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THE WORKS OF JOHN MILTON

THE WORKS OF JOHN MILTON

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(Continued)

EDITED, WITH THE TRANSLATION OF
CHARLES R. SUMNER, D.D., BY JAMES HOLLY HANFORD
AND WALDO HILARY DUNN

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IOANNIS MILTONI

ANGLI

De Doctrina Christiana

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LIBER SECUNDUS.
DE DEI CULTU.

CAPUT I.

DE BONIS OPERIBUS.

FUIT liber primus de FIDE et DEI COGNITIONE. Sequitur secundus de CULTU DEI et CHARITATE.

Verus Dei cultus in studio bonorum operum præcipue positus est. Matt. xvi. 27. *tunc reddet unicuique secundum opus suum.* Rom. ii. 13. *non qui audiunt legem, iusti sunt apud Deum; sed qui legem præstant, iustificabuntur.* Philipp. i. 11. *repleti fructibus iustitiæ, qui sunt per Iesum Christum.* et iv. 8. *quæcunque sunt vera, quæcunque veneranda, quæcunque iusta, quæcunque munda, quæcunque amabilia, quæcunque boni nominis; siqua virtus et siqua laus est, hæc reputate: quæ et didicistis, et accepistis, et au-*

JOHN MILTON

AN ENGLISHMAN

His Christian Doctrine

COMPILED FROM THE HOLY SCRIPTURES ALONE

IN TWO POSTHUMOUS BOOKS.

BOOK TWO.
OF THE WORSHIP OF GOD.

CHAPTER I.

OF GOOD WORKS.

THE subject of the first Book was FAITH, or THE KNOWLEDGE OF GOD. The second treats of THE WORSHIP OR LOVE OF GOD.

The true worship of God consists chiefly in the exercise of good works. Matt. xvi. 27. "then he shall reward every man according to his works." Rom. ii. 13. "not the hearers of the law are just before God, but the doers of the law shall be justified." Philipp. i. 11. "being filled with the fruits of righteousness, which are by Jesus Christ." iv. 8. "whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things:

distis, et vidistis in me, hæc facite; et Deus pacis erit vobiscum. 2 Tim. iii. 17. *ut perfectus sit homo Dei ad omne opus bonum perfecte instructus.* Tit. ii. 11, 12. *illuxit gratia illa Dei salutifera omnibus hominibus: erudiens nos ut abnegata impietate et mundanis cupiditatibus, temperanter et iuste et pie vivamus in præsenti sæculo.* et iii. 8. *certus est hic sermo, et hæc volo te asseverare, ut qui crediderunt Deo, curent bene agendo præcedere.* Iacob. i. 22. *effectores estote sermonis, nec estote auditores solum.* 2 Pet. i. 5, &c. *ad hoc ipsum vos omnes studium conferentes adiicite fidei vestræ virtutem—. hæc enim si vobis adsint et abundent, non inertes vos nec infructuosos efficient in Domini nostri Iesu Christi agnitione.*

BONA OPERA sunt quæ AGENTE IN NOBIS DEI SPIRITU PER VERAM FIDEM FACIMUS, AD DEI GLORIAM, SALUTIS NOSTRÆ SPEM CERTAM, ET PROXIMI ÆDIFICATIONEM.

AGENTE IN NOBIS DEI SPIRITU. Ioan. iii. 21. *ut manifesta fiant opera ipsius, quod in Deo facta sint.* 1 Cor. xv. 10. *gratia Dei sum id quod sum: et gratia eius, quæ in me collata est, non fuit inanis, sed amplius quam illi omnes laboravi: non ego tamen, sed gratia Dei quæ mecum est.* et 2 Cor. iii. 5. *non quod idonei sumus per nos ipsos ad cogitandum quicquam, velut ex nobis ipsis; sed quod idonei sumus ex Deo est.* Gal. v. 22. *fructus spiritus est charitas—, benignitas, bonitas, fides.*

those things which ye have both learned, and received, and heard, and seen in me, do; and the God of peace shall be with you." 2 Tim. iii. 17. "that the man of God may be perfect, throughly furnished unto all good works." Tit. ii. 11, 12. "the grace of God that bringeth salvation hath appeared to all men, teaching us, that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world." iii. 8. "this is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God may be careful to maintain good works." James i. 22. "be ye doers of the word, and not hearers only, deceiving your own selves." 2 Pet. i. 5, &c. "besides this, giving all diligence, add to your faith virtue, and to virtue knowledge," &c. "for if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ."

GOOD WORKS are THOSE WHICH WE PERFORM BY THE SPIRIT OF GOD WORKING IN US THROUGH TRUE FAITH, TO THE GLORY OF GOD, THE ASSURED HOPE OF OUR OWN SALVATION, AND THE EDIFICATION OF OUR NEIGHBOR.

BY THE SPIRIT OF GOD WORKING IN US. John iii. 21. "that his deeds may be made manifest that they are wrought in God." 1 Cor. xv. 10. "by the grace of God I am what I am; and his grace which was bestowed upon me was not in vain, but I labored more abundantly than they all; yet not I, but the grace of God which was with me." 2 Cor. iii. 5. "not that we are sufficient of ourselves to think anything as of ourselves, but our sufficiency is of God." Gal. v. 22. "the

Eph. ii. 10. *ipsius sumus opus, creati in Christo Iesu ad opera bona, quæ præparavit Deus, ut in iis ambulemus.* et v. 9. *fructus spiritus in omni bonitate, et iustitia et veritate.* Philipp. ii. 13. *Deus is est qui effecit in vobis et ipsum velle et ipsum agere pro benevola voluntate sua.*

PER FIDEM. Ioan. xv. 5. *qui manet in me et ego in eo, hic fert fructum multum; nam seorsim a me nihil potestis facere.* Heb. xi. 6. *fieri non potest ut absque fide quisquam Deo sit gratus.* Iacob. ii. 22. *vides quod fides cooperatur operibus eius; et ex operibus fides perfecta reddita est:* id est, ut forma informat ipsa opera ut possint esse bona, et ab ipsis operibus ut fine et fructibus suis perficitur.

Quod enim affirmant theologi, formam bonorum operum esse congruentiam cum præceptis decalogi, quatenus decalogi sunt, id quo pacto esse verum sub evangelio possit, videndum: dedocet enim id Paulus tota epistola ad Romanos alibique passim, et diserte, Rom. xiv. 23. *quicquid ex fide non est; peccatum est:* non ibi ait apostolus *quicquid non est ex decalogo, peccatum est,* sed *quicquid non est ex fide.* congruentia igitur cum fide, non cum decalogo, bonorum operum statuenda forma est. Itaque si sabbathum ex præcepto decalogi observavero, fide mihi interim aliud dictante, congruentia illa cum decalogo exactissima mihi quidem peccatum et ἀνομία

fruit of the Spirit is love . . . gentleness, goodness, faith." Eph. ii. 10, "we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." v. 9. "the fruit of the Spirit is in all goodness, and righteousness, and truth." Philipp. ii. 13. "it is God that worketh in you both to will and to do of his good pleasure."

THROUGH FAITH. John xv. 5. "he that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing." Heb. xi. 6. "without faith it is impossible to please him." James ii. 22. "seest thou how faith wrought with his works, and by works was faith made perfect?" that is, how faith, to use a logical expression, constitutes the *form* of the works, and endows them with the quality of goodness; and how it is itself consummated by the works, as by its end and natural product.

As to the position of divines, that the essential form of good works is their accordance with the decalogue, so far as they are there prescribed, it is not easy to discover how this can be the case under the gospel. St. Paul certainly teaches a different doctrine, throughout the whole of Romans and elsewhere; declaring explicitly, Rom. xiv. 23. that "whatsoever is not of faith is sin." He does not say "whatsoever is not of the decalogue, is sin," but "whatsoever is not of faith"; it is therefore an accordance with faith, not with the decalogue, that ought to be considered as the essential form of good works. Hence, if I observe the sabbath in compliance with the decalogue, but contrary to the dictates of my own faith, conformity with the

reddetur. Etenim fides iustificat, non congruentia cum decalogo: quod autem iustificat, id solum perficere potest ut unumquodque opus sit bonum: bonum igitur nisi per fidem nullum opus nostrum esse potest; fides ergo bonorum operum est forma; sic enim forma definitur, per quam res est id quod est. Quod autem 1 Ioan. ii. 4. et iii. 24. et alibi sæpius de præceptis Dei servandis mentio fit, de præceptis Dei evangelicis id rectius intelligitur, quæ fidem ubique legis operibus anteponunt. Quod si fides operibus legis in evangelio præponitur, erit certe eadem etiam præceptis legis anteponenda; opera enim præceptorum finis et impletio sunt. Siquis igitur sub evangelio licet accuratissime præcepta totius legis Mosaicæ observaret, sine fide tamen nihil proficeret, certe bona opera ex fide non ex decalogi præceptis, definienda sunt. Ex quo sequitur, congruentiam non cum lege scripta sed cum lege non scripta, id est, cum lege spiritus qui dux nobis veritatis a patre datus est, bonorum operum formam esse potius dicendam. opera enim fidelium ipsius spiritus sancti opera sunt, quæ tametsi amori Dei et proximi, quæ summa legis est, nunquam sunt contraria, a littera tamen specialium præsertim mandatorum etiam evangelicorum, habita potissimum charitatis ratione, deflectere nonnunquam possunt; ut Christus ipse cum in sabbathismo abolendo tum sæpe alias ostendit. Vide supra l[ib]. 1. cap. xxvii. de evangelio.

decalogue, however exact, becomes in my case sin, and a violation of the law. For it is faith that justifies, not agreement with the decalogue; and that which justifies can alone render any work good; none therefore of our works can be good, but by faith; hence faith is the essential form of good works, the definition of form being, that by which a thing is what it is. With regard to the passages in which mention is made of keeping God's commandments, 1 John ii. 4. iii. 24. and elsewhere, it seems reasonable to understand this of the precepts of the gospel, in which faith is uniformly put before the works of the law. If then in the gospel faith be above the works of the law, it must be equally above its precepts; for works are the end and fulfilling of precepts. Since therefore under the gospel, although a man should observe the whole Mosaic law with the utmost punctuality, it would profit him nothing without faith, it is evident that good works must be defined to be of faith, not of the decalogue; whence it follows that conformity, not with the written, but with the unwritten law, that is, with the law of the Spirit given by the Father to lead us into all truth, is to be accounted the true essential form of good works. For the works of believers are the works of the Spirit itself; and though such can never be in contradiction to the love of God and our neighbor, which is the sum of the law, they may occasionally deviate from the letter even of the gospel precepts, particularly of those which are merely special, through a predominating regard to the law of love; as was shown by Christ himself in the abolition of sabbatical observances, as well as on several other occasions. See Book I. chap. xxvii. on the gospel.

AD DEI GLORIAM. Matt. v. 16. *ita splendeat lux vestra coram hominibus, ut videant vestra bona opera, glorificentque patrem vestrum qui est in cœlis.* 1 Cor. x. 31. *omnia ad gloriam Dei facite.* Philipp. i. 11. *repleti fructibus iustitiæ, qui sunt per Iesum Christum ad gloriam et laudem Dei.*

SALUTIS NOSTRÆ SPEM CERTAM. Gen. xv. 1. *merces tua ampla est valde.* Prov. x. 9. *qui ambulat in integritate, ambulat secure.* et v. 25. *iusto fundamentum perpetuum.* et 29. *robori est cuique integro via Iehovæ.* et xi. 18, 19. *serentis iustitiam merces est fida.* et xii. 2. *radix iustorum non dimovetur.* et xiii. 21. *iustos compensat bonum.* et xv. 24. *iter vitæ sursum est intelligenti, ut recedat a sepulchro deorsum.* et xvi. 17. *conservat seipsum, qui custodit viam suam.* et xx. 7. *indesinenter ambulans in integritate sua iustus beatus est.* Psal. xv. 1, 2. *Iehova, quis commorabitur in tentorio tuo* &c. Isa. xxxiii. 14, &c. *quis diversabitur cum igne consumente—? qui ambulat iustissime—.* 2 Cor. vii. 1. *has promissiones quum habeamus, purificemus nos—.* Gal. vi. 8. *qui seminat spiritui, ex spiritu metet vitam æternam.* Philipp. iii. 14. *scopum versus feror ad præmium supernæ vocationis Dei in Christo Iesu.* Heb. xi. 6. *qui accedit ad Deum, hunc credere oportet eum esse, et iis qui eum exquirunt mercedem* sive *præmium reddere.* et v. 26. *intuebatur enim in præmii retri-*

To THE GLORY OF GOD. Matt. v. 16. "let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." 1 Cor. x. 31. "do all to the glory of God." Philipp. i. 11. "being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God."

THE ASSURED HOPE OF OWR OWN SALVATION. Gen. xv. 1. "thy exceeding great reward." Prov. x. 9. "he that walketh uprightly, walketh surely." v. 25. "the righteous is an everlasting foundation." v. 29. "the way of Jehovah is straight to the upright." xi. 18, 19. "to him that soweth righteousness shall be a sure reward." xii. 3. "the root of the righteous shall not be moved." xiii. 21. "to the righteous good shall be repaid." xv. 24. "the way of life is above to the wise, that he may depart from hell beneath." xvi. 17. "he that keepeth his way preserveth his soul." xx. 7. "the just man walketh in his integrity; his children are blessed after him." Psal. xv. 1, 2. "Jehovah, who shall abide in thy tabernacle?" &c. Isa. xxxiii. 14, &c. "who among us shall dwell with the devouring fire? . . . he that walketh righteously." 2 Cor. vii. 1. "having therefore these promises, let us cleanse ourselves—." Gal. vi. 8. "he that soweth to his flesh, shall of his flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting." Philipp. iii. 14. "I press toward the mark for the prize of the high calling of God in Christ Jesus." Heb. xi. 6. "he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." v. 26. "he had respect unto the recompense of the reward."

butionem. et xii. 2. *pro sibi proposito gaudio toleravit crucem.*

AD PROXIMI ÆDIFICATIONEM. Unde ut exemplo simus aliis monemur. 2 Sam. xxi. 11, 12. *et renuntiatum est Davidi, quod fecerat Rispa—.* 2 Cor. viii. 24. *demonstrationem charitatis vestræ et nostræ de vobis gloriationis, edite in eos, in conspectu ecclesiarum.* Rom. xii. 17. *procurantes honesta in omnium hominum conspectu.* 1 Tim. iv. 12. *este exemplar fidelium, in sermone, in conversatione, in charitate, in spiritu, in fide, in puritate.* Tit. ii. 4. *ut sapere doceant adolescentulas, ut sint maritorum ac liberorum amantes.* et v. 7. *per omnia teipsum præbens exemplar bonorum operum.* 1 Pet. ii. 12. *pro eo quod obtrectant vobis ut facinorosis ex bonis operibus quæ conspexerint glorificent Deum die visitationis.*

Ex bono enim exemplo nascitur in bonis æmulatio bona. Rom. xi. 14. *ut experiar siquo modo ad æmulationem provocem consanguineos meos, et servem aliquos ex ipsis.*

Ex malo exemplo nascitur æmulatio mala. Prov. xxiii. 17. *ne æmuletur animus tuus peccatores—.* et xxiv. 1. *ne æmuletur malignos—.* et scandalum, quo quis vel firmus merito offenditur, vel infirmior aut ad peccandum inducitur, aut ad bene faciendum fit remissior. 1 Cor. x. 32, 33. *estote sine offendiculo et Iudæis et Græcis et ecclesiæ Dei; sicut et ego per omnia omnibus placeo, non quærens meam ipsius utilitatem,*

xii. 2. "who for the joy that was set before him endured the cross."

THE EDIFICATION OF OUR NEIGHBOR. Hence we are admonished so to act, that we may become examples to others. 2 Sam. xxi. 11, 12. "it was told David what Rizpah had done," &c. 2 Cor. viii. 24. "wherefore show ye to them, and before the churches, the proof of your love, and of our boasting on your behalf." Rom. xii. 17. "provide things honest in the sight of all men." 1 Tim. iv. 12. "be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity." Tit. ii. 4. "that they may teach the young women to be sober, to love their husbands, to love their children." v. 7. "in all things showing thyself a pattern of good works." 1 Pet. ii. 12. "that whereas they speak against you as evil doers, they may by your good works, which they shall behold, glorify God in the day of visitation." For a virtuous example excites, in the virtuous, an emulation of that virtue; Rom. xi. 14. "if by any means I may provoke to emulation them which are my flesh, and might save some of them": a vicious example, on the contrary, is productive of vicious emulation; Prov. xxiii. 17. "let not thine heart envy sinners"; xxiv. 7. "be not thou envious against wicked men"; as well as of offences, by which the strong are scandalized, and the weaker brethren, if not absolutely led into sin, rendered more remiss in the performance of good works. 1 Cor. x. 32, 33. "give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God; even as I please all men in all things, not seeking mine own profit, but the profit of many, that they

sed multorum, ut serventur. Matt. xviii. 6, 7. *quisquis offendiculo fuerit uni ex parvis istis, qui in me credunt, præstiterit* —. Marc. ix. 42. idem. Rom. xiv. 21. *in quo frater tuus impingit, vel offenditur, vel infirmus est.*

Quo sensu etiam sibi quilibet offendiculo esse potest, dum in aliquo vitio cui addictior est, ipse sibimet indulget. Matt. v. 29, 30. *quod si oculus tuus dexter facit ut tu offendas, erue eum*—. et xviii. 7, 8. idem.

Sin autem non nostra culpa, sed aliena morositate aut malitia scandalum acciderit, non hoc datum est, sed acceptum. Matt. xv. 12, 13. *nosti Pharisæos audito isto sermone offensos fuisse? ipse vero respondens dixit, Omnis planta—: omitte illos; sunt viæ duces cæci cæcorum—.*

Sic Christus propter Pharisæos non destitit cum publicanis versari: tantummodo rationem reddidit cur id faceret. Matt. ix. 10, &c. *iis qui valent, non est opus medico—.* Luc. xix. 7, &c. *venit filius hominis ut quærat et servet quod perierat.* et xx. 18. *quisquis ceciderit super illum lapidem, confringetur; super quem autem ceciderit, dissipabit eum.* Vide supra l[ib]. 1. cap. xxvii. ubi de Libertate Christiana.

Opera quæ vocant Supererogationis Pontificii, quibus præstari plus aiunt quam in lege præscribitur, Unde nonnullos e sanctis adeo meritis abundare, ut vitam æternam et sibi et aliis promereantur, nulla esse possunt. Cum enim Deum totis

may be saved." Matt. xviii. 6, 7. "whoso shall offend one of these little ones which believe in me, it were better for him," &c. See also Mark ix. 42. Rom. xiv. 21. "it is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or offendeth, or is made weak." In this sense a man is said to be a stumbling-block to himself, when he indulges himself in any vice to which his nature inclines him. Matt. v. 29, 30. "if thy right eye offend thee, pluck it out," &c. See also xviii. 7, 8.

Where however the offence does not proceed from any fault of ours, but from the frowardness or malignity of the other party, the guilt rests not with him who gives, but with him who takes the offence. Matt. xv. 12, 13. "knowest thou that the Pharisees were offended after they heard this saying? but he answered and said, Every plant which my heavenly Father hath not planted, shall be rooted up: let them alone, they be blind leaders of the blind." Thus Christ did not break off his intercourse with the publicans through fear of scandalizing the Pharisees, but contented himself with giving reasons for his conduct: Matt. ix. 10, &c. "they that be whole need not a physician—." Luke xix. 7, &c. "the Son of man is come to seek and to save that which was lost." xx. 18. "whosoever shall fall upon that stone shall be broken, but on whomsoever it shall fall, it will grind him to powder." See Book I. chap xxvii. on Christian liberty.

As to what the Papists call works of supererogation, whereby more is done than the law prescribes, insomuch that some of the saints, through the superabundance of their works,

viribus, toto ex animo amare et colere, proximum tanquam nosmetipsos tam in evangelio quam in lege iubeamur, pietatisque et charitatis excessus nullus esse queat, quid potest adeo officiose erga Deum præstari, quod ultra debitum immo vel par officio nostro censendum sit? Luc. xvii. 10. *quum feceritis omnia quæ edicta sunt vobis, dicite, servi inutiles sumus: nam quod debuimus facere, fecimus.* Quæ igitur consilia in evangelio præceptis graviora esse asserunt Papistæ, quæ si sequatur cum necesse non sit, supererogare dicitur, revera neque consilia sunt neque præceptis graviora; sed præcepta potius particularia, certis hominibus, non omnibus, certis de causis certisque sub conditionibus existimari debent. Sic, Matt. xix. 11. cœlibatus iis qui continentiæ dono præditi suscipere possunt præcipitur, quoties id ad Dei gloriam et ecclesiæ utilitatem conducere appareat: et v. 21. sive præceptum sive consilium iuveni datum dicas, si is maxime Christo paruisset, nihil tamen egregie præter id quod debuit perfecisset; uti nec Abrahamus cum filium suum immolatum ibat: Dei enim

have been enabled to purchase eternal life not only for themselves, but for others, such works are clearly impossible. For since we are commanded, under the gospel as well as under the law, to love and serve God with all our strength and with all our mind, and our neighbor as ourselves, and since, consequently, there can be no excess in piety and charity, it follows that no act which we are capable of performing can be of such excellence as to fulfil, still less to transcend the requisitions of duty. Luke xvii. 10. "when ye shall have done all those things which are commanded you, say, We are unprofitable servants, we have done that which was our duty to do." Those counsels of the gospel, therefore, which the Papists affirm to be of a higher nature than its precepts, insomuch that if a man follow them, not being compelled so to do, he performs a work of supererogation, are not in reality counsels, as distinguished from precepts, nor of a higher nature than the latter; but are to be considered as particular precepts, given, not to all mankind, but to certain individuals, for special reasons and under special circumstances. Thus we are told, Matt. xix. 11. that it is good for those who have the gift of continence and can receive the saying, not to marry, whenever by remaining single they can more effectually promote the glory of God and the good of the church. Again, v. 21. whether the words of Christ are to be considered as precept or as simple counsel, it is certain that, had the young man to whom they were addressed fulfilled them in their utmost extent, he would have done nothing beyond what duty required, any more than Abraham when he led forth his son

mandato, sive generale sive speciale, sive uni duntaxat homini singulare sit, vel omnes, vel aliquot, vel ille unus tenetur. In priore autem exemplo præceptum illud generale de Deo summe amando, singulari quodam officii specimine ab arroganti iuvene exigebatur, ut eius stoliditas et inanis operum fiducia excuteretur, quantumque ab ea quam præ se tulit perfectione abesset, ipse perspiceret. non enim in hoc sita perfectio erat ut bona omnia venderet, quod sine charitate nonnulli fecerunt, sed ut relictis eis Christum sequeretur. Cœlibatus autem, 1 Cor. vii. neque præcepto neque consilio plane sancitur, sed liberrimæ prudentiæ pro temporum ratione relinquitur. Deinde, si opera supererogatione ulla sunt, præcepta omnia imperfecta esse videbuntur, quibus consiliorum præstantia velut supplementi loco addita sit. Tum, si consilia lege gravora sunt, exsequi illa quis poterit, cum ne legi quidem ullus mortalium sufficiat? Immo vero præcepta communia maximeque necessaria nonnunquam consilia vocantur: ut Apoc. iii. 18. *consilium do tibi ut emas a me aurum igni exploratum:* Postremo, veniæ petitio, veniam autem auctore Christo quotidie petimus omnes, cum huiusmodi vana operum prædicatione consistere non potest.

to sacrifice: for the commands of God, whether addressed to mankind in general, or to a particular class, or to an individual, are equally obligatory on the kind, or class, or individual to whom they are addressed. In the example just cited, obedience to the general precept of loving God above all things was singled out as an instance of duty to be required from the self-sufficient young man, for the purpose of exposing his folly and unfounded confidence, and of showing him how far he was from the perfection to which he pretended. For it was not the selling all he had, which has been done without charity, but the leaving his possessions and following Christ, which was to be the test of his perfection. With regard to the other instance of celibacy, 1 Cor. vii. this is neither made expressly a matter of precept nor of counsel, but is left free to the discretion of individuals, according to seasons and circumstances. To the above may be added, that, if there be any such works as are here described, those precepts must needs be imperfect, which require to be amended by supplementary admonitions. If, moreover, these latter are, as is alleged, of a higher order of excellence than the precepts themselves, who shall be sufficient to fulfil them? seeing that no one is able to perform entirely even the requisitions of the law. Not to mention, that the name of counsels is sometimes applied to precepts of universal application, and of the most imperative necessity; as Rev. iii. 18. "I counsel thee to buy of me gold tried in the fire." Lastly, that prayer for forgiveness, which by Christ's command we all daily offer, is utterly irreconcilable with the vain boasting of works implied in this doctrine.

Potest quidem opus opere perfectius esse quibus in rebus Christiana libertas versatur; 1 Cor. vii. 38. *bene facit, melius facit;* et 2 Ep. xi. 23. *ministri Christi sunt? superior sum ego:* at non idcirco indebitum quicquam est quo Dei gloria aut proximi ædificatio maiorem in modum promoveri videatur posse. Licebat Paulo non gratuito evangelizare, 1 Cor. ix. 7, &c. cum autem visum esset ei calumniis hominum facilius posse occurri, ecclesiam Dei felicius ædificari si gratis evangelio operam dedisset, 1 Cor. ix. 18. et 2 Ep. xi. 12. nihil ultra debitum fecit, quod gratis evangelizavit. ne Zacchæus cum dimidium bonorum suorum iniussus pauperibus dedit. Luc. xix. 8. Nec vidua illa quæ iniecit in ærarium sacrum quod nummi in diem illam habebat, Marc. xii. 42. Nec discipuli illi, Act. iv. 34. qui venditis agris suis, pecuniam quam redegerant communem fratribus reddiderunt, quicquam supererogarunt, proximum tantummodo et præsertim fideles tanquam se ipsos dilexerunt, ita tamen ut singulare dilectionis illius specimen liberum cuique fuerit, Act. v. 4. summa enim perfectio proponitur quidem, non tamen ab omnibus exigitur.

Atque hinc meritorum etiam inanitas nostrorum facile cognoscitur; cum neque nostra sint quæ recte facimus, sed agentis in nobis Dei, neque nostra maxime ut sint, indebita tamen, neque officii nostri quæcunque ratio magnitudinem propositi præmii ulla ex parte æquiparare possit: Rom. vi. 23. *donum*

It is true that in matters of choice and Christian liberty, one work may be more perfect than another: 1 Cor. vii. 38. "he doeth well . . . he doeth better." 2 Cor. xi. 23. "are they ministers of Christ? I am more"; but it is not less the duty of every one to do whatever may most effectually promote the glory of God and the edification of his neighbor. St. Paul, had he so chosen, needed not have preached the gospel without charge, 1 Cor. ix. 7, &c. but believing, as he did, that a gratuitous service would be less open to suspicion, and tend more to the edification of the church, he did nothing more than his duty in preaching gratuitously. No work of supererogation was performed by Zaccheus, when he voluntarily gave half his goods to the poor, Luke xix. 8. nor by the poor widow, when she cast into the treasury all that she had, Mark xii. 42. nor by the disciples, when they sold their lands and divided the produce among the brethren, Acts iv. 34; those who did such actions only proved that they loved their neighbors, and especially the believing part of them, as themselves. They were not however under any absolute obligation to give such extraordinary proofs of their love, Acts v. 4. for although perfection is proposed to all men as the end of their endeavors, it is not required of all.

Hence may be easily discerned the vanity of human merits; seeing that, in the first place, our good actions are not our own, but of God working in us; secondly, that, were they our own, they would still be equally due; and, thirdly, that, in any point of view, there can be no proportion between our duty and the proposed reward. Rom. vi. 23. "the gift of God

Dei est vita æterna. et viii. 18. *reor minime dignas esse præsentis temporis perpessiones gloria in nobis revelanda.*

Quod si Ezechias rex integritatis suæ coram Deo mentionem facit, Isa. xxxviii. 3. *obsecro Iehova, recordare iam, me indesinenter ambulasse coram te, fideliter et animo integro, et quod bonum videtur in oculis tuis fecisse,* non continuo meruisse se quicquam ista voce contendit, sed Dei benignitate condonata sibi esse peccata confitetur; v. 17. *tu propensus amore eduxisti animam meam a fovea exedente, quia abiecisti post tergum tuum omnia peccata mea.* Sic Nehemia; cap. xiii. 22. *etiam hoc recordare mei Deus mi, et parce mihi pro multitudine benignitatis tuæ.* Sic ipse Deus declarat, Exod. xx. 6.

