate cumor of this commus. penanors were made impossible, on antation of personess was the imposes count of the multitude of them, they were bility of performing them, according to cidiged to have recourse to encryones. the canons of the Church, since, in tions and estimations, such as those many many, it required more time than repetitions of paalms, bowings, ecourgthe term of human life. For instance, these alms, pilgrimages, &c. things, a ien youts' penance being enjoined for as he cluerves, that might be pera murder, a man who had committed formed without conversion. However, twenty murders, must have done pen- in a national connell in England, hald more two hundred years; and there- in 747, penances performed by others fore some other kind of pennars was were forbiblien." Tala mormity was judged alsolately necessary; and the too great to be admitted even in these person who was chiefly instrumental in ignorant and licentious agost but it settling the commutations of venuesce weat have gained some considerable ground before it was checked by pub-

In anthority,

The monks becoming confermes contributed greatly to the rate of on-By them it was determined that a classicalism discipline. They knowing hundred years of penance might be nothing of the ancient canons, introcompensated by twenty rejetitions of duced a certain consistry by which

This (Vell 200 Per Well will and Ton. 1V, pp. 145-8. Cf. | Fid. V plat Parts, 1.

Ton. 1V, pp. 145-8. Cf. A. D. Yill. | The second real band on Cities in Second A sixth because the band of Cities in Second real band on Cities in Cities in Second real band on Cities in Cities in Second real band rea

we discovering that his compared their matherities. pealms. Consequently, all the pealms, astured by binned. Assume the pealment of printly, a recommendational, "Tank paleotation attribute. colored tentro reasts to files, rising these travers prior, equivalent to five yestes of penance, recting to the expense declaration of Junia and therefore twenty proliters to one there. At the same points, the penals were hundred years. It is amounting among a critical in board the provide the Aparlies Creak and the Lorde Provide in Registra, the linguistic for the linguist Margare, la Mil. Consider Md. 1784, 980, Lap. 200, 1827.

and premouted according to law."

THE CORRUPTIONS OF CHRISTIANITY.

which was a costom largered from reformed that above." Passasser; this right of greeters being cases of the graciest crimenality, all in different parts of the country. that it was thought lawful to do, was channey of the weather.

Ch. Iv. Sect. II.

lution was rands easy in all mass, no eximinals, of all kinds. Completed persons belog ever refused, or put off, being made on this subject is the time after ever so many relapses. This of Heavy VII, the Pope redeed, that relaxed cassistry is the most prevalent if any person who had taken religion in in those countries in which the lungious an account should lawy it, and commit sition is established, where, if a person a new prime, or repeat his old one, he does not make his confession, and can-about the deprived of the privilence requestly receive his absolution, re- It must be clustreed that grown an the gularly, he is excommunicated, and at public rend, and various other things length declared apprected of heresy, and places, which had the upstation of being sucred, had, by degrees, got Another thing that grantly promoted this privilege of naylam, as well as the rain of disopline, and the encou- churches. In later times, may crimiracement of licenticusment, in the mid- cal was safe from the pursuit of dle ages, was the protection gives to justice within the precincle of the griminals, who tool refugein churches, pulses of any cordinal; but Urban V.

Among the Jewa the privilege of transferred from the heather term paylors was a war institution, and ples to Christian churches by the came in aid of the principle of incline; first Claristian corporars. In the bars us it only protected a person who berous times of autiquity, the sights pleaded that he had hilled another inof homitably word hold to accord, that advertently, so that the relations of It was even domail wrong to give up the decreased could not hurt him, tol a to public justice a criminal who had regular languiry had been made into thrown himself under the protection of the fast; but he was delivered up to any person who was capable of serons, justice if it appeared that the number ing him, This privilege was, of course, was a wilful one. Hoodes, this savhow extended to the tomphe, which were was not granted to the temple in parcompilered as the brown of their gold; timber, but to certain bowns, much and so mered was it estremal, that, in conveniently situated for that purpose,

Another source of great corruption. to take off the roof of the temple, and in discipline was the above of pilarimhave the wrotch who had taken request ages. There were undertoken at first in it to verials with langer and the in- out of cornecty, or a natural resonance for any place that had been distin-The abuse of this right of anylom, guished by important transactions. when it was transferred to Christian They began to be common about the churches, was complained of by Chry- fourth century, and it appears by the station, who persunded the emperor to writers of that time, that some weak revoke the privileges which had been poorle then valued themselves on granted by his predecessors. But they having som such places, and imagined were restored, extended, and established that their prayers would be more afterwards, especially by Boniface V., favourably heard there than elsewhere. in the assemble century," and were the But in later tieses much more stress andness of great engagings in many was laid upon those things, and in the countries, especially in Regland, where eighth wentury pilgrimages lague to the churches and cluricity and were he entitied by way of rendere and as in a manner growded with debtors and length the pilgrinsage was often a

warfling expedition tale the half lend, accounted all the amount operated or service in consecution of the core persons. For a near who was put allow in which the andston of the proce to serve in the Graenica was allowed was introded. By the runes of the to have the same knowing by consethe even of the pilorinuse florit, on a buting to the expense of those who Tr. Phony plannys, a partiant records remoded practices are not returned. ing almon was much more from . Firstry also also rose, that plicates, trouptaining to sin then one who ownt includences had their uriets with the to the cores in company; and some of Cruvoles; for till then it had never these presidents even took door and have known that, he may simple apole, horses along with them, that they the sinner was held to be discharged solicit tehn the diversion of heating in from all the temporal poundments

there avpenishes al.

is Permanent.

laws the contest to confine penitents pages established to be of importance. mear the character, where they had no to religion, experially these against appartmity of releasing into their heretics, us the Albaciness in France. offerens; but to this emittry plants. As it was the about of indulescent cong, and expecially distinct ones, became that was the immediate cause of the to be unininged under the idea that Referentian by Lather, it may be penitents should had a condend tipe, worth while to go a little back to penlike Cain. This, however, was soon sider the par and progress of them, abased; as under this portrace, peak It has been observed in a former tents wondered shout maked, and period, that all that was meant by Inlonded with imag, and therefore it dishages in the primitive times, was was forbidden in the time of Charle- the relicution of pencies in particular magaz. But still it was the costom cases, equatally at the intercession of to improve upon positents oilgrimages the confessors. From this small beof established armstation, especially giousing, the autore of it being at those to the hole food, to which there, length quite element, the abuse green was a constant resert from all parts of to be an enormous, that it could no Kurepe. This was the femaleties of longer be supported; and the full of Ehn Ormandas

Of all the consequences of the Crus part of the Papal posses,

permutes, was whally last. Fur, on Aid. Though the Crumbia renoves, the

that might be don from the restice of Solitary pilorina, on were, however, Gol. Commutations of persons for much in fraction, and we first some pilonian on to Manne, Compressed in or very regreens come schooltral to by Lecronian, builtings in ma before and persons of grant cude one in those to alway, he says, the Crusales added supportifieds times, when it was a fin denotes of year. Besides the wars maxim that curbing contributed as assisted the Mehorestens, the Grounmuch to the booth of the upol as the ders, in the course of their excellence. mortification of the body. In 1977, on had frequent differences with the emperor of Grenchy, by the solvino Great emperor; and then the remorof the country would have been be Mount vation of the Blooms corn or annual the Garganus, famous for the supposed schlossatical Groups was ledd to be as presence of the archangel Michiel, as meritorious as fleiting against the Turks themselves; and bins murit was Bufors the righth century it had soon applied to all wars which the

it remained the downfull of a great

soon, the most helpestest to religion. As to expression of penilenes and was the docution nee which they businetim, a variety of seminar, and many of hum of a painful and whim-

Figure a Rightin Discourses, pr. at. (p.)
 Missission, 11, p. 55. (P.) Cent. etl. Pt. II.
 Historian and the Vetragel, III. p. 676.
 A. W. Seet, II.

The part of the last of the last of the Vict. Jun. 15-10-101-111

¹ Dat 100 (A)

a Dirt. State Commerce, p. 16. LP.)

or indulgences, and thereby raised the church. great sums of money. In the twelfth. Among offer things edvanced by century the popes, observing what a Cardinal Capitas in apport of the mures of main this was to the bishops, doctrine of multipeners, in his caslimited their nower, and by degrees troversy with Lether on the arbicet, drew the whole housen of induly he said, that "ege drop of Christ's genera to Rome. And after remitting blood being sufficient to redeem the the temperal pairs and pemilies to whole burnan race, the remaining which einters had been actiontal, they quantly that was shed in the gurden; went at length so for as to postend to not upon the cross, was lift as a lengery abolish the manidement due to wished to the clouch, to be a treasure from ness in a foliam state.

value was published, in which the postiffe,"4 sums that were to be paid into the Though in this something may be apostolical charaker for almost tion for allowed to the heat of controversy, the particular crimes were precisely stated. doctrins itself had a sinction of a much This practice entirety and aside the new higher authority. For Lea X, la of the looks unlied Powitcetists, in 1518, Sproyed that the popes had the which the presumes annexed to each power of remitting halfs the prime and

grime were registared. to be remitted but the temporal per- poral punishment by indulgences, the ances which it had been usual to enjoin benefit of which extended to the dead for tertain offences, no great plarm no well as to the living; and that these was given, and no particular remon indulgenous are drawn from the superthe payment of a sum of money being and the mints, of which treasure the a temporal orll, as well as bearing a Pope is the dispenses." necessary to insure their own unive- pedians, who used the same attition to tion. These pretended merits still beloaned to the church, and forward or or 5 to the first or the popes had the street, which the popes had the street, and the street, which the popes had the street, and the street, which the popes had the street, and the st

shall posters, had been introduced into power of dispensing. This shateless the discretion of the church. At first was greatly improved and reduced they were voluntary, but ofterwards total a system by Thomas Aquious, they were increased and could not be And atterwards, to the merits of the discound with but by the leave of the suints and martyrs were added, those beston, who often sold dispensations of Christ, as increasing the tessure of

whence indolgoness were to be drawn, To complete this business, a book of and minimistered by the Roman

the punishment of sin, the crime by So long as nothing was pretended the sagrament of pengage, and the temwas thought necessary for the change: abundance of the mercia of Jenus Christ

number of lashes, or walking bare-foot, This Lee X., whose extravagance Arm and this commutation was not and expenses had no bounds, had remitted wills more ease, as it was pro- course to these indulgences, among tended, that all the treasure raised by other methods of recruiting his exthis means was applied to sacred uses, hangted flounders; and in the publicaand the benefit of the church. But teen of them he promised the forgivewhen the popus protonded to remit the mean of all some, past, present, or the future punishment of sm, and to ab- come; and however ecormous was usive from the sufft of it, some other their nature. These he sold by wholefournistion was necessary; and this sale to those who endeavoured to make they pertended to find in the wast the most of them; so that passing, stock of mont which had accreed to like other commodities, from one hand the charch from the good works of to another, they were even buwhed saints and martyrs, besides wint were about in the streets by the summen

raise the price of these commodities, is appears, that, notwither miling the

One Tetael, a Dominiena from par- thou gver, in the time of Leo X. thenlarly distinguished himself in muching the sale of these lashifeness dubpages in general terms but for-Among other things, in the sermons buln the solitog of them, and referred and sporting which he made on this the whole to the discretion of the possision, he med to my, that, if a man Pope; so that, upon the whole, the had even lain with the mother of God, almo was established by this council." he was alde, with the Pepe's proves, to But though the Reformation may and parlon the crimer and he longted have produced any formal decisions in "that he lend saved more sonis from the Church of Rome against the above half by these indulgeness, that St. of indulgeness, as ay to affect the Inter had converted to Cheletlanity by decivine of them, the receive has been his presching." There would be no much moderated; and at present it and of reciting the blassbanous pre- does not appear that much more strong tensions of the venders of these include is laid open such things by Catholina conver, with respect to the coormity of in general, than by Protestants then crimes, the number of persons twos- selves. filed by them, or the time to which Same remains of the doctrine of his they estended. Bishop Harnet had dulgances are retained in the Churchaf are an indulgence which extended England, in which the hishaps have a "to ten hundred thousand years," power of dispensing with the marrisme particular churches and altura, to law allows; which is, in fact, to excuse particular times or days, chiefly to the what they themselves call the crime year of publice. They are also afficient of incast. But there is something to such things as may be carried much more anjustifiable in the power of about," with a person, to "Agrave obsolution, or an authoritative declaralarier. They are also affixed to some retained from the Church of Roomprayers, the derout saying of them For, after confession, the priest is allbeing a means to procure great indul- rected to alsolve a sick person in this genera. The greating these is left to form of words: "Our Lord Jesus the Pope's discrelant."

errited the indignation of Lather, who repent and believe in him, of his great first preached against the abuse of an emercy forgive thee thing offences; and deligeness only, then, in consequence by his outhority consected to me, I

lown granted during the schism." But alimintion.

as of any other in which they doubt restraints, the shows were greaten

Tan Conneil of Trent allowed of in-

Sometimes indulgences were "affixed to of persons cause near akin then the Dan's, to medals, to resaries and scapes tion of fingiveness of sin, which is also Christ, who has left nower to his Such goardnlous excesses as these phurch to absolve all signers who truly of meeting with apposition, against alsolve thee from all thy sin, in the indulgences themselves, and at length mans of the Pother, and of the Son. against the supul power which granted and of the Holy Ghost." This is exectly a popula absolution, and is Refore this time the Council of Con- therefore bable to all the objections to alance had, in some measure, restrained which popish absolutions and bulletthe abuse of indulgences, and particul genera are liable. Our that is not in furly and made void all those that had prints' orders cannot protounce this

Whatever was much by the power of absolution municipaled by Christ to

Makes it posts (c) that we seek Kill, M. Story Dis., Marketon. Demai - the Arriver - BC (A) Art set! District part (b) Lyd Set non-History, p. Dec.

is the Name of the Property of the Indicated by " " New President Great, Dischool on The heat, mar-

the appetten there is nothing said in with a view to consider the methods relited to the codingry mitisters of the fit order to suffere the comment of the fined to the apostles only; and we resion to lament, among other things, have no mample even of fheir over the read harrid above of both appledenting any ench numberity as the Church natical and civil power; while men of Rome, or that of Kandand pertonds were continually attempting to do by to: It is in will to apploying for this force what is is not in the power of mitted to the elegations with propert this interimence of the civil power in to the absolution, orders he is: at least the languages of religion, we shall see by he enabled to judge with cortning a great deviation was made from the and a proper object of mercy, we not? down by our clarious, If the form had goy emerica at all. In other to prevent the progress of if much maply that it is in the power of wice, and in any man to preserve the the prices to aluelyn or not to alsolve, regulation of Christian societies, our no be shall think proper, which is not Lard hid down a most excellent rule,

pline of the Church of England is very an officiding brother in the most perimperfact, and the wirest murabace of vate and product moreon. If that was her communion, as well askies armage and effectual, one or two more were to the Papitie, lament the evil without give their exection to the reproofs if widing any prospect of a recordy. The that follow, the case was to some under lusiness of auricular mulianiess, and the commission of the whole congressalso that of private personer, is notirely tion; and if the officialer proved obabolished; but the history courts re- stients and refractory in this less inmade, which by mirring though of a stance, he was to be scredied from the civil with these at an ecclosistical acciety, in correquents of which the nature, are of great dissovice to both, church was declarged from all far ther And whereas, by the rules of these attention to his circline, and in was scarle, public permisse are origined considered in the same light as if he for certain offenses, persons are allowed had never belonged to it. Buch, and

SECTION III.

OF THE MIXTURE OF EXPERSION ENVIOLE. CHARGES, ON YOU HAVEN'T BY PER-

no over the same ground once more, cause was greatly increased.

the New Testmourt of its being come that have been from time to time taken. church, so that it must have been con- church; and in this we shall have acform of absolution, by saying that the firm todo, viz. to saide the conscious, carden of sin is only promised to the or even to sompel an entered conpendent for then what econom was formity, in large testing of people, there for mentioning any power com- to the same religious probation. Of supposed to know the hours, and there- the first steps in this period, in which whether any person he a true puritors, admirable simplicity of the rules laid.

tainly great presentation and implify, we approval factority for the conduct In many other respects the disci- of his disciples, viz. first to admissish to compage them for sums of manny. so admirably simple, and well-adapted to its end, was the system of discipling in the conditution of the Christian clourch; and for some time it was strictly adhered to, and the effects of it were great and luppy. By this mouns Christians effectually watched over one another to lear, enlarting ma-ARCUTUS, FILE THE TIME OF AVETO, monthly shally, and not enflowing at a to HAYDO traced the general course of such other. Thus, also, by forming church discipline, in all its changes, regular budges, they became more from the time of the aporties, to the firstly united and attached to one ano-Reformation, it may not be major to ther, and their seal for the common

clustrance of Christian dation. If more of the despite describes and this failed, nothing consided but on contrition, cutreating the minicars and rossummington, or entling off the people, with torre in their eyes; and visible relation to them, or connection rectivation to the peace of the Church. with them. And, indeed, considering Persons the most distinguished for

Ling, as a very pwild thing.

committee of the effects, pench in a commission of some crime, the bishap be ratified at the irrhenal of Christ at of his sin, and passed through the order from the community of the church told, he willingly automitted to. Even here, would be excluded from heaven the emperor Theodonius the Great was becauter. And, indeed, it a man's excommunicated by Ambrosz, the comduct were such as exposed him to trialion of Milan, for a harbaroon this covere of his fellow-christians, shoughter of the Thouselopious; and of whose kindness and affection he that great prince submitted to a had abundant experience, and when penanco of eight months, and was not they were ander no bias or projection received into the clearch till after the In saving their judgment, it is not most hundle confession of his officer, babble that it would be just, and there- and giving the must endeniable proof force he radified in beaven; and we of his sincerity. may presume that, in the primitive I nost add, that whenever a person times, this was generally the case; was excommunicated in any particular though it must be acknowledged that church, it was generally denied wrong even a whole church may infer unchas to mimit him to controusion in any ritally and rashly, and in this case other. Sometimes, however, neightheir consumes containly will not be bouring churches, being well acquainted cataned at the righteness tribunal of with the cause of excommunication,

mere dreadful when, in the progress of matised. And when the regular subappendition, the participation of re-perforation of one church to another us a necessary qualification for the from the sentence of his particular flavour of God and the happiness of church to a higher tribunal. Many of very early times.

of church rensures is those times was the first foundation of the exorbitant very extraordinary. It was customary, power of that church.

Bosides admonition and reproof, as we have seen, for persons under provate and policie, the principle Chris- sentence of expansional curion to attend these had no method of suffering the st the door of the church with all the violous or refractory member from any enreedly beginn their prayers, and

the valuable advantages resulting to their wealth and power were indiscrievery particular member from the rest manually subject to these church conof the body, a formul embusion, sud, as sures, and had no other method of discremently must have been, as ignor being restored to commented but by mindees exclusion, from a Christian the same humiliation and porteition society, could not but have been that was expected from the measured regarded, even without any sapurati- person in the society. When Phillip, the governor of Byopt, would have It was principally concluded, that the entered a Christian charch, after the solems and usummany manner, would forbude him till he first made confermion the last day; so that a passon out off of penitents, a sentence which, we are

and not approving of it, received into Excemmunications became much their communion the persons so utigligious cites (and especially that of the was established, it was customers for Lord's support came to be considered the excommundanted person to assemble braves, an opinion which provailed in these appeals were made to the Church of Rosso, from other churches not re-Whateor was the ores, the great galaxy subordinate to it, which had

is to be imperied, but not to be wen- of Atlemanine prevaled at inct. dered at that they hall an under stress. The first instance that we meet with on what they deemed to be the winds of the me of netten) force, or rather of Gold, and that they should apply a desire to make use of it, by a Chrisshorth essence in order to properly than obusch, was in the executions the spreading of investigal operators; spained Paul, bishop of Sommand; without waiting till they could judge whom, at the request of a Chyletian by observation what udget ends agis synod, the heather ourselve Auniflangions had on the fewper and general capelled him from the opinional house." commet of mon, and imbed without Indeed having been deposed from his escapillering that influence at all. The offers if that had been done by comfirst remarkable above of the power of prirot authority, accordy, that of his expresementation in this way to by no own discous, he could not be said to means such as recommonds it, being have my right to the emclorants of such as would now be deepend the next it, and therefore his keeping person. friesless and uniontificials that sun also of the episcopal house are an act. well be imprined. For, on the arrange of violence on his side. of nothing more than a difference of . But as soon as the merica became tions beyond the limits of their as is baried after his fleath." exponuntmicated them.

Arisms and Athansistes were in this persecution for the anke of religion manner resuled witholes by turns, as both had the sauction of councils and

When Christians largen to detade emperors in their fareer, till, in conblant spinious, and to fivide and sub- requests of pure faction, and the divide thenselves on that assumed, it notherity of the emperors, the party

spinion and practice with respect to what is called Christian, we have asthe time of colstrating fisator, Victor, amples enough of the interference of bishop of Rome, enguenamentated at wird power in matters of religion; and once all the Eastern cleurches. But we soon find instances of the abuse of this was reckoned a most daring place excommunication, and the addition of of involunce and arrogance, for which civil inespecitics annexed to that ecdehe was severely reproved by other enatical censure. In a council held at hishops; nor, indeed, was any regard Pichenais, in Cyrene, Andronicas the said to the consure. It must be ob- prefect was excommunicated, and it perved that, in tensennence of appeals was expressed in the seutence, that no being mude from interior churches to templa of God should be even unto the patriarchal consections took upon him, that no one should relate him there to extend their excommunica- during his life, and that he should not

knowledged jurnifiction, vir. to all who The emperer Constacting, besides held any obnazione opinion or prac- banishing Arian himself, ordered his tice. Persons thus consumed often writings to be burnt, and forbidding formed segurate charakes, and in re- any persons to convoil him, modes turn excommunicated those who had pain of death, deprived many of these who were declared benties of the pra-In this state of motion hostility vileges which be bed granted to Christhings often continued a long time, times in general, and besides imprising till the influence of an emperor, or fines upon them, forlude their assentnone other fireign circumstance, deter. blus, and demalished their places of missed the dispute in favour of one of worship. On the other hand, the ensthem, which was thenselorth discuss peror Constantian banished the orthothe wethodox side of the question, this bishops because they would not whilst the other was consistened as configure Athenness. Nesterius was livelical. It is well known that the banished by Theodroine, in whose reign

made greater advenues than he ony found from the Paguer, and the just down on these of breeze

of that ago, he had deferred till his life at all product. As the Obvistions ina decree communities that, in order acon laid under great restrictions. that all his subjects should make pro- In the year 346, it was decreal that feeden of the same religion which the all the healthen temples in cities should divine sportle Peter taught the Ro- be shut up, but that there in the mans, the doctrine of the Trinity villages should not be medded with should be embraced by those who the Christians having increased more would be valled cotholies; that all in the cities, and separatition, as might athers, whom he says he judged to be be expected, retaining its hold of time wood, should hear the infamous notes minds of mon much leasur in the of lowetier, and that their assemblies villages, where they had less intershould not be called absorber, ter masse with strangers, and counpersons their farther punishment to quently less experiently of receiving the first place to the compound of information. It was in this state of heaven, and alterwards to the mover things that the Heathers began to be ments with which God about inspire distinguished by the name of Persons him. In consequence, I suppose, of (Pagani), that is, inhabitants of vilone of these suspenseds, three years lagor. In the year 382, these Pagana after this edict, he published another, were laid under farther restrictions: forbidding the Arians to held their for though they were allowed to freaccording in cities. He, however, was quent their temples as usual, they not the person who was improved with were not suffered to make may encrethe glerious thought of senfencing all fices there. At the same time, howherviles to be burned ulive. This was ever, the claudestine assemblies of the reserved for a rouge advanced state of Manicheans ours absolutely forbidden. the Christian charely.

ensention.

other within this period. He nothing remonstrances they had route on the imaginal he made a right use of the unbitch no sooner were they in possess power with which God laid submitted non at the same power, than they him, by condeving it in cotabilithing were for ready to make a similar use what he thought in he the orthodor of it; and instead of showing the faith, without ever wilening on the world the contrast of a trafy Christian impropriety of such a moone with me spirit, they were easer to rotaliste upon their enginee, whom they had Immediately upon his baptism, now at their many. But at first which, according to the superstitions the number of the Pagans was incinotices which railbeared many persons, great to make very virient proceedings. was in danger by sickness, he published creased in number, the Parana were

Even the more learned Christianus It was of a son of Theodosius, viz. who might have been expected by onthe Eastern Emperor Honorina, that the flections upon the past, for have seen authority of persecution to death was things in a juster light, and to have citained, by four history sunt from entertained more liberal suntiments, Chribage for that purpose in \$10; and soon became the advocates for the inthe edict extended to all who differed terference of civil power in matters at ever to little from the catholic faith? religion. Austin, the pencle of the But it does not uppear that this glourch in his own time, and still more sanguinary degree was savried into so after his death, contessed that he had formerly been of opinion that Notwithstanding all the handships heretica should not be harassed by which the Christians had lately suf- outholics, but rather affored by all kinds of months methoday yet after. twints he shanged his opinion, having

I Francis breedli Bistorra, p. 7. (2.)

Topic with the ad appearing, p. 181 (P.)

smale by the contemn against hunties and we shall not be supplied to find had proved the happy occasion of their Mentry and violence keep pass with proversion.1 His whole Episthe to ignorance, and that they should not be Vincenting, where we learn this is well bearened but by the increase of knowworth reading, as being perhaps the ledge, and but very slowly even thenless piece in which the use of force in As, upon the conversion of the burmatters of religion is pleaded for. He barous nations to Chaptianity, the

pertainly meant well by it.

is by escape of books, all those whose of which they had a right to sit in wish it has been to prevent the spread- their parliaments, to hold courts, and ing of any particular opicion, have even to serve in the wars, there access power to suppress the books that re- civil and corlesiantical nower, the same composed it. The Heathers made person survive to both capacities. tisms to give up their samed books; that as well as of a temperal nature, but the first example of anything of were frequently discussed in these this kind by Christians (except what purhaments, or assembliosof the states, is munifored above concerning the regulations of all kinds, probationtical Theodonius, who in 449 made a law, civil penalties. by which it was unlesed, that all the Hy this means compulsory parameter books, the doctrine of which was not true introduced in the seventh contury. conformable to the Councils of Nics when we find proofs of their being in and Ephosus, and also to the decisions. Spain. Terre the history, Bulling of Cyril, should be distrayed, and the offenders refusing to milmit to ponance; controllers of them put to death consplained to their parliament, and Afterwards Pope Gelesies, in a council requested their princes to interpresheld at Rome in 404, specified the books their temporal power. The purialswhich the Church of Rame voiceted, ments that were eminised in this but without laying any penalty on mamor, were probabilises to sat flosh, those who should read them !

of power, and who were incligated by bigutay, want in these early times. We this in matters of religion, and had shall see a reach greater extension of extended to an other cases. this, as well as of every other nathol.

in the following period:

SECTION IV.

OF THE STATISTICS OF ENGINEERING ROCKE-WASSICAL CENSURES. THERE THE THE THE OF ACCUSE TO THE SETDAMATION AND ATTERVALDS, BY THE CATHOLOGICS.

We are now hundling into what leas then properly enough exiled the dark strayed by the judgment of God. And

4 Uppers, 11 pt 174 _000 2 Ploury's Byrushi Discourse, p. 24. [P.)

barned by experience, that the laws one of this Woders part of the world;

bishors became some of the most con-As one great source of information shlorable had-occurs, in consequence generally done everything in their early arms an unmateral mixture of frequent attempts to compel the Chris. Since all public concerns, of a sparawintings of Arius) was exhibited by us well us others, were enforced by

to wear lines, to mount a lower, Au." So for those who were in possession It would have been larger if sivil power had proposeded an invalue than

In this puried the amission of atof preventing and extremating heresy, communication became a much more dreadful thise than it had been before, and a proportionably greater solumniay. was added to the forces of it. The most solemn part of the new common no would be noticulties and care lain candles, by throwing them on the ground, with a solution improcitive, that the person against whom the recommunication was progressioned, might in the manner by estimanted or de-

> whose with p. 62 (20) (pin vini). Tenn-IV. (v. 2411.)

because the purple wave supurposed to degreed for any good reaton, but attend this perimony by the wound of depended on the will of those who feel a bolt, and the quotes corresponding short refinence with the paper. And the escommunication were readed out in the year 1977, when the city was of a book, while the person who pro- laid under an intended, public orders nonneal them stood on many baloncy were given to the clergy to pay no or idage, from which he would throw regard to it." down his lights, we have the phones of When the passions of occlesiastics carrying by hell, book and canalla. The were much interested, they were ant first example of encommunication by content with mere church consuces; throwing down lighted langus was at but, having the sanction of the civil Blumma, about the year 800, when the power, they amound the most dreadful bishops expo amunicated some more givil penalties to their encommunicat-

devers in this manner."

offenders who were out of the reach of constitutions made after that event, chards power, it came to be the custom we find various givil disqualifications, to unmounce these gurees against them some of which were monitored in the on ourtain days of the year, and we former period, abled to the ceasures choice of for this purpose. Thus we of this mixed ecclesiastical and civil read that John XXII., according to polity received fresh and stronger samethe custom of the Church of Rome, on Aisas upon the conversion of the Gerthe Thursday lefters Engine, published many Golder, Cells, andother Northern a tail, by which he economicated nations. These people had been used the poor of Lyons (or the Albigomos), too coccumulanties in their own Pagan the Arabbiata and all hersties in tellment; and the consequence of it general, the Commiss, the falsifiers of lost always been, the most desadful apostolical buils, and all who murped givil penalties and flightlities. Assume the city of Rome or the patrimeny of the Guob, excommunicated personal St. Peter.

excommunication becoming frequent, avoided their company, they were her (every decretal, though the subject of allowed the benefits of the courts of it was ever so brilling, denouncing this justice, nor were they admitted to any sentence against all who should dis- past of honour or profit to the someaboy it,) and consequently whole chases munity. of mon, and sometimes whole commutheir offers.

tions. These were easily introduced When hereads sprang up in the after the Roman empire became Clirischurch, and there were many other tism; and in many of the imperial find Thursday before Kaster made of the church. But the whole system had been looked upon as wicked At length, waterces of general and scindulens weether; all people

Of this projudior of the people that uiting, falling number those criatures, Christian priests willingly treds anthey came to be despised and hat variance, as by this means they could overcore their who douplied men-Lou, and Aretino, who errote hefers church consume. Civil penalties for the Referention, observes, in his Hills offences against the church were inboy of Florence, that when the citizens cannot by degrees, till herory came to but I men used to the papel presents, be confidend as a crime of so believes they still not much regard the roters a nature, that burning older was dealong they were laid united apprintly creed to be, of all others, the court as the charged that they were not proper punishment of it. We do not indeed, wender to that that of all crimer, the church, which had an mouth at sinks, should be ment alarmed at

" IS DO DON'TH THE REAL

Citing Street Asserts Mark at Physics, 1985; Th-

Communication (No. 1) and (No. 1)

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that of Jarrey, and therefore should these dark ages, one of the colouls of

he exposed to it.

chances that, so there such be my pres- ther a person was a heretic, these who made for reclamation, or such having suspected him threw him into water, property to civil penulties, or, accord- on the supposition that, if he was the temporal accord; whenever it was lighter than the water, would prevent thought necessary that any gravital his embing. But, as I have observed against the elerch should be punished. Inform the punishment that was tisculated with death, they were salemnly des to be the most proper for heroey, was livered over to the civil power. In burning alive; and indeed this was the the Conneil of Lateran, in 1179, which first capital problement that was dowas heliars any heretics were possished enged for it. There was not however, with death, it is said that, "through any proper capital punishment for the elegate rejects bloody executions, herewe till the year 1215, when it was it may nevertheless be aided by the appointed, by the fourth Connell of laws of Christian princes, and that the Laterne, that all hereties should be lear of corporeal punishments often delivered over to the civil magnifrates. makes persons have recourse to spirit to be bursed. tual remedies." And to this day the Why this peculiarty dreadful pun-

ther a person was a heretic, we find, in the sea, or the air." The Clearch of

T ATLANTON SIZE PARTIE, JELL TO WILL, AFLY * " management ... Ourist rotalist, eaching of former nettering point shortest analysis were

apply what might to thought to be the Northern nations, and the same the most emerical recordy, and the that till of late yours was thought to next filely to terrify flows who should be the proper fort of wildered in this exposed to it. coming enough to the Albicenses, in order to know wheless to the namal phruse, making use of a beretic, the devil within him being

conet of Immunities not only selemniv tehment, of all others, should have delivers over to the ravil power all been thought the most proper for those who are destined to suffer death, beresy, it is not may to say. Possibly but eyen formally recommends them to the origin was thought to be so divedmarcy,2 where it is certainly not the ful and contagious, that it was deterwish of those who express this concern mined, as for as possible, to destroy for them, that they should find any." and annihilate even the body of the Among other methods of trying whe- heretic, but it should taint the earth,

* This strains " street the position ages," was against to "parama means or augustus" at tions, at life of an et mades tillula your telluntation, proproceed broadches, Bis about "When the make the horn their screenhard her Those Schooling for go, butn. If \$107 will thail yieldises; and steer the graped must the errors probled budy under the applicable, over them. All that wepresent might be be faithed; over an less thate in lineare belon the water. If they suck, they shall an expected bineared; NML & they write on the workers, they that be adjusted purity of the body. "Blothery of Burmario to Tryals," (71), FD: 5-5b.

Postgorn, to 1607, describer the Gold-entry though, wide, "This kind of trull to used to each so are named to be watched, who being suit tido the water, with a cord findamed unto their, are said, if they be edicine indeed, to find open the

serror, and by the second to be stated to state Letty to figures the special field special part of the Postagon. Histories she highest Hallermoon, 1 (b) p. 229. (b) A I have seed with a possess in a ball of Postagon, New York, NXVIII, against less Will Mars, quarter by New XXVIII, against less Will Mars, quarter by I. Enlant in his Mistory of the Owned of Fran, 11, p. 36, which sufficiently expitains whence the

Rome, having once employed this in the expeditions for the recovery of herrid engine, found it so sail adapted the Hely Land. In consequence of to the rest of her system, and so no this, great multitudes of them were cessury to enforce a regard to decrees destroyed with all manner of eraplties. uel recommended by reason or argu- This war, or rather massacre, conmunt, that she had frequent recourse tioned near forty years, and a million to it; and though this was the greatest of men are supposed to have lost their of all abuses of ecclesizatical author lives in it. And of those, it is said, rity, it was retained, along with other those were those hundred thousand of surregulars of Christianity, by most the Crusaders themselves." However, of the first references.

the Waldenser, and of the Alugerness, passed into Bohemia. the former of whom inhabited some of the mountainous parts of the Alps, fisious of any single act of barbarity, und the latter the southern provinces committed by the Popiets, was the of Prince.

cuted by Innocent III., who first pro- 1572; when the Huguenots (as the hibited all manner of infercourse or Protestants in France are called were communication with them, conficuted Julied safeep by all the forms of pacitheir goods, disinderited their children. Sention, and an attempt was made to destroyed their bouses denied them vise upon them, and destroy them all the rile of sepulture, and gave their in one night. In Paris, and some accessors one-third of their effects, other towns, it took effect, and prest But is 1198 he excited the court of numbers were massissed when they Inquisition, the phical of which was were altogether measupedensive of the otter extirpation of them, in which damper. Had this happened in a popu-Donning was the class actor, After- lar tunnelt, it would have been more wards be inchinated crusades against exmaable; but it was not only a most them, premising all who would engage in that wer the same includysures that and byon grunted to those who engaged

the of Atomic breifes, palling that juiling the orange of a give at each, was terrored. He mays. We orders that they be supplied femilial, the promoting of the supremum of part pursues, John and a Wings was along the coathe same of concerns a beauty part in replaced a new against the concerns of more than tops and the year through papers (19). When his plus paid of the 4 million 17/19.

 Processor region of the Expedition, by date. grisses From the Popul as it their measures, was black this, waster from the HL appointed to ground herein of the Albiground Joly & put plant. Now Sing Lamburgh, C. v. J. S. 406

the consequence of this persecution The forming of heretics was not, was the same with that of most others; however, the first him of personaling the reprobated opinion being further which the Church of Rome employed disseminated by this means. Partito subline her enemies; and recourse calarly, the kings of England, and the was not had to this, till other methods, earls of Toulouse (who had been the and even several of a very violent kind, heads of the Albigenses), being related, had been tried without effect. The many of them came over into England, live object that roused the sanguinary where great numbers ombraced their disposition of the court of Bone, was opinions. They were afterwards imthe benezies, as they were called, of bibol by Wickliffs, and from him they

Perhaps the most horrible and permassacre of the Protestants in Parag-These people were dreadfully purses on the eye of St. Bartholamow, in deliberate act of perfidy, connected langhefore the time of execution, but the king himself, Charles IX., bore a part in it, firing upon his own subjects from his window; and Pope Gregory XIII. gave selemn thanks to God for this massacre in the church of St. Lowis, whither be abuself went in procession.

> "Catholist, and eroofs assumpts discustive al therefore a caterointen se aconcernt, Sla profesi informatia, iform miche pritilegle sith should, que aintentibus in Fancia Terre subsidies combudes. May beguin

Bistoire des Capes, Olf. p. 16. (P.) a - Certain it is their the measures of St. Thre-

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may wat." Hely Superiod vo., Languag, 1981, p. 340h." We, The Enquirement of Aprelment Symptoforcing called on the space of the Lord Lewis leving that AE has giverned medium that Viryon Mary, and applied on our self-rend and pulging. with the holy grouped fying tellers on, by this car seminari part in writing, decime, paradition, chiedrate, and Sentence Dave, So As a Convention, partitioner, effectables and profession insults and to be delivered, and but by no se when to the needle sent that we by this are continue to cut three-col of the epolementical court, so a convention, predomics, affireholdys used professed investir, and the do blow limit delimenting to the mentar area. raid to the present of the worlde point, but at the come time do much remedly become that much er to anotherable the emitterure, as one for trouch file) blood, or to put (h) life in any danger." In there fourth tracking an assumed of so growand emobilists markery of that met tim world? -- timbou's Juprovides to Ferragal, 1750, Ed. 5, pp. 458, 600. Due this Limberch, Hist. Beyon, C. 11, 11. Fp. 703-012

of Rome seon the occasion." rehemently opposed by the Dirmini- proportion to the extent of their nowar. caus: and John NXII, to 1824, pro- As we are naturally more interested sounced it to be "a postdential, error in our own history, I shall mention a nouse damualds and blasphonous for more particulars converning the doctrine, enhancing of the Cathelie progress of persecution in this country. faith; and declared all such as albered. There were my penal statutes against to it, platinate beretice and tabels herear, emacked by the authority of an against the church. In consequence Eaglish Perliament, before the fifth of this merciless darres, great nam- year of Richard II., in 1382; when it bya" of those poor Pranciscons "were was appointed, that bentles should be approhended by the Dominious inquis kept in proon "till they justified them-

pese that all the mondays of the Ca- to be the rule for the chancellor, after Mosts Church, as it is called, have been the bishes had presented the name of equally last on the enterpolice of home. the offenders ties by these violent medicals. At all

The grant of St. Angelo were also fired, forced." There were also those who reand handless were made in the streets monetrated very strongly against all the persentians of the Protestants The court of Rome less even em- by the Papiats, especially those of ployed the same locally methods to Philip II, of Spain, as well as those of estimate hereage that aross among Louis XIV of France. And there is the Catholics themselves, those who wescen to believe that the minds of the maintained them adjuming to the Po- Catholics in general are now so much push system in general. This was the collectioned, partly by reflection, but case with respect to some Prenciacans chiefly by experience, that they would in the fourteenth contacy, who make no more not the same things over non-n. tained, that neither Obest nor the than the Protestants would, who, in apostles had any personal property, will be seen in the next Section, were This most impocent opinion was ment goolty of almost as great expanses, in

tors, . . and approxitted to the Compands selves according to law, and the record It would be named, however, to sup- of boly church." The commitment was

Afterwards Honey IV., in order to times there have been advocates for gain the good will of the elevery, necmoderation among very zenlous Papirts, cored an act, in the second year of his Thomas Aquires, who for many out- rough, 1400, by which amylchid lovetures was extremed the bulwark of the time might be imprisoned and confined Popula course maintained that religion at the discretion of the discretion or o nught not to be extended by force; al- his commissiry, and those who refused leging that an person con believe as hy to object or who reliqued, were to be world, and that the will should not be burnt to death in some consulcation place before the people. By this lave of ! havities were left to the mercy of the bidops in the spiritual marts, who mocht impriser them or put them to double, without presentment or trial by errorion coses.

2 Placery's Marth Bloomersts, p. 79. (Pla-

A flammary men't so timmer probable cylinka arountile to real, that the downward based to prove the art, but that the toxicity were accom-tanced adds by the king. "For Communicariferent dy drame has convectment in hit 20-200

interest it was to herp things order at mount, and Been's of the New, though home by obliging the clergy, while he the former might, at the idensitian of was energing on his wars obrowd, was the bishop, he ground to learned menvery uninvourable to free inquiry. To the buringing of his relies, sate, an netwas made any sour the Lotherts or Wiele-Hillmon' by which it was decreal that they should restrict all their leads and goods to the kines. In this relan, however, it was that the writ do mostless I may already observed, that this continuends was bound from the chan- married property and all property and tery; by which it seems that the here- notabilitative religion was subseted, totion were taken assent into the king's protosion. But this does not appear the Beforears; and, also, the history to have been measure, so at least to of all referred countries bears too have been practical, for so each swite strong evidence of it. are to be found upon the rolls before the range of Honey VIII. "By viring Postnetasta and Papids "a road... of the metatotes, the clumy ... owwelled numberloot ornelitat spon the resple, thorowing some hundred of encountry of persons imprisoned, and probably Probabute asbusyletopl "that Asso-

part to double by them. (2)

that was creatly increased after the Huss was a heretio." Zisla, the Recognition, though it began before guerral of the Humitra, fell upon the There were represent atticks against the sect of the Region's in 1421, and writings of Wield is said John Hom. "put sum to the every, and op-But Lee X proceed there is conducte. Jermond the mat to the flames, which ing the progrations of Lether, and all draudful punishment they medicined Burkunka that bare his sures. He made with the most placeful freelight?" a dorne that no book should be pub. Latther had no ilea of the impresblood in Roma, or in any other car at pricty of civil possition to automorthm those of tolars at had been approved by three rollings. He only characted to the and the second of the clear purposes pursues and an in the state and approved and he was the digit who male may do of their being continue, as produced, cres of this nature. The ropes that "He personaled the distort of Sammy and the folial street, under pulse of not to telerate, the followers of Kning. commonwhatian, the proling of all the lime," supply become he did not behad a of buretons and in order to dos- lime the real amount of Cleant in the the scale there, Philips II, embreak the enchanist, and "the both are lawyers f. and Inquestion to print a sain ... confermed to double Price Presiding to sent them, exists their IV also did for large a Zaneghan." They also at flowe; at the same time optiming put to on the amoral Ambanciata! It Com to be burnt. In 15.7, Classest was not till formed the one of the VIII noblished another entaleyes of asymbouth sorting that " the faither

t der fingle, Minney L. od. HI. p. 604. 5 July Septy of the Printed L.p. S. (P.)

The control of the part of the

Therefore of his son Henry V., whom Junius's translation of the Old Tests.

BECTION V.

OF PERSONNELLINGS BY PROPERTY NAMED IN

gether with other panish maying by

In the ways of Balancia, both the they it was propored and lawful the ... optimula with fire and oword, the ecomism of the free volcelya." The tics were worthy of expend precisionent. The problems of tente was an ovil lost they denied obstructely that John

bucks problidled, and among their was run churches adopted that Indiagmaxim of the Arealytims," that on abladedmy vitam and respect from

> I Workshop, Williams and article (P.) state are Dr. or was all book to the street in "Considera" lives of all Promotion," D. L.

129 THE CAR SET

thelemen's day, see pointed at Room, in the many limit of the Voltonia, with fitting morning trader the eleter. Perills Desper some probables the accord of the manages to "As Emile again the Chapter of France by the Sa Parana, death, without preventuent or trial by anchor of the Phornets. The R VIII yes to 17 in jury, no was the practice in all other This long was well in by victory to Equipm. while resulting to this resultry. Her Mon. became

Pt. III CO. II. Prop. Salar

optioners."

sistent with the essence and genius of third "a religion." He condemned on Anadiament.

persoculing many worthy persons, and the death of John Bocker, on Armo, Papiets, in order to vindlents their that he should answer to God for it." awa superstitions, erally shad innocent all in the defence of certain truth." Even Melimethon, though extermed to approved of the death of Serveton."

the laws against heretics were not on the Restoration. At the Revolurelaxed, but the proceedings were ap- tion they obtained prefty good turns. pointed to be regular, as in other but still all these who could not only criminal cases. Thus it was ensered scribe the doctrinal articles of the in 1864, "that heretics should be pro- Church of England remained subject gooded against upon presentments." by to the same possition or before, and a

amount at least,"A

by not of purblament in the mign of that "such of the olergy as refused" still ventains in force," though many to conform to it, "should, upon the free convertion, softer are mention into principles, and for fact a year's position of his benefice; for the second offered Talescan Am. (it is interested as a second of the principles of the for oil all his church proferments, and saner a year's imprimument; and for

"by the magistrate for his erroneous the third offence impresentation life. Such as wrote or printed against the Mosleim also says, that Zuingliny land were to be fixed ten pounds for is " said to have attributed to the civil the first offence, twenty (would for the empristrate such an extensive power in account, and to forfeit all their goods; reclementical affairs, on in quite incom- and be imprisoned for life, for the

Craomer, whilst he was a Lutherung bugitlet to be strowned, with this cross commuted to the burning of John insult. Qui iterum mergit mergatur; Lambert and Ann Asleen, for those He that Alpa a around time, let him be very doctrines for which be bimuelf saffered afterwards; and when he was Univin went upon the same plan, a sacramentarian, he was the came of even procuring Servetor to be boross importanting the young king Edward alive he writing against the doctrine VL to sign the death-warrant; and he of the Trinity. He also wrote a true- it said to have done it with great retion in order to prove the lawfulness of Inchance, soring, with tears in his eyes, posting hereics to death; and in one that if he aid wrong, it was in sulminof his letters he says, " Since the sion to his authority (Crammer's) and

Many were the severitles more blood, it is a shame that Christian which the Puritous biloured in the magistrates should have no courage at roles of Queen Elizabeth, and the princes of the Stoart family; and the Presbyterians were but too ready to lar of a mild and moderate tempor, not with a high hand in their turn in the short time that they were in power ; After the Reformation in England, but they were some repulal with interest, a jury, or on the path of "two wit- new and severe law was made marinat. the Anti-trinitarions. This law, which When the new literary was confirmed, so boots the offender to confecution of goods and imprisonment for life, if he Edward VI., in 1558, it was ordered presists in acting contrary to the law-

other hardships under which Dissess to the authority by which they are rescoved.

rying it on, as may of the Poptsh per- is two-fold, the greater and the bes-

extend beyond banishment:

who take hely orders abould take this or any convenience whatever. outh, "L whom name is here underwritten, do receive and approve the confension of faith of the reformed chowber in this kingdom, and also posmise to persevery in it until death, The discourses or marries concension will be believe and truch agreeably thereunto." In another decree, passed in 1020, they adopt the decrees of the Nov only did the Christian church is to be larged that when it shall suom well as of others. Jornal Christian shuggle.

from Distance will not have purely pure to walk hartre establish the sime degree of eligibors likely already associated to imback, is unfacinity apparent, but only from the guard largency of paints uplains, but from the corress of the proper defeats they it to be a Mr. Missile motion for the Description of State Liberation in Eng-

Lock with the part of the part

ters formerly inhoused have lately been suferced, is declared to be open feets excommunicated. Many other offenses The personation of the Remonstrants which are properly civil, are deemed by the Calvinates party in Holland, to be of a spiritual nature, and are was as parestons in the made of care punished by examinantiation; which mentions, though the possition did not. The latter only evolution a man from the sacrament, and consumnion in the All the Protestant churches have divine offices; but the greater envenilion too ready to impose their own maniention entwo man of from all mitle upon others, and to tind all their commerce with Christians in temperal. posterity to believe as they ild. But affairs; so that, if the orders of the the mind comarkable public act of this church were universally and strictly Rimit recurs in the history of the Pro- claserved, the poor wretch must prove hastant church in France. At a synod sarrly perish; since no person in the hold in 1612, it was decread, that they nation much well him food, parments.

SECTION VI.

MICHAEL VIREUE.

Syand of Dirt, promising to pursevery adopt very wrong and permisions maisin that faith all their lives, and to de- mund church discipline, but Christians. fend it to the atmost of their power." have also adopted very fides and have-Is it to be repretted that a church, the ful notions concerning moved circus principles of which were so conyow itself, which is the end of all dyesand intolerant, should, is the course of pine; and it may be useful to take a Drine Providence, in suppressed? It general view of these operantions, as

lit to the same wise Providence to re- According to the genuine doctrons vive the Protestant interest in that of reason and revelation, nothing is of country, it will be more liberal, and any avail to recommend a man to lim more deserving of the manue of a ve- favour of God, and to become his future. happiness, heddes good dispositions of There is too great a mixture of civil mind, and a habit and conduct of life possition in the ordinary discipline of agreeable to them. This is the rethe Church of England to this day, ligher of nature, and likewise that of Assorbing to her expose, every person the Old and New Testaments. But who maintains anything contrary to the religion of the heathen world, and the doutribe or rites of the church, or that of many of the Jews, in the time of our Saviour, was of a quite different stamp. The Heathens, having none but law notions of their godle had no idea of recommending thems. selves to their favour, but by the ponetual observance of certain rites, expendation and modes of worders which at best had no relation to moved

⁻ House, IV, to \$10-173 Dust, well, med. it

That fill ye like 1875 Quan, and find it

On the last of Tonoston's a fine

a Smoothed Land on the house it

progressed the reflectable of the order progression is to also for the in Managham array, travellage when Hopks a mind the promising outs. First constitution has been us along Art. there, the Transporter Criscal Gro. News, after 2 seconds of a proceed a second company of the Art of the A Into one position of the Smithd Knopforn. That

havid and absental violation of the to Bol.

pidulanus catoural major.

men the executors nature of the moral Legislan and the Legisla survey, as if procepts of their law, and the period these rites themselves, whose duly character of the great Being whom administered for which their being they were known to were in and disconnected by a person regularity rected to resemble, attached sharmelves ordined for the purpose was conwholly to ribul observances. Upon sidered as necessary) imported nome Lines, and so their relation to their out and food proce. Thus hapthen was center Alimbian, they chirtly depended emproved to waste away all past sine, for business to the manifest the favour and the net of communion to import of God, to the ottor exchairs of all more other societ virtue, by which a the Contile world, whatever might be title to the blessings of the grapil was their characters in a moved respect.

opportunity of enterior this funda- themselves to be Uhristians, deferred mintal correption of comming religion, buption till late in life, or even to the and resulted men's arresting to their hour of death, that they might have hearts and lives. And use would have the world with the greater containly of thought that, by the abelition of all all their and being forgroup, and before the perdiar rites of the Jowels law, any new gold sould be centrously and appointing more in their place. These of the only follow who Busides hapdisms and the Lord's support married the least to the rite of large which are mosalingly shaple, and here then, supposed that by it was done obvious moral most,) on electoral bur movar whalever measureminase mand and would have been until the way of the had been subjected to in consequence old superstitions. But haven nature of the sell of Adam; so that they made being the same, and men's delike to a great difference between the case of moral virtue operating as before, and those children who died haptims, and reading them ready to adopt super- these who and unhaptered; and the ritions observed as a proper state of the the Lord's for it, protectes and a rules were not supper sens the famounties of all the Long wanting; and at length proper successition may ting Universimance, mural virtue was as offectually en- of which an account has already been cluded in the Obristian reporter, as ever prived it had been in corrupt Judaises or fact, inconstant with it, and naivers that a moder virtue gright be somairs of it, as had ever been done by municular by other actions or some, the most seperatitions and mistaformed and of divine appointment, but borries of manhand.

virtue, and offen complete in the most med and recommending themselves

We that there is onely times an undus-The physical Jaws, also, everlank- stress was laby upon the applicances of morrival to the summanment. On they Our Loyd and his apostles look every necount, many persons who professed

When meral virtue had been ones Heathern an itself; and as great stress assigned to any successful ashes, instiwas hid upon things that home no re- tuled by divine appointment, Civilelation to manufacture, but were, in these more less by degrees to income none ridetion to subgraph. This imper-Did not both the most authentic stitions up was first made of the sign history, and even the propert state of of the cross, which, as has been obreligion in the Clarch of Three, farable straid, was good ariginally with great united at voutleys of the, it would insecure, perloyum a private muck of not, in the present some based age, be distincted between the Christians and even crollists, that each pencious as T. Hasthens, in the time of personation; abult to obliged to mention, could ever on, in pracrible films, to show the have been and by Challings, as Beathons that they were not ashamed

the erneits on of their Moster.

any business, says he, going out; busined, that at last, with thy saints lighting captling going to bod, elthing starnal life."2 down, or winterer we do, on sign our Fill greater solves was ascalled to

migu of the cross in stell more general account of their having been the warra use, it below thought to be a defense of hely persons, of the theatre of holy agginest exchangements and evil appriler, notions, who, and a similar virtue has gud no Christian undertook anythms: been maribed to the atheniance on purof moment without it. The use of tiestar emononies. In 1071, the Pupe this sign any brought more futo premised inhalasmon for all sin confeature by the emperor Constantine, itself by those who should result as when it is weld, made and to it as his the dedication of a church at mount imperial hunser, or standard. And so Cassen, or who should come to the high did this men of the owner rise in new clurch during the actave; which, callpution, in later nece, that the Fleury says, knought an astonishing Papusa inministra that the cross, end conscurse of people, so that not only are: the eign of the cross, is to be the numestory and the town, but even scioped with the worship which they the neighbouring country was filled call Ladrin, or that of the highest with them, Shitas IV., in 1470, granted Jones .

tillying virtue was ascribed to hely celebrate an annual fectival in honour wester, or east and water, such as the of the immediate conception of the Horthens had used in their purifica. Virgin Mary.* This superstitious use tions, consecrated by a bishop. An of pilgrimages was filewise the founextraordinary newer was also ascribed dation of all the jubilous which have to lights burning in the day-time, to been exchanged at Home, of which an the new of income, to the relies of the account has been given umong the formints, and to their images; and as the tireds that have been introduced into superstitions reservation for the real the Christian church. probably demanded another superniss with certain communes, to the raw of The Perm along has the power of con- influence with the Divine Being, which secretion there, and that in the first making less real virtue or good disyear only of his populars, and is erecy positions of month our over large. serious year afterwards. In the ser- If things quiteforeign to virtue bave

of that very circumstance with which seen in the History of Popers, thus they represended them the most viz. Agree Deve, no they are called, are sual to be blessed and smith, it so as We first hear of this openmony "by benearing ned vow higping them, among the Madamaray and Testul- we thy syrants may have nor chiosa him, who become a himitimist, residen washed off, the spots of our monwhiselgreat book of it. In the beginning of away, pardom may be procured, graces coming in, drawing washing entirey and elect we recy would to receive

furthend with the sign of the most. pilgrisingus to vivil particular churches In the think century we find the and places, which were reguled hely, on indulgances, by an expressiond portiou-After the sign of the even, a same lar act, to those who should devently

enchartst produced a usech one, so it. All the popula snortments are liketion, apportling analar to it, via the which the numbers of the natholis making of little waxes images of a church ascribs a supervalual and sanchout, which were either invested or tifying effect spon the mind; and they much improved by Pope Urban YI, appears them to have that wought and

vice on this occasion, which may be neverthelow been put in the place of it,

Ch. 17. 34

of the proper state of mind.

superially the aroutle Paul's saving that he might give all his made to feed the power, and yet be destitute of charity, virage was never made more account of, church, when an open tradic, as it were, bought with money.

was not hereeathed to the church.

porty.

Obvious as we now think the nature of virtue to be, and fully entirtied as we are that the nature and excellency of

I was it to see (20) Ount will be of the Ch. M.

t time at the requirement and find Number too. trivily designed to regularize this turning, After forbidding motival astendants to profit by Continuentiary grants from a patient on his double-land, beyond a fair continuentian, for tour at-ticulation, the probabilion is this a should be skip player: "Les rattors rights seront obstitution de l'épord des seinistres du malte." L'ors Nagarities, L. H. Ch. E. Dynasique et Tynicment, 860, France, 1800, p. 125c.

we shall not wonder that actions of real it consists in its toudenes to make more value in thereadyes, and which, when happy, in the passession of their even proposeding from a right disposition of minds, and in all their relations; so mind, are real virtues, should have been grounly her its nature been muchaken, much magnified, and that the actions that not only have things culirely for themselves should have been imagined reign to it been substituted in its clace, to be meritorious, even independently as those above numitioned, but even things that have no other effect than Thus, since giving to the needy, or to give pain and make men meanable. being liberal for any useful purpose, is This most absent and sperious kind of generally a test of virtue, it is no wandle wirtue began very early in the Christian that, is all ages, it has by many persons, church; and in process of time the been substituted in the place of it. And, sunderities to which Christians volumnotwithstanding the strong cartinus tarilyaublected themselves to order to on this head in the New Testament, make their pence with 1760, and source their future happeness, almost evered Bulling

It has been observed before, that the or brotherly love, this spurious kind of first corrections of Christianity were derived from Heathenium, and expethan in the correct ages of the Christian cially from the principles of the oriental philosophy; and there are similar suswas kept up between earth and heaven; berities at this very day among the Hinthere being nothing of a spiritual nu- doos. Their notice that the sand is n ture that they did not imagine might be distinct substance from the buly, and that the latter is only a prison and clog-In the eighth century, Mesheim says, to the former, naturally leads them to a colling prevailed, that future punish- extenuate and mortify the buly, in order ment mucht be prevented by donations to exalt and parify the soul. Hence to religious usuar and therefore few came the idea of the great usuand value wills were made in which something of facting, of abstinence from marriage, and of voluntary pain and tarture; tall For, of all place uses, in the disposal at hearth it became a maxim, that the of wealth, the church (which as it was man who could contrive to make himthen always understood, meant the solf the most miserable here, secures to clergy or the monks) was universally himself the greatest draw of happiness deemed a better object than the usur, hereafter. As the principle which led Honce that amazing accumulation of to all this system same from the East, wealth, which nearly threatened the we are not surprised to find the first utter extinction of all merely civil pro- staces of it in those sects of Christian heretics who borrowed their leading sentiments more immediately from the principles of the emental philosophy.

> The Guesties, considering posttorand material bodies as the source of all sell, were no frames to merriage, because it was a means of moltiplying corpored beings; and upon the principse they also objected to "the doctrine of the resurrection of the body, and its fature resumm with the ion-

Ben (Bott's Videotop) Vid. 111 pp. 351-551.

muchal spirit." Marson also, adopts its preponition for a better stak tions ing the principles of the ariental philos apprived state bereafter. Many Chair supply, probilitied marriage, "the use times, therefore, and especially those of wine, flows, and of all the external, who had been addicted to the Platonic amplierts of life," in order to mortify philosophy, before their conversion, the budy, and call of the mind from were exceedingly fond of these excrthe allowments of some. Of the cisms And this notion though more succes tenture was the doctrine of Bards- blown! thun the former, which had areas, Tation, and many others.

in the Western world had been used, tive to it, sucking the sultivation of the from the same principle, to exercise mind, and the knowledge of truth, as "strange severties upon themselves a funcied abstraction from all smooths and more their disciples, from the objects. In this state of contempladays of Pythugorus down to the time tion, joined to solitude and shatfamure. of Lumian, who introduces the philo- it is no wonder that they were open to sopher Narrans as condomning such many dibsions; fancying themselves practices, and observing that they had to be incrired in the same number as promised the death of serval per- the heather prophets and prophet game." "The Greek philesophers had towes had fouried themselves to be. a particular dress, and affected to and as madarin are still penerally aspect rough, mean and drifty ... The immerized to be in the East. These Consiste conductivity the pld philo-protections to inspiration were most suplement their garb and appearance," common canony the Montanists, who and they were also often removed for the were also most remorkable for these same "pride and contentions spirit," anderities.

To vindicate the doctrine of perpereal ammerity, it was pretended, in the distring of Plate prevailed much, we second omitory, that Christ cetals find that marriage, though permitted lished a double rate of Claristanity to all pressts, as well as other persons, and victor, the one more sublime than, was thought to be unfit for those who the other, for these who wished to aspired after great degrees of sancilly attain to greater perfection. Those and purity; it being supposed to subthought that it was incumbed on just them to the power of ceil demons, them to extenuate and humble the and on this account many people body, by Easting, watching and labour, wished to have their clargy tramarried." and to refrain from "wine, flesh, Origen, who was much addicted to maternany and commerce,"a

the Karters and Western philosophers, practions of the heathen cayeties, on confemplation, to which solitude founded on the nation that ellered, was favorable. By thus excluding tranquillity and solitude, accompanied the made of from the world, and medis with acts of mortification, which wetating intensely on validing subjects; banet the body, were the means of ther thought they could raise the soul caulting the soul. above all external objects, and advance

Chimman & p. 100. (A) Cont. S. Ph. III.

them to terment and mortify the body, Pouce of the heathen philosophers nameally led them to be very imations

In the third century, in which the Platonism, gave in to the mystic theo-Great stress was also laid, both by long, and recommended the poculiar

The perversions of the sense of scripture, by which these amountaral probables seem unpported, are netomin-The sp. in. in. (A) Come Printle will Jerome, writing against marriage, valls vices who are in that state resears of dishonour; and to them he applies

Room, 410, 524 * Justice formula 1th a 1th (A) that had, Mr. T. Tim-

^{*} Martin L p. 10. (F) time the PC II. Chr. Mr. Burd.; little

[&]quot;This I a ris (FT Cont in Ft d.C2 it)

mar laught to facour these paraless, contary," Constanting revokal all the laws that Among the poplah pilgrims there. union vellbary informers among the is a species rolled Primore, from a mount. Remain, and made if to be hough of palm which they sairs with ". Schirod as honournide."

moult Christians, inflicted upon them- their sine by death." silver, valuely imagining to much him of the rules to which the others. in this I shall in general, tremely neurons. Supplies, a nebbeing Justice with order of time to which I of Auver-on, who beautiful the order tical history; observing that the facts sion of Oregory VII., forbidg his the Paul, but they muy serve to give "the one of flesh," and improved upon to my like at the general continueds thou "the solumn observance of a proand appril that prevailed in the dark found and uninterropped silence."

more of the church.

century" not only lived among the wild the propagation of their versuables. "They ran naked through the leady Sandays and Thursdays. On other deserts with a furious arroad." They days they are nothing but bread and fed on "greas and wild herbs, avoided water, and were continuedly employed the night and convergation of men, in prayer or labour. They lead a strict remainal mediculess in certain places allence all the work, and on Soudays and inclusioney of the sessons; and vorpers and complines; and in their towards the conclusion of their lives, cells they had no covering for their shot themselves up in varyow and fint or legs. miserable hutar and all this was con- The persons the most distinguished sidered as true plity, the only ascept- to occlosistical history for their bodily able method of worshipping the Duly nosterities and religious excessor, were and readering him propilious;" and Dominic, who was one of these herby this means they attracted the high- saile, and Peter Depount, who was him est veneration of the deleded multi- spectral guide, both of whom were tude. One " Simout, a Syrian m raentioned above. This Dominic Occould, passed thirty-seven years of his trop roat of much which he never just the corrupts, being "eatled Station by whipping hispart with both his house. the Ground, and Giouri Commones, or

the saying of Paul, They that are in frame, none were licht in higher concthe first connect plane Cash. ration than this, and the practice con-The layer also of Christian corperous tinned to the East till the twelitte

I must now proved to mention of revidence but it set not begin then remote other materities, which poor brand rid they classe what they end deladed mortals, where I am assumed the police or a complete simory over

howen by them, for themselves and momenta orders are subject are exhad an account of them in scale-law of Goundenamhton, with the permit-I moution are let a small specimen of months, " even the sick and inform,"

The bermits of Lossola in University Some of the Myslics of the lifth were not allowed anything of fat in limits," but also after their manner. They are only raw horbs, except on for several years, expected to the rigons only upake to use another between

order to climb as near beasen as he many years had next to his side his wrotehod life upon five pillars, of cit, off but for the acke of machines, breive, twenty-two, thirty-nin, and He schloss possed a day sethous charactfarty subits high." Others followed iny two puellers, at the sense time

Can the land of the

tween them, without even sisting days, many for thousand and others." Minoria.

night, and at another time, toying his rubble," they fell into discrebit." he found at the and of the old positions. "superse the anger of the Doly, and ca his thirds and two on his less, to the abovel.... The farmer Aldo de which he atterwards added four others; Varia, put binned to a most paintal and busides this from short, he had any death," depriving himself of almost all rather made him to shop upon. Not- the blessings of the "in order to eatlewithstending these severities, he died by," as he thought, " the justice of an very old on the fourteenth of October, incerned God." 1002, which day is dedicated to his honour in the caloning of the Church of that Hoyel in the Folds, "that of Rome. The graduation of Poter multitudes of pions persons were Durmani were similar to those, and an ambitious to dwell in its neighbouraccount of them may be seen in the bood," and to instate the magness of crime Matarian.*

in Italy a such that was called the in promonous multitales, "of both daniel to show the mult and remove besies and of all cauch and now," buth

and not this was his time of artetical, in public places and in density, "with proportion. For in Lant, and while he chaps in their lands, heliog their was performing personne for other ner- unhed hading with the most astonishsome, he would repeat at hear three ing severity," shrinking dessifully, and pulliant a day, whirplay himself at looking up to heaven "with no alt of the same time. He would often report distruction, become nod hower; and two profess without any intered to all the with a view to obtain the divisor or covere for one moment to whip For they maintained "this flagallies they was of much virtue with hugtiste, Peter Damical velday him one lay and theother excuments;" and "that if he rould brook with his cout of mail, the Sandymans of all sins was to be he said, "When I am well I make a old find by it from God, without the handred grantlactions every fiftmenth menu of Jose Christ," These people smalling which is a thousand in the "attracted the nation and variation whole public?) " and one time to taid not only of the populars, but also of his master that he had gone through their colors," but being efferwards the proffer rigid trues in one day and goosel "by a turbolest and furious

usuod, he rejected it books times. The Japanelite carried their austeriand so far so the pealm which begins ties so for, that they called those perwith Bodi Querow of the thirt-milk, sons who put on end to their own And he represented the realizer he did lives by their "exemptive abetisence or not stop at the humbred and fifty below, the served witting of reportportion, but added to them the mati- more," and said that they had "been des, the hymne, the word of St. Atha- commond by the give of devine love." essent and the Etanim, which are to By these enforcings thay thought to He fasting and his cout of meal made but only contribute to their own his airm as black on a neuro, and he felicity, but draw down abundant affine this he was four from rings, but blendings upon their friends and upon

he famous was the devoid numery. those news; and this in an late a In the therbounth contors there are proved as the neventeenth contory, The end which these penitents had Placellantes, or Whoneve, and it was in view was, by silmer, hunger, thirst, propagated from theses over all the peaver dutily labour, watchings, surcomplimes of Phicago. They meethod, root and other relantary acts of self-

The state of the s

* Specie, A. D. Ittil. (53)

^{1 (1} micros I, pp. 30), (11), (21) Cool. v. F. E. I'llier Russia, by the Jahine," and, or we want the me of the property of all the insurances of experitions. I likewy at Percy, I, a to: (A) to true, I the second process part from Al-Pauli

"Annual segrentiate or evil habits" propos draw." Many persons, "Elbertraces both by their birth and stations," chose this body for the good of the soul, the

marks of Dia.

tioned, and as oft ridiculed, by the platian,

ancient writers."

whole company begin presently to of drone appointment, as language and strip, and try the force of these whim the Lucil supper. on their own bucks, for the space of near an hour; during all which time of wal party subsisted during the reals. the church becomes, as it were, the of papel expecutition, it was "unemy proper image of hell, where nothing is the Mystics, "who, "remonerang the sulbrard but the roose of lashes and tilty of the schools, the value england chairs, mixed with the grouns of those tions of the learned with all the ners self-tormentors; till, astinted with their and occasioning of external worship, coexercise, they are content to put untheir clothes, and the condica being but internal sanctity of heart and min-Eighted again upon the tinching of a meralan with God, the control and iscorne

the pollution the seal had derived from second Juli, they all appear in their

THE CORRUPTIONS OF CHRISTIANITY.

Box los the lest of tormenting the Platinophy especially, as I juve observed The Middleton mentions a practice above, had a potion of evalting the and at it kept up at Rose, which becomely by contraplation, functing that the clushing on account of its regulty and mind contained within itself the chalmostity. "In one of these precess ments of all knowledge, and that they some, made lately to St. Peter's, in were lest drawn forth by looking with the time of Leut, I mee," says he, duy and also that encountains with "that ridicalous common of the Manoi. Gud was best kept up by an abstracbushes, or self-whitppers, who murch thou of the mind from all perpored with whips in their hands, and losh things. These notions chiefly gave rise thoroselves on they go along, on the to what is generally called morticism, have back, till it is all covered with with which the minds of the early blood; in the same manner as the manks were much finctured, and which, familial priests of Belloco, or the more or less, affected most of those Serving publices, as well as the voteries who had recourse to bodily nosterities. of Isic, used to slash and out them. But others, without taking may puradves of old; ..., which mad piece of ticular pains to terment the body, gave dempline we find frequently pum- throughout almost wholly to contem-

This torn of mind, giving great " But," says he, " they have another scope for the flights of funcy, produced exercise of the sums kind, and in the very different effects on different persame season of Lent, which, moler the sons, and in some it operated as an notion of penance, is still a more alound antidate to the volume superstition of mockey of all religion when as a the Church of Rome, in which hardly northin day, appointed annually for unything was attended to for many this discipline, men of all conditions agen lesselss more holdly exercises. Pur issumble themselves towards the even. though the ideas of the Mysties were ing in one of the churches of the city, very confused, they had a notion of where whips, or lashes made of cords, the recessity of aiming at something are provided, and distributed to every of immerst purity, distinct from all person present; and after they are all ritual plaseyaness. Nay, these polines. served, and a short office of devotion led some of them (somny the above performed, the mandles being put out, that had been made of positive rites) to upon the warning of a hitle bell, the renounce them all together, even them

Monheius suve that, " if one much horted their fellowers to any at nothing

filest/ - were toyod and pospected by ingly pornicions. many persons who had a serious seems of religious" last, he adds, they joined Planders (and who, as Musheim says,

of picty and devotion, ... In France elevation of mind, and that when this they were known by the oppollation of was gained, all beluigness of the ap-licables and Rephines, . . . They can petites and passions was perfectly inall his saind from a suible and terres without contracting any guilt." trial objects, might be united to the. These Docutious ranking were as-Deity in an incitable manner," so na to cribed by the Josepha, but probably withbecome "a part of the method, ... in out voson, to the Quietists in general, the same same and manner that Christ a sect which arose in 1686, and gave was," and thereby become "freed from great disturbance to the court of Rosse. the obligation of all laws human and The Inquisition put many of those accdivine." In consequence of this, "they taxies in prison, and, among others, trental with motowert the religences. Molines, who was one of the chief of of the general . . . as of ma wert of wester them, and they not him to the tertom. the professions." Some of these poor in order to discover his necessigning written were burnt in the Inquisition, Letters were also written to all the and contained various other persecu- bishops of Italy to relact them not to Allinas."

not on of the abstraction of the panel the sect made such progress in a slare from the body to such a degree, that time, by the exturnal marks of moststhey fancied that when the mind had floation, devotion, contamplition, abetioned to a option pitch of perfection struction of mind, and a pretonded by means of contemplation, no act in intimate muon with God, that many which the body only was concerned persons of condition adopted their emicould affect it; so that they might in- timents; and even some cardinals were studge themselves in any sensual pleas infacted by them. On this the Panea were without contracting the lead de- and the Jerrits carried themselves as fiscement of soul. The consequences of march, that in a general occurrenation

" Manufest Ski, yes tol, mit. 19 1 Cont. Cr.

of hollows and perfection. Hence the this opinion would not but be exceed-

2111

Some of the apiciteal lauthren in much appreciation with their reverses," were pateonized by several of the re-The compressions these notions had a formed churches) amintained, that the yory unfavourable effect. In the thir. Deity was the sole operating cases in touth centary there was forced a the mind of man, and the immediate assisty called "the Brethren and Sisters" anthor of all homeo netions; and was w" the favourist, ... called by the Gers requestly that the distinction of good many and Plemish, Begins daniel Beg- and avil was groundless that religion attra. . . . a name namely given to those committed in the union of the soul with who made an extraordinary profession God, attained by contemplation and from place to place, clothed in the most secent." "Margaret Poretta, who made convolor and fantastic appurel, and each a shimog figure" amongst the tagged their local with wild shoots and Beginnis, and who "was burnt at elements, rejecting with horser every Paris" in 1310, wrote "an elaborate kind of industry and labour, as an ob- treatise," to prove "that the soul, when stucts to divine contemplation." They absorbed in the love of God, is free from maintagned "that every mon, by the the restraint of every law, and may power of nentemplation, and by calling freely gratify all its natural appetites

audior Quiction to take root in their We even find nome who carried their discuss. But, notwithstanding this

⁽ Musika, pp. 74; 342. (A.) Lot. pl. lint. . * Latter from Honer, p. 19), Sc. (F.) Weeps, His pp. 100 LPL

This profile for the first over the

^{*} Hild. HI. y. 27. (P.) Cont. will Ph. E. Chev.

to reposing his appriaga.

weakness of mind, and bigoted attach- suggestions." ment to the Church of Rossy, in his . As the just effort of human incomresidinger to recent, and condemn his ity and depositiv, I shall give a short own writings when they were cassered account of the emphistical cannellary of a by the Pune

who distinguished herself much by an was for some time admined to be the attachment to the earen system. She great believe's at the pered power, but mainthield "that the Christian reli- is now, in mesoquemes of their becomgion mather consists in I wowledge nor the corrected by the givil powers, hapin practice, but in a certain interval pile daubited."

Helly, "a

of the Constitute are those of the great man, who removally place that alling in the place of pivine, yet expect, to all corts of freetlements. Among there is consecuted in the minds of all tanged that there is no sin in transroom, a contain partian of the enem precion a divice law that is not fall to self-converse and contemple use. This should by him, or that is not even inpdivine Eacht they namedly call the use ment to his mind at the time of action. treat envil, or Christ within. But They the maintained "that to opinion many of the modern Conleys make or precent may be followed with a good this hidden principle to be cothing conscious, when it is incolonful by maye than that of vatural conscience, four, or three, or two, nay, own he or reman; though in this they per- gos distar of ear conducate repr boinly depart from the gennine prin- tellion, even though it he rections by

a like the reservoir of the States, Like the States of The States and The States of th Letter from I was to the links of the otherway, and fine of Posting U.A. v. T. Account.

E. [747, p. 117]

* Maskelin, V p. 65 (P.) Cant. cvli. but b.
Pt S. 6h, vil. 8601 iv.

of the Inquisition, Malinos was con- ciples of their ascerdors, we which deamed to perpetual impresonment, and their well was founded. The printtive Ounkers (even not the score right) This seet made great progress in Haly among them at present do) excludy in 1090, and increased notwithstanding protended by speak and act by the all the opposition which was spade to cause lond of insurration by which the it. The pieus Pendon, archbishop of nourtles themselves nated, and there-Cambray, gave in to this visionary five they made no greater account of system, and his humility and excellent the aportolic writings, or of the Sergedisposition are sared, together with his turns in gauged, thus of their over

the Jerotry a religious order which Medame Housepon was a woman areas after the Reformation and which

THE CORRUPTIONS OF CHRISTIANITY.

forling and divine Impulse, that arises They employed all the force of their immediately from communion with the multi- distinctions to my the founds. tions of morality, in order to news -Supporting should to the principles module themselves to minute, and Qualities in Eurhardy who, through confessors from their budy, and in they are far from colatituding have procuse of time they oranged a direct suppressured Characters and some other things, they represented it as a tance, to as leaten the wind and to matter of indifference what motives form it to victure. They maintain, that, desarmined the actions of many and light or wisdom that exists in the Su- known to a nerson, or the true muonpreme Heine, which is drawn forth by ite, of which is not perfectly andert distance for Poper V. p. St. . (A) the of the judgment of him that follows it.

They also Hold what they call the

Alban Street S. Perry St. VII. say Accombate Co-With the same than her of the real Colore half been book in Judice Johnson, by Williams Gold Drillian.

decirity of philosophical sin, according or diagrace that it beings upon a muri, to which "an action or course of ne- "without a recibifion to sin to more. tions, that is repayment to the dictates. Such a secrew as this is, they teach, of reason," might not be "offernive to does make the extrement (of postures) the Deity." They held that whiled no effectual. This was settled by the tions might "he impossibly performed," Council of Trent," though the Proif persons could, in their own mind, testants thought that it struck "at connect "a good end" with them, or the met of all splinger and virtue." as they expressed it, be "countle of But the most formant inclance of direction their intention origin." Them, immorably with which the Church of a man who kills his neighbour in a Bome is charged, is the holding that dard would be acquitted by there, if, an faith is to be kept with heretics; at the time, he "turn his thoughts and upon this principle the Council of from the principle of weagennes to Constance acted, when the safe conduct the more decent principle of honour," which the emperor Signmund had Agreeably to this, they wen held that given to John Huss, the Boheming an oath might be taken with "mon- reformer, was declared to be invalid, tal additions and tacit reservations." as given to an hereto, on which he This, however, does not agree with one arrested and confermed to the their being charged with paying no flames. From this time it was the attention to the metives with which opinion of many in the Church of notions are performed; but it agrees flows, that no promise made to an very well with their maintaining that heretic is bloding, the susments produced their effect. Pops Engenine authorized Illadisby their own virtor, and immediate land, king of Hungary, to break a operation, or what they called upon coloun tweety with Amurath, corporer speculars. But it cannot be supposed of the Turks, which ended as it might that all those mexica were held with he embed that such harrible provariesperfect uniformity by them all.)

matrius were colourably exposed by field of battle, and displaying it in the the famous Pascal, in his Provincial beginning of the engagement, pro-Letters, which, for their envelont come normed alond, "Rehold, O Jesus, position and good sense, were read with these are the cavenants which thy the etment avidity, and the legical ap- Christians, awaring by the name. production, there re all Estrone; in con- made with me. Now, therefore, if requiring of which their docreines were those art a God, revenge these injuries universally exploded, and held in the to me, and to threalf, men their pergreatest abhorrence by all men. In this made," The rennequence with alerd the extreme alloweress of them that the Turks being accordingly on

of the otslor.

Jeruth only, but of the divines of the arged him to break the pears, and who Church of Home in general, to disting was along with him, were killed upon much between cost ties and offrition; the spotallowing areat morn even to the latter. though it consist of any kind of morow, personal declaration on this indigera of

All front and front for it is it for a confort EXET.

tion might always end. The Turk The folly and wickedness of these carried a ropy of the treaty into the tectribuled not a little to the downfull paperated, and the Carmillage displicated, the latter were put to flight; and both It is a disapproces maxim, not at the the king, and the surdisal, who had

I have not found any public or no the account of all, even for the last loreplay no falth with hereties, but that of Changet IX., who, in his Asta,

tion area, less tile, tale iv. p. 40,

tions made in favour of Protestants, violation of which they wight is to are entirely nell and word, whenever said, he at least sure of obtaining on they are projudicial to the Catholic alsolution at Rome. But every there, both, the salvation of world, or to any it is very probable that no such almorights of the church; even though lation would now be given. such engagements lacer been often. It is to be hoped, that in namy other ratified and confirmed by outh.

the Catholics of this day would reject on things foreign to real virtue, that this doctrins with as much abharrence in to good dispositions of mind, and a as Protestants themselves; and, in- good conduct in line as it is to be dord, if it had not been a general lauscoted, that many Protestants are opinion with them, that outhe and far from temp free from all superstition subscriptions prescribed by Protess in these respects. But now that the tents more binding, no rouses can be minds of man ween to be so well given why they should not have taken, opened to the administrate of religious the oaths which have been employed truth in general, errors so fundamental in this country to prevent them from us these which relate to mornisty will enjoying the advantages of other sub- hardly remain long without redress, jects; and yet, in all the time since. It will be happy if the reformation of the government of this country has Christians in doctrine and discipline Less Protestant, no such instance has be followed by a suitable reformation been produced. The Catholics have in practice. universally submitted to their exclusion. the payment of double taxes, &c. &c. without over undearcorring to relieve Compelyes by a declaration or oath, which the Protestants pay they would

I was the Millionistes (Bill of Price Bayl, Vol. 14). p. 10. Name

designs that all promises or stipult- not consider as binding, and for the

respects. Catholics do not lay the stress I have no doubt, however, but that they have been formurly taught to do

of the Michael be may Pentantial of assertion tonfrom all places of homore and profit, assessed and and one was parasis expension. that names forth in the press, I would not him the line partie quarters of the fragment factories in given that the region of the first model of the region of turn onto, why have then as long processed in religion to take the only of his owner, and the Fox and a second too these Deltah listh sights T Yele and deltah in land, one taked think, should stop the month of the county of the county

PART X.

THE HISTORY OF MINISTERS IN THE CHRISTIAN CHURCH. AND ESPECIALLY OF HISHOPS.

THE INTRODUCTION.

all chosen by the people, and were vator in their assemblies, but without

printed to their office by prayer, which; when it was much on the keleda Ton Christian elsurch was served of any particular person, was in early originally (exclusive of the specifies times always accompanied with the and other temperary office; () by Ebbers imposition of hunds. For the sale of and Bearens usly, the fermer being order in conducting any business that appointed for spiritual matters, and concerned the whole sorney, our of the latter for civil affairs. They were the riders was made possible or modeany more power than that of having Epherus. However, that which was whereh came in time to be the lords of famous. of, and of the world; and it is perious to observe the various steps by which fitness for the more congressions detice this shange was made.

SECTION L

THE BESTER OF DESIGNATION ASSESSED. THE THE PARK OF THE WESTERN FIRS.

They first change in the constitution the most distinguished of the phiere to to the whole society. be remained president, or moderator, inthey assembles, and appropriating to stitution of the Christian church was which had before been common to all the rank of hisburys in churchen; the presbytem or elders, but without which was, in fact, an annihilation of giving him any peculiar power or that important order of men, and threw nothority.

Since the first Christian converts hands of one person. were almost wholly from the common. The manner in which this change and findbank as well as among them. duty does ofther by some of the line anlyses, that their public instructors, mer productors, or by new ones orand especially these bishops, should dained for that purpose. be mon of more learning; and accord- In this train things went on, till at ingly schools were creeted, in very length the mother church, or some of carry simes, in which young men were the dependent churches, sonding out instructed in such branches of know- more colonies, and to greater distances, helps, as were found to be most useful. the badop of the mother shurch (being to them in the discharge of their the only person in the district who ministerial duties. Ancient writers fore that name) came to be a discount war, that the aquetle John established bishop, whose olders and denouns per-

a single vote with the rest of his afterwards established at Alexandria, bothers. From this simple possitia- in Rgypt, called the Catechetic School, tion, it is cortainly assumbling to formul upon the plan of those of the someider how these vergonts of the Greek philosophers, was particularly

A latter education and annelic of Christian societies, in expounding the Scriptures, giving various instruction, public prayer, &c. would naturally create a greater difference than had been known before between Christian ministers and the recode, and for the same reason between the hishops and the elders; and power and influence never fail to autompany apperior qualifications. But it was several conjuctor betieve the common people reason in of the primitive churches was making have voter in everything that related

The first great change in the cone him the title of Comreserved, or history, the exaltation of the presbyters into the government of a church auto the

ranks of life, there could be on great took place was gradual and may, difference in their qualifications for Whenever the number of converts in any office except what natural good any place became too great for them come, or ago and experience, might to useemble with convenience in our give to some more than to others. In building, they erected other places of this state of things, it is evident, that public worship; but considering them none of them could have been educated but as new und distinct churches, but with a view to any comployment of this as branches of the old one, in unless to Lind. But it was soon found expedient, proverve the connexion with the mother and appeally on account of the sen-church, they did not ordain a new traversies which they had with Jews bishop, but had all the ministeral

u school, or academy of this kind, at sided in all the separate and dependent

on this state at the beginning of the men. fourth contage, when Marollus divided - At first the oldest of the preabyters it (that is, all the Christians in Reme) sourceded of course to the place of preinto twenty-live suridies, appointing wident among them. But this cented one priced for each of them, to instruct to be the case even in the are of the the recode, and to administer the en- apostles, when the president we school a enaments. It was the custom for the by the plansity of voice, and then the history to send a part of the comes title of bishor, which below had been cretial brend, after the administration common to all the presbyters, was apof the custoriot, to each of those de- proprieted to him. This, may Snew,

prodent churchen! tory, their rank and power were very charged by his presbyters.

and production has been the subject of by produces in this plan the aportla

1 Pages, (L. 76. 507, 100. (P.) 2 (D. 5. 62 (D. 100.) 100. (P.) 2 (D. 5. 62 (D. 100.) 100. (P.)

churches. Very fire elders also re- much controversy between the advenational in the mather shoreh, Leanuar exten for the Church of England and none were now ordained to that office, the Dissenters, I shall preduce a few easent such as lived by the ministry, more authorities to prove that origi-The Church of Borne must have been only they were the estar order of

was in the time of Hyginus."

Semetimes, however, when new In the age of Cyprian, when distincchurches were erected in places at a tions were made among the historya distance from may merital town, they themselves, and when he himself was wave governed by now-roads bishess, the metropolitan of the whole provides, receivers and denous, like the course and one who was a streament advanta and chareless. Deconobre mays, that he for the power and dignity of tharlence, believes one cannot find an instance so it my says that even this metropolitan early on the middle of the third can build but un more authority than to turn of a church governed by a single geomide the clurge of his province, to productor. These country bishaps, preside in their consoils, and to advalled characteristics, made but a poor monish life brethren. There was no flavore in comparison with the equience and of a quintent nature that was preand splentour of the city historie, ruller to himself, and, in his absence Het before they were repetally abo- from the church, during his paragerlished, which was in the fourth orn- tion, every part of his office was dis-

much dimetabed. In a control held Corressfrom mays, that when the at Anticch, in 30), there country apodle Prof give coding to Trues to bishops were farbilden to crdain ordain alters in every city, "he minute priors or denous, and had only the bishops. Fer," says be, "be would not nower of empointing persons to infor have the whole island (of Urcin) comyour offices in the choven. Dr deposis mitted to one mur, but their more one the country highers were entirely also should have and raind his own records in hot (Changle not in all places till so care, for an the labors would be ensure I be as the both control, when card to line, and the proofs to be presented if you and overlay, while were multitated, wheld have more upon taken or throng in their place. After this the system sinestheir breaker would not our about of diameter episcovery was fully on to govern many clusteles, but would tabilitied. There ever highers in early attend to the ruling one only, and so but tower only, and all the choraires keep it is good order." Theophylest within their districts were governed also interprets the promise in the by production to descens under these, same position, styling, that every olly As the distinction between history should have its men poster," and that

> A DOLLARDS AND THE PARTY AND T Design to the later of the late

pur dionesse.

says, that among the anolmis, priests correspe of these, one of where laid his by degrees the care of a church was when he was recommended to the bloogiven to one person, in order to prevent ing of God by prayer. In the third discension. This he proves at large century this was always done by the tument. Let the bishops know, mys never slane without his consent of more by ansoon than by the appoints ordered that hishops should be chosen ment of Christ The mine learned by other historie. But in the West father also says that, at the beginning, the people preserved their right of charehes were governed by the com- character their bishops till after the mon council of presbyters, like an reign of Charlespagne and his son; aristocracy; but afterwards the super- and it was not taken from them till intendency was given to one of the the Council of Avignon, in 1050." presbyters, who was then called the The samal occumony in oppointing but still with the council of the press which, as I have observed, was origin-

murth century. Gyeren also says, their clinic, a custom which continued that it belonged in the people chiefly many contigries." to choose prorthy pastors, and to refuse

the unworthy.

"second Lithout" Commence and had enconquences as the attendance of Theoslowit likewise my, "that the the neighbouring histops on the ocuaattentile would not commit " the charge worn, from being continuory, came to of "no large no island to one man," be considered as newcasay; and as and yet it is not so large as some of a somederable symbor had usually attended, it came to be a rule, that it Jurama, on the Epistle to Titus, could not be done without the euroand bishops were the same; but that loand on the head of the new bishops from many passages in the New Tes- metropolitan bishop; at least it was he, that they are above the rejects order. The second Cornell of Nice

hisbon, and who governed the church, a hisbon was the connection of hands, ally nothing more than a gesture which At first bishops were appointed by was always made use of when prayer the whole congregation consisting of was made for any particular person. cleren and fairy, as they were after. What is imposition of hands, may mards called, any did one church apply. Auxin, but the prayer that is can't to the neighborring bishops to smist over the person?? Accordingly we at the endination. Increme was or- find that this ceremony was not always defined by private only, and such was thought necessary. For, instead of the preend coatom of the church of imposing hands on the bishops of Alexandra till the beginning of the Alexandra, they only placed them on

Though hishops were originally ass. other than presbyters, the manner of Afterwards, when a new hishop was their prilimation being the same, and chosen in any cherely, it came to be the presbytess discharging every part the custom to invite the neighbouring of the office of Idel, p; no second was bishops to attend, and agent on the the distinction between them cetalsconsider; and while this was volum- lished, then the blahops began to tery on both sides, there was a decreey appropriate certain functions to themand propriety in it, as it showed the salves. It appears by the net of the readings of the neighbouring lishaps third Conseil of Carthage that whereto receive the new our es a friend and us before, priests had the power of brother. But this inspect custom had usigning the time of public paramete.

A Thronda Phalmston, p. 275. (P.)

^{*} Hole p Jet. (P)
1 Opers, VI. p. 107. (P)
* Almohites, (p. 26. p). (P)
* Diamon, John of H. y. 47. (P)

^{*} Plat ye bit (Art * So desprises, andrew Description, In the Course Course, \$10, p. 400, 1972 * Limitation II ye (Art.

consecrating virgins, and of making or the city in which the civil governor the chross (or that mixture of all and coulded, he was called the Matroat buption was made) without the ad- archbishop was first used by Athana who of the bishop, all these things size afterwards by Epophanius, and were forbidden by these canons, and from the year 430 it was consmon in gome to the lechaps. But the pring the church." sinal thing by which the hishops were. When the clorgy of several provinces distinguished afterwards was the power assembled, they appointed officers with of outlessing the lapticed, when that a more extensive jurisdiction, and chrism was applied.

the Jews dispersed on opinion began first used by the Montantita, and in to prevail among Christians, that their time came to be applied to the fire ministers encorded to the characters, principal sees of Bence, Constantirights and privileges of the Jewish nople, Alexandria, Antioch and Jerupriorthood; and this was mother salem! "The patrianthe were distinsource of honour and profit to the guished by considerable and extensive slergy. Upon this the probyters as rights and privileges. They alone summed the style and rank of pricets, consecrated the bishops" of their re-

describe that of Levites."

and of docapling.

large district was ampliqued by some eracl, any, that the bishop cornmon consent to summing them, and to spended to those premistrates while preside in thom; and this being

and of giving absolution, as also of generally the history of the mottorphic. halm with which one of the unctions politon or Archbishop. The term

THE CORRUPTIONS OF CHRISTIANITY.

called them potrion he, or principal After the reign of Admin, when This fast term was not used before the Jerusalem was utterly destroyed, and time of Leo L. That of authors's was hisbara that of high prosts, and spective provinces. "They promptled yourly in named the elegy of their The principal occasion of the great moperate districts," and all important distinction that was made between the controverses were referred to their closer and the peculic between the decision, sessically where the bishops bishops and the proslybers, and also were concerned; and "they appointed among the history themselves, was vicars, or deputies," to act for their their assemblene in aynode, to deliber. " in the comotor provinces." Several ale alout afairs of exercise course, a. phore, however, in the fifth tentory, enstant which become about the multiple institutional their independence of those of the second century; Bur it council patriarche, and both the emperors and be traced any higher. By this means, the general councils were obstacles in the power of the clorey was consider- the way of their ambition."

atty argmented, and the privileges of Many of them abuses were promoted the prople diminished. For though at by the constitutions of Constantine, But there history, assembled in con- who was the first person that goesphied vocation, unknowledged themselves to a general council, to which all the be no more than the deputies of the berhops of the Christian world were propto, they soon dropped that style invited. Having made a new division and made former by their non and of the empire for civil purposes, he thursly, and at length channel a power adapted the external government of of prescribing both in matters of faith the clourch to it. When the dryleson was completed, those who make the For the more erderly holding of correspondence between the sixt and those assemblies, some one bishop in a sectemential governments the most

politon, or architekey, to the percon- the patriarch of Rome. suls or presidents of provinces, comprobambing several cities, the permates faferior, so these were not wanting to each of whom governed in one of the spective offices in proportion. In the thirtness great discusses into which the fourth contury, those productors and whole empire was divided; and the descens who illed the first stations of pulvianche to the profesti protorii, each those orders, obtained the mame of of whom had several thocean under arch-producters and arch-denous, and them. But it is not probable that this also obtained more power than the real. mulalivision was ever avantly observed. of their brothren.4 It was a semidur-However, the government of the church able time, however, before the offices of asservered much more exactly to the pricets and deacons came to be congovernment of the state in the East founded as they new are in muny parts of Africa there was little or no lise profit or honour in any of the correspondence between them.1

providing for their wants in general, cathedral chorches. But this power was not absolute, since the metropolitan could do nothing there did not remain, at the conclusion without the consent of the linhous of all the fourth contery, so much as a the province. There were also some shadon of the appoint constitution of hishops who had only the title of me. the Christian church; the previous of tropolitan, without any power annesed, the prealeyters and pounts having been

to the

As the matropolitana followed the full to manufact the state and digular can't of their metropolis, so the patric suited to their new distinctions. Inarelia, or amythe, as they were some- deed, long before this time, and even times called, followed the condition of before the empire because Christian, a the expital cities of their discose, spirit of pride and ambition, that very Thus, as Autioch was the capital city spirit against which our Sevieur so of the East, containing fifteen pro- frequently and surmetly continued his vinces; the business of that city exery disciples, had got fast hold of many of giard a farialistica over all the mates. the Christian bishops. We find in the politans, having a power of assems, writings of Cyprion that in his time bling the councils of the discesses. Ac. many historic mounted great stare, Constantinople being made the seat with oplendid ensigns of power, as a of the copies the history of it, not princely throne, currenaded with offiroutent with the title of metropolitan, nors, &c. The presbytees and denomia or even of exarch, was first honoured also imitated them in some communes with that of Patrierch, as more ex- and this last order, berny above the pressive of dignity and pre-minence; offices to which they were originally and thence he took occasion to give a appointed, had them done by unferior greater extent to his patriarchate, so

presided over storle cities; the series as to engrande upon the province of

As the higher clonge rose above the to the empeyors' vieurs, or lientements, themselves, but magnified their re-Than in the West, and in the western wespects. But when there was provfunctions of donesns or evoluteacoung In consequence of this grrange- they were occasionally bestowed upon ment, a history in a metropolitan city the priests who retained the name of acquired the power of ordining and the lower office. An instance of this deposing the historys of the cities de- we have not only in the present office pendent upon his metropolis, and also of avoideness in the Church of Engof terminating their differences and land, but in the dome and chapters of

> In consequence of all those changes. enurged by the historie, who did not

filled post file (P.) Cott. in Pt. Cott. in Pt. Cott. in Pt.

^{** (}A. A. P. 107) (A. P. 107)

⁴ Annalisms, p. 75. (A.) * Done to the iPd

houses, reading grave-diging, her

The pride of the knineps was so great in the fourth century, and they are greating-artener that the always should themselves so much higher than the lance no socialist care that would engage pricate, that Avine, a Soul-Avine, and much of their throughts and attention. a great reference, thought it necessary. The apparents canons, which, though to urpe, among "his principal insets, sparious, were written in the fourth of the Now Testament, their offices and should be deposed. The sines orders the church to its pristing state, excited a elevironan sould not even be a guarmuch disturbance in several provinces disa ar treates to a child. With this of Asia Minor J.

cauca of the clourch, was very evident after worldly things." in these times, Constantine prohibited perfection."

were not sufficient for the maintenance authority. The clergy laying these of the elergy; and in that case it was tasted of civil power, seen gut a feednot thought improper that they should need for it, which required to be recontribute to their own maintenance by atrained. So early as the middle of the their labour. In some cases this was lifth contury, it was complained that expressly enthined. Thus the fourth the lishaps wished to extend their juris-Council of Carthago, held in 1906, or diction; and in 402, Valentinian III. dered the clergy and monly to gain made a law, declaring that a linker their livelihood by some trade, provided

villogra erested on perpose, as door- it did not divort them from the duties of their office.

It was very early thought to be of that beliance were not distinguished contary, only that bishops should not from prombyters by any divine right; modifie with the administration of pulsbut that, according to the sustitution his officers and that if they did, they sotherity were absolutely the sump." were given by the Councils of Chalco-His doctrine in general, by which he don, Carthage, Ments, &c. Nav. it eminocurad to bring the discipline of appears by the letters of Cyprian, that view Constanting engapted the clergy The would and power of the bishops from all public and civil amployments. of the greater sees were soon very unce. But for the sake of gain, the clergy of siderable, so as to make them resemble those times were tax ready to underprinces. Pretartatus designated consel, take any office or employment what being promed to embrace Christianity, ever. Chrysostom laments that mules mid, according to Marcellinus, "Make sinetics, alundoning the care of souls, me bishen of Russe, and I will become Issuane stempile, and farmers of taxes, a Christian." And yet the propriety emplayments unlawering their hely of the clargy in general baring no in- ministry. History, he mid, should have dependent fortunes, as well as their not mothing but food and rainment, that enriching their families out of the reve they may not have their derives drawn

But ht the cause time that Constanby an edict any rich man to enter into time and other emperors released the the church. Jerome was of opinion cleary from all columbon to duties of that more of the clergy should have any a civil nature, they gave them ascular property of their own; and Austin od. business in another vary, viz. by enforce mitted none into his church who did ing the rules of church discipling, and not first thepese of all their goods. He by giving the behaps the cognizance and out, however, think this absolutely of all occlematical affairs and ecclesiasnecessary, but only for their greater tical persons, such as had before been brought to the member judges, and Sometimes the revenues of a church Justinian greatly enlarged this kind of had no power to just a even the clergy, but of fames and tamples" they same but with their own ourseal."

In this age, and calcul much later, As it was downed incamistud with the injustice of the synode. They This rigger was introduced by the Morconserver called several councils, they afterwards; and not mily did they reeven sat in them, and confirmed their fluor to colors to the continued those of the Bounn emporers, both in the those who were married at all. Kest not in the West; and when the curries was divided into many lessor. tinged to not the same part.

and goods of endestastics."

that allowed to many rich laymon, so, the year 300, collong was absolutely or many cases, they had the appears commed to priests, desents and subment of the bullows; at least they descent. Bowever, notwithstanding could not be appointed without their these regulations, and every providing concent. This right of pollowers was that was made afterwords to senge marriaged to the fourth century, to the collision of the slorgy, suggested encourage the opulant to creek a mem- by the general epinion of Chronicana lor of churchest which they were the the marriage of present was not more induced to do, by having the emercianon in many parts of the power of appointing the minesters who Christian world; quite down to the wore to offende in Ming. And it was Referentian. an old hauthor optimite," that notices and provinces were happy, and from mon mercy; the hilly in the Worker from danger in proportion to the runs parts of the world, even the cherry

tained 2

It was far from being thought improper the clerical character to have any socuthat the general regulation of declars- hir concerns, so me this non, this idea, asteal matters should be in the hands torother with that of the greater parity of the engreene civil power. Compton- of the nonversial state, made it to be tim made many laws in endeatostical throught manytim proper for the clusty. matters, as conscretary the age, the to have wives and families, but their qualification and dates of the clurry; thoughts should be distracted by the and Justinian added many more. Ap- care of this life; though marriage was pools were made to the emperary against. That alamintedy probbilited to the private. received them, and appointed such tenists. These confirmed all second hishops to hear and try the causes as marriages, and this origion of their happened to be also the court. The generally provaint anyong Christians decress. This was the remarkers principle who had been married twice, but even

So much were the minds of Christians in general impressed with these soverchratics, those putty princes con-sentiments, of the time that the empire became Christian, that it was pro-Though the regulations satablished posed at the Cornell of Nice, that the by the electry were numerous in the bishops, points and denous should time of Connantiue, they contained come to collabit with the niver which nothing time could justly excite the they had married whole they were layrealessey of the emperors: lectures it men. But at the restance of Paulawas then universally agreed, that the notion a venerable old confessor, this conpensors englis to regulate the cools did not pass into a demon; and theresimpled discipline. One book of the forether fathers contented themselves Theodorian code is wholly employed with ordering, that priests who were on regulations respecting the presons not already married should abelian from it. But even before this vis. at A kind of suclementical power was a synod hold at Illvins, in Spain, in

When Jearning Became less com-

^{*} Strong, A. D. 287. (P.) * 7. 1 2 - 1 7 17. (P. X.) * Incorr, A. D. 192. (P.) * Association, p. 122. (P.)

^{5 (4)} Code by Pa. N. i a series account to contract to the CPS IAL STATE OF THE TAMES OF THE PARTY OF

Committee buy State (A) Come by Pr. II. CO. M. Delf. b.V.

^{*} Bluma on Church Revenues, p. 84. (A.)

were often found to be very ignorant; and through the increasing innorance than inother parts of the empire. When everything to their will. But in the Constanting had unnointed a council mounting the different nulers of these at Constantinople, Agathen, bishop of who sustanned a religious character Home, made an apology for the two were a check upon each other. lashers whom he seed thither, as his. In the first place I shall repeat what locates, on account of their want of was observed with nonther view in a teaching; saying that, to have had a former part of this work via that a thenlaguan, he must have sent to Eng- considerable change took place to the land." Even in the Roat, several idea of the powers supposed to be given highers, at the Coursells of Endowns to press by their ordination, and conand Chalcolon, could not write, as suspently in the form of ordination. that other persons signed the decrees. Originally nothing was uncomary to for them."

better instruction of the clergy, and in the tenth and seventh conturies, ofter part also as no initation of the the introduction of the distrine of monastic life, which ross in its crodit transmissionalistics, a new form was as the slergy sunk in the public esteem, observed, vis. the delivery to the pricetthat first Emelias, below of Ver- of the years in which the enchariet his house a society of acclesination, expressing the communication of a highers for their fither and master; of echlosting mounts. Also a new and in time this institution gave rise benediction was noted, which respected to the amount and probable of eather the new doctrine of penance and absodral churches."