Quid denique iis operibus mereamur quibus omnino non indiget Deus. Iob. xxii. 2, &c. *an Deo forti prodesse potest vir?*—. et xxxv. 7. *si iustus es, quid das illi?*—. Luc. xvii. 10. *servi inutiles.* Rom. xi. 35. *quis prior dedit ei*—. Vide supra l[ib]. 1. cap. xxii. de Iustificatione.

Bonis operibus contraria sunt opera mala: quæ quam vana quamque amara sint luculenter ostendit Isaias cap. lix. 4, &c. *concipit laborem, et parit mendacium: ova hæmorröi excludunt*—. Prov. xi. 3. *perversitas perfidiosorum devastat eos.* et v. 5. *improbitate sua concidit improbus.* et xiii. 15. *via perfidiosorum est aspera.* et xxii. 5. *aculei, laquei sunt in via perversi.*

is eternal life." viii. 18. "I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." Hence although Hezekiah asserts his uprightness in the sight of God, Isa. xxxviii. 3. "remember now, O Jehovah, I beseech thee, how I have walked before thee in truth, and with a perfect heart, and have done that which was good in thy sight," he is so far from considering this as constituting any claim to reward, that he acknowledges himself indebted to the free mercy of God for the pardon of his sins: v. 17. "thou hast in love to my soul delivered it from the pit of corruption, for thou hast cast all my sins behind my back." So likewise Nehemiah, xiii. 22. "remember me, O my God, concerning this also, and spare me according to the greatness of thy mercy." The declaration of God himself, Exod. xx. 6, is to the same purpose. Lastly, that of which God stands in no need, can deserve nothing of him. Job xxii. 2, &c. "can a man be profitable with God?" xxxv. 7. "if thou be righteous, what givest thou him?" Luke xvii. 10. "we are unprofitable servants." Rom. xi. 35. "who hath first given him—?" See Book I. chap. xxii. on Justification.

Opposed to good works are evil works; the vanity and bitterness of which are forcibly described by Isaiah, lix. 4, &c. "they conceive mischief, and bring forth iniquity; they hatch cockatrice' eggs—." Prov. xi. 3. "the perverseness of transgressors shall destroy them." v. 5. "the wicked shall fall by his own wickedness." xiii. 15. "the way of transgressors is hard." xxii. 5. "thorns and snares are in the way of the froward."

Ex operibus bonis agnoscitur vir bonus. Matt. xii. 35. *bonus homo e bono thesauro cordis profert bona.* 1 Ioan. iii. 7. *qui exercet iustitiam, iustus est, sicut ille iustus est.* Describitur, Iob. xxix. a v. 11. *nam auris audiens beatum prædicabat me*—. et alibi.

Ita tamen temporariæ quædam virtutes improbis inesse reperiantur; vel simulacra saltem virtutum nonnunquam ut Sauli, 1 Sam. xix. et Iudæis, Ier. xxxiv. et in rege Sodomitico videre erat liberalitatis, gratitudinis, æquitatis umbram quandam cum civium suorum cura coniunctam; Gen. xiv. 21. in Eglone, Iudic. iii. 20. in Belshazzare, Dan. v. 29.

Vir malus describitur Psal. x. a v. 3. *laudat improbus animam suam*—. et xiv. a v. 1. *dicit stultus cum animo suo*—. Prov. i. a v. 11. *si dixerint, veni nobiscum, insidiemur sanguini*—. et iv. a v. 14. *iter improborum ne ingreditor*—. et xxviii. 5, &c. *homines dediti malo non animadvertunt ius*—.

A good man is known by his works. Matt. xii. 35. "a good man out of the good treasure of his heart bringeth forth good things." 1 John iii. 7. "he that doeth righteousness is righteous, even as he is righteous." He is described Job xxix. 11–25. "when the ear heard me, then it blessed me," &c. and elsewhere.

Sometimes, however, certain temporary virtues, or semblances of virtues, are discernible even in the wicked; as in Saul, 1 Sam. xix, and in the Jews, Jer. xxxiv. An outward show of liberality, gratitude, and equity, with a regard for the interest of his subjects, are visible in the king of Sodom, Gen. xiv. 21. See also the instance of Eglon, Judges iii. and of Belshazzar, Dan. v. 29.

The wicked man is described Psal. x. 3, &c. "the wicked boasteth of his heart's desire," &c. xiv. 1, &c. "the fool hath said in his heart—." Prov. i. 11, &c. "if they say, Come with us, let us lay wait for blood—." iv. 14, &c. "enter not into the path of the wicked—." xxviii. 5, &c. "evil men understand not judgment."

CAPUT II.

DE BONORUM OPERUM CAUSIS PROXIMIS.

BONORUM operum causa prima efficiens est Deus, ut supra dictum est.

CAUSÆ PROXIMÆ utpote bonarum actionum fere sunt habitus boni, quæ VIRTUTES nominantur; quibus officii nostri tota ratio et erga Deum et erga homines continetur. Philipp. iv. 8. *si qua virtus, si qua laus est*—. 2 Pet. i. 5. *suppeditate fidei vestræ virtutem.*

Suntque vel GENERALES quæ ad universum officium pertinent, vel SPECIALES quæ ad aliquam eius partem.

GENERALES sunt in intellectu aut in voluntate.

In intellectu sunt SAPIENTIA et PRUDENTIA.

SAPIENTIA est VIRTUS QUA VOLUNTATEM DEI STUDIOSE INDAGAMUS, OMNI DILIGENTIA COGNITAM HABEMUS, EAMQUE AD NORMAM FACTA NOSTRA OMNIA DIRIGIMUS.

QUA VOLUNTATEM DEI. Deut. iv. 6. *observabitis ergo atque facietis: nam hæc est sapientia vestra*—. Psal. cxix. 66. *præstantiam rationis et scientiæ doce me; nam præceptis tuis credo.* et v. 98, 99, 100. *inimicis meis sapientiorem me reddit præceptis tuis— doctoribus meis: senibus.* Prov. xxviii. 5.

CHAPTER II.

OF THE PROXIMATE CAUSES OF GOOD WORKS.

THE primary efficient cause of good works, as has been stated above, is God.

The PROXIMATE CAUSES OF GOOD WORKS are naturally, in ordinary cases at least, good habits, or, as they are called, VIRTUES; in which is comprised the whole of our duty towards God and man. Philipp. iv. 8. "if there be any virtue, and if there be any praise." 2 Pet. i. 5. "add to your faith virtue." These are partly general, or such as pertain to the whole duty of man; and partly special, or such as apply to the particular branches of that duty.

The general virtues belong partly to the understanding, and partly to the will.

Those which belong to the understanding are WISDOM and PRUDENCE.

WISDOM IS THAT WHEREBY WE EARNESTLY SEARCH AFTER THE WILL OF GOD, LEARN IT WITH ALL DILIGENCE, AND GOVERN ALL OUR ACTIONS ACCORDING TO ITS RULE.

THE WILL OF GOD. Deut. iv. 6. "keep therefore and do them, for this is your wisdom—." Psal. cxix. 66. "teach me good judgment and knowledge, for I have believed thy commandments." v. 98–100. "thou through thy commandments hast made me wiser than mine enemies . . . than my teachers

quærentes Iehovam animadvertunt omnia. et xxx. 5, 6. *totus sermo Dei purgatissimus est—. ne adiicito ad verba eius, ut non corripiat te et efficiaris mendax.* Rom. xii. 2. *transformate vos per renovationem mentis vestræ ad hoc, ut probetis quæ sit voluntas Dei, bona illa, placens ac perfecta.* et xvi. 19. *volo vos sapientes quidem esse ad id quod bonum est, simplices vero ad malum.* Eph. v. 15. *videte quomodo accurate ambuletis, non ut insipientes, sed ut sapientes.* Iacob. iii. 13. *quis sapiens et scientia præditus est inter vos? demonstret ex bona conversatione opera sua, cum lenitate sapientiæ.* et v. 17. *quæ superne est sapientia, primum quidem pura est, deinde pacifica, æqua, obsequens, plena misericordiæ et fructuum bonorum, absque disceptatione, et minime simulata.* 1 Ioan. ii. 3. *per hoc scimus quod ipsum novimus, si præcepta eius observemus.* Hinc reverentia Domini *sapientia* dicitur: Iob. xxviii. 28. Psal. xxv. 14. *arcanum Iehovæ reverentibus ipsum.* et cxi. 10. *caput scientiæ est reventia Iehovæ.* Prov. i. 7. idem. Eccles. xii. 15. *summa rei est—.* Et Christus, 1 Cor. i. 30. *factus est nobis sapientia.* Col. ii. 3. *in quo sunt omnes thesauri sapientiæ—.*

STUDIOSE INDAGAMUS. Prov. ii. 4, &c. *si quæsiveris eam velut argentum—.* Iacob. i. 5. *si cui vestrum deest sapientia, petito a Deo qui dat eam omnibus benigne, nec exprobrat; et dabitur ei.* Quæ etiam ipsa obvia quærenti est, seque ultro cogno-

. . . than the ancients." Prov. xxviii. 5. "they that seek Jehovah, understand all things." xxx. 5, 6. "every work of God is pure . . . add thou not unto his words, lest he reprove thee, and thou be found a liar." Rom. xii. 2. "be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God." xvi. 19. "I would have you wise unto that which is good, and simple concerning evil." Eph. v. 15. "see that ye walk circumspectly, not as fools, but as wise." James iii. 13. "who is a wise man, and endued with knowledge among you? let him show out of a good conversation his works with meekness of wisdom." v. 17. "the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy." 1 John ii. 3. "hereby we do know that we know him, if we keep his commandments." Hence the fear of the Lord is called wisdom, Job xxviii. 28. Psal. xxv. 14. "the secret of Jehovah is with them that fear him." cxi. 10. "the fear of Jehovah is the beginning of wisdom." See also Prov. i. 7. Eccles. xii. 15. "let us hear the conclusion of the whole matter," &c. So also Christ, 1 Cor. i. 30, "is made unto us wisdom." Col. ii. 3. "in whom are hid all the treasures of wisdom."

EARNESTLY SEARCH. Prov. ii. 4, &c. "if thou seekest her as silver—." James i. 5. "if any of you lack wisdom, let him ask of God that giveth to all men liberally, and upbraideth not, and it shall be given him." Wisdom is readily found of such as seek her, and discloses herself to them of her own accord.

scendam offert: Prov. i. 20, &c. *summa sapientia foris cantat, in plateis*—. et viii. 1, &c. idem.

Laudatur, Iob. xxviii. 15, &c. *non posset dari aurum pro ea*—. Prov. iii. 13, &c. *beatus homo qui consequitur sapientiam*—. et iv. 5, &c. *acquire sapientiam*—. et viii. 6, &c. *audite; nam præstantia eloquar*—. Eccles. ix. 20. *meliorem esse sapientiam armis bellicis.*

Temere effutienda non est indignis. Prov. xxiii. 9. *audiente stolido, ne loquaris; nam spernet te cum intelligentia dictorum tuorum.* Matt. vii. 6. *ne date quod sanctum est canibus*—. Marc. iv. 34. *absque parabola non loquebatur iis*—. 1 Cor. ii. 6. *sapientiam vero loquimur inter adultos; sapientiam autem non sæculi huius*—.

Huic opponitur stultitia quæ maxime quidem est, voluntatis Dei ignoratio. Isa. i. 3. *agnoscit bos possessorem suum*—. et v. 13. *idcirco migrat populus meus quod expers sit scientiæ.* Ier. v. 4. *stulte agunt, quia ignorant viam Iehovæ, ius Dei sui.* et viii. 7, &c. *etiam ciconia in cælo novit stata tempora sua*—. Ioan. xvi. 2, 3. *veniet tempus quum quisquis vos interemerit, putet se cultum præstare Deo: et hæc facient vobis quia non noverunt patrem neque me.* Ioan. xii. 10. *consultarunt etiam primarii sacerdotes, ut Lazarum interimerent.* Eph. iv. 17, 18. *abalienati a vita Dei, propter ignorantiam quæ est in ipsis.* et v. 17. *ne estote insipientes, sed intelligentes quæ sit*

Prov. i. 20, &c. "wisdom crieth without, she uttereth her voice in the streets." See also viii. 1, &c.

Wisdom is praised, Job xxviii. 15, &c. "it cannot be gotten for gold—." Prov. iii. 13, &c. "happy is the man that findeth wisdom." iv. 5, &c. "get wisdom—." viii. 6, &c. "hear, for I will speak of excellent things." Eccles. ix. 18. "wisdom is better than weapons of war."

The treasures of wisdom are not to be rashly lavished on such as are incapable of appreciating them. Prov. xxiii. 9. "speak not in the ears of a fool, for he will despise the wisdom of thy words." Matt. vii. 6. "give not that which is holy unto the dogs." Mark iv. 34. "without a parable spake he not unto them." 1 Cor. ii. 6. "howbeit we speak wisdom among them that are perfect; yet not the wisdom of this world."

To wisdom is opposed folly; which consists, first and chiefly, in an ignorance of the will of God. Isa. i. 3. "the ox knoweth his owner." v. 13. "therefore my people are gone into captivity, because they have no knowledge." Jer. v. 4. "they are foolish, for they know not the way of Jehovah, nor the judgment of their God." viii. 7, &c. "yea, the stork in the heaven knoweth her appointed times—." John xvi. 2, 3. "the time cometh that whosoever killeth you will think that he doeth God service; and these things will they do unto you, because they have not known the Father, nor me." xii. 10. "the chief priests consulted that they might put Lazarus also to death." Eph. iv. 17, 18. "being alienated from the life of God through the ignorance that is in them." v. 17. "be ye not unwise, but understanding what the will of the Lord is."

voluntas Domini. 1 Cor. ii. 7, 8. *quam si cognovissent, nequaquam Dominum gloriæ crucifixissent.* 1 Tim. i. 13. *ignorans id faciebam, fidei expers:*

Et sapientiæ falsa persuasio. Num. xv. 39. *non attenta observatione sequamini animum vestrum*—. 1 Reg. xviii. 17. *tune ille es, perturbator Israelis?* Prov. iii. 7. *ne esto sapiens iudicio tuo; reverere Iehovam.* Prov. xiv. 6. *quærenti derisori sapientiam, ea non extat.* et v. 12. *est via quæ recta videtur in conspectu virorum, cuius finis est via multiplex ad mortem.* et xxi. 2. *unaquaque via sua vir rectus videtur in oculis suis, sed perpendit animos Iehova.* et xxvi. 12. *vidisti virum sapientem in oculis suis? expectatio est de stolido melior quam de illo.* et xxviii. 26. *qui confidit animo suo, est stolidus: qui autem ambulat sapienter, is eripiet se.* Isa. v. 21. *væ sapientibus iudicio suo*—. Ioan. ix. 39. *ut qui non vident, videant; et qui vident, cæci fiant.* Rom. i. 22. *quum se dictitent sapientes, stulti facti sunt.* 1 Cor. viii. 2. *quod si quis sibi videtur aliquid scire*—. Sed stultitia ad se invitat perinde quasi sapientiæ disciplina apud se solam esset: Prov. ix. 16. *quisquis fatuus*—.

Et rerum occultarum indagatio: ut cum primi parentes boni et mali scientiam vetitam indagabant: et uxor Loti, Gen. xix. 26. et xxxii. 29. *quorsum rogas de nomine meo?* Exod. xix. 23, &c. *terminum pone huic monti*—. Deut. xxix. 29.

1 Cor. ii. 8. "had they known it, they would not have crucified the Lord of glory." 1 Tim. i. 13. "I did it ignorantly in unbelief."

Secondly, in a false conceit of wisdom. Num. xv. 39. "that ye seek not after your own heart." 1 Kings xviii. 17. "art thou he that troubleth Israel?" Prov. iii. 7. "be not wise in thine own eyes; fear Jehovah." xiv. 6. "a scorner seeketh wisdom and findeth it not." v. 12. "there is a way that seemeth right unto a man, but the end thereof are the ways of death." xxi. 2. "every way of a man is right in his own eyes; but Jehovah pondereth the hearts." xxvi. 12. "seest thou a man wise in his own conceit? there is more hope of a fool than of him." xxviii. 26. "he that trusteth in his own way is a fool; but whoso walketh wisely he shall be delivered." Isa. v. 21. "woe unto them that are wise in their own eyes." John ix. 39. "that they which see not might see, and that they which see might be made blind." Rom. i. 22. "professing themselves to be wise, they became fools." 1 Cor. viii. 2. "if any man think that he knoweth anything, he knoweth nothing yet as he ought to know." Yet folly cries aloud, and invites mankind to her instructions, as if she were the sole depositary of wisdom. Prov. ix. 16. "whoso is simple, let him turn in hither."

Thirdly, in a prying into hidden things, after the example of our first parents, who sought after the knowledge of good and evil contrary to the command of God; and of Lot's wife, Gen. xix. 26. xxxii. 29. "wherefore is it that thou dost ask after my name?" Exod. xix. 23. "set bounds about the

quæ occulta sunt, penes Iehovam Deum nostrum sunto. 1 Sam. vi. 19. *percussit ex Bethshemitis, quia inspexerant—.* Act. i. 7. *non est vestrum nosse tempora—.* et xix. 19. *qui curiosa exercuerat—.* Rom. xii. 3. *ne supra modum sapiat ultra quam oportet sapere; sed sapiat ad sobrietatem, prout cuique Deus partitus est mensuram fidei.*

Et sapientia humana. Iob. v. 12, &c. *qui irritas facit cogitationes astutorum—.* et xii. 24, 25. *qui amovet animum primoribus populi terræ—.* et xxviii. 13, 14. *non novit mortalis æstimationem eius—: abyssus dicit, non est in me—.* Eccles. i. 17. *adieci animum meum ad cognoscendum sapientiam et scientiam omnis insaniæ et stoliditatis; cognovi etiam hoc esse afflictionem spiritus.* et vii. 29. *ipsos quærere ratiocinia plurima.* et xii. 14. *faciendi multos libros nullus est finis, et lectio multorum fatigationi est carni.* Isa. xix. 11, &c. *stulti sunt principes Zoanis—: quomodo dictatis Pharaoni, filius sapientum sum, filius regum antiquissimorum?—.* et xxix. 14. *peribit sapientia sapientum eius—.* et xxxiii. 11. *concipitis torridum gramen—.* et lix. 15. *qui recedit a malo facit ut insanus habeatur.* Marc. iii. 21. *ipsius propinqui venerunt ut prehenderent eum: dicebant enim eum apud se non esse.* Ioan. x. 20. *dæmonium habet, et insanit.* Act. xvii. 18. *quidam autem ex Epicureis—. quid vult garrulus iste dicere—.* et v. 32. *quum audissent resurrectionem—: alii*

mount—." Deut. xxix. 29. "the secret things belong unto Jehovah our God." 1 Sam. vi. 19. "he smote the men of Bethshemesh, because they had looked into the ark of Jehovah." Acts i. 7. "it is not for you to know the times or the seasons." xix. 19. "many of them also which used curious arts, brought their books together." Rom. xii. 3. "not to think of himself more highly than he ought to think, but to think soberly, according as God hath dealt to every man the measure of faith."

Fourthly, in human or carnal wisdom. Job v. 12. "he disappointeth the devices of the crafty." xii. 24. "he taketh away the heart of the chief of the people of the earth." xxviii. 13, 14. "man knoweth not the price thereof . . . the depth saith, It is not in me—." Eccles. i. 17. "I gave my heart to know wisdom, and to know madness and folly; I perceived that this also is vexation of spirit." vii. 29. "they have found out many inventions." xii. 12. "of making many books there is no end; and much study is a weariness of the flesh." Isa. xix. 11, &c. "the princes of Zoan are fools . . . how say ye unto Pharaoh, I am the son of the wise, the son of ancient kings?" xxix. 14. "the wisdom of their wise men shall perish." xxxiii. 11. "ye shall bring forth stubble." lix. 15. "he that departeth from evil maketh himself a prey." Mark iii. 21. "when his friends heard of it, they went out to lay hold on him; for they said, He is beside himself." John x. 20. "he hath a devil, and is mad." Acts xvii. 18. "certain philosophers of the Epicureans . . . encountered him; and some said, What will this babbler say?" v. 32. "when they heard

quidem sannis—. et xxvi. 24. *insanis Paule.* 1 Cor. i. 19, 20. *scriptum est, abolebo sapientiam sapientum*—. *prædicamus Christum crucifixum,*— *Græcis stultitiam: vocatis autem,*— *Dei sapientiam.* et iii. 19. *sapientia huius mundi stultitia est apud Deum*—. et vi. 4. *si iudicia habeatis de iis quæ ad huius vitæ usum pertinent, eos qui nullo loco habentur in ecclesia, eos in subselliis collocate.* Col. ii. 8. *videte nequis sit qui vos deprædetur per philosophiam*—. Luc. xii. 56, 57. *faciem cœli et terræ nostis explorare*—. *cur et per vos ipsos non discernitis quod iustum est?*

Itaque humana sapientia quæ videtur esse, pœna sæpe est contemptæ sapientiæ veræ atque divinæ. Psal. lxxxi. 11, 12, 13. *sed non auscultavit populus meus*—: *quapropter dimisi eos ambulaturos ex sententia animi sui*—.

PRUDENTIA est virtus qua prospicimus quo quidque tempore et loco sit agendum. Prov. xxix. 11. *totum spiritum suum profert stolidus; at sapiens reprimit eum.* Eccles. iii. 1, &c. *cuique sua est tempestas et tempus cuique voluntati sub cœlis*—. et v. 11. *ipsum unumquodque facere pulchrum suo tempore*—. Matt. x. 16, 17. *ecce, ego mitto vos ut oves in medium luporum: estote igitur prudentes ut serpentes, et simplices ut columbæ. Cavete vero ab hominibus*—. Philipp. i. 9, 10. *ut charitas vestra adhuc magis ac magis exundet in cognitione et omni sensu: ut exploretis quæ discrepant*—.

of the resurrection from the dead, some mocked." xxvi. 24. "Paul, thou art beside thyself." 1 Cor. i. 19, 20. "it is written, I will destroy the wisdom of the wise." v. 23. "we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness; but unto them which are called," &c. iii. 19. "the wisdom of this world is foolishness with God." vi. 4. "if then ye have judgments of things pertaining to this life, set them to judge who are least esteemed in the church." Col. ii. 8. "beware lest any man spoil you through philosophy." Luke xii. 56, 57. "ye can discern the face of the sky, and of the earth . . . and why even of yourselves judge ye not what is right?" Hence we are frequently permitted to be deceived with false shows of human wisdom, in requital for our contempt of that which is true and divine. Psal. lxxxi. 11–13. "my people would not hearken to my voice . . . so I gave them up unto their own heart's lusts, and they walked in their own counsels."

PRUDENCE is that virtue by which we discern what is proper to be done under the various circumstances of time and place. Prov. xxix. 11. "a fool uttereth all his mind; but a wise man keepeth it in till afterwards." Eccles. iii. 1. "to every thing there is a season, and a time to every purpose under the heaven." v. 11. "he hath made every thing beautiful in his time." Matt. x. 16, 17. "behold, I send you forth as sheep in the midst of wolves; be ye therefore wise as serpents, and harmless as doves: but beware of men—." Philipp. i. 9, 10. "that your love may abound yet more and more, in knowledge and in all judgment, that ye may approve things that are

Heb. v. 14. *sed adultorum est solidus cibus; eorum videlicet qui propter habitum sensus habent exercitatos ad discretionem boni ac mali.*

Prudentia hæc quasi condimentum est omnis virtutis; ut sal olim omnis sacrificii fuit. Marc. ix. 49. *omnis homo igne salietur. et omnis victima sale salietur.*

Huc illa regula referri solet: *ex malis culpæ nullum, ex malis pœnæ minimum esse eligendum.*

Hoc de malis culpæ si verum sit, quam inepte legem interpretentur doctores illi quorum hoc commentum est; usuras, divortia, polygamias et similia, velut minora vitia, vel saltem infracta legibus aut moderata Iudæis fuisse concessa, cuivis facile perspicuum esse potest: cum non magis concedere lex aut tolerare vel minimum vitiorum quam bonus quisquam eligere possit.

Hactenus de virtutibus intellectus generalibus: voluntatis sunt SINCERITAS, PROMPTITUDO et CONSTANTIA.

SINCERITAS, quæ et integritas et bona conscientia nominatur, est cum sincero animi studio et proposito unumquodque bene agimus. Gen. xvii. 1. *indesinenter ambula coram me, et esto integer.* Deut. xviii. 13. *integer esto cum Iehova Deo tuo.* Iob. xxvii. 5, 6. *quoad exspiravero non amovebo integritatem meam a me—.* Psal. xxvi. 1. *iudicem meum age Iehova, quoniam ego in integritate mea ambulo.* Prov. iv. 23. *supra omnem observationem custodito cor tuum: ex eo prodeunt actiones vitæ.* Matt. xii. 35. *bonus homo ex bono thesauro*

excellent." Heb. v. 14. "strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil." This quality is an indispensable seasoning to every virtue, as salt was to the ancient sacrifices. Mark ix. 49. "every one shall be salted with fire; and every sacrifice shall be salted with salt."

Hence the maxim, "of the evils of sin choose none, of those of punishment the least." If this be true with regard to the evils of sin, it is obvious how preposterously they interpret the law, who hold that usury, divorce, polygamy, and the like, were conceded to the hardheartedness of the Jews as venial infirmities, or as evils which were to be abated or regulated by law; whereas the law can no more concede or tolerate the smallest degree of moral evil, than a good man can voluntarily choose it.

Thus much of the general virtues which belong to the understanding; those which belong to the will are SINCERITY, PROMPTITUDE, and CONSTANCY.

SINCERITY, which is also called integrity, and a good conscience, consists in acting rightly on all occasions, with a sincere desire and a hearty mental determination. Gen. xvii. 1. "walk before me, and be thou perfect." Deut. xviii. 13. "thou shalt be perfect with Jehovah thy God." Job xxvii. 5, 6. "till I die I will not remove mine integrity from me." Psal. xxvi. 1. "judge me, O Jehovah, for I have walked in mine integrity." Prov. iv. 23. "keep thy heart with all diligence, for out of it are the issues of life." Matt. xii. 35. "a good man out of the good treasure of his heart bringeth forth good things—."

cordis profert bona. Act. xxiii. 1. *ego omni conscientia bona me gessi apud Deum ad hunc usque diem.* Act. xxiv. 16. *Ad Conscientiam habendam sine offensa et apud Deum et apud homines semper.* 2 Tim. i. 3. *Deo, Quem Colo a maioribus cum munda Conscientia.* 1 Cor. iv. 4. *nullius rei mihi conscius sum; sed non per hoc iustificatus sum: Dominus autem is est qui me diiudicat.* et Philipp. ii. 15. *ut sitis irreprehensibiles et integri,* sive *simplices Dei filii inculpabiles in medio gentis pravæ ac perversæ—.* Col. iii. 23. *quicquid feceritis, ex animo agite, tanquam Domino et non hominibus.* 1 Tim. i. 19. *retinens fidem et bonam conscientiam qua expulsa—.* et 2 Ep. iv. 7, 8. *certamen illud præclarum decertavi, cursum peregi* &c. Heb. xiii. 18. *confidimus nos bonam conscientiam habere, ut qui in omnibus cupiamus bene versari.* 1 Ioan. iii. 19. *per hoc cognoscimus nos ex veritate esse, et coram ipso secura reddemus corda nostra.* et v. 21. *si cor nostrum nos non condemnet, libertatem loquendi habemus apud Deum.* Quamquam conscientia bona, si accurate agimus, non est ipsa sinceritas, sed mentis potius iudicium de factis suis, et approbatio ex lumine vel naturæ vel gratiæ, qua sinceritatem nobis inesse certo scimus. Rom. ii. 15. *Ostendunt opus legis,* &c. Describiturque: Iob. xiii. 15, &c. *vias meas ante faciem eius probo—.* et xxiii. 3, &c. *o si quis daret, ut scirem invenire eum—!* et xxxi. 5, 6. *examinet me lancibus iustitiæ, et cognoscat Deus integritatem meam—.* et v. 35. *quis det mihi auscultantem mihi—.* 2 Cor. i. 12.