SECTION II.

THE HISTORY OF THE PLENSY PROM THE PART OF THE MOMEN AMPLIES IN THE WENT, TH. THE BATTHER, VION-

Let the former period we have soon a very considerable departure from the proper character of pumbyters w beshires, in those who here that little in the Christian church. But in this woshall are a much greater departure,

though it was remarkable that there and superstrings in the bitt, we was cause literature at this time in shall find such a degree of power as-Britain, which had then suffered lass samed by the clergy, as was nearly by the invasion of barbacous nations, terminating in the catire subjection of

the conferror of holy orders but process, It was in part to provide for the and the ouperition of hunds. That in ceil, and after him Austin, formul in was calibrated, with a form of world, who lived in common, inviting him, the power of offering engineer to flad, and lotion. For the hisbop, in laying on live hards, says, Receive to the Hilly Ghoat. Whose stor we rewill, they dry rewritted, and whomever perclaser, they are relatively. According to the evelors now received in the Church of House, the pricete have two distinct powers. vis. that of someownersy and that of absolutely. They are reclaimed to the Cowner by the delivery of the vessels. and to the latter by the tickery alone laving on his hands, and saving, Regive ye the Holy Churt, &c. And it is such that "the backon and press laying on hands Jointly," which from uncient custom is still retained among those, and which was the only proper nercount of ordination, is nothing more than " their declaring, as by a suffrage, that such a person raught to be ordougad, ha

> * Deniet on the Articles, public 155 Art. 1987. Fd 4 1 24

To the former period we saw that the . As the term enviloud signifies where bishops began to reserve to the numbers or the prairied, the nurdinal priests in the cover of confirming after haptism, the Church of Rome are supposed by This was fully asserted in this period, were to have been those pricels whom to Christianity, which was in the ninth she twenty-five purishes into which be contary, and their priests had both divided the Church of Rossa, with buotized and confirmed the new con- priests and dearous under thom, so verbs. " Pune Niebulas aunt bishoos that being next in rank to the Popo, among them, with orders to confirm they rose in power and woulth as he dal. even those who had already been con- But till the eleventh sentury those our firmed by the primate." I However, direct primate held no completely runic when the doctrine of transulatantintion, and they were not relatived into their was established, it was not possible somethe till the year 90%. Or, though that the bishors, with respect to their they might said at them, and they are spiritual power, should stand higher at the nomination of the popul, as part time the primita; for what nower can of the body of the clearly, they were be superior to that of making a God? slways amound after the bishop; but And yet we find that the schoolmen from this time it become the interest of emileavacred to make the episcopate to the paper to advance their dishity. be a higher degree and extension of the Still, however, there remain trains of prosthood.

character, and these were generally but the cardinals their belowed children. the Rismar of the Boman augurs."

bornies that of House,b

T. Hint of Property DL pp. 345, 344. (P.) Ed. 1781, If you it, 25 the abouting this is a still "On tend and your way of modulies and queen is better da m () cas, or miles enverts, inthe saintable h la nume este opdo. Le (log/envits, p. 28. 3 finestales, p. III. (R.)

When the Bulgarians were converted Marullus, mentioned above, set ever they former rank. For the popes moves In this period the priests assumed call themselves cardinals, but his hour. several new badges, or signs of their They also call hishoos their brothers,

borrowed from the bouthen risual. Thus If was only in the year 1050, that the the stenen head and surplies were cardinal appear to be necessarily joined borrowed from the Egyptian priests; with the clergy in the election of a popul and the everier, or postpool stor, was but about a hundred years after this they obtained of Alexander III. that Now also we find what arems to be they should have the sole necessation; a quite new order in the church, but in and since that time they have been one. fact it was only an extension of power tinually gaining new privileges and in the orders that existed belove, with dignities. They are now considered out any addition to the apartual sha as "the Popu's great-council," and " on racter. This is the rank of condinal in south of fidelity" is required of them the Church of Rome. These condinals, "Income IV, unno 1244, ordained through they were not heard of in that cardinals should, when they rode former times, now have the rank of abroad, always wearn red hat, to show process in the church, with the sole that they would venture their hands power of phoveing the Pape. It is and expose their blood for the interest or about the end of the cirth century, and the church; and ... Paul II., about the amountally in the letters of Pops Gregory, year 1471, ordered them to wear robus that we first meet with the term our efscarlet ... Whereavall others to they disad private and cardinal descript, but emperors or kings, must be glad to him they were then in many other charches the Pope's foot, environly are offerited to kiss his hands and month." If a (Secret on the Artists in 138. (P.) 'Art. xxv. cardinal accidentally meets a criminal going to execution be has a power of saving his life; and it is said that "No cardinal can be conferenced for any crime, onloss he be find convicted by secondy-too witnesses, if he

^{*} Passar, A. H. Con. (P.)

* Justiny Timmers, IV. p. 277. (P.) 0.0. of
those produce, "save Francy, "solution of synthesis of a yearly try to be security in the security of the synthesis of the !- Britting A. H. told suppose, himman they had become your points to all Shall Sugare. Acres in his store, \$11.45-190. * Shall, A. D. Shi. (P.)

Opposite.

with name sulted to their business, as talled probonds. renders, sub-discour, As. Name of Originally, bishorn were always

southern; when many of the slower worden in Kauland, that the prints themselves into regular communities, hand, and easy to be assembled on the and were called communica or common, docume of a tradeon, about debouse him from observing certain comma or value, themselves, without consulting the rest which were given them by Uhrnslogueg, of the princip. They still have the hisher of Ments, towards the middle same power necessarily, but their choice of the seventh contary, in imitation of of a bickop is always directed by the what had before been done by Euro- king. bins of Verotil, and Austin above of Boundard by all the recodes."

FL in 1063.

entirely independent of the bishop, attorwards,"

to a continual finding, sing-time if a and had their exemption from the predater, and fermin morn if he be a blishop's authority second to them by a moving in the anglore of the twenty-In your early times we find a name ofth of Henry VIII. With us those law of inferior offices in the churches, comes who have no duty whatever are

there, however, were considered an above by the penale, though they distinct prilers of cherry, but the last is would be naturally asuch infinenced in communicated as such by Poor Eugenius. their aboles by the recommendation Another order of clergy took its aim of their presbyters. But afterwards in these disk now, and was suggested those presbytes set uside the vote of by the great corruption both of the the peigle altogether; and when these threey and the manks in the seventh chapters were formed, it grew into a belowing to great eatherwis arrived who constituted them, being always at

When the bishops, in consequence of mentioned. The raid of Chrodosano their becoming hadholders cause to be was observed by all the among, as that of great would in the state, it could not by a poster of reddforms by the A regulation was made respecting prince who should be bushaps. He this subject in 1050, when, at a council would materally, therefore, reterest in Range, it was ordered that those binouli in the elections. Amerdiagly, princts who kept to consulting should we soon find that the bishops of Bones, cut and sleep together, marthe church though they were abasen by the people, to which they belonged, and have in could not be confirmed in their allies common whatever sevenum they had without the approbation of the erafrom the church, studying, and living peror; and this right in the prince outun apostolical life. This, says Floury, through multiputed for many contarianwas the origin of the convens revolor. The great authority that Charlemagne A similar order was made by Nicholas energied respected chiefly the election of technical of which he made himself The bishops were generally at the master, with the knowledge and mahead of those societies of clergy, and sent of the popes. He did not choose they were considered as his standing them blooms, but he retained the right earned, and during the vacancy had of approving, which he signified by the jurisdiction of the diverse. But delivering to them the pastoral staff atterwards ablests, deans and provents, and ring which was called the investi-&c., were preferred to that distinction, form after which they were consecrated and several of thest procured esemp- by the neighbouring hishops. Thus tions from any subjection to the history, began the clothe of investition, which Our Ractish shows and abspects one was a source of so much contention

t special fragger, III. p on (P.) for special (P.) and smooth relating Vol. 11 p and Toronto. Colonia ment product (Dr.)

In the eighth general conneil, in 809, pointed to it when he was quite on the emponer and all scenar princes infant. were forbidden to meddle with the election of any pairiarch, metropolitan, or private possessions made over to sockhistory whatever. And at the Conneil masteries and to munasteries, but reval of Bouaventure in 1087, it was do descules, such as used to be held by eyeed, that if any emperor, king, or polynome by which means they came other secolar person, about pressure into the personsion of whole provinces, to give the investiture of a balopric, cities, custles, and fortrosses, with all or any other scalminstical dignity, to the rights and prorogatives of more should be excommunicated. But by recently; and thus churchmon became this time the perse had not only count dulies, counts, and numprises, and cipated themselves from the power of even sommanded armics. The prince the emperor, but bull arregated to them- thought that churchagen would be solves all power in matters temporal as more faithful to him than excelor well so spiritual; and so the salijest of persons, and expected that they would investiture, as well as many others, the have more influence over their other imperers of Germany, after a structle yearsh, and keep them letter in sulof numy years, were obliged to wall, jesting. This aggrandisomest of the In France, however, the nomination of German bishops tonic place chiefly the bidsops was always, in fact, in the upon the death of Charles in Gree, hands of the princes.

When the bishups were little more empire made themselves independent." than menlar receiver, it is an wender. He these staps the greater cherry rise should be considered as other all kinds, as any other members of the descend, to minors. In 925 the Pope for from exciting any monder, in the approved of the appointment of an days of popula daraness (whatever intant to be bishop of libeims, another would have been thought of it in the pures a having the administration of it; time of the sportles), to see his hope and an example soon followed by princes, mitred alibets called to the great counand an ovil much complained of by mil of the nation, along with the benone, Baronina. In 1978, Sixtus IV, obligad busanso, though churchonen, they acthe king of Arragon, by giving the tually were largers. The parliaments bishopric of Saragona to a child of six of Franco also, about the middle of time yours of age; a pernicious example, eighth century, were constituted in the and unleared of till then, over the name manner, the bishops attending nother of Histoire des Papers! In this along with the other grandees.

mid to have mon, has been followed, the English conditution to this day, the in one instance, by Probustanta. For bishops being admitted to have a such the bishopsis of Omabors, having, in the House of Lords, and this evil is the other German bishopries, become the greater in a constitution which proa principality, it was agreed, after the tends to freelow. For certainly these Reformation, that it should be held biddens, rectiving their profession. alternately by Paperts and Protochusts. from the court, and hoving farther ex-At present it is held by the second you protations from it, will be general, he of the king of England, who was on-

however too writer was mistalnes.

I Districted the Stewar, LL p. 2011 GAV. 4 17 P 20 C (P.)

In the cightly century, not only were when many of the great subjects of the

how contrary, acever it was to all the come to barretically availar men, and he notions of the encients, that bullets- have as much to do in civil business of redutes, and in some cases be given, or puniconity. Thus in England it was

This great absorbity in politics, as This example, permisiona as it is here well as in religion, remains as a blot in

⁴ Mullion, 15, pp. D. D. D. D. Cant. von. Pril Chick Continue

¹⁰ SER. P. Company's High Ma Discourse, p. 0, (8)

when the presence of the hishops in French kings.4 the great council of the mation gave Levinining,

absold be more foreign to the nilice of a bishup then to serve in the wars; and church abbus the shadding of blood, arose from electroness being in possesstion of the great field which were held by military service. And the inhits of those were such, as to make them not run kim through with a sword." wish to be assumpted from that obligain person, but required them to send men." those vasseds. Hot before his time some bidlings distinguished themselves in the ware in Italy, and so early us the year-6753

The impropriety of this practice was, express laws were made to prevent Lisbons from ampearing in the field in powers. Mereror cove, that, at the begluning of the teath century, bishops

2 years, XIII, p. 26, (P.) [Vist), Vint. IV. Po. 1(D-5)

in the enterest of the ower, and con- and abbote enterial andley the prorequestly enemies to the rights of the hitstam of councils, will have accounted rocode. Useful us this order of men want to the wars, and the custom one. is to the court, the lime has been, thread far into the third mee of the

The otter incompetency of the implyance not unly to the temporal bishops for the duties of their office. lords, but to the sovereign. Queen and the turn of the new in general, conkilled of a more than once expressed tributed to give them the exam forder on her shalike of the close attendance of for war that other persons of rank in the bishops at court unit in parliament, the state had. And when they could and she even threatened to send them, not act contrary to the letter of the law. mus the country, to mind their proper they conclines had recovere to methods of eviding it, which are ridiculous It is not passible that anything enough. In the thirteenth century, says Jertin, "it was an axiom, that the yet even this grow abuse naturally Therefore has one and archivehousement to go to battle, armed with clubs; and made no scruple to kneek down an energy, and to best and braise him to those who were made bishops in them death, though they held it unlawful to

At langth the laws got the better of tion. In the seventh century, says this custom, and the elected character-Pleary, barbariums, being admitted into being doesed on indelible ones in conthe clergy, introduced their habits of sequence of the spiritual powers sunbunting and fighting; and from that posed to have been imparted by the time the bishops possessing surge on sacrament of orders, it was ordained, in takes were upder obligation to formish a council of Recencia 1174, that elergy, men for the defence of it. Charles non who had been depend disuld not, material vaccined the bishops from serving. however, bear arms, as if they were inv-

Originally, hishipps were not only carefully avaluant from all business of a socolor native, but in the energies of their spiritual power, they were much rentmined by the givil magnifester, even however, such perceived, and afterwards after they became Christians. Juntinian, who had a great real for the clarreh, forbade the bashous to exconmunicate any person before the cause of it had been proved in farm; and this was so far from giving offence, that Popu John 11. Clauded the emperor for his and in those requests.7

But in this period we find the leaders not only exercising their spiritual power without the least control, but enTo this, many dreamstaness contri- vail, hainft but nothing more than the ad- Also the consequence of the excess mission of the great clergy to seats in memorations of those times, which was the essemblies of the state. The gree- a cutting off of all intercourse between more of the faity also gave great power the even communicated pressure and the in the clergy. As these were the only rest of the world, affected the prime. people who could read or write, they as well as the people. For the man were universally secretaries, stewards, who was not deemed worthy to transbensurers, Ac. Hence the word slovic, net, any civil business, was certainly which originally signified a elementary unfit to be a king. After the death of (elevious) came to denote an officer in Louis V. Charles of Lorraine was the the law.

negligence of the protects who were the most powerful order in the state, much weakened by their divisions in having excommunicated bim, he was the minth century, the bishops were reclosed disqualified to wear the crowsalmost masters of the himpdoms of But the first remarkable attenue France and Germany, disposing of open the rights of royalty by privals, overything at their pleasure. Though was the deposition of Vambu, king of Arneal, archbohen of Rhoms, was a the Visigothe, in Spain, at the twelfth traitur, and deserving of the createst Council of Voledo, in 1981. On the prepunishment, two kings of France, Hugh tence of his being a positivit, he had and Robert, did not pretend to have been dethed with the momentic habit, him judged execut by the clerry, in though it was unknown to himself, his consequence of which he can no risk disorder having made him marnellile. with respect to his life, and could only. For the two characters of soons and have been deposed; and by means of king were deemed to be incompatible. the paper he was confirmed in his not. The second example was that of Louis and continued in it to his death?

the advancement of the clerry; the bishops who imposed the perarece, crossders leaving their estates to their pretended that he could not resume them, in order to equip themselves for bislups had a power of deposing kings those distant expolitions."

was introduced in the middle of the selves acquiesced in it." eighth pentery, afforded the priests a no the part of God," and this coromony stillous times, knew no bounds. Dowas soon deemed as newspary by the nations for your uses were as profess, superstitions people, that no commutation as to threaten the after extinction of was downed valid without it, in ron, all mersly sivil property; so that no requeries of which the private had a official check sould be put to it.

erenching greatly on the civil power, real negative on the claims of kinne. and controlling princes themselves in and in case of a contact the party the exercise of their proper authority, favoured by the cleary was sure to pro-

presumentive heir to the crown of Owing to these comes and to the Prusco; but the clery, who were them

le Dobonsire, who had likewise been in The crusades contributed much to a state of penitence, after which the management, and assertimes selling the royal dignity. The opinion that made such progress in the stubth and The ceremony of consecretion, which north centuries, that the kings them-

The present cause of the temporal presence to intermedally with the rights power of the clergy was the smallh of princes. For in putting on the winch they acquired by the liberality grown they seemed to now the kingdom of the laity; which, in those supert Plony's farmal Diverse, on 15, 16. (P.) but by bryong assuming evaluation! titles, and by degrees resuming there

I knot Valkland still of the English bishops in that that "they, trices amorties, in the darkest Direction of the property of the breaking of Jones. Chartes, dot now, by the transfers and their adbecome, total write, pressi, grew and an applied 46 * Sparrier and Factoring to this arms and larger Furthermal, 1645, p. 165. Energing the present respect the entire tip, against any aluminous at the court, among reconstructs Inche operation, has

J. Phill. A. D. Phil. (P.). * Formersa, V. p. 768; (P.) 403, 1900, III.

Filtery (P.) See A.D. Hitel F Antroites, p. Fil. 1Pd

² Swine, A. D. Mill. (P.)

Harming Jee Payme, M. p. 667. (P.)
 Freeney, M.H. p. 50. (P.) (Vinit), Terr. IV. p 110.1

^{*} Ibid dispulls Discourse, p. 12; (P.)

to surrect another.

in favour of the wealth, and couse- approved of this castorn.2 clorgy. These were the window of a built respect for the slergy, and a connouts, and those of others.

for the good of his own soul, and those shattles a prizon before the postificate of his guesters." An act of King of Engenies I. Stephen, says, "I, Stephen, by the By degrees the dignity of the princts

property, in the character of lay-ins assumed any proper power over the propriations, which has been a subject laity, they extended thousanders from of great complaint to the clorge. This their jurisdiction, which they beyon to was sertainly as above and an irregut do very noty, and with the coment of harity, but one evil is often made use the Christian amperors, who slid not of, in the course of Divine Providence, wish to see persons at an easier which they so much respected beaught into The notion that temperal and spiris the eviloury civil courts. It was theretual goods had such an affinity, that fore only in activing cases that any of the one mucht be procured by success the clergy were brought before them. of the other, could not full to operate Athaharie, the Gathie Ling of Italy,

quently of the temporal power, of the Moreover, as the Christian emperors valuable commadity, and the rich laity didence in them, they choic to extend were the purchasors. And were not the affects of church pensures; wheremany precient, writings and charters, by it was in the power of the clergy to Ar., still extant, we abould not believe prevent or punish many offerest of a hop mearly the grant of money and civil nature, so that in time all the lands to the church, for the good of bishaps had poorts of their own; and men's work, approached to the form of whom the paper got power, it was rea bercoin and side in other cases. The country that the power of the bishows ernets by which estates, &c., were should rise in some proportion to it. coaste to the phurch, were often express. Banishoo VIII. made a decree by which originalisms for the good of their own, the follows might at all times have their nesistaries, and consequently put Thus, when Ethelwalf tythea! the the around in prison. But this was kingdom of fingland, he said, "It was not much regarded, nor but the cools-

arnos of Goll, king, being desirons of rose so much higher than that of the charme with those who carter earthly temporal powers, that it was downed fillings for heavenly joberty, and moved a thoug absolutely intolerable, that a thereis by the leve of God, and for the elergyman should be subject to may good of my own seal, and of my father temporal tribunal; and or the canon and mother, and the souls of all my law fiel not punish with doubt, the relations, and my royal ancestors; to clorgy enjoyed almost an absolute inswit, of King William my grandfuther, posity for the commission of any crime King House my uncle, dr., do, by the ad- whatever. And in those durk and byvice of my burous, give to Gall and the norant news, the disposition of the holy aboreh of St. Peter, and the number chergy to vicience, and crimes of every the pot, the tyther of all lands, de." kind, was little, if at all, less than that Wealth and power generally go hand of the billy. It sypears to the reign to hand, and the one will never fail to of Henry II, of England, that more introduce the other. With the clarge than a hundred murkers had been It was their opinional power that was committed by elevernam, when the the currer of their westly, and their civil power could not bring to justice." smalth contributed to create their tem. At to the higher made of the cherry, paral power. But before the clergy it was leadly possible that they should of their right of argent to Russe, and sodor, and then down again to the prothe certainty of their finding protection some whose degree of relationality was there, especially if they had any dif- to be determined. Whereas the custom forence with their sovereign. Basides, was now to begin with the common anin those times so denovman could be costons, and count to the more remain punished equitally without merious of the two parties. Bothers, theredecondation, and a priest could not be fore, who, according to the vivil low, degraded but by eight bishops to as- were in the second degree of relationnemales whom was a great expense.

clergy rould be in no want of planeible which were in the fourth degree, were by promove to interpose in civil affairs, the comme brought to the second, Acc. Among others, they pretended to have - Honder this advantageous method jurisdiction in all chara of sin, in con- of counting the degrees, the clergy aspasses of which says Fleury, the Ellowise added to the number of debishops enade themselves judges in all green within which it was not lawful law suits, and even in all were among to contract marriage. Messent says, sovereigns, and in fact made them. that about the end of the tenth censolves to be the only according in the tury, the degrees of relationship within world. In a newed of Narboune, in which marriage was prohibited were 10h), persons who refused to pay their extended to seven, which very much John were arcommunicated. Had onlarge and awaring princes, who church commres writneded to no other were penerally related to one shother once than these, the abuse would not within these degrees. lieve been much complained of

shortest canona began to energard upon whose child he had before adopted, but the province of the scentry power in to possist him with death. And what the respect, furthering the marriage will be thought perhaps more extraordiof country, and of the children of ware, the spiritual vidationable, as it angains, and introducing a different was called or that of godfather in redmuthed of counting the degrees of rela- mother, was made to have the mann thuship, which is not more assigns whether a a natural relation of the same than Pope Housey or Zachery. Ac- money conding to Flowry, the difference be- The number of lawful marriages were twoen the cannot and the civil law on also reduced. Second marriagus were this subject more shows the year 100%, suon rectioned improper, and with rewhen two degrees in and law were specific the clongs, abacutaly onlevely, mada one by the eaton law; the former

Transfer provinces in the Off. * Day A.J. bee My

be suspicled for may come, or account counting appeareds to the common and ship, according to the conors law were In that seem of amendition, the to the tout, and consins-premise,

Another method of estimating the The care in which the clergy inter- degrees of relationship was by smallfered the muct was in though relating to dering the relations of one party as marriage. For as inteed is a sin, they those of the other. In 557, a countil much thereselves judges of the discrees at Paris ferbade the marriage of a of relationship within which it was law- wile's vister; many parames having ful to contrast marriage. And as dis- then done it, after the example of Kien penestions for marriage within these Clotairs, who had perried the sister of degrees was very gainful, it was their his deceased wife. Relation by adone inbrest to extend these degrees, that tien was also made to have the earns dispensations night be more frequently effect on that by nature. In 734, the l'one not only advised to dissolve the listers the time of Justin II, smiles murrace of a men with a woman

S PAGE MITTER THY THE TALK TO SHIRLY

Marie (A) a will the south of the li-

⁽A)

I Ass Stilling, Still, of Regions, D. w. p. 225 Banco I. W. I. p. 240.

ulfaring a law which he himself had arroad of heresy,* many, that no person should narry

lawful, but not fourth." the commission of the charge by means immority. They also took cognisance of the costs which the parties took to be in all cases in which begons were conthe curry forbulad within their juris- judges, and therefor extended their distant elegations in which cotto were jurisdiction, establishing their officials processual, so well as where the causes in various places is sides the sourcepal had any corner on with things spi-city. The architecture and chapters riton! Thus on account of the serve- also did the same, and all these had ment of marvines, they took cogniumso their delegates, and delegates and other of marriage perform runs of devry, commissiones. However, is all yest of sinitury, of legitimacy, and also of virgues the sutbarity of the ladiops was with a means it was supposed that much learned by the number of apthe shareh could not to be without peals to the court of Home, and athernome prome luggery of

ductions in come of heavy and schools, as well as on that of the ordinary. and in mothers where the civil law had judges."

at he we spen immerined to be forbidden not interiord, on in respect to usury by Want, who says, a bishop most to and conculumnce. And because the the hundred of one wife. Emphanius crime of kersey drew after if the loss approximate person who brings widower of estates, and of all civil turbts, even margant a second wife, that he might with respect to the sovereign, the clergy and he made a pricet. Jerome says, could always accuse of this crime only we do not deare, but we allow of purson whom they meant to destroy; normal surrengem. In 901, the pairs, and if the prince would not submit to made of Constantinoples refused to their sentence, he was accused of not mates the emparer Lee, a fourth time, believing the power of the laye, and

The ordinary jorinketion of the more than twice. After much alteress biologia was much restrained by the tion on the subject, it was agreed, in Popu's Tenths, especially from the and that third marriages aboutd be eleventh century; and the histograthus restmined, enleavoured to ex-It was thought proper in very early, tend their jurisdiction at the expense times, that a new-married couple of the lay-judges, by three methods, should have the benediction of the vis. the quality of the persons the bishon or a priest. Thus, in the fourth mature of the causes, and the unittrall-Counsil of Carthage, in 208, it was ention of the judges. Boniface VIII. enlived that the bride and bridegroom unfained that laymen absold have should be presented to a priest for his no power over occlesistical pursons or benealistica, and that, out of respect goods, and the ballson under as many to it, they should alestain from com- clergy as they pleased, by which means moves the first night? This costons of they drew great numbers from the tensgiving the benediction proposed the poral jurisdiction, an above which was way for the clergy being considered as carried to an enormous extent. Hethe only persons before whom morriage cause willows and ornhans had been could be legully contracted, and the protected by the bishops in early ages, lasty were effectually excluded when they now undertook all their cause, nontriumny was made one of the seven even those of the widows of kines. suc-amorts. Marriage alon came under and those of kings themselves in their fulthful towards after. For Picury says, cerned. Lastly, the bishops multiplical warms the Inquisition also commoded The clarge also thinned entire juris, upon the jurisdiction of the talleys.

A cocounstance which contributed recessary to held another syned on the not a little to make the clercy intent material Calca four years afterwards. upon extending their anthorny in the in which it was finally decided. mate, and to make them formidable in With the high rank and the wealth it, was their not being allowed to which the clerry acquired, it is not to mambers of them became less attached prove in virtue, henvarly-mindedness. to their respective countries, and made and a careful attention to the duties. the hierarchy alone their great object, of their effice. Complaints of their This point, however, was not establish arrogance avaries and vulophosnesses. lished without much opposition. A are without end; and yet, vicious as council held at Constantinople under the carry in general were, they were Justicise II. gave the prests leave to reverenced almost to adoration by the marry, though the paper had enjoined ignorant vulgar of those area. This the contrary. Many prinsts had wives arose, in a great measure, from the even in the West about the year 1000; sentiments and customs of the Northern but, in 1074, Gregory VII. despeed in mations before their conversion to Chriscouncil, not only that practs "abould timpity; which in those days consisted ulattain from marriage," but that they is nothing more than their being taught who had wives abould either diamies to say by rote some general principles of

this law was often disregarded." to England to hold a synod for the directed to the populs suints. land should either part with their it. In the dark ages, the prodigacy of The priests, however, were much averse racter gave them a kind of imponety.

The best all.

I there is all the part of the sense theret. The one another with the title of leadier, manager and the product the price of the sense theret. The one another with the title of leadier, managers, which is a few managers in Arrivandelies, but that of moster; they would not have managers and resonant the fact. Her barry anything belonging to their mainless appreciate managers and resonant the fact. Her barry anything belonging to their mainless appreciate managers and arrives obtain the try, but meanagers the whole to their materials are as a summary to the resonant the try, but meanagers the whole to their materials are presented the whole to their materials are producted. The state of the large and notice are the state of the large and notice were the state. compared indicates in some repealant. Here at property with the provides and shorts from expensions to sent, or Johnstoners would be to 1 to 300.

1 to 1 to 300.

2 On the work in property, 170. I pp. 200, 201.

2 On the work in property, p. 75. (P.)

marry. In consequence of this great he wondered that they should not imthem, or quit their office. But even the Christian religion, being haptined. and changing the objects of their That the true motive to this, in later superstitious customs. For these were ages, was not a repard to purity, inevi- suffered to continue the name as bedent, from its being no objection to fore, only, instead of being acts of priests to keep many concubines, even bemage to their heathen deities, they publicly. John Cremensis, who came were now taught to consider them as

purpose of probliditing the marriage of Now these people having less before priests, was the very night after the their conversion absolutely englaved by council found in bed with a common their priests, having never been used to pre-titute." Father Simon says, that undertake anything, even in civil or the priests being probabited from mar- military affairs, without their counsely ringe, made no scruple of keeping con- when they became Christians, they cultines.3 It was in 970 that a synod transferred the same superstitions dewas held at Canterbury, in which it ference to their Christian priests, who, was decoupd that the clergy in Eng- we may be sure, did nothing to check nives or their livings; a law which the clergy perhaps exceeded that of the Dunstan enforced with great rigour, laity, as the exceedness of their chato this law, and therefore it was found One Pabricion complains of the luxury of the clergy in his time, towards the I Madalm, II. p. 281 (P.) Cast at FR ft. end of the lenth century, in the follow-

A San Charles Street A. D. Life, (A.) That (P.)

cooks, maltres d'abiel, coomditoes, buil- Ireland buil partures a greater proporfrom and mounteleanks; and they up- tion than Britale, as they had surreyd plied to the emperor for large to hunt still less by the rayages at the har-

all sorts of wild leasts. of the cleary in a stronger light, their made the meeks, and their mounteness. the decrees of the eighth general of great value to the Christian world. oruncil, held at Canstantinople, in 869, With these almost all the learning and to which it was ordered that history ploty of those ages had an asylum, till should not go before prisees, that they the approach of better times. sidered as of equal rank with primes bishops, prioris, and descens, years. In the same council it was do- the church. The bishop's diocese to tenth sentury?

and temporal lords differed so very in England, admitted no more than two tittle, it is natural to expect that there degrees in the ministerial office, viz., would be no great difference in their descens and presbyters or hishops. accomplishments. In the ninth century. These two, says les, more known in the importance of the alergy was an Paul's time, and others are the invengrant, that few of them could either tion of implems pride. write or rend. But one reason of this shurch, the great embowments of which minister," and the bishops are all of the church were also often uponly

possession of the benefices."

of the greatest rapine and profligacy,

1 Manua, A.D. 460, 17.3 w (tale), A. D. etc., (P.)

vicars. Their study was to have house, greatest part of the duck ages; and barrans.

Nothing, perhaps, can show the pride The very corrupt state of the deray

should not abight from their mules or In the Church of England there is a horses, but that they should be con- three-fold order of ministers, vis. and imperors; that if any bishop should deserges may haptim and preach, but live in a low marmer, according to the not administer the Lord's suppor; the specient and rustic custom, he should be projets may administer the Lord's depused for a year; and that if the supper, and pronounce absolution; and prince was the cause of it, that prince only the history confirm haptical should be excommunicated for two persons ordain ministers, and govern creed that bishops only should be pre- considered as the lowest kind of a sent at councils, and not secular princes; church, and the presbyters are easfor that they ought not to be even upon-sidered as his delegates or curstes. That takers of such things as sometimes the first English references considered happen to prints.2 All writers agree bishops and priests as of the same in giving the most shocking picture of noter, and therefore did not require that the deprayity of all ranks of mon in the those who had been ordained by priests should be ordsined again by a history, When the proportion of churchman Wickliffe, who began the reformation

There is also apother deviation from was, that many applemen and others, the primitive state of things in the wanting sufficient talents to appear to Church of England, as the people have advantage in the hold, retired into the not in general the choice of their were temptations to them. The estates nominated by the court. For though

8. If Where, Imbard, much! the produce comits invaded, and the ignorant spoilers got of clouded learning and the divine momenta of present turns, have been eatily intend, models the travages of that ago of formity and repeat. Britain, being removed from the seat samples successive as these! They been the greatest rapine and profligacy, toll Advisor over ditted to the order to the control of the beautiful to the control of t had a greater proportion of trained again sufficient dryon compressional like clergy than the rest of Europe, in the transce, hit is the earth is treatment than, male had been been " the planter of Recognition." Mirrol. Circum, vy J. and A. & Addis, 1774, 101 4. P. In come periodical face introduction correctly

the intermediate values?

the dean and chapter have the normal gustam was act aside, and the king perfer to choose which as he shall direct! history; but the old contour was re-

I "The Quart Lines of greens a lines of the there and receive, special free great special to short the pursue where, by her litter mission, she both appointed, and they are to strong to other " Endie of the Chern Link p. at. In 1804's Promitty Vol. II ja 500 Seta). To which add the Editoring Sections of ander of solutions were to any sometimized betterfore, but the administrator of our the featiful, be a record on early, we terroidly statement and as medianed for which two banded years.

Paking from in these they the life of the green with the first of the green and the same for the green and the control belongs to the control of t Appropriate control purposed from the control of th

TI- 06

player, the long result them an express himself impolitable appointed the In the reign of Edward IV, this abound newed in the reign of Queen Elisa-

> Almost all the inferior ministers are shown by the Disluye, the chanceller, or some lay palvons. When a new rector is to be placed in a perial: The patron of the bying movements where he pleases to the business and the bishop has no power to coings. The rights of natrotage to living a new grenty bought and mid; and it is not rechoned simony to buy the next right of promutation, provided the living to not void at the time.

PART XL.

HISTORY OF THE PAPAL POWER.

THE INTRODUCTION.

Whits we consider that, arinically, established on the voluntary subjecthe bushops of Rome were nothing more I on of the mind) then ulmost way than any other bishups, that is, the appropriate the most dispotic by law or ministers or pasters of a society of constitution, ever attained. And from Christians, without any power, even being mere addects, they come to be within their own church, buildes that not only princes, but the most imperof exhortation and admonition, it is one lords of their former masters ; and trials automishing that the paper, who their ecclesiastical power was still more are no other than the musessors of absolute and extensive than their civil those birliogs, should have obtained power. I shall embayour to point out the rank and authority that they have the several claps by which this great done; and it is hardly mentale to con- change was mode. ceive how the one should have prisen from the other. There is not, indeed, to power, in later ages, was the paper in the whole history of human nifeirs, Issing the successors of the apostle prother excepte of so great a change. Peter, to whom was delivered by Christ. in the condition of any order of mon the hope of the bingdom of homes, whatever, civil or ecclesisation).

ties themselves, and cose to a greater height of timporal power (and a power

The ground of the rapal pretenzions But obalover was meant by that ex-From being in the lowest state of preschen, Peter himself assumed an percention in counter with other resonances over the rest of the Christians, and having nothing to do aportles. Paul opposed him to his with things of a temporal nature, they fine, and ages that he himself was not came to be the greatest of all persons inferior to the very chiefus apostles,

Amount others, was recent, A. D. 200. (P.) — to some portions the intelligent core, at a finishment, H. p. 11s. (P.) stort by. Pt. M. terrorary, a shown (the measure remainstring to Ch. II. Sept. II.

was at Rouse, and suffered marryellom decemed to be. The vice and progress there, it is not probable that he was of such an assume parent, form or ever the proper bishop of Rouse, or of very law a leginates, in indeed a great any purioular place; the apostles object, and well deserves to be conhaving a general jurisdictine over the indered with attaction. church at large, appointing and directing the conduct of all the hashops; an office to which they appointed no succoverers of all.

The title of some (pager), which sigraffee futher, was not originally a .- this In the history of Rome, but in early or the stark or the party bowns times was commonly applied to other bishors, expecially in the greater was. Toos Cornelius, history of Rosen, valled polysys.

One of the most extraordomy cirpower is, that, though the foundaclosured, and those pretences on which the greatest stress was haid, had not been heard of, or hinted at, for many centuries; yet being continually urged, in dark ages, they came at length to be universally acknowledged, and nequireced in, even by those princes And in time the business transacted at the court of Rome was so great and peculiar, that nothing was more senpildy felt than the want of unity in it, during the great schism in the papacy. All Europe was in the deepest officreloking in the division of this enormore controlling power, it was the great object of princes and people to soite the church under its own proper head. Had the sun been slivided, and its light been in danger of being axtinguished, the Christian world would handly have been more alarmed than if was ; we necessary was the subjection of all Christians in one supreme

Also, though it he probable that Poter head of the shorth, at Real Lines.

SECTION L.

THE THE TIME OF CHARLESPANCE.

The first mass of the income of Cyprian the pope of Carthage, and it power to the popes was the same that was not till about the beginning of the enlarged the power of the lessings of seventh century, that the bishops of all the great cities of the sengere; in Rome appropriated that title to them, consequence of which they had the power of calling, and providing in, the assemblies of hishops within the procomstances relating to the pages vinces to which the civil jurisdiction of their respective cities estended; and, tions on which it rested were entirely by degrees, as Jans been observed before, they had the power of ordaining the bishops in their provinces, and a negative on the choice of the people.

The history of the most important sees were at length distinguished by the title of patriarchs, who had all equal power, and differed only with whose interest it was to appear them, respect to rank and procedurey; and in general the bishop of Honse was remaidered as the first in runk, out of respect to the city in which he preseded. After the son of Russe, the preference was given to the other great sees, in the following order, vir. those tion on the securious and materal of of Countautinople, Alexandria, Antiock, and Jerasalam. The churches of Africa do not oppear to have been subject to any of these patriarche; and Cyprian, who was tashop of Corthange, in the third century, bad the same power that the Linburg of Barns had, viz. to morable the bidiogo of his provinge, to provide in their coonells, and to admontth his bestiven.

The proper authority of the bishop of Rome, though he was the only persolutions parts of it, or those provinces the question as he less done. who remaind at Berno, while all the tired, or without opposition. Some view of Italy resulting in Milan!

them other ladrage, on account of the ther have, indeed, been alleged as proofs do only of their city, which was the that the carliest paper always held and mightal of the Roman empire, and like-overcised a severage power in the was on account of the great wealth church. But these were manifestly and large inventors of that see. Mores forged, as the Paparts themselves now appeal to Rome in all great civil same, early history of the thurch, and of the no if the leaburn of Home were only pursely, prove, mountestably, that the count to other bishops of the great lashops of Rome had no more resi patriarchal sees, (and in early times power than other metropolitan bidoos, they were probably superior to them. In the wirth Council of Carthage in knowledge and character,) it would (420) it was concluded by the bishous be natural, when differences of opinion who composed it, that they would not areas, for each party to wish to have give way to the encrosedments of the the sanction of the see of Rome. On bishops of Rome on their rights and these assumts appeals were more fre-liberties, and they gave immediate nequently made to Bome than to any tien to Pope Colectine, to forbear sendother plane, and this voluntary deter-ing his officers among them, "lest he once was afterwards expected, and then should seem to introduce the wain inmonated spore. Claretines in general solence of the world into the church of having been by habit disposed to yield Christ." Various other councils also to its outbority:

hishers of Rome several opportunities and Antioch were convessed by that of of estruding their power. Athanneus Constantinople, they had recourse to himself engaged the protection of Pope the Church of Rome; and by their Julius; and it was chiefly by the influe example inferior hishops appealed this case of the see of Reme that the Tring, ther also, when they were oppressed by tarian decising game to be established. the bishops of Alexandria and Antiock." But before this time, Victor, hishop of By this means the hishops of Roose Home, interpond his authority, but acquired a considerable degree of inflawithout effect, in the controversy about once even in the East, the time of kerping Easter, proceeding. After the prevalence of the Mahoso far as to excommunicate all the motan powers in Asia and Africa, as Einstern churches, because they did not there remained only two rival metro-

A Amondotics, p. 78. (P.)

son in Ruly distinguished by the fitte church in this request. But no regard of automobilion, did not extend over was pull to his decreen, though afterthe whole of Italy, but only the words the Council of Nice determined

which were called soborbing, because On this, and on other assesses, the they were employ to the conversal score, pupul profunctions did not pass normmerthern parts were subject to the stand, though an ineffectual one, was sion of Italy, as he was called, in always made to every encoughnessts. temporal malters; and to the arch- and the carly popes thomselves, who imbags of Althou in epirituals; the began in usury a little, and to convert that into a matter of violet which find But though the power of the bishops originally, been more sometons, would of Home had no legal extension basend have been shocked at the tites of a that of other patriarchs, they had small part of what was done by their much more authority and influence successors. A number of decretal spismer, on it had been the seators to seknowledge; and many facts in the

made decrees to the same purpose, The Arism controversy afforded the But when the patriauchs of Alexandria.

I On the death of Openery XI, in 1976, when there were rived peper, one at theme, and the clier of Avignor.

^{*} Machains, I. p. 215. (P.) Cons. CL. Ph. M. Cit to Plant the

conform to the custom of the Western = Modelin, Lp 311. (F.) God v. Pr. S. Co. H.

where sandsies."

tells of, the habaps of Constantinople staretook account from it to marry their Service Servorum Del, or Servicet of the chimalit for equal to those of Borgo. Servents of God, and he was the first

after the death of this Gregory, viz. in 000, Remitage III, obtained of the emperor Photos, that the bichara of Rouse very title of agent and bulkays. The sireaentagen which made the assumpthe marder of the preceding empurer mentation of the power of the popular Mauritius, has wife, and all his chil-

. Siland, who throwed Rights and Chair down a good who in this counter courted and imple, they were continually at the foundation of the improved Bono. ranaum; and at first the bishops of whose purpose the western pure of the Montanchicophic where the suspects to employ tens then very panellocable sided, had the adventage. Three had For the poper acquired a great accesentended their jurisdiction on much non of power, and had must more a loss the room of Justia, that it com- inflamme in all night off on, in some prehaming Hisrisma, Epiron, Mane-spector of the removal of the and of Garda and Arlinds. Afterwards it not garping from Romy to Claudarsthaple, tooled to Sirily and many places to But they must of much own points the southern pure of finly, and they grown alter the London's withol in continued with the history of Rame Italy. For by taking part nometions he the superintentence of Bulgaria and with them, and approximate with the emperor, they make themselves for-Togethres other Eastern patriageliance midable to both, and by this pages laying been either shollshed or much their neurpations prount without con-

That the nathority of the sees both muterations to an authority in much of Constantinents and of Home cross in that then before, that John, who was from the dignety of the cities, is evi-Jones patrurch of Constantinopie in dont from this encountainer, em. that 100, assumed the title of assumental before the year XXI, the are of Conor endreand bishop. This title was stantingle had depended upon that of sourcely ovalenmed by Gregory the Herneles, which had been the former Great, who was then histop of House, metropolis of the province; but from as tending to diminish the notherity of that time the council ordained, accordwher bishaps. He even called it Mar. that to the wishes of Theodosius, that phony, and a name invented by the the bishops of Constantinople should devil; adding, that whoever called bold the principal dignity after that of himself, or wished to be celled, anime. the history of Bone. But afterwards, and bloken was the forerunner of Anti- viz in a council hald at Constantinople, christ. Nay, upon this occasion, by under Justinian II., it was ordined way of contrast, he took the title of that the patriarche of Canstantinople

It was in the mign of Valentinian III. pope who used that style in his letters. That, by the influence of Leo, the popul Hot not more than eightoen years gained the greatest assessed of power in the West, within the period of which am mow treating. Before this time the popes had no proper authority bealone should, from that time, have this youd the unburbican provinces. Hat this emperor extended their authority by all the bounds of his entpire, even than of this life the more plines, he into Gaul, and ordered that whatever sides its having been rejected with as should be done in that country without much indignation by the producesors the authority of the Pape, should have of Basiface, was its being granted by no force." The histops assembled at can who had riom to the couples by Rome in \$176, approved of this aug-

An apportunity seen offered of make. Marcian, one Julian whom he declared ing was of this power. For in the year to be his logues, established by him to (40) Chelifornia, being deposed in colicit at the cosperor's court all flaul, appended to the Pops, who re- things relating to the faith and power erived him into communion, and by of the church, against the heretics of the authority of Valentinian rejustated the age. This is the beginning of the him. This was the first-enercachment. Popo's legater residing at Constantithat was made by the popul on the nople, who were afterwards called liberties of the Gallican church! It dynamics of the was not, however, till a long time after. The paper were also very attention this, that any direct application was to send legates into nations newly much to the paper for preferment in converted, and thereby subjected them France. Aurunius, bishop of Arlen was to their patriarchate. Thus the Bulthe first histop in France who, in the gurisms being univerted, the Pope imyou field, sent to mak for the pullium, or modiately sent on architishen thither, the archimiscapal clock, from Borne, which was the beginning of the spu-His predecessor had it without asking test between the patriarchs of House for and in this case the Popensawered, and these of Constitutinoule." that he must first have the consent of

the king of France."

Illyvicum and of Thussaly. And the Italy? Pope was the more readily nelcoon. Also the people of Riene, and of the ledged to be patriarch of all the originating districts, disliking both West by the Geeks, as well as by the the Greeks and the northern luvaders, Inting as the former wished to laye and having no other head, looked my the bishop of Constantinople to be to the popus for pretection, and at

Thuat."

histops of Runt, Spain, and Portugal, mounting to form a equality, governed his vicers in the respective countries, by its own laws." They were glad to be so housered, as St. Levi recommends to the surprise be second to that of Rome with respect

After the fall of the Western empire, the popes found themselves in a peru-After the reign of Valentinian III., liarly favourable situation for the mthe backeys of Bourt, finding their crease of their power, the corporapowers enlarged, and that they had the being then at a distance, and therefore apprentendence of all the charcles of obliged to take some point to keep our the West, sent their visure regularly good torus with them, in order to keep into the provinces, whenever there up his interest in the country. Thus was the least pretence for it, and thus Justinian paid the Pope many compile watched every opportunity of extend- ments, and called the see of Rome the ing their jurisdiction. The first viewer chief of all the churches, hoping by which they established were those of this means to drive the Gothe out of

considered as pairingth of all the length took an onth of allegiones to Gregory M. But they considered him In 517, Pope Hormisdas appointed as their shiel, unt as their master,

As the popus extended their power, it gave them a rank above their they legan to provide a broader besis brethren; and by this means the popes for it. Les uses the first who claimed greatly extended their authority in jurisdiction over other churches, as sucthose countries. Hut before this time, seesor to St. Peter; and when it was vic. in 453, "the popes began to keep derreed at the Council of Chalcedon, spice and informers at Constantinopis, that the ese of Constantinople should

^{*} Stormer, A. D. Balt. (Fig. 2 Annual Stormer, pp. 81, 127)

* Resource, L. pp. 282–4 (Fig. 2)

* Hermander, L. pp. 287, (Fig. 2)

Bank vi. Neiss (h).

Thomage, 3 ye, this (A) repairing A. D. eq. (A) . A Association ye talk (A) . Recovery of A

⁵ Junife's Hornains, IV, pp. (07, non. (P.) Bill.

^{1805, 111,} p. 125, # American, p. 142, (P.) J Brook, A. D. 184, (P.) * American, pp. 215, 415, (P.)

^{*} Assertion, p. 100. (P.)

* Outsil, A. D. and. (P.)

* Assertion, p. 200. (P.)

of the see, From this time we find peared in. this foundation for the authority of the As the Christians affected the cereare of Home preed with the greatest monies of the heather worship, the confidence; and what is most extraors popes were ready enough to avail them dinary, it some never to have been selves of it, when it might add to their dispeted. In a synol held at Rome, personal dignety. Accordingly, as the in 494, Gelacies said that the Church office of Postifies Messians had been of Rame ought to be preferred to all of great dignity in Rome, and Ind. others, not on account of the decrees generally been assumed by the sunof comsols, but for the words of our person; from the end of the fourth Sayour Jesus Christ, when he said, century, the hishaps of Rome were "Thou art Peter, and upon this rock often called Powids, and their office will I build my church. "" But there the Pontofests. They were also somehas been much dispute about this de- times salled severeign prolates, at

rupe, and the meaning of it.

fullfillity, as the suppossors of an infal- turios. meanings. Time, in the fifth cen- heads," ! tory, Eurodina, a flatterer of Pope. The custom of currying the Pope Symmachus, maintained that the Ro- on men's absolders after his election, man martiff was "pecatitutal judge which source to have been berrowed in the place of End, which he filled as from the costome of some of the the violgerent of the Most High,"*

consequence, we may materially expect Stephen II. He also had all his built, udditional higher filler, and more or edicts, scaled with lead. * Like other

to work, asserting so a reason for it the by no means deficient; and as they apprisonmence of the city, this pope was prouched to the mak of sovereless touch disentiated, because his pre-emi-princes, they emitted turne of the usual arms was not founded on semething forms or symbols of royalty. But in some stable than the dignity of the this period, as they had not attained to city, and wished to have it rest on the the power, so they did not assume all authority of St. Peter, as the founder the pomp that they afterwards ag-

soporeign private. But the title of It was sometime, however, before the bishops of bishops was not given to the pepes thought of claiming absolute in- Pope acrismaly to the five first con-

lible apostle. The first pope who steams The extensory, by which respect is to have made this claim was Agatha, generally shown to the Pope, is kinding who, "in an equality to the sunth gence his food, which was also done to the ral council, holden at Constantinople," Postifer Maximus of heathen Rouse, in 680, said, "that the chair of Rome and was demanded by Domitian, Dis-... never erred, nor can err in any clocks, and some others of the empoints" and that "all the constitutions perces," who were likewise egiel youof the Bomes church are to be re- tiffs. The civility was first abown to conved as if they had been delivered by Popo Constanting I, by the emperor the divine voice of St. Peter. " But Justician II, at Nicemedia He did'd lesfore this time there had not been out of voluntary respect, out it was wanting persons who flattered the afterwards claimed "as ... due to those oride of the paper by very extravagant of right from the greatest enganesis

Northern nations, in the choice of their With this increase of real power and chiefs or prinon, was first used by sulendour; and in this the popes mere savenigus, the paper, eveninthis period,

Susser, A. D. D4. (P.) Les Sin/howites, Ch. II.

opulant of themselves. This is said this popes then acknowledged the in have been become by Benifove III. authority of the kings, though they almost the year fool; who, in approving were hereties; that they requested of the choice of a bishop, used the words, them permission to hold assigned Volumes of judentus, we will and ones councile, and that they appealed to much! Afterwards the paper pro- them when they were charged with control to assume other titles and forms, crimes, and submitted to their pulsymed only of royalty, but even of divinity, mont. Attalanc, to prevent anch. which having been first assumed by the meanings as had been e-mailmed by

from them by the popular

and so great a prize being contended coursely for there were often great templis in . The honoural princes, andre whom Home on the election of a pope, at- the popes lived, sent for them, as well tended semetimes with marder, and vio- as other bishorn, and employed them lower of all kinds. Many were killed in embassies, whomever they thought

by the poper, and though in many Justinian L the revocation of an edict. things they acted independently of the which ordained that the churches of emperor, and even opposed him, they the Arians should be not into the were still his cobjects, and upon some hands of the Catholics." cent of grapher was removed to Cons. Admin, with his whole avoid, acknowof the assessed of the emperor; though Gregory VII was himself confirmed the pupes kept up a formal submission in the papacy by that very conserur to the emperors of the East against whom he afterwards deposed. Symthe Lombard princes till the time of machine had the effrontery to emintally tion Poyenstics related the popes from dignity of the Poper was superior to their usual payments for their coulds. that of the maperor, as much or the mation, he arrowed versioned the right administration of the things of bacom of confermation."