Acts xxiii. 1. "I have lived in all good conscience before God until this day." xxiv. 16. "to have always a conscience void of offence toward God and toward men." 2 Tim. i. 3. "I thank God, whom I serve from my forefathers with pure conscience." 1 Cor. iv. 4. "I know nothing of myself; yet am I not hereby justified: but he that judgeth me is the Lord." Philipp. ii. 15. "that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation." Col. iii. 23. "whatsoever ye do, do it heartily, as to the Lord, and not unto men." 1 Tim. i. 19. "holding faith, and a good conscience, which some having put away concerning faith have made shipwreck." 2 Tim. iv. 7, 8. "I have fought a good fight, I have finished my course." Heb. xiii. 18. "we trust we have a good conscience, in all things willing to live honestly." 1 John iii. 19. "hereby we know that we are of the truth, and shall assure our hearts before him." v. 21. "if our heart condemn us not, then have we confidence toward God." Properly speaking, however, a good conscience is not in itself sincerity, but rather an approving judgment of the mind respecting its own actions, formed according to the light which we have received either from nature or from grace, whereby we are satisfied of our inward sincerity. Rom. ii. 15. "which show the work of the law written in their hearts," &c. This feeling is described Job xiii. 15, &c. "I will maintain mine own ways before him." xxiii. 3, &c. "O that I knew where I might find him—!" xxxi. 6. "let me be weighed in an even balance, that God may know mine integrity." v. 35. "O that one would hear me!" 2 Cor.

gloriatio nostra hæc est, testimonium conscientiæ nostræ, quod cum simplicitate et sinceritate Dei, non cum sapientia carnali, sed cum gratia Dei versati sumus in mundo.

Huic contraria est conscientia mala; lata quidem significatione accepta, ex lumine scilicet vel naturæ vel gratiæ iudicium mentis cuiusque de operibus suis malis, eorumque improbatio: quæ mali potius Conscientia dicenda est. Gen. xlii. 21. *dicebant alter alteri, immo rei sumus de fratre nostro: idcirco angustia hæc obvenit nobis.* Hos. x. 8. *dicent montibus, tegite nos, et collibus, cadite super nos.* cum Apoc. vi. 16. *dixerunt montibus et petris, cadite in nos; occultate nos a conspectu eius qui insidet throno et ab ira agni.* Luc. xx. 5, 6. *ratiocinati sunt apud se dicentes, si dixerimus, E cœlo; dicet, Quare ergo non creditis ei—?* Act. xxiv. 25. *disserente ipso de iustitia,— expavefactus Felix.* Rom. ii. 15. *una testimonium Reddente ipsorum conscientia et Cogitationibus sese mutuo accusantibus, aut etiam defendentibus.* Heb. x. 22. *Aspersione purgatis Cordibus a conscientia mala.* Ioan. viii. 9. *a conscientia convicti—.* Strictius autem et magis proprie Conscientia mala Dicitur quæ ex errore aut pravo affectu iudicium fert, non ex Lumine vel Naturæ vel gratiæ. 1 Cor. viii. 7. *Conscientia eorum infirma quum sit, inquinatur.* 1 Tim. iv. 2. *Adusti conscientias cauterio—.* Tit. i. 15. *polluta est eorum et mens et conscientia.*

i. 12. "our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world."

The opposite to this is an evil conscience; that is to say, allowing some latitude of signification to the word, the judgment of each individual mind concerning its own bad actions, and its consequent disapproval of them, according to the light enjoyed from nature or grace; which may be more properly called a consciousness of evil. Gen. xlii. 21. "we are verily guilty concerning our brother . . . therefore is this distress come upon us." Hos. x. 8. "they shall say to the mountains, Cover us, and to the hills, Fall on us," compared with Rev. vi. 16. "they said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth upon the throne, and from the wrath of the Lamb." Luke xx. 5, 6. "they reasoned with themselves, saying, If we shall say, From heaven, he will say, Why then believed ye him not?" Acts xxiv. 25. "as he reasoned of righteousness . . . Felix trembled." Rom. ii. 15. "their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another." Heb. x. 22. "having our hearts sprinkled from an evil conscience." John viii. 9. "being convicted by their own conscience." Strictly speaking, however, an evil conscience is one which judges erroneously or with a wrong bias, and not according to the light derived from nature or grace. 1 Cor. viii. 7. "their conscience being weak, is defiled." 1 Tim. iv. 2. "having their conscience seared with a hot iron." Tit. i. 15. "even their mind and conscience is defiled."

Contrariæ sunt sinceritati et cogitationes malæ. Matt. v. 28. *iam adulteravit eam in corde suo.* et xv. 18, 19. *quæ proficiscuntur ex corde, illa polluunt hominem: nam ex corde egrediuntur cogitationes improbæ, cædes—.*

Et hypocrisis: quæ opera vel speciosa pro bonis facit; vel bona quæ sunt, fini non bono agit. Matt. vi. 1, &c. *attendite ne iustitiam vestram exerceatis coram hominibus; ut spectemini ab iis: alioqui mercedem non habebitis apud patrem vestrum qui est in cœlis—.* et xxiii. 25, 26. *væ vobis scribæ et Pharisæi hypocritæ qui purificatis exteriorem poculi patinæque partem; intus autem plena sunt rapina et intemperantia—.*

Promptitudo seu Alacritas est virtus cum sponte et libenter bene agimus. Psal. i. 2. *cuius oblectatio est in lege Iehovæ.* et xl. 9. *facere voluntatem tuam, Deus mi, delector: et lex tua est in visceribus meis.* et cx. 3. *populus tuus, populus voluntarius.* Prov. xxi. 15. *lætitiæ est iusto facere ius.* 2 Cor. viii. 12. *si prius adsit promptus animus, aliquis acceptus est pro eo quod habet—.* et ix. 7. *hilarem datorem diligit Deus.*

Opponitur ei præcipitantia. Matt. viii. 19. *sequar te quocunque iveris.*

Et officium coactum vel minime spontaneum. Deut. xxviii. 47. *propterea quod non servieris Deo tuo in lætitia et in hilaritate cordis.* 2 Cor. ix. 7. *non ex tristitia aut necessitate.* Gal. vi. 9. *ne quod bonum est faciendo segnes simus: præstituto enim tempore metemus, si non frangamur animo.* 2 Thess. iii. 13. *ne segnes sitis in bene faciendo.* Heb. v. 11.

Contrary to sincerity are, first, evil thoughts. Matt. v. 28. "he hath committed adultery with her already in his heart." xv. 18, 19. "those things which proceed out of the mouth come forth from the heart, and they defile the man; for out of the heart proceed evil thoughts, murders—." Secondly, hypocrisy; the deeds of which, though plausible, are not good, or if good, are not done with a good design. Matt. vi. 1, &c. "take heed that ye do not your alms before men, to be seen of them, otherwise ye have no reward of your Father which is in heaven." xxiii. 25, 26. "woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and the platter, but within they are full of extortion and excess."

PROMPTITUDE or alacrity is that which excites us to act with a ready and willing spirit. Psal. i. 2. "whose delight is in the law of Jehovah." xl. 8. "I delight to do thy will, O my God; yea, thy law is within my heart." cx. 3. "thy people shall be willing." Prov. xxi. 15. "it is joy to the just to do judgment." 2 Cor. viii. 12. "if there be first a willing mind, it is accepted according to that a man hath—." ix. 7. "God loveth a cheerful giver."

Its opposites are, first, precipitancy. Matt. viii. 19. "I will follow thee whithersoever thou goest."

Secondly, a forced and not spontaneous discharge of duty. Deut. xxviii. 47. "because thou servedst not Jehovah thy God with joyfulness, and with gladness of heart." 2 Cor. ix. 7. "not grudgingly, or of necessity." Gal. vi. 9. "let us not be weary in well doing, for in due season we shall reap, if we faint not." 2 Thess. iii. 13. "be not weary in well doing."

segnes facti estis auribus. et xii. 3. *reputate quis ille sit qui talem toleravit a peccatoribus adversus se contradictionem, ne vestris animabus fracti, fatiscatis.* et v. 12. *manus remissas et genua soluta surrigite.* 1 Pet. v. 2. *non coacte, sed libenter.*

CONSTANTIA est virtus qua in proposito bene agendi perseveramus, neque ab eo ulla ratione dimovemur. Psal. cxix. 44, 45. *observabo legem tuam iugiter, in sæculum et sempiternum: indesinenterque ambulabo in ipsa latitudine.* et v. 51. *superbis deridentibus me admodum, a lege tua me non declinare.* et 61. *turmis improborum dispoliantibus me, legis tuæ non obliviscor.* 95. *me expectantibus improbis ad perdendum me, testimonia tua considero.* 110. *ponentibus improbis laqueum mihi, a mandatis tuis non aberro.* 112. *inclino animum meum ad faciendum statuta tua in sæculum, ad finem usque.* 157. *ut multi sint persequentes me et hostes mei, a testimoniis tuis non declino.* Eccles. vii. 14. *tempore boni versare in bono: tempore autem mali utere.* Matt. xxiv. 13. *qui perseveraverit usque ad finem, hic salvus erit.* 2 Cor. vi. 3, &c. *in omnibus nos approbantes, ut Dei ministri; tolerantia multa in afflictionibus, in necessitatibus, in angustiis—.* et viii. 11. *illud ipsum facere absolvite, ut sicut adfuit promptus ille animus ad volendum, ita etiam adsit ipsum perficere quod habetis.*

Huic opponitur inconstantia Ier. xxxiv. 8, &c. *postquam pepigisset fœdus de promulganda libertate—, iterum postea*

Heb. v. 11. "ye are dull of hearing." xii. 3. "consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds." v. 12. "lift up the hands which hang down, and the feeble knees." 1 Pet. v. 2. "not by constraint, but willingly."

CONSTANCY is that virtue whereby we persevere in a determination to do right, from which nothing can divert us. Psal. cxix. 44, 45. "I shall keep thy law continually for ever and ever; and I will walk at liberty." v. 51. "the proud have had me greatly in derision, yet have I not declined from thy law." v. 61. "the bands of the wicked have robbed me, but I have not forgotten thy law." v. 95. "the wicked have waited for me to destroy me, but I will consider thy testimonies." v. 110. "the wicked have laid a snare for me, yet I erred not from thy precepts." v. 112. "I have inclined mine heart to perform thy statutes alway, even unto the end." v. 157. "many are my persecutors and mine enemies; yet do I not decline from thy testimonies." Eccles. vii. 14. "in the day of prosperity be joyful; but in the day of adversity consider." Matt. xxiv. 13. "he that shall endure to the end, the same shall be saved." 2 Cor. vi. 4, &c. "in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses—." viii. 11. "now therefore perform the doing of it, that as there was a readiness to will, so there may be a performance also out of that which ye have."

The opposites of these are, first, inconstancy. Jer. xxxiv. 8, &c. "after that the king Zedekiah had made a covenant with all the people . . . to proclaim liberty unto them . . .

recepissent servos illos—. et v. 15, 16. *reversi quidem vos hodie fecistis quod rectum*—; *sed rursus profanasti*—. Luc. ix. 66. *nemo admovens manum suam aratro et respiciens ad ea quæ retro sunt, idoneus est ad regnum Dei.* Matt. xiii. 20, 21, 22. *sermonem audit*—. *non habet autem radicem in sese, sed temporarius est: ortaque compressione vel persecutione propter sermonem statim offenditur. sermonem audit: sed solicitudo sæculi huius et fallacia divitiarum*—.

Et pertinacia in errore seu proposito malo. Psal. xix. 14. *a contumaciis subtrahe servum tuum, ne dominentur in me, tunc integer et insons ero a defectione magna.* Ier. ii. 35. *ecce ego disceptaturus sum tecum, eo quod dicas, non peccavi.* Act. vii. 51. *duri cervice, et incircumcisi corde et auribus, vos semper spiritui sancto obnitimini.*

afterwards they turned and caused the servants and the handmaids whom they had let go free to return." v. 15, 16. "ye were now turned and had done right in my sight . . . but ye turned and polluted my name." Luke ix. 62. "no man having put his hand to the plow, and looking back, is fit for the kingdom of God." Matt. xiii. 20–22. "he heareth the word . . . yet hath he not root in himself, but dureth for a while; for when tribulation or persecution ariseth because of the word, by and by he is offended . . . he heareth the word, and the care of this world and the deceitfulness of riches choke the word."

Secondly, obstinacy in error, or in a wrong purpose. Psal. xix. 13. "keep back thy servant also from presumptuous sins; let them not have dominion over me; then shall I be upright, and I shall be innocent from the great transgression." Jer. ii. 35. "behold, I will plead with thee, because thou sayest, I have not sinned." Acts vii. 51. "ye stiff-necked, and uncircumcised in heart and ears, ye do always resist the Holy Ghost."

CAPUT III.

DE VIRTUTIBUS AD DEI CULTUM PERTINENTIBUS.

VIRTUTES speciales sunt quæ ad officium nostrum pertinent vel erga Deum vel erga homines.

ERGA DEUM est CULTUS EIUS IMMEDIATUS; isque vel internus vel externus.

Internus est imprimis agnitio unius veri Dei, et religiosus erga eum affectus. Deut. vi. 5. *audi Israel, Iehova Deus noster, Iehova unus—:* ut libro superiore de Deo.

Huic opponitur Atheismus. Psal. xiv. 1. *dicit stultus cum animo suo, non est Deus.* et liii. 1. idem. Plura Vide etiam Libro Superiore de Deo.

Et Polytheismus: id est, deorum uno plurium agnitio, nisi quo modo ipsa scriptura id explicat. Gal. iv. 8. *ignorantes Deum, serviebatis iis qui natura non sunt dii.*

RELIGIOSUS ERGA DEUM AFFECTUS in NOSTRO ERGA EUM AMORE, FIDUCIA, SPE, GRATITUDINE, TIMORE, HUMILITATE, PATIENTIA, OBEDIENTIA positus est. Deut. x. 12, 13. *quid Iehova Deus tuus petit abs te, nisi ut timeas Iehovam Deum tuum, ambules in omnibus viis eius, et diligas, et colas Iehovam Deum tuum ex toto corde tuo, ex toto animo: observando præcepta Iehovæ et statuta eius?*

AMOR DEI est quo Deum supra cæteras omnes charitates

CHAPTER III.

OF THE VIRTUES BELONGING TO THE WORSHIP OF GOD.

SPECIAL virtues are those which pertain only to a particular branch of our duty; namely, to our duty towards God, or towards man.

OUR DUTY TOWARDS GOD relates to HIS IMMEDIATE WORSHIP or SERVICE; which is either internal or external.

Internal worship consists mainly in the acknowledgment of the one true God, and in the cultivation of devout affections towards him. Deut. vi. 4. "hear, O Israel; Jehovah our God is one Jehovah"; as in the first book, on God.

Opposed to this is, first, atheism. Psal. xiv. 1. "the fool hath said in his heart, There is no God." also liii. 1. See more on this subject in the first book, as above.

Secondly, polytheism, or the acknowledgment of more Gods than one, except in the sense authorized by Scripture itself. Gal. iv. 8. "when ye knew not God, ye did service unto them which by nature are no Gods."

DEVOUT AFFECTIONS TOWARDS GOD are LOVE, TRUST, HOPE, GRATITUDE, FEAR, HUMILITY, PATIENCE, OBEDIENCE. Deut. x. 12, 13. "what doth Jehovah thy God require of thee, but to fear Jehovah thy God, to walk in all his ways, and to love him, and to serve Jehovah thy God with all thy heart and with all thy soul; to keep the commandments of Jehovah and his statutes."

THE LOVE OF GOD is that by which we prefer him above all

diligimus, eiusque gloriæ studemus. Deut. vi. 5. *diliges Iehovam Deum tuum ex toto corde tuo*—. Matt. xxii. 37. idem.

Eiusque gloriæ studemus. Num. xiv. 15, 16. *loquerentur gentes istæ—; propterea quod non poterat Iehova*—. Ios. vii. 9. *et quid facies nomine tuo maximo?*

Opponitur huic odium Dei. Ioan. xv. 24. *oderunt tum me tum patrem meum.*

Et amor mundi aut rerum creatarum. Luc. xiv. 33. *quisquis vestrum non valedicit omnibus bonis suis, non potest meus esse discipulus.* 1 Cor. vii. 31. *qui utuntur hoc mundo, ut non abutentes*—. Philipp. iii. 7, 8. *certe duco omnia damnum esse propter eminentiam notitiæ Iesu Christi Domini mei: propter quem omnibus istis meipsum multavi, eaque duco pro stercoribus ut Christum lucrifaciam.* Iacob. iv. 4. *an nescitis amicitiam mundi inimicitiam esse adversus Deum? Quicunque ergo voluerit amicus esse mundi, inimicus Dei constituitur.* 1 Ioan. ii. 15. *ne diligite mundum*—.

De fide dictum est supra ut de causa iustificationis instrumentali: hic de FIDUCIA ut amoris effecto et cultus interni parte; cum ea omnis collocatur in Deo. 2 Chron. xx. 20. *firme credite Iehovæ, et confirmabimini.* Psal. xviii. 2, 3, &c. *Deus fortis meus rupes mea, ad quem me recipiam, clypeus meus et cornu salutis meæ, editus locus meus*—. Sic Psal. xxvii. et

other objects of affection, and desire his glory. Deut. vi. 5. "thou shalt love Jehovah thy God with all thine heart—." See also Matt. xxii. 37.

Desire his glory. Num. xiv. 15, 16. "then the nations will speak, saying, Because Jehovah was not able to bring this people into the land—." Josh. vii. 9. "what wilt thou do unto thy great name?"

Opposed to this is a hatred of God: John xv. 24. "they have hated both me and my Father"; and a love of the world or of created things. Luke xiv. 33. "whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple." 1 Cor. vii. 31. "they that use this world, as not abusing it." Philipp. iii. 7, 8. "what things were gain to me, those I counted loss for Christ; yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and do count them but dung that I may win Christ." James iv. 4. "know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God." 1 John ii. 15. "love not the world."

Of faith, in its primary sense, and as the instrumental cause of justification, I have spoken above; I now speak of TRUST IN GOD, considered as an effect of love, and as a part of internal worship, whereby we wholly repose on him. 2 Chron. xx. 20. "believe in Jehovah your God, so shall ye be established." Psal. xviii. 2, 3, &c. "Jehovah is my rock and my fortress . . . in whom I will trust, my buckler, and the horn of my salvation, and my high tower." So also Psal. xxvii. xxviii. 7.

xxviii. 7. et xxxii. 10. et xxxvii. 5. *devolve super Iehovam viam tuam, et confide in eo, nam ipse efficiet.* Sic lxi. et lxii. et lxxiii. 26. et lxxxiv. 12. et cxii. 7. et cxv. 9, &c. et cxxiii. et cxxx. 6. Prov. xiv. 26. *in reverentia Iehovæ est fiducia valida, qui filiis suis esse solet receptui.* et xvi. 3. *devolve in Iehovam facta tua, et comparabuntur cogitationes tuæ.* Sic cap. xviii. 10. et xxx. 5. Isa. lix. 1, &c. *en non est brevior manus Iehovæ quam ut servet—.* Ier. xvii. 7. *benedictus vir ille qui fiduciam habet in Iehova, et cuius confidentia est Iehova.* Mal. iii. 16, 17, 18. *tunc conversi videbitis inter iustum et improbum quid intersit—.*

Huic opponitur diffidentia in Deum. Gen. xii. 10. *dic quæso sororem meam esse te—.* et xxxii. 7. *timuit Iacob valde, et fuit anxius.* Num. xiv. 1, &c. *qua fama accepta—.* Num. xx. 10, 11. *an ex petra hac proferemus vobis aquam, et percussit petram illam virga sua bis:* 2 Reg. vi. 35. *si Iehova faceret cataractas in cœlis, an posset esse res ista?* Isa. vii. 12. *non petam neque tentabo Iehovam.*

Et præfidentia sive præsumptio. Num. xiv. 44. *nihilominus contenderunt—.* et xv. 30. *anima quæ commiserit elata manu—.* Prov. xxvii. 1. *ne glorieris de die crastino—.* Amos. v. 18. *væ concupiscentibus diem Iehovæ—.* Micæ iii. 11. *quorum primores munere iudicant, et quorum sacerdotes pretio docent, et quorum prophetæ pecunia divinant; interea Iehova nituntur dicendo, an non Iehova in medio nostri est—.* Matt. iii. 7. *progenies viperarum quis vobis*

xxxii. 10. xxxvii. 5. "commit thy way unto Jehovah, trust also in him, and he shall bring it to pass." So also lxi. lxii. lxxiii. 26. lxxxiv. 12. cxii. 7. cxv. 9, &c. cxxiii. cxxx. 6. Prov. xiv. 26. "in the fear of Jehovah is strong confidence, and his children shall have a place of refuge." xvi. 3. "commit thy works unto Jehovah, and thy thoughts shall be established." See also xviii. 10. xxx. 5. Isa. lix. 1. "behold, Jehova's hand is not shortened, that it cannot save." Jer. xvii. 7. "blessed is the man that trusteth in Jehovah, and whose hope Jehovah is." Mal. iii. 16–18. "then shall ye return, and discern between the righteous and the wicked," &c.

Opposed to this is, first, distrust of God. Gen. xii. 13. "say, I pray thee, thou art my sister—." xxxii. 7. "then Jacob was greatly afraid and distressed." Num. xiv. 1, &c. "all the congregation lifted up their voice and cried—." xx. 10, 11. "must we fetch you water out of this rock? . . . with his rod he smote the rock twice." 2 Kings vii. 2. "if Jehovah would make windows in heaven, might this thing be?" Isa. vii. 12. "I will not ask, neither will I tempt Jehovah."

Secondly, an overweening presumption. Num. xiv. 44. "they presumed to go up unto the hill top." xv. 30. "the soul that doeth ought presumptuously—." Prov. xxvii. 1. "boast not thyself of to-morrow—." Amos v. 18. "woe unto you that desire the day of Jehovah." Mic. iii. 11. "the heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money: yet will they lean upon Jehovah, and say, Is not Jehovah among us?" Matt. iii. 7. "O generation of vipers, who hath warned you to flee

præmonstravit—. et iv. 6, 7. *non tentabis*—. Rom. ii. 4. *an divitias benignitatis eius*—?

Et Fiducia carnalis. 2 Chron. xvi. 7, &c. *quandoquidem innixus es rege Syriæ*—. et v. 12. *ne in morbo quidem suo requisivit Iehovam, sed hæsit medicis.* Psal. xiv. 6. *consilium pauperis afflicti pudefacietis, quia Iehova est receptus eius* et cxviii. 8, 9. et cxlvi. 3. *ne fiduciam habetote in ingenuis*—. et cxlvii. 10. *non potentia equi*—. Prov. xxix. 26. *multi quærunt faciem dominantis*—. Isa. xxx. 1, &c. *ut roborentur robore Pharaonis*—. et cap. xxxi. 2. *amoturus est scipionem et bacillum*—. et xxii. 7, &c. *intueris eo tempore in arma domus saltus*—. et xxxi. 1, &c. *væ descendentibus in Ægyptum ad auxilium*—. Ier. xvii. 5. *maledictus vir ille qui fiduciam habet in homine et statuit carnem brachium suum, a Iehova autem recedit animus eius.* Amos. vi. 13. *o vos lætantes de nihilo!*—.

Et Idololatrica. 2 Reg. i. 2. *ite consulite Baalzebubum*—. plura de hoc infra, ubi de Idololatria.

Spes est qua Dei promissiones certo expectamus. Iob. xiii. 15. *si enecaret me, in eo sperarem?* Psal. xxxi. 25. *confirmamini, et confirmabit animum vestrum, omnes qui speratis in Iehovam.* et xxvii. 14. *expecta Iehovam*—. et cxix. 116. *ne pudefacias me ab expectatione mea.* Prov. x. 28. *spes iustorum est lætitiæ.* Isa. xl. 29, &c. *expectantes Iehovam, mutant*

from the wrath to come?" iv. 6, 7. "thou shalt not tempt the Lord thy God." Rom. ii. 4. "despisest thou the riches of his goodness—?"

Thirdly, carnal reliance. 2 Chron. xvi. 7. "because thou hast relied on the king of Syria—." v. 12. "in his disease he sought not to Jehovah, but to the physicians." Psal. xiv. 6. "ye have shamed the counsel of the poor, because Jehovah is his refuge." See also cxviii. 8, 9. cxlvi. 3. "put not your trust in princes." cxlvii. 10. "he delighteth not in the strength of the horse." Prov. xxix. 26. "many seek the ruler's favor." Isa. xxx. 2. "to strengthen themselves in the strength of Pharaoh," &c. iii. 1. "the Lord doth take away ... the stay and the staff." xxii. 8. "thou didst look in that day to the armor of the house of the forest." xxxi. 1. "woe to them that go down to Egypt for help—." Jer. xvii. 5. "cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from Jehovah." Amos vi. 13. "ye which rejoice in a thing of nought."

Fourthly, a trust in idols. 2 Kings i. 2. "go, enquire of Baalzebub—." More will be said on this subject hereafter, under the head of idolatry.

Hope is that by which we expect with certainty the fulfilment of God's promises. Job xiii. 15. "though he slay me, yet will I trust in him." Psal. xxxi. 24. "be of good courage, and he shall strengthen your heart, all ye that hope in Jehovah." xxvii. 14. "wait on Jehovah—." cxix. 116. "let me not be ashamed of my hope." Prov. x. 28. "the hope of the righteous shall be gladness." Isa. xl. 31. "they that wait upon

vires, ascendunt pennis velut aquilæ—. Rom. v. 4, 5. *experientia autem spem: porro spes non pudefacit eo quod charitas Dei effusa est in cordibus nostris.*

Et Huic et fidei etiam opponitur dubitatio; quæ piis nonnunquam ad tempus accidit. 1 Sam. xxvii. 1. *dixit David cum animo suo, iam consumar aliquo die manu Saulis.* Matt. xiv. 31. *exigua fide prædite, quare dubitasti?* et xxi. 21. *si habueritis fidem, ne addubitaveritis:* Marc. xi. 23. *nec dubitaverit in corde suo, sed crediderit.*

Et desperatio; quæ in reprobos tantum cadit. Gen. iv. 13. *dixit Cain Iehovæ, maior est pœna mea quam ut sustinere possim.* Matt. xxvii. 5. *ipse proiectis nummis argenteis—, strangulavit sese.* Act. i. 18. *et præcipitatus crepuit medius—.*

Gratitudo erga Deum est qua agnoscimus dona Dei in nos indignos collata. Psal. ciii. 2, &c. *ne obliviscaris ullius beneficiorum eius—.* et cxvi. 12. *quid rependerem Iehovæ—?* 1 Cor. vi. 20. *empti estis pretio; glorificate igitur Deum in corpore vestro et in spiritu vestro quæ sunt Dei.* Heb. xii. 28. *teneamus gratiam per quam ita colamus Deum, ut ei grati simus, cum verecundia et reverentia.* 1 Pet. ii. 9. *ut virtutes prædicetis illius qui vos vocavit—.* 1 Ioan. iv. 19. *nos diligimus eum, quoniam ipse prior dilexit nos.*

Jehovah shall renew their strength, they shall mount up with wings as eagles." Rom. v. 4, 5. "experience worketh hope; and hope maketh not ashamed; because the love of God is shed abroad in our hearts."

Opposed to this virtue, as well as to faith, is doubt; to which even the pious are sometimes liable, at least for a time. 1 Sam. xxvii. 1. "David said in his heart, I shall now perish one day by the hand of Saul." Matt. xiv. 31. "O thou of little faith, wherefore didst thou doubt?" xxi. 21. "if ye have faith and doubt not—." Mark xi. 23. "whosoever shall not doubt in his heart, but shall believe—."

Secondly, despair; which takes place only in the reprobate. Gen. iv. 13. "Cain said unto Jehovah, My punishment is greater than I can bear." Matt. xxvii. 5. "he cast down the pieces of silver in the temple, and departed, and went and hanged himself." Acts i. 18. "falling headlong, he burst asunder in the midst."

GRATITUDE towards God is that whereby we acknowledge his goodness in conferring benefits upon creatures so unworthy as ourselves. Psal. ciii. 2. "forget not all his benefits." cxvi. 12. "what shall I render unto Jehovah—?" 1 Cor. vi. 20. "ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's." Heb. xii. 28. "let us have grace whereby we may serve God acceptably with reverence and godly fear." 1 Pet. ii. 9. "that ye should show forth the praises of him who hath called you out of darkness—." 1 John iv. 19. "we love him, because he first loved us."

Opponitur huic ingratitudo erga Deum. Isa. i. 2. *filios educavi et extuli, ipsi autem deficientes rebellaverunt contra me.* Hos. xiii. 6. *prout erant pascua eorum saturati sunt, simul ac saturati sunt, elatus est animus eorum; idcirco obliti sunt mei.* Rom. i. 21. *quum Deum cognoverint, tamen ut Deum non glorificaverunt, neque gratias ei egerunt.*

Et gratitudo erga idola aut res creatas præ Deo. Ier. xliv. 17. *adolendo rebus cœlestibus, et libando iis libamina, satiabamur cibo, et eramus hilares, ac malum non experiebamur.* Abac. i. 16. *impius sacrificat plagis suis et suffitum facit retiiaculo suo.*

Timor Dei est quo Deum sicut summum patrem omnium et iudicem reveremur, eiusque offensionem summe timemus. Deut. xxviii. 58. *timendo nomen gloriosissimum et summe reverendum istud, Iehovam Deum tuum.* Psal. ii. 11. *colite Iehovam cum reverentia, et exultate cum tremore.* et xxxiv. 12. *reverentiam Iehovæ docebo vos.* et cxxx. 4. *apud te est condonatio ut reverenter colaris.* Prov. xix. 23. *reverentia Iehovæ vitalis est.* Mal. i. 6. *si pater sum, ubi est honor meus? et si Dominus sum, ubi reverentia mei?* cum 1 Pet. i. 17. *si patrem nominatis eum qui citra personarum respectum iudicat ex cuiusque opera, cum timore versamini commorationis vestræ tempore.* Matt. x. 28. *timete potius eum qui potest et animam et corpus perdere in gehenna.* Philipp. ii. 12. *cum timore ac tremore vestram ipsorum salutem conficite.*

Opposed to this is, first, ingratitude towards God. Isa. i. 2. "I have nourished and brought up children, and they have rebelled against me." Hos. xiii. 6. "according to their pasture, so were they filled; they were filled, and their heart was exalted: therefore have they forgotten me." Rom. i. 21. "when they knew God, they glorified him not as God, neither were thankful."

Secondly, the bestowing on idols, or on created things, that gratitude which we owe to God. Jer. xliv. 17. "to burn incense unto the queen of heaven, and to pour out drink-offerings unto her . . . then had we plenty of victuals, and were well, and saw no evil." Hab. i. 16. "they sacrifice unto their net, and burn incense unto their drag."

The FEAR OF GOD is that whereby we reverence God as the supreme Father and Judge of all men, and dread offending him above all things. Deut. xxviii. 58. "that thou mayest fear this glorious and fearful name, Jehovah thy God." Psal. ii. 11. "serve Jehovah with fear, and rejoice with trembling." xxxiv. 11. "I will teach you the fear of Jehovah." cxxx. 4. "there is forgiveness with him, that thou mayest be feared." Prov. xix. 23. "the fear of Jehovah tendeth to life." Mal. i. 6. "if I be father, where is mine honor? if I be a master, where is my fear?" 1 Pet. i. 17. "if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear." Matt. x. 28. "rather fear him which is able to destroy both body and soul in hell." Philipp. ii. 12. "work out your own salvation with fear and trembling."

Huic opponitur securitas carnalis. Iob. v. 3, &c. *ego vidi stultum radicatum*—. et xxiv. 23, &c. *si dat ei securitatem*—. et xxxiv. 22. *nullæ sunt tenebræ, nullaque umbra lethalis ubi se abscondant operarii iniquitatis.* Psal. x. 5, 6, &c. *altissime absunt iudicia tua a conspectu eius*—. et xxx. 7. *dicebam in tranquillitate mea, non dimovebor in sæculum.* et lxxiii. 6, &c. *idcirco cingit eos torques superbiæ*—. et xciv. 7, &c. *dicentes, non respicit Iah*—. Eccles. viii. 10. *quia nullum efficitur decretum, compensatio istius mali cito; idcirco fervet animus hominum in ipsis ut faciant malum.* Isa. v. 19. *dicentibus, festinet*—. et xxviii. 15. *quoniam dicitis, pepigimus fœdus cum morte*—. et xxix. 15. *væ abdentibus in profundum a Iehova consilium*—. Ezech. viii. 12. *non est Iehova qui videat nos, dereliquit Iehova terram hanc.* Amos. vi. 1, 3. *væ tranquillis*—. Zeph. i. 12. *dicentes cum animo suo, non benefacit Iehova, neque malefacit.* Matt. xxv. *Virgines fatuæ.* Luc. xii. 2, 3. *nihil opertum est, quod non detegatur*—. et xii. 19. *dicam animæ meæ*—. et v. 45. *si dixerit servus ille*—. 1 Cor. xi. 31. *si nos ipsos diiudicaremus, non iudicaremur.*

Et timor servilis. 1 Ioan. iv. 18. *metus non est in charitate: integra charitas foras eiicit metum; quoniam metus cruciatum habet: qui autem metuit, non est consummatus in charitate.*

Et idololatricus. 2 Reg. xvii. 33. *Iehovam reverebantur, et deos suos colebant ex ritu gentium quas deportaverant inde.*

Opposed to this is, first, carnal security. Job v. 3, &c. "I have seen the foolish taking root." xxiv. 23, &c. "though it be given him to be in safety, whereon he resteth—." xxxiv. 22. "there is no darkness, nor shadow of death, where the workers of iniquity may hide themselves." Psal. x. 5, 6. "thy judgments are far above out of his sight." xxx. 6. "in my prosperity I said, I shall never be moved." lxxiii. 6. "therefore pride compasseth them about as a chain." xciv. 7. "yet they say, Jah shall not see." Eccles. viii. 11. "because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." Isa. v. 19. "that say, Let him make speed and hasten his work." xxviii. 15. "because ye have said, We have made a covenant with death." xxix. 15. "woe unto them that seek deep to hide their counsel from Jehovah." Ezek. viii. 12. "Jehovah seeth us not, Jehovah hath forsaken the earth." Amos vi. 1. "woe to them that are at ease." Zeph. i. 12. "that say in their hearts, Jehovah will not do good, neither will he do evil." Matt. xxv. "the foolish virgins." Luke xii. 2, 3. "there is nothing covered that shall not be revealed—." v. 19. "I will say to my soul," &c. v. 45. "if that servant say in his heart," &c. 1 Cor. xi. 31. "if we would judge ourselves, we should not be judged."

Secondly, a slavish fear. 1 John iv. 18. "there is no fear in love; but perfect love casteth out fear, because fear hath torment: he that feareth is not made perfect in love."

Thirdly, a fear of idols. 2 Kings xvii. 33. "they feared Jehovah, and served their own gods, after the manner of the nations whom they carried away from thence."

Et rerum quarumcunque præter Deum. Matt. x. 28. *ne timete vobis ab iis qui trucidant corpus.*

HUMILITAS est qua nostram indignitatem coram Deo agnoscimus. Gen. xxxii. 10. *impar sum omnibus his beneficiis—.* 1 Chron. xxix. 14. *quis sum ego aut quis populus meus, ut obtineamus vim sponte offerendi huiusmodi? nam ex te sunt omnia, et a manu tua acceptum reddimus tibi.* Psal. li. 19. *sacrificia Dei sunt spiritus fractus.* et cxv. 1. *non nobis Iehova, non nobis; sed nomini tuo da honorem—.* Isa. lxvi. 2. *in hunc intueor, in pauperem et contritum spiritu, ac trepidantem ad verbum meum.* Matt. v. 3. *beati pauperes spiritu—.* Luc. ix. 48. *qui minimus est inter vos, is erit magnus.* 1 Pet. v. 5, 6. *submittite vos—.* 1 Tim. i. 15. *ut peccatores servaret; quorum primus sum ego.*

Huic opponitur superbia coram Deo. Iob. xv. 25, 26, 27. *qui intendit adversus Deum fortem manum suam—.* Prov. iii. 34. *derisores ipse deridet, humilibus autem dat gratiam.* Iacob. iv. 6. et 1 Pet. v. 5. idem. Prov. xvi. 5. *abominationi est Iehovæ omnis altus animo.* Act. xii. 23. *percussit eum angelus Domini, eo quod non tribuisset gloriam Deo.* Apoc. iii. 17. *dicis dives sum, et ditatus sum, et nulla re mihi est opus: neque nosti te esse ærumnosum, et miserabilem, et pauperem, et cæcum, et nudum.*

Et humilitas superstitiosa. Col. ii. 23. *rationem quidem habent sapientiæ in cultu voluntario, et submissione animi,*

And lastly, a fear of anything whatever except God. Matt. x. 28. "fear not them which kill the body."

HUMILITY is that whereby we acknowledge our unworthiness in the sight of God. Gen. xxxii. 10. "I am not worthy of the least of all the mercies," &c. 1 Chron. xxix. 14. "who am I, and what is my people, that we should be able to offer so willingly after this sort? for all things come of thee, and of thine own have we given thee." Psal. li. 17. "the sacrifices of God are a broken spirit." cxv. 1. "not unto us, O Jehovah, not unto us, but unto thy name give the praise." Isa. lxvi. 2. "to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word." Matt. v. 3. "blessed are the poor in spirit." Luke ix. 48. "he that is least among you all, the same shall be great." 1 Pet. v. 5, 6. "submit yourselves," &c. 1 Tim. i. 15. "Christ Jesus came into the world to save sinners, of whom I am chief."

To this is opposed, first, pride towards God. Job xv. 25. "he stretcheth out his hand against God." Prov. iii. 34. "he scorneth the scorners; but he giveth grace unto the lowly." See also James iv. 6. 1 Pet. v. 5. Prov. xvi. 5. "every one that is proud of heart is an abomination to Jehovah." Acts xii. 23. "the angel of the Lord smote him, because he gave not God the glory." Rev. iii. 17. "thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked."

Secondly, a false or superstitious humility. Col. ii. 23. "which things have indeed a show of wisdom in will worship,

et in eo quod corpori non parcant: nec tamen ullius sunt pretii quum ad ea spectent: quibus farcitur caro.

PATIENTIA est qua providentiæ, potentiæ, et bonitatis divinæ fiducia suffulti, Dei promissis acquiescimus, et quæ necessario perferenda sunt mala, veluti a summo patre, bonoque nostro immissa, æquo animo perferimus. Iob. i. 22. *in hoc toto non peccavit Iob, neque attribuit insulsitatem Deo.* et ii. 10. *scilicet bonum acceperimus a Deo, et non malum accipiemus?* 2 Sam. xvi. 10. *si Iehova dixit ei, maledic Davidi, ecquis dicat, quare sic facis?* Isa. xxviii. 16. *qui credit, non præfestinabit.* Lam. iii. 29, &c. *qui indit pulveri os suum, dicens, forte est expectatio. præbet percutienti se genam—.* Matt. xvi. 24. *attollat crucem suam, et sequatur me.* Luc. xxi. 19. *per tolerantiam vestram possidete animas vestras.* Rom. viii. 25. *si quod non cernimus speramus, per tolerantiam expectamus.* et xv. 4. *ut per tolerantiam et consolationem scripturarum spem habeamus.* 2 Cor. xii. 10. *propterea acquiesco in infirmitatibus, in iniuriis, in necessitatibus, in persecutionibus, in angustiis pro Christo—.* Col. i. 11. *ad omnem tolerantiam.* 2 Thess. iii. 5. *Dominus dirigat vestra corda ad Dei charitatem et Christi patientem expectationem.* Heb. x. 36. *patiente animo vobis opus est, ut voluntati Dei obsecuti, reportetis promissionem illam.* Iacob. v. 7, 8. *patiente animo estote usque ad Domini adventum. Ecce agricola—: patientes estote et vos, et stabilite corda vestra, quoniam adventus Domini appropinquat.* 1 Pet. ii. 19, &c. *hoc cedit gratiæ;*

and humility, and neglecting of the body; not in any honor to the satisfying of the flesh."

PATIENCE is that whereby we acquiesce in the promises of God, through a confident reliance on his divine providence, power, and goodness, and bear inevitable evils with equanimity, as the dispensation of the supreme Father, and sent for our good. Job i. 22. "in all this Job sinned not, nor charged God foolishly." ii. 10. "shall we receive good at the hand of God, and shall we not receive evil?" 2 Sam. xvi. 10. "because Jehovah hath said unto him, Curse David, who shall then say, Wherefore hast thou done so?" Isa. xxviii. 16. "he that believeth shall not mistake." Lam. iii. 29, &c. "he putteth his mouth in the dust, if so be there may be hope; he giveth his cheek to him that smiteth him." Matt. xvi. 24. "let him take up his cross, and follow me." Luke xxi. 19. "in your patience possess ye your souls." Rom. viii. 25. "if we hope for that we see not, then do we with patience wait for it." xv. 4. "that we through patience and comfort of the scriptures might have hope." 2 Cor. xii. 10. "therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake." Col. i. 11. "unto all long-suffering." 2 Thess. iii. 5. "the Lord direct your hearts into the love of God, and into the patient waiting for Christ." Heb. x. 36. "ye have need of patience, that after ye have done the will of God, ye might receive the promise." James v. 7, 8. "be patient unto the coming of the Lord; behold, the husbandman waiteth . . . be ye also patient, stablish your hearts, for the coming of the Lord draweth nigh." 1 Pet. ii.

si quis propter conscientiam Dei, suffert molestias iniuste afflictus. Si bene agentes patienter sufferatis, hæc est gratia apud Deum. Nam ad hoc etiam vocati estis, quoniam et Christus passus est pro nobis, relinquens nobis exemplar, ut subsequamini vestigia ipsius—. Qui convitiis affectus, non vicissim convitiabatur, quum pateretur non minabatur, sed committebat causam suam ei qui iuste iudicat.

Huic opponitur impatientia erga Deum: quo peccato sancti nonnunquam tentantur. 1 Reg. xix. 4. *expetebat apud se mori.* Iob. iii. 2, &c. *utinam periisset dies—.* et vii. 11, &c. *proinde ego non cohibeo os meum—.* et xix. 6, &c. *en exclamans violentiam, non tamen exaudior; vociferanti non adest iudicium—.* Eccles. vii. 7, &c. *cum oppressio adigat ad insaniam—.* Ier. xx. 15, &c. *maledictus ille vir qui nunciavit patri meo—.* et xlv. 3, &c. *dixisti, Eheu iam mihi, quia addit Iehova mœrorem dolori meo.* Ion. iv. 3. *præstat mori me quam vivere.*

Obedientia est qua voluntatem Dei nobis ante omnia sequendam proponimus, Deoque servimus. Sic Abrahamus, Gen. xii. 1. *profectus est Charane, sicut edixerat ei Iehova.* et xxii. 3. *mane itaque surgens Abraham, eodem matutino, instravit—.* 1 Sam. xv. 22. *an delectatus Iehova holocaustis et sacrificiis, ut quum auscultatur voci Iehovæ? ecce auscultare est melius sacrificio.* Psal. lxxxi. 14, 15. *o si populus meus auscultasset—.* Eccles. v. 1. *paratus ad audiendum*

19, &c. "this is thank-worthy, if a man for conscience toward God endure grief, suffering wrongfully... if when ye do well and suffer for it, ye take it patiently, this is acceptable with God: for even hereunto were ye called; because Christ also suffered for us, leaving us an example that ye should follow his steps . . . who when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously."

Opposed to this is impatience under the divine decrees; a temptation to which the saints themselves are at times liable. 1 Kings xix. 4. "he requested for himself that he might die." Job iii. 2, &c. "let the day perish wherein I was born." vii. 11. "therefore I will not refrain my mouth." xix. 7. "behold, I cry out of wrong, but I am not heard; I cry aloud, but there is no judgment." Eccles. vii. 7. "surely oppression maketh a wise man mad." Jer. xx. 15. "cursed be the man who brought tidings to my father, saying—." xlv. 5. "thou didst say, Woe is me now, for Jehovah hath added grief to my sorrow." Jonah iv. 3. "it is better for me to die than to live."

Obedience is that virtue whereby we propose to ourselves the will of God as the paramount rule of our conduct, and serve him alone. Thus Abraham, Gen. xii. 4. "departed from Canaan, as Jehovah had spoken unto him." xxii. 3. "Abraham rose up early in the morning, and saddled his ass—." 1 Sam. xv. 22. "hath Jehovah as great delight in burnt-offerings and sacrifices, as in obeying the voice of Jehovah? behold, to obey is better than sacrifice." Psal. lxxxi. 13, 14. "O that my people had hearkened unto me," &c. Eccles. v. 1.

potius quam ad dandum stolidorum sacrificium. Ier. vi. 19, 20. *quia ad verba mea non attendunt; holocausta vestra non sunt accepta*—. et vii. 22, 23. *non sum locutus cum maioribus vestris, neque præcepi iis quo die eduxi eos e terra Ægypti de rebus holocaustis et sacrificii; sed rem hanc præcepi iis, dicendo, auscultate voci meæ*—. et xxxv. 2. *abi ad familiam Rechabæorum*—. Matt. vi. 10. *fiat voluntas tua, ut in cœlo, ita etiam in terra.* et xxvi. 39. *non ut ego volo, sed ut tu.* et v. 42. *fiat voluntas tua.* Ioan. xiv. 15. *si diligitis me, præcepta mea servate.* et v. 21, 23. idem. Act. iv. 19. *an iustum sit in conspectu Dei vobis potius auscultare quam Deo? iudicate.* et v. 29. *obedire oportet Deo potius quam hominibus.* Eph. vi. 6, 7. *ut servi Christi, facientes ex animo quæ vult Deus: cum omni benevolentia servientes.* I Ioan. ii. 5. *qui observat sermonem eius, vere in hoc charitas Dei adimpleta est.* et v. 17. *qui facit voluntatem Dei, manet in æternum.* et v. 3. *hæc est charitas Dei, ut præcepta eius observemus; et præcepta eius gravia non sunt.*

Huic opposita est inobedientia. 1 Sam. xv. 23. *sicut peccatum divinationis est rebellio, et sicut superstitio et idola est repugnantia:* id quod Iudæo prophetæ fraudi fuit, 1 Reg. xiii. 22. Prov. xiii. 13. *contemptor verbi corrumpetur*—. et xxviii. 9. *qui avertit aurem suam*—, *etiam oratio eius abominationi est.* Ier. vi. 16. *dicente Iehova, ambulate*—; *dixerunt, non*

"be more ready to hear than to give the sacrifice of fools." Jer. vi. 19, 20. "because they have not hearkened unto my words . . . your burnt-offerings are not acceptable." vii. 22, 23. "I spake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning burnt-offerings or sacrifices; but this thing commanded I them, saying, Obey my voice." xxxv. 2. "go unto the house of the Rechabites—." Matt. vi. 10. "thy will be done in earth, as it is in heaven." xxvi. 39. "not as I will, but as thou wilt." v. 42. "thy will be done." John xiv. 15. "if ye love me, keep my commandments." See also v. 21, 23. Acts iv. 19. "whether it be right in the sight of God to hearken unto you more than unto God, judge ye." v. 29. "we ought to obey God, rather than men." Eph. vi. 6, 7. "as the servants of Christ, doing the will of God from the heart, with good will doing service." 1 John ii. 5. "whoso keepeth his word, in him verily is the love of God perfected." v. 17. "he that doeth the will of God abideth for ever." v. 3. "this is the love of God, that we keep his commandments; and his commandments are not grievous."

Opposed to this is disobedience. 1 Sam. xv. 23. "rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry." This was the error of the prophet of Judah, 1 Kings xiii. 22. Prov. xiii. 13. "whoso despiseth the word shall be destroyed." xxviii. 9. "he that turneth away his ear . . . even his prayer shall be abomination." Jer. vi. 16. "thus saith Jehovah, Stand ye in the ways . . . and walk therein . . . but they said, We will not walk therein." v. 17. "they said,

ambulabimus; et v. 17. *dixerunt, non attendemus.* et vii. 25, &c. *non auscultarunt—.* et xxii. 21. *hæc via tua est a pueritia tua; nam non auscultasti voci meæ.* et xxxvi. 23, &c. *fuit ergo quum legisset Iehudi tria folia—.* et xliv. 16, &c. *in verbo quod indixisti nobis nomine Iehovæ, minime sumus auscultaturi tibi.*

Etiam quæ humilitatem præ se fert. Ioan. xiii. 8. *non lavabis pedes meos in æternum—.*

Aut quod rectius videatur. Deut. v. 38. *ne recedatis dextrorsum aut sinistrorsum.* et xxviii. 14. et Ios. i. 7. idem. Deut. xii. 32. *ne addito ei, neque detrahito ex eo.* 1 Reg. xx. 35. *renuit vir ille percutere eum.* Prov. xxx. 6. *ne addito ad verba eius, ut non corripiat te, et efficiaris mendax.* 1 Cor. iv. 6. *ut in nobis discatis supra id quod scriptum est non sapere.* Apoc. xxii. 18, 19. *si quis apposuerit ad hæc, imponet ei Deus plagas—.*

CAPUT IV.

DE CULTU EXTERNO.

HACTENUS de cultu Dei interno: sequitur externus; quæ RELIGIO nominari solet: non quo internus cultus religio non sit; sed quod non ita nominetur, nisi appareat. Et externus quidem cultus, quamquam docendi

We will not hearken." vii. 26. "they hearkened not unto me—." xxii. 21. "this hath been thy manner from thy youth, that thou obeyedst not my voice." xxxvi. 23, &c. "it came to pass that when Jehudi had read three or four leaves," &c. xliv. 16. "as for the word that thou hast spoken unto us in the name of Jehovah, we will not hearken unto thee." Even where it wears the disguise of humility: John xiii. 8. "thou shalt never wash my feet"; or of a righteousness beyond what is commanded: Deut. v. 32. "ye shall not turn aside to the right hand or to the left." See also xxviii. 14. Josh. i. 7. Deut. xii. 32. "thou shalt not add thereto, nor diminish from it." 1 Kings xx. 35. "the man refused to smite him." Prov. xxx. 6. "add thou not unto his words, lest he reprove thee, and thou be found a liar." 1 Cor. iv. 6. "that ye might learn in us not to think of man above that which is written." Rev. xxii. 18, 19. "if any man shall add unto these things, God shall add unto him the plagues—."

CHAPTER IV.

OF EXTERNAL WORSHIP.

THUS much of the internal worship of God. We are now to speak of his external worship, which is commonly denominated RELIGION; not that internal worship is not also religion, but that it is not usually called so, except as it manifests itself in outward actions. Although external worship is, for the convenience of definition, distinguished from internal, it is our duty to unite them in practice,

causa distinguitur, usu tamen coniungi semper cum interno debet, nec nisi impiorum vitio separatur.

Vera religio est qua Deus ritu et ratione ab ipso præscripta sincere colitur. Micæ vi. 6, &c. *quanam re instructus veniam ante Iehovam—?*

Appellatur in scripturis λατρεύειν, Matt. iv. 10. et δουλεύειν, cap. vi. 24. Gal. iv. 8.

Errant igitur pontificii qui λάτρειαν Deo, δούλειαν sanctis angelis et hominibus tribuunt.

Huic opponitur superstitio, seu ἐθελοθρήσκεια, cultus ab hominibus confictus. Sic Nadab et Abiu obtulerunt ignem alienum coram Iehova, quod morte statim lucrunt, Lev. x. 1, 2. 1 Sam. xiii. 12, 13. *tandem obtuli holocaustum—. Stulte fecisti—.* et xv. 15, 16. *ad sacrificandum Iehovæ Deo tuo—. Desine, ut renuntiem tibi—.* 1 Reg. xii. 31, 32. *paravit domum excelsorum—.* 2 Reg. xvi. 10, &c. *quum vidisset altare—.* 1 Chron. xv. v. 13. cum 15. *irrupit Iehova Deus noster in nos, cum non requireremus eum rite—. Et tulerunt Levitæ arcam Dei quemadmodum præceperat—.* Isa. xxix. 13. *est reverentia eorum erga me, quam præcepto hominum edocti sunt.* Marc. vii. 7, 8. *frustra me colunt, docentes doctrinas quæ sunt præcepta hominum—.* et Matt. xv. 3, &c. *quare vos transgredimini—?* Gal. vi. 12. *quicunque volunt speciosi apparere in carne, ii cogunt vos—.* Quod grave pec-

nor are they ever separated, except by the impiety of sinners.

True religion is that by which God is worshipped with sincerity after the form and manner which he has himself prescribed. Mic. vi. 6. "wherewith shall I come before Jehovah—?" Worship is expressed in Scripture by the verb *λατρεύειν*, Matt. iv. 10. and *δουλεύειν*, vi. 24. Gal. iv. 8. The Papists therefore err in explaining *λατρεία* of the worship paid to God, *δουλεία* of that paid to holy men and angels.

Opposed to this is, first, superstition or will worship (*ἐθελοθρησκεία*), the offspring of man's invention. Thus Nadab and Abihu offered strange fire before Jehovah, for which they were forthwith punished with death, Levit. x. 1, 2. 1 Sam. xiii. 12. "I forced myself therefore, and offered a burnt-offering . . . thou hast done foolishly." xv. 15, 16. "they have brought them . . . to sacrifice unto Jehovah thy God . . . stay and I will tell thee what Jehovah hath said to me." 1 Kings xii. 31, 32. "he made an house of high places." 2 Kings xvi. 10. "he saw an altar that was at Damascus," &c. 1 Chron. xv. 13, 15. "Jehovah our God made a breach upon us, for that we sought him not after the due order . . . so the children of the Levites bare the ark of God . . . according to the word of Jehovah." Isa. xxix. 13. "their fear toward me is taught by the precept of men." Mark vii. 7, 8. "in vain do they worship me, teaching for doctrines the commandments of men." Matt. xv. 3, &c. "why do ye also transgress the commandment of God—?" Gal. vi. 12. "as many as desire to make a fair show in the flesh, they constrain you to be circumcised." Some of the early teachers of the church

catum veterum in ecclesia doctorum merito notatur: qui ut Paganos ad Christianam religionem eo faciliori transitu allicerent, eosdem ritus levi duntaxat vel rerum vel nominum mutatione retinuerunt cum summo religionis detrimento; contra illud præceptum, Deut. xii. 30, 31. *cave tibi ne sequendo eas, illaqueeris—, et ne exquiras de diis earum, dicendo, quomodo coluerunt gentes istæ deos suos, ut sic faciam ego quoque? Ne facito sic Iehovæ Deo tuo—.*

Et cultus hypocriticus: cum externus quidem cultus rite observatur, sed sine interno animi affectu; id quod Deo graviter offensum est. Lev. xxvi. 31. *desolabo sanctuaria vestra—.* 1 Sam. iv. 3. *assumamus ad nos Silunte arcam fœderis Iehovæ.* 2 Chr. xii. 9. *ascendens Sesacus, accepit thesauros—.* Sic Ioas templum exstruxit, cap. xxiv. 4, 6. et Herodes ipse Christi hostis. Et xxxvi. 7. *etiam ex instrumentis domus Iehovæ.* Ezræ i. 7. idem. Prov. xv. 8. *sacrificium improborum, abominationi est Iehovæ.* Et xxi. 27. idem. Isa. i. 11, &c. *quorsum mihi multitudo sacrificiorum vestrorum—?* et Ier. vii. 4. *ne habetote fiduciam vestram in rebus falsis, dicendo, templi Iehovæ ista sunt.* et v. 12. *ite in locum meum qui erat Silunte—.* et 14. idem. et Isa. xxix. 13. *propterea quod appropinquat populus iste ore suo, et labiis suis honorant me, cor autem suum procul—.* Matt. xv. 8, 9. idem. et

are chargeable with this grievous error, in that they, to facilitate the conversion of the heathen to Christianity, retained the pagan rites with a slight alteration of names or things, to the infinite detriment of religion, and in direct violation of the precept, Deut. xii. 30, 31. "take heed to thyself that thou be not snared by following them . . . and that thou inquire not after their gods, saying, How did these nations serve their gods? even so will I do likewise: thou shalt not do so unto Jehovah thy God."