A A particular assembled them may be seen in graterious Equal A. D. (18). 18.1

+ Number than of the Popus, p. W. (P.)

made use of the plural number in when Threstoric was king of Italy, that princes of the Rust, were from them former schieges at Room made a risesadopted by the Raman emperors, and was edict, prescribing the monner in which the election of bishops and So early as the fourth century, the metropolitans should be earlier he made bishops of Roms surround all their This edict was drawn up by Cassinbrethren in riches and aplendance which there, and autualy considered this are assemblingly danded the common people; any attack open the authority of the

on both sides, in 368, during the con- proper to make use of them. Popul test between Damasus and Ursicipus: John I. was sent by Theodorie to Con-Notwithstanding the power assumed stantinople, to obtain of the emperor.

perasions his treated them as such. When the empire of the Lomburds The election of the bishop of Rome was entirely put so end to in Italy. was not deemed valid without the the nomination of the pursue at launt consent of the emperor, and Justinian the right of confirming them, was still deposed two poper. But when the is the hands of the temporal princes. stantleople, little account was made ledged this power in Charlemanne, and Lee Issurious? And though Constan- to the superor Anastasius, that the is alone that of the things of the The Gothic kings of Italy also con- earth, and that even a common pricet. address the pupes as their subjects was superior to him. But he was for And it appeared in the dispute between, from alleging this as a posses way the Symmachus and Laurentine, in 501, popes should not be subject to the susperer in things of a temporal

J. Street, A. W. 471. (P.)

^{**} Specify A. D. 471. (P.)

** Specify A. D. 471. (P.)

** Specify A. D. 472. (P.)

^{*} Anvectores in home (# * Even_p in # (P)

nomes, now pretond, is the power of applicar for it afterwards. attenuative espenal councils, and of At length Charles the Beld, having as to externals."

SECTION IL

THE HISTORY OF THE PAPAR PHYSER PROM THE TIME OF CHARLEMACKS TO THE SEPHEMATION.

observed, by Constanting Pogonatas, the college of cardinals, was exercised by the Goths, by Charles was confined to the even Linkers magno, and his successors the emperors within the territory and city of House, of Carmany. But, in \$47, Los IV, who had been used to connecrate that was chosen pope without the consent Roman pontiff, and to the presilectors of the emperor, the Romans being then, of the twenty right Roman purposes. presed by the Seracens, and finding a they deferred the consecration from the plant with the part of the

One of the preregatives to which the of the emperor, and they made ou

presiding in those. But all the general obtained the imperial diguity by the councils within the first five centuries good offices of the poper, discharged were summoned by the emperors, them "from the obligation of rearing lass I, joined with many other backops for the emsert of the emperors" to in requesting the amperor Thereforius their election. "And thus ..., inon the to expansion a council in Italy, but he time of Eugenius III., who was raised. remosed, became he had before appoint- to the postificate, 4.0, 494, the election ed one in Ephesna. Nor did the popes, of the historia of Rome was carried on or their legator, precile in general without the least regard in law, unley, councils in early times; but various or even decency, and was generally other lashops presided in them; and attended with civil turnults and disin the first general council, viz. that of seconoms, until the reign of Othe the Nice. Constantine himself was the Great, who put a stop to those the principal moderator or director. Speak, orderly proceedings," and probibited ing to the bishops upon that occasion, "the election of any pentill, without by said, "Ye are history of things the previous knowledge and consent. within the cherch, but I am a bishap of the emperor;" and this order was enforced to the conclusion of the binth contury. Oregory VII., however, talimar advantage of the divisions of the empire, emandjusted the see of Rome from this mark of its subjection to the omnuro,1

In early times, the hishops of Roses, like those of other cities, were chosen by the people, as well as the player. The first considerable insovotion that was anade in this respect at flower, was The first thing that I deall notice in at a compal hold in 1050, under Nichothis period is the changes that were las IL, when it was colored that, upon unde from time to time with respect to the desease of a pape, the cardinal the election of the popes, and the con-bishaps should first counider of a firmation of them in their office. It is proper person to exceed; that they certain that for many centuries the should then copenit with their covinal popus could not be consocrated till clergy, and then; that the rest of the their election had been approved of by clergy, and also the people, should give the emperors; and in general a sum their coment. But Alexander III., of money had been given at the same in the middle of the twelfth century, time, till it was remitted, as I have established the sale right of election in

The same right of confirming the paper After this time the term northwal

or principal charakos. To appear the the poper essent to date their letters tomnite that every much by others of by the reigns of the emperors. This the slovey, who were by this regulation acquisition was gratually made by weekeled from the provilege at voting, such policy as as employed by unsular this Alexander III. conformed the dip- princes to increase their dominions. mity of exclusion upon several more of Bot Stophen, like other artial princes, the superior clergy; and to pacify the way not ut a low for some polone of Inferior Clergy, he, or some of his cor- right, for he prefended that this terricourses, for it is uncertain, made the tory belouged to him, as being the close of them, carried decrease, giving spoil of an hepetical prices. For the them also votes in the circles. Los Loudards as well as the Gotto, water was III. was the live pape that was Arisus. rbown by the college of conlinule. When Charlemanne afterwards pot phosp. h.c.

anoustable to his dignity.

purisness to in recurred, when there is wondered to the popus by Lethnir I. and ont power to enforce them; and The last acquisition the popus made it was presently after the communes- was that of the savereignly of Rosse, ment of this period that the popus the inhabitants of which had always proposed that amorning accuracy of acknowledged the emperor as their property and power, which placed there sovereign. But, in 1198, the prefeat on a level with other princes of Europe, of Rame received his office from the

from the spails of the Lombards in From this time the popes have been Italy, of the whom Stephen II. had an properly independent on any sovequarrelled, and against whom he as- reign princes in Europe. dertook a journey to Prance, to solicit From the much to the thirteenth the sol of Pepin, king of France, who century, "the wealth and revenues of permissed that if he should drive out the pentille had not received any penthe Laurisonia he would give the poper minerable sugmentation; but at this the marchate of Raycone and the time they were vastly increased under Pentugolis. From their acquisition of Innocent III and Nicholas III, restly

(Madelet, II p. Fri. (Cost of Fr. H. Ch. H. Innocent was no sooner scated in the four will in the lattice of a pape way action of Amendola, pp. 23, 207. (F) in 17th and only forces to the Waters dis Paper.

2 Amendola, pp. 23, 207. (F) III. D. St. LES

an entire and to the mission of the I shall just and to this article, Lounturds in Italy, the whole of the that the about universal contour of convolute the capital of which was the paper changing their names upon Resource, was given to the paper. thoir election, Jogan with those de Ho was probably induced to make Pores, in 601, who changed his name this large great of land to the Church to Surgius II, his original manus superof Boms by a preferee, which was nifring Hop's reseat, being thought about this time made, that Constantine the Great had made a simi-It is not easy to my whether the lar grant of territory to the same spiritual or the temporal power of the church; though it is now universally popes was the more exterragant, but agreed that this denation of Constanthe temporal power preceded the spe- line was a forgery. Natwithstanding vitant, and no doubt laid the founds- those large grants, both Pepin and tion for it, though other protences Charlemagne reserved to themselves were alleged. But there is no great the suvereignty of all the lands in utilisalty in making narrely naturable. Buly. But this was afterwards sur-

The first large accession was made Pope, and not from the emperor,*

the latter, which was made in 77th, by the events of war, and partly by the monificence of kings and emperors

^{*} Blackire das Papes, HI, p. 120. (P.)

proof chair, then be column tonder Nishulas IV. fullowed his example tage from that circumstance, together and in 1976," he refused, "to with that of the divergent in the one grown the suspensy Rodolphus L before pire, in arrogate to the must ver the power he had acknowledged and numbered, of deciding who should be the cinby a solution bridge all the pretrousions perce; and one or other of the confiof the Rieman and," and immediately thates was but too rouly to yield to the upon that he mixed "moveral cities demands of the Popu, in artis to seand corritories in Italy, that had for- turn his interest. In these circuitmorely leson amount to the impostal stances John VIII, proclaimed Charles grown, particularly Romagon and Bo. the Buld emperse in \$76, in un new mloged. It was . . . , under those two lily of the Italian princes at Paris; positific that the set of Rome arrived and in the same manner were his two at " its highest "dogues of gray, successors chosen. From this nomidore and oppliment

gained these advantages chartly in con- of the holy sec.1 morphermo of dividors in the families of After this, via, in the eleventh conof the popes to its greatest height, bounded authority" of transferring These who were condemned in France "territories and provinces from their maye found protection there. In like granted "to the Normans, who had manner, the paper available themselves settled in Italy, the lands and territoof the contact between the emperors ries which they had already neurost." Lowis and Charles, about the middle or which they should be able to conof the fourteenth century; in counter guer from the Greeks or Samoons." normer of which the imperial power Gregory VII. followed the new unaswas quite last in Italy, the popes me, and carried them further, spenly seizing upon some of the towns, and pretending that, as Pope, he had a others setting up for themselves.

that went thitlur.

But the ambition of the power was his considerion the profect of Rome," for from being estimated with the proprias mouthwed above, "he also sened siting of an independent asvarsigaty, upon Anexon, Spoletic, Assisi, and They soon becom to extend their claims several cities and forfresses which had, to other territories, and even to the emaccording to him, been unjustly nion- pire itself. For having been accustomed atout from the patrimony of St. Peter, to crown the emperors, they took advannation of Charles the Bald, Signing-Like other politic princes, the paper says, that the surpror has been a de-

the temporal powers. The divisions tury, the popus assumed the character between the kings of France of the of lords of the universe, and arbiters seemed race were more particularly of kingdoms and empires. "Before the means of advancing the power Lea IX, no some "claimed "this unhad recomment to the holy are, and als lawful possessors." But this pontiff

right to depose sovereigns who re-The Cresades contributed very much belled against the clearch. This he to complete the power of the poper, founded principally upon the power as temporal primers, and brought bust- of excommunication. An excommunness enough of a civil nature upon niceted person, he said, must, accombtheir bands. For they had not only ing to the rules of the apastles be many dispensations to grant to these avoided by everybody. A prince, therewho could not me to those ware, but fore, who is eccommunicated, must be they made themselves judges of all abandoned by all the world, even by the differences among them princes his own subjects. This paper never made any formal decision of this kind,

wise urged that, since the clergy have the papal power had begun to decline." a right to decide concerning things. When we consider the effects of easpiritual, they have, a fortiers, a right dominimization in those dark ages, and to decide concerning things temperal. the acknowledged power of the poper The least exercist, he said, is alove an to direct that dreadful weapon, and also emperor, show he consumands demons; to empend the exercise of all exclusionroyalty in the work of the devil, being tical functions, than which mathing the effect of human pride; whereas the could impress the minds of men in those priesthood is the work of God?

pontiff were so very absurd, that one happiness depended on these functions), would think they must have refuted we cannot wonder either at the arrothousedves by the events. In his dif- game, or the soccess of the pupus. because with the amperor of Germany, Robert, king of France, not complying he ways, "We bind him by an apostolical with the Pope's decree respecting the notherity, not only with respect to the dissolution of his marriage, the Popo, send, but to the body. We take from for the first time, laid the whole kingdom him all property in this life, and underthis interdict, field ding all divorce

victory from his arms."

gant claims, and the necessity of the The purple, terrified by this unler, times too often induced princes to yielded such implicit shedienes; that autant to them, though they had come- even the king's own domesties abantimes the spirit to resist. In 1925, doned him, except two or three, and Honorius III. applied to the popes the these threw to the days everything that words of Jeromiah i. 10 - "I have ... set came from his table. No person even ther over the nations, and over the dared to eat out of any vessel which he kingdoms, to root out, and to pull down, had touched. The king being reduced and to distroy," &c. In the fourteenth to this dimend state, was forced to yield, contary, Boulface VIII, in a quarrel and cancer his marriage.1 with Philip the Fair, king of France. The degree to which the popes some-reserved that Jesus Christ had granted times carried their rage was truly a two-fold power to his church, ... the draudful. John XXIII not only excesswere to be deemed heretics, and steed His bull upon this occasion contained

P. 545.1 2 Del. A.D. 1678. (P.) # Histoire des Papes, Hf. p. 164. (P.)

now had be the examination of any excluded from all combility of salvecouncil, but he acted upon the maxim. tim." The king being still refractory. On the other hand, the defenders the Pose excommunicated him, but he of the jernou took it so much for "appealed to a general council," and greated, that an excommunicated cent a party of men to bring the Powe person was subject to all the above- by force before him. In remanufactors desilburd incoveniences, that they of this he was apprehended at Anagah condented themselves with saying, but the inhabitants resemed him. He that a prime ought not to be ex- ded, however, presently afterwards, of communication; which, says Floury, rage and anguish. His correson, Bestwas giving the popes a great advan- dict XI., of his own negard, withdraw tage in the argument. This none likes the excommunication; but by this time

times with more terror and consterns-Some of the pretensions of this great thou (as they imagined their everlasting service, the use of the sacraments to Later popes continued the same arro- the living, and of berial to the dead,

spiritual and temporal smoot; that he municated Ludishas, bing of Bohemin, had subjected the whole human race to but published a cruciale against how o the authority of the Bosson postiff, inviting all Christian princes to unker and that whoever dared to disbelieve it, war upon him, and write his dominious

I Floury, Mill. p. 44. (P.) IVidsi, Tom. IV.

Parketin, III. pp. 180-162 (P.) Bent him. P. Steiner, A. O. Stein. (Ph)

archbiddeps, and prolates, to publish ment but with short and passive obergmerry Sunday and factival-day, by the ener, by all the temporal powers of second of a bell-and with candles lighted. Europe. and then extinguished by throwing. It was in the eleventh century that then upon the ground, that King La- the power of the popul may be said to disher was "exponentificated, perferred, have been at its height. "Then they a schismatic a blooplismer, a buretic, received the pumpous littles of mosters a relapse, a invotiver of hereits, a of the world, and . . . more wall fathers. traitor, and an enemy of the Pope and They provided also everywhere in the of the church." He also excommuni- soundly by their legates." ented all his adherents and favourers, decided "in all accommon,... sons till by a return to their duty they earning religion, as church distiabould recoive absolution; and ordered plane; and maintained the pretended that whomever should undertake to rights of the church against marrysbury Ladislas, or any of his partisans, times of kings and princes." But this should be excoungumented, and not be was not done without opposition both absolved but by degring up the body from the bishops, and from the temwith their own hands, and carrying it poral powers," out of the place of Christian burial; In order to preserve this unusing and that the places on which they power, it was necessary to hope the

ficate of Lucius II., bad remiered his tary to see them at the head of armicu. tint country, and Poter II. king of he had eccommunicated, and who ap-King Henry II; and when the Par- both the emperor, the empress and deminion? There acts of universal hisself unwerthy of the compine if

an upday to all patriorchs, histopy, despotsess were beheld with substitute

abould he should be profone for even! clergy as dependent as possible upon So fully was this temperal power of themselves, and as little attached to the nones satablished, that they alone their temporal sovereigns. Gregory were thought to have the right of dis- VII, never forbula the clergy to take posme of kingdoma; and they were as an oath of allegance to their regreregularly applied to for that purpose, tive sovereigns; but this was done by as the temporal course for titles of Urban II, who made an order for that mobility, dic. In 1179, Alexander III. purpose at the Council of Clerment. To "conferred the title of lying, with the complete the temporal character of the emigen of revalty, upon Alphonso, popos, I shall in the last place observe, duka of Portugal, who, under the ponti- that it was common in the twelfth rea-

province tributary to the Roman see." The insidence with which the pures Insurent III. gave a king to the Ar- have acted in the height of their power menians in Asia, and in 1904 he made is hardly gradible. Gregory VIII. Primisian daine of Bohemia, bing at obliged the emperor Henry IV., whom Avragon The title of king of Ireland plied for absolution, to wait three days was also a great of the Pope to our letters he would admit him; though turness and the financiacla were pursus their child scaled burefoon, in the too their discoveries and conquests, the dorth of winter. On the fourth day los our to the East, and the other to the was admitted, and us a taken of his West, the poper draw the line that was repentance, he resigned his grown have to regulate all their future claims to the hands of the Popo, and confisced ever he ahould oppose his will live the

A Historical destruction of the proof of the Park Hardwoods and the state of the st

present from clays improves to the float trainer, the in test at

future; and he was not absolved with- peace with the Venetians, who three out very inortifying conditions."

Adrian IV, is solved the property munion. Barbaraon, about the middle of the toulfile matery, for holding him the They observed before may apprical le't stirrup instead of the right, and thus the notion of their infallitality. at length the emperor was compelled This was not known in the times of to hold the other stirrey. The next Perin or Charlemagner and though topo, Alexander III., I and upon the councils none not then deemed infalmak of the same emperor, using at lible, the netherity of the Pope was the same time this expression of the held to be subordiants to that. That perlimint, "Thou shall tread upon the smanche are jointlible was not prohas and adder; the yeang Bun and tended till the paper had been deemed the through shall then trample under to be so; the councils attributing to foot," Pen, rei, 13.

When Henry VI., the next emperor, the popes." was erowned by Celestine III., be kneeded before him as he sat in his present, the purpor derived much adpartitled chair, and was obliged to vantage from the ideas of the Northern table the grown from his feet, and nations in their state of Paganism. when the Prox had kicked it off again. For they considered the higher of Rome to show his power to depose him, the in the same light in which they had cardinals were, at hearth, permitted to before done their arch-druid, and transgrown the emperor once more. This was formed to him that boundless reverence there is show that the imperial crown with which they had been used to redepended estirely upon the Pope."

discounted by rappel insolence. One of uniler the druids, deprived a person of the lowest of our haughly Norman all the common rigida of humanity. princes Henry II., could not entirty the Pone with respect to the murder position of the Greek shurch, the overof the lactions and turbulent prelate bouring authority of the see of Rome Thomas a Bucket, (of which, however, was not always submitted to, even in he was not pullty, till he walked bare- the Work. It was particularly opfoot to his troop, and was whipped by poord by the church of Milan, which the munica at Canterbury. King John in the former period had been a metrowas excampunicated, deposed, and politan church, with a jurisdiction inmade to precive his crown again, at dependent of that of Rome. In 84%, the hands of the Pore's legate, and Augilbert, architectop of Milan, equirin acknowledge himself a vassal of the need entirely free the Church of Rome, and of Between

room, it was continuous, when the times got the letter of this, as of every other would bear its not in dispute their opposition. power directly, but by prevent the subliquies of their balls. Thus when find the first score of the dectrine of Paul V. Init the state of Venice under the Pope's infallibility. Then, at lengt, ar interdict, they lamieled those of the the paper began to talk in a higheclerry who complied with the order, strong than smal on this estantiand at length the person wave good to a thomoso, W. 70 that I will deal and

* Histoire des Papes, Life p. 114 (P.)

tored to brenk all from their com-

The tengental power of the popes, as themselves what they had taken from

With respect to spiritual power in gard the other. Henry the ferce of the Our own country has not been less papel excammunications, which, es

However, besides the assistant opand continued so nearly two hundred In order to conde the tyrangy of the years. At length, however, the paper

It is in the minth control that we

get Henry IV of France by make their test 0, Pt 1, Ch Che at France A B 1077, (2) Ch. B. Nyet, of,

Clarite Proper and A China the statement on the intellect the course to be described to the Para, the three china's the parameter described to the three courses, the parameter of the parameter of

resignating that they could not be many of the Harptons, on the award reduced by any parent, and that their above mentioned. Bernard and Thomas dennes, respecting manners, faith, or Aquinus gave this dectring the great dissipline, ought to be preferred even weight of their authority, and they to those of the councils themselves, if were followed by all the schoolmen." possible.) The arenment on which this of our Saviour to Peter, that he would porticular point to gain, and when the give to him the keys of the kingdom decrees of former popus were quoted of heaven; and because he likewise said against them, scale no difficulty of that he had prayed for him, that his departing from this doctrine. These faith abould not full, it was concluded John XXII. in his greated with the that all the success of Peter at Fratricelli, who represented to him Rome would along a maintain the right that three of his predicessors had faith. Weak as this argument is, it been of their coinlon, answered, final was universally assoluted in, in those "what lad been ill-determined by one dark ages; and the popus acted upon Pope and one council, might be two It as upon a praxim that resid not be rected by another, better informed condisputed. When the lishop of Con- corning the truth." But, except in stantinuple was deposed in 861, the these occasional deviations, the paper Porm who had been written to on the asserted their infallibility, and it was occurrent but not by way of append, generally acquiesced in till the time of said in answer, "If they ought to be the great schism (1575); when almost how much more they who sit in the pores sacrifice everything to their own chair of St. Peter!" and he main- ambition, dropped the high opinion tained that no bishop of Constantinople which they had before entertained of noght to be deposed without the con-thum. Nor was it possible to put an ment of the Pope."

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The authority of the popes having a moneil above the pepes. rained ground, in the monney that kas disguised and undisputed, about the spoke as if their decrees had been adddle of the eleventh century. Lee thetated by immediate impleation. the lathers, had considered the Church had found fout such a thing was the of Rome as the covereign mixtues, to council of God, because that of a long cherches belonged, and which could tist inspiration, to low preliments be judged by none; and that all Nicholan. difficult questions pught to be decided by the successors of St. Peter, because infullibility of the paper on the minds that church had never erred from the of mea, that some of the greatest man mith, and would not to the end. This in the Christian world, and even since is the first Pope who held this language. the Reformation, were not able to shake with such firmness. Gregory VIL, it off. Father Punk the great advocate who succeeded him, with more solent- of the state of Venice against the nearnity decead in a council, that the pation of the paper, admitted that they Church of Rums never bad ersed, and never will err, according to the testi-

A le le P

Afterwards, however, several of the claim was restrict was the displaration power themselves, when they had any loand who sit in the chair of Moses, all the Christian world, using the end to the soldem, without setting up

During the time that the destrine been described above, the opinion of of the Pope's infallibility was gentheir infallibility began to appear out smally received, the popul frequently IX. declaring that the councils, and all Thus Pope John VIII. says, that he which the judgment of all other time it had been revealed, by color-

Such firm hold had the notion of the

of Urban II., granted in 1097 to Roger, kings of Sicily expresse that jurisdicthe Norman Line of Sicily, and to his tion, and are in fact popes within their answers. But the advocates for the own territories. On this account F. court of Rome say that this buil was Sinten says there are three popes in formed, during the long time that the Christendom, viz. at Rome, in Sicily, island had no communication with the and in England; the two last, however, holy see: for it continued pinety years deriving their power from the first, the under an interdict, beginning in 1282, kings of Sicily by voluntary conces-Rence, however, have arisen violent sion, and the kings of England by disputes between the kings of Sicily force. and the popes. But to this day the

"Discover referentian witness like form of Deputy, but did not remove the grand principle of it. Names authority in notices of callelow; the set of supersonary ledged the piece power to the net of supersonary ledged the piece power to the network, that but begin yearing in the Pope. to wirther of this towns the king carreled cycle. planting hypothesis; and partitivities, appointed by commission articles of religious describe and practice by the entire, and supported there by MANAGEMENT OF STREET

The references in the roles of Risward VI., petrond the mortifier of royal moreomorp; they areally the moreomorp of the moreomorp in the property and you'll you seek you seek you are known as many the factor, and hought have put not a thorough on the more pullishment they merifical the rights of all the Author, to a funcion year quotion of a boy.

"Apperer Employed a subjective polection was live at disspection; her equals of studying it was full and displicitly, frameway and oranity of a contra reliables at suggest of government, and financi. Also oners, p. 267, Note 5.

I there on Cherch Revenues, pp. 118, 121. The English spinopal expension as as to serve Mattern II, p. 30. (P.) Com, as Pt. I. Co. 2. her arbitrary plan of prevenues. The obtained her arbitrary plan of poverning. She obtained an absolute augumnacy has bishape acted under 6.1 sin imposed artistos, versennaios, milos, perceltica, E.C.* R. Bultosar's "Plan of Lec-tures in the Principles of Nonconferently," 1764.

United having queend the copellatory letter from Pine IV, to Establish, dated 12 May, 1000, pile of The report moth, that the Pope green his saith, "that he would discount the semisters marked has mother's marriage, as toglast, confirm the diaglish limegy by his authority, and grant the use of the meriments to the English, under both leftste, so as she would join berealf in the Rounds Churck, and unknowings the primary of the dute of Henry; yes, and that surfain the sand cowns were premised to these that should presure the anna. Etizabeth, though little colithous almost the Posterbard faith, was the faul of her supremary to become a People, the normalist adds, that she Petill produced, like bernell, senger embra." See Carelon, Hist. p. 67.

APPENDIX III.

PARTS X. ASO XL.

OF THE AUTHORITY OF TRADITION, AND OF THE SCRIPTURES, ETC.

papers of conneils, and also of civil which these divine communications faith. It may not be improper, in the can be an other than oral tradition or divine origin, it behaves us to examine, of the inspired prophets themselves.

We have seen the pretensions of the as carefully as we can, the channels by magnerates, to decide controversies of have been conveyed to us; and these conclusion of this subject, to counder writing; and of these the latter is cortwo other authorities, viz. those of tra- tainly preferable, whenever it can be dition and of the Scriptures. As the had, provided we have sufficient evi-Jovenh and Christian religious are of dense that we kave the genuine writings

If the "the spinion of time ... The board in-After day 1800, pp. 1840; 40; 40;

But in many cases, even tradition ought. find no sufficient authority for them at

not to be slighted.

verted by the apostles themselves, and by Austin and others, to have availed railing them smoning, we mean no the apostles thomselves, builes preachauthority, but as the most indisputable that pretence; all their teaching having evidence of what it was that Christ and been public, and nothing convenien the epostles did teach and practise as from my persons who were desirous of appear that the same thing may not any reason to think that the particular he sufficiently proved by other means, things which they wished to support rest, contrary to the known custom of Lord himself seems to have preclained the Jews, which we believe to have every pretence of this kind, by telling been of divine appointment, upon no his apostles, that whatever they had other authority than that of tradition; heard of him in private, they should it being supposed to have been the proclaim in public. Matt. r. 27. invariable custom of the church from . The Church of Monte has adopted a be made!

tion as an improper foundation for therefore, expressly smatheniatrical all faith or practice, we must mean only those who dot not receive spolestastical pretended, or ill-founded traditions; traditions, written or unwritten. But such na were alleged by several of those the things which the mambers of this who were called heretics in very early council alleged as proper to be received times, or by the Church of Rome at an each authority are exceedingly foolprompt. But, in this case, we elijact tak and absurdhe the opinions and practices, not The authority of the broke of the marely because we find no trace of New Testament, supposing them to be

Principle Vol. 11 ye 973-215, and Selice

Thuse Christians who were not can- Some of the ancient bureties are said, who lived before the publication of any themselves of this source of credit; of the canonical books of the New Tes- laying great stores on our Lord's caytunent, could not have had any other ing to his disciples, that he had many familiation for their faith. We our things to say to them which they were a loss admit these backs to be capcain not able to hear at the time that he cal on no other foundation; and by was with them, and prefending that more than that they are the genuine ing to all persons indiscriminately, productions of these persons whose made a reserve of some things to be names they bear, or of the times to taught more privately, and only to a which they are usually morrised, and few. But there does not uppear to therefore they are of themselves of no have been any sufficient foundation for from God; and it cannot be made to being instructed. Much less was there We observe the first, and not the by this pretence were among the things assenth day of the week; as a day of revealed to those few. Besides, our

the time of the apostles, and it being variety of customs, and founded many impossible to account for the origin of claims, upon this authority of tradithe present custom, and of its being tion. But in what was called the observed without the least variation in Cuthalic shareh, no recourse was had churches that differ in almost every- to tradition, before the second Council thing slaw, but upon that supposition, of Nice, in 787, in which the worship For we do not find in the New Testa- of images was established; when mutty ment any express order of Christ, or of things and generally been assented to, the apostles, that such a change should and proofined before that time, which had no foundation in the Scriptures, or When, therefore, we speak of tradi- in the reman of things. This council,

them in the Scriptures, but beesnan we genuine, is the very some with that of the sportice the madver. But in very early times, this does not appear to

have been so great as it came to be in the same of Cornelina and in the afterwards. Though it was never afterwation that Paul had with him at doubted that Paul was an impired Antisch. clusive or inconclusive.

at all, but merely declares that he had

wormen day.

Nor was this the case of Paul only, who was possibling abnoxings to the knowledged to have been the state of Jose, on account of his scalin proveding: the Jewish Christians could not have the grapel in the Gastiles. For Peter bear true, if they had had the same binnels, who is called the specific of the ideas that were afterwards enteriorisal, commercians, and was considered as of the mastern incriration of the errors the very ship of the specific, was not the and examplish. A great care of more respected, whosever he said or their rejected the agreement of our Leed's did mething that was thought to be measurable exception and though they

sportle, and received the knowledge he fin the former of these occusions, had of the gospel from Jesus Christ when the conduct of Peter was arhimself, yet we find by his own writings, released, he visulicated blacelf, not by that there were vision fastions against used ting that what he did was by the him all his life, and that his equations express direction from busyon, (though were by no moone implicitly received. he was led to what he did by expense His bineed is far from insisting that reveletions made both to himself, and everything he asserted was to be re- also to Cornelius,) but by a simple orived without examination. On the normative of facts, from which they contrary, the various arguments he might themselves judge, that what he produces in support of his assertions, had done was not without sufficient without alleging any other authority authority. And wen when all the for them, shows that his construction number were task, to manular of what were drawn from the premises which he was to be done with respect to the supalleged, and which he submitted to the pased obligation of the Gentile converts emmination of his renders. He must, to observe the Jewish successures, thay therefore, have supposed that they seem not to have had any immediate would think themselves at liberty to implication. For they reasoned and Judge for thenmelves; and that as he deliberated upon the solvert; which submitted his remember to their ex- seems to imply that there was for some amination, they would decide for or time a difference of opinion among against him, according as his argue them, though they afterwards come arments should appear to them one red in giving the advice that they still, and in which they concluded that they When this apautic does not reseen had the concurrence of the Holy Spirit.

Him gree this dever, as it is now his information from Christ, we receive generally called, which had the authorit on the crodit of a man whom we city, as we may cay, of the whole suppose to have been neither imposed college of spoules, does not seem to turns bimself, not to have had any in- have been reliabed by all Christianus beyond in imposing upon others; and as we may infer from the simuly which blowise of his being a popular whom the Jewish converts in general boar to outburtly is governly was supposed by Paul, and from the Numerons or Jewish his power of working missolm. Of Christians, never making not of his this kind is the account which he gives writings. For though they were not or of the reserrection of the shoot, and writter in a language which they and onthe change that will pass upon the stood, It would not have been more diffiliving subarquent to it, and also his cult to procure a translation of them; associat of the institution of the Lard's than of the ground of Maillers, which was also probably written in Greek.

Indeed, what is universally as-Improper. This appeared very charty made one of the good of Matthew in

Holorow, they assisted the two first but they differ exceedingly in the order charters, in which it is asserted; not, of their narrative, and with respect to as far as appears, questioning their incidents of little consequence; and to being written by Matthew, but not contend for anything mure than this thinking the contents of them buffi- is in effect to injure their ereddelity. countly well-founded; and yet they did If the agreement among them had been not, on account of this difference of ma exact as some pretend, it would have opinion, ocasu to communicate with one been natural for the ememies of Chrisanother. Nor does Justin Marter, who timuity to have said, that they prost spentions their opinion long afterwards, have been written by combination, and trans any consure upon them on amount, therefore that the history has not the of it. He only mys that he cannot concurrent testimony of independent think as they did; and what is more witnesses; and if the exactness conremarkable, he does not mention the tended for cannot be proved, threather authority of Matthew and Luke, as rity of the whole most be given up. treated the guspel of Lake in the same witnesses of the life and recurrection of manner as they did that of Matthew, Christ, if their testimony was not and had thought proper to make use of credibility of the facts; and what would it at all.

partly from their recollection, which must be accommodated to them. may be imperied in things of little

evangulate agree in the nexts things, are not, in general, charged,) but he

Bayum, Vol. II.

THE CORRUPTIONS OF CHRISTIANITY.

from other persons.

what was decours against them. These Besides, what would have been the deviah Christians would certainly have use of appointing twelve appeties, or if they had been acquarated with it, naturally sufficient to astablish the have signified even the original lospira-When the Jewish church was first tion, unless all error in transcribing, formed, and indeed so late as the pub- and translating, dec, had been poslication of the gospel, many of the vented, by the same miracalous interdisciples would think themselves as position, in all ages, and in all nations good judges of the history of Christ, afterwards? Having written more as the evangelists themselves. They largely on this subject in my Institutes did not want those books for their own of Natural and Revealed Religion, and has, and would judge concerning the also in the Profess to my Harmony of minimis of them, as they would con- the Gospels to those works I beg have corning other banks which implied an to refer any readers with respect to appeal to living witnesses. That the this subject. I would also refer them books were generally received, and not to what I have written under the surnaimmediately rejected by those to whom turn of Pendiana, in the Theological they were addressed in a preof that the Repository, in which I think I have history which they contained is in the shown, that the areatic Paul often main nullimatic, but by no means proves reasons inconclusively, and, therefore, that every minute vironmetames in them. that he wrote as any other preson, of is true. Indeed, the evangelists, rary- his turn of mind and thinking, and in by from one another in many partic his situation, would have written withmlars, (which may be seen in the Ob- out any particular insportion. Facts, secutions prefixed to say Harmony of such as I think I have there alleged, ine thoropals,)' proves that they wrote are stublism things, and all hypotheses

Not only the Manager, but Chrisconsequences and portly from the best tisms of other denominations also, reinformation which they could collect jected several of the books of our New Testament, and without denying the Like other evolute historians, all the authenticity of theur, (for with this they

i Sect. All-ryl, also the Aboys in Touch See (Statt's Triodby) Vol. II. pp. 125-110, pp. 171-110.

contents. Thus the Courtou in general againers and practices, the rise of which mode but little use of the concentral I have abroady traced, and seponally time of the superer Philips, are said canon was adopted. But in the third to have rejected all the spinkles of Paul. Conneil of Carthage, in 397, the apothough the authenticity of them was cryphal looks were admitted, as

merer-questioned.

anthouty of their writings would natu- cially Ecclesinations, Wisdom, Tokit, cally rise, and appeals would be made Judith, and the two books of Maccato them when controversies gross in the bees. The Popes Innecent, Gelasius, church. And this natural and universal and Hormisday confirmed the dewess disference to the spinner of the apartles of this council.2 produced, I dooks not at bourth, the appleion of their intallibility. Their of the version of Jerome, which followed authority was also justly opposed to the the Hebrow came, the ameryshal many title traditions that were pre- busine togan to have the authority tended to by some of the carly benefits, which they had required; and it was und to the specious graphs that were never fully re-ratablished till the Counwritten after the four had acquired ed of Florence, in 1442; and it was tredit. Till that time there could be then done principally to give credit to an inducement to write others; and the destrain of purpatory. It was for notwithstanding the recention that a similar reason that the Conneil of some of the furged grapels met with in. Trent made a decree to the same purregion places, they haver operated to pose. Also, though before the second the discredit of the four genuine mass Council of Nice the Scriptures alone tand indeed they were only written as were considered as the standard of supplemental to them), it appears that faith, it was then decreed, for the first they were easily distinguished from the time, that they who despised traditions gonuine gospels, sind did not retain any should be excoronumicated.4 event long. And what we are able to collect of them at this day is enough to without sufficient reason.

szered books, seem in general to have swell will books written by prophets, and throwing though they had other books, which they valued, and might think pover rand them in their expansiones. These books were afterwards called enousyphal, consisting of pieces of very diffiered character; partly historical

and partly moral.

These apperyphal Looks were not. much used by Christians, till they were

manus they did not approve of their found to favour some superstitions books, and pleaded the authority of the sorsing of gaints. For at the tradition, and the Elementes, in the Conneil of Lucdiese, in 364, the Hebrew canonical and divine, and were there-Whom the apostles were dead, the fore allowed to be read in public, expe-

The church having afterwards adopt-

Notwithstanding the apparently little foundation which many of the satisfy us, that they were not rejected popish doctrines have in the Scriptains. if was very late hefore any measures The Jews, in ferming their canon of were taken to prevent the recommon people from using them. Indeed, inmade it a rule to comprise within their the dark ages, then was no common for any each precunition, law paranese even among the great and the book educated, being able to read at all very useful in the conduct of life, they The Schwanines, who ware unavertail

* Barrage, H. p. Los. (P.).

^{*} Mar. According to England at They re-corded not be the edition of they produce as marries. Zero or, LX, p. Mar.

^{*} Sunny, A. D. 1977. Manuscript II. p. 1981. (P.)

* Blancage, II. pp. 110. dai. (P.) 10 type

an existent of declars. (I) 100 type years on walgate mility ... In particular landing the postable lives, predict landers, to expressions pro audientica haloratur, as ut acres il one (a)(come quarter graditatel hamiliat and processes, Direction the elithenic et may professor, diller que Some in 1840 for Print Co. of Durent is One Account a Parlante, now Goodbay's Prospection, 1724, 153, 44-52, and Manifeston's Works, 14, p.

to Christianity at the soil of the wintle raised the droubful tempest with which had been invented, because God would "the catalogue of probibited books." be praised in that language. He are The cardinal Cont. in order to have deved, however, that the propers should tify the condemnation of Wickliffs, into read in Latin, but that afterwards the Council of Comstance, said that they should be interpreted to the pac- the Scriptures must be explained asple, that they night understaed them, coming to the present doctrine of the

Hobomiz, applying to Gregory VII, eation of the Scripture should change for leave to celebrate drvine service in also; and the Council of Trust bios the same Sclavenian tengue, it was decided that traditions ought to be absolutely refused. For, said this paper, received with the many respect as this after considering of it, "it appeared Scriptures, because they have the same that God close that the Scripture anthority! should in obscure in some places, lest

of any other version a

the pupes had always been the great- feetive in memory, or even impose that it was the Smiphares which had doosving, and floor decreed."

conterp, prillioned to have the survivo. the drawdi was glosset work, and that he their own language, and it was no person sught to be produted to granted to them. Population VIII., to know more of them than in goothing. whom the request was made, thanked in the mans. His accessor profiled God that the Selaronian character by this advice, and put the Bible into

naws done, be says, in some charden, church; and that when the institu-But afterwards, Westislas, king of tions of the church change, the expli-

So much were the Roman Catholics if it was clear to all the world, it desgrand at the sevantage which Lushould be deploted, and also lend pure ther, and the other Reference, derived ple into errors, being ill-understood by from the Scriptures, that, one some their imprazion." This, says Fleury, occasions, they spoke of them with so was the leginning of such probi- much indignation and disrespect, as its inconsistent with the belief at their The practice of the Church of Home authority, and of Christianity itself. at around is very various. In Porto- Prieras, moster of the merel poleos, gal, Spain, Italy, and in general in all writing against Lather, advances these those countries in which the Inqui- two propositions, viz. that the Scripsition is established the reading of the topes derive all their authority from Scriptures is forbibles. France was the church and the Pope, and that divided on this subject, the Janucrists indulgences, being established by the allowing it, and the Jesuits refusing it. church and by the Pope, have a greater For the Council of Treat having de- authority than the Scriptures. "How clared the Vulgate version of the Bible do we know," say some of those writo be nother tie, the Jesuits maintained, ters, "that the books which book the that this was meant to be a production mame of Moons are his, since we have not the originals, and if we had them, After the Conneil of Frant, this will there is no person who knows the was much inercord. For the bulops hard-writing of Muses? Boider, how assembled at Bologua, by order of do we know that all that Moses has Justine III. advised that the reading of said is true? Were the evangelists the Scriptures should be permitted as witnesses of all that they write? And little as possible, because the power of if they were, might they not be dored when they were least read; alleging upon out. Every man is capable of

All the paper, however, have not

A final file pe dyn. (E.) See propose p. E. Jon. S. Penning, p. E. Jon. * David Wights 17.1

shown the same dread of the Scriptures, with the Catholica; many of the corons For Sixten V. cannel an Italian trans- and almost of Popers being discovered lation of the Bible to be published, is the earliest Christian writers, after though the scalous Catholics were the speciolical age. But as present all tmich offended at it. "

opposed with a reverence for anti- with Chillingworth, that the Bible quity, and the traditions of the church, alone in the religion of Protestante. at the time of the Beformation, that We may, however, be very much ourthe Protestants were not a little our barraned by enterancing even this

1 Miscoure due Payme, V. p. 86. (P.)

Protestants norm to entertain a just So much were the minds of all men opinion of such authority, and to think barraged by it in their controversy opining in its greatestyrgour, as I have shown in the introduction to this Appromitie.

PART XIL

THE HISTORY OF THE MONASTIC LIFE.

THE INTRODUCTION.

Business those ministers of the Chris- with the indolent and melancholy turn tion shurch whose titles we meet with of many persons in the southern hot in the New Testament, but whose climates of Asia, and especially of powers and preregulives have been pro- Egypt, but them to affect an austice digiously increased from that time to solitary life, as doctitute as possible of the present, we find that, excepting everything that reight pumper the the popus clime, no less complements a body, or that is adapted to gratify figure was made by other orders of these appetites and possions which men, of whom there is not so much as were supposed to have their sont in the the least mention in the books of Scrip- flesh. Hence grove the notion of the turn, or the writings of the apostolical greater parity and excellency of coliage; I mean the consks, and religious bacy, as well as a fordness for a intired profess of a simular constitution, which and unsocial life, which has driven so have more or less of a religious that many pursues in all ages, from the

foundation for the whole becomes of the some gloomy turn with themselves monkey, same originally from the It is the same principle that made Enst, and had been adopted by some Essense among the Jews, meales of the Greek philosophers, especially among Christians, dervides among Plato, viz. that the sool of man is a Makometana, and fakirs among Huaappritual substance, and that its powers down are clogged, and its virtues impeded. How ant Christians were to be struck by its connexion with the body. Hence with the evenuele of the Hauthana in they inferred that the groutest perfect this respect, we see in Javana, why

tion and mortification of its emporest inemphrases. This notion operating society of their leathwen, to live either The set of opinions which laid the in absolute solidade, or with persons of

tion of mind tratterned by the externes- "takes motice that "Pagareism lad

many physivances which, to the re-

to drive many of the primitive Chris- bowever, probably relate to the times places. The erceptions of the Northern absolutely necessary to glassico the effect of the same kind, making all modile society, or at least in which it cities less sufe and comfortable. More- is most convenient to be free from over, when the great persecutions were every attachment of that kind; that over, and consequently the banated when men were personned in one city. croses of scartivedom could not be ab- they might, with more case, and less tained in a regular way, many persons distress of mind, flor to mather. inflicted upon themselves a kind of panied them, that was the great recom- in the books of the New Testament. mendation of Montanian. The Montamets, Tertullian says, had the same being improved by the long boxrule of fuith, but more fasting and tinuance of this miserable and soliless marrying, than others."

1 Middleton's Letter, p. 201. (P.) "Qubi our tubet, of June Universe, at Vesta Voguese, et alia monthly of June Universe, at Vesta Voguese, et alia Emile sectionnies. Hieron, T. Iv. Perc I, p. 63. It. Fig. 11, pp. 534 e 748. Middleton, Works, 135, p. 527. Jordin's Remarks, III. p. tf. (A) Ed 1000.

* Do Jobella, C. L.Op. p. 844. (P.)

The notion and these circumpreach even of Christians, implied a staness concurring, sacticular tasks of great strictness of francers and disc. Scripture were easily found that pline. June, says be, has her priest, seemed to countemmer assignities in exces, devoted to one husband. Vesta gravral, and collbacy in particular, as her perputual virgins, and other ideas that saying of our Saviour, Matt. vis their priests also, under yows of cims. 12: "There are some ..., which love rands themselves sunnaha for the king. The persecution of Christians by the dom of heaven's sake. He that is able-Heathen emperers, and consequently to receive it, let him receive it;" and the more imminent basard that at- Paul's saying, 1 Cor. vii. 38: " Hatended living in cities, especially with that giveth in marriage douth wall, the incumbrance of families, was but he that giveth not in murriage another circumstance that contributed doeth better." Both them passages. tians into deserts and unfrequented of persocution, in which it is either nations into the House empire had an satisfaction of family relations and do-

But on every other common marvoluntary martyrdens, in abundaning rises is spoken of in the most homourthe world and all the enjoyments of able terms in the Scriptures, and is, life. "Gregory Narianson, colebrating indeed, necessary for the propagation the abourd austerities and mortifles, of the lemma species. Besides, Pant tions of the monks of Nazionaum, tells makes it a mark of that man of also us that some of them, through an ex- or autichristian power, which was to cess of seal, killed themselves, to be wrise in the latter times, that it was to released from the wicked world." It forbid to marry, as well as to make use in possible, however, that they might of "meats, which God bath created to not directly kill themselves, or intend be ressived with thanksgiving," I Timto do it, but only died in consequence iv. I. In fact, these two circumstances of depriving themselves of the asual greatly contribute to point out the comforts of life. It was these austers. Church of Rome as the principal next. ties, joined with such imaginary were, of that antichristian corruption, of lettions, and intimate communications which so much is said, and against with heaven, as have passally accom- which we are so earnestly cautioned,

> Besides, men's passions are far fromtary state. Instead of approaching by this means, as they vainly pretunded, to the life of angels, they rather sink themselves to the condition of brutes, and some of the most worthloss or savage kinds. Also, living without labour themselves, (as in time the manks came to do,) and upon the

labour of others, and without adding and Ambron late Italy, "St. Martin, to the number or strength of the com- the colorant ladge of Tours, events. mounty, they certainly defind the great the first memanicies in Gant, and, ... purposes of their creation, as small his fluored is said to have been atbelows and are not only a fead weight tout at by no loss than too thousand upon the community, but, in many games, o real syst and nationson, in those states in which they are established.

SECUTION I.

OF THE MONASSIC LIFE THE PRE PAIL THE THE WHITERS PRINTED.

Treng is always something uncorbein and fabulous in the saliquities of all secretion, and it is an in Good of the monks. The monks themselves are knowledge the first of their order to have been our Food, an Expetian, who in the seconth permution, or along this year 200, retired buts a private care, where he a said to have lived many years, nessen by any posson, till one Authory found him put below his death, put him into bla grave, and followed his example.

This Anthony, Buding muny others disposed to adopt the arms mode of life, reduced them into some kind of order; and the regulations which has made for the monks of Egypt were soon introduced into Palestine and Syris by his disciple Hilarion, into Mesopotamia by Aones and Engenius, and into Armenia by Eustachius Button of Sabastia. " From the Knot. this gluony institution passed into the Wess t" Basil sarrying it into General,

months," But the Western monks never attaured the severity of the Rastern."

The number of those mucks in very early Honor was so great, as almost to record light. Plaint save, that an Kgypt alone they were computed, at the end of the fourth century, to exessit seventy thousand ? With this increase ting mumber many disorders were needsarily introduced among them. At the and of the fourth century the monks were observed to be very insolerst and lesentions; and having nower with the supply, they would soundings every oran criminals from the bonds of justice, as they were going to exercition. In the time of Austin many real or pretended munks went strallises about, as hawkers and pedigra, selling lauses and relies of martyrs.

The increase of months was much favoored by the laws of Christian princes, and the encouragement of also poper, as well as by the group recommendation of the most distinguished writers of those times. "Justiniau made a law that a sen should not be illianbertal for enteroug into a state of mentery against his father's will," and Jovian appointed "that whoseever courted a num, and suctiond her tamarriage, should be put to douth." But this law, being thought too severe, was afterwards milligated. Syricity, Bishop of Rome, ordered that muchaand virgins who married after their connecration to God should be lanished from their monnetures, and confined in private cells; that by their continual lower they might either their prings, and become worthy of communion before they died. The same perso ordered that bishops and priests who were

I "Returning 2. to to avanguland projects, to feed upon the labourn of other men, in the and defences; there are the who, and is a set of the backets, in the line when the war the set of t make of Clicut and evingent, yet evinding in-parelly with ambition, not giving to the class. of their senters the most arriving littles. I was and dility, but there are more processed formal non among citins, but the constitute of them deform and orders rolling to the law of fortripps," Ch. Iaii. Wa Where No. 1802 or 190.

Martine L. Ph. State of P. V. Cond. 19, Pt. of Ch. iti wet, plik with

T Rightly Discount, p. A. . (P.)

⁵ Philips, A. D. ann. + Lorenza Brown, W. pp. 97, 83, 50, 15d. provided payments.

HISTORY OF THE MONASTIC LIFE.

murried and had any commerce with laid themselves under an absolute

their office.

who was the greatest advocate for it never. In his time: Writing to Enstochium honour to be God's middion-in-late,"

Unguishing themselves by some of the nally denoted an absolutely actitary us they imagined, to God, and living living lagether as brothers, in uno in virginity, but at first without forms family. These had a president called ing themselves into regular communi- obbot, or fution, and the piace where tion. Jerome prevailed upon many they lived was called a menuatory. women in Rome to embrace this kind of life; but they continued in their ringle were often called country or own houses, from which they even made bermile, and sommonly frequented visits; and it appears by an epitaph caves and deserts. And some make a which he wrote for Manuella, that be- farther distinction of these into June fore her there was no woman of condi- chorites, whose manner of life was still tion in Home who lived in this manner, more savage, living without tents or the common people of that city con- clothing, and coly open roots, or other adecing it as discognitable, on account spontaneous productions of the curth. of the novelty of the thing. These In Egypt some were called Soruhaiden, early nums were only distinguished by These led a wandering life, and mainwearing a veil, that was given them tained themselves chiefly by selling by the bishop of the place. It was not relies, and very often by various hinds till the year 167 that Queen Radigonda of fraud." founded the first manustery for women, Council of Tours."

one marner, and come in another, their treasures in their mountering! And in later times when they formed

their wives, should be degraded from engagement to live according to cartain rules, we find above a lumined The language in which the woters kinds of them, who assumed different of those times recommended a monkish names, generally from their respective his was nonetimes shocking and blass founders. But these divisions and plements, especially that of Jezume, sub-divisions were the offspring of late

The most early distinction among the man, he calls her wis lady, because them was only that of those who lived sho was the mouse of Christ; and he quite single and intependent and those reminds her mother, that she had the who lived in companies. The latter were called Committee in Greek, in Many women were ambitious of dis- Latin Monks, (though that term brighperaliarities of the monkish life in life,) and sometimes Priors from the these early times, daysting themselves, tree, freeze, brothren, on account of their

On the other hand, those who lived

In early times it was not uncommon in France, which was confirmed by the for persons to pass from one of them modes of life to the other; and in later Naperfect aniformity can be expected ages it was found to be very advancein the customs and modes of living genus to the revenues of the building among men, and least of all, men for the monks to become hermits for a whose imaginations were so secontric time, reliring from the unmastery with as those of the monks. Asserdingly the leave of the ablest. These being we find almost endless distinctions much revered by the people, often not aroung them, some choosing to live in rich by their alrea, and thou deposited.