Secondly, an hypocritical worship, in which the external forms are duly observed, but without any accompanying affection of the mind; which is a high offence against God. Lev. xxvi. 31. "I will make your cities waste," &c. 1 Sam. iv. 3. "let us fetch the ark of the covenant of Jehovah out of Shiloh unto us." 2 Chron. xii. 9. "so Shishak . . . came up against Jerusalem, and took away the treasures of the house of Jehovah." Thus Joash repaired the temple, xxiv. 4–6.; as did also Herod, although the enemy of Christ. xxxvi. 7. "Nebuchadnezzar carried of the vessels of the house of Jehovah, and put them in his temple at Babylon." See also Ezra i. 7. Prov. xv. 8. "the sacrifice of the wicked is an abomination to Jehovah." See also xxi. 27. Isa. i. 11. "to what purpose is the multitude of your sacrifices unto me?" Jer. vii. 4. "trust ye not in lying words, saying, The temple of Jehovah . . . are these." v. 12. "go ye now unto my place which was in Shiloh." See also v. 14. Isa. xxix. 13. "forasmuch as this people draw near me with their mouth, and with their lips do honor me, but have removed their heart far

Isa. xlviii. 1, &c. *audite hoc domus Iacobi, qui vocant se de nomine Israelis*—. et lxvi. 3. *qui iugulat bovem*—. Ier. xviii. 18. *dicunt, agite, cogitemus contra Ieremiam cogitationes; nam non est peritura lex a sacerdote.* Ezech. xxxiii. 30, 31, 32. *sedentes coram te quasi populus meus*—, *quæstum suum animus ipsorum persequitur*—. Amos. v. 21. *odi, sperno dies festos vestros*—. et vi. 5. *modulantibus ad præscriptum nablii, sicut David*—. Micæ vi. 6, &c. *an accepta haberet Iehova millia arietum, myriadas torrentium olei? an darem primogenitum meum pro defectione mea, fructum ventris mei pro peccato animæ meæ? Indicavit tibi, o homo, quid sit bonum. Ecquid Iehova requisivit abs te, nisi ut exerceas ius, et ames benignitatem, et modeste ambules cum Deo tuo?* Matt. xii. 44. *invenit eam vacantem, versam et ornatam.* et xxi. 30, &c. *ait, ego abeo; sed non abiit*—. et xxiii. 3, &c. *dicunt, et non faciunt*—. et v. 15. *væ vobis scribæ, Pharisæi, hypocritæ*—. Luc. xi. 40, 42. *desipientes; nonne qui fecit quod foris est, etiam id quod intus est fecit?* Philipp. i. 15, 16. *nonnulli quidem per invidiam et contentionem Christum prædicant*—.

Susceptam temere et ob rationes politicas religionem, cæde et excidio luunt Sichemitæ, Gen. xxxiv.

Contra, cultus internus, id est, sincerus, etiamsi externus non rite obeatur, Deo tamen acceptus est: 1 Reg. iii. 3, &c. *amabat Solomon Iehovam*—; *tantummodo in istis excelsis*

from me." See also Matt. xv. 8, 9. Isa. xlviii. 1. "hear ye this, O house of Jacob, which are called by the name of Israel." lxvi. 3. "he that killeth an ox," &c. Jer. xviii. 18. "come and let us devise devices against Jeremiah, for the law shall not perish from the priest." Ezek. xxxiii. 30–32. "they sit before thee as my people . . . but their heart goeth after covetousness." Amos v. 21. "I hate, I despise your feast days." vi. 5. "that chaunt to the sound of the viol, and invent to themselves instruments of music, like David." Mic. vi. 7, &c. "will Jehovah be pleased with thousands of rams, or with ten thousands of rivers of oil? shall I give my first-born for my transgression, the fruit of my body for the sin of my soul? he hath showed thee, O man, what is good; and what doth Jehovah require of thee but to do justly, and to love mercy, and to walk humbly with thy God?" Matt. xii. 44. "he findeth it empty, swept, and garnished." xxi. 30, &c. "he answered and said, I go, sir; and went not." xxiii. 3. "they say and do not." v. 15. "woe unto you, scribes and Pharisees, hypocrites—." Luke xi. 40, 42. "ye fools, did not he that made that which is without, make that which is within also?" Philipp. i. 15, 16. "some indeed preach Christ even of envy and strife."

The Shechemites, Gen. xxxiv. were punished with slaughter and destruction for having adopted a new religion inconsiderately, and from secular motives.

On the contrary, internal worship, or the worship of the heart, is accepted of God, even where external forms are not in all respects duly observed. 1 Kings iii. 3. "Solomon loved Jehovah . . . only he sacrificed and burnt incense in high

ipse sacrificabat. 2 Chron. xxx. 18, 19, 20. *magna pars illius populi— non mundaverant se quum comederent pascha—: Sed oravit Ezechia pro iis, dicendo, Iehova optimus expiationem faciat pro eo quisquis animum suum comparaverit ad quærendum Deum Iehovam, Deum maiorum suorum; quamvis non sit prout mundities sacra postulat. Et auscultans Iehova Ezechiæ, curavit populum.* Ioan. vii. 14. *festo autem illo iam medio, ascendit Iesus in templum, ac docebat.*

Religionis veræ seu cultus Dei cum partes tum circumstantiæ veniunt considerandæ.

PARTES RELIGIONIS sunt INVOCATIO seu ADORATIO, et NOMINIS DIVINI IN OMNI VITA SANCTIFICATIO.

INVOCATIO est vel PETITIO ET GRATIARUM ACTIO, vel IUSIURANDUM ET SORS.

PETITIO est qua RES QUASVIS LICITAS AUCTORE SANCTO SPIRITU REVERENTER A DEO EX FIDE IN CHRISTO PRO NOBIS PROQUE ALIIS PETIMUS. Psal. l. 15. *invoca me tempore angustiæ, eripiam te ut honore afficias me.* et lxxxvi. 4, 5. *ad te Domine animam meam attollo. Tu enim Domine bonus es et condonans, multusque benignitate omnibus invocantibus te.* Matt. vii. 7, 9, 10. *petite, et dabitur vobis; quærite, et invenietis; pulsate, et aperietur vobis.* Philipp. iv. 6. *de nulla re solliciti estote; sed omni in re orationibus et deprecatione cum gratiarum actione petitiones vestræ innotescant apud Deum.*

places." 2 Chron. xxx. 18–20. "a multitude of the people . . . had not cleansed themselves, yet did they eat the passover . . . but Hezekiah prayed for them, saying, The good Jehovah pardon every one that prepareth his heart to seek God, Jehovah God of his fathers, though he be not cleansed according to the purification of the sanctuary: and Jehovah hearkened to Hezekiah, and healed the people." John vii. 14. "now about the midst of the feast, Jesus went up into the temple and taught."

The parts and circumstances of true religion, or of the worship of God, are next to be considered.

THE PARTS into which RELIGION is divided, are THE INVOCATION OR ADORATION OF GOD, and THE SANCTIFICATION OF HIS NAME IN ALL THE CIRCUMSTANCES OF LIFE.

Under INVOCATION are included, first, SUPPLICATION and THANKSGIVING; secondly, OATHS and THE CASTING OF LOTS.

SUPPLICATION is that act whereby UNDER THE GUIDANCE OF THE HOLY SPIRIT WE REVERENTLY ASK OF GOD THINGS LAWFUL, EITHER FOR OURSELVES OR OTHERS, THROUGH FAITH IN CHRIST. Psal. l. 15. "call upon me in the day of trouble; I will deliver thee, and thou shalt glorify me." lxxxvi. 4, 5. "unto thee, O Jehovah, do I lift up my soul; for thou, Jehovah, art good and ready to forgive, and plenteous in mercy unto all them that call upon thee." Matt. vii. 7–10. "ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." Philipp. iv. 6. "be careful for nothing, but in every thing by prayer and supplication with thanksgiving let your request be made known unto God."

Ex fide. Marc. xi. 24. *quæcunque orantes petitis, credite vos accepturos, et erunt vobis.* Rom. x. 14. *quomodo invocabunt eum in quem non crediderint.* 1 Tim. ii. 8. *absque disceptatione.* Iacob. i. 6, 7. *postulet cum fide, nihil ambigens: nam qui ambigit—.*

In Christo. Ioan. xiv. 13, 14. *quicquid petieritis in nomine meo, hoc faciam; ut glorificetur pater in filio.* et xvi. 23. *quæcunque petieritis a patre in nomine meo, dabit vobis.* Apoc. v. 8. *habentes singuli citharas et phialas aureas plenas suffitum, quæ sunt preces sanctorum.* cum cap. viii. 3, 4. *dati sunt ei suffitus multi, ut offerret cum precibus sanctorum omnium. Ascendit autem fumus suffituum cum precibus sanctorum.*

Res licitas. Et in primis optima quæque. 1 Reg. iii. 11, 12. *eo quod petiisti rem istam, et non petiisti tibi dies multos, neque divitias, neque vitam inimicorum tuorum, sed petiisti tibi intelligentiam ad audiendum iudicium; ecce facio secundum sermonem tuum—.* Matt. vi. 33. *quærite primo regnum Dei et iustitiam eius, et ista omnia adicientur vobis.*

Auctore sancto spiritu. Zech. xii. 10. *ut effundam super domum Davidis et super habitatores Hierosolymarum spiritum gratiæ et deprecationum.* Rom. viii. 26, 27. *spiritus una sublevat infirmitates nostras. Quid enim oremus ut oportet,*

THROUGH FAITH. Mark xi. 24. "what things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." Rom. x. 14. "how then shall they call on him in whom they have not believed?" 1 Tim. ii. 8. "without doubting." James i. 6, 7. "let him ask in faith, nothing wavering; for he that wavereth," &c.

IN CHRIST. John xiv. 13, 14. "whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son." xvi. 23. "whatsoever ye shall ask the Father in my name, he will give it you." Rev. v. 8. "having every one of them harps, and golden vials full of odors, which are the prayers of saints." viii. 3, 4. "there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne; and the smoke of the incense, which came with the prayers of the saints, ascended up before God."

THINGS LAWFUL; and above all, the best things. 1 Kings iii. 11, 12. "because thou hast asked this thing, and hast not asked for thyself long life, neither hast asked riches for thyself, nor hast asked the life of thine enemies, but hast asked for thyself understanding to discern judgment; behold, I have done according to thy words." Matt. vi. 33. "seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you."

UNDER THE GUIDANCE OF THE HOLY SPIRIT. Zech. xii. 10. "I will pour upon the house of David and upon the inhabitants of Jerusalem the spirit of grace and of supplications." Rom. viii. 26, 27. "likewise the Spirit also helpeth our infirmities,

non novimus—. Eph. vi. 18. *Orantes Omni tempore in spiritu.* Iudæ v. 20. *In spiritu sancto orantes.* id est, suscitato, quantum possumus, sancti spiritus dono.

Est et oratio Dominica documentum potius quam formula precandi ab apostolis olim aut nunc ab ecclesiis verbatim recitanda: unde perspicitur quam nihil opus sint in ecclesia Liturgiæ; cum auctores adiutoresque precum nostrarum divinos, non humanos habeamus.

REVERENTER. Reverentia autem complectitur cum internum animi affectum tum vocem et corporis gestum.

Internus affectus est, 1. ut unumquodque bene sive bono fini petamus: Iacob. iv. 3. *petitis et non accipitis, eo quod male petatis, ut in voluptates vestras insumatis.* 2. ut animo puro et resipiscente: hinc illi, 2 Sam. xxii. 42. *circumspectant, sed non est qui servet, ad Iehovam, sed non exaudit eos:* Psal. lxvi. 18. *ad iniquitatem si spectassem animo meo, non audivisset Dominus.* Isa. i. 16, 17, 18. *lavate vos, purificate vos—; venite iam—.* Ezech. viii. 18. *quamvis clamant in auribus meis voce magna, non exaudiam eos.* et xx. 30, 31. *an in via patrum vestrorum—, et ego consular a vobis—?* Ioan. ix. 31. *Deus peccatores non audit.* 3. animo erga

for we know not what we should pray for as we ought." Eph. vi. 18. "praying always . . . in the Spirit." Jude 20. "praying in the Holy Ghost"; that is, quickening and calling into action, as much as possible, the gift of the Holy Ghost within us.

The Lord's Prayer was intended rather as a model of supplication, than as a form to be repeated verbatim by the apostles, or by Christian churches at the present day. Hence the superfluousness of set forms of worship; seeing that, with Christ for our master, and the Holy Spirit for our assistant in prayer, we can have no need of any human aid in either respect.

REVERENTLY. Reverence comprehends, first, the internal affection of the mind, and secondly, the voice and outward deportment of the body.

Under the former is included, first, that we ask every thing aright, that is to say, to a right end. James iv. 3. "ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts." Secondly, that our supplications proceed from a pure and penitent heart. Hence 2 Sam. xxii. 42. "they looked, but there was none to save; even unto Jehovah, but he answered them not." Psal. lxvi. 18. "if I regard iniquity in my heart, Jehovah will not hear me." Isa. i. 16–18. "wash you, make you clean . . . come now, and let us reason together—." Ezek. viii. 18. "though they cry in mine ears with a loud voice, yet will I not hear them." xx. 30, 31. "are ye polluted, after the manner of your fathers? . . . and shall I be inquired of by you?" John ix. 31. "God

fratres miti et placabili: Matt. v. 24. *omitte illic munus tuum coram altare; et abi: primum reconciliator fratri tuo*—. Et vi. 12. *remitte nobis debita nostra, sicut*—. et xviii. 23. in parabola duorum debitorum. 1 Tim. ii. 8. *puras manus attollentes absque ira et disceptatione.* 4. ut mature: Prov. i. 24, &c. *quandoquidem invito et renuitis*—, *invocabunt me, sed non exaudiam*—. Psal. xxxii. 6. *propterea orabit ad te omnis beneficus tempore inveniendi.* Isa. lv. 6. *requirite Iehovam cum invenietur*—. 5. ut humillime: Luc. xviii. 9, &c. *stetit procul, dicens, Deus placator mihi peccatori.* 6. ut instanter: Luc. xi. 5. in parabola amici panem mutuum petentis. et xviii. 2, &c. in parabola iudicis iniqui. 7. ut perseveranter. Col. iv. 2. *in precibus perdurate.*

Vox non prolata semper, sed vel nulla, vel submissa, vel etiam gemitus in privatis precibus valent. Exod. xiv. 15. *dixit Iehova Mosi* (quamvis tum quidem tacenti et intus modo clamanti) *quid clamas ad me?* 1 Sam. i. 13. *Hanna loquebatur cum animo suo; tantum labia eius movebantur, vox autem eius non audiebatur.* Eoque secretiores erunt preces; quod præcipitur Matt. vi. 6.

heareth not sinners." Thirdly, that we pray in a spirit of kindness and forgiveness towards our brethren. Matt. v. 24. "leave there thy gift before the altar, and go thy way; first be reconciled to thy brother—." vi. 12. "forgive us our debts, as we forgive our debtors." See also xviii. 23. the parable of the two debtors. 1 Tim. ii. 8. "I will therefore that men pray every where, lifting up holy hands, without wrath and doubting." Fourthly, that we seek the Lord early. Prov. i. 24–28. "because I have called, and ye refused . . . they shall call upon me, but I will not answer." Psal. xxxii. 6. "for this shall every one that is godly pray unto thee in a time when thou mayest be found." Isa. lv. 6. "seek ye Jehovah, while he may be found." Fifthly, that we pray with all humility. Luke xviii. 9, &c. "standing afar off . . . saying, God be merciful to me a sinner." Sixthly, that we pray earnestly; see the parable of the man who came to borrow bread of his friend, Luke xi. 5. and of the unjust judge, xviii. 2, &c. Lastly, that we persevere in prayer. Col. iv. 2. "continue in prayer."

It is not necessary that our prayers should be always audible; the silent supplication of the mind, whispers, even groans and inarticulate exclamations in private prayer, are available. Exod. xiv. 15. "Jehovah said unto Moses, Wherefore criest thou unto me?" though he was saying nothing with his lips, and only praying inwardly. 1 Sam. i. 13. "now Hannah, she spake in her heart; only her lips moved, but her voice was not heard." Thus, too, our devotions will be less conspicuous; according to the command, Matt. vi. 6.

Sed precamur nunc soli, nunc cum aliis. Et solus quidem Christus et seorsim fere legitur orasse; sive præsentibus discipulis, sive absentibus. Orandi etiam præcepta quæ dedit, Matt. vi. privatim duntaxat orantibus dedisse, perspicuum est. Cum autem discipulos orare docuit, id solis faciendumne esset an cum aliis, nihil præcepit. Discipuli quidem coniunctim solebant sæpe Deum precari; idque vel singulis, eodem licet in loco, quacunque de re inter ipsos convenerat, preces apud se suas concipientibus, Matt. xviii. 19. vel uno aliquo pro cæteris verba faciente: utrovis autem modo, nunc hoc illo oratum fuisse olim videtur. Act. ii. 42. *in fractione panis et orationibus.* Et iv. 24. *concorditer sustulerunt vocem ad Deum, dixeruntque.* et xii. 12. *ubi erant non pauci congregati et orantes.* et xvi. 13. *ad flumen ubi solebat esse oratio.* et xx. 36. *positis genibus, oravit cum illis omnibus.* et xxi. 5. *in littore oravimus.* 1 Cor. xiv. 15, 16. *orabo etiam intelligentia—. Quomodo dicturus est Amen ad tuam gratiarum actionem?*

In precibus itaque publicis lingua ignota non est utendum, 1 Cor. xiv. 15, 16. ut supra. Consensus enim ibi sit oportet: Matt. xviii. 19. *si duo ex vobis consenserint in terra, de omni re quam petierint—.*

Prayer may be offered either alone, or in company. Christ appears seldom to have prayed in conjunction with his disciples, or even in their presence, but either wholly alone, or at some distance from them. It is moreover evident that the precepts, Matt. vi. have reference to private prayer alone. When however he inculcated on his disciples the duty of prayer in general, he gave no specific direction whether they should pray alone, or with others. It is certain that they were in the frequent practice of praying in assemblies; sometimes individually, each framing within himself his own particular petition relative to some subject on which they had agreed in common, Matt. xviii. 19. sometimes by the mouth of one chosen from their number, who spoke in the name of the rest: both which modes of prayer appear to have been used indiscriminately by the primitive Christians. Acts ii. 42. "in breaking of bread and in prayers." iv. 24. "they lifted up their voice to God with one accord, and said—." xii. 12. "where many were gathered together praying." xvi. 13. "by a river side, where prayer was wont to be made." xx. 36. "he kneeled down and prayed with them all." xxi. 5. "we kneeled down on the shore and prayed." 1 Cor. xiv. 15, 16. "I will pray with the understanding . . . how shall he . . . say Amen at thy giving of thanks?"

Hence the impropriety of offering up public prayer in an unknown tongue, 1 Cor. xiv. 15, 16. as above; inasmuch as in public prayer consent is necessary. Matt. xviii. 19. "if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them."

Tautologia etiam et futilitas tam in privatis quam in publicis precibus est vitanda: Matt. vi. 7. Eccles. v. 2. *ne acceleres ore tuo, et animus tuus ne festinet proferre quicquam coram ipso Deo: nam Deus ipse in cœlis est, tu autem super terram; idcirco sunto verba tua pauca.*

Verborum tamen repetitio ex vehementi commotione animi profecta, pro futili habenda non est: Marc. xiv. 39. *et cum rursus abiisset, oravit, eundem sermonem locutus.*

Gestus corporis inter precandum etiam sub lege liberior fuit. 2 Sam. vii. 18. *ingressus rex David, sedit coram Iehova, ac dixit.* et xii. 16. *pernoctavit, et cubavit humi.* Psal. xcv. 6. *venite, incurvemus nos et procumbamus, flectamus genua coram Iehova.* et cxlix. 5. *cantent in cubilibus suis.* 1 Reg. viii. 22. *stetit Solomon.* et v. 54. *surgens ab inflexione sua in genua.* cum 2 Chron. vi. 12, 13. et xx. 5. *stans Iehosaphat.* et v. 13. *stabant Iudæi.* Dan. vi. 11. *ipse procumbens in genua sua, orabat—.* Luc. xviii. 13. *publicanus procul stans.*

Ad gestum corporis habitus quoque est referendus: de quo Paulus 1 Cor. xi. 4. *omnis vir orans aut prophetans operto capite, dedecorat caput suum: omnis vero mulier orans aut prophetans non operto capite, dedecorat caput suum—.* Quid ita? quia capitis opertio subiectionis signum erat eo tempore cum fœminis tum viris: viri igitur aperto capite tum orabant

Both in private and in public prayer, vain repetitions and empty words are to be avoided. Matt. vi. 7. Eccles. v. 2. "be not rash with thy mouth, and let not thine heart be hasty to utter anything before God, for God is in heaven, and thou upon earth, therefore let thy words be few." Such repetitions, however, as proceed from vehement emotion of mind, are not to be accounted vain. Mark xiv. 39. "again he went away and prayed, and spake the same words."

No particular posture of the body in prayer was enjoined, even under the law. 2 Sam. vii. 18. "then went king David in, and sat before Jehovah, and he said—." xii. 16. "he lay all night upon the earth." Psal. xcv. 6. "O come, let us worship and bow down, let us kneel before Jehovah our maker." cxlix. 5. "let them sing aloud upon their beds." 1 Kings viii. 22. "Solomon stood before the altar of Jehovah." v. 54. "he arose from kneeling on his knees." See also 2 Chron. vi. 12, 13. xx. 5. "Jehoshaphat stood in the congregation of Judah—." v. 13. "all Judah stood before Jehovah." Dan. vi. 10. "he kneeled upon his knees and prayed." Luke xviii. 13. "the publican standing afar off."

Connected with the posture of the body, is the deportment to be observed in prayer. On this subject St. Paul says, 1 Cor. xi. 4. "every man praying or prophesying having his head covered, dishonoreth his head; but every woman that prayeth or prophesieth with her head uncovered dishonoreth her head." Why was this? Because at that time covering the

tum prophetabant: nunc vero cum viris quidem aperire caput, subiectionis, tegere, auctoritatis sit, mos est ecclesiis, præsertim Europæis plerisque, rationem præcepti, id quod semper fieri oportet, non litteram spectantibus, venerari quidem Deum aperto capite reverentiæ causa, quoniam ita fert hodierna consuetudo, prophetare operto, quo auctoritas significetur, operto etiam prophetantes audire, quia sic filios adultos et ingenuos nunc decet. Eadem ratione iis in locis ubi aut frigus vehemens, in Livonia puta vel Russia aut mos ita invaluit, quemadmodum in Asia atque Africa, ut caput non nisi incommode et indecenter admodum aperiatur, etiam operto capite recte orari, facile ex hoc loco sequitur: quod præter cæteros in hunc locum Ludovicus Cappellus erudite ostendit.

Ad locum orandi quod attinet, omnis est idoneus: 1 Tim. ii. 8. *volo viros precari in omni loco.* In privatis etiam precibus ubi occultius esse possumus: Matt. vi. 6. *introito in conclave tuum.* et xiv. 23. *ascendit in montem seorsim ad orandum.* In publico enim privatim orare, hypocriticum est: Matt. vi. 5. *amant in synagogis, et in angulis platearum stantes orare, ut appareant hominibus.* In sacrario tamen et templo Hierosolymis privatas concipere preces olim licebat: exemplo Hannæ, Davidis, aliorumque, ut supra. Tempus orandi nul-

their heads uncovered. Now, on the contrary, since the covering the head has become a token of authority, and the uncovering it of submission, it is the custom with most churches, especially those of Europe, in compliance not so much with the letter as with the spirit of the law, which is always to be preferred, to worship God uncovered, as being the mark of reverence prescribed by modern custom; but to prophesy covered, in token of the authority with which the speaker is invested; and likewise to listen to his instructions covered, as the deportment most emblematic, according to modern ideas, of our freedom and maturity as sons of God. On the other hand, it will be easily inferred from hence that in countries where the cold is intense, as Livonia or Russia, or where custom will not allow the head to be uncovered without great impropriety, as in Asia or Africa, it is allowable to pray covered; as has been shown by Cappellus in a learned note on this passage, and by other commentators.

With regard to the place of prayer, all are equally suitable. 1 Tim. ii. 8. "I will therefore that men pray every where." For private prayer, a retired place is most proper. Matt. vi. 6. "enter into thy closet." xiv. 23. "he went up into a mountain apart to pray." To offer private prayer in public is hypocritical. Matt. vi. 5. "they love to pray standing in the synagogues, and in the corners of the streets, that they may be seen of men." It was lawful however to offer private prayer in the sanctuary, and afterwards in the temple at Jerusalem, as in the instances of Hannah, David, and others, quoted above. Neither is there any time at which prayer may not be properly

lum etiam non est idoneum. Psal. cxix. 55. *recordari me noctu nominis tui Iehova.* et v. 62. *media nocte surgo ad celebrandum te.* et 164. *septies quotidie laudo te, de iudiciis iustis tuis.* Luc. xviii. 1. *semper orare, neque segnes esse—.* Eph. vi. 18. *orantes omni tempore per spiritum, et illi ipsi rei invigilantes—.* Col. iv. 12. *semper certans orationibus pro vobis—.* 1 Thess. v. 17. *sine intermissione orate.* Potissimum autem vesperi, mane et meridie: Psal. lv. 18. *vespere et mane atque meridie meditabor et perstrepam donec audiverit vocem meam.* et v. 4. *mane auditurus es vocem meam; mane disserturus sum coram te.* et lxxxviii. 14. *unoquoque mane oratio mea prævenit ad te.* et xcii. 2, 3. *bonum est celebrare Iehovam—; annuntiare unoquoque mane benignitatem tuam et fidem tuam quibusque noctibus.* et cxix. 147. *veniens ante te in ipso crepusculo ut vociferer.* et 148. *præveniunt oculi mei excubias ad meditandum de sermone tuo.* Dan. vi. 11. *temporibus tribus de die.* Marc. i. 35. *et mane, valde multa nocte quum surrexisset, exiit, et abiit in desertum locum, et illic precabatur.* Act. x. 9. *circa horam sextam.*

PRO NOBIS PROQUE ALIIS. Neque enim pro nobis solum orare iubemur, sed pro omnibus: 1 Tim. ii. 1, 2, 3. *adhortor primum omnium, ut fiant deprecationes, orationes, interpellationes, gratiarum actiones pro omnibus hominibus.* Præser-

offered. Psal. cxix. 55. "I have remembered thy name, O Jehovah, in the night." v. 62. "at midnight I will rise to give thanks unto thee." v. 164. "seven times a day do I praise thee, because of thy righteous judgments." Luke xviii. 1. "men ought always to pray, and not to faint." Eph. vi. 18. "praying always with all prayer and supplication in the Spirit, and watching thereunto—." Col. iv. 12. "always laboring fervently for you in prayers." 1 Thess. v. 17. "pray without ceasing." The seasons most appropriate for prayer, however, are evening, morning, and noon-day. Psal. lv. 17. "evening and morning and at noon will I pray, and cry aloud, and he shall hear my voice." v. 3. "my voice shalt thou hear in the morning, O Jehovah; in the morning will I direct my prayer unto thee." lxxxviii. 13. "in the morning shall my prayer prevent thee." xcii. 1, 2. "it is a good thing to give thanks unto Jehovah . . . to show forth thy loving-kindness in the morning, and thy faithfulness every night." cxix. 147. "I prevented the dawning of the morning, and cried." v. 148. "mine eyes prevent the night watches, that I might meditate in thy word." Dan. vi. 10. "he kneeled upon his knees three times a day." Mark i. 35. "in the morning, rising up a great while before day, he went out and departed into a solitary place, and there prayed." Acts x. 9. "Peter went up on the house-top to pray about the sixth hour."