Persons who live in Protestant counthomodyes rate regular secretios, and trees, or indeed in Itoman Cutholic countries at present, san form no blocof the high respect and reverence with

which muchs were treated to early establishments. I proceed, in launchtimes. They were universally con- ing out into the dark ages, to point out sidemed as being of a higher runk and the steps by which these monks atorder than the rest of mashind, and thined that assesses power and influeven superior to the priests; and case which they acquired in the later whomver they went, or could be found, sayes, and to note other remarkable the people crowded to them, loading facts in their history, alsowing both the thme with alms, and begging an inter good and the svil that areas from their real in their prayers. In this light, institution. however, they were reported in general. For some persons may be found tode, were equally abstracted from the who thought sensibly in every ugo, and affairs of the world and those of the consequently looked with contempt church; and yet, by degrees, a very upon this spurious kind of religion, considerable part of the business in and affectation of extenoclinary sens- both departments came to be done by

the state of marriage. But those sen- learned men. with spinious were condensed, first by Several herodes, in particular, springlogs of the council, and banapal the suburbs of cities, and sensitives Joyintan as a horetic. The famous in the cities themselves, that they Jerome, also, wrote to a very abserve might be useful to the people. The manner against the treatment Javinian, consequence of this, many of thom, in which he maintained the above more applying to study, get into hely order tumod-opiniops...

SECTION IL

THE WHOLKY OF THE MODELS AFTER THE PAUL OF THE WINTERS EMPIRE.

The primitive monks, courting selithem. The principal decomptance that in the fourth century, when all Chain. favoured their advancement, and made tion countries awarmed with munks, their introduction into public life in a we find one who, though he chose that manner necessary, was the great ignomeds of his, was sensible of the super- rance of the accular clerry. For by stitions notions that were very preva- this term the common clergy began to lent with respect to it, and streamersly be distinguished, on account of their community and against them. This was living more after the manner of the Josephien, who, towards the constraint world; while the monks, on account of all that century, taught, first at Rome, their living according to an exact rule, and afterwards at Milan, that all who gottin name of engators, and religious. lived according to the grapel, have an The monks spending a great part of equal title to the rewards of heaven; their time in contemplation, many of and, consequently, that they who them were induced to give some attenpassed their days in unsocial celibary, tion to letters, and spon attained a and severe mertifications, were in an intuitive experiently over the clergy in respect more accoptable in the eight of that respect, and the Christian Church God than those a be lived virtuetaly in was never without great organism for

the Church of Rome, and afterwards ing up in the church, and some learned by Ambrose, Burkop of Milan, in a monks very ably opposing theat, it was minuted held in the year 300. The em- found convenient to draw them from prov Hamorius seconded the proceeds their solitude, and to settle them in Thus was much complained of for some time; but being found useful to the bishops themselves, both in spiritual and temporal affairs, those bishops who were fond of a numerous clergy, and wanted his men to carry on their subsentes, gave them considerable officer;

This it is given the preceding account of not inagining that they were encouragthe origin and majore of the monkish ing a set of men who would afterwards

Modulus, L. p. 100, 335; Deal. in Ph. 3.

^{*} Printers on a work developing, p. 56. (Pr)

^{*} Fourte, A. D. 180; (Fc). * And Francisco, Tim. 8x12. Op. 1: pp. 184.

^{* 80000} A. C. SHE. (P.). t Tame to D. tork, and J.

supplies them in their dignities and code-lieuted power was completed, and TOYOTHURA!

tutions. Afterwards they sometimes their favour. got from the bialogs examptions from episoceal jurnilistics. But when the likewise the canon and ovil laws, and super got the power of granting such also medicine; studies which they compositions, they commonly gave, or began through charity, but which there sold, to the monks as many of them as continued for interest. They were they pleased, so that their power grew therefore forbilden by Iunocent II., in with that of the super."

empound jurisdiction, so that it was things says Flours, brought them too subject to the Pope only. Similar ex- much into the world. and Trunt.

made organic to that of the other stores. Originally the monks, being subject by Hautines IV, in 606. They would to the bishops, could do nothing with. then preach, bantize, near confessions, uni their sonsent. They could not absolve, and do grarything that any aven choose their own shiet. But the priest could do. Upon this the months election of an abbot being suggestions burns to be, is a great necurry, inappointed by their institutions to be dependent of the hishops relising to mode by the munks of the community, submit to their orders, on the protonthey first obtained from the bishops that they were contrary to their rules the power of shooting their alabot, of discapline, and always appealing to according to the tenor of their cousti- the popes, who were sure to decide in

The succion, besides theology, studied 1131, to study either civil law or madi-In the seventh century, pope Za- cinc. But in the beginning of the classes granted to the monastery of following century they were allowed to afount Causin on eremption from all to advocates for the regulary. These

constions had been obtained in the. The clergy were soon aware of the precoding century, but they were very encreachments of the monks, both upon race. In time they came to be one their apritual power and upon their versal, and were even extended to the vercence. But the 6de of renglarity chapters of regular cathedrals. In re- was so strongly in their layour, that turn for those privileges, the monks all attempts to witnestand it were in were distinguished by a boundless de-vain. At the Connect of Chalendar a votion to the age of Rome. Those was unlevel that the much's abouild be almost were chooked, but not effect wholly under the jurisdiction of the tually, by the Councils of Coustance Esshops, and modelle with no affairs, civil or ecclementical, without their per-The first introduction of manks into mission. But this and all other recubuly orders, was by the permission latious for the same purpose, availed which they obtained to have priests of nothing, both the popos and rich laits their own body, for the margons of favouring the number. When they officiating in their munasteries towkich gury VII, made a law to comput havthere entitle be no great objection; it men to restore whatever had been in being for the convenience of the secular the possession of the church, such reprioris themselves, as well as of the trintions were generally made either muonatery; and especially as with re- to the cathedral churches, where the spect to qualification for the office, they clergy conformed to a regular momenta were superior to the pricets themselves. his, or to the monasteries, and seddom The first privilege they obtained of their to those parish chareless to which the kind was from florithus III.; but their estates builted from by belonged.

In later times the endovernments of

monastocks were amal, if not superior, to those of the churches; and the in- ditant orders, assumed so much, and finance of the monks with the popes got so much power, both spiritual and and the temporal princes being gene- temporal, into their hands, some time rully superior to that of the cierry, they before the Beformation, that all the used, by many places, to claim the lashops, cleary, and universities in tithes and other church does. When Europe, were engaged in a violent churches depended upon mornsteries, opposition to them. And it was in they appointed number to afficiate in this quarrel that the famous Wicklish those, and appropriated the tithes to first distinguished himself, in 1550; the man of the mountary. Also bishops and from thence he proceeded to atwere effect grained by the monks to tack the pontifical power stail. suffer them to put viners or cornles Before the sixth rentury them was mon the rights of the clergy.

pecially in England, where the monks halots, had deprived the sunchs of their caronthing, and even obliged the secular Beamliet of Norsia, who in 529 inchiprivate to turn monks, if they would tuted a new order of monks, which color their benefices. All the arch- presently made used rapid progress bindaps of Canterbury had been monks in the Wort; bong particularly fafrom the time of that Austin whom vowed by the Church of Rame, to the Gregory sent into England, to the interest of which it was greatly de-

that they would have no monk for denominations of monks. primate; and by degrees they begun to take the government of the charch illusery of the empress of many of

Date their own hands,2

were taken from the commuteries, and that the most nutlimite history bears even placed at the head of armies; testimony to it. What the acraller of and manks and abbuts frequently dis- them was in Egypt, at a very early bluryes the functions of notices down period, has been mentiourd abready and annuators of state. For, upon the Presently afterwards, viz. in the fifth very same noteont that the cloney in wentery, the munder are said to have proped were botter qualified for these been so numerous, that large armics officer than faymen, viz. in point of might have been raised out of them. because and military, the regular chargy without any secuble dimination of had the mirantage of the speciar.

3 Staven yn Chronik Bayronom, p. 67; (Pc) F Shid. p. 74. (F)

The monks, and especially the mea-

into abundes, which they pretended no distinction of orders among monks. to depend upon monitorier; and in but a monk in one place was received. other respects, also, they encreached as a month in any other. But after wards they subdivided themselves into The monks leaving taken advantage societies, altegether distinct from onof the ignovance of the secolar prints, another; and so far were they feare and having not the government of considering all monks as friends and many churches committed to them, it brothers, that they often entertained was not easy to turn them out and es the most violent comity against each establish the wester clergy in their other; especially those who formed places; and on this account there themselves on the same general planhappened the greatest contacts be and afterwards divided from them on tween the canone and the monks, es- some trifling difference in customs or

This distinction of orders becan with roign of Henry L. But, at length, votal. In the math century this til the limbons in England similared, onler had availoved up all the other

Notwithdanding the extreme prothem manks, their number and rema-In the ninth century many manks tation would hardly be credible, but their body. And yet this was not

> 3 House, I. p. 16-141 (r.) Dec vi-Pt. B. Ch. H. Sort, v. wife-

⁴ English Dimension p. 17. (P.)
4 Ermost on Church Leavening, p. 85. (P.)

Calmen on Financia Barreston, p. 23- (6-).

^{*} Date p. 68 (P.) * Associates pp. 200, 200, (R.)

Reformation.

notion of devoting themselves entirely "was the first famile convent known to God. Several emurples of this ficar- in the Christian world."4 order

Franciscan habits, and interred among to the Beformation. the Mendianuta?

an many foundations of monnetories, many, whose ravegue fell chiefly upon both for men and women, or an righ the monnettries. For upon this, the and famous, as these of the seventh month long dispersed, and assembline and sighth centuries, especially in where and how they could, the ob-France. And when monasteries were revenue of their value was increasible. go much increased, we are not surprised and many improbation were intro-

F F ... A. D. 700. CP.J.

to be compared to their numbers in to find complaints of the want of good later ages; and almost every century discipling among them. Associantly, produced new species of them, said up in the the ninth century, the morals of new abcurated more with them then the monte were so bad, that some vethat which immediately proceded the formation was obsolutely necessary; and this was attempted by Benedict, In the seventh century the heads of alchot of Anoma, at the instance of rich families were fond of devoting their Lewis the Meek. He hast returned children to this mode of life; and those the monasteries of Aguitaine, and then who had lived profligate lives generally those of all France, reducing "all the scale this their last refuge, and then puncks, without exception, to the rule full their estates to the monasterion, of the famous Benedict, about of Monast This was deemed audienced to cancel Cassin." This disciplina continued in all sorts of erimos, and therefore the force a certain time, but the effect of it embrucing of this way of life was was estinot in less than a century, sometimes termed a second hoption. The same empure also favoured "the In the wighth and ninth centuries, order of Canans," and "distributed counts, dukes, and even kings, aban- them through all the provinces of his doued their honours, and shot them- suppire." He "instituted also an order sulves up in momentaries, under the of Cosmanue, which," Mosheim says,

tical extravarance were established in. In the touth century the monthly Italy, France, Germany, Spain, and discipling, which had been greatly de-England. And others, reporting that easyst, was again revived in some they had not done this in time, put on measure by the authority of Odo, the mountain habit on the approach of bishop of Clugary, whose rules were death, and chose to be burned in it, adopted by all the western hingdoms that they might be considered as in Christendon. Then we find seeof the featurnity, and consequently carrier periods of reformation in the have the benefit of the prayers of that discipline of mountaining. But no nomer were the user and more authors This most abject superstition con- kinds of muchs established, and got timued to the fifteenth century. For rich, than they became as dissolute as even then we find "many made it an their predeceasors, which called for essential part of their last wills, that another revolution in their affairs; and their carcasos, after death, should be these successive periods of rigues and wrouped to old ragged Dominican or of dissoluteress enclined quite down

One of the first must canus of this It is said that in all the asstaries of televation of decipline in the mounts Christianity together, there were not twice, was the invasion of the Northreed. Something of the same hand

players in Europe, in 1648, when many the first who instituted lay-brothers in brought to them again.

How of disripline among all the orders omission or mistake, they carried grains of the monks, as Bernsrd observed, of corn, or strings, whence same the can was their exemption from episcopal of chaptets. The same distinction, ha jurisdiction."

their discipline, was the multiplicatom for it. of prayers and singles of pealman for. The measure orders being almost they had added many to these pre- all wealthy and dissolute in the thisscribed by Bonotlict. This says Floury, teenth century, the mendicant or howleft them no time for labour, of which gong friors, who absolutely disclaimed Benerict had ordered eccephours every all property, were then established by day. This contempt of hodily labour Innocent III, and putronized by sucwas introduced by the northern nations, weeding pontiffs. These increased so who were addicted to hunting and war, amazingly, that they became a berthen but despised agriculture and the arts." both to the people and to the church it-Mental prayer, he able, has been much self; and at length they were the occabounted of by the monks for the last alone faculty greater disorders than those five handred years. It is, mys he, an which they were introduced to redress. idle and equivocal exercise, and pro- Thore is a remarkable resemblance. duced at length the error of the Beg- as Maddleton observes, between these hards and Beguines, which was con- mendicant frings, and the mendicant demned at the Councils of Vienna? priests among the Pagens, "The The original monks, he says, were a lary mendicunt priests among the very different kind of men, and their Heathers," he says, "who used to discipling much more proper to produce travel from house to house with make a real mortification to the world, and to on their backs, and, from an opinion suppress involunte affections. Theirs of their sanctity, raise large contribuwas a life of anotemplation and labour, tions of money, &c. for the support of by which they chiefly supported thems their fruiteredry," were "the very picwalves. The ancient monks and no turns of the begging from, who are hair eloths, or chains, and there was always about the street in the same no mention of discipline or flagollation holes, and on the same errand, and amount them.

was likewise excluded by the satroder- of their poevent." tion of lay-buildow into monasteries. Notwithstanding these disorders, it and this was another mount of the must be acknowledged that the mencorruption of their manners, the monks closes frings were instituted with the below the masters, and the tay-brothers, very best intention, and that they had being considered as slaves, and an order of persons reach below them, and notservient to them. John Guilbert was py tie, 117.

of the monks died, and the remainder his manastery of Valorabrosa founded dispersed; and having lived for some about 1040. To those lay-brothers time without any equal to their rules, were prescribed a certain number of they could not without difficulty be puter nusters at each of their canonival hours; and that they mucht acquit A more general cause of the relaxes themselves of this duty without any myr, was offerwards carried into nun-Another cause of the relaxation of veries, though there was no pretence

moved fail to carry home with them a Boddy Jahour, this writer plantyes, good suck full of provisions for the au-

[&]quot; Manhora, III pp. Let M2. (A) Clear and Wall files concemposates of the great and the Pa. I Co. I much series. (A) Clear and the Co. I much series and the concentration of the c Pt. In Ch. In Part of St.

Cityona Balan Historian p. 47c. 1854

^{4 2006} St. Re. 1974 5 July Sec. Ph. Sec. Will Child Sales Street

[#] State of the (P.)

Middlebook's Letter, p. 620. (P.) Works, 11).

Co. 11. "Do not recover d'unite les Payons. one, que l'alle en par des correlates al par le l'est, en après del R. Augusta Veriginalité de la company de la co

for a considerable time a very good what the Josetts were afterwards, the effect. St. Francis, the founder of life and soul of the whole hierarchy. this order, thought his institute, by Among other prerogatives, the pouce which he forlade his moules the use of empowered them to preach, to hear gold, giver, or any kind of property, confessions, and to prenounce alsoluthe pure gospel; and it was of use, as tions, without any licence from the Please observes, in a very corrupt ago, hishops, and even without consulting to recall the idea of charity and simple them. The Franciscans had the chief Christianity, and to supply the defect management of the sale of successions. of ordinary postors, the greater part and the Dominicana directed the Inof whom were then ignorant or negli- quisition. gent, and many corrupt and sounds-

orders fell into great contempt after tions of distinguishing themselves in the introduction of the Mendicants, the same way, and though the Council who filled the chairs in schools and of Lateran, in 1215, forballs the inchurches, and by their labours supplied traduction of any more were religious, the negligence and indepacity of the as they were called, the decree, as pricels and other pastors: But this Floury says, was ill observed; for more contempt excited the emulation of the were established in the two centeries other orders, and made them apply to following, than is all the preceding.4

multers of Literature."

their proper profession was the business solves as much in their sellitary combusine terrible to every body."

fraternities of Mendicauty, the Domini- Holy Land, and by degrees that of cans and the Franciscous, governed, other Christian recentres against all with an almost successal and absolute Mahometan powers. The knights of away, both church and state, and St. John ware established in 1000, and maintained fine prerogative of the being driven from the Haly Land, they Roman poutiff, against kings, hisboys retired to Cyprose than to Rheden and and hereties, with Decredible ardour they are now withed at Malia.

The amuzing credit of religious orders in general, and the reputation of their The monks of the nuclent religious founders, made many persons amid-

Besides the monks and regulars, Afterwards, the muniticant firms, there is another nort of religious puron the protence of charity, mobiled sons who, according to their instituwith all affairs, public and private tion, bear the name of St John of They undertook the execution of wills, Jerusalem, from whom are descended and they even accepted of deputations the knights of Malis; and similar to to sepociate peace between cities and them were the knights Templans, and princes. The popes frequently em- the knights of the Teutonic order. ployed them, as persons entirely de- These orders had their origin in the voted to them, and who travelled at a time of the crusales, and their first small expense; and sometimes they object was to take care of the sick and made use of them in raising money, wounded, and afterwards to defend But what diverted them the most from them. But they distinguished themof the Lagrantian. By undertaking city, that the order was soon filled with to surrage this court, they were trans- man of a military turn, and at length formed into magistrates, with goards they were most depended upon for any and treasures at their disposal, and military services. Thus, from their undertaking the defence of their hours-During three centuries the two tal, they undertook the defence of the

and success. They were in those times. The knights Templara were outsilisted in 1118, taking their name from

of Tyban II., granted in 1007 to Roger, kings of Sinity exercise that jurisdicthe Norman slog of Sicily, and to his tion, and are in fact popes within their successors. But the advocates for the own territories. On this account F. court of Rome say that this bull was Simon says there are three popes in furged, during the long time that the Christendom, viz. at Rome, in Sicily, laband had no communication with the and in England ; the two last, however, hely see ; for it continued sinety years, deriving their power from the first, the moder an interdict, beginning in 1282, kings of Sicily by voluntary conven-Rome however, have orisen vielent alon, and the kings of England by disputes between the kings of Sielly and the purse. But to this day the

I common our Character Plantanes, pp. 118, 121, the Emplish episcopal expansions as as in more thanking H. (r. 10). (ft.) Cont. at. Ph. & Ch. (. her artistrary plant of governing. She additional

"Heavy's referredfon alleged the years of Pistory, talk ald not summer the grand principle of in frames on house in matters of religious; the set of conveniency desired the mean preser in the second, that had been visited in the form. In electric of this power the king expected code. challed by blatter and principles, opposingly to community and articles of religious destricts and provides for the yestlore and supported them by And Pearly lines.

Live references to the raise of Edward VI. retained the descript of regal supremer; they are contained monitories of his absorbly and youth, may may two pervious broke, intended a fried, and might have poll only a thousand on the same property that any apertions the sights of all the

" Quain Ellisheth's se guira portus was love.

forces.3

an absolute expression; has highers acted many () 1 the Deposed soldier, corresponder, making smalling, dw. R. Boulesson's C-Dan of Lan-ness on the Principles of Nessondermity," (vis. [in J 0.

Combin having quoted the conditatory letter-from Plan IV, to Elizabeth Jates 12 May, 1701. mile: The report ment, that the Figs gives his fulfs, that he world mining the sustained partners printed her mether's marriage, of impact, overlying the English Baurgy by his materially, and great he use of the maraments to the Reglish, under Lock kinels, my as also would join Interest to the Routes Church, and unknowledge the primary of the chair of Rome; yes, and best corner transmit recens was promised to Great that county described the ages. Elizabeth, though of dispettion). But makes a complete quantity own love found of her commonly to become a Paper.

of dispettion) for makes of attaining at some man star amounts to be the date of attle presidents, like an exploration are replaced as a conference of greatern and found attends on exploration of greatern and found. Attending on, p. 500, Notes 5.

APPENDIX III.

PARTS N. AND XI.

OF THE AUTHORITY OF TRADITION, AND OF THE SCRIPTURES, ETC.

We have seen the pretensions of the as carefully as we can, the channels by request, of commette, and the of rivil which these divines communications insujerrates, to decide controvenies of large been conveyed to use and these high. If may not be improper, in the ran be no other than oral tradition or roundmann of this subject, to consider writing; and of those the latter is cortwo other nutberities, via those of tra- tainly preferable, whenever it can be billion and of the Scriptures. As the had, provided we have sufficient evi-Jewish and Christian religious are of deare that we have the genuine writings diviou origin, it behaves us to examine, of the inspired prophets themselves,

^{*} Flower's Elighth Discourse, p. 2L. (P.)

1 Dist. p. 2L. (F.)

1 Dist. p. 2L. (F.)

not to be elighted.

Those Christians who were not conof the canonical books of the New Yes- laying great stress on our Lord's say. tumons, could not have lead any other ing to his disciples, that is had many as less while these books to be canonis not able to bear at the time that he cul on no other foundation; and by was with them, and pretending that calling them consected, we muce no the apostles themselves, besides preachmore than that they are the genuine ing to all persons indiscriminately, productions of those persons whose made a reserve of some things to be names they bear, or of the times to taught more privately, and only to a which they are usually ascribed; and few. Hat there does not appear to therefore they are of themselves of no have been any sufficient foundation for authority, but as the most indisputable that pretence; all their teaching having evidence of what it was that Christ and been public, and nothing obscended the arostles did broth and practise as from any persons who were desirous of from God; and it cannot be made to being instructed. Much less was there appear that the same thing may not any reason to think that the particular he cominismily proved by other manns, things which they wished to support We observe the first, and not the by this pretence were among the thince seventh day of the week, as n day of revealed to those few. Besides, our rest, contrary to the known costant of Lord himself seems to have precluded the Jews, which we believe to have every pretunes of this kind, by telling been of divine appointment, upon no his apostles, that whatever they had other authority than that of tradition; heard of him in private, they should it being suppreed to have been the proclaim in public. Matt. r. 27. invariable contour of the church from The Church of Rome has adopted a be made.

tion as an improper isomilation for therefore, expressly anothomatized all Saith or proctice, we must mean only those who did not receive reclasination protended, or ill-founded traditions, traditions, written or unwritten. Hell such as were alleged by several of those the things which the members of this who were called hearties in very early gooneil alleged as proper to be received times, or by the Church of Rome at on such authority are exceedingly facipresent. But, in this case, we about fall and absurd. . to the opinions and previous, not morely because we find no trace of New Testament, supposing them to be

But in many same, even tradition ought. find no anflicitut authority for them as

Bome of the ancient heretics are said. sucted by the apostles the medice, and by Austin and others, to have availed who lived before the publication of any themselves of this source of cradit; foundation for their faith. We our-things to say to them which they were

the time of the apostles, and it below variety of contone, and founded many impossible to account for the origin of claims, upon this authority of tracithe present customs, and of its being tion. But in what was called the observed without the least variation in Catholic charch, no recourse was but churches that differ in almost every- to tradition, tolors the second Counsil thing else, but upon that supposition of Nice in 767, in which the worship For we do not find in the New Tosta- of imager was established; when many ment any express order of Christ, or of things had generally been assented to, the spection, that such a clouge should and practiced before that time, which had no foundation in the Scriptures, or When, therefore, we speak of trade in the reason of things. This connect,

The authority of the books of the tham in the Scriptures, but because we growing, is the very same with that of the apostles themselves. But in very early times, this does not appear to

have been an great as it came to be in the case of Cornelius, and In the doubled that Paul was an inspired Antipelt. eyortic, and received the knowledge he - Ou the former of these pocusions elgave or aurone drive.

at all, but morely desires that he had . Het even this decree, as it is now his unformation from Christ, we receive generally called, which had the nutherit on the crofit of a man whom we rily, as we may say, of the whole suppose to have been neither imposed surlege of apostles, does not seem to upon himself, nor to love had any in- have been reliahed by all Christians, towat in impound upon athers; and so we may infer from the emmity which blooming of the long a power whose the Jewish converts in general lone to notherity in general was supported by Part, and from the Nagarence or Juvish. his power of weeking mirasha. Of Christians, never making use of his this kind is the account which he gives writings. For though they were not us of the reportaction of the dead, and written in a language which they under the change that will pass upon the stood, it would not have been more diffiliving solvenment to it; and also his call to process a translation of them. account of the justifution of the Lord's than of the grapel of Marrison, which

mapone, de-

Nor was this the case of Paul only, who was possiblely observous to the knowledged to have been the state of Jose on account of his seal in preaching the Jewish Christians could not have the grapel to the Gentiles. For Peter lime true, if they had had the carry dimensify who is called the apostle of the pleas that were afterwards entertained. errors orion, and was considered as of the constant importation of the approthe very chief of the sportles, was not this and evangelints. A great part of more corpected, whenever he wast or them rejected the account of our Lord's did anything that was thought to be mireculous conseption and though they

afterwards. Though it was never altereation that Puri had with him at

had of the possel from Jesus Christ when the arealist of Peter was on binned, yet we had by his own writings, raisened, he vorth auxi hissenif, not by that there were violent factions against majorling that what he slid was by the him all his life, and that his opinions express direction from heaven, (though were by no means implicitly received, he was lad to what he did by express He himself is far from insisting that revolutions made both to himself, and everything he asserted was to be re- also to Cornelina) but by a simple erived without exactination. On the astrolive of facts, from which they contrary, the various arguments he might thenselves judge, that what he produces in support of his assertions, had done was not without sufficient without allegour any other authority authority. And oten when all the for them, shows that his combisions apostles were not, to enouder of what were drawn from the promises which he was to be done with respect to the supalleged, and which he submitted to the pased abligation of the Ceptile converts examination of his readers. He must, is abserve the Jewish crossonics, they thursdays, have supposed that they seem not to have had any immediate would think themselves of liberty to imperation. For they reasoned and judge for themselves; and that as he deliberated upon the subject; which submitted his reasoning to their ay- some to imply that there was for some amination, they would decide for or time a difference of upinion among bouldet him, according as his argu- them, though they afterwards concurmonth should appear to them non-red in giving the advice that they dol. and in which they concluded that they When this aportle does not reason had the concurrence of the Hely Spirit.

was also probably written in Greek.

Indeed, what is universally noimproper. This appeared very clearly made use of the grapel of Motchew in

Visit, on the discretion of months (work) Petrothyy), Vol. III pp. 305-224, and drains

thinking the contents of them sufficient in effect to injure their excitables. not, on account of this difference of as exact as some pretend it would have opinion, cease to communicate with one been natural for the exemies of Chrisanother. Nordess Justin Marter, who timnity to have said, that they most mentions their apinion long afterwards, have been written by combination, and manage commune upon them on account therefore that the history bas not the of it. He only says that he cusput concurrent testimony of independent think us they did; and what is more witnesses; and if the executives comremarkable, he does not mention the tended for cannot be proved, the author authority of Matthew and Loke, as vity of the whole must be given up. what was decisive against them. These Besides, what would have been the Jewish Christians would certainly have use of appointing twelve apostles, or treated the geopel of Lake in the same witnesses of the life and resurrection at manner as they did that of Matthew, Christ, if their testiment was not if they had been acquainted with it, naturally embrech to establish the and had thought proper to make use of prolibility of the feets; and what would Mat all

limition of the groupel, many of the ventral, by the same miraculous interdisciples would think themselves as position, in all ages, and in all entions good judges of the history of Christ, afterwards? Having written more as the syanguists themselves. They largely on this subject in my Institutes did not want those books for their own, of Natural and Revealed Religion," and use, and would judge conserving the above in the Prefere to my Harmony of contests of them, as they would even the Gospels to those works I ber leave coming other books which implied an to refer any readers with respect to appeal to bying witnesses. That the this subject. I would also refer them books were generally received, and not to what I have written under the signaimmediately rejected by those to whom ture of Pauliana, in the Theological they were addressed in a proof that the Resemberg, in which I think I have history which they contained is in the shown, that the specific Paul offer main authentic, but be no cocans proven reasons inconclusively, and, therefore, that every minute circumstance in them that he wrote as any other persons of is true. Indeed, the evangelists, vary- his turn of mind and thusbur, and is rugs from one another in many parti- his situation, would have written withculture, (which must be seen in the Ob- out any particular insuration. Easts. a rootious prefixed to my Hurmony of such as I think I have there alleged. the Gossele, " proves that they write are stabborn things, and all kyrotheses partly from their recallection, which must be accommodated to those from other persons.

eventpolists agree in the main things, are not, in general, charged,) but he Check, all-red, also the Kerry in Theol-

Dispose Vol. 14.

Helene, they emitted the two first but they differ exceedingly in the noise charters, in which it is asserted, not, of their narrotive, and with resuret to us far as appears, questioning their incidents of little consortemor; and to being written by Matthew, but not contend for anything more than this ciently well-founded; and yet they did. If the agreement among them had been

have algorified even the original involve-When the Jewish church was first tien, unless all error in transcribing, formed, and indeed so late as the pub- and translating, Ac., had been pro-

may be imperfect in things of hitle. Not only the News over, but Ohrise comanguages, and partly from the best tinns of other decommentary also, so intermedien which they could collect sected several of the looks of our New Testament, and without denvire the Take they credible historiams, all the nutbenticity of them, (for with the these

> The Builts President Vol. 11, pp. 120-140, 285-211.

to have rejected all the sportles of Paul, Council of Carthage, in 207, the apothough the authenticity of them was cryphal books were admitted, us hever gardinmil.

authority of their widings would nate- cially Emissinsticus, Wisdom, Tohit, rally rise, and appends would be made Judith, and the two books of Maconto them when controversion grow in the bees. The Popes Innocent, Galonius, charcle. And this natural and notversal, and Hornissler confirmed the decrees deference to the apinlon of the apostical of this council. produced, I doubt not, at length, the The church having afterwards adoptopenion of their infallibility. Their of the version of Jarome, which followed anthority was also justly opposed to the the Hebrew capon, the amorrobat many tille traditions that were pre- books began to loss the authority tended to by some of the early hereties, which they had perpured; and it was and to the spurious gospels that were never fully re-established till the Counwritten after the four had acquired oil of Florence, in 1442, and it was gradit. Till that time there could be then done principally to give sredit to as indusement to write others; and the doctrine of purgatary. It was innotwithstanding the reception that a similar reason that the Council of some of the forged purpola met with in Trent made a deeve to the same purcertain planes, they never operated to pose.2 Also, though before the meand the discredit of the four genuine ones Council of Nice the Scriptures alone tand indeed they were only written as were considered as the standard of supplemental to them), it appears that faith, it was then decreed, for the first they were easily distinguished from the time, that they who despised traditions gennine grapals, and did not retain any should be excommunicated.4 cralit long. And what we are able to callect of them at this day is enough to little foundation which many of the patisfy as, that they were not rejected popula dustrious have in the Sevietures, without sufficient reason.

sacred books, seem in general to have people from using them. Indeed, in made it a rule to compense within their the dark ages, there was no recount rode all books scritten by propilete; and for any such precaution, few persons, therefore though they had other books, even among the great and the book which they valued, and might think very useful in the conduct of life; they The Sclavonnau, who were converced mover read them in their symagocnes. Thase tooks were afterwards called apoury chal, emuniting of piges of very different character, partly historical and partly moonl.

These appropriate books were not much used by Christians, till they were

entire they find not approve of their found to favour some experititions montents. Then the Grandes in general opinions and practices, the rise of which made but little use of the rangular! I have already traced, and especially books and pleaded the authority of the worship of saints. For at the tradition, and the Riessitte, in the Council of Lastiene, is 364, the Hobert time of the emperor Philip. are said cause was adopted. But in the third canonical and divine, and were there-When the apostles were dead, the fore allowed to be read in public, espe-

Notwithstanding the apparently it was very late before any messures The lews, in forming their canon of wave taken to prevent the common educated, being able to read at all

^{1 896.} Asserting hi lipighamos, "they avand the matter the mythings of the property rest

^{*} Barrie, A. D. 107. Day on H. p. 600 (A)

* Barrie, a. H. 109 (B) (B) (B) (B)

* Milital of declarat, where the second which edile . . . is others becomes, the pre-arther the Largette, of all many discussions quarks producte quarks and pre-arther the pre-a the Jemestra Falgett, and Orbital's Franciscus. 5750, pp. 48-51, and Middletonia Works. H. P.

⁴ Stamours, H. p. 184. (P.)

ountury, palifound to have the service the charger was about sunk, and that in their own largeage, and it was no person ought to be permitted to granted to them. Pope John VIII., to know more of them than is suctained whom the request was made, thanked in the mass. His successor profited God that the Sciavenian character by this advise, and put the Bible into had been invested, because God would the entalogue of prohibited books. be preised in that language. He ordered bowever, that the grounds should tify the condemnation of Wickliffe, in be read to Latin, but that afterwards the Council of Constance, said that they should be interpreted to the per- the Scriptures must be explained acple, that they might understand them, mading to the present electrics of the acwas done, he mays, in some churchen! church; and that when the institu-

Bohemia, applying to Gregory VII. ention of the Scripture abould change for heave to celebrate divine service in also; and the Council of Trent has the same Sclavonian tongue, it was decided that tenditions ought to be absolutely refused. For, said this pope, received with the same respect on the after considering of it, "it appeared foriptores, because they have the same that God chose that the Scripture agtherity. phould be observe in some places, lest Kelinons."

of any other version?

time it was the Seripings which had Jacoviying and being deceived."

in Christianity at the soul of the ninth stoned the decadrol temporal with which

The cardinal Com, in order to pus-But afterwards, Wroti-las, long of tions of the clearch change, the expli-

the much were the Roman Catholica if it was clear to all the world, it chappined at the advantage which Lushould be despised, and also lead peo- ther, and the other Reformers, derived ple into errors, being ill-anderstood by from the Scriptures, that, on some their ignorance." This, says Floury, occasions, they spake of them with an was the beginning of such proble much indignation and disrespect, as is inconsistent with the belief of their The practice of the Church of Boroo authority, and of Christianity itself. at present is very various. In Ports: Prierra, master of the enered palace, mal. Spain, Halv, and in general in all writing against Luther, advances those them countries in which the Inqui- two propositions, viz. that the Scripsation is established, the reading of the toves derive all their authority from Seciotures is forbidien. Prance was the clearch and the Pope, and that divided on this unlight, the Jansonists indulgeness, being established by the allowing it, and the Jesuste refusing it, church and by the Pope, have a greater For the Council of Trent having de- authority than the Scriptores. "How clared the Valgate version of the Dible do my know," may some of these writo be autientic, the Jesuite maintained tera, "that the books which bear the that this was mannt to be a problection, name of Muses are his, since we have not the organals, and it we had them, After the Council of Trent, this coil there is no person who knows the was much increased. For the histogar hand writing of Moses! Besider, how assembled at Belogno, by order of do we know that all that Moses has Julius III, payasal that the reading of gaad is tree? Were the evangelists the Scriptures should be permitted as witnesses of all that they write? And little as possible, because the power of if they were, might they not be dethe panels had always been the gont- feetire in narrowy, or even impose gut when they were least read; alloging upon us? Every own is capable of

All the popes, however, have not

above the same dread of the Scriptorso, with the Catholica, many of the errors For Sixtus V, cancel as Italian trees, and almost of Popery being discovered lation of the Bible to be published, in the owliest Christian weiters, after though the realous Catholics were the apostolical non. But at present all much offended at it.

appropriate with a reversage for noti- with Chillingworth, that the Billion spully, and the traditions as the clearch, alone to the valights of Protestants. at the time of the Beformation, that We may, however, he very much emthe Protestants were not a little one bornous! by untertaining even the

I Histoire due Popos, V. p. 86. (PA

Protestanta mem to enteriam o inst So much were the mimis of all men opinion of soals authority, and to think borrowed by it in their controversy spinion in its greatest righter, as I have shown in the introduction to this Appomile_

PART XII.

THE HISTORY OF THE MONASTIC LIFE.

THE INTRODUCTION.

Destroys those ministers of the Chris- with the indolent and melanchely turn tian shurch whose titles we meet with of many persons in the southern had in the New Tostament, but whose climates of Asia, and especially of powers and proragatives have been pro- Egypt, led them to affect an austere digiously increased from that time to soldary life, as destitute as possible of the present, we find that, excepting everything that might pumper the the pages alone, no less conopienous a body, or that is adapted to gretify figure was made by other orders of those appetites and resides which men, of whom there is not so seach as were supposed to have their seat in the the least mention in the books of Scrips field. Hence arose the notion of the turn, or the writings of the spostalical greater purity and excellency of cells new: I mean the mostly, and calipious bacy, as well as a fendamen for a retired corders of a similar constitution, which and ensocial life, which has driven so have more or loss of a religious that many persons in all ages, from the

frapilation for the whole business of the same gloomy turn with themselves, spiritual substance, and that its possess damare clogged, and its virtues impuled, thow api Christians were to be struck by its connection with the body. Hence with the coumple of the Heathens in they inferred that the proutest profess this request, we see in Jovene, who

tion and mortification of its corpored insumbrance. This notion operating anglety of their brethren, to live either The set of opinion) which had the in absolute solitade, or with persons of monkery, came originally from the It is the same principle that made East, and last been adopted by some Bissener among the Jews, mentaof the Greek philosophure, especially among Christians, devishes moong Plate, viz. that the soul of your to a Mahametans, and fakirs among Hin-

tion of much is attained by the extenses " takes pulled that "Pognaism lead

^{= \$100} H. p. 407. (F) $\frac{1}{2}$ His sepret, p. $\frac{1}{2}$ fix = $\frac{1}{2}$ Part $\frac{1}{2}$ Fix $\frac{1}{2}$ Part $\frac{$

^{*} Discourse (A. Discourse ATL - (P.) * A. Di Linis (P.) (P.) (P.) (P.) (P.) * Discourse (D. P. 1991 (P.) (P.) (P.) (P.) * Discourse (D. P. 1991 (P.) (P.) (P.)

THE CORRUPTIONS OF CHERRISTIANITY.

Uky, Ki

thined in a regular way, many persons distress of mind, for to mother, inflicted upon themselves a kind of Bot on every other comming marpanied them, that was the great recom- in the books of the New Testament. normalation of Montanism. The Montanicts, Tortullian says, had the same being improved by the tong conrole of faith, but more fasting and tinuance of this misesable and solihere marrying, than others.3

* Middleton's Letter; p. DR. 155; "Quid nor operated factors, in quartum perdemonations, indeed, or pure indeed on the street, of Vesta Virginia, or all little southwaters, of Vesta Virginia, or all little southwaters, Higgson, T. Iv. Par. 6, p. 316. M. Par. 6 by 134 & 741. Mindleton, Works, III. p. 22. (8) fill little, or Section Remarks, III. p. 72. (8) fill little,

II p. 100 2 200 dejunita, C. I. Up. p. 244. (A)

many observances which, to the re- These notions and these obsumproach even of Christians, Implied a stances concurring, particular texts of great strictness of manners and disci- Scripture were easily found that pline. June, save he, 'has her priori- seemed to countenance austerities in every devoted to one bushand. Vesta general, and estimacy in particular; as her perretual virgins, and other idels that saving of our Saviour, Math. viv. their priests also, under rows of chas- 12: "Them are some ... which have made themselves ennuchs for the king-The persecution of Christians by the dom of beaven's sale. He that is also Heathen emperors, and consequently to receive it, let him receive it," and the more imminent hazard that at- Paul's saying, I Cor. vil. 86; " Do. lumbed living in cities, especially with that giveth in marriage doub well, the incomprance of families, was but he that giveth not to murriage another circumstance that contributed doeth better." Both them pussesses. to drive many of the primitive Chris- however, probably relate to the times tions into deserts and unfrequented of personation, in which it is either places. The irreptions of the Northern absolutely necessary to alandan the nations into the Roman empire had an satisfaction of family relations and doeffort of the same kind, nuking all meetic society, or at least in which it cities less safe and comfortable. More- is most convenient to be free from over, when the great persecutions were every attachment of that kind; that over, and consequently the boasted when men were persecuted in one city, crown of murtyrdom could not be ob- they might, with more ente, and less

voluntary martyrdom, in abundaning rings is spoken of in the most honourthe world and all the unjoyments of able terms in the Scriptures, and is, life. "Gregory Naziannen, celebrating judged, necessary for the propagation the absurd ansterities and mortifical of the human species. Besides, Paul tions of the manks of Nazimyaum, tells makes it a mark of that man of sin, us that some of them, through un uz- or notichristian power, which was to one of real, killed themselves, to be were in the latter times, that it was to released from the wicked world." It forbid to murry, as well as to make use is possible, however, that they might of "meats, which God hath created to not directly kill themselves, or intend be received with thankagiving." I Tim. to do it, but only died in consequence ly. 3. In fact, these two circumstances of depriving themselves of the usual greatly contribute to point out the comforts of life. It was these ansteri- Church of Rome as the principal seat ties, joined with such imaginary rese. of that antichristian carruption, of lefters, and intimate communications which so much is said, and against with heaven, as have usually accom- which we are so cornectly cautional,

Besider, men's prantings are far from tary state. Instead of approaching by this means, as they vainly protended, to the life of angels, they eather ank themselves to the condition of brutes, and some of the most worthless or savage kinds. Also, living without labour thumselves, fag is limb the monks came to do, and upon the

labour of others, and without adding and Ambroso into Italy, "St. Martin, to the someler or strongth of the com- the orienated nation of Tours, erected mustly, they sectainly defeat the great the first insunstance in Gool, and ... purposes of their erection, so social his funeral is said to have been albelongs; and are not only a dead weight headed by us less than two thousand area the community, but, in many massle." But the Western monks never eness, a real cell and nuisance, in those satained the severity of the Eastern." states in which they are smaldished.4

SECTION L

OF THE MONANTIC SIFE, THE THE LAND OF THE WANTEDS EMPIRE.

There is always sensething bucommon and fabulous in the autoportion of all ambeting, and it is we in those of the monks. The monks throughly anknowledge the first of their order to have been some Pond, an Egyptian, who in the inventh persocution, or about the year 200, retired into a private cave, where he is call to have lived many years, named by any person, till one Anthony found him just before his doubt, put him into his grave, and

followed his uccample,

This Anthony, finding many others disposed to adopt the same mode of life, reduced them into some kind of order; and the regulations which he made for the monks of Egypt were soon introduced into Palestine and Syria by his disciple Milarion, into Mesopotamia by Asnes and Eugensus. and into Armuna by Enstachius Diehop of Sehartin. "From the East. this gloomy inclination passed into the West: " Basil carrying it mis Groups

It If Endowning it to be orwarded poverty, to had upon the labour of either must be beginned and following a form one kings who, which is making and yell patients by went and patients by went lique end from all powers and motioned for the asks, of Chairs and religion; you are limp inwardly with ambition, our piving to for thirly of their appear the next arrigant faller. I will Not deep, but have not more party and present personal state of the second o deliver the below religion. Asserted to the con-tribution, Co. 1990. "Validy of Alla and their exper," Ch. Iril. So Monte, in. 1804, p. 198

The number of those manks in very early times was so great, as alread to exceed below. Flency says, Unt in Egypt ulone they were computed, at the end of the fourth century, tirerosal seventy thousand." With this increase ing number plant dinorders were needearly introduced among them. At the end of the fourth century the monks were alsored to be very insident and bentious; and having power with the sople, they would acoustioned even ever primingly from the hands of ustion as they were going to excess lou." In the time of Austin many and or postended manks went applicar alcost, as bawkers and pediars, selling

bones and relies of marters.

The increase of monks was much favoured by the laws of Christian princes, and the encouragement of the poper, as well as by the strong reconmendation of the most distinguished writers of those times. "Justiness. made a law that a see abould not be disinherited for entering into a state of menkery against his father's will;" and Jovian appointed "that where over courted a new, and entired her to marriage, should be put to death." But time law, being thought too severe was afterwards mitigated. Syrigus, Bishop of Bones, ordered that monks and virgin who married after they consecration to God abould be busished from their mountaines, and confined is privato cells; that by their continual to they might eliace their crime, and become worthy of communion believe they died. The same pope ordered that become and prices who were

A Mandalan Large Street Service (PL) Clark, W. Ph. at

Ch. at Aust, and ave.

a Jostin's Summer. IN the St. III. IA. I Follow \$616, \$28, \$0-16, 86.

their reside.

who was the greatest privocate for it agesin low time. Writing to Einsteeling

themishing themselves by some of the nally denoted an absolutely splitary them enely times, devoting themselves, love, fewers, leveleres, on account of their as they insagined, to God, and living living together as brothers, in one in virginity, but at first without formy family. These had a president called ing themselves into regular communi- which or faller, and the place where ties. Jesome prevailed upon many they lived was called a second-tray. wamen in Rome to emigrace this kind. On the other hand, those who lived of life; but they continued in their single were often called country or own houses, from which they even made her acits, and commonly frequented visite, and it appears by an epitaph occus and deserts. And some make a which he wrote for Marcello, that be- farther distinction of these into Anafore her there was no woman of condi- therites, whose manner of life was still tion in Rome who lived in this manner, more savage, living without fouts or the greatent people of that city con- clothing, and only upon roots, or other sidering it as disreputable, on account spontaneous productions of the earth, of the novelty of the thing." These In Egypt some were called Sarobnites, early name were only distinguished by These led a wandering life, and mainwearing a veil, that was given them toined themselves chiefly by seiling by the nishen of the place. It was not relies, and very often by various kitals till the year 567 that Queen Radigords of fraud? founded the first monastery for women. In early times it was not uncommon. Council of Tours."

one manner, and some in another, their terasures in their manustries." And in later times when they formed

mayried, and had any commerce with hid themselves mader an absolute their wives should be degraded from engagement to live according to no. tain rules, we find above a hundred The language in which the writers kinds of them, who assumed different of those times recommended a monkish names, generally from their respective NO was associated shocking and blue-founders. But these divisions and planners, repetially that of Jerson, sub-divisions were the offspring of late

The most early distinction among the nan, he calls her his tody, because then was only that of those who lived also was the sporce of Christ; and he quiteringle and independent, and those reminds ber mother, that she had the who lived in companies. The latter honour to be God's mether-in-last! were called Complites in Greek, in Many women were ambitious of dis- Latin Monde, (though that term origin possibilization of the munkish life in life,) and sometimes Prince from fro-

in France, which was confirmed by the for persons to pass from one of these modes of life to the other; and in later No perfect uniformity can be expected agon it was found to be very advantain the customs and modes of living grows to the revenues of the society, among men, and lesst of all, man for the monks to become humits for a whose imaginations were so executive time, retiring from the managing with as those of the manks. Accordingly the leave of the abbot. Those being we find almost endless distinctions much revered by the people, often not caseing them, some choosing to live in rich by their alms, and then deposted

Persons who live in Protestant comthemselves into regular societies, and trice, or indust in Remon Controlle construe at present, can form no silve. of the high respect and revoyance with

which monks were treated in only establishments, I protect, in lamels times. They were universally eva- the out into the dark new, to point out sidered we burne of a higher rank and the steps by which these monks at arder then the nest of mankind, and turned that amazing power and inflaerrn superior to the priceta; and ence which they acquired in the later wherever they went, or exaid be found, ages, and to note other remarkable the people growlist to them, loading facts in their lintery, showing both the them with alone, and begging an inte- good and the evil that arose from their rest in their prayers. In this light, institution. however, they were reparted in gene-

the state of congridge. But these sem- learned mon. alble opinions were condemned, first by Several horosies, in particular, apringthe Church of Rome, and afterwards toy up in the church, and some immed by Araborse, Bishop of Milan, in a monks very ably opposing them, it was current held in the year 200. The em- found convenient to draw them from power Honorius rescouled the proceed. their solitude, and to settle them in age of the council, and benished the suburbs of cities, and senctions Joyinian as a hopelle. The famous in the cities themselves, that they Jerome, also, wrote in a very similar might be useful to the people. In monocragainst the treatment Jorganan, consequence of this, many of them. in which he maintained the above mone suplying bratudy, got into hely orders. tloned-cuttinens.

SECTION IL.

THE BUYERS OF THE MOCKS APPLE THE NAME OF THE WHITERN DISPERS.

HAVEN given the presening account of not imagining that they were encourage the origin and rature of the monkish ing a set of mon also would afterwards

The primitive monks, courtier selfral. For some persons may be found tude, were equally abstracted from the who thought smoully in every age, and allians of the world and those of the consequently looked with contempt thurch; and yet, by degrees, a very upon this sportons kind of religion, countdenship part of the business in and affectation of extraordingly sanc- both departments came to be done by them. The principal circumstance that In the fourth century, when all Chris- favoured their advancement, and made tion countries ownersed with monks, their introduction into public life is a we find one who, though he chose that manner necessary, was the great ignomade of life, was emadde of the super- range of the secolar clergy. For by stitions notions that were very powers. this term the common clergy began to best with respect to it, and stromonally be distinguished, on account of their remonstrated against them. This was living more after the manner of the Juvimus, who, breards the conclusion world; while the musks, on appoint of of that contury, thought, first at Bone, their flying according to an exact valo, and afterwards at Alikm, that all who got the same of requirers, and religious. lived assording to the goapel, have an The monks spending a great park of equal title to the rewards of heaven; their time is contemplation, many of and, consequently, that they who them were induced to give some attenpassed their days in unsocial celibary, tion to letters, and soon attained a and severe sportalizations, were us me manifest superiority over the clergy in respect more acceptable in the sight of that respect; and the Christian Church God than those who leved virtuously in was mover without great occasion for

This was much complained of for some time; but being found neefal to the kindsopa the analysis, both in spiritual and temporal affairs, those bishoos who worse found of a municipous olerary, and wanted fit mus to surry on their schemes, gave them considerable offices;

(Super, A. W. MA, (P.) * And Amelicana, P., well. Op. L. pp. 10; 144. (P.)

Both A. D. St. L.

I Marketon, J. p. 808. (F.) Cont. Ye Ep. H. Uh. H. Frod. Des # Stoom on Cromb Reconner, p. 54. JPJ

FOURTHER.

to the blakeops, could do nothing with- then preach, burtize, hear confessions. out their consent. They sould not alsolve, and do everything that any even shoom their own abtor. But the prime would do. Upon tide the manyle station of an ablai being superfrom began to be, in a great measure, inappointed by their puditurious to be dependent of the bishops, refusing to made by the monks of the community, submit to their orders, on the pretent they first obtained from the bishoos that they were contrary to their raica the power of choosing their ubbet, of disciplent, and always appealing to according to the tener of their consti- the popes, who were sure to decide in tutions. Afterwards they consciones their favour. got from the bishops erountions from episcopal jurisdiction. But when the likewise the canon and civil laws, and poper got the newer of granting such also medicine; studies which they exemptions, they commonly gave, or began through charity, but which they sold, to the monks as many of them as continued for interest. They were they pleased, so that their power grew therefore farbulden by Innormal II., in with that of the popes."

charias granted to the monastery of following century they were allowed to Mount Causin on exemption from all be advocates for the regulars. These spansopal jurisdiction, so that it was things, says Flaury, brought them too subject to the Pope only. Similar ex- much into the world." comptions had been obtained in the The clergy were seen awars of the

and Trent."

The first privilege they obtained of there to those parish churches to which the kind was from Reniface III.; but their metates and organish belonged."

supposed them in their degration and mode meeting power was completed, and made gonal to that of the other clergy, Overloadly the meaks, being ordered by Beniface IV, in 600. They sould

The monks, besides theology, studied 1131, to study either civil law or moni-In the seventh century, pope Za- cine. But in the beginning of the

proceeding century, but they were very engreuchments of the monks, both upon rate. In time they came to be not their spirifual power and upon their versal, and were even extended to the revenues. But the tide of popularity chapters of regular cathodrals. In re- was so strongly in their favour, that turn for those privileges, the monks all attempts to withstand it were in were distinguished by a houndless de- vain. At the Council of Chalcodon it votion to the see of Rame. These was ardered that the monks should be almost were checked, but not offer wholly under the jurisdiction of the touldy, by the Councils of Constance bishops, and meddle with no afficient givil or podesinatical, without their par-The first introduction of monks into mission. But this and all other requhely orders, was by the permission lations for the name purpose avoided which they obtained to have priests of nothing, both the processful rich larry their own body, for the parame of favoring the monte. When treediciating in their monasteries, law high gory VII, made a law to sompol laythere sould be no great objection; it man to restore whilever had been in being for the convenience of the mentar the possession of the church, such respriests themselves, as well as of the titutions were generally made either monastery; and especially as, with re- to the unthedral churches, where the spect to qualification for the office, they elergy conformed to a regular momenta. were superior to the priests themselves. Life, or to the monasteries, and soldays

In later times the collimnosts of

were often gained by the monks to tack the postifical power itself. suffer thme to put vicurs or corntes Before the sixth century there was into shurches, which they protesded no distinction of orders among monks, in depend upon manufactories; and in but a monk in one place was received asher respects, also, they engroushed as a mank in any other. But after-

upon the rights of the clergy.

of the ignorance of the secular priests, another; and so far were that from and having got the government of considering all monks as friends and many churches committed to them, it brothers, that they aften entertained was not easy to turn them out and re- the most violent sumity spainst cash establish the secular clergy in their other; especially those who formed places; and on this amount these themselves on the same general plan, happened the greatest contests is and afterwards divided from them on tween the canone and the monks, on some trifling difference in customs or pecially in England, where the munks habits. had deprived the canons of their canons. This distinction of orders began with ships, and even obliged the secular Benedict of Nursie, who in 529 instiprosts to turn monks, if they would tuted a new order of monks, which value their honefices. All the arch- presently made most rapid progress blabum of Canterbury had been monks in the West; being particularly for from the time of that Austin whom veured by the Church of Rome, to the Gregory sent into England, to the interest of which it was greatly dereign of Henry L. But, at length, roted. In the minth century this all the bishops in England declared, order had swallowed up all the other that they would have no munk for demoninations of munks." primate; and by degrees they begon to take the government of the church (Spacy of the manners of secure of into they own fronts.2

woos taken from the mostasteries, and that the most authentic history learneven placed at the load of armies; testinous to it. What the sumber of and smalls and autous frequently dis- them was in Hyppt, at a very early accorded the functions of ambassadors period, has been mentioned already. and ministers of state. For, upon the Dresently attornards, viz. in the fifth year many account that the charge in contany, the monks are said to have ground were botter qualified for them been so numerous, that large armous o'Kow than laymen, viz. in point of might have how rained out of thom, loans and address theregoise during without any emplific distinction of had the adventure of the secular.

China en Fasch Investor, p. iii. (Fr) * Disk ga 76 786

mountains were apad, if not superior, The monks, and especially the mento times of the churches; and the in- dicant orders, assumed so much, and Harnes of the monks with the paper got so much power, both spiritual and med the temporal princes being gone- temporal, into their hands, some time pully superior to that of the clergy, they before the Beforenation, that all the med, in many places, to claim the bishops, clergy, and universities in lither and other church dues. When Europe, were engaged in a violent churches depouded upon monasteries, apposition to them. And it was in Thus appainted monks to officiate in this quarrel that the famous Wickliffs them, and appropriated the tithes to first distinguished bimself, in 1350; the use of the manastery. Also hishpps and from thence be proceeded to at-

wards they subdivided themselves into The monks having taken advantage societies, altogether distinct from one

Notwichstanding the extreme prothese monks, their number and repo-In the shift century many masks taking would hardly be everible; but their body. Aml yet this was not

I Medichi, L. pp. 105-114. (F.) Curl. vi.

^{*} Brahilt Discourse, p. 47. (Pc) A Minimum and Chemical Surrounders (c. 47). (27)

I Known on Closed Tomorous, p. 58. QU. Asserting IV. Se. St. P.

to be compared to their numbers in to find complaints of the want of good Hofsemation.1

notion of devoting themselves entirely " was the first female convent known to God. Several examples of this faca- in the Obristian world." order.

tinued to the fifteenth contary. For rich, thus they became as dissolute as even then we find "mony made it an their producesors, which called for emential part of their last wills, that unother revolution in their affairs; and their carcases, after death, should be these successive periods of vigner and wrapped in old ranged Daminican or of dissoluteness continued quite down Franciscan bubits, and interest among to the Enformation.

the Mandicants,

later ages; and almost every century discipline among them. Accordingly, produced new species of them, and no in the the moth century, the morals of ness abounded more with them thus the montes were so had, that some rethat which immediately preceded the formation was absolutely necessary; and this was attempted by Benedict, In the seventh century the bends of abbot of Aniana, at the instance of rich families were food of devoting their Lewis the Mask. He first referred children to this mode of life; and those the mountaries of depollutus, and then who had lived prolligate lives generally those of all France, reducing "all the made this their last refuge, and then monks, without ecception, to the rais left their exists to the monasteries, of the famous Benedict, abbot of Moent This was deemed sufficient to cancel Camin." This discipline continued in all sorts of crimes, and therefore the force a pertain those but the effect of it conbracing of this way of life was was extinct in less than a occulary. sometimes termed a cocond baption. The same emperor also favoured "the In the eighth and minth centuries, order of Canons," and "distributed counts, dukes, and even kines, alone them through all the provinces of his doned their honours, and abut them, empire." He "instituted also an order selves up in momentaries, under the of Commence, which," Monheim once,

that extravagance were exhibited in . In the tenth century the monkish Italy, France, Germany, Spain, and discipline, which had been greatly de-Bertand. And others, reporting that cayed, was notice serviced in seess they had not done this in time, put on measure by the authority of Ode. the measure habit on the approach of bloken of Charay, where rules were death, and classe to be beried in it, adopted by all the western kingdoms that they might be considered as in Christendom. Thus we find sucof the featuralty, and consequently covice periods of reformation in the have the benefit of the propers of that discipline of manustrees. But he sooner were the new and more anotare This most ablest superstition con- kinds of monks established, and yet

One of the first great dwess of thes It is said, that in all the perturbent televation of discipline is the monas-Caristianity together, there were not force, was the favories of the Nonso many foundations of nomasteries, mans, whose raveges fell risely upon both for men and wemen, or so rich the supportering. For upon this, the and famous, as those of the seventh monks being dispersed, and assembling and strictle centeries, economically in where and how they could, the ob-France. And when monasteries were servence of their rules was impossible, so much increased, we are an every incl. and many irregularities were introshould. Homething of the group bird of the rooths died, and the remainder his mountery of Valombrose femaled brought to them again.

invioletion.

their discipling, was the multiplication for it. of prayers and singing of paalms; for they had added many to those pre- all wealthy and dissolute in the thirscribed by Benedict. This, may Fleury, trenth reatury, the mondisons or bogleft them no time for lakeur, of which gong friors, who absolutely disclaimed Benedict had unleved seven hours every all property, were then rainblished by day. This contempt of bodily labour Innocent III, and patrocent by some was introduced by the northern nations, coulding pontifis. These increased unwho were addicted to houting and war, accordingly, that they became a burthen but daspised agriculture and the arta, both to the people and to the clouds it-Mental prayer, he adds, has been much self; and at length they were the nocaboasted of by the menks for the last som of much required investment han those live hundred years. It is, says he, an which they were introduced to redrom. title and equivocal exercise, and press There is a remarkable rescanblance, August at length the error of the Bug- as Middleton observes, between these hards and Beguloss, which was con- mendicant frieze, and the mendicant demind at the Councils of Vienous, priests among the Pagens, a "The The original manks, he says, were a long mendioust prints among the very different hind of now, and their Heathers," he says, "who said to distributes a such more proper to preduce truvel from house to beene with sacks a real martification to the world, and to an their lacks, and, from an opinion any press introduction . Theirs of their succitie, more large contribuwas a life of contemplation and labour, tions of messy, do for the support of by which they chiefly apported thems their feederally," were "the very picsolves. The ancient manks had no tune of the legging friers, who are hair clothe, or chains, and there was niveres about the street in the same on mention of discipline or depulation habit, and on the same errand, and woming thera."

was bicavine carballed by the introdus. of their opeyest."a tion of loudoudous into monuteres, and this was another escusa of the correction of their manuers, the monks allowed frines were instituted with the being the matters, and the involverboos very lest intention, and that they had heing consulated as slaves, and an order of persons need I day them, and and

plague in Europe, in BHE when many the first who instituted lay brothers, in dispersed; and having freed for some about 1040. To those lay-brothers time without any regard to their rules, were prescribed a pertain number of they could not without difficulty be peter newtors, at such of their canonical house, and that they might acquit A more general mass of the releva- themselves of this daty without any tion of discribing among all the orders omission or mistake, they carried grains of the monks, as Bernard abserved, of corn, or strings, whence came the use was their exemption from episcopal of chapters. The same distinction, he says, was afterwards carried into non-Another came of the relaxation of neries, though there was no pretence

The mensitie orders being almost

mover fail to carry home with them a Hadily labour, this writer electron, good suck full of provisions for the use

Notwithstanding these disorders, it must be acknowledged that the min-

[&]quot; Number of the area of the ar

Principal Residence of St. (P.)

A Prop. St. 44, Sc. (Pil)

^{# 1861,} p. 45. (P.) of parame much I then them, and only a 20 th convention of (A) works to survival to them. John Bushbert was you 15, 13, "Be no end or distribute to be prothe analysis and publications during practice university ment, qui "ali ne par la members et per la rese, comus elli P. Augustii, "est, mant du regli, es deput De Aradant lauja minut." author/was posts

effect. St. Prancis, the founder of life and soul of the whole himsethy. this order, thought his metitute, by Among other prerogatives, the paper which he formula his monits the use of empowered them to pecuch, to hear rold, eilers, or any kind of property, engineering, and to proceeding absolute On pure goods; and it was of use, as tions, without any licence from the Cleavy observers, in a very corrupt age, historie, and even without committing to recall the idea of charity and simple there. The Franciscans had the idner Christianity, and to supply the defect management of the sale of infulyences. of ordinary pastors, the greater part and for Dominieuna directed the Inof when were then apporant or negli- quisitson. gent, and many corrupt and aganda-Lana.

orders fell into great contempt after from of distinguishing themselves in the introduction of the Mendicants, the same way; and though the Council who filled the chairs in schools and of Lateran, in 1215, foreade the inchurches, and by their labours supplied traduction of any more new religions, the negligence and incapacity of the as they were called, the decree, as priests and other pustors. But this Fleury cays, you ill observed : for more contempt excited the emulation of the were established in the two contemps ating orders, and made them apply to following, than in all the preceding."

matters of literature."

breams torrible to every body.

and hereties, with incredible ardony they are now settled at Malta.

for a remaidstable time a very good what the Janoila were afterwards, that

The amuzing credit of religious orders in meneral, and the reputation of these The monks of the ancient religious founders, made many parsons analy-

Besides the manks and regulars, Afterwards, the mendicant fours, there is another sort of religious peron the protonce of charity, modified was who, according to their instituwith all affers, public and private tion, bear the name of St John of They undertook the execution of wills. Jerusalem, from whom are descended and they even accepted of deputations the knights of Malba; and similar to to mucoriate peace between cities and them were the knights Templars, and princes. The popes frequently cus- the knights of the Toutonic order played them, as persons entirely de- Them orders had their origin in the veded to them, and who travelled at a time of the erounder, and their first small expense; and susperious they object was to take ours of the side and made use of their in mixing money, wounded, and afterwards to Astend But what disgred them the most from them. But they disthinglyhod those their proper profundor was the business: solves as much in their military copic. of the Inguisition. By undertaking city, that the order was some illied with to manage this seast, they were trans- men of a military term, and at length formed into mugistrates, with grands they were must depended upon for any and treatures at their disposal, and military services. Thus, front that andartaking the defines of their book-During three contarios the two tal, they madertook the defining of the Determition of Mesolimants, the Dominis Holy Land, and by degrees that of nany and the Pronouncing governed, other Christian countries against all with an almost universal and abustum Michemetan powers. The kinjohn of sway, both church and state, and 86 John were established in 1000, and manutational that percognitive of the being driven from the Huly Look, they Booms contiff, against lauge, histope retired to Cyprus, then he Musica, and

and source. They now in these times. The knights Tomplers were weaklished in TI18, taking their name from temple in Jerusalem. This order grew the socular clergy, and approached very rich and powerful, but withal so posity nearly to the regular canonexceedingly victors, and it is said They all took an oath, by which they atheistical, that, becoming obnoxious bound then elves to go, without deliin France, Italy and Spain, the Pope beration or delay, wherever the Pope was compelled to abolish the order in should think fit to send them. The 1312.

of Europe, whene-gross what are called called scholure, but only to a few of the the office of taking care of the revenues approved by long experience. The under the title of Commonders, the ministers, by their application to learntheir order. Philip II. of Spain was preaching in distant countries, but more in this sense, the greatest prelate in the especially by their consuments skill by tary orders of Spain, and enjoyed a Confessors to crowned heads, and per-Spain, F. Simon says, may always be by the Dominicans. the richest beneficiary in his kingdom; The moral maxims of this society. Manual.

surveys sucrosse, and by degrees lost all obliged to abolish the whole order." some both of religion and humanity."

which I think it of any consequence to The Islanding character of the order, and we give an account, is that of the Jamille, married antity are of their left, is in a servere which was instituted by Ignatina sint ... There are a new instruction of belief. Loyela, and confirmed by the Pope, spring up, who call themselves result, which will derive many, who are need after the will derive many, who are need after the will derive many who are need after the world a Northeat and Phartaco's manner important his Jess. the Church of Rome had received by They shall strive to absilsh the trulk, got shall the Reformation, and to supply the sees very part to do it; for these seets will place of the monks, and especially that Herber, as Heilbrids; with Atalets, as of the mendicants, who were then sunk Atlant; with the Jaws, a Jew, and with the

their first home, which stood near the middle mak between the monks and secrets of this society were not known Other orders of knighthood, which to all the Jesuita, nor even to all those had smoothing of religion in their in- who were called profused numbers, and stitution, were formed in several parts were distinguished from those who were Communication, which were originally alders of them, and those who were holonging to the military orders, in discourse, and church of Romo derived more tant places. The asembers of some of assistance from this single rader, then these orders may marry, and yet copy, from all their other emissance and shorth lands that are appropriated to ing, engaging in controversy, and church, next to the Pope; because he civil transactions, and getting to these was the great master of the three miles selves almost the whole business of the good part of the title of the church sons of emineure in the state; a busiwithin his territories. The king of ness which had before been sugressed

and by appropriating to his own one were so dangerous, and so electrical to the revenues of his commanderies the temporal princes, (added to the alone, may have enough to live like a temptation of the wealth of which they were possessed) that being charmed It may not be improper to add, in with many intrigues and orimes of this place, that after the destruction of state, they more banished, and had Jermalen, many of the Latine remained their effects confineded, first in Paratill in Syrin, and retreating into the togal, then in Spain, and afterwards in you of mount Labanus, lived in a France; and at length the Pope was

The last order of a religious kind, of Jamile in Prayer, by M. D'Alement, 1700. turn liencedous nide several former with the of the mendicants, who were then sunt and a series of the reside, perpendy to know into contempt. The Jasuite held a your interaction, your rimes, pour harts, and a forth a few many, p. 704. (F)

* Machine. (F) [Yell III. p. 12. Cont. alii. to be from the food, that easy is an accept, there are noted.

The or shall be such a few whole world.

A WHOOLY WINDOWS DIMENSON, B. Th. (P.)

^{101 22 161}

some porticulars that lend ue to think Franciscans. They even declared "puls-

months in general.

Loro the great support of the papel revealed to them alone," and they power, and of all the superstitions of boasted of "their familiar conservers times veneration for relies, were chiefly these means they gained such an asand publishing accounts of minucles Mendicants with the care of their wraught by them, and of revelations in apula "! their favour. They were also the great eprions places.

an unlimited licence to buy and sell, energised their permission with sa little 1983, by a Franciscan of Pisa, in scruple, that it encouraged many great men to usure the estates of their neighbears, being one to find paradosers among the manks. F. Simon relates an instance in the abbey of Mire in Switzerland, in which the monk, who order, and gave him a adema promise, coupiled the acts of the momestery, that the couls of all those who left the gives a list of things which were arquired by majust means, without the pulary open their shoulders, should be

restitution,

Nothing could exceed the insolence

about he adsetted into the normal of prince, and they nowe the winer; closening of these, you, making you prisons versul their leaving and the correct thorough units there, and you they med permiter it, which will bergars from talling of from the law of first, by neglect of hitsilling of the law of first, by neglect of hitsilling of the law of first, and by winking at their min. Yet in this said (lost, to justify bit law, shall emblecky out off this markety, even by the beside of their who have went encounted there, and made me of them; or that at the real they shall become orthogo to all matient, they shall to merso then Jews, having no resting bless upon the earth, and then shall a door have more for our than a Jessell. Profits, 1707, 1 to 18th. On soils trader, and 4th Energy by C. Villand, 1885, pp. 18, Kety, and 271,

1 On Church Beyman, p. M. (P.)

I shall exacted this article with and arragance of the Dominicans and naturography, and others that may in- licly, that they had a divine impulse cline us to think more favourably, of and comprission to illustrate and manutain the religion of Jostin that the The religious orders in general have true method of obtaining salvation was the Church of Home, in all ages. The with the Supreme Being, the Virgin worship of suints, and the supersti- Mary, and the saints in clory," By promoted by their assiduity, in pro- cendancy over the econom people, that classing their virtues everywhere, those would trust go others "but the

St. Francis Imprinted upon himself. venders of indulgences, the founders of five wounds, similar to those of our the Immisition, and the great leatry Saviour, which his followers exected ment of the Papal persecutions. The were given him by Christ himself; and liversticusmus of the monks was become in this thay were encouraged by the proverbial so carly as the fifth century, mandates of the popus, and by soveral and they are said, in these times, to bulls enjoining the belief of it. They have excited tumults and solitions in even approved and recommended an impleas treatise entitled, "The Book In some periods the manks, having of the Conformities of St. Francis with Jesus Christ," composed in which this saint is put on a level with Christ."

The Carmelites imposed upon the eredulose, by asserting that the Virgin Mary appeared to the general of their world with the Carmelite clock or wear heat hint of any obligation to make infallibly preserved from eternal datapation; and this impudent fiction found patrons and defenders among the pontiffs. Even the late Pope Benedict XIV., who is governly estoemed the most madel and sensible of all the popes, is an advocate for this gross imposition.4

It must, however, be acknowledged. that not with standing the great absolut that has been done to the Christian world by the religious orders, they have,

seconion of some good; and though they had a prester share of honwholge than were the chief support of the papel the secular dergy. In the accessile power, they nevertheless contributed century, the little learning there was something to the diminution of it, and in Further was, in a manner, confised to the Reformation.

were, though they were abused by certain hours every day to abudy, when many, must have been a very desirable the schools which had been committed retreat to many others, in times of war to the care of the ballops were gone to and marketon. And the opportunity rain. of labous and meditation, with a total exclusion from the world, must have mity was founded in the fourteenth been of great use to those who had century, confirmed by the Council of been too provide immersard in the bestle. Constance, called the bestle on and aboves and the view of it. For notwithe of coarmon life." The schools rectal stamling the irregularities with which by this fraternity acquired great repumonths as general erro purhaps justly totion. From those issued Economic charged, there must have been, in of Rotterdam, and other emisent perall ages, great numbers who con- some? amentionally conformal to the rules of

them.

There is no period, perhaps, in which in general, were a more unforcurable duced many works of great studition during the residence of the popes at revenues of their societies to delicar the Avignon; and yet Petenrch, who lived example of printing them. in that age, and who makes heavy and repeated complaints of the vices of it, having contributed samething to the and especially of the extreme prolligney. Reformation, it may be sufficient to of the court of Bone, appears to have address the following facts. The Dohad a good opinion of the state of many minleans and Franciscans soon quarof the monasteries; and his own brother, relied about pre-eminance, and they who had been rather dissolute in his differed exceedingly amongst theseyouth, retired to one of them in the salvesy and these differences among very flower of his ago, and became the mendienet orders, as well as the traly enoughers for his piety, humanity dividen of the populars, and the mutual and other virtues, which were especially excommunication of the popus and anticomplanous during the great plague. Included, the general gradit of the order the authority of the Church of Rome, in all ages cannot be accounted for on and excited in the minds of the people may other supposition, then that, as things then shood, they were, man the whole, really unoful.

Another expital selventuge which the Chemidae world always derived from the number and which we migy to this day, is the use they seme of to litarature in general, both on necount of the angualistics being the principal repositories of books, and the manks the copiers of them, and because, almost

both directly and indirectly, how the from their limb matitution, the monks to the monasteries, mucy of the monks Such places as manualeries ericinally being obliged by their rules to devote

A very respectable religious frater-

The cause of literature has also been much indebted to the Jesuite, and more lately to the Benedictines; the mesothe state of Christianity, and of Europe bers of both those orders baying proaspect thus in the fourteenth century, and labour, and having employed the

As a proof of the momestic prison popos, "gave several neertal blows to-

i Mediato, R. p. jd. (P.) Deec rat Er. H. Ola E pari, i pri cori. See the private region, je Bef, neck 'diser's Entity, p. 51. * Log Discu do la vic countriesy, of des per-

· Muchaire, I'd. 26-454. (A) Conf. av. Fir ill. Ch. B. Stoth, wall-

Mortalia, III, p. 62. (P.) Cost, will, Ft. O. Ch. H. State. (A) Clint. alv. Us. H. Ch. O. Black, with Post on er of the County with my the tile the Root, amin. Note in.

made distinguish our leaf specify, of our form paid, executed an instance do no gold in combecome homography groups are post of two claims by fairning from, on to trained, or Therestor, Downson Op-Parts, et climation of Worsdor, Mich. du Oseric, Corre do, 1110, III. p. 40.

the church/"

the grand community of St. Prancis," conneil. At length the revolt went as louthouse rage," declaiming in all Pope, and set up another in his place." routiffs and bishops." These were the monks was exceedingly relaxed, va-

monies with the Pope was perhaps the far engaged in other persuits, as to most triffing and abourd that can well have no inducement to become musics he imagined, vis. the property of the or mun; and the authority of parents, things that were consumed by them, who often found it convenient to disas bread and other provisions; they pose of their younger children in this imentalizing that they had not the way, is now generally set uside. In property, but only the not of them, consequence of this, and other cames, This dispute was at first confined to which have been operating more silently the manks themselves, but at length ever since the Reformation, the velothe popes Interposed, and John XXII. pinus houses are in general but thirdy declaring that obedience is the prin- inhabited. Some of their revenues ciral cirtue of mocks, and prefemble have already been diverted to other to poverty, they asserted the contrary, uses, and such is the sepect of things. maintaining that they ought not to they their expenses when they com- potentates of Eavope, that it is justly

most) ardent desires of a reformation in tion. John condensing these refruetory ments, they declared him a heretic The Pratricelli, or Pratrice Minorea, by his own authority. They even went were marks who, in the same this terntle on for as to call him Antichelel, and to contary, "separated themselves from appeal from his countitation to a future with a riew to observe his rule more far, that the moules, supported by the strictly. "They went about clothed conserve Lowis of Bayana, prosounced with world garments, or rather with nontenne of demosition against the

places "against the correction of the Since the fifteenth century, in the Church of Borne, and the vices of the beginning of which the discipline of personated with the utmost virulence rices reformations have been pende, by the other Franciscons, who were which, Mr. Fleury says, has raised the countenanced by the popes, and they credit of most of the orders. Hut notcontinued in this violent state of war withstanding these reforms and through with the Church of Home till the Re- nothing is now objected to them with formation, multitudes of them perialing request to the abservance of their rules. in the flames of the Inquisition. These they are found to be of so little use in rebellious Franciscaus, therefore, de- the present state of society, that is serve an eminent rank among these seems to be the determination of most who propared the way for the Before of the Catholic powers to abound these mation, exciting in the minds of the by dogrees; as appears by the regulapeople a just aversion to the Church of tions that have been made respecting Hance in its then very corrupt state. the time of admission, making it as The original difference of these late in life, that very few will not be so at present, and the wants of the several manded anything contrary to perfect to be apprehended, that all the rest will soon share the same fate.

PART XIII.

THE HISTORY OF CHURCH REVENUES.

THE INTRODUCTION.

In the preceding parts of this work we have taken a view of the changes which, in the course of time, have taken place with respect to the rank and character of Christian ministers; by what steps it came to pass, that, from leaving no anthority whatever, leadles what their greater virtus on ability gave Clean, and especially from having no dominion over the faith of their fellow-clouding, the authority of the bishops, with respect to articles of faith, as well as malters of discipline and worship, came to be absolute and drapatic; and how, from living in a state of the most submember subjection to all the temporal powers of the world, and keeping as far as possible from interfering in all sivil affairs, they came to be temporal princes and sovereigns thomselves, and to control all the temporal princes of Rurope, even in the caucies of their ovil power. In this your I shall exhibit a similar view of the changes which have taken plant with respect to the summant of the thurst, and shall show by what steps ministees of the garge, from living on the alms of Christian acception, together. with the poor that belonged to them. came to have independent and even princely incomes, and to engrow to then molyes a very considerable part of the wealth and even of the landed proporty of Europe.

SECTION L

THE RESTORY OF EDURCH REVENUES, TILL THE PALL OF THE WOWERS EMPTRE

Is the constitution of the primitive that of Rome, whatever they pleased, thurch, the speaties followed the case He case onlained that what had been

tors of the Jewish symmograms, the members of which contributed every weak what they could spare, and entended it with those who distributed ulma Like the Jews, also, the Christinns ent alms to distant places, and gave to those who came from a disture with proper recommendations, They were an filteral open these occasines, that Lossan mays, that, to be come rich in a short time, a man had nothing to do but to pretend to be a Christian. In those times both alms and stipends were often called honovaries. Thus when Paul bul Timothy hopomeroidains that are widows indeed, he more rewarding them for discharging particular offices, which in those days widows held in churches So also the phrase courtby of double honous, expittes worthy of a double or a larger reward.

The church had no other revenues braides these voluntary alms till the time of Constanting, Indeed, before that time, the Christian churches were considered as unlawful assemblies, and therefore rould no more acquire proparty, than the Jewish synagogors, or other communities not authorized by the state; though in the reign of Marcas Auxilias, the sounte permitting any person to give whatever he pleases. by communities strendy formed, the church began, in the third contury, by toleration or connivance, to possess estates. But under Coortantine, Christian churches were musidered as respecialde societies, and from that time they began to grow neh. In 121 this emporor made an edict, addressed to the people of Rome, by which he gave all persons the liberty of leaving by will to the churches, and especially

Mrsseine, III. p. 62. P. | Cant. of E. P. II. Di-ti. foot, new-

Ch. IL Both wwest.

t Eights Dissume, p. 47. (P.)

given to the churches.1

had what was called their autriscoup, bably, of some abuse of this discreand that of Rome in the sixth century though power, we find allerwards that had a very great one, not only in Italy, not the bishop alone, but the whole but in other countries; and to impire boly of the presbyters made that a greater respect for these patrimonies, distribution. Still, however, it cannot they were denominated by the mints but be supposed that, the bishops that were most respected in each par- having superior insurance, more would ticular church. Thus the territories be in their power in this respect, than belonging to the Church of Rome were in that of the presbyters; scal these, called the patrimony of St. Peter. But being subject to the bishops in other these patrimonies were, like other es- things, would not choose to disoblige tates, subject to the laws of the coun- them in this. tries in which they were."

cepted in the same manner.

great was the confidence which the the clergy." primitive Christians repaired in their These offices of stewards became so

taken from the churches in the person first,) that they slowe were allowed to outim of Dioclesian should be restored superintend the distribution of the to them, and that the estates of the common church stock to the interior martyrs who had no hairs should be clergy, as well as to the poor, according to the ments or occusions of such By this means, in time, all churches individual. But, in communer, pro-

We do find, however, that when Though the historie and priests had churches grow very viels, the historie priginally no property of their own, often embessed the estates belonging but lived upon the stock of the church, to them. This evil grow to so great a Cyprian complains that some of them, height, that at the Council of Gungres, in his time, not context with a subsist- in Paphlagania, held in 324, they were ence in common, began to live in allowed to give some of the church separate louses of their own, and to stock to their relations, if they were have each their allowance paid in poor, but were prohibited selling the money, daily, monthly, or for a longer estates belonging to their churches, time, and this was soon tolerated, and were ordered to give an account of And, whereas part of the church stock their administration of these tempohad always been given to the poor, the ralities. And that the goods which clergy began to encroach upon this properly belonged to the bishops might part, and to appropriate it almost not be confounded with those that wholly to themselves. That part also belonged to the church, every bishop, which used to be employed in the upon his election, was ordered to give repairs of churches, &c. was inter- an account of his possessions, that he might bequeath them, and nothing All the civil affairs of Christian else, by will. But still the bishops societies were at first managed by abusing the power that was left them, despons, but the distoral of money, as storaged were afterwards appointed to well as of everything else, was in the take care of the temporalities of the power of the presbyters, by whose church, and the hishops were confined ceneral directions the deacons acted; to the cure of souls. These stewards, and the bishops having encroached however, being at first chosen by the upon the presbyters in other things, hishops, thesame shuseswers resumed; did not neglect to avail themselves of and therefore, at the Coancil of Chaltheir authority with respect to the pedon, in 451, the stewards were temporalities of the church. And so appointed to be chosen by the body of

hishops, (and with reason, no doubt, at considerable in the church of Constan-

Simon on Church Bivennes, yp. 18, 20. (7.)

tinople, that the emperors themselves inheritances left to his church, giving took the monimation of them, till Issan them to the lawful herr, and he would Compense gave it to the patriarch, never make any purchases for the use The power of the staward was not so of his church." Jerome says that the great in the Western churches, but priests of his time spared no tricks or abouts in them being very flagrant, a artifices to get the estates of private custom was at length adopted, of persons; and he mentions many low divising the church revenues into four and sorded offices, to which priests and parts, of which one was for the bishop, monks stooped, in order to get the another for the rest of the clerry, the favour and the estates of old men and third for the poor, and the fourth for women, who had no children.2 repairs, or probably a kind of church. The disorders of the clergy must stock, to defray any contingent ex- have been very great in the time of

penses.

the idea of the property being in the revoked that edict." We may form mosely at large. But that partition that in that time, according to Eoserespective shares, and gave them inde- hundred persons, widows, orphans, and independence have never been favour- besides the bishop and other others." able to virine with the bulk of mankind, or the bulk of any order of men what-

But those corruptions of the clergy which arose from the riches of the church beran to be peculiarly consultine, the church came to be possessed of fixed and large revenues. Jerome says, timt the church had indeed become more rich and powerful under the Christian emperors, but less virtuous; and Chrysostom says that the bishops forsook their employments to sell their corn and wine, and to look after their glebes and farms, besides opending much time in law-suits. Austin was very sensible of this, and often refused

A Simon on Church Beyennes, by. 20, 21, (P.

Jerome, since the emperors were then This distribution of the church stock obliged to make many laws to restrain was the cause of great animosities and them. In 370, Valentinian made a contentions between the Lisbons and law to put a stop to the avaries of the the inferior clergy, in which the popes clergy, forbidding priests and monks were often obliged to interpose with to receive anything, either by gift or their advice and anthority; and Father will, from widows, virgins, or any Simon ascribes to it most of the dis- women. Twenty years after, he made unless which arose in the Western another law, to furbid desconesses to church; the Eastern, where that pay give or bequeath their effects to the tition was never made, being free from clergy, or the monks, or to make the them. For while no division was made, churches their heirs; but Theodosius whole society continued, and conse-some idea of the riches of the Church quently the clergy were considered as of Rome towards the middle of the the servants and beneficiaries of the third century, from this electoristance, made them absolute masters of their bins, it maintained one thousand five pendent property; and riches and poor; and it had then forty-six priests.

SECTION II.

enous, when, after the time of Constant the Mistory of Church asympton AFFER THE TALL OF THE WINTERN EMPIRE.

> Upon the invasion of the Roman empire by the Norman nations, both the occlesination! laws and revenues underwent a great alteration, and upon the whole very favourable to the church, as a political system, though for some

^{*} Fild, p. 17. (P.)

* Dad, pp. 27, 26. (P.)

* Arrestotes, p. 139, &c. (P.)

* Hiet, L. vi. C. xilli, p. 512. (P.

^{*} Associates, pp. 179, 191. (P.) * Pol. p. #11, (P.)

and other property, but distributed property. transferred to manusteries.

appen condition of military service.

as in Garmany, where whole principal- Emperor Henry." nos were given to churches and mo- Lewis the Young is the first king of princes, as they are at this day. This in the History of England, that this was chiefly the effect of the liberality right of regale was established in this of the amparors of the name of Othe, kingdom at the same time that it was Churchmen, both hishops and abbots, in France, and that it occasioned many being at this time principally employed troubles here." in all the great affairs of state, it was not difficult for them to obtain what- which had been long in the possession ever they desired of princes.

the church, it was held more sacred, right to the church, as if it had been especially after the outire settlement of the Northern nations in the western. mark of the Russian erapter, and when

time, and in some cases, it was my the rays of conquest was over. In favourable to the dergy. For those these circumstances a least for a few savare conguerors made little distinctives, on an easy rent, was of more tion between the goods of the courch value to individuals than the absolute

THE CORBUPTIONS OF CHRISTIANITY.

both as they thought proper, even to. The possession of hemilies was at-Taymen; one) children often succeeded handed, however, with one incumbrance, to their fathers in church livings, as from which the church did not vary well as in other estates. Also many soon fron theil. According to the acestates belonging to churches were clear feudal laws, when a tenant died, the land enjoyed the revenues till his About this time, however, began the successor was invested, and had sworn enstern of granting estates to eccless fealty; and it was natural that this astical persons in the same manuer, has should affect churchmen as well as and upon the name terms, as they had laymen. This, however, interfered with been granted to laymen, viz. for the the aurient custom of the church, lives of particular bishops or abbots, as For, during the vanuous of a bishopwe find about the year 200, under Pope rie, the profits were usually managed Symmachus, but afterwards to the by the clergy and archdescons, for the churches and monasteries in general; use of the fature histop. But after the exclusions swearing Scalty and the general collision of benefitses the allegiance for them, and rendering the princes first demanded the revenues of same services that the lay lords ren- those estates which they had granted dered for their estates. Hence the term to the clerch, and afterwards of all lowesfer came to be applied to church church livings without distinction; and firings. For that term was originally this was called regule. This right of applied to estates granted to laymon regale was not settled in France in the third race of their kings, and was pro-In no part of the world were the hably first established upon the agreeclergy so great galoers by this system, ment between Pope Caliston and the

masteries; whereby bishops became, France who mentions the right of rein all respects, independent sovereign gale, in the year 1161. And we find

By degrees, however, the estates of the clergy began to be considered as In those times of genfasion, when so much theirs, and the temper of the property in land, and everything else, times was so faraurable to the claims was very preserious, many possons of the church, that it was thought show to make over the property of wrong for laymen to meddle with any their estates to charenes and monas- part of it; and many princes were interies, obtaining from them a lease for duced to relinquish the right of regule, soveral lives. The property losing in The empesor Frederic II. remitted this

Then y a P.

as usurpation; and several councils being above all cause and pasitive law; prohibited princes and other laymen Nothing derocated more from the right from invasing the goods and revenues of ordinaries and sutrons than these of courchmen offer their death.

owersed the nomination to collect attend disposed of them no of their own infunctions, they thought proper to claim heritance. By this means they even what had been the youls, or the value descended in families. of one year's income, (for to that it had

in the reign of quoen Anne.

reagnetions were made absolutely, into purposes besides the crusades. They the contract a simumiacal one, and rowing them, therefore there is a mesowity for the

resignations in following for by this Afterwards, however, when the popes means they who pomessed benefices

Another deduction from the value of Less reduced, as a medium of what livings the elergy suffered by the pound had been due to the local during a va- classing the tenth of their value caucy,) and then this perquisite was which was done about the arms time palled seconts. This claim is said to that ganates were descarded. This have been first made by pope Urban VI. I they did upon the pretence that the and was paid "not only in England but high-priest among the Jews had a throughout the western parts of Cleris- twith of the tythes which were paid to tendom." In this country the accorden the other priests. Another preference were transferred to the grown in the for making thus exaction arose from reign of Henry VIII. and so they con- the exmandes. The contributions of tinue to this day, except that small those who did not serve in person being livings were released from this buythen casual, the popes imposed a tax upon all enclosardical revenues, and the first On account of the beself accraing of the kind was on the occasion of the to the paper from these angents, thay loss of Jarumiem. Afterwards the smouraged resignations and the change popes pretended to a right of disposing ing of livings among the clergy. For of all endesination goods, and some upon every event of this nature this tax times demanded a twentieth, and even to thomselves became due. Originally a tenth of their revenues, for other the hands of those who had a right to also made them over to the kings, who discuss of the benefice; and when it by this means shared with the popular appeared that there was no lawful in the plender of the people." This reason for the resignation, it was not tenth the poper obtained occasionally wilmitted. But afterwards resignations in England, from the thus of Edward I. were made in facerow, or upon con- when the demand was first mode. Its elliber that the benefice about go to the twenty-math of Henry VIII. an some purson in whose favour it was not was made to sunst these tenths to made, and with whom a sontract had the grown for ever; but they wood been made for that purpose. This case given to the poor carry towards an tern is so now, that no mention is made augmentation of their maintenance by of it in the canon law, the Decretals, queen Anne, and at the same time all or the feet. The new canonists called small livings were discharged from

The holy wars in tim eleventh con-Pope to grant a dispensation for it, he tary were the cause of great accessions of wealth to the church. Most of the knights made their wills before their departure, and never failed to leave a

* Named on Chards Revenues, p. 120. (\$1)

p. like

I simon on Church Mirecours: p. 44. (P.)

t Misses on Chrisch Rosenson, p. 100. (P.)
I "10". This guilty gentlement a investion, so some arthory report, were the gayments to the Pure called several, while we are other then grounds, the first fruits or proble of energy gradual living for one year, to be point by the by prompts of the power of the prompts of the prompts of the prompts of the power to be a power to b time a family IV, is it. the first the all and the all

giving for their preservation; so that selves by the law of Moson

various respects and the most burthen- mored places, to be employed for the is a great discouragement to the im- of captives. By degrees, however, the tion for the advanced expense of raising about the year 600, tythes, from being that produce, should go from the culti- catablished as a custom, became in vuter of the land to any other person weme instances legal viole; Legamo whatever. It would be far better to lay many estates were bequeathed with an an equivalent tax upon all estates, oul- obligation to pay tythes to particular firsted or not cultivated. For then it churches. When these tythes were left would operate as a motive to industry; to distant churches, the priests of the whereas the present mode of tagation purish in which the estate lay used to is a discouragement to it. Besides, complain; and at length, in the reign this method of paying the minister is a of King John, the Pore made a law, continual source of dispute between the ordering that all tythes should be paid clopy and the parishioners, which is id to the parish priest, and after some a most permicious mature; making the time they were levied by law in all records consider as enemies those whom parishes without exception. At the they would be remeet as their best Reformation, though those who took friends, and in whom they pught to the load in it were smortly disposed to recess the invited confidence.

idea was observed to prevail very much Holland, the civil magistrates have about the time of the utter desolution adopted a wiser plan, by allowing their of Judea under Adrian. But it was a ministers a fixed stipend, paid out of long time before there was any idea of the public funds. claiming those tythes as a right. Even The progress of superstition in the the Jews acknowledge that no tythes dark ages supplied many resources for were paid by themselves after the de- the augmentation of the wealth of the struction of the temple. But about clergy. In those three "the world was the tifth century laws being made by made to believe that by the virtue of so the copperor, by which the tenth part many manner," the resitution of which of the mines and quarries were pull to might be purchased with money, and themselves, and the lords of the soil; especially with permanent endowments. there arose a custom, as some say, of to churches and monasteries, "souls paying tythen to the church, which in

considerable share of their possessions time became general; till from the formto the charon; and they built chareless of example, the common of it, was and manasteries with ample endows deeped repreachful, and the closely ments at their return, by way of thanks. Legan to chain them as the to thents.

whether they returned or not, the For some centeries, however, it was aburch senerally received some per- usual to give tythus to the poor, and magnet advantage from the expedition. for other charitable purposes. Thus, One of the most valuable acquisitions at a council of Mecon, in loss, is was to the resummes of the church, but from ordered that a tenth part of the fruits the nature of it the most impolitic in of the earth should be brought into some to the state, is that of college. It relief of the peer, and the redouption proviment of land, that a tenth part of clergy excluded the poor, and approthe clear produce, without any deduc- printed the tythen to themselves. And abolish tythes, they found themselves The original reason for the payment obliged to continue, and to secure them of tythes was the most groundless by act of parliament, in order to conimaginable, as it arese from considering villate the minds of the popula clergy, Christian ministers as an order of men. Thus this most intolerable evil conwho succeeded to the rights of the tinnes to this day, whereas in other private under the Jewish law. This Protestant countries, and especially in

I meson: (P.)

second of visions and appartitums some- reign of Harry VIII. 114 tions of the termented, and sometimes. So far did the popular exactions in of the delivered smale, were published this country, on one amount or other, in all chaors. Which had so wonderful go, that, in the reign of Henry III. an ellied, that in two or three centuries the paper received from England more codownants increased to so east a than the hing's revenue, or one loss degree, that if the scandals of the cargy deed out broaty thousand pounds on the one hand, and the statutes of In 1996, the lord shamedles assured martingle on the other, but not re- the parliament, that the turns poil to strained the profusences that the world, the Pope were five bines us ninch as was wrought up to, upon this support, the king's revenue; and at bough the It is not easy to imagine how far this church is said to have got possession. much have gone, pechaps to an entire of one third of all the landed property and perting of the temporality to the in England. spirituality." And It was carefully inculated by the pricate, that rights more of many churches, numbers of consists to the church belanged to the clergy contrived to make large God, and therefore could not be taken additions to them, by appropriating

near without sacrilege.

suffer more from papal usurpetions not reside, and do daty at them all, than almost any other part of Cheis- and nothing could be more contrary to tendom. One tax to the Church of the natural reason of things, or the Rome was penaltar to this country, original constitution of the Christian which was Peter pence? or a tay of a church. Indeed, the maxim that, panny a year for every house in which where no duty is done, no reward is there were eighty pennyworth of goods. due, was so obrious, that this was one This was "first granted, in the year of the last abuses that crept into the 725, by Inn. king of the West Saxons, church. But it grew, under various for the establishment and support of pretences, to a most encemous height: an English college at Home." It was though several attempts were made, "afterwards extended, in the year 794, at childrent times, to leasen the evil. by Offic over all Mercia and East Anglin;" and in the days of Athelwolf, now call broughten came into use, it though the poper appropriated the profits of this tac to themselves, it was any title, or designation to a particuextended over all England. " It was her care; and many persons got thousconfirmed by the laws of Canute, solves ordained priests, for notniar pur-Edward the Confissor, William the posses. Also many prelates wanted to Companies," and of several supposting sucrease their authority by attaching surfaces, though it was long considered to thermselves a number of dependents, and from older on the part of the mation, and many of the people wanted space and was often refused to be paid, espectual privileges, in order to agency

were redeemed out of purgetive; and "was never totally abslished till the

Notwithstanding the ample very to themselves the emoluments of sere-It was the fate of this country to tel church hyings; though they sould

About the year 500, when what we became customary to ordain without stally by Edward III. However, it them from the jurisdiction of princes. Even bishops (though this was done with more caution) were ordained without any discess, except in infidel com-Iries, which they never visited; and

Demail, Experition, p. 386. (F.) Art. axill-

in by paid teerily on Laterners by, constraints

2 Manifolds, 11, p. 272. (P.) Cour. of. Pt. ill.

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2 Manifolds, 11, p. 272. (P.) Cour. of. Pt. ill.

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9 Manifolds, 11, p. 272. (P.) Cour. of. Pt. ill.

9 Manifolds, 11, p. 272. (P.) Cour. of. Pt. ill

bishops who were too lazy, or too this was a new and great evil, which much employed in section affairs, to began to stain the church of God, and do duty themselves. This corruption by which it has been wonderfully had arisen to a most enormous height afflicted.

before the Conneil of Trent.

tion was unassentdence, and where to have the care and the profits of it curates were employed the principal till the appointment of another incould follow his other business. As- combont. This practice was of great cardingly the bishops in France, and antiquity, in order to prevent churches oven the parish priests, substituting receiving any detriment during a vasome poor prioris in their room, passed carrey. But on this prebings livings much of their time at mort. And if were afterwards granted for a certain a likebup goald hold one living without time, which was made longer and resulting upon it, it was plain that he longer, or till an event which it was mucht hold two or more, and get them known could not take place, and at

supplied in the same manner.

first introduced non-conferent were not passing: Clement VII, brought plathe only range of placelities, which are rutities to perfection, by making his said to have had their origin about the nephew, the Cardinal de Medicle, conwith century. Among benefices bes mendatory universal, granting him. stowed upon the cloredies, some, as all the racast benefices in the world, prehonds, Ac., had no cove of acute whether secular or regular, dismition, anneyed to them. These were judged parsonages, simple, or with cure of enpuble of being held by private who souls, for air months, and appointhad other livings with cure of souls, my him usufructuary from the first Also parishes which were not able to day of his passession. In England, maintain a minister were allowed to in which every abuse and imposition be served by another minister in the in acclosisation matters were carried neighbourhood, but a dispensation from to their greatest extent, the richest the Pope was necessary for this pur- and best besefices were engressed by poss. By this means, however, the the Pope, and given in commendam to greatest emodul in pluralities was Italians, who never visited the country, practiced. This above gave very great, but coupleyed questers to collect their offence, but disposestions of this kind revenues. were as accessary to support the dig- Other methods of making pluralities. nity of earlicals, that they were made and disposing of church revenues, were perpetual in the court of Rome. The contrived by the court of Rome, such as cardinal of Lorrain, who held some of provisions and exemptions, which are the best benefices in France, and some hardly worth describing, and selling the in Scotland too, was particularly when veverasous of livings, called equality ment in his declamation against plus flore, as well as brings actually eagant, rallties in general, at the Council of The first attempt that we must with Trant, without imagining that his own to check these svils, of pluralities and were liable to any objection.

that in all he had four or are at

show acted as substitutes for those the same time. Barenina says, that

A person is said to hold a church The engageere of titular ordina- in connecedure, when he is empowered length for life. This was done by the Titular ordinations, however, which plenary power of the Pope. In this

non-residence, was made by Charle-The first account of any flagrant magne, who made several regulations abuse of pluralities occurs in the year for that purpose; but they were soon 930, whom Manasseh, histop of Arles, neglected. Several sopes also, as John abbatted of his relation, Hugh, king XXII, and Clement V., pretended to of Italy; everal other hishoprics, so reform the same abuses, but without

1 See, A. D. St. (P.)

any weal officer, and by the evasion It is to be lamental that these absences of there even illiterate persons and were not corrected at the reformation doldren, who were never intended to of the Church of England. On the tube orders, might emoy benefices."

rensely the syil of pincelities, but they so as to exceed what is generally to be made it worse by admitting of pensions, found of that nature in some Roman as an againment for the change of Catholic countries. In tensor games of benefices and other purposes. For this, though the funds for the massthese same to be granted by the court tenance of the clony are sufficiently of Rame without new consideration, ample, the inequality in the distribuand even to children. They were also tion of them is almost and they more convenient, and made cleurch yes-bear no proportion to the services ov ferment a more easy traffic in many merit of those who receive them. This respects. For instance, resignations is an evil that calls leadly for redress were not deemed valid, unless the per- and strikes many persons who give in) son who resigned lived twenty days attention to articles of faith, or of disafterwards; whereas a proving might cipling in other respects. Probably, be transferred at the point of death, however, this ovil will be tolerated, tol Besides it might be turned into ready the whole system by reformed, or demoney, whereas a benefice could not almyed. His without the arriess rewithout simony.2

contrary, it is apprehended that many The Council of Trent preterded to of them are increased since that period, figuration of the and other crying almost, the after destruction of the P. Pud on Recognited Benney, 170, present himself youth, in the natural rouges of things, he experted.

GENERAL CONCLUSION. THE

PART I.