For ourselves or others; inasmuch as we are commanded not to pray for ourselves only, but for all mankind. 1 Tim. ii. 1–3. "I exhort therefore that first of all, supplications, prayers, intercessions, and giving of thanks be made for all men."

tim pro ecclesia tota eiusque ministris. Psal. iii. 9. *super populum tuum sit benedictio tua maxime;* et xxviii. 9. idem. et xxv. 22. *redime Deus Israelem ab omnibus oppressoribus eius:* et li. 20. *benefac pro bona voluntate tua Sioni—:* et lxxiv. 2, &c. *recordare cœtus tui—:* et cii. 14. *tu surgens misereberis Sionis; quia tempus est faciendi gratiam ei.* et cxxii. 6. *expetite pacem Hierosolymæ:* Matt. ix. 38. *deprecamini Dominum messis, ut emittat operarios in messem suam:* Eph. vi. 18, 19. *cum omni perseverantia et supplicatione pro omnibus sanctis, et pro me, ut—:* Col. iv. 3. *orantes simul etiam pro nobis, ut Deus aperiat nobis ostium sermonis, ut loquamur mysterium Christi.* Pro magistratibus quibusvis, pacis præsertim ecclesiæ causa: Psal. lxxii. 1, &c. *iudicia tua regi da—:* Ier. xxix. 7. *denique quærite prosperitatem istius civitatis quo deportavi vos, et orate pro ea Iehovam; nam in prosperitate eius futura est vobis prosperitas:* 1 Tim. ii. 1, 2. *pro regibus et quibusvis in eminentia constitutis, ut tranquillam et quietam vitam degamus cum omni pietate ac veneratione.* Immo pro inimicis: Matt. v. 44. *orate pro iis qui vobis sunt infensi, et persequuntur vos:* Luc. xxiii. 34. *pater remitte hoc ipsis; nesciunt enim quid faciunt:* Act. vii. 60. *Domine, ne statuas iis hoc peccatum.* Multo magis pro fratribus: Rom. i. 8, 9, 10. *me sine intermissione mentionem facere vestri semper in orationibus meis—.* Nisi siquos insanabiles esse pernoscamus: pro iis enim orandum non est: Ier. vii. 16. *ne orato pro populo isto—;* et xiv. 11, 12, idem.

Particularly for the universal church and its ministers. Psal. xxviii. 9. "save thy people, and bless thine inheritance." See also iii. 8. li. 18. "do good in thy good pleasure unto Zion." lxxiv. 2, &c. "remember thy congregation." cii. 13. "thou shalt arise, and have mercy upon Zion; for the time to favor her, yea, the set time is come." cxxii. 6. "pray for the peace of Jerusalem." Matt. ix. 38. "pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest." Eph. vi. 18, 19. "with all prayer and supplication in the Spirit . . . for all saints, and for me, that," &c. Col. iv. 3. "withal praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ." For all magistrates; especially with a view to the peace of the church. Psal. lxxii. 1. "give the king thy judgments—." Jer. xxix. 7. "seek the peace of the city whither I have caused you to be carried away captives, and pray unto Jehovah for it; for in the peace thereof ye shall have peace." 1 Tim. ii. 1, 2. "for kings, and for all that are in authority, that we may lead a quiet and peaceable life in all godliness and honesty." Even for our enemies. Matt. v. 44. "pray for them that despitefully use you and persecute you." Luke xxiii. 34. "Father, forgive them, for they know not what they do." Acts vii. 60. "Lord, lay not this sin to their charge." Much more for the brethren. Rom. i. 8–10. "without ceasing I make mention of you always in my prayers—." If however there be any whom we know certainly to be past remedy, we are not to pray for them. Jer. vii. 16. "pray not thou for this people—." See also xiv. 11, 12. John xvii. 9. "I pray not for the world." 1 John v. 16.

Ioan. xvii. 9. *non pro mundo rogo:* 1 Ioan. v. 16. *est peccatum ad mortem: non pro illo dico ut roget.*

Immo Dei et ecclesiæ hostibus falsisve fratribus et quibusvis gravia quædam peccata vel in Deum vel in nos etiam peccantibus male precari et publice iubemur, et exemplo sanctissimorum virorum privatim licet. Gen. ix. 25. *maledictus Chenaan.* Deut. xxvii. a v. 13. ad finem capitis; *hi vero stanto ad maledictionem in monte Hebalis*—. Iudic. v. 23. *maledicite Merozo, inquit angelus Iehovæ*—. Psal. v. 11. *reos fac istos, o Deus*—. et cix. 6, &c. *præfice illi improbum, qui adversans insistat ad dexteram illius*—. et. cxl. 11. *demittantur super eos prunæ:*— et psalmis aliis permultis. 2 Reg. ii. 24. *maledixit eis in nomine Iehovæ.* Ier. xviii. 19, &c. *idcirco expone filios eorum fami*—; *quia foderunt fossam ad capiendum me*—. Neh. iv. 4, &c. *expone eos prædæ in terra captivitatis*—. et vi. 14. *recordare, Deus mi, Tobiæ,*— *secundum opera eius ista*— et xiii. 25. *contendi cum iis maledicens iis.* Act. viii. 20. *pecunia tua tecum pereat*—. Gal. v. 12. *utinam abscindantur qui vos inquietant.* 2 Tim. iv. 14. *reddat ei Dominus secundum facta ipsius.*

Exauditio precum clare promittitur orantibus ex fide et obedientia. Psal. cxlv. 18. *propinquus est Iehova omnibus invocantibus ipsum, omnibus qui invocant ipsum fide.* Isa. lix. 12. *neque gravis auris eius quam ut audiat* &c. *sed iniqui-*

"there is a sin unto death; I do not say that he shall pray for it."

We are even commanded to call down curses publicly on the enemies of God and the church; as also on false brethren, and on such as are guilty of any grievous offence against God, or even against ourselves. The same may be lawfully done in private prayer, after the example of some of the holiest of men. Gen. ix. 25. "cursed be Canaan." Deut. xxvii. 13–26. "these shall stand upon mount Ebal to curse—." Judges v. 23. "curse ye Meroz, said the angel of Jehovah." Psal. v. 10. "destroy thou them, O God." cix. 6, &c. "set thou a wicked man over him, and let Satan stand at his right hand." cxl. 10. "let burning coals fall upon them." Similar imprecations occur in many other Psalms. 2 Kings ii. 24. "he cursed them in the name of Jehovah." Jer. xviii. 19, &c. "deliver up their children to the famine . . . for they have digged a pit to take me—." Neh. iv. 4, &c. "give them for a prey in the land of captivity." vi. 14. "think thou upon Tobiah and Sanballat according to these their works." xiii. 25. "I contended with them, and cursed them." Acts viii. 20. "thy money perish with thee." Gal. v. 12. "I would they were even cut off that trouble you." 2 Tim. iv. 14. "the Lord reward him according to his works."

It is expressly promised that supplications offered in a spirit of faith and obedience shall be heard. Psal. cxlv. 18. "Jehovah is nigh unto all them that call upon him, to all that call upon him in truth." Isa. lix. 1, 2. "neither his ear heavy, that it cannot hear; but . . . your sins have hid his face from

tates vestræ &c. *faciunt ne exaudiat.* lxv. 24. *eritque nondum clamantibus ut ego respondeam, adhuc ipsis loquentibus, ut ego exaudiam.* Dan. ix. 20, &c. *me autem adhuc loquente et orante—. vir ille Gabriel—.* et x. 12. *inde a primo die— exaudita sunt verba tua.* Ioan. ix. 31. *si quis Dei cultor est et facit quod ille vult, hunc audit.*

Hinc voluntas aut providentia Dei declarata non segniores nos reddere debet vel ad mala deprecanda vel ad bona petenda, sed promptiores. Exod. xxxii. 10. *nunc igitur sine me, ut accensa ira consumam eos, efficiam vero te in gentem magnam: quamobrem deprecatus est Moses faciem iratam Iehovæ Dei sui—.* 1 Chron. xvii. 25, 26. *tu Deus mi revelasti in aurem servi tui te ædificaturum ipsi domum: idcirco iudicavit servus tuus orandum esse coram te.* Ioan. xvii. 1. *pater, venit hora illa, glorifica filium tuum—.* et v. 5. *glorifica me tu pater—.*

In omnibus tamen non exaudiuntur sæpe fideles neque pro se neque pro aliis; cum ea petunt quæ vel optima non sunt, vel Dei gloriæ non conducunt. Deut. iii. 25, 26. *transeam quæso, ut videam—. Sed dixit Iehova mihi, satis esto tibi, ne ultra deinceps alloquitor me de hac re.* 1 Sam. xv. 11. *quod displicuit Samueli adeo ut clamaret ad Iehovam tota illa nocte.* 2 Sam. xii. 16, 17, 18. *requisivit David Deum propter puerum—.* 1 Reg. xix. 4. *expetebat apud se mori—.*

you, that he will not hear." lxv. 24. "it shall come to pass, that before they call, I will answer, and while they are yet speaking, I will hear." Dan. ix. 20, &c. "whiles I was speaking and praying . . . even the man Gabriel . . . touched me," &c. x. 12. "from the first day that thou didst set thine heart to understand . . . thy words were heard." John ix. 31. "if any man be a worshipper of God, and doeth his will, him he heareth."

Hence our knowledge of God's will, or of his providence in the government of the world, ought not to render us less earnest in deprecating evil and desiring good, but the contrary. Exod. xxxii. 10. "now therefore let me alone, that my wrath may wax hot against them, and that I may consume them, and I will make of thee a great nation: and Moses besought Jehovah his God, and said—." 1 Chron. xvii. 25, 26. "thou, O my God, hast told thy servant that thou wilt build him an house; therefore thy servant hath found in his heart to pray before thee." John xvii. 1. "Father, the hour is come; glorify thy Son." v. 5. "O Father, glorify thou me."

It frequently happens, however, that believers are not heard in all that they ask for themselves or others; namely, when they seek what is contrary to their own good, or to the glory of God. Deut. iii. 25, 26. "I pray thee, let me go over and see . . . but Jehovah said unto me, Let it suffice thee, speak no more unto me of this matter." 1 Sam. xv. 11. "it grieved Samuel, and he cried unto Jehovah all night." 2 Sam. xii. 16–18. "David besought God for the child—." 1 Kings xix. 4. "he requested for himself that he might die." Ezek. xiv.

Ezech. xiv. 13, &c. *etiamsi essent hi tres viri in ea, Noach, Daniel, et Iob; ipsi—.* Matt. xx. 22. *nescitis quid petatis.* 2 Cor. xii. 8, 9. *super hoc ter Dominum rogavi, ut abscederet a me: sed dixit mihi, sufficit tibi—.*

Infideles etiam nonnunquam Deum exorant, corporisque aut fortunæ bona precibus ab eo impetrant: beneficus est enim Deus erga omnes, *eiusque sol exoritur super improbos ac bonos,* Matt. v. 45. Itaque et dæmones nonnunquam exaudit: Iob. i. 11, 12. *mitte quæso—. Itaque dixit Iehova Satanæ, ecce quæcunque sunt ei, in manu tua sunto.* et ii. 5, 6. idem. Matt. viii. 31, 32. *dæmones precabantur eum, dicentes, si eiicis nos, permitte—. Et ait iis, abite.* Marc. v. 10, 12, 13. idem.

Exaudit etiam nonnunquam iratus: ut carnem petentes, Num. xi. 18, &c. *ut comedatis carnem, quia flevistis audiente Iehova* &c. *comedetis usque dum exeat e naso vestro,—* cum Psal. lxxviii. 30. Et regem, Hos. xiii. 11.

In petitione seu precibus peccat imprecatio temeraria: qua Deus aut diabolus in cuiusquam perniciem invocatur: Rom. xii. 14. *benedicite, et ne imprecamini.* Hic tamen nonnunquam lapsi sunt pii: Iob. iii. 2, 3. *utinam periisset dies quo nasciturus eram—.* Ier. xx. 14. *maledictus dies qua genitus fui—.*

Immerita tamen imprecatio non exauditur; adeoque metuenda non est. Gen. xii. 3. *qui maledixerit tibi, eum exe-*

14. "though these three men, Noah, Daniel, and Job, were in it," &c. Matt. xx. 22, "ye know not what ye ask." 2 Cor. xii. 8, 9. "for this thing I besought the Lord thrice, that it might depart from me; and he said unto me, My grace is sufficient for thee."

The prayers even of unbelievers sometimes prevail with God, to the obtaining of bodily comforts or worldly advantages; for he is kind to all, and "maketh his sun to rise on the evil and on the good," Matt. v. 45. Hence he occasionally grants the requests even of devils. Job i. 11, 12. "put forth thy hand now . . . and Jehovah said unto Satan, Behold, all that he hath is in thy power." See also ii. 5, 6. Matt. viii. 31, 32. "the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine; and he said unto them, Go." See also Mark v. 10–13.

Sometimes he complies with our prayers in anger; as when the Israelites asked flesh, Num. xi. 18, &c. "ye shall eat flesh, for ye have wept in the ears of Jehovah, saying," &c. "ye shall eat . . . until it come out at your nostrils." See also Psal. lxxviii. 30. So likewise when they asked a king, Hos. xiii. 11.

Among errors under the head of prayer may be classed rash imprecations, whereby we invoke God or the devil to destroy any particular person or thing: Rom. xii. 14. "bless and curse not"; an intemperance to which even the pious are occasionally liable; Job iii. 2, 3. "let the day perish wherein I was born—." Jer. xx. 14. "cursed be the day wherein I was born." Undeserved curses, however, are of no force, and therefore not to be dreaded. Gen. xii. 3. "I will curse him

crabor. Num. xxiii. 12. *quid execrarer? non execratur Deus illum.* Prov. xxvi. 2. *ut avicula errando, ut hirundo volitando, ita maledictio immerita non adventura est.* Psal. cix. 28. *maledicant illi; et tu benedicis.*

Precum adminicula sunt ieiunia et vota: Matt. ix. 15. *aderunt dies quum tolletur ab iis sponsus, et tunc ieiunabunt.*

Ieiunium religiosum est quo quis ut precibus intentior sit, quibus aut bonum aliquod a Deo contendit aut malum deprecatur, non tam a cibo et potu quam a peccatis abstinet. Isa. lviii. 56. *an huiusmodi esset ieiunium quod eligo, dies quo affligit homo animam suam? an incurvare ut iuncum caput suum? an ut quis cilicium ac cinerem sibi sternat? an huiusmodi vocabis ieiunium ac diem acceptam Iehovæ? Nonne hoc est ieiunium quod eligo, ut solvatis nexus improbitatis, dissolvatis fasces loris vinctos, ac dimittatis conquassatos ut sint liberi, et omne lorum disrumpatis?* Ioel. ii. 12, 13. *revertimini ad me ex toto animo vestro, et ieiunio et fletu et planctu: lacerate igitur corda vestra, ac non vestes vestras—.* Ionæ iii. 7, 8, 9. *quum pervenisset hoc verbum ad regem, surgens e solio suo deposuit paludamentum suum a se—: dicendo, homines et iumenta, armenta et greges ne gustanto quicquam—; sed inclamanto Deum fortiter, ac revertunto quisque a via sua pessima et ab ipsa violentia quæ inest manibus ipsorum.* Zech. vii. 5. *quum ieiunatis et plangitis quinto et septimo mense, an ullo pacto mihi, mihi inquam ieiunatis?*

that curseth thee." Num. xxiii. 8. "how shall I curse whom God hath not cursed?" Prov. xxvi. 2. "as the bird by wandering, as the swallow by flying, so the curse causeless shall not come." Psal. cix. 28. "let them curse, but bless thou."

Prayer is assisted by fasting and vows. Matt. ix. 15. "the days will come when the bridegroom shall be taken from them, and then shall they fast."

A religious fast is that whereby a man abstains, not so much from eating and drinking, as from sin, that he may be enabled to devote himself more closely to prayer, for the obtaining some good, or deprecating some evil. Isa. lviii. 5, 6. "is it such a fast that I have chosen? a day for a man to afflict his soul? is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? wilt thou call this a fast, and an acceptable day unto Jehovah? is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burthens, and to let the oppressed go free, and that ye break every yoke?" Joel ii. 12, 13. "turn ye even to me with all your heart, and with fasting, and with weeping, and mourning; and rend your heart, and not your garments—." Jonah iii. 6–9. "word came unto the king of Nineveh, and he arose from his throne, and he laid his robe from him . . . saying, Let neither man nor beast, herd nor flock taste anything . . . but let them cry mightily unto God; yea, let them turn every one from his evil way, and from the violence that is in their hands." Zech. vii. 5. "when ye fasted and mourned in the fifth and seventh month, did ye at all fast unto me, even unto me?"

Ieiunium religiosum privatum est aut publicum.

Privatum est quod quisquam sibi aut familiæ suæ propter causas privatas indicit. 2 Sam. xii. 16. *requisivit David Deum propter puerum: et utens David ieiunio, quum rediisset, pernoctavit et cubavit humi.* Psal. xxxv. 13. *quamvis ego, ægrotantibus illis, utens pro veste mea cilicio affligerem ieiunio animam meam—.* Neh. i. 4. *fuit quum audirem verba ista, ut sedens flerem ac lugerem aliquot dies; quibus ieiunavi et oravi coram Deo cœli.* Dan. ix. 3. *adhibui faciem meam ad Dominum Deum, quærendo oratione et deprecationibus, cum ieiunio cilicioque et cinere.* et x. 2, 3. *fueram in luctu trium septimanarum diebus. Cibum rerum desiderabilium non comederam, nec caro aut vinum intraverat os meum, nec unguento unxeram me—.* Luc. ii. 37. *ieiuniis ac deprecationibus colens Deum noctem ac diem.* 1 Cor. vii. 5. *nisi si quid ex consensu ad tempus, ut vacetis ieiunio et precibus.* Locum hic habet præceptum illud, Matt. vi. 16, 17, 18. *quum ieiunatis, ne estote ut hypocritæ tetrico vultu: deformant enim facies suas ut appareant hominibus ieiunare. Amen dico vobis, retulerunt mercedem suam. Tu vero quum ieiunas, unge caput tuum, et faciem tuam lava; ut ne appareas hominibus ieiunare—.*

Publicum est quod a magistratu seu ecclesia publicis de causis præcipitur. Lev. xvi. 29. *hoc erit vobis in statutum perpetuum; mense septimo, die decimo illius mensis affligitote animas vestras, et nullum opus facitote—.* 1 Sam. vii. 5, 6. *ieiunantes illo die, dixerunt illic, peccavimus Iehovæ.* et xxxi.

Religious fasts are either private or public.

A private fast is one imposed by an individual on himself or his family, for private reasons. 2 Sam. xii. 16. "David besought God for the child; and David fasted, and went in, and lay all night upon the earth." Psal. xxxv. 13. "as for me, when they were sick, my clothing was sackcloth; I humbled my soul with fasting." Neh. i. 4. "it came to pass when I heard these words that I sat down and wept, and mourned certain days, and fasted, and prayed before the God of heaven." Dan. ix. 3. "I set my face unto the Lord God to seek by prayer and supplications, with fasting and sackcloth and ashes." x. 2, 3. "in those days I Daniel was mourning full three weeks; I ate no pleasant bread, neither came flesh nor wine in my mouth, neither did I anoint myself at all." Luke ii. 37. "she served God with fastings and prayers night and day." 1 Cor. vii. 5. "except it be with consent for a time, that ye may give yourselves to fasting and prayer." To this head belongs the precept, Matt. vi. 16–18. "when ye fast, be not as the hypocrites, of a sad countenance; for they disfigure their faces that they may appear unto men to fast: verily I say unto you, They have their reward: but thou, when thou fastest, anoint thine head, and wash thy face; that thou appear not unto men to fast."

A public fast is that which is proclaimed by the church or civil power for public reasons. Lev. xvi. 29. "this shall be a statute for ever unto you, that in the seventh month, on the tenth day of the month, ye shall afflict your souls, and do no work at all—." 1 Sam. vii. 6. "they fasted on that day, and

13. *accipientes ossa eorum sepeliverunt sub nemore ad Iabesum; et ieiunaverunt septem diebus.* Ezræ viii. 21. *tunc proclamavi ibi ieiunium ad flumen Ahavæ, quo affligeremus nos coram Deo nostro; quærentes*—. Esth. iv. 3, 15, 16. *luctus magnus erat Iehudæis, ieiuniumque et fletus ac planctus; cilicium cum cinere stratum erat multis. Tum dixit Esther, refer ad Mordecaium. I, congrega omnes Iudæos, et ieiunate pro me; et ne comedatis neque bibatis tribus diebus noctu et interdiu, similiter ego quoque cum puellis meis ieiunabo.* et ix. 31, 32. *ut instituant dies purim istos condictis temporibus eorum*—, *documenta ieiuniorum et clamoris sui*—: de quo Zech. vii. 5. et viii. 19. Ioel. ii. 15, 16. *clangite buccina Sione, indicite ieiunium.* Act. xiii. 2, 3. *illis suum ministerium obeuntibus Domino et ieiunantibus*—. et xiv. 23. *quum precati essent cum ieiuniis, commendarunt eos Domino.*

Ieiunii adiuncta varia olim erant quibus corpus affligeretur pro more et ingenio earum gentium. Ezræ ix. 3. Ionæ iii. 7, &c. et aliis locis supra citatis.

Ieiunium etiam externum iram Dei ad tempus nonnunquam avertit. 1 Reg. xxi. 27, 28, 29. *eo quod abiecit se ante faciem meam, non inducam malum istud diebus eius*—.

Est et ieiunium quoddam miraculorum potens. Matt. xvii. 21. *hoc genus dæmoniorum non egreditur, nisi per precationem et ieiunium.*

Votum est pollicitatio de re licita Deo sancte nonnunquam etiam cum iuramento facta, quo testificamur animi nostri ad Deum colendum promptitudinem firmumque propositum;

said there, We have sinned against Jehovah." xxxi. 13. "they took their bones, and buried them under a tree at Jabesh, and fasted seven days." Ezra viii. 21. "then I proclaimed a fast there at the river of Ahava, that we might afflict ourselves before our God, to seek of him—." Esther iv. 3, 15, 16. "there was great mourning among the Jews, and fasting, and weeping, and wailing, and many lay in sackcloth and ashes . . . then Esther bade them return Mordecai this answer; Go, gather together all the Jews that are present in Shushan, and fast ye for me, and neither eat nor drink three days, night nor day; I also and my maidens will fast likewise." ix. 31, 32. "to confirm those days of Purim in their time appointed . . . the matters of the fastings and their cry"; to which allusion is made Zech. vii. 5. viii. 19. Joel ii. 15, 16. "blow the trumpet in Zion, sanctify a fast." Acts xiii. 2, 3. "as they ministered to the Lord, and fasted—." xiv. 23. "when they had prayed with fastings, they commended them to the Lord."

To fasting were anciently added various inflictions for the mortification of the body, conformably to the customs of those nations. Compare Ezra ix. 3. Jonah iii. 6. and the passages quoted above.

Even outward fasting sometimes averts the anger of God for a season. 1 Kings xxvii. 29. "because he humbleth himself before me, I will not bring the evil in his days."

There is also a fasting which works miracles. Matt. xvii. 21. "this kind goeth not out but by prayer and fasting."

A vow is a promise respecting some lawful matter, solemnly made to God, sometimes with the sanction of an oath,

vel etiam gratitudinem si id quod petimus impetramus. Gen. xxviii. 20, &c. *vovit Iacob dicendo—.* 1 Sam. i. 11. *vovitque votum, dicendo—.* Psal. cxix. 106. *iuravi, et præstabo illud: me servaturum iura iustitiæ tuæ.* Neh. x. 30. *ineuntes execrationem et iuramentum nos ambulaturos in lege Dei.*

Estque generale aut speciale.

Generale de rebus præceptis est.

Estque publicum vel privatum.

Publicum est quod tota ecclesia vovet; quod *fœdus* in scripturis fere dicitur. Ios. xxiv. 22, 23. *testes estis ipsi de vobis, vos elegisse vobis Iehovam ad colendum eum, qui dixerunt, testes sumus.* 2 Chron. xv. 12, 13, 14. *iniverunt fœdus de requirendo Iehova Deo maiorum suorum—. Et iuraverunt Iehovæ.* Ezræ x. 5. *adiuravit principes sacerdotum, Levitas, et totum Israelem, ut facerent secundum rem hanc et iurarunt.*

Privatum est quod ab uno vovetur: quale votum est baptismi.

Speciale est de rebus quidem licitis, tametsi non præceptis; et speciali de causa suscipitur. Act. xviii. 18. *quum totondisset caput Cenchreis: habebat enim votum.* et xxi. 23. *sunt quatuor apud nos qui voto sese obstrinxerunt—.*

Cavendum tamen est nequis vovendo interdicat vel sibi vel aliis earum rerum usu quarum usu Deus interdici nos noluit,

and by which we testify our readiness and hearty resolution to serve God, or the gratitude with which we shall receive the fulfilment of our prayers. Gen. xxviii. 20. "Jacob vowed a vow, saying—." 1 Sam. i. 11. "she vowed a vow, and said—." Psal. cxix. 106. "I have sworn, and I will perform it, that I will keep thy righteous judgments." Neh. x. 29. "they entered into a curse and into an oath to walk in God's law."

Vows are general or special.

General vows relate to things which God has commanded; and are either public or private.

A public vow is one which is vowed by the whole church; and is usually called in Scripture a covenant. Josh. xxiv. 22, 23. "ye are witnesses against yourselves, that you have chosen you Jehovah to serve him; and they said, We are witnesses." 2 Chron. xv. 12–14. "they entered into a covenant to seek Jehovah God of their fathers . . . and they sware unto Jehovah." Ezra x. 5. "he made the chief priests, the Levites, and all Israel to swear that they should do according to this word."

A private vow is one which is vowed by an individual; as for instance the baptismal vow.

Special vows relate to things lawful, but not expressly commanded; and are undertaken for special reasons. Acts xviii. 18. "having shorn his head in Cenchrea; for he had a vow." xxi. 23. "we have four men which have a vow on them."

We must be careful, however, not to interdict ourselves or others from those things which God intended for our use, as

nisi sicui scandalo sumus: cibi nimirum aut potus: Matt. xv. 17, 18. *nondum intelligitis, quicquid ingreditur in os, in ventrem cedere, et in latrinam eiici*—. Marc. vii. 15, 16. *Nihil est extra hominem ingrediens in illum quod possit eum polluere* &c. et ratio redditur v. 19. *Quia non ingreditur in cor eius sed ventriculum* &c. Rom. xiv. 14, 17. *persuasus sum,* &c. *non est regnum Dei esca et potus*—. 1 Cor. vi. 13. *escæ ventri destinatæ sunt, et venter escis: Deus autem et hunc et eas abolebit.* et viii. 8. *cæterum esca nos non commendat Deo: neque enim si edamus, amplius habemus; neque si non edamus, minus habemus.* Col. ii. 20, &c. *si mortui cum Christo, liberi estis ab elementis mundi: quid ut viventes in mundo, ritibus oneramini: ne ederis, aiunt isti, neque gustaris, neque attigeris? quæ omnia ipso usu corrumpuntur*—. 1 Tim. iv. 3, 4. *iubentium abstinere a cibis quos Deus condidit ad participandum cum gratiarum actione, fidelibus, et iis qui norunt veritatem. omnis enim creatura* &c. Heb. xiii. 9. *non cibis, unde nullam perceperunt utilitatem qui in ipsis ambularunt.* Act. x. 13. *surge petre, macta et comede.* et v. 15. *quæ Deus purificavit, tu ne polluito.*

Aut matrimonii. Matt. xix. 11. *non omnes sunt capaces huius sermonis, sed quibus datum est.* 1 Cor. vii. 7, &c. *quod si se non continent*—. et v. 26. *existimo igitur hoc bonum esse*

meat or drink; except in cases where the exercise of our liberty may be a stumbling-block to any of the brethren. Matt. xv. 17, 18. "do not ye yet understand that whatsoever entereth in at the mouth goeth into the belly, and is cast out into the draught?" Mark vii. 15, 16. "there is nothing from without a man that entering into him can defile him," &c. The reason is given v. 19. "because it entereth not into his heart, but into his belly," &c. Rom. xiv. 14. "I am persuaded by the Lord Jesus, that there is nothing unclean of itself." v. 17. "for the kingdom of God is not meat and drink—." 1 Cor. vi. 13. "meats for the belly, and the belly for meats; but God shall destroy both it and them." viii. 8. "meat commendeth us not to God; for neither if we eat, are we the better, neither if we eat not, are we the worse." Col. ii. 20, &c. "if ye be dead with Christ from the rudiments of the world, why as though living in the world are ye subject to ordinances? touch not, taste not, handle not; which all are to perish with the using—." 1 Tim. iv. 3, 4. "forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth; for every creature of God is good, and nothing to be refused." Heb. xiii. 9. "not with meats, which have not profited them that have been occupied therein." Acts x. 13. "rise, Peter, kill and eat." v. 15. "what God hath cleansed, that call not thou common." The same rule applies to marriage: Matt. xix. 11. "all men cannot receive this saying, save them to whom it is given." 1 Cor. vii. 9. "but if they cannot contain, let them marry." v. 26. "I suppose therefore that this is good for

propter instantem necessitatem. et xxxvi. 37. *cæterum siquis sese existimat indecorum in virginem suam committere—.* 1 Tim. iv. 3. *prohibentium contrahere matrimonium—.*

Et rerum similium. 1 Tim. iv. 8. *corporalis exercitatio ad pauca utilis est; at pietas—.*

Nec minus superstitiosum est votum paupertatis. Prov. xxx. 8. *paupertatem aut divitias ne des mihi—.* Paupertas enim in summis malis numeratur: Deut. xxviii. 48. *in fame, in siti, in nuditate, in inopia rerum omnium.* Act. xx. 35. *beatius est dare quam accipere.* Eph. iv. 28. *potius laboret, operando manibus quod bonum sit, ut habeat quod impertiat cui opus fuerit.*

Votum speciale facere non potest, nisi qui sui iuris, non in aliena potestate est: ut filius vel filia patris, uxor mariti, servus vel ancilla domini, Num. vi. et xxx. 13. *omne votum et omnem obligationem iuramento confirmatam de seipsa affligenda, vir eius stabilito illam, aut vir eius irritam facito illam.*

Is vero nec generale nec speciale votum nuncupare potest, qui ratione et iudicio nondum est per ætatem præditus. Quæ cum theologorum recepta regula sit, mirum quam non memores ipsi suæ doctrinæ deprehenduntur, cum speciale votum baptismi ab infantibus poscunt.

Votum speciale cuivis homini, modo is vovendi ius habeat, liberum est: nuncupatum autem revocare non est integrum, sed omnino est solvendum. Deut. xxiii. 21. *si voveris votum Iehovæ Deo tuo, ne differto solvere illud; nam omnino repo-*

the present distress." v. 36, 37. "if any man think that he behaveth himself uncomely towards his virgin," &c. 1 Tim. iv. 3. "forbidding to marry"; and to other subjects of a similar nature. 1 Tim. iv. 8. "bodily exercise profiteth little; but godliness is profitable unto all things."

Vows of voluntary poverty are also to be accounted superstitious: Prov. xxx. 8. "give me neither poverty nor riches"; inasmuch as poverty is enumerated among the greatest evils: Deut. xxviii. 48. "in hunger, and in thirst, and in nakedness, and in want of all things." Acts xx. 35. "it is more blessed to give than to receive." Eph. iv. 28. "rather let him labor, working with his hands the thing which is good, that he may have to give to him that needeth."

No one can make a special vow who is not his own master, and exempt from subjection to any other authority; as a son or a daughter to a parent, a wife to her husband, a male or female servant to their lord. See Num. vi. and xxx. 13. "every vow, and every binding oath to afflict the soul, her husband may establish it, or her husband may make it void." Neither can a general or special vow be made by one who has not yet arrived at the full use of his judgment. Considering how generally this rule is received among divines, it is strange that they should so far forget their own doctrine, as to require the special vow of baptism from infants.

Any one, who is in these respects qualified, may bind himself by a special vow; when once made, however, he is not at liberty to recall it, but must fulfil it at all hazards. Deut. xxiii. 20. "when thou shalt vow a vow unto Jehovah thy God, thou

sceret illud Iehova Deus tuus abs te, et esset in te peccatum. et Num. xxx. 2. *vir quum voverit votum Iehovæ—, ne profanato verbum suum: secundum omne verbum quod prodiderit ex ore suo facito.* Eccles. v. 4, 5. *quum nuncupaveris votum Deo, ne differto persolvere illud: nam non oblectatur stolidis: id quod voveris persolve. Melius ut non voveas, quam ut voveas ac non persolvas.*

Votum tamen impium non magis est solvendum quam iusiurandum iniustum: Matt. xv. 5. *vos dicitis, Quicunque dixerit patri aut matri, donum est quocunque a me iuvari posses, insons erit; et nequaquam honoraverit patrem suum aut matrem suam.* Id enim Deo voverat quod alendis parentibus impendere debuerat: aut ergo votum non erat solvendum aut parentes non alendi: alendos esse parentes instat Christus, votum impium non solvendum.

Opponitur voto sacrilegium; cum quis aut vota ab se facta non persolvit, aut res Deo devotas ac dedicatas compilat. Ios. vii. 11. *acceperunt de anathemate, et furati sunt, et mentiti sunt.* Prov. xx. 25. *tendicula est homini deglutire sacrum, et post vota requirere.* Mal. iii. 8, &c. *an spoliet homo Deum, quod vos spoliastis me? Et dicitis qua in re spoliamus te? decimis et oblatione. Maledictione estis maledicti, eo quod vos me spoliastis, gens ipsa tota—.* et C[ap]. i. 8. *quum affertis animal cæcum ad sacrificandum—.*

shalt not slack to pay it; for Jehovah thy God will surely require it of thee, and it would be sin in thee." Num. xxx. 2. "if a man vow a vow unto Jehovah . . . he shall not break his word, he shall do according to all that proceedeth out of his mouth." Eccles. v. 4, 5. "when thou vowest a vow unto God, defer not to pay it; for he hath no pleasure in fools: pay that which thou hast vowed: better is it that thou shouldest not vow, than that thou shouldest vow and not pay."

An impious vow, however, is not binding, any more than an unjust oath. Matt. xv. 5. "ye say, Whosoever shall say to his father or his mother, It is a gift, by whatsoever thou mightest be profited by me; and honor not his father or his mother, he shall be free." Here that which ought to have been applied to the support of the parents, had been vowed as a gift to God; so that either the vow could not be fulfilled, or the support of the parents must be withdrawn. Christ therefore decides that the parents are to be supported, and that the impious vow is of no force.

The opposite of a vow is sacrilege; which consists in the non-performance of a vow, or in the appropriation to private uses of things dedicated to God. Josh. vii. 11. "they have even taken of the accursed thing, and have also stolen, and dissembled also." Prov. xx. 25. "it is a snare to the man who devoureth that which is holy, and after vows to make enquiry." Mal. iii. 8, &c. "will a man rob God? yet ye have robbed me: but ye say, Wherein have we robbed thee? in tithes and offerings: ye are cursed with a curse, for ye have robbed me, even this whole nation." i. 8. "if ye offer the blind for sacrifice, is it not evil?"

De petitione eiusque adminiculis hactenus.

Gratiarum actio est qua pro divinis beneficiis læto animo gratias agimus. Iob. i. 21. *Iehova dedit, et Iehova recipit; sit nomen Iehovæ benedictum.* Eph. v. 20. *gratias agentes semper de omnibus, in nomine Domini nostri Iesu Christi, Deo et patri.*

Invocatio et præsertim gratiarum actio aliquando est cum cantu et carminibus: quibus divinum nomen celebratur. Marc. xiv. 26. *quum hymnum cecinissent.* Eph. v. 19, 20. *loquentes inter vos mutuo psalmis et hymnis, et cantionibus spiritualibus, canentes ac psallentes in corde vestro, Domino. Gratias agentes—.* Col. iii. 16. *docendo et commonefaciendo vos mutuo psalmis et hymnis—.* Iacob. v. 13. *alacri animo est quis? psallito.*

CAPUT V.

DE IUREIURANDO ET SORTE.

INVOCATIONIS altera quædam species est IUSIURANDUM et SORS.

IUSIURANDUM est quo DEUM TESTEM APPELLAMUS VERA NOS DICERE, CUM EXECRATIONE VEL TACITA VEL EXPRESSA SI MENTIAMUR. Ruth. i. 17. *ita faciat mihi Iehova et ita pergat:* 1 Reg. ii. 23, 24. idem. 2 Cor. i. 23. *testem Deum invoco in animam meam.* Philipp. i. 8.

Idque Dei cum præcepto tum exemplo licitum est. Deut.

Thus far of prayer and its auxiliaries.

Thanksgiving consists in returning thanks with gladness for the divine benefits. Job i. 21. "Jehovah gave, and Jehovah hath taken away; blessed be the name of Jehovah." Eph. v. 20. "giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ."

Addresses to God, and particularly thanksgiving, are frequently accompanied by singing, and hymns in honor of the divine name. Mark xiv. 26. "when they had sung an hymn—." Eph. v. 19, 20. "speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; giving thanks always." Col. iii. 16. "teaching and admonishing one another in psalms and hymns and spiritual songs." James v. 13. "is any merry? let him sing psalms."

CHAPTER V.

OF OATHS AND THE LOT.

ANOTHER species of Invocation consists in OATHS, and in THE CASTING OF THE LOT.

AN OATH is that whereby WE CALL GOD TO WITNESS THE TRUTH OF WHAT WE SAY, WITH A CURSE UPON OURSELVES, EITHER IMPLIED OR EXPRESSED, SHOULD IT PROVE FALSE. Ruth i. 17. "Jehovah do so to me and more also." See also 1 Kings ii. 23, 24. 2 Cor. i. 23. "I call God for a record upon my soul." See also Philipp. i. 8.

The lawfulness of oaths is evident from the express com-

vi. 13. *Iehovam Deum tuum timeto, et ipsum colito, et per nomen eius iurato.* et x. 20. idem. Isa. lxv. 16. *iuraturus in terra, iuret per Deum firmi.* Ier. xii. 16. *si omnino didicerint vias populi mei, iurando per nomen meum*—. Gen. xxii. 16. *per meipsum iuro.* Exod. vi. 7. *quam sublata manu iuravi me daturum*—. Deut. xxxii. 40. *attollo ad cœlos manum meam, et dico, vivo ego in sæculum.* Psal. ix. 5, 11. *quibus iuravi in ira mea.* et cx. 4. *iuravit Iehova, et non pœnitebit eum.* Heb. vi. 13. *quum non posset per quenquam maiorem iurare, iuravit per seipsum.*

Exemplo etiam angelorum et sanctorum. Dan. xii. 7. *efferens dexteram suam et sinistram suam versus cœlos, iuravit per viventem in æternum* cum Apoc. x. 5, 6. *angelus iuravit per eum qui vivit in sæcula sæculorum.* Gen. xiv. 22, 23. *iuravi elata manu mea ad Iehovam, si vel filum*—. et xxxi. 53. *iuravit Iacob per pavorem patris sui:* id est, Deum.

In re tamen gravi. Exod. xx. 7. *ne assumito nomen Iehovæ Dei tui in vanum.* Heb. vi. 16. *homines quidem per eum iurant qui sit maior, atque iisdem omnis controversiæ finis est iusiurandum ad confirmationem adhibitum.*

Servandum est iusiurandum quo aliquid promittimus etiam nobis damnosum; modo non illicitum. Ios. ix. 19. *nos iuramento promisimus eis per Iehovam Deum Israelis: ideo nunc*

mandment, as well as example of God. Deut. vi. 13. "thou shalt fear Jehovah thy God, and serve him, and shalt swear by his name." See also x. 20. Isa. lxv. 16. "he that sweareth in the earth shall swear by the God of truth." Jer. xii. 16. "if they will diligently learn the ways of my people, to swear by my name." Gen. xxii. 16. "by myself have I sworn, saith Jehovah." Exod. vi. 8. "concerning the which I did swear to give it." Deut. xxxii. 40. "I lift up my hand to heaven and say, I live for ever." Psal. xcv. 11. "unto whom I sware in my wrath—." cx. 4. "Jehovah hath sworn, and will not repent." Heb. vi. 13. "because he could swear by no greater, he sware by himself."

Agreeable to this is the practice of angels and holy men. Dan. xii. 7. "he held up his right hand and his left hand unto heaven, and sware by him that liveth for ever." Rev. x. 5, 6. "the angel sware by him that liveth for ever and ever." Gen. xiv. 22, 23. "I have lifted up mine hand unto Jehovah . . . that I will not take a thread," &c. xxxi. 53. "Jacob sware by the fear of his father Isaac"; that is, by God.

It is only in important matters, however, that recourse should be had to the solemnity of an oath. Exod. xx. 7. "thou shalt not take the name of Jehovah thy God in vain." Heb. vi. 16. "men verily swear by the greater, and an oath for confirmation is to them the end of all strife."

An oath involving a promise is to be observed, even contrary to our interest, provided the promise itself be not unlawful. Josh. ix. 19. "we have sworn unto them by Jehovah God of Israel; now therefore we may not touch them."

non possumus tangere eos. Iudic. xxi. 7. *quid facturi sumus istis—? nos enim iuramento obstrinximus per Iehovam, ut non daremus illis—?* Psal. xv. 4. *iuratus in damnum suum non tamen mutat.*

At oritur hic quæstio, an iusiurandum sive de silentio sive de pretio redemptionis latroni datum servandum sit. Respondent nonnulli, promissione de pretio teneri hominem, de silentio non item: ut qui prius sit et arctius magistratui obstrictus, ut latronem, siquem cognovisset, deferret, quam latroni potuit obstringi ut reticeret: proinde re ad magistratum delata, iuramentum illud ab invito expressum auctoritate publica iurisiurandi prioris dissolvi, et firmiori vinculo infirmius cedere. Verum hoc si licitum est, cur non alterum quoque iuramentum de sese redimendo pari ratione solvitur? cum etiam arctissimo boni viri officio devinctus unusquisque sit, ne sua pecunia latrones alat: id enim cum sit indignum, nemo re indigna, uti eam vel iuratus præstare debeat, tenetur: quod et ipsa vox iurisiurandi a iure ducta, significare videtur. Unde si latronem ita consideremus, ut cum quo nulla neque religionis, neque iuris civilis, neque privati officii ratio in ipso saltem latrocinio, intercedere queat, cum latrone pactionem ullam inire legitime non possumus. Quicquid igitur huius-

Judges xxi. 7. "how shall we do for wives for them that remain, seeing we have sworn by Jehovah that we will not give them of our daughters to wives?" Psal. xv. 4. "he that sweareth to his own hurt, and changeth not."

In connection with this subject, it has been made matter of discussion whether an oath sworn to a robber for the observance of secrecy, or for the payment of a stipulated ransom, is binding. Some answer, that the oath only which relates to ransom is to be observed, not that which relates to secrecy; inasmuch as every man is bound by a prior obligation to the civil magistrate to denounce any known robber, and that this obligation is of more force than the subsequent one of secrecy can possibly be. They conclude, therefore, that it is the duty of such person to give information to the magistrate, and to consider his compulsory oath as annulled by his prior engagement, the weaker obligation yielding to the stronger. If however this be just, why does it not apply equally to the oath respecting ransom? seeing that it is the positive duty of every good man not to support robbers with his substance, and that no one can be compelled to do a dishonorable action, even though bound by oath to its performance. This seems to be implied in the word *iusiurandum* itself, which is derived from *ius*. Considering the robber, therefore, as one with whom, at least while in the act of robbery, we can be under no engagement either of religious obligation, or civil right, or private duty, it is clear that no agreement can be lawfully entered into with one thus circumstanced. If then under the influence of compulsion we have sworn to

modi per vim iuravimus, semel tantum peccavimus; si male iuratum religione commoti præstemus, non tam fidem liberamus, quæ danda non erat, aut honorem Deo habemus, quam peccatum duplicamus, et vinculo iniquitatis arctius nos obstringimus: itaque si non præstemus, non id utique peccatum censeri debet, quod fallentem aut opprimentem fallimus, et rei non præstandæ renuntiamus. Quocirca siquis erit ad iusiurandum huiusmodi a latrone adactus, prospiciendum videtur potius quo pacto vitæ possit consuli, quam quo pacto fides aut religio ab latrone extorta debeat servari.

Opponitur iuramento, superstitiosa iuramenti improbatio. Illo enim Christi præcepto, Matt. v. 33, &c. *ne iurate omnino, neque per cœlum—*, neque eodem illo Iacob. v. 12. per Deum iurare non prohibemur (nam iuraturam per Deum verum etiam sub evangelio omnem linguam, Isa. xlv. 22, 23. et lxv. 16. prædicitur) sed per cœlum, per terram, per Hierosolymam, per caput cuiusquam omnino non iurare: deinde non in re gravi, sed in communi et quotidiano sermone, ubi nihil fere tanti incidit quamobrem testis Deus appellandus sit: postremo voluit Christus in sermone et consuetudine suorum tantum veritatis ac fidei, tantum inde auctoritatis inesse, ut

perform any such act as that above described, we have only committed a single offence; but if from religious scruples we observe an oath extorted under such circumstances, the sin is doubled, and instead of giving honor to God, and acquitting ourselves of an obligation which we ought never to have incurred, we are only entangling ourselves more deeply in the bonds of iniquity. Hence, if we fail to perform such agreement, it ought not to be imputed to us as a crime that we deceive one who is himself guilty of deceit or violence towards us, and refuse to ratify an unlawful compact. If, therefore, a man has allowed himself to be involved in such an engagement, the point for consideration is, not whether a bond of faith extorted by a robber ought in conscience to be observed, but how he may best effect his escape.

To the fulfilment of oaths is opposed, first, a superstitious denial of their legality. For the precept of Christ, Matt. v. 33, &c. "swear not at all, neither by heaven," &c. does not prohibit us from swearing by the name of God, any more than the passage James v. 12. inasmuch as it was foretold that even under the gospel "every tongue should swear by the God of truth," Isa. xlv. 22, 23. and lxv. 16. We are only commanded not to swear by heaven or by earth, or by Jerusalem, or by the head of any individual. Besides, the prohibition does not apply to serious subjects, but to our daily conversation, in which nothing can occur of such importance as to be worthy the attestation of God. Lastly, Christ's desire was that the conversation and manners of his disciples should bear such a stamp of truth and good faith, that their simple

eorum inter se potissimum, simplex asseveratio iurisiurandi pondus merito haberet.

Opponitur secundo periurium; cum quis fallendi proximi studio, aut falsum prudens sciensque iurat, aut sine proposito servandi, rem licitam iureiurando promittit, aut promissam non præstat. Lev. xix. 12. *ne iurate per nomen meum ad fallaciam aliquam; sic profanaveris nomen Dei tui.* In hoc crimen Petrus quoque est lapsus, Matt. xxvi. 72, 74.

Proximi mentionem fecimus superioris quæstionis causa. Latroni enim aut sicario ad quos neque pacis neque ulla belli iura in ipso facinore pertinent, omnino quidem iurasse, peccatum fuerit; iuratum præstando non prius peccatum tollitur, sed alterum potius adiungitur; vel saltem non præstando, nihil sceleris committitur. Pro forma tamen iurisiurandi magis vel minus solenni, variisque causis intercedentibus, fortasse aliter statuendum erit. Exemplo sint tres reges, Hosea, Hezechia et Zedechia: 2 Reg. xvii. 4. *invenit rex Assyriæ in Hosea conspirationem—: quare coercuit eum rex Assyriæ et vincivit eum in carcerem:* 2 Reg. xviii. 7. *aderat Iehova Hezechiæ; quocunque prodibat, secundabatur; rebellavitque in regem Assyriæ, ut non serviret ei.* 2 Chron. xxxvi. 13. *contra etiam in regem Nebuchadnezzarem rebellavit Zedechia, qui adiuraverat ipsum per Deum—.* Hoseæ criminosum videtur fuisse, non tam rebellasse quam Ægyptio regi Soö confisum. Hezechiæ virtuti fuisse ac laudi, quod fretus Deo

asseveration should be considered as equivalent to the oath of others.

Secondly, perjury; which consists in swearing to what we know to be false with the view of deceiving our neighbor, or in making lawful promise under the sanction of an oath, without intending to perform it, or at least without actually performing it. Lev. xix. 12. "ye shall not swear by my name falsely, neither shalt thou profane the name of thy God." Peter was betrayed into this offence, Matt. xxvi. 72, 74.

I have said "our neighbor," with reference to the question discussed above. For as it would be a crime to make a sworn promise to a robber or assassin, who in committing the act has forfeited his title to the rights of social life, so to observe the oath would not be to repair the original offence, but to incur a second; at any rate, there can be nothing wrong in refusing to ratify the promise. Cases however may occur in which a contrary decision will be necessary, owing to the degree of solemnity in the form of the oath, or to other accompanying circumstances. An instance of this occurs in the three kings, Hoshea, Hezekiah, and Zedekiah. 2 Kings xvii. 4. "the king of Assyria found conspiracy in Hoshea . . . therefore the king of Assyria shut him up, and bound him in prison." xviii. 7. "Jehovah was with Hezekiah, and he prospered whithersoever he went forth, and he rebelled against the king of Assyria, and served him not." 2 Chron. xxxvi. 13. "Zedekiah also rebelled against king Nebuchadnezzar, who had made him swear by God." The fault of Hoshea seems to have been not so much his rebellion, as his reliance on So king of

diffisus hosti est. Zedechiæ rursus crimini, primum, quod cum ab hoste defecisset, ad Deum se non convertit: deinde quod contra speciale Dei mandatum; versu eodem xiii. et Ier. xxvii. 6, &c. *itaque ego trado omnes regiones istas in manum Nebuchadnezzaris—:* quamquam latronis atque hostis ratio dissimilis est; cum hoc ius belli saltem servandum; cum illo neque belli neque pacis ius ullum est quod servetur.

Opponitur 3. frequens deieratio: Lev. v. 4, 5, 6. *quum quispiam iuraverit, effutiendo labiis suis, se male aut bene facturum, secundum omnia quæ effutire solet homo iuramento, et abditum fuerit ab eo, deinde cognoverit se reum esse unius ex istis, tum erit, quia reus est unius ex istis, ut id confiteatur in quo peccavit; et adducet reatum suum Iehovæ propter peccatum suum quo peccavit.* Et iuramentum temerarium: 1 Sam. xiv. 40. *etiam illud fuerit in Ionathano filio meo—.* et v. 45. *ita faciat mihi Deus, et ita pergat; nam omnino moriturus es, Ionathan.*

4. iuramentum iniustum: quod vel de re non licita, vel personæ non licitæ datur: de re non licita fuit illud Davidis, 1 Sam. xxv. 22. de exscindenda Nabalis domo; ubi et exemplo docuit, rescindi melius istiusmodi iuramenta quam servari, v. 33, 34. Qua in re peccavit Herodes, cum iuramenti

Egypt. In Hezekiah it was considered meritorious and praiseworthy that he trusted in the Lord, rather than in his enemy. To Zedekiah, on the contrary, it was objected, first, that his defection from the enemy was not accompanied by a return to the protection of God, and secondly, that he acted in opposition to God's special command, 2 Chron. xxxvi. 13, and Jer. xxvii. 6. "now have I given all these lands into the hand of Nebuchadnezzar." There is, however, this difference between a robber and a national enemy, that with the one the laws of war are to be observed, whereas the other is excluded from all rights, whether of war or of social life.

Thirdly, common swearing. Lev. v. 4, 5. "if a soul swear, pronouncing with his lips to do evil or to do good, whatsoever it be that a man shall pronounce with an oath, and it be hid from him, when he knoweth of it then he shall be guilty in one of these: and it shall be, when he shall be guilty in one of these things, that he shall confess that he hath sinned in that thing." To this may be added rash swearing. 1 Sam. xiv. 39. "though it be in Jonathan my son, he shall surely die." v. 44. "God do so and more also, for thou shalt surely die, Jonathan."

Fourthly, unlawful oaths; that is to say, oaths of which the purport is unlawful, or which are exacted from us by one to whom they cannot be lawfully taken. Of the former kind was the oath of David respecting the destruction of the house of Nabal, 1 Sam. xxv. 22. from which example we may also learn that the breach of such oaths is better than the performance, v. 33, 34. a rule disregarded by Herod, when he

causa Ioannem obtruncavit. Personæ non licitæ est illud Davidis Semei datum 2 Sam. xix. 24. *iuravit ei rex.* Itaque tametsi ipse quod iuraverat servavit a filio tamen id servari noluit; 1 Reg. ii. 8, 9. *maledixerat mihi maledictione acerrima—: iuravi ei—: nunc autem eum sontem ne absolvito, cum vir sapiens sis, sed cognosce quid sis facturus eo—.* Filius itaque captata occasione fecit, non ut iusiurandum non servando violaret, sed ut Semeum ipsum iurisiurandi violati reum, morte bis merita puniret; 1 Reg. ii. v. 36, 37. cum v. 42, &c.

5. iuramentum idololatricum; cum per aliud præter Deum quis iurat; quod prohibetur, Matt. v. 33, &c. et Iacob v. 12.

Iuramento proxima est gravis asseveratio; cuiusmodi est illa Gen. xlii. 15, 16. *ut vivit Pharao.* et 1 Sam. i. 26. *ut vivit anima tua mi Domine:* id est, quam vere tu vivis, teque ego vivere cupio: et illa Christi, *amen amen dico vobis.* et illa Pauli, 1 Cor. xv. 31. *per gloriationem vestram:* tametsi νὴ iurandi particula est.

Huc pertinet adiuratio, ut vulgo loquuntur, id est, iurisiurandi, aut asseverationis gravissimæ adactio, quæ fit sub Dei nomine imperando vel obsecrando quenquam, ut de eo quod quæritur quantum in se est veritatem dicat. Sic Iehosua cap. vii. 19. Hacanem adiurat; *fili mi, tribue nunc gloriam Iehovæ Deo Israelis, et ede ei confessionem.* Gen. xxiv. 3. *ut iure-*

beheaded John for his oath's sake. Of the latter David's oath to Shimei is an instance, 2 Sam. xix. 23. "the king sware unto him." Hence, although David himself did not violate his oath, he forbad his son to observe it, 1 Kings ii. 8, 9. "he cursed me with a grievous curse . . . and I sware to him . . . now therefore hold him not guiltless, for thou art a wise man, and knowest what thou oughtest to do unto him." Solomon therefore committed no breach of faith in punishing Shimei with death, of which the latter was doubly deserving, as being himself guilty of perjury: 1 Kings ii. 36, 37. compared with v. 42, &c.

Fifthly, an idolatrous oath; which consists in swearing, not by God, but by some other object, contrary to the prohibition Matt. v. 33. and James v. 12.

Next in solemnity to an oath is a grave asseveration, as Gen. xlii. 15, 16. "by the life of Pharaoh"; or 1 Sam. i. 26. "as thy soul liveth, my lord"; that is, as surely as thou livest, or as I wish that thou mayest live. Such also is the expression of Christ, "verily, verily, I say unto you"; and that of Paul, 1 Cor. xv. 31. "I protest by your rejoicing"; although strictly speaking, the particle νὴ has the force of an oath.