CONTAINCE

CONSIDERATIONS ADDRESSED TO UNURLIEVERS, AND ESPECIALLY TO MR. GIBBON.

called a system) of Christianity 4 ha wrought many miracine, and after a priors, one would think it very little public execution be remagnin from the liable to corruption, or alosse. The great dead. He also directed that projection outline of it is, that the Universal to his religion should be admitted by Persect of mendind commissioned Jesus Supties, and that his disciples should Christ to invite men to the prace out bread and drink wine in comtice of virtue, by the assurance of his memoration of his death. morey to the penitent and of his pur- Here is nothing that any person. pose to raise to immortal life and haps could imagine would lead to much piness all the virtums and the good, subtlespeculation at least such as could but to inflict an adequate punishment excite much animosity. The doctrine

To consider the system (if it may be on the wiched. In proof of this

the learned and the unlearned were ciple went the Gnosties, deriving these upon a level with respect to it. And doctrine from the received criental plana person nanequainted with the state lopby. Afterwards the philosophicony of things at the time of its premuige. Christians went upon another principle. Gap would lack in vain for any pro- personifying the window or higher of God buble source of the moustrous carrop- the Father. But this was more Plations and almost which crept into the tonism, and therefore cannot be said to system afterwards. Our Lord, how have been unmatural in their encomeven and his apostles, forstold, that stances, though at length they name, there would be a great deractore from in the natural progress of things, to the truth, and that something would believe that Christ was, in power and arise in the church altogether unlike glory, equal to God the Father himself. the doctrine which they tanglet, and even coloversive of it.

and accordingly, without anything more opinions and apporatitions practices. tion their natural operation, all the abuses rose to their full hought; and dions of Christianity, monatrous as what is more wonderful still, by the they were, naturally arose from the operation of natural causes also, with- opinion of the purifying and sanctifyout any miraculous interposition of ing virtue of rites and seremonies, which Providence, we see the abuse gradually was the very losis of all the worship of remorted, and Christianity recovering the Heathers and they were also smaller its primitive beauty and alory,

almost whelly contained in the oster. the monkith audictive in the printers bilebed epirione of the heather world, and practices of the Heathers, who and aspecially the philosophical part of thought to parify and exalt the soul it, so that whom those Houthens em- by inscending and martifying the braced Christianity, they mixed their budy. former tends and projectes with it. As to the above in the government would ment effectually wipe away this stances concurred to give the Christian

The spinion of the mental faculties taity in this respect.

likelf is an plain, that one would think during his incorrection. On this prin-

From the same opinion of the soul distinet from the bady same the practice of In reality, however, the causes of the praying, first for the dend, and then to succording corruptions did then exist, them, with a long train of other absents

The almost of the position furtifuto the abuses of the Jewish religion. The sames of the corruptions were We likewise see the rediments of all

Also, both Jows and Heathens were so of the church, they are as easily nomuch scandulized at the idea of being counted for as aboves to tivil gothe disciples of a man who had been vernment; worldly-minded men becaucourilies as a common malefactor, that always ready to lay hold of every Christians in general were sufficiently apportunity of increasing their power; disposed to adopt, any opinion that and in the dark ages too many circumefergy populiar advantages over the

of man belonging to a substance dis- Upon the whole, I flatter myself that, tinet from his body, or brain, and of to an attention reader of the work, it. this invisible spiritual part, or soul, will appear, that the surruption of busing speakle of entirection before and Christianity, in every article of faith or after its union to the budy, which had practice, was the natural remorphisms taken the despent root in all the schools of the discountaneous in which it was of philosophy, was wenderfully calen- proprefunted, and also that the recoverylated to onesse this purpose. For by from these surroutions is the natural this means Christians were enabled to consequence of different commutations. give by the soul of Christ what rank Let unbelleave, if they can, account as they pleased in the heavenly regions well for the first vice and establishment

(bound to believe that no effect is pro- what they were afterwards on prope to do at without an adequate cause) will absuden for the rites of any of them at bringsta at it yields some

community us the immediate course of wards known to beyo done, and which the second of Christianity were them- continues to this day, it be probable solves effects, and necessarily required they would have invented or have such causes as, I insuring he would adopted another, which they conserved be anwilling to allow. The revolution to be so different from, and sulversive produced by Christianity in the opinions of their own. If they had been an and conduct of men, as he himself de- furtile of invention, it might have been acrelus, it, was truly astonishing; and expected that they would have strock this he cannot dony, was produced but some other since the time of Christ, without the concerned, may, notwith- a period of near two thomassi years. alanding the opposition, of all the civil On this subject Mr. Gibbon care, powers of the world, and what is you that "in contradiction to every known have more, it was opposed by all the principle of the human mind, that lownion, ganias, and wit of the agreton singular people seems to have yielded For Christianity was asserted as much a stronger and more ready mount to by relicule and represent as it was by the traditions of their remote succesopen persecution; and, by the spread tors, thus to the evidence of their own of it want Mr. Gibbon pleases, he can- senses.") A singular people, indeed, not done that it kept uniformly gain- if this was the case; for then they ing ground, taking in all descriptions poust not have been men, but beings in of men without distinction, belore it the shape of men only, though interhad may foreign aid; and what then nally constituted in some very difremained of the old religious was not forest manner. But what facts in sufficient to occusion any sensible ob- history may not be represented as struction to the full establishment of probable or improbable, on such loose it. The Jewish religion alone was an suppositions as those? Such liberties exception; and this circumstance, in- as those I shall neither take nor grant. gother with the rise of Christianity Jews are west, and men are belowamong the Jews, are facts that deserve whose affections and actions are sub-Mr. Grbbon's particular attention.

most sulikely to set up any religion. Their conduct, therefore, most be aran illiforest from their own; and as counted for on such principles as unlikely was it that other nations, and always have influenced the conduct of especially the polite and learned among men, and such as we observe still to them, should receive a religion from influence men. Jews, and these some of the prost ignorant of that despised nation.

and think whether it heat all probable, which we have not the evidence of vented a religion so emergically differ events. We haver talk of the tear real from any other in the world, as that which is described in the books of

of Christiantly (tast). This is a pro- Mosest that the whole nation should bless which historians and philosophers then have adopted without objection, and to be of more difficult solution the neighbours ; or, that when, by severe discipling, they had assuired the at-The circumstances that Mr. Gibbon tachment to it which they are after

jest to as strict rales as those of the Of all mankind, the Jews were the animate or inanimate parts of natura-

I wish Mr. Gibbon would amudden whether he does not in the passage Let Mr. Gibbon recollect his own above quoted, use the word tradition idea of the Jews, which means to be in an improper moneur. By tradition much the same with that of Voltairs, we generally mean smoothing the that they should have originally in histories written at the those of the

1 Blump, Ch. av. L p-448: (Pd)

dition of the wars of Julius Comur, or as Mr. Gibbon sava, is the very reverse of his dauth in the somate house, nor of the truth. He would not himself even of the tradition of the emegastic imagine circumstances in which the of Alexander the Great; because there principal facts on which Christianitwere histories of those events written as founded should be subject to a more at the time, or so near to the time, as rigid scratiny. These things, as Pant. to be folly within the memory of those said to king Agrippa, sees at diswho were witnesses of them.

Now Moses, and the other writers of the Old Testament, were as much me. the infractions exents which the eventhey relate as the historians of Julius Intle that Christianity should have Under or Alexander. An incontinue been received with how difficulty than render (and there are too many such) it was; but without that andstance. would be aril to imagina from Mr. Gibbsm's masner of expressing himself, been received at all: that the Jews Ed not even proband to If is appeally in such an indirect stition," is manner as this and not by a fair and

system of revelation.

and of surpicion; the other, if any, of gions of tiresee and Roms were falled darkness and credolity. That Christiunity year up in vilence and obscurity,

in a sormer. Acts gavi. 26.

It appears to me that, admitting all cent at the time of the transmittons golion butters amorts, it was not necabsolutely impossible for it to have

Mr. Gibbon represents the discredit have spritted histories of the same age: into which the old religious were falled. with the origin of their religion, but as having made only for the new one. that it was in the same predicament "So ungent," may be, " on the volume with what he calls? the elegant my- is the mounity of latieving, that the thology of Green and Bonn;" where- fall of any system of mythology will as the fact is, that every tittle of it must probably be succould by the inwas committed to writing at the time, traduction of some other mode of reques-

Hat are not the vulgar, won, as well conded representation of facts, that as the learned, their understandings unbelievers endeavour to discredit the being naturally as good and as various, and certainly entired to the same laws : Let Mr. Gibbon, as an historian, and acceptly of believing or properties compare the rise and progress of Ma. In helief, is not greater in the one than hometanion with that of Judalam or in the other; but the expression is of Christianity, and attend to the dif- loose and inaccurate, and calculated to ference. Besides the influence of the impose on superficial readers. Besides, smood, which Christianity certainly if any set of men had this property of had not, Mahametanian stood on the prosessor to believe, they must, to be busin of the Jewish and Christian all of a risce, have a proportionable revolutions. If these had not been survilingness to quit their lefler, at firmly believed in the time of Mu. losst without very sufficient evidence; homet, what could would his religion and yet those rulgar of all nations are have gained? In these discountaines, supposed by Mr. Gibbon to have alone he must have invented some other doned the belief of their own mythasystem, which would have required logy, some time before Christianity windle wireche of its own, which he came, to supply the vuesney. Such might have found some difficulty in rolyer as those I should think entitled reasing upon his followers; though to the more respectable appellation of they were in circumstances for more five-thickore, which with many is easy to be inspected upon than the Jowa synonymous to philosophers. And, in or the Heathers, in the those of our fact, it was not with the unlear, but Saviour. This was an age of light with the philosophers, that the reli-

I Holor, Charles IF

late dispudit. We ought therefore, eideration that makes more definite

now reported; but do they, on that our arishes, will fend to make no milmit account, seem disposed to adopt any if on anagerhat less evidence. The other mode of religion, or any other great advantages, therefore, emposed evetem of mythology in its place? And to men from any scheme, especially would not such man as Mr. Hume or one in which they were to run some Holvetius among the dead, and Mr. risk, and in which they were to major (libbon bigself scoone the living, ex- great sacrifices, would not dispose these amine with scrapulous exactness the to receive it without evidence. It is protonulous of any system of divine too good nears to be true, is a remark revelation, reportally before he would perpetually made by the very colour regulate his life by it, and go to the of whom Mr. Gibbon is speaking. stake for it? And yet philosophers of When the disciples of our Lord saw antiquity, men of an good understand. him for the first time after his resuring as Mr. Gibbon, and who, no doubt, rection, it is said (Luke xxiv. 41), that loved life, and the pleasums and ad- they believed not through for; and rantages of it, as much as he does, when, before this, they were told by

have been accepted by great numbers surresponding to those facts. of every religion, of every rank, and of every province in the Roman em- Mr. Gibbon's own language, unlost the

principal !

Christianity, that the views it exhibits unless its tenets appeared to him to be of a future state apassaved more rational reasonable ! What would Mr. Giblam and more inviting, thus the accounts take to believe the doctrine of the Triof Taxtores and the Elusian shades, nity, or what would be secrified in this But besides appearing more wolling, life for the most magnificent promise they must also have appeared more in a fature one, made by a person circlible, from the general salernal evi. who ability to make good that prodense of the truth of Christianity, mass he at all suspected? Platon And here also Mr. Dibton means to destrine of the immeriality of the anal have been implicative to the principles was sufficiently flattering; but whom of harman nature.

any sweat appears to be, the more ere. The plain resons was, that the latter

to judge of their case by that of the evidence necessary for a miracle, than philosophical part of the world at pre- for an ordinary fact; though it is acknowledged that the desirableness With many of those Christianity is of any particular event, by interesting umbrased Christianity, and died for it. three or four women of character, and But busines the urgency of this ne- for whom they had the highest respect. osselfy of belleving, another cause of that they had themselves seen him the rapid spread of Christianity was, alive, and had a measage from him to that it held not to mankind comothing them, Their movels seemed to them usworth bulleving. "When the promise fells takes, and they believed them not. of eternal happiness," his says, "was third ver. II. This was perfectly na-proposed to mankind, on condition of breal; and such circumstances as adopting the fath, and observing the these are strong internal evidence of precents of the groppel, it is no wonder the historian's describing real facts. that so advantageous an offer should and real feelings of the human heart

Berides, how can pay man, to me faith of the gospel, whatever promises Now it is certainly no discredit to might be made to him for so doing. was it ever known to influence, like the In general, the more envereddancy Christian destrine of a reconvection, dense we require of it. It is this year was proposed with sufficient subleurs. wherens the former was altogether

distinte of it.

roughed to Christianity, when he would haville to each other as those men who tion of the Christians: "It might be saving of the serpent's teeth, in the units with indignation against any story is most elegantly related by sort or people, which cloudd separate Ovid.2 itself from the communion of mankind, Bender these considerations, Mr. of divine knowledge, should dissinin mitive Christians, and the strictness every hern of worship except its own, of their discipline, as causes of the

implous and idolatrons "1

himself whether it was natural for the real, and that strictness of disciplion. some kind of people to be so very dif. If no sufficient cause of it had appeared, forently affected towards the same their real would have exposed them to thing. But, unfortunately, his pur- contempt; and their discipline would your required that, to account for the have discouraged, rather than have inwasty reception of Christianity open wited preselvtes. moral necessity of believing any new that gave birth to the opinion of inreligion that was proposed to them, dividingly of manland, on eccount of and alorious things as Christianity an investigation. The same may, in old; while, on the other hand to ac- some degree, be said of particular sound also for the very ill reception classes of men. But Christianity rethat the preachers of Christianity mat commended itself to every description of show must be furnished with a dis- them not for a short time only, which position to late and datest those who might be accounted for from temporary pretended to so much.

people the vagant world.) they might almaes which man maps into it. not be sufficiently attentive to the mature of those muterials of the future vure of mortals, but take idence of difforms degrees of hurdages. In conceseptical sea heater two, taking of his name quenon of this, some of them may have less of a softer disconition, and more may of belief than others. Being, therefore, so differently constituted, the descendants of some of them enight.

It is amusing enough to observe how be instinctive bollovers, and others invery differently Mr. Gildon represents stinctive personators of those behavers. the state of the heathen world with They would then be, of course, as immunite an apology for the persons sprung out of the earth, from the excepted," he says, " that they would elegant mythology of Gresco, as the

and, claiming the exclusive presession. Gibbon mentions the goal of the prispread of the new religion. But he Mr. Gibbon, I suppose, never asked should have told us whence came that

manificient evidences seems of those Any person may hold himself or-Hosthons must be fornished with an gused from investigating the canoni especially one that promised such great the difficulty and uncertainty of such with (which be caused deny.) others of men then existing, and influenced and local electrostaness, but percen-I do not know anything that can workly; so as to leave no removable help Mr. Gibban in this case better doubt, but that it would have gone on than the known principles of his to establish itself in the world, and us dayourise muthology. As the present extirpate ideleter, if the civil powers case of manhind are derived from the had continued to oppose its progress stone which Deuralion and Pyrcha three thansand, as they lift three there over their besits, (when perhaps hundred years; and what is now, notthey were in too much buts to re- withstanding the gross corruptions and

A fact of this blad requires to be

supplied and Berther than 12 in a di this latter a strong of Burtler, who each of the most representation of Burtler, who each of the most representation of the strong of Lythou that you gra-

accompled for from the most obvious money, whether there in reason to think principles of human mature, principles that such miracles have been wrought. common to all more, and all plasms of urwhether the evidence of Christiahity, men; and there is some but the or of the Christian history, does but plainest and most coppet comes of stand upon as good ground as that of assent, deserve to be attended to, any other history whatever. This assent to the truth of Christianity New, though I am far from holding desce as always will, and always timity, against all the world. I own I human mind.

Christian, a man past believe some only two individuals, and no other facts that are of an extraordinary persons can be bound by the result of nature, such as we have no opports- our discussion. But those who have bity of observing at present. Hot gives less attention to the subject than those facts were so sircumstanced, we have done, may be instructed by it. that persons who cannot be denied to und be amigted in ferming their own have but the best opportunity of ex- judgment, according to the evidence sessining the evidence of them, and that shall be laid before them. At who, if they had not been true, had no least, it may be a means of drawing nuclius to pay any count to them, some degree of attention to a subject could not refuse their assent to them; which cannot be denied to be, in the that is, it was such evidence as we highest degree, interesting, outsuber must have been determined. Indeed, if may man can say that it is by if we had been in their place; and not an interesting question, whether therefore, if not fully equivalent to the less existence terminate at death, or is evisiones of our own senses at present, to be resumed at a future period, and in at least, all the evidence that, at then to continue for ever, he must be as this distance of time, we see have of a low and blood mind. To a re-In the case. It goes upon the prin- tional being, capable of contemplating ciple that human nature was the same the wonders of malure, and of investhing then that it is now; and our- tigoting the laws of it, and to a being tainly in all other respects it appears of a social disposition, his existence,

selves possible, must be allowed, so able value to him; and consequently long as it is evident that there is in he must urdently wish that Chrisnature a power equal to the working titrity (which alone brings life and of them. And certainly the power, consurfality to light may be true. promotely, or being, by whatever many For to a philosophie, who forces his it by denominated, which produced the judgment by what he actually charges, universe, and established the laws of the doctrine of a soul caretile of subit, is fully equal to any occasional do- sisting and acting when the buly is in partures from them. The object and the grave, will haver give any satisand of those miracles on which the faction. To every person, therefore, Christian religion is framulal, is also who is capable of enjoying his existmaintained to be consument to the ence, the Christian doctrine of a vasurobject and use of the general system rection opens a glorious and transof nature, vis. the production of hup- porting prospect. pieces. We have nothing, therefore, Voluntarily to shut one's eyes on

could only be produced by such avi- myself out as the champson of Chrise ought to determine the assent of the shall have no objection to discuss this aubject with Mr. Gibbon, as an his-If is acknowledged that, to be a torian and a philosopher. We are

and the continuance of his rational That mirecles are though in them- faculties, must be an object of unspeak-

to do but to examine, by the known such a prospect, and really to wish to raise of estimating the value of testi- see no recre of the wonders of pature, perially of the business race, towards for quite so much as his late authorperfection, but to hide one's head in that, members of the Church of Engeverlasting obscurity, must be to have land, must include in the ayelem of a disposition as gravelling, base, and Christianity. But by abandoning there abject, as that of the lowest of the outworks. I may perhaps be better trute creation. A man of the least, able to make an effectual defence, viewation of mind, and of a cultivated and improved understanding must. Dishop Hard, "that the offices in aurely, lament such a ostustrophe.

sensible and virtuous man would be horalgonyly Linaud in fayour of Chris- common." I shall not urge Mr. Gibbon. tianity, and (if Mr. Gibbon's abserve. to admit, (as "the great things of tion abovementioned betrus grive his assont long before he had waited to weigh the evidence as he sught to do. I do not, the word, should descend from beaven however, wish Mr. Gibbon to show this and ... suffer death. or that "the disposition. On the contrary, I wish him to examine everything with the greatest rigour, and I will not contend dwelled among us, and disc for us." with him for triffes. With respect to agent points which he has laboured, learned tashop, that "a third divine though I am antisted his representa- person ministered ... in giving" this tions are partial and unfair, I more no second divine person "the power toobjection to concede almost all that he cast out devile," and "in raising him contends for because, though he has from the dead." Neither shall I was taken very liberally, he has left me him with "a purpose... to save and enough.

antigation of Christianity, shall be it is evident Mr. Gibbon has given but the whole race of mortal room,"? which this new religion met with among great things of which Clerist spake;" enveral systems of Pagaziana by it, he filled his discourage," will be found to be a more extraordinary thing, on the supposition of the gospel history not being true, more contrary to the present course of mature, and consequently more improbable, than the lastery of Christ and the apostles, as contained in the Now Testament, which makes the whole of the subsequent history perfeetly easy and natural. In short, the question is, whether Mr. Gibbon, or myself, believe in more numerous, more extraordinary, or more undersumiracles. On this fair, unexceptionable ground I am willing to meet him.

and of the progress of being and eq. I also shall not centend with him

My religion does not suppose, with which the Gedhead was employed me The fear might be, that every truly wither degrading, or such as imply an immoderate and inconstivebly sundswhich Christ spake,") "that a divine person, divise in the highest amon of divine nuive condessended to leave the managers of closy, was made com.

I shall not pretend, with the sumo eanctify" mankind "by such means When the eigenmetances of the Jews as" he himself can think "fanciful and and Heathers, at the time of the erest delusive," or maintain that Chelst. "in virtue of his all-atoning death," audiciontly considered, (but to which dot "open the gates of eternal life to a slight attention,) the reception that the history enumerates among "the them, and the total subversion of the and "the amuzing topics with which

) So filed Hard's Sermon, III. p. 54. (P.) Strictly appelled, this representation is not the asymptotic of Binding II. But what for absolutioning 20, to "the guide of country" through to come in course proper strategies to the elementary of speci-Figure 1 65, (F)

3 Week like objects markey of Chylolyshavild sha-Dr. starriery, makes than Dr. Brook's Objects for your picture from in amore, union to may those that without that, her district of thempany mak? that he proposed in the Principle has not given his noticed, not you I had the south or Hology Directly BETTERNA BETTER ARE AND SHOWN OF TRAIN DO-QUARTER STORY.

1100-m Hurr's turned, H. p. 107. (A)

" Auro. 141. 62. (4. (2.) A returned reader chight person our Lands absorption used bases

value to targe any external historical in almost every page of it. As ho done evidence of a revolation, of which such speak of theory regitions of Christianity, doctrines as these should make a part. he should have examined further, bein They are those that no miracles can no an historian and as a man. For as prove. As soon should I propose to an individual, he is as much interested him the belief of Mahamet's journey to in the loquity as any other persons. the third bravens, and all his conver- and no inquiry whatever is so interestsations with God while a patcher of ing to any man as this is: water was falling, or the doctrine of Descendiatantistion, neither of which of triamph, says, of Plate baring "flow are more absurd, and both of them are years before Christ." " ventured to exmuch more innocent.

som to admenish Mr. Gibben, that he having been "confirmed by the celestial should have distinguished better than pen of the last and most ambline of he has done between Christianity itself the evangelists,"! minsty-seven years and the corruptions of it. A serious after that are, like all his other say Christian, strongly attached to some communication of the founded particular tennis, may be excused if, on ignorance. But he is more excumular in reading ceclementeal history, he in this than in other cases, as ten many abould not make the proper distinct Christians have been alwegened with tions; but this allowance cannot be the same; confounding the Logos of made for me cool and philosophical a Plato with that of John, and realing spectator as Mr. Gibbon.

persons in one God, se tim doctains of by my excellent and judicious friend if he had read the New Testament for lange of Mr. Gibbon." birmedf, he must have seen the doctrine

before his found any soon report as Home, with which they are here said to be sitted. Her I the love sevenier at this what I first this winter stitute the prove at large, that for married can discover Jos, one Land mount to book the great discrime of summers by his blood and conducting it, p. 188, polys, that Occides and office communication should not use it in the team light. Severe, Lyo. 17, 60.

Het I is I am arrested that he should be the formation for the property of the control of the co appropriational of God, the Patient," when he himmill, in the most immunity buggings, requirily, many is the contrary, as John V. W. I can of seriou over self do enthring " wit of " My do true is set self selfus, but his that sent me." aly in: "The excelle that I spoul techs you, I spoul red of support, but the Fither that switch, in me, an minch the works." It spend he storms has in favour of a system that my make a youten some hole book highs as these. But even lost greature one bust of their bave been misses in the mine way. (P.)

I am somelide that it would be in that of his few marry to the penilson,

As to what Mr. Gibbon, with a sness plore the mysterious nature of the I am surry, however, to have ours- Deity," and of "the theology of Plato" of it a second person in the Trinite. He should not have taken if for then which as two things can be more granted, that the doctrine of three different as has been churly explained atmount for the sine of all markind, Mr. Landay, especially is his Catchiet, by the doubt of our man, were any in the perfam to which he has very parts of the Christian system; when, properly animalwelled upon this pas-

Mr. Gibbon has much to learn conof the proper unity of God, and also carning the gasted before he can be sweetly qualified to write against its Hitherto he seems to have been acquanted with nothing but the corrept. colablishments of what is very impropurly entled Christiansty; whereas it is insumbert upon him to road and ctudy the New Yorkpooset for humait. Phere he will find nothing like Plate. man, but distribus in every respect the reverse of that system of philasophy, which work and undisting quadring Christians afterwards incorpe-

rated with it.

Had Mr. Gilbon lived in France. Spain or Italy, he might, with the sause reason, have ranked the doctrine of transplatantiation, and the worship

History, Ch. wei H ap DU, DE. (F.)

of the Trigity and of atonoment.

made these distinctions; since, by this world." gates of death will not present.

trath; and thus even the correptions in former times. of Christianity will have answered a 1t also, can hardly be supposed, but ticular examination. The revival of a infidelity. real for the religion of Greece and Rome under Julian, is not to be com
Rome under Julian, is not to be com
do.

This process are leady of the party of the process of the pr in the present age. Let literature and erionge flourish but one century in high X-1 - 5

of saints and mugels among the mann. Asla, and what would be the mate of tials of Christianity, as the doctrines Muhametandam, the religion of the Hipdoos, or that of the Tarture, sub-The friends of genuine, and I will ject to the Grand Lama? I should add of rational Christianity, have not, rejoice to hear of such a challenge as however, on the whole, much reason to I give Mr. Gibbon, being sent from a regret that their enemies have not Mahorustan Mufti to the Christian

memor, we have been taught to make Should what I call pure Christianity, there currelyes; so that Christianity is (the most eccential intides of which I perhaps as much indebted to its one- consider to be the proper unity of God, mies, as to its friends, for this import- and the proper humanity of Christ, ant service. In their indiscriminate continue to speed as it now does, and attacks, whatever has been found to be no, from the operation of the same notenable has been gradually aban- causes, I have no doubt but that, in doned, and I hope the attack will be spits of all opposition it will do, and litycontinued till nothing of the wretched rature revive among the Jews and Maestworks be left; and then, I doubt hometanz, (who, it is remarkable, were not, a safe and imprograble fortress never beyond and inquisitive, but in no will be found in the centre, a fartress are in which all the Christianity they built upon a rock, against which the muld see must have struck them with horror, as a sytem of abouing blu and When the presenteriors is over, (and I gross idolatry, to which their own systhink we may see that the period is not tems are totally repognant); should for distant) that by means of the object learning and inquiry, I say, ours more tions of unbelievers and the attention revive among the Jews and Mahomowhich, in consequence of it, will be tans, at the same time that a great given to the subject, by believers, Chris- part of the Christian world should be tianity shall be restored to its primitive. Iree from that elalatry which has given parity, the cool and truly sensible part them such just affence, they would be of munkind will, in this very circums much more favourably improved with stance, perceive an argument for its tho idea of Christianity than they were

very valuable purpose; as having been that the general conversion of the Joses. the means of supplying such an evi- after a state of such long and violent dence of its truth, as could not have opposition, (which will in all fature been derived from any other circum- time evolute the idea of their having stance. Let any other religion be arted in concert with the Christians named that ever was so much cor- will be followed by the conversion of all runted, and that recovered itself from the thinking part of the world. And such corruption, and continued to be if, before or after this time, the Jews professed with apprestionable seal by should return to their own country, nous of reflection and understanding, the whole will be such a manifest fuland I shall look upon it with respect, filment of the prophecies of Scripture, and not reject it without a very par- as will leave no reasonable calcur for

To the prospect of this great and correspions of its and entoutflog to glorious event I raiolog, and I wish to the most rigid examination whatever contribute a fittle towards huntening I think to be really a part of it. To its approach, both by unfolding the this all the friends of genuine Chrishistory of Christianity, with all the tinnity will cheerfully say, AMEE.

PART II. OF THE GENERAL CONCLUSION:

CHATAINED

CONSIDERATION'S ADDRESSED TO THE ADVOCATES FOR THE PRESENT CIVIL ESTABLISHMENTS OF CHRISTIANITY, AND ESPECIALLY RISHOP BUED.

A very relating, with so much freedom, he done for three who do not look quite the rise, progress, and present state, of so far as I do. Blany excellent men what I deem to be Corruptions of among the clergy of the Church of fileristically, and especially in the England are exceedingly distressed established systems of it, all of which with the obligation to subscribe what I coundly an entichristian, being both they cannot believe, and to revise what excoodingly current in their proceedes, they utterly condemn, and yet their and supported by a proper lutally streamstances are such as too strengly foreign to that of the kingdom of tempt them to make the level of their Chaist: I cannot help servering my attention rather than absolutely staryer carnest wishes, that something may be and many others are continually predone by those who have influence, to vented from entering the church by remove these svils, or at least to pull the same state of things in it. Even lists them. And I cannot help con- the guilt of those men who are induced sidering these prelates who really have to comply, to the dispuick of their influency in these matters, as highly consciences, will lie, in a great measure. criminal, in this enlightened age, if at the door of these who muid relieve they are not apprised of the alcoos, those, if they were in caronal to do it. paid if they do not use their ender. Those who have any principle thamyours to rectify them.

the losst prespect of being benefited riple of convolunce absolutely in abusmyself by any plieration that can take don their preference in the church place in the explosissical system of Many and pointed must have been my own country. All I wish, as a thuis strongles, twing they could be my world, is, that they would not into- which is viewed with wonder and smalle at all in the business of reli- regret by many of their best friends, it, my own, or that of others, but show respect to other specialors, at present as much confidence in the principles of invisible, but whose approbation will what they themselves down to be true hereafter to of more value than all

for myself, much may, and might in grayed, Matt. air, 29, they cannot be

sulvey must feel something for these It will not be imagined that I have who find themselves obliged by a prin-Christian, from the powers of this therewives to execute a resolution, pion, and that they would give an and with indifference or contompt by countenance whatever to one mode of the world on large. Hat they have setutors, as to think it able to guard things class and while they are conacious that what they foreste in this But though I have nothing to not world in for the asks of Christ, and the

day, " Wee to them that are thus at of our country. men in our Zion." Amos et 1.

in the situation of those prelates who sed eminence in the church, and of the have influence in the present state of most augmestionable ability, appear to things in this country, (but, indeed, I be either whally indifferent to the aclaam far from considering their situation, ject, or instead of proposting a farther as an enviable one, thinking my own, reformation employ all there logerative as a Disserting minister, despicable as to make usen acquicum in the present I am sensible it must appear to them, system; when all they can area is an to be in reality more modul, more pulpably weak, that it is harrly perhonourable, and more happy,) it would sible they should be in earnest; not be to margine that immertal renown indeed in their wishes to keep things which it is in their rower to weare by as they are, but in thinking their argupromoting such a Reformation. But ments have that weight in themselves the same situation would probably which they wish them to have with lead me to see things in the same light others. To see such men as History in which they see them; and being Hurd in this class of writers, a class sawy myself, I might feel as little as so little respectable, when he is qualithey do for those who were ill at ease fied to class with Tillotson, Houdley under me.

It is, I am sensible, astromely diffi- and indignation. sult to put one's self exactly in the not of mon to judge and net wrong, it should be a reason with those who see the influence of that situation, to and if those in whose power it now is, be not the proper instruments for it, others will be found, in God's own time, in this.

ing apace in several Roman Catholic countries," and this will make it doubly of as good understanding?

anhappy aven now. Few of these represented to uz, at least, not to Lam cases, it is probable, some to the hear- the lend we have hitherto plumed our. ing of those whom no such tarquies selves upon taking in what relates to disturb. But while such is the state religious liberty, and to which we must of things to this country, and the ere be usuable that we owe much of the for reformation grows lander every honour, and even the floarishing state

THE CORRUPTIONS OF CHRISTIANITY.

One of the worst symptoms of the If I could for a moment wish myself present time is, that nam of the greatand Clarke, countly excites one's pity

This truly able writer has all the place of another person, and therefore appearance of being really serious, in it is equally difficult to make proper alleging that the Reformers of the allowance for the sentiments and con- church of England were as well-qualiduct of other persons. But if it be a fiel to judge concerning the system of situation that necessarily leads any Christianity as we now asy. "They had only," he says," to copy, or rather to inspect the Source Scriptores, which lay open to them as they do to remove the cause of offence. This work tax; "" as if it required nothing more we may haver ourselves, will be done; than eyes, capable of distinguishing the annels of Scripture, to enter into their real meaning. That had not the Papiets, the Lutheram, the Calvinista. both in Roman Catholic countries, and the Anabestiats, and the Secinians, of the same age, eyes, as well as the The work of reformation is advance. References of the Church of Logland ? And, I may add, were they not men

But he adds, "The Guered Berryfores being taken by them for their sole rule of fight, what about I hinder them, when they good those Scriptures, from soning as distinctly as

4. Semint, 1, 5-136 (7)

name thing, whatever it is, that makes different periods, in which it was from mon interpret the Scriptures to diffe- (and which is large galled large chested rently from the truth, at this day, and keep back) by one prince, or mil-Was that an age exempt from proper support by another, as well as where it dies; or were the Reformers in Eng. was checked and hopt book (for this land the only persons at privileged? Bishop Hurd campat deny to have been All the closure of Beformers above the case) by Queen Blicaboth. It enumerated appealed to the Scriptures would also have been equally applied alilre.

themselves to make the Scriptures their would have been allowed for taking only rule, how was it possible for them, the full benefit of all the discoveries cated avatem of Popery, to read them and abroad, Ac. And it cannot be with unprejudiced eyes?

civilate, toppultuary manner, as it was, ally different from the present. for the most part, on the Continued. On the other band, had all our soveinry,274

1 Summer, T. pp. 30, 100. (A)

we do at this day?" I neaver, the if it had been fixed in may of the ble to any different scholishingen that However, it is for from being true should have been made after the listhat the English Reformers, whatever formation had been moving on a comthey might proteed, overe determined plets half unitary, as well as mostly by the authority of Scripture only, our, or if it had grow on afterwards It is evident to most persons, though (still under the controlling eye of the it may not be so to Bishop Hard, that fragistrate) to this slay. For why they were much influenced by the dee- should not our present civil governors trimen of the ascoral, the third, and even be an good judges in authors of rulelater centuries. What else could have gion as any persons in the more situaled them to adopt the Nicone, and ones tions could have been two bundred cially the Athanusian Creed? This years ago? Just so much more time was pring for beyond the cames of the has classed since "the first contentions Scriptures. Or ahould the English in Germany on the account of reli-Reformers have seriously proposed to giou," and consequently more tions educated as they were in the complication have been made both at house doubted but that if a new establish-But "the Beformation," he says, ment should be made at this day, it. "was not carried on with me in a pre- would be, in many respects, consider-

On the other hand, it advanced, under rooms after Queen Mary been Papiers. the eye of the magnetrate, by slow and the Reformation never born degrees; may, it was more than once sussed, a present bishop of Worosater checked and kept back by him. Hence mught have said that the experiment. it come to pass, that there was time had been tried, and had not accepted. allowed for taking the full benefit of and that what had been established by all discoveries made abrenit," and the wisdom of area, in all the countries "for studying the chief points of con- of Europe, it could not be safe to alter-Inverse with care In short Besides, what can a Christian jealous between the first contentions in Ger- for the purity of his religion, expect many on the account of religion, and from the controlling our of the mayinthe final establishment of it in the trate, but such a modification of it, or Church of England under Elizabeth, something bearing its name, as should there was a space of near balf a cen- he thought to be must saleservient an his own interest? It does not require It is obvious to remark, that the the understanding of Biology Hard to very same encomium might have been ase the full force of this suply; but it Leathward open the Uhurch of England, may require a mind low familiated by preindice in favour of long-entablished

forms.

⁽ in the crown of the last six number only I have heard of five trash instances of storgytom who, on amornit of Bereitring Linksmann, have also dend sitter actual preference, or our siderable preserved to the charcle. It is probable there are release that I have not heard of. (P.) I see supre, p. Ev., and Note,

acknowledges that the English Re- to the whole race of mortal man; but formers were not sufficiently enlight- only to those who "by the everlasting ened, and that was with respect to the purpose of God, ... before the foundsdoctrine of toleration. But he says, tions of the world were laid," being "no peculiar charge of ignorance can "chosen in Christ out of mankind." be brought against the Reformers for are "decreed by his counsel, secret to misapprehending a subject not only us," and are delivered "from curse and difficult in itself, but perplayed with demnation."1 It must be a strange endless prejudices." But surely Bishop latitude of interpretation, (for which Hutd bimself will not say, that the his Lordship is un advocate,) that can dectrine of toleration is more difficult reconcile these two contrary positions; in itself, or more perplexed with and yet in the preface to these articles projudices, than the doctrine of the it is said, "that they were agreed upon Twochts.

inconvers, he must acknowledge that ligion." Let Mr. Madan, Dr. Hurd, the English Reformers did not see quite and the excellent bishop of Carlisle. so clearly as he himself now does. He together with some unbelievers among says, "the Christian system has the clergy, all subscribers to the some been reviled by such as have seen or articles, confer together, and tell us would only see it through the false what this courses touching true velimedium of Popula, or Calvinistical giousic. ideas." Calvinian, therefore, accordof Calvinism.3

&c., in virtue of his all-atoning death," to the whole race of mortal man."4

the articles of the Church of England, as this of Bishop Hurd.

In one respect this learned prelate the cates of eternal life are not orened for avoiding diversity of opinions, and In another case, also, if he be at all establishing consent touching true re-

What reformation can we expect in ing to him, is not true Christianity, any important decirnal articles of re-But let may competent judge of the ligion, when Bishop Hurd expresses subject read the Thirty-nine Articles himself so strongly, as we have seen, of the Church of England, and say in favour of the divinity of Christ, in whether they have not a strong tings the highest source of the word? By which he must mean that he is fully It is not merely from such a general equal, in power and glory, to the expression as that above quoted, that Father, whom Christ himself styles his I conclude Richop Hard is no friend of Father and our Father, his God and Calvinism. He directly contradicts our Gul. It was along time, as I have the fundamental article of that system shown before any Christians, after they when he says, that "a divine person, contended that Christ was God, had any idea of his being so, except in some has opened "the gates of eternal life qualified sense. I will venture to say that no person before, or at the Council According to the plainest sense of of Nice would have used such language

With respect to the doctrine of atonomout, which I think I have proved to be quite in modern thing, and hardly to have been known before the Reformation, Bishop Hurd says, "The Scriptures are unintelligible, Art, ave. that "it is very probable that these "The Scriptures are unimballigable, who penned it, maint that the Decree was und language itself has no meaning, if absolute," Tet "earns they have not said it," the blood of the Leval slow had not a the blood of the Lamb slow had not a to previde a convenient own for the Renne. the blood of the Land steen text not a straint, though he confesses, that "the Calemata true, direct and proper efficacy (con-

where Socious would choose?

to Bishop Hurd, our salvation depends founded) was the grace of God to man upon the beligf of this novel doctrine at length manifested,"a of atonement. For I can see no other natural interpretation of what he says astonishment as this, should be a close "They must place their entire hope examination, whether a thing that even and confidence in the blood of the cove- supernatural evidence can barely make mant, who would share in the bleasings credible, did ever take place; for in of it." If this is to be understood all cases, the more extraordinary any according to the literal sense of the thing, any ment, or any proposition is, words, all the heathen world are ex- the more evidence it requires. And cluded from salvation, as well as when we consider the true meaning of Socialiuns.

a man of Bishop Hurd's good sense this subject at which even reason can should not be more staggered than he stand aglast. appears to have been, at the very manof atomount for sin by his death, as those in which the terms redemption, sentence, being calculated to excite cur, closes the whole with this observanotonishment; but I shall only trun- tion: "Now let men use what art they under the Jewish discensution, he

the world; to fulfil and to declare the and in his Son only as suffering and whole will of God on this interesting dying for us." All this I readily admit, subject; and from him, and from those commissioned by him, we learn what do, that it was expedient and necessary

in freeing us from the guilt of sin, or, desired to look into, and could at most in other words, from the punishment discern but imperfectly, through the types and shadows of the patriarchal It is impossible, however, not to ob- and Mosnic dispensations. The great serve, that the Papists use the same mystery, now unveiled, was briefly language in defence of the doctrine of this, that God would only confer transmistantiation, appealing also to this mighty privilege at the instance, the literal sense of more texts of Scrip- as it were, and for the value, of a transture than one. Henides, how is it seemdently divine person, his onlypossible that the blood of any man begotten Son, the second person in fund the dicinity of Christ certainly the glorious Trinity, as we now style had no blood), considered in a literal him; that this divine person souse, should cleanse from sin? Surely should descend from heaven, should there must be something figurative in become incarnate, . . . should even such language as this; and why should pour out his blood unto death, and the figurative sense and just where by that blood should wash away the Bishop Hurd would fix it, rather than stain of guilt. . . . In this awfully stapendous manner at which reason stands Nav. it should seem that, according ughast, and faith herself is half cou-

The natural effect of such a pause of the figurative language of Scripture, it To me it appears extraordinary, that will be found to assert nothing on

Our nother himself, after soumsner in which he himself describes the rating the strongest figurative expresdoctrines of the divinity of Christ, and sions of the Scriptures on this subsect, every sentence, and every clause of a vansom, propitiation, saw fire, &c., ocseriles a part of it. After describing will in terturing such expressions as the gradual unfolding of the scheme these, they will hardly prevent our seeing what the plain doctrine of Seripture is, [viz.] That it pleased God "At length Jewus Christ came into to gave us eternal life only in les Son, believing as famly as Hishop Hurd can the wisest men, and even engels had that such a person as Jesus Christ

1 fts.t. 11 pp. 582-187, (P.)

¹ Surmann, I. ye. 240, 241. (P.)
2 Time p. 87. (P.)
3 Hence the first Lord Chatham is said to have Somether the Church of England as possessing "a Calviniant Creed, a Poplet Littingy, and an Arminian Clarge," Burnet, who was too besset to dany what it ill-autod him to edicit, says on have bue examine for excepts, since the erticle addered in the litteral sense of Mosel), does some more plainly to favour them." Expen. Ed. 4, p. 165; Sen plus Pår Chyfrannydd, Ed. 2, pp. hil-18d, 4 Sunnana, III. p. 67. (P.)

FARL XVII. TEXT V A years in Terrologicine, who gave usualin to the Familiar Leviers. 1780.

¹ Seemens, J. p. 188. (P.) * Thin. L. p. 768 17.3

should die and rise again, or the end the Pagan philosophers, when they of the gospel, in forming men to a "pressed into the church, in their haste, happy immortality, could not have forgot to leave behind them."1 been gained. This is certainly the doctrine of the New Testament, but in, to repeat the hishop's own words, then it is far from being the dectrine "the presumptuous positions of parof atmement; which I think I have ticular men, or churches, are forwardly shown to be a very different thing taken for the genuine doctrines of Chrisfrom that which was taught by Christ tianity, and these positions being not unand the arostles, and indeed to have frequently either wholly unintelligible, been unknown for several centuries or even contrary to the plainest reason,

should say, that "no Christian is bound gospel stself." This very just and wellto make this solicitous inquiry into the expressed observation I cannot help doctrinal . . . part of the gospel; and thinking to be psendiarly applicable to that very "possibly his conduct is then several articles of the creed of Bishop most acceptable, when he looks no far. Hurd himself, as I think must be ther than to the authority of the gospel, sufficiently evident from the preceding agreeably to that well-known decision history. of our Lord himself, Blessed is he who this writer did not perceive that the religion, viz. that "All that," the Dillo saying which he quotes of our Saviour "contains was as perspections to those relates only to a matter of fact, of who first perused it, after the rejection witnesses; whereas the things that he the fiftieth generation,"a is contending for are doctrines, of This is evidently a mis-stating of the which all persons at this day are com- case; because it is not a progressive petent judges, provided they make use religion, but a prepressive reformation of their reason, and examine the Scrip- of a corrupted religion, that is pleaded tures for themselves. But even the for. And as it cannot be denied that looking no further than to the authority the corruntion of Christianity was a of the gropel for articles of faith, may gradual and progressive thing, can it make a very solicitous (against abso- be so very nanatural to expect that the lutely necessary, considering how much, restoration of it to its primitive purity and how long, some articles of faith should be gradual and progressive also? have been misrepresented.

for among the "quibbles and . . . mets- then completely rejected the populyoks. physics which " [with a stmin of pleasantry not usual to him, and indeed

J Bermonia, HL pt 52. (P.)

should preach as he did, and that he rather uncommon in a sermon) he says

But however these doctrines came the charge of nonsense, or of falsehood, It is no wonder that this writer is thus dexterously transferred on the

This writer, not content with what both not seen, and yet both believed."1 he himself had advanced against all For certainly such tenets as those improvements, or alterations, in the above cited can never be believed on church in which he presides, quotes any other terms. Faith in them must with the highest approbation what be implicit, and without inquiry. It Mr. Burgh, in his reply to Mr. Lindsey, is rather extraordinary, however, that ways against the idea of a progressive which it was not possible that more of the papal yoke, as it can be to us than a very few persons could be eye- now, or as it can be to our posterity in

If the Reformation was not progressive, In fact, if the learned prelate could why does not this hishop prefer the fancy himself out of the fetters of his state of it under John Huss and Jerome church's creed, he might find the very of Prague to that of Luther and Cranarticles which he so zealously contends mer? He may say that they had not

forruptions of Christianity contained not had been unforced by the authority of kingdom of Christ with the kingdoms the see of Rome, I say, that petther of this world (an alliance which our Luther nor Cranmer resorted the monal Lord himself expressly disclaimed) yoke, because their reformations were that supports the grassest corruptions partial.

those of Socieus, and others of the it! same age, and who were equally well

But if by papal yoke he meant all the qualified to judge for themselves, had

in the system of Popery, and which It is nothing but the alliance of the of Christianity; and perhaps we must Besides, if we make the sentiments wait for the fall of the civil powers of the divines of that particular age, before this most unnatural alliance be which Mr. Borg's and Bishop Hard broken. Calamitons, no doubt, will may call the proper over of the Refor- that time be. But what convulsion in months, to be our standard, why should the political world ought to be a subwe adopt those of Lather or Commer ject of Immentation, if it be attended in preference to those of Secious, or with so desirable an event? May the even these of the Anabaptists of Mun- kingdom of God, and of Christ (that ster, who were all of the same age? which I conceive to be intended in the I know of no reason but that the open- Lord's Prayers, truly and fully come, ions of Luther and Cranmer had the though all the kingdoms of the world spection of the civil powers, which be removed, in order to make way for

APPENDIX TO THE GENERAL CONCLUSION;

A SUMMARY VIEW OF THE EVIDENCE FOR THE PRIMITIVE CHRISTIANS HOLDING THE DOCTRINE OF THE SIMPLE HUMANITY OF CHRIST,

As the doctrine held by the primitive severity upon the latter; and can it church, and especially by the Jewish be thought probable that he should Christians, is of particular conse- pass over the former without censure, quence, it may give satisfaction to if he had thought it to be an error? some of my readers, to see the evidence 2. Athanasius is so far from denyfor their holding the simple humanity ing this, that he endeavours to account of Christ stated in a more concise and for Christ being spoken of as a man distinct manner than it is done in the only, in several parts of the New body of this work. I shall, therefore, Testament, and capecially in the book attempt it in this place, and take the of Acts, from the apostles not being opportunity of introducing a few more willing to offend the Jews (meaning circumstances relating to it.

ters of the orthodox pursuasion, that belief of the divinity of Christ by two kinds of heresy existed in the degrees. He adds, that the Jews times of the apostles, viz. that of those being in this error (which he states as who held that Christ was simply a their believing Christ to be \$4000 most and the other that he was more assaures) drew the Gentilee into it only in appearance. Now the apostle also. John animadverts with the greatest 3. It is acknowledged by Eusebins

the Jewish Christians) of those times, 1. It is acknowledged by early wris and that they might bring them to the

[#] Ridd HII. vs. 205. (P.) * Ridd p. 802. (P.) * Ridd L (Note) p. 244. (P.)

time of Victor.

apostles.

ject is evidently an apology for his subservient to his will." own. As Hegesippus was contempoeace of Christ was a part of both.

no human fiether.

that it infringed upon that of the su- and dignity, premacy of God the Pathey.

9. The divinity of Christ was first

and others, that the ancient Unitarians advanced and urged by those who had thomselves, constantly asserted that been heathern philosophers, and expetheir doctrine was the universal opin- cially those who were admirers of the ion of the Christian church till the doctrine of Plato, who hald the opinion of a recond God. Austin says, that 4. Hegesippus, the first Christian he considered Christ as no other than historian, biniself a Jew, enumerating a most excellent man, and had no susthe hereses of his time, mentions picion of the word of God being incarseveral of the Gnostic kind, but not nate in him, or how "the catholic that of Christ being a mere man. He faith differed from the error of Phomoreover save, that, in travelling to tinus," (the last of the proper Unita-Remu, where he arrived in the time of rians whose name is come down to us,) Anicotus, he found all the churches till he read the books of Plato; and that he visited held the faith which that he was afterwards confirmed in had been taught by Christ and the his opinion by reading the Scripturus.1 Constantine, in his oration to the 5. Justin Martyr, who maintains fathers of the Council of Nice, speaks the pre-existence of Christ, is so far with commendation of Plato, as having from calling the contrary opinion a taught the doctrine of "a second God, heresy, that what he says on the sub- derived from the supreme God, and

10. There is a pretty may gradation. vary with Justin, he must have heard in the progress of the doctrine of thu diat least of the doctrine of the simple vinity of Christ; as he was first thought humanity of Christ; but he might not to be a God in some qualified sense of the have heard much about the opinion of word, a distinguished emanation from Justin, which was different from that the supreme mind, and then the logos or of the Guesties, though the pre-exist- wisdom of God personilled; and it was not till near four hundred years after 6. Irenseus, who wrote after Justin. Christ that he was thought to be proonly calls the opinion of those who perly equal to the Father. Whereas, held that Christ was the son of Joseph on the other hand, it is now pretended. as well as of Mary, a bereay. He says that the apostles taught the ductrins nothing of those who, believing him to of the proper divinity of Christ; and be a more man, allowed that he had yet it cannot be denied that, in the very times of the apostles, the Jewish 7. Those whom Epiphanius calls church, and many of the Gentiles. Alogi, among the Gentiles, held that held the opinion of his being a mere Christ was merely a mun; and as they man. Here the transition is quite had no peculiar appellation before his sudden, without any gradation at all. time, and had no sepurate assemblies. This must naturally have given the it is evident they could not have been greatest alarm, such as is now given distinguished as heretics in early times, to those who are called orthodox by 8. The first who hold, and discussed, the present Sociaians; and yet nothing the doctrine of the divinity of Christ, of this kind can be perceived. Besides, acknowledged that their opinion was it was certainly more probable that excoolingly unpopular with the sea- the Christians of those times, urged learned Christians, and that these as they were with the meanness of latter were pious persons, who dreaded their Master, should incline to add to the doctrine of the Trinity, as thinking rather than take from, his natural rank

* Condensioners, L. vil. C. 10, do. (P.)

Mew Appendix.

CONSIDERATIONS

IN SYMPOSON THAT

THE APOSTOLIC AND PRIMITIVE CHURCH WAS UNITARIAN.

PThose Considerations are derived from the letters of Dr. Priestley, addressed to Bishop Horsley, the Bench of Bishops, and others, and from his work called "An History of the Early Opinions concerning Jesus Christ." The above volumes are out of print and very scores. The matter here presented is an abridgement, but, we may add, it is additional to what was promised to the subscribers to this Volume.

THE ONLY TRUE GOD.

the saity of God, and the importance of the belief of it, are frequent in the Old Testament. The first commandment is, Ered, wg. 3: "Thou shalt have so other some in the divine nature, such as the day. gods before see." This is reported in the tring of the Trinity serverses, it is at least sport emphatical manner, Deut vi. 4: "Hear, so like an infringement of the fundamental

dectrine conversing Got that we do in the Old. To the Strike who enquired which was the first and greatest tonamandurent, our

ment always called the Father, and even the the man Christ Jesus; I Car. vill. 6: " To God and Pather of our Lord Jenus Christ I un there is but one God, the Pather, of And why are we nowhere told that this one whom are all things and we in him, and God is the Trinity, consisting of the Feather, one Land James Chain, by whom are all the Son, and the Holy tilant?

There are many, very many, possesses of of our Saviour Minustit, John xvil. 2: "That

THE UNITY OF GOD: THE FATHER Scripture which inculcate the doctrine of the divine unity in the elegrest and strongest. manner. Let one such passage be produced The most express declarations encouring in favour of the Trinity. And why should we believe things so mysterious without the clearest and must express oridence ! . . .

Had there been any distinctions of per-O Issuel, the Lord our died is one Lord." . . . destrine of the Jewish religion, that it cor-In the New Testament we find the same tainly required to be explained, and the obvious inference from it to be guarded against.

I will venture to say, that for one text Saylour answered, Mark 2H. 20: "The first in which you can precent to find anything of all the commandmentrix, 'Hear, O'Israel, learnh or difficult to me, I will suggest to the Lord our God is one Lord.' And the produce ten that shall create more deficulty Scribe said unto him, ver. 821 "Well, to you. How strangely must you to come Master, thou hast said the truth; for thore the plainest language, and in which there is is one God, and there is none other but not a shadow of figure, to interpret to your purpose, I Tim. it. 3 ("There is one God, things, and we by him;" or that exposuriou

Never opticald as Unitarians with torturing tirely separates them. the Scriptures, while you have these and a hundred other plain texts to bend to your Athansaian hypothesis, besides many yearral. arguments, from reason and the Scriptures, of more stal force than any particular texts, Do SANWEY,

You cannot say that this is a matter of no great consequence in Christianity. It affices the most fundamental principles of all religion, the first most the arrestest of all the commandments, which says, "Time shall have no other God besides me;" and such is the sature of this great dustrine of the Unity of God, that there never was a departure from it which did not draw after it very alarming practical consequences, a . .

THE JEWS IN ALL AGES WERE to Christ himself, but only to God, the BELIEVERS IN THE DIVINE UNITY.

as traching that God is simply over

" The Jews," says Eusebins, "were not thought the dectrine of the Trinity, on ac- some to the Son F' count of their infant state." Havil given the carne account. . . .

"The doctrine of the Trinity," says the Robbi Isanc, "as held by learned Christians, rants on the slightest avidence, and is contrary to the doctring of the prophets, the law, and right reason, and even the writings of the New Testament. For the divine law removes all plurality from him,"

Some writers of venterday have unintained that the Joyn always believed in a Trinity, contrary, were as much interested as any of any such thing as prayers to Christ. . . . mon could be, in finding that doctrine among the Jews, and they were neuter the Jesus Christ, some proceeded to that of the swarm of information. .

solutions of the Jews more carefully, per- and sufficiently similar to them haps, then any other modern writer, and

they might know thee, the only true God, absolutely perfect, they find immediately and Jenes Christ whom thou hast sent," after, the abyes of the Trinity, which eq-

RELIGIOUS WORSHIP.

Jesus Christ, says, "The true worshippers shall worship the Father."

Our Saviour directs his disciples to pray to the same great Being, whem only we could

Accordingly, the practice of praying to the Father only, was long universal in the Christian church, the short addresses to Christ, as those in the Litany, " Lord have mercy upon us, Christ have mercy upon as," being comparatively of late date.

Gripun apeaks of no Christian praying to mny other than the God who is over all, "If we know," mys he, "what prayer is, we must not pray to any created being, not Pather of all, to whom our Saviour himself. The Jaws always interpreted their Scriptures agreed, and are not divided about the method of prayer; but should we not be divided, If some prayed to the Pather, and

When I was sovself a Trinitarian, I remember praying conscientionaly to all three persons without distinction, only beginning with the Father ; and what I myself did in the serious simplicity of my heart, when young, would, I doubt not, have been done by all Christians from the beginning, if their minds had been impressed as gaine was, with the gives its tarction to the Unity of God, and firm persuasion that all the three persons were fully equal in power, windom, goodness, omnipresense, and all divine attributes. . .

In the Clementine libercy, the aldest and that they expected that their Memish that is extent, contained in the Apostolical would be the Second Person In that Trinity; Constitutions, which were probably composed but the Christian fathers, who say just the about the fourth century, there is no texce-

Idolatry, which began with the wership of Virgin Mary, and terminated in as many ob-Bassage, who studied the history and jeets of worship as the heatlests ever adored,

With idelatey, which is paying divine who has written largely on this very subject, worship to that which is not God, you canthough a Tricitarian himself, has exploded not charge me, because the being that I all the postences of Conferral and others, to worship is also the object of worship with and the dectring of the Trigity, either you; and the far greater part of your saidie among the assists or the soulers Jews, slavetions are addressed to no other. But "The Christiana and the Jews," he mys, the charge will fall with all its weight upon "separate at the second step in religion, you, if the Pather enly he God, and you For after having adored together one God, worship two other persons besides him. . . .

example of it. . . Our Sarloar himself always discourses on the subject ! prayed to his Pather, and with as much. The destrine of Transabstantiation loss pendent being in the universe could possibly of the Trinity, as unfolded in the Athanasian do ; always addressing him as his father, or Creed, Implies a mathematical one; and to the author of his being; and he directs his this only we camily give the name of con-

Stophen, that all Christians are authorized diction! It mostres, in effect, that nothing to pray to Christ, is like concluding that all is wanting to either the Father, the Son, or matterhous a tendency to go nowards, because the Spiris, to constitute each of them truly a needle will do so when a magnet is held and properly God; each being count in over it. When you shall be in the same eternity and all divine perfections; and yet circumstances with Stephen, having your that these three are not three Gods, but only mind strengly impressed with a vision of one God. They are, therefore, both one Christ sitting at the right hand of God, you and many in the same respect, vir., in each may then, perhaps, be authorized to address being perfect God. This is certainly as vourself to him as he did ; but the whele tenor of the Scriptures proves that, otherwise, you have no authority at all for any thing that is requirite to constitute a commuch practice

THE TRINITY.

Devenues are content to build so strange and inexplicable a doctrine as that of the retaining such a dectrine as this of the Trinity upon mere inferences from casual expressions, and cannot pretend to one clear, express, and unequivocal lesson on the best reason of mankind, and drives un the subject,

ambject, and then inform as what there is in hit upon some method or other of reconciling the doctrine of the Prinity, in itself con- a few particular texts, not only with common sidered, that can recommend it as a part of sense, but also with the general and the a system of religious troth. For there is strious tenor of the Scriptures themselves neither any fact in notare, nor any one pur- In the meantime, this doctrine of the Trinity pose of morule, which are the object and wears to disagreeable an supert, that I think

is, no doubt, in the highest degree impor- to the Athonasian Creed, "I wish we were taut and interesting. Since, therefore, the well rid of it." This is not cotting up reaevangelists give no certain and distinct ac. son against the Scriptures, but recogniling count of it, and say nothing of its impur- reason with the Scriptures, and the Scriptures tance, it may be safely inferred that it was with themselves. . . nuknown to them.

both the Old and New Testaments, if it be manner by all those whose minds are so far

You cannot but acknowledge that the a truth? And why is the destrine of the proper object of prayer is God the Pather. Unity always delivered in so unguarded a whom you call the first person in the Trinity, manner, and without any exception made in Indeed, you cannot find in the Scriptures favour of the Trinity, to prevent any misany precess that will authorize up to address. Take with respect to it, an is always now correlves to any other person, nor any proper done in our orthodox catechiana, creeda and

hamility and resignation as the most de- plies a physical impossibility, whereas that

To conside, from the single case of doctrine of the Trinity differ from a contramuch a contradiction as to any that Peter, James, and John, having each of them everyplote man, are yet, all together, not three men, but only one soon. For the ideas annexed to the words God or man cannot make any difference in the nature of the two yespositions

Why, then, should you be so desirous of Trinity, which you sount acknowledge has an woreath appearance, has always confounded to the underivable doctrine of inexplicable I wish you would reflect a little on the matteries! Try, then, whether you cannot and of all religion, that requires it. every reasonable man must say, with the If the doctrine of the Trinity he true, it excellent Archbishop Tilletson, with respect

I therefore think it of the greatest come-Why was not the dectrins of the Trively quence to Christianity, that this dectrine of taught an explicitly, and in as definite a the Trinity, which I counter as one of its manner, in the New Testament at least, as most radical corruptions, should be rethe doctrine of the divine Unity is taught in nounced in the most open and enequivees:

sullshiumal as to be convinced that it is a mount themselves to enlighten the minds of each other, as much as God and man a . . others

THE ATHANASIAN CRUED

Tota erend of Athernalus its as act of our countil. You neither know who composed it came into the public others of the church.

Blothop Taylor says, "If it were consimany people assertand tract, have contrary that dwelloth in mr." to natural reason it seems, how little the Souphore says of these curiorities of expli- xx. 17 : "Go to my brothern, and my unta estion-is had not been units if the final judgment had been left in Josep Christ."

Many, no double, ou subscribe to this great In this light and cardon massive i which shows the droadful effect of the hoods of subscribing. It leads to the ottor purremies of the plainest meaning of words, and opens a dear to every kind of loomperity. By your lardelely's com confunitor, ave done that evering brom on blomor nor subscribed with respect to this ereco, these by the means of conferring great blastines you do the Komu, a s. r. +

If your lookship defends these damnanes, clauses on the principle of atematica withing at all by them, you vinding the evanor, gaming and ownering that we every day hear in our streets. If the phone period terrheatingly does not mane perish everlastingly, your lordship should have intermed us what it does mean. It is certainly no blusting, but a carse of some kind or other.

We think it our duty to cry aloud, and not spure, when we see such abominations in of God, whatever he is andered as to do, . . the public worship of Almighty God as are Christianite in the world ; corruptions forrowed from boathen polythelies, and which to lt

CHRIST PROPERLY AND ONLY A

Causes was a man, naturally presented of no other powers than other men have, but a distinguished messenger of God, and the with him at first on the supposition of his chief instrument in his kands for the good of being a man as much as themselves. Of and Gerline

It send strike every person who gives the corrunties and an innevation in the Christian least attention to the phrasellery of the New doctrons, the reverse of what it was in its Testament, that the terms Christ and God. primitive purity; and that they should are personally used in empiralistization to

Christ himself always prayed to Dis one God, as his God and Father. He always scale of himself as receiving his doutelns and his power from him, and umin and dealin disclaimed having any power of his own. John v. 19 : "Then answered Joses and said it, when it made its first approximes, or low onto them, Verily, verily, I my unto you. the Son can do pulling of himself." Ca. niv. 10: "The words that I speak unto dered concerning Athenation's Creed, how you, I speak not of myself, but the Father-

> He calls his disciples his beetleren, John them, I ascend nate my Pather and your Pather, and to my Gol and your God." Can any person rend this, and my that the Bultarians wrest the Scriptures, and are not guilded by the plain some of them?

> God promised to Abraham, tren. ali. 3., that in his eved all the families of the earth. nimeld be blessed. This, if it relate to the Moudah at all, can give us no other idea than that end of his and or pasterity should on smakind,

What else will be suggested by the deneription which Moses is supposed to give of the Messiah, Deut. rvill, 18; "I will raise them up a prophet, from among their beetheen, like unto thee, and will put my words in his mouth, and he shall speak unto them all that I shall command him "I . . .

Here is nothing filts a second person in the Trinity, a person equal to the Pather, but a more prophet, delivering, in the name

Had the apostle Paul considered Christ as to be found in all the civil establishments of being anything more than a man, with respeci to his maters, he would never have argol, with the least propriety or effect, in their nature and effects are very similar that "Slow by man fame death, by man came also the resurrection of the dead," For it might have been unanswealthy replied, This is, not the easy; Yor, indied, by your comme douth, but not by man, but by God, or by God the executor of mon, under God, nesses the resurrection of the dead.

The distinles certainly are and conversed men; this was the original faith of the this there can be so doubt. Their surprise, Christian should, consisting both of Juve therefore, upon being informed that he was not a man, but really God, or even the sucher of the world under God, would be blen of his being possessed of any proper just as great as ours would now be us disc power of his own, more than other men had. covering that any of our copulations, or at H. Christ was the maker of the world, heart a very good mum and a prophet, was in and if in the creation he exerted no power reality God, or the multer of the world. Let but what properly belonged to bimself, and my manifer, then, how we should feel, how we what was as much his own as the power of should behave towards such a person, and speaking or walking belongs to man-though une, I am confident, would ever call that power in which we all live, and move, and being a mere, after he was convinced that he have our being be could not with any was died . r. r. r

consideration, how the aparties sould asy. Aircraft is realled working, that the second time to call Christ a man, as they always which he quals were not fire over, and that do, both in the back of Asta and in their the Pather within him will the works, Epistias, after they had discovered him to be God. After this it must have been highly language, and would earned any hind of derradian, unmatural, and improved, and depending and impossion, of Christ study be

THE DRITT OF CHRIST

In not one nelf-evisiont, almighty, infinitely wise, and gerfently good being fully equal to the predomin of all things, and also to the anymore and government of the worlds which be has made! A second person in the godhead cannot be really wanted for this purpose, if such liberties as these are to be allowed, no for no we can executive.

You speak of the supicty of the Unitaylana. Before you report any expressions of this kind, I log you would remso a little, and consider heir such language might he reterfed apon yourself. If it he impurty to assumption to the Mescuth. resince a God to the state of a man, is it not orgally impious to raise any mun to a state of equality with God, -that God who has declared that he will not give his glory to another, who has no equal, and who in this upot; said so must all Christians, for they

As Christ expressly may, that he did not a 12. Bem vill, 14. Phil ii. 15. know the day of judgment, he certainly either was, er pretanded to be, ignorant of asympthing which, at least in his divise nature, he must have known. Here, then, is a question worthy of an Apollo to enewer, tally orresto at gaining ad you It bear different solutions have been given of this difficulty

There is also another consideration which I would recommend to you who maintain that Christ was either Gol, or the maker of the world under God. It is this. The manner in which our Lord spenks of himself, and of the power by which be worked by had not lived the life of mu; that his miracles, is incomiatent, according to the death had somewead the greatest purposes in common construction of language, with the the plan of Divine Providence the

have we should speak of him afterwards. No depending obtainedly upon that appropripropriety, and wishout knowing that he I would further recommend it to your most to administrated, have said that of

It would also be a slocking above of willing his appearance to harme form. supposed to my that his Fiether was prester then fir, and at the sums time secretly recononly his Assess meture, whereas his giving perfore was at the name time fully equal to that of the Pather. Upon the usus principles a man might say that Christ power switered, that he power died, or rose again from the dead, usearing his divine nature only, and not his human. Indeed, there is no use lalanguage, nor any good against desegtion.

SON OF GOD NOT GOD THE SON.

Wirm reasont to calling Jesus the Sun of God, this phrom was, in the month of a Jew.

If the more appellation 5on of God imeller squality with God. Adam must have lotes a God, for be to called the Son of thol, Luke III. 33. Selamen also must have been respect styles himself a jesious Grid I are called Assa of God, I John in, Z. Juliu

OPINIONS WHICH PREPARED THE WAY FOR THE DEITY OF CHRIST.

Tax great chalacle to the reception of Christianity, especially with pressus distinguished for their learning, or their rank in life, was the meanness of the person and condition of Christ, and especially the niccomptance of his having been crunifed as a common malefactor.

Not content with alleging thus though their Master died the douth of a malefantny one Lord, and besides him there is us other ; yet able to hear than . . . having onen him (Jesus) mailed to a cross, nelver, and not having soon him risen again, jected and sprenged at it?" "On this acing to their weakness."

Now If we look into the book of Acta, we

men of that time would not bear it." This of Christ writer also says, that the Apostle Paul, in

Chryspaton man, that "if the Jews were a part as is here merribed to them. so much offended at having a new law superadded to their former, how much more would they have been offended if Christ had taught his own divinity." He represents the EARLY OPINIONS ABOUT THE HOLY specific as beginning his epistle to the Hebrews with saying, " that it was God who further, and for a good reason. For if, when they had heard Christ himself apeaking of debted for the first radioments of the dochis equality to the Father, they would on trine of the divinity of Corist, ways but that account have often atomol him, and little concerning the Holy Spirit; and from called him a biasphener; they would hardly, that little it is not may to conclude what

After treating pretty largely of the con- thosefore, have received this destrine from duct of the apostles with respect to their in- finnermen, especially after speaking of him sisting on the destrine of the Resurrection as crucified. And way do I speak of the of Christ, rather than that of his Divisory, Jews, when at that time, even the disciples immediately after the descent of the Holy of Christ himself were often disturbed, and Spirit, Athangine mys, "As to the Jews, unpublished at him, when they heard sublimewho had daily beard, and bean taught out of doctrines; on which account he mid, I have the law, Hear O Iwas!, the Lord thy God is many things to say to you, but ye are not

I council help observing how extremely yea, having killed and buried him thous- improbable is this account of the conduct of the apostles given by Athanasius, Chrysonif they had beend that this person was God, tem, and other orthodox fathers of the equal to the Pather, would not they have re-church, considering what we know of the character and the instructions of the quoriles, count," he adds, "they (the apostics) They were plain men, and little qualified to brenght them forwards gently, and by slew not the cautious part atcribed to them. And degrees, and used great art in condescend- their instructions certainly were to teach all that they know, even what their master communicated to them in the greatest privace, shall clearly see that they had not got beyond. Whereas, they must have suffered numbers the first lesson in the spectally ago; the to die in the ignorance of the most important great burden of the preaching of the apostles truth in the goops!, lost, by divolging it too being to persuade the Jews that Jesus was soon, the conversion of others should have the Christ. That he was likewise God, been prevented. The case evidently was, they evidently left to their successors; who, that these fathers did not know how to indeed, did it most effectually, though it re- account for the great prevalence of the Unitaquired a long course of time to do it. rian doctrine among the Gentilus us well as Theodoyel observes, that in the genealogy the Jews in the sorly ages of Christianity, of Christ given by Matthew, this writer did but upon such a hypothesis as this [thus not add according to the flesh, " became the the sportles did not at first tench the delty

In how unworthy a manner, and how unmentioning the subjection of Christ to the suitably to their real character and conduct. Father, in his Rpintle to the Covinthians, these fathers represent the apostles as act-"apake of him more lowly than was neces- ing. They were all plain men, for from cary on account of their weakness," being qualified or disposed to act so coming

GHOST.

spake by the prophets, and by his Son, and Ir is remarkable, that, notwithstanding the not that Caract himself had spoken by them, doctrine concerning the person of Units because their minds were weak, and they had been the great subject of controversy were not able to lear the doctrine concerning ever since the promulention of Christianity, Christ." He even says that " when he there there is no mantion made of any difference speaks of Christ as above the angula, he still of spinion concerning the Hely Spirit, that spoke of his humanity. See," says he, "his attracted any notice, till after the comgreat continu." He adds, at Athena Paul mencescent of the Arlan continuents, and calls him (Jesus) simply a man, and nothing even till after the Council of Rice.

Justin Martyr, to whom we are in-

he considered the Spirit as a created being, ence Christ.

he pays, "we are given to understand one made of the Hely Spirit in the Scriptores,

ed the mme rank with the angels.

since all things are much by Christ, the upon the idea of the Huly Spirit being that Holy Spirit was not made by birs. And person of the three which immediately dicafter discussing the question a little, he taked the Scriptures. He says, that " the says, "We who maintain three hypestrans, Hely Spirit says little concerning hisaself, the Pather, Son, and Spirit, and believe that he might not command himself, the that the Pather only is unbegotten, think it Scriptures being written to give us exammore agreeable to picty and truth, to main- plea."

the Hely Spirit was derived from Christ, in himself strennously and effectually in bethe same manner as Christ was derived half of that of the Holy Spirit, whose from God.

with respect to the Trinity as any person of Egypt when he heard of that bereay, and his age, certainly did not believe in the that he wrote from thence to prevent the divinity of the Hely Spirit, whom he repre- spread of it. He had so much influence in seats as inferior to the Son, whom also Frent, that a Synod was immediately called "Christ," says he, " is greater than the Holy Spirit was for the first time decreed to Christ if he was not less than he."

Athewayayas considered the Hely Spirit as an effux from the Deity, flowing out and Haly Spirit was more selemnly determined drawn into him again at pleasure, as a at a council held in Constantinople, and beam from the non.

orthodox as other weisers of his ege with that of the Son. remuset to the Son, (if his writings may be allowed to testify for him,) and who sertainly was not hold in hereny, scrupted not to comider the Spirit as made by the Son, " Tas Hely Spirit," says be, " in neither and without him was neshing made."

mays on the subject, seems rather to have of Namerth, the son of Joseph."

Ma real opinion way. But it is swobable that considered the Sairit as a divine influ-

since he represents him as inferior to The reasoning of the fathers concerning the divinity of the Holy Spirit lies in a frences seems to have considered the much smaller compass than that concerning Hely Spirit as a divine influence, and no the divinity of the Son. One principal proper person. " By the name of Christ," reason of this is, that so little montion is who appints, one who is anoisted, and the und still less that can possibly be construed unction with which he is assisted. It is into an evidence of his being a divine perthe Pather who amoints, but the Son is son. This is a circumstance that could not eacage notice, and which required to be ac-

Amous others, Hoisdawing has advanced Origen considered it as doubtful whother, a reason which is curious enough. It goes

tain that the floty Spirit is superior to all It was differencies, the great advanta It was differentiate, the great advacate Terrallian seems to have thought that stantiality with the Pather, who also exerted divinity was denied by Macedonius. He Neoglium, who had as much orthodoxy informs us, that he was in the deserts of he makes greatly inferite to the Pather. there, which he attended, sell where the Paraclete; for he would not receive of be consulmantial with the Father and the San.

Not long after this, the divisity of the from that time it was deemed equally here-Euzebius, who appears to have been as tical to deay the divisity of the Spirit as

THE FIRST APOSILES STRICTLY UNITABIAN.

God nor the Son, because he did not derive WHEN the apostles first attached thousasters his birth from the Father, like the Son, but to Jesus, it is evident they only considered in one of the things that was made by the him as being such a Messiah as the rest of Son; because all things were made by him, the Jowa expected, vir. a min, and a king. When Nathaniel was introduced to him it Even Hilary, who wrote so largely con- was evidently in that light, John i. 45, cerning the divinity of the Son, seems not to "Philip findeth Nathaniel, and saith unter have had the same persuasion concerning that, him, We have found him of whom Moses in of the Holy Spirit; but, in the little that he the law, and the prophets, did write, Jema

NEW APPENDIX.

At the time that Horal heard Jesus, it was have a very particular account of all the prothat he was John risen from the dead; but against him fell far short of this none of them imagined that he was either. Cossidering the known projudices, and the Als own

If he was known to be a God at all before Certainly what they are in the mirden of words against the temple and the law ! . . . Gethsenane could not have led them to macould have dushed him as he did !

trine of the divise unity, not have taken whom God hath missel up." Paul also says,

Christianity. To garwer the charge of hold- kenour," &c. ing two or three Gods, is a very considerable . Speaking of those who believed Christ to article in the writings of several of the be a more man, Forundar says, "The uncient Christian fathers. Why then do we apostles themselves were once imperfect in find nothing of this kind in the age of the the faith, but never heretics. For while they was no consists for it, the doctrine of the received power to cust out undern spirits, divinity of Christ not having been started, and to cure diseases, when our Lord sent Athanisius strongly expresses this objection, them, and gave them a commission. If, as made by both Jews and Gantiles, to the therefore, the appaties, in the very time of thing that was gloried in by Christians, any one call these so who died such ! " . . . "The Jews," says he, "repreach us for it; The Apostles' Creed affects a strong argu-

But if we attend Paul thither, where we to it,

conjectured by some that he was lilias, by coolings against him, we shall have no trace others that he was a prophet, and by some of southing of the kind. All their complaints

the most bight God himself, or the maker of theveterney of the Jews, no reasonable man the world under God. It was not so much as need desire any charge proof than this, that approved by any person that Jesus performed neither Paul, nor new of the atostles, had his taighty works by any proper power of ever taught the doctrine of the divinity of Christ

If we consider the sharps that was adhis death, it could only have been revenied vanced against Peter and John at the first to his disciples, perhaps the spostles, or promulgation of the gospol, we shall find it only his chief confidents among them. Peter, accounts to nothing but their being disturbers Jumes, and John, suppose on the mount of of the people, by seeaching in the name of transfouration, though nothing is said one Jones. What was the accumulous against cerning it in the history of that transaction. Stephen, but his smeaking blaschessous

The apostles, to the latest period of their poor any such thing. But if it had ever writings, speak the same language; reprebeen known to Peter, can we suppose he stating the Pather as the only true God, and Christ as a man, the servent of God, who If the dectrine of the delty of Christ had raised him from the dead, and gave him all been setually preached by the apostles, and the power of which he is possessed, as a the Jewish converts in general had adopted it, reward of his obcalence. Peter says, Acts it could not but have been well known to the ii. 22, 24, "Ye men of Israel, hear these unbelieving Jews; and would they, who were words; Jesus of Nazareth, a man approved at that time, and have been ever since, so of God among you, by miracles, and wonders, exceedingly realous with respect to the doc- and aigns, which God did by him, &c., the alarm, and have urged this objection to 1 Tim. ii. 5, "There is one God, and one Christianity, as teaching the belief in more Mediator between God and men, the man Gods than one, in the apostolic age? Christ Jesus." Heb. ii. 9, 10: "We age As soon as ever the Jews had any protence Jeson, who was made a little lower than the for it, we find them sufficiently quick and ve- accels," i.e., who was a man, "for the bement in unoughthis their great objection to suffering of death, crowned with plary and

apostles? The only answer is, that there believed too little concerning Christ, they locarnation of the Son of God, though as a their lenorance, were not heretical how can

the Gentiles laugh at in; but we afore it ... ment for the antiquity and purity of the Paul tells the elders of the shurch of ancient Uniterian dectrine. This argument Ephasus (Acta un. 27) that "he had not was urged by Photinus (a.p. 346, a Unitafailed to declars unto them the whole commet rian), who, according to Ruffaus, pleaded of God." We may be confident, therefore, that the "Apostler Creed, literally underthat, if he had any such doctrine (the delty stood, was in his favour." Murcelles (a.p. of Christ) to divulae, he must have taught it \$30, a Unitariant in his equate, quotes the in the three years that he sumt in that city, whole of the Apostics' Creed, and assents

BILAN.

Ir is owned by Eusebins and others, thus the ancient Unitarians themselves constantly asserted that their dectrine was the prevailing opinion of the Christian church till the time of Victor. The Trinitarians denied this

That there were as proper Unitarians in the very age of the apostles as any who are no termed at this day (myself by no means excepted), and differing as much from what is now called the orthodox fulth, I will venture to say was never questioned; and that these ancient Unitarians were not then

is, I believe, as preparally allowed. Facunday save that "Martha and Mary would sover have said to Christ if them hold been there, had they thought him to he God employment." He adds, "neither Isux are, speaking of the Corinthians and Father, if he had entertained any such idea. of him.

wen to be nothing more than a man like with Christians. thomselves, that the apostles were obliged to of the proper divinity of Christ."

"To us there is but one God the Father,and one Lord Jesus Christ," says, "Here who did not believe in the momentous con-Faul calls the one, God, and the other, Lord, ception). He had no files that the former lest he should give those just freed from expression only could include both. But as heathenism, and had learned the truth, a the Grootics malatsized that Jesus and the protonce for returning to their heathenism Christ were different persons, the latter and idolatry. In his exposition of I Cor, having come from beaven, and being the av. 28, in which the apostle says, that the son of God, whereas Jesus was the son of Son was subject to the Fether, says, "The man only, the expression of Jenus being the divine aportle, fearing the evil that might son of God is an directly approad to the docarise from the Greelan mythology, added these things, speaking in low terms for their advantage." And the plain inference from this is, that the orthodox fathers must necessarily have supposed, thus the Christian church in governal was at first Unitarian, and that it quatinued to be so a comiderable. John to write both his epistles and his grapel; Aimm.

ing of the apostles in few looks. Conversing opinion on the subject; and, I doubt not, the

THE PRIMITIVE CHURCH UNITA. with many beatage in his journey to Rome, he found the same doctrine with them all" + + z + .

That Hagesippus (a.p. 170), though a Unitarian himself, should speak as he does of the state of opinions in the several aburches which he visited, as then retaining the true foils, is, I think, very natural. The only beyon that disturbed the another John, and therefore other Jewish Christians in progral, was that of the Greatier. . .

THE GOSPEL OF JOHN AND THE ONOSTICS.

expelled from Christian societies as hereties, [The Guratica ware a sect of Christians who, among other things, believed that Jesus Christ was a man, only in appearance, and it was applical this sect John's writings were divested, not the Uniturians.]

would Philip have said to him Show us the Nicolaitans, says, that "John mount to refate thom, and show that there is only one sunipotent God, who made all things by his As one argument that the primitive church word, visible and levisible, in the introducof Jerusalem was properly Unitarian, main- tion to his grapal." "No heretics," he taining the simple humanity of Christ, I says, "held that the word was made firsh." observe, that "Athaesains himself was so Again, he says, "John allades to the Gacafar from deaying it, that he endeavoured to ties both in his gospel and in his spirate, account for it by maying that all the Jews and describes them by the name of Antiwere so firmly persuaded that their Moudals christ, and those who were not in communion

Tertullian, indeed, maintained that, by use great caution in divulging the doctrine those who denied that Christ was come in the fleak, John means the Guesties, and that Theodoret, commenting on 1 Cor. viii. 6, by these who denied that I rem was the son of God, he meant the Ebionites [Unitarians trine of the Gnosties as that of Christ goning

carious, that before the Uniturians were considered as heretics, we find a very different account of the reasons that induced Ignatius says it was salely with a view to "Hegeslopen" (a Jewish Christian), Ruso- the Greatica, and as these Irenams, again and blus says, "wrote the history of the preach- again. This, therefore, was the more ancient disserves to be attended in

encepted the indignation that you supreme to have entertained against the Uni- will embrestand." tariant, he should give no intimation of it earspt in this one amhigueus expression ! prough, and expresses the strongest aversion to them. How came he then to spore the Duttarium, who have been so odines since ! You must own that, in the mures of his whatever among the ancienta . . . girpel, be mucts many expressions which, when literally interpreted, militate samply smired the doctrine of the divinity of Christ; as when, secondless to him, our having says, "The Father is prester thin I ; I can do Christ as a righteeus man. pothing of myself; I live by the Father; the Father within me he doth the works. The Father is the only tree God," &c. If those who believed that Cerist was a cause man, while he himself tellevel him to be Clod, is it ast extraordinary that he should give them such an advantage from the lasguage of our Mariour in his own gospet; and that he should have taken no care to evalify or explain if ! Persons who are aware of a

JEWISH CHRISTIANS; EDIONITES AND NAZAHENES

The Negrotous, as well as the Eblenster, the generic descriptants of the sid Jewish Havren perced that the great body of Christians, and who conput to prevent to have departed from the faith of their anseatees, were all tolizvers to the closely hundplay of Christ; and sestainly the presumption is, that they learned this deciring Iron the arcestles. For who also were their meloni

it is plain there was a very great agreement between these two actiont ages; and though they went under different numes, yetthey were unly to have differed in this, that the Etionites had most save addition to the old Rungens system. For Ovine expenuls tells us, "They were miled Elsen ites, who from among the Jews awa Jesus to Guesties only. be the Christ.

leve one. And it was not till inne after this Jewish Christians in the time of Orlean, in (Tertuflian, I believe, is the first in whom it avident from the passage, "When you suncoursed that it was unarrand that the areatin alder what belief they, of the Jawish raws, and now rice to the Unitarises is any of him who believe in Jesus, contentain of their rewritings. This is a circumstance that well decover, some thinking that he took his being from Mary and Joseph, some indeed Is it not extraordinary that, if this apostle from Mary only and the divine Spirit, but still without my belief of his divinity you

The penaltar opinions of the Ebicoiles and the Numrests are represented by the most You own that he marks the Gootles clearly respectable authorities as the very same; coly same have thought that the Nasarenas believed the mimeulous osaception, and the Elizaber not. But this has no anticerity

> Thendord, who, living in Spris, lad a great aspectualty of being acquaicted with the Nanovense, describe them as follows: -"The Namerones are Jose who honour

Justin particularly mentions his barring na nidection to held community with throng Jewish Christians who observed the law of the around be know that there were in his time Moses, provided they did not impose it upon others. Now, who could those he hat Jowish Cuitarians? for, agreeable to the evidence of all antiquity, all the Jewish Christians were updr.

Tertulijus is the first Christian writer who expressly calls the Ehlouites Arrenica. Ironopas, in his large treatise concerning decreases solidar, and wish to goord others become expresses great dislike of their doc-ing that Jeens was the son of Joseph; but be pever confounds them with the bereties,

UNITABIANS NOT AT THEST BE-GARDED AS HERETICS.

Cirlatians in agrly times were Unitarians, is follows that they could not have been considered as Armster, or persons out all communion with the Cathelia church

Judia Murtyr Iteats the average Unitarians in a war as eridently showing that lohis time his own dectrice stood in used of an eyelson. There are two passages in this writer in which he speaks of derepts with great heligration, as "net Christians, but is remans whole truets were almore, impleus, and biatphenous, with whom Christions held so communion;" but in both the rannges he evidently had a view to the

Hegestypus, the first Christian histories, Test the Chienites congrised all the emmerstang the bergers of his time, men-

tions several of the Guestic kind, but not of serverise to many, that it was not seemed sthem he arrived in the time of America, he formal all the shurshes that he visited half the faith which had been turcht by Christand the apartles, which, is his opinion, country, who do not speculate mark, retain -us recludey that of Christ being, set Gof, link man only,

and berefies, and, like John and Polycarp, any centry, or may class of tren, morning with great indemation; but it is evident to every person who is at all population with learned. the history, learning and language of those tiasse, and of the selections of one, that he that the distrine of the Trinity was a long had no persons in his eye but the Greeties time very unpopular with the common unity and have

dortring of the long than Origon, and he but on the supposition that the destrine of thought meanly of those Christians who did the simple homeonty of Christ was that not adopt it, smoldering them as of an which had been handed down to them by inferior rank : but I believe be never closers tradition from the aportion.

them with Acretica.

havener philosophy;" and caps of hereties, money it. that "though they my there is one God, the Gertile University among landing and

cornectioned to the instrintions of Money, . .

THE UNITABLANS WERE THE GREAT BODY OF THE CURISTIAN CHURCH UP TO THE POURTH CENTURY.

Ween this investigation shall be complotely finished, it will, prelating, be matter in any words to describe the state of things

that of Christ being a more some He, discovered that the Unitarians must have increases, agai, that in travelling to Rome, form, and sortainly easy, the great body of estumon Christians till after the Council of Nim.

The common or unlearned people is any langest any opinions with which their minds have been would impressed a and therefore Ayusting also frequently meations hereny, we always look for the citiest spinious in the creamon people, and not among the

There mus be no dould, therefore, but people among Christians; and this is a fuci No man took more pains to inculents they that connect be satisfactorily accounted her;

Justin Martyr, s.n. 140, is menerally Cleanes Alexandrians entest frequent surpresed to have been the first platentials manifes of heratics, and expresses as much Christian, and it would appear his destrine althorouse of them as Judia Martyr dess; was not populat from the phrise, "seither but it is evident that, in all the places in the I agree with the majority of Christians, which he speaks of them, his idea of heresy who may have objected to my opinion; was confined to Granticism. He considers it which is nearly the most literal rendering of ns an answer to all herolds to prave that the passage, (though I would not be under-"there is one God, the almighty Lord, who also I to lay much stress on that stresswas preached by the law and the prophets, stance,) will miterally be excutrated to mean and alm in the blossed count." He also that the englerity actually did make the eleapeaks of largey as "horrowed from a bur- jection, or that Justin suspected they might

Nothing can well be more evident than and sing byzon to Christ, it was not as- that Tertullian represents the great buly of conding to with; for that they introduced unlearned Constians in his time as Unitaanother God, and such a Christ on the pro- rinns, and even holding the describe of the she is had not forefold." He never includes Trinity in great abhorrome. "The simple, the ignorant, and unlearned, who are al-But there is an evident reason why the ways the greater part of the body of Chris-Phinnips were presty soon cremitered as tiam, since the rule of faith," meaning, heretise, and a musen which did not affert probably, the Apontha' Creek, "transferthe Unitaries among the Greatiles. Her the the worship of many gods to the one true Jewale Claritians, so account at their using God, not understanding that the unity of g different language, held armorate mountains. God is to be maintained but with the crosfrom those who used the Grash langur, and some, dread this accessing ; imagining that leader, Jerone expressly says, they were this number and deposition of a Trinity is a deemed begeties upty on the arrand of their division of the Unity. They, therefore, will have it that we are worshippers of two, and even of three Gods, but that they are the worshippers of mee Gold only. We, they eay, built the mustchy. Even the Latins have learned to have out for the measurely, and the Greeks the modes will not understand the a summy." It is hardly possible

to the language of strong feeling and complaint, the elegrest of all prouds that he did not ministe things on that side, as it would have been for the purpose of his argument

want of bearing,

as a publishe doctribe, proper indeed for questions" terrious who had made advances in divisoknowledge, but not adapted to the vulgar, popary with flash, complains of the small who were content with the plain destrine of number of the arthodox, saying, "They Jases Christ, he says, "the multitudes (i.e. were the smallest of the tribes of Lorad." the great mass at locky of believers are in. He represents the common people as exstructed in the shadow of the layer, and not camble for their errors, and safe, from not in the true lagor of God, which is in the being disposed to accutinus into this me. . . open heaven. Wharefore the gospel must that we know nothing but Jesus Christ and laginging with God."-Origon.

more clearly than Trytullian Lary does. It with the article profitor, and the Europitheat

NEW APPENDIX.

Athenseius also solomwhileed that the Unitarian ductries was very prevalent among the lower view of people in his time. He to have represented the Unitarians on bulge calls them of walks, the many, and describes incombiderable on account of their numbers, there as persons of low moderatardise. "In or well as despirable on account of their grieve," he mys, "those who small up for the holy faith that the wealthurie, and owner It is evident to me that in the time of citally persons of less understanding wheald Origen, via the beginning of the third he infected with those biasphenius. Things crutary, the dortrine of the divinity of that are cobline and difficult are not to be Christ was so far from being generally re-apprahended, except by faith ; and ignorant coived, except by the bishops and the more people must fall, if they cannot be surlearned of the clergy, that it was considered studied to rest in faith, and avoid correct

Gregory Nacientes, who was mulcen-

I think we may learn from Passworker, who be trught toth payorcally and spiritually ; wrate so late as the reign of Justinian, that and, when it is percently, we must preach in his time many of the estimate possils were the corporal grapel, saying to the carnal well known to consider Christian a story much and yet were not disturbed on that accounthim cracified. But when persons are found. As the passage in his writings from which I confirmed in the spirit, bringing forth fruits lefer this is a pretty remarkable sun. I shall in it, and in lave with howeverly wisdom, we give it at full length. Speaking of the momust impart to them the lease returning documition of Theodores, is when favour in from his bedily state, in that he was in the is writing, he says, that "in soudoming him they condemned all these who thought Origin will describe the different classes as he did, even though they afterwards of Unitarians of his time in the following changed their opinion. What will they do prompe; "Hence may be solved the doubts with Martha, and then with Mary, the sixwhich disturb many who allege a principle ters of Lazarus, who were particularly atof piety, and a fear of making two Gods, tuched to our Lard while he was upon earth? and by this means tail into false and im- And yet both of them, first Martin and plant applicant either denying that the then Mary, are said to speak to him thus: identity of the Son differs from that of the "Lord, if then hade been here, my brother Father, saying, that the Sen is God selly in had not died;" who, thought they thought name ; or denying the divinity of the Son, that he was the Son of God who was to while they allow his identity, and that he some into the world, get would they not is a different person from the Pather," her, have said if then head have here, if they The first that he describes were the philoso- had believed him to be ded ownigrowers, phical Unitarians, who allowed the divinity Tuey therefore only shought as Tassdores in of the Son, but mid it was the same with said to have dose, and were anomenanthat of the Pather; whereas the latter outed along with him; and how many of Combails the common people) denied the thin kind do we know, by the writings of divinity of the Son altogether. It is evi- the apunion and evangelism, there were at deat from this passage, that the Unitarians, that time, and how many even now over In the time of Origen, were gumerous; for there will be the common hard of the falthhe salls them many, which he would not ful, who, by only partaking in the helphave done unaccessarily. The argument by mystorics, and by a simple electronics of which be salves their doubts has been more the remandaments, we use pleasing Gul ; throad before, wit, that the Father is find, when even the annualise thermoless, the first

all of the common people, and unknown. serious theor. "Hery based Bestra," Wise-utilized to acknowledge two hypostesses of places says, "left elegant writings behind the Pather and Sea.". iden." Maycellos and Plotinus distingrished themselves as writers, and Gregory. Archimical rays that the benetics boasted. of the number of their books. Unhappily there are none of them now extent.

OPPOSITION TO THE DOCTRINE OF THIVITY IN THE EARLY CHURCH.

Tertalling testiled that the greater part of the body of Christians complained that their teachers were worshippens of two, and

even of three Gods

Tertuillas appears, however, not a littleemburrated with the question, low the Father can be called the san God, if the Sim, though connected with him, can, in may proper scale, every where the Patter is not mentioned, be called that a but be mema to entirely himself with saying, that as eyes, but now the church is full of consuled the proper style of the Father infece he had a Sen was that of the one Out, he would not lose it in consequence of having a Sou, especially as that See derives his divinity from his inseparable connection with the of godinou everywhere laughed at; the Father, "Without injuries the rights of history continuing without people and withthe Son, the l'ather," he says, "may be mit clergy, having nothing but we emply eatled the only (Int."

the majority of the amount Christians in the time of Tertuillien, as he particularly acknowledges, he is obliged to use a good deal of management, and though he continued door brothern, that the doctrine of Manher the property of calling the Sca God, as callus oversuras all our house, and a a teaned from God the Pather, yet so great Asserbedging the See to his proper personwas the superjority of the Pather to the See, ality." that he ears loy does not choose to call the Som God, when the Fother had been men- people," says famil, " and sanctions one

threel immediately before

will be offended with our saying, that the times through the Son in the Holy Sport, Father being eated the only true fled, there some who were present said, that I made are either gold bestifus him particking of his phrases which were not only new, but condivinity." Numtion apasks of the Unita- tradictory." He may that "be was removed rians as "accombalized at the electrics of of nevelty, and as an investor of new the divisity of Christ." And the state of phrases, and that they speed no kind of things was not different about the time of represely, because he made the Ben squal to

touchers, only throught as throw whom we see the Cornell of Nice. Eurobius, in his con-Undarism, however, were far from heing four of introducing a second God, unake the Potler and the Sen the mine." That There were serveral reweiderable writers you are dresifully afraid lest you should be

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Alluffing to the Unitarious, with whom, it is plain. Origon wished to stand on pure terms, says, "We may by this means selve the doubts which terrify many ison, who pertend to great picty, and who are afmid

at making two Gods," + - - -

Photing very truly observes that, "to medic all the answers which the fathers have given to the question, why, when the Pather, Son, THE DELTY OF CHRIST AND THE and Spirit are such of them separately God, we should not say that there are thron Gods I would make a lack, instead of an spinile" ...

Cyril of Jerusaless complains of heraties, both Arians and Unitarians, so in the Louisi of the church, "Now," says br. "there is an opinion; for man have depatted from the right faith, some confounding the San with the Pather," meaning the Babellians, "athers during to say that Christ was created out of nothing," meaning the Arians. " Formerly heretics were figration,"

"We are torn in plants," Buil ages, "Ann the one side by the Assentsus, and on the other by Sabelline," "Is not the money name, able to do peahing for the advisor-With a view to the Unitersians, who were ment of the gospel of peace and salvation? Are there not albeards removering God, and blascheming from the old impacty of value Subellies I'd '4 You know," says he, " pay

"When I was laisly graying ladire that cluding with the dimeters to the Patter, Origin mys. "It is probable that some with the Son, and Holy Spirit, and museSpirit from the Son."

writing, but some are of apastolic tradition, by Platians. handed down as musteries, both of which and no one will question them, who is at church

therefore," he mays, "rationally said by the existence and divinity of Christ. prophet (chap. vi.), Unless ye believe, ye ... We bear from Epighanics that Thomson reason, "

fathers with their own Polytheless, while live by the Pather," they pretended to reclaim them from theirs. The Hentham, according to Chrystotom, who is this Son, or this Holy Spirit ? Do not Polytheum!"

PRINCIPLES AND ARGUMENTS OF THE ANCIENT UNITARIANS.

THE result stronghold of Unitarians was the Scriptures, and the plain literal sense of them. "They hawl out," mys Bacil, "with used both resson and Serieture.] their proofs from Scripture, and make no account of the unwritten traditions of the fathers." And Photinus, in his dispute with Basil, said that "he could prove his doctrine by a hundred passages of Scripture." The arthodys in general complained of the advantage which the Unitarians had in appealing to the literal sense of the Scripture. "If," says Gregory Nyssen, "a man rests in the bare letter, so far he Judaices in opinion, and has not learned that a Christian is not the disciple of the letter, but of spirit giveth life."

The two decisive texts in proof of the unity of God, and the proper humanity of

the Father, and did not assamts the Holy baptism, one God and Father of all, who is above all, and through all, and in you all ?" The authority of the church was also had which was orged, as Eurobius informs us, by recourse to, as an argument to enforce the Marcellus; and I Tim. it. 5, "There is see reception of what could not be proved or God, and one Mediator between God and explained. "Some tenets in the church," man, the man Unrist Jame," which was mays Band, "we receive as preserved in pleaded by the same. This was also alleged

Estiphanius gave that Theologie arread have the same force with respect to plety, from Acts H. 22, where Peter calls Christ "a man approved of God," And indeed it all acquainted with the laws of the was acknowledged by the cethodox, that, in all the period to which the blatory of Luke Auri's pleated for involvit faith by the extends, the apostles did not openly provide anthorsts of the wronket Issial. "It was, such offensive doctrines as those of the pre-

We team from Epiphanias that Topoloton will not understand; where he doubtless urged Luke i. 35 : "The middle of the Lond distinguishes these two things, and advises shall come upon thee ?" straing that he did that we first believe that we may be able to not unter into her, or the ortholox empressed. understand what we believe ; so it seems And John viii. 40, "Ye seek to kill see, n reasonable that faith should precede MAN who told you the truth." Austin says that the Sabellians wrest John vil. 16. Nor were the Heathers less backward than "My doctrine is not mine." Built's encthe Christians to upbraid the orthodox mice quoted against him John vi. 57, "I

When the Unitarians were urged with the Father and the Son being said to be one. would now to them, "Whe is this Pather, they said that they were one by consent and harmony, and proved it from Christ's mying you make three Gods, while you seems us of that his disciples might be one with them.

as they two were one. That the ancient Unitarians had much recourse to reasoning, and that they often disputed with great acutemens and salufite, so as to parale their opposents, may be inferred from what is said of them by Eurablue, who that "they neglected the Serintures, and reasoned in syllogisms." (They

UNITARIANS HAD NO SEPARATE ASSEMBLIES.

THE ASCIEST UNITARIANS were known by the names of Ebionites, Nazarenes, Paulians, Arians, Monarchista, &c. &c.]

THE Unitarians were originally nothing less than the whole body of Christians, and that the Trinitarians were the innuvators 1 acpearing at first modest and randid, as was the spirit; for the letter killeth, but the natural while they were a small minority, but bold and imperious when they became the majority.

There was no crood used in the Caristian Christ, in these epistles are the following : church, buildes that which was commonly Eph iv. 5, 6, "One Lerd, one faith, one called the Apostic's, before the Council of

culated to exclude them.

Accordingly, we find that all the Unitarians continued in communion with the Catholic church till the time of Thoobston. screrate societies

We have no certain account of any separate esciction of Unitarians till the excem- third person, in the Trinity, is not the inthe year 250, when, after him, they were called Panliana, or Paulianists. Others also, about the same time, or rather after that time, formed separate societies in Africa, on the excommunication of Sabelline, being, after him, called Sabellians

it Sakellianism," which was precisely the name thing with Paitarianism in former times, Dr. Lardoer says (Condibility, vol. iv. p. 006), "must have been very agreeably to Testaments, that the sugreene God himself, the apprehensions of many people. Employs and not any other person setting under him, speaks of its increasing very much in Egypt, when Dionysius of Alexandria opposed it. According to Athansaius, the occusion of Dionysius writing upon that head was, that some of the bishops of Africa followed the doctrine of Sabelline, and they prevailed to such a degree, that the Son of God was scarce any langer preached in the churches, exharting un to forgive as we outselves hape It is also remarkable that the first treaties that was ever written against the Unitarian doctrine was that of Tertullian against Praxens, with whom he was particularly provoked, on account of the active part he had taken against Montanus, in getting him excommunicated and expelled from the church of Rome. This, mys Le Sueur, was the cause of the bitterness with which Tortailian wrote against him. Now there were treatises against the Gnostics in a much earlier period. Why, then, were none written against the Unitarians, since pure Unitarianism was certainly as old as Guesticiem; and if it had been deemed a Aircry at all, it would certainly have been thought to be of the most sheming nature, as it is comidered at present !

REDEMPTION OF MANKIND.

of the woold, is not the Being who made it, least with the vulenr. With them meres is

Nice; and even after that there was no equal to that also! If his countries offend other generally used at baptism. This great, him, and by repertance and reformation beas less been seen, contains no article that come the proper objects of his furgiveness, could exclude Unituriana; and there was is it not more natural to suppose that he has nothing in the public services that was cal- within himself a power of forgiving them, and of restoring them to his favour, without the strange expedient of another person, fully smal to bimself, confescending to animate a kuman body, and dying for us ! Wo short the year 200, when it is possible that, never think of any similar expedient in order upon his excommunication, some of his more to degive, with the greatest propriety and zoulous followers might form themselves into effect, effences pommitted by our children

artinst ourselves.

Whatever you suppose to be the use of a munication of Poulse Supromeranis, about fluence of the first person sufficient for that also? The descent of the Holy Spirit upon the speatles was to enable them to work mirarles. But when our Saviour was on earth, the Father within him, and acting by him, did the same thing. You also cannot deny that, exclusive of some particular texts, the general tenor of Scripture dose not suppose such a Trinity as you contend for. In it not the general topor of the Old and New was the proper maker of the world; and that he bloomly, and not any other being, supports and governs it? Is not the same great Being, the God and Father of us all, and even the God and Father of our Lord Jesus Christ, represented as forgiving the sins of his penitent offspring freely, and to be forgiven! And are we to require any ranson, recompose, or atonement of a

impertance, next to that of a future state of rewards and paydshromts, it is that which leads us to consider all aderable and amisble attributes as centring in our undivided being, when we can look up to as our maker, preserver, and benefactor, the author of all good; who has within himself mercy for the penitent, not requiring to be made placable by the underings of another, but by the repentance of the sinner only, and whose constant presence with us is sufficient for all the purposes of providential care requesting the mind or body; so that we have not to look to one divine person for one thing, and to another for semething the

This, you know, has been not only the bendeacy, but also the actual consessence or WHITEVER may be mented by the resemption the belief of the dectrine of the Trinety, at the exclusive attribute of the Sim, and a should then meet as brothesn, and the disconstant invigorating induces the sole persociples of one dominan master; and with vince of the Spiris ; and nothing but power, respect to all our differences, having no object aml that not of a benevolest and engaging but truth, they would be discussed without sature, but something unknown and terrific salmenty. No opinion having then any unly, is left to the Father.

THE CAUSE OF SCHIZM

We Unitarians abould sover confude you from joining in our devotions, because we sching, it lies wholly at your floor; because will be brought about by his good proviit is you who form us to separate ourselves, dence, contrary to the wishes of all the acionece, you might admit as to join with who direct their councils. In the meantime

demands, when you might grant this in their atmost extent without the least injury to yourselves! Thus the unity of the church, that our principles, being frequently exposed and the extinction of all sects, which is

uson yourselves.

my Christian establishment to require no- way before the light of truth. thing of the members of it busides the to leave all particular opinions to every

thing in its fayour besides its own proper evidence, all prejudice would much money nive way; and truth, which we all profess to aim at, would be much sweet attained, and become universal, a

But the honour of producing so great and glarious a revolution in, I bolisve, too great whealt not use any language that you could for any powers, civil or ecclesisation, that not adopt; but your Trinitarian forms als- will be able to effect it. It is a achieve solutely exclude us. If there he any sin in worthy of God only, and which in due time when, without any violation of your con-ruling powers of the world, or of those we Uniturious shall not fail to do everything What, then, is there unrescond le in one in our power to exhibit these enlarged views of things; confident that In this we are the lestropents in the habits of providence; to view, will in time recommend themselves your own favourite object, depend entirely to all who are truly liberal and unprejudieed; and that all bigotry, like the dark-How glorious would it be to the heads of new which it resembles, will at length give

With this pierious prospect before us, we profession of our common Christianity, and willingly hear all the ablequy and every temporal inconvenience to which the open man's own constituted ! Every cause of un-profession of our faith can expose us, and pleasing contention would then be removed, are infinitely happier in being opposed and and one of the most popular abjections to frowned upon by the powers of the world, Christianity would be removed with it, viz. than you are in expecting as, with every adthe want of harmony among Christians. We vantage that the world san give you.