To the same head belongs what is commonly called adjuration; that is to say, the charging any one in the name of God, by oath or solemn asseveration, to speak the truth to the best of his knowledge respecting the subject of inquiry. Thus Joshua adjured Achan, vii. 19. "my son, give, I pray thee, glory to Jehovah God of Israel, and make confession unto him." Gen. xxiv. 3. "I will make thee swear by Jehovah,

iurando obstringam te per Iehovam Deum cœli—. Num. v. 21. *adiurans sacerdos mulierem illam adiuratione dirarum*—. Ezræ x. 5. *adiuravit principes sacerdotum*—. Nehem. xiii. 25. *iureiurando obstrinxi eos per Deum, dicens, dira imprecamini vobis, si*—. 1 Thess. v. 27. *adiuro vos per Dominum, ut recitetur*—. Etiam fidelissimos et charissimos adiurare non est importunum: Gen. xlvii. 29. *pone nunc manum tuam sub femore meo*—.

Adiurationi parendum est in iis rebus quæ a religione aut æquitate non abhorrent exemplo Christi, Matt. xxvi. 63, 64. qui ad pontificis adiurationem, quamvis impii, diutius non conticuit; sed se esse Christum palam est professus.

Huic opponitur adiuratio magica et exorcismus dæmonum superstitiosus aut mercenarius. Act. xix. 13, &c. *aggressi sunt quidam ex circumeuntibus Iudæis exorcistis*—.

Hæc de iureiurando. SORS est qua AD DIVINUM NUMEN PROVOCAMUS IN REBUS DUBIIS ET CONTROVERSIS AUT EXPLICANDIS AUT CONSTITUENDIS. Lev. xvi. 8. *imponet Aaron his duobus hircis sortes*—. Ios. vii. 14, &c. *erit ut tribus illa quam prehenderit Iehova, appropinquet*—. 1 Sam. x. 20, &c. *fecit Samuel ut accederent*—; *et deprehensa est tribus Beniaminis*—. Prov. xvi. 33. *in gremium coniicitur sors: a Iehova autem est tota ratio eius.* et xviii. 18. *contentiones submovet sors; et inter robustos dirimit.* 1 Chron. xxvi. 13, 14. *coniecerunt sortes*

God of heaven." Num. v. 21. "then the priest shall charge the woman with an oath of cursing." Ezra x. 5. "then Ezra made the chief priests to swear," &c. Neh. xiii. 25. "I made them swear by God, saying, Ye shall not give your daughters unto their sons," &c. 1 Thess. v. 27. "I charge you by the Lord that this epistle be read—." There is no impropriety in adjuring even our dearest and most faithful friends. Gen. xlvii. 29. "put, I pray thee, thy hand under my thigh."

Adjurations are to be complied with, in matters not contrary to religion or equity. Thus Christ, Matt. xxvi. 63, 64. on the adjuration even of the impious high-priest Caiaphas, no longer kept silence, but confessed openly that he was the Christ.

Opposed to this are magical adjurations, and the superstitious or mercenary practice of exorcism. Acts xix. 13, &c. "certain of the vagabond Jews, exorcists, took upon them," &c.

Thus far of oaths. IN THE CASTING OF THE LOT WE APPEAL TO THE DEITY FOR THE EXPLANATION OF DOUBTS, AND THE DECISION OF CONTROVERTED QUESTIONS. Lev. xvi. 8. "Aaron shall cast lots upon the two goats." Josh. vii. 14. "it shall be, that the tribe which Jehovah taketh, shall come according to the families thereof." 1 Sam. x. 20. "when Samuel had caused all the tribes of Israel to come near, the tribe of Benjamin was taken." Prov. xvi. 33. "the lot is cast into the lap, but the whole disposing thereof is of Jehovah." xviii. 18. "the lot causeth contentions to cease, and parteth between the mighty." 1 Chron. xxvi. 13, 14. "they cast lots, as well the small as the

æque parvi atque magni—. Neh. x. 35. *item sortes coniecimus sacerdotum Levitarum et populi—*. Luc. i. 9. *secundum ritum functionis sacerdotalis sortitus*. Act. i. 24, 26. *et orantes dixerunt, tu Domine qui corda omnium nosti, ostende utrum elegeris ex his duobus. Iecerunt igitur sortes eorum, et sors cecidit super Matthiam*.

Contra sortis religionem quod obiicitur, eam sæpius tentatam eandem non esse sed variam, adeoque pro fortuita habendam, infirmum est: Deus enim ipse olim importune tentatus, varie nonnunquam respondit; ut Bileamo, Num. xxii. 12, 20. *ne ito cum illis:— Surge, abi cum iis*.

Huic opponuntur sortitiones superstitiosæ, lusoriæ et fraudulentæ.

Invocationi numinis sive adorationi opponitur IDOLOLATRIA et ANGELORUM vel SANCTORUM INVOCATIO.

Illa est qua idolum cultus religiosi causa vel fabricatur, vel habetur, vel colitur; sive id veri Dei confictum simulachrum sit sive falsi. Exod. xx. 4, 5. *ne facito tibi sculptile aut ullam imaginem eorum quæ sunt in cœlis supra, aut quæ in terra infra, aut quæ in aquis infra terram. Ne incurvans te honorem exhibeto eis, neque colito ea*. Lev. xxvi. 1. idem. Deut. xvi. 21, 22. *ne conserito tibi lucum secundum altare Iehovæ—:*

great." Neh. x. 34. "we cast the lots among the priests, the Levites, and the people." Luke i. 9. "according to the custom of the priest's office, his lot was to burn incense." Acts i. 24, 26. "they prayed, and said, Thou Lord, which knowest the hearts of all men, show whether of these two thou hast chosen . . . and the lot fell upon Matthias."

Against the use of the lot it has been urged, that on successive repetitions the result is not invariably the same, and that therefore it must be considered as a matter of chance. This objection is of no force, inasmuch as the Deity, even in his direct verbal communications with the prophets of old, did not uniformly return the same answer, when tempted by importunate inquiries; as in the instance of Balaam, Num. xxii. 12, 20. "thou shalt not go with them . . . rise up and go with them."

To this is opposed the casting of lots in jest, or with a superstitious or fraudulent purpose.

To the invocation or adoration of the Deity are opposed IDOLATRY, and INVOCATION OF ANGELS OR SAINTS.

IDOLATRY consists in THE MAKING, WORSHIPPING, OR TRUSTING IN IDOLS, WHETHER CONSIDERED AS REPRESENTATIONS OF THE TRUE GOD, OR OF A FALSE ONE. Exod. xx. 4, 5. "thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the water under the earth; thou shalt not bow down thyself to them, nor serve them." See also Lev. xxvi. 1. Deut. xvi. 21, 22. "thou shalt not plant thee a grove of any trees near unto the altar of Jehovah . . . neither shalt thou set thee

neque erigito tibi statuam, quæ odit Iehova Deus tuus. et xxvii. 15. *maledictus est vir ille qui fecerit sculptile aut fusile.* Isa. ii. 8. *repleta est terra illius idolis—.* et xvii. 8. *non respiciat ad ista altaria, ad opus manuum ipsius—.* Act. xvii. 16. *irritabatur spiritu suo: videbat enim civitatem plenam simulachris.* 1 Cor. viii. 4. *scimus idolum nihil esse in mundo.* et x. 6, 7, 14. *ne idololatræ fiatis.* 2 Cor. v. 16. *quod si novimus Christum secundum carnem, nunc tamen non amplius novimus.* Gal. v. 19, 20. *opera carnis, quæ sunt adulterium—, idololatria, veneficium—; eos videlicet qui talia agunt, regni Dei non fore hæredes.* 1 Ioan. v. 21. Apoc. ix. 20. *ut ne adorarent dæmonia et simulachra aurea—.* Describitur; Isa. lvii. 9, &c. *qui incaluerunt in lucis—.* Ier. vii. 31. *ædificarunt excelsa Tophethi—.* et xi. 13. *pro numero civitatum tuarum sunt dii tui—,* et xxxii. 29. *comburantque domos ipsas, super quarum tectis adoleverunt Bahali—.* Ezech. viii. 5, &c. *ecce idolum illud zelotypiæ—.* Hos. iv. 13. *in verticibus montium sacrificant.*

Sive veri Dei. Exod. xxxii. 5. *quod videns Aaron—, proclamavit, dicendo, festum Iehovæ cras esto;* cum Psal. cvi. 19, 20. *fecerunt vitulum Chorebi; et mutarunt honorem suum in formam bovis.* Deut. iv. 15, 16. *quomobrem cavebitis vobis ipsis valde; nam non animadvertistis ullam imaginem quo die allocutus est vos Iehova in Chorebo e medio ignis*

up any image, which Jehovah thy God hateth." xxvii. 15. "cursed be the man that maketh any graven or molten image." Isa. ii. 8. "their land also is full of idols." xvii. 8. "he shall not look to the altars, the work of his hands—." Acts xvii. 16. "his spirit was stirred in him, when he saw the city wholly given to idolatry." 1 Cor. viii. 4. "we know that an idol is nothing in the world." x. 6, 7, 14. "neither be ye idolaters," &c. 2 Cor. v. 16. "though we have known Christ after the flesh, yet now henceforth know we him no more." Gal. v. 19, 20. "the works of the flesh . . . are these, adultery . . . idolatry, witchcraft . . . they which do such things shall not inherit the kingdom of God." See also 1 John v. 21. Rev. ix. 20. "that they should not worship devils and idols of gold." Idolatry is described, Isa. lvii. 5. "enflaming yourselves with idols under every green tree." Jer. vii. 31. "they have built the high places of Tophet." xi. 13. "according to the number of thy cities were thy gods—." xxxii. 29. "they shall burn it with the houses upon whose roofs they have offered incense unto Baal." Ezek. viii. 5, &c. "behold northward at the gate of the altar this image of jealousy—." Hos. iv. 13. "they sacrifice upon the tops of the mountains."

WHETHER OF THE TRUE GOD—. Exod. xxxii. 5. "when Aaron saw it, he built an altar before it, and Aaron made proclamation, and said, To-morrow is a feast to Jehovah"; compared with Psal. cvi. 19, 20. "they made a calf in Horeb . . . thus they changed their glory into the similitude of an ox." Deut. iv. 15, 16. "take ye therefore good heed unto yourselves, for ye saw no manner of similitude on the day that Jehovah spake

illius, ut non corrumpatis vos, et faciatis vobis sculptile, similitudinem ullius simulachri, formam maris aut fœminæ. Vidit quidem Moses cum senioribus *Deum Israelis, et sub pedibus eius velut opus pavimentatum sapphiro, et velut corpus ipsum cœli nitore,* Exod. xxiv. 10. dicunturque *vidisse Deum ipsum,* v. 11. Viderunt et omnes Israelitæ *speciem gloriæ Iehovæ tanquam ignem consumentem in summitate montis Sinæ,* v. 17. viventis autem speciem nullius viderunt, ut ex Deuteronomii loco proximo liquet: Sic Ezech. i. 27, 28. *vidi inde a specie lumborum eius sursum versus, a specie vero lumborum eius deorsum versus—:* hic faciei nulla mentio. Iudic. xvii. 4. *fecit ex eo sculptile ac fusile, quod fuit in domo Micaiehu.* cum. v. 13. *dicebat Mica, nunc novi Iehovam benefacturum esse mihi, eo quod est mihi hic Levita in sacerdotem.* 2 Reg. xvii. 28. *veniens unus ex illis sacerdotibus, quos deportaverant e Samaria, consedit Bethele; et docebat eos quomodo reverituri essent Iehovam.* Isa. xl. 18. *cui assimilabitis Deum fortem, et quam similitudinem comparabitis ei?* et xliv. 5, &c. *qui format Deum fortem, et sculptile fundit, ad nullam utilitatem fundit.* et xlvi. 5, 6. *cui assimilaretis me?—. Mercede conducunt conflatorem, qui faciat ex eo Deum fortem, cui procumbentes etiam incurvent sese.* Ier. ii. 11, &c. *an mutaverit gens Deos, quamvis illi non sint Dii? At populus meus mutavit gloriam suam in idolum inutile—.* Act. xvii. 29.

unto you in Horeb, out of the midst of the fire; lest ye corrupt yourselves, and make you a graven image, the similitude of any figure, the likeness of male or female." It is indeed said, Exod. xxiv. 10. that Moses and the elders "saw the God of Israel, and there was under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in his clearness"; and v. 11 "they saw God"; and v. 17. "the sight of the glory of Jehovah was like devouring fire on the top of the mount in the eyes of the children of Israel"; but it is clear, from the passage of Deuteronomy quoted above, that they saw the likeness of no living thing whatever. So Ezek. i. 27, 28. "I saw . . . from the appearance of his loins even upward, and from the appearance of his loins even downward"; where no mention is made of his face. Judges xvii. 4. "the founder made thereof a graven image and a molten image, and they were in the house of Micah"; compared with v. 13. "then said Micah, Now know I that Jehovah will do me good, seeing I have a Levite to my priest." 2 Kings xvii. 28. "then one of the priests whom they had carried away from Samaria, came and dwelt in Bethel, and taught them how they should fear Jehovah." Isa. xl. 18. "to whom then will ye liken God, or what likeness will ye compare unto him?" xliv. 10. "who hath formed a god, or molten a graven image that is profitable for nothing?" xlvi. 5, 6. "to whom will ye liken me, and make me equal? . . . they hire a goldsmith, and he maketh it a god: they fall down, yea, they worship." Jer. ii. 11, &c. "hath a nation changed their gods which are yet no gods? but my people have changed their glory for that which doth

progenies Dei quum sumus, non debemus existimare auro et argento aut lapidi, sculpturæ artificii et excogitationis hominum, numen esse simile. Rom. i. 23, 24. *mutarunt gloriam incorruptibilis Dei in efformatam imaginem corruptibilis hominis.* hinc cultus veri Dei sub idolo non levius cultoribus imputatur, quam si dæmonia colerent, 2 Chron. xi. 15. *statueretque sibi sacerdotes: pro excelsis, pro dæmonibus, et pro vitulis quos fecerat.* Et tamen Ierobohamus non nisi Iehovæ sacerdotes putabat se statuisse, estque sacerdos iis qui non sunt Dei.

Sive Falsi. Num. xxxiii. 52. *perdetis omnes effigies eorum, et omnes imagines fusas eorum perdetis; omniaque excelsa eorum destruetis*—. Deut. vii. 5, 25. et xii. 2, 3. idem. Ex his præceptis pii magistratus idololatriam oppugnarunt: Moses; Asa, 2 Chron. xiv. 3. et xv. 8, &c. Iehosaphat, Ezechias, Iosias; 2 Reg. xxiii. 2 Chron. xxxiv. 4, &c. Totus populus 2 Chron. xxiii. 17. et xxxi. 1.

Cherubini idola non sunt dicendi: nec deorum, sed ministrantium Deo speciem super arcam præbuerunt: itaque nec eos quisquam coluit; et peculiari præcepto Dei fabricati sunt.

Serpens æneus Christi typus fuit; et tamen posteaquam adorari cœptus est, comminutus est, 2 Reg. xviii. 4. *contudit etiam serpentem æneum quem fecerat Moses.*

not profit." Acts xvii. 29. "forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device." Rom. i. 23, 24. "they changed the glory of the incorruptible God into an image made like unto corruptible man." Hence to worship the true God under the form of an idol was considered as criminal as to worship devils. 2 Chron. xi. 15. "he ordained him priests for the high places, and for the devils, and for the calves that he had made"; although Jeroboam doubtless imagined that he was appointing priests to Jehovah, while he was in reality officiating in the rites of those which were not Gods.

OR OF A FALSE GOD. Num. xxxiii. 52. "then shall ye destroy all their pictures, and destroy all their molten images, and quite pluck down all their high places." See also Deut. vii. 5, 25. xii. 2, 3. In pursuance of these injunctions, pious rulers in all ages have opposed idolatry; Moses, Asa, 2 Chron. xiv. 3. xv. 8, &c. Jehoshaphat, Hezekiah, Josiah, 2 Kings xxiii. 1–25. 2 Chron. xxxiv. 4, &c. the whole people, 2 Chron. xxiii. 17. and xxxi. 1.

The cherubic images over the ark are not to be accounted idols; first, as being representations not of false gods, but of the ministering spirits of Jehovah, and consequently not objects of worship; secondly, as being made by the special command of God himself.

Even the brazen serpent, the type of Christ, was commanded to be demolished, as soon as it became an object of religious worship, 2 Kings xviii. 4. "he brake in pieces the brazen serpent that Moses had made."

Male igitur idola vocantur a pontificiis libri laicorum: cuismodi enim libri aut pædagogi sint patet ex Psal. cxv. 5, &c. *os est iis, sed non loquuntur—. Similes illis sunt qui faciunt illa, quisquis confidit in illis.* Isa. xliv. 12, 13. *non norunt, neque animadvertunt, illud obducere oculos ipsorum—.* Ier. x. 8, 14, 15. *magis obbrutescit omnis homo quam ut animadvertat, pudefacit omnis conflator sculptili: nam falsum est fusile eius, nec spiritus est in ullo eorum; vanitas sunt, opus aberrationis maximæ: quo tempore visitabuntur illi, peribunt ista.* Abac. ii. 18, 19. *quid profuerat sculptile, quod sculpserit illud formator illius, fusile et doctor falsi, quod confidat formator figmenti sui ipsi, faciendo idola muta? væ illi qui dicit ligno, expergiscere, evigila lapidi silenti: ipse docet, ecce ipsum: continetur quidem auro aut argento, sed omnino spiritus nullus est in medio eius.*

Nec minus omnis ratio cum idolis idolorumque cultoribus damnatur. Act. xv. 20. *ut abstineant a pollutionibus idolorum et scortatione.* et v. 29. *ab iis quæ sunt immolata simulachris— et scortatione,* cum Apoc. ii. 14. *qui docebat Balacum obiicere offendiculum coram filiis Israelis, ut ederent ex iis quæ simulachris erant immolata, et ut scortentur.* et v. 20. *ut scortentur, et edant ex iis quæ simulachris immolantur.* Ex quibus locis inter se collatis idololatriæ quædam species esse prohibita illic scortatio videtur. 1 Cor. viii. 10. *si quis*

Hence the Papists err in calling idols the laymen's books; their real nature whether considered as books or teachers, appears from Psal. cxv. 5, &c. "they have mouths, but they speak not . . . they that make them are like unto them, so is every one that trusteth in them." Isa. xliv. 18. "they have not known nor understood, for he hath shut their eyes—." Jer. x. 8, 14, 15. "every man is brutish in his knowledge; every founder is confounded by the graven image; for his molten image is falsehood, and there is no breath in them; they are vanity and the work of errors; in the time of their visitation they shall perish." Hab. ii. 18, 19. "what profiteth the graven image, that the graver thereof hath graven it; the molten image and a teacher of lies, that the maker of his work trusteth therein, to make dumb idols? woe unto him that saith to the wood, Awake; to the dumb stone, Arise, it shall teach; behold, it is laid over with gold and silver, and there is no breath at all in the midst of it."

We are commanded to abstain, not only from idolatrous worship itself, but from all things and persons connected with it. Acts xv. 20. "that they abstain from pollutions of idols, and from fornication." v. 29. "from meats offered to idols . . . and from fornication." Rev. ii. 14. "who taught Balak to cast a stumbling-block before the children of Israel, to eat things sacrificed unto idols, and to commit fornication." v. 20. "to commit fornication, and to eat things sacrificed unto idols." From a comparison of these passages, it would appear that the fornication here prohibited was a part of idolatrous worship. 1 Cor. viii. 10. "if any man see thee

viderit te illa cognitione præditum in idoleio accumbere, nonne conscientia ipsius—? et x. 14. *fugite ab idololatria.* et v. 20, &c. *dæmoniis immolant, et non Deo; nolim*—. et 2 Ep. vi. 16. *quæ consensio templo Dei cum simulachris?* 1 Thess. i. 9. *relictis idolis, ut serviretis Deo vivo et vero.* 1 Pet. iv. 3. *incedendo in lasciviis,— et nefariis simulachrorum cultibus.* 1 Ioan. v. 21. *filioli, cavete ab idolis.*

Quod hic quæri solet, utrum liceat religionem veram profitenti, idolorum cultui interesse quoad civile aliquod officium eo in loco obeundum necessario sit, id licere ut credamus facit exemplum Syri Naamanis 2 Reg. v. 17, 18, 19. cui hoc indultum est; neque hoc solum, sed ut peculiare etiam altare ex Israelitico cespite incircumcisus etiam utpote gentilis, sibi construeret. tutius tamen est, et cum Dei timore coniunctius eiusmodi officia quantumvis civilia detrectare potius, quantum fieri potest, aut prorsus deponere.

Angelorum et sanctorum invocatio prohibetur. Act. x. 26. *surge; et ego ipse homo sum.* et xiv. 15. *viri, cur ista facitis? nos quoque sumus homines*—. Col. ii. 18. *nemo— in submissione animi, et religioso cultu angelorum.* Apoc. xix. 10. *procidi ut adorarem*—. *Vide ne feceris, conservus tuus sum*—. et xxii. 8, 9. idem. Ratio redditur quia Deus nobis propior

which hast knowledge sit at meat in the idol's temple, shall not the conscience of him that is weak be emboldened to eat," &c. x. 14. "flee from idolatry." v. 20, &c. "they sacrifice to devils, and not to God; and I would not that ye should have fellowship with devils." 2 Cor. vi. 16. "what agreement hath the temple of God with idols?" 1 Thess. i. 9. "ye turned to God from idols, to serve the living and true God." 1 Pet. iv. 3. "we walked in lasciviousness . . . and abominable idolatries." 1 John v. 21. "little children, keep yourselves from idols."

A question here arises, whether it be lawful for a professor of the true religion to be present at idol-worship, in cases where his attendance is necessary for the discharge of some civil duty. The affirmative seems to be established by the example of Naaman the Syrian, 2 Kings v. 17–19. who was permitted, as an additional mark of the divine approbation, to construct for himself a private altar of Israelitish earth, although, as a Gentile, he was uncircumcised. It is however safer and more consistent with the fear of God, to avoid, as far as possible, duties of this kind, even of a civil nature, or to relinquish them altogether.

The invocation of saints and angels is forbidden. Acts x. 26. "stand up; I myself also am a man." xiv. 15. "sirs, why do ye these things? we also are men of like passions with you—." Col. ii. 18. "let no man beguile you of your reward in a voluntary humility and worshipping of angels." Rev. xix. 10. "I fell at his feet to worship him; and he said unto me, See thou do it not, I am thy fellow-servant." See also

et benignior quam ulli sanctorum aut angelorum sunt, aut esse possunt. Psal. lxxiii. 25. *quis esset mihi in cœlis præter te? et præter te nullo delector in terra.* Isa. lxiii. 16. *quia tu pater noster es: quia Abraham non novit nos; et Israel non agnoscit nos. Tu Iehova pater noster, vindex noster.* Quæcunque deinde ridicula aut absurda Idolorum cultoribus a Prophetis passim attribuuntur eadem omnia Sanctorum Angelorumve imagines colentibus pari ratione attribui possunt. Isa. xlvi. 6, 7, &c. *Aurum profundunt* &c. *aurifabrum conducunt, humeris portant* &c. et alibi.

Subterfugia Papistarum, dum angelos et sanctos adorari posse contendunt; frivola sunt. Primum illud Gen. xlviii. 15, 16. *angelus ille qui vindicat me ab omni malo, benedicat pueris istis.* Hic dum Iosephi filiis benedicebat Iacob, quis dicat invocasse, et non optasse potius uti Deus et Dei nomine angelus ille vindex pueris benedicat? nam quod respondent alii, increatum fuisse illum angelum, id verumne sit aut Iacobo in mentem unquam venerit, longe graviorem controversiam habet. Et illud, Iob. v. 1. *ad quem e sanctis te convertes,* de sanctis in hac vita intelligi quid vetat? quemadmodum, Iacob. v. 14. *advocato presbyteros ecclesiæ, et precentur pro eo:* non enim hic defuncti invocantur, sed vivi et præsentes ut pro nobis orent rogantur.

xxii. 8, 9. The reason is, that God is kinder and more favorable to us than any saint or angel either is, or has power to be. Psal. lxxiii. 25. "whom have I in heaven but thee? and there is none upon earth that I desire besides thee." Isa. lxiii. 16. "doubtless thou art our father, though Abraham be ignorant of us, and Israel acknowledge us not; thou, O Jehovah, art our father, our redeemer." Further, the charge of absurdity and folly which the prophets uniformly bring against the worshippers of idols, applies equally to those who worship images of saints or angels. Isa. xlvi. 6, 7, &c. "they lavish gold out of the bag," &c. "and hire a goldsmith . . . they bear him upon the shoulder," &c. See also other passages.

The subterfuges by which the Papists defend the worship of saints and angels, are truly frivolous. They allege Gen. xlviii. 15, 16. "the angel which redeemed me from all evil, bless the lads." Jacob here was not praying, but conferring his benediction on the sons of Joseph; no one therefore will contend that the words are to be taken as an invocation, but simply as an expression of hope that God, and the redeeming angel as his minister, should bless the lads. Some indeed contend that the angel here spoken of was not a created being; but whether this be true, or whether it entered into the mind of Jacob or not, involves another and a far more difficult controversy. They urge also Job v. 1. "to which of the saints wilt thou turn?" which however may as properly be understood of living saints, as in James v. 14. "let him call for the elders of the church, and let them pray over him"; where it is not recommended that the dead should be invoked, but that those

Opponitur etiam invocationi divinæ, Dei tentatio. Exod. xvii. 7. *tentaverunt Iehovam dicendo, estne Iehova inter nos, an non?* Psal. lxxviii. 18, 19. *tentantes Deum fortem cum animo suo, ac obloquentes contra Deum, dixerunt, an possit Deus instruere mensam in hoc deserto.* et v. 41. *tentarunt Deum, et sanctum Israelis circumscripserunt.* et xciv. 7. *dicentes, non respicit Iah, neque animadvertit Deus Iacobi.* et xcv. 7, 8, 9. *ut in die tentationis in deserto, ubi tentaverunt me maiores vestri; probaverunt me; etiam experti sunt opus meum.* Matt. iv. 7. *non tentabis Dominum Deum tuum.* 1 Cor. x. 22. *an provocamus ad æmulationem Dominum? num valentiores eo sumus?*

Opponitur etiam omnis dæmonum invocatio, quæque artes eo spectant. Exod. xxii. 18. *præstigiatricem ne sinito vivere.* Lev. xix. 26. *ne utimini coniectationibus neque præstigiis.* et xx. 27. *viri aut mulieres, si erit ex iis pytho aut hariolus, omnino morte afficiuntor; lapidibus obruuntor; cædis eorum causa est in iis.* et v. 6. *anima quæ converterit se ad pythones et ad hariolos, ut scortando sectetur eos, utique opponens iratam faciem meam animæ illi, exscindam illam et medio populi eius.* et cap. xix. 31. *ne vos convertite ad pythones et ad hariolos, ne consulitote polluendo vos iis.* Num. xxiii. 27. *nam non est incantatio contra Iacobum, neque divinatio contra Israelem.* Deut. xviii. 10, 11, 12. *ne invenitor in te qui traducat filium suum aut filiam suam per ignem; utens divinationibus; planetarius aut coniector, aut præstigiator;*

who are living and present should be entreated to pray for us.

Another opposite to invocation is the tempting of God. Exod. xvii. 7. "they tempted Jehovah, saying, Is Jehovah among us or not?" Psal. lxxviii. 18, 19. "they tempted God in their heart by asking meat for their lust; yea, they spake against God; they said, Can God furnish a table in the wilderness?" v. 41. "they tempted God, and limited the Holy One of Israel." xciv. 7. "yet they say, Jah shall not see, neither shall the God of Jacob regard it." xcv. 7–9. "as in the day of temptation in the wilderness, when your fathers tempted me, proved me, and saw my works." Matt. iv. 7. "thou shalt not tempt the Lord thy God." 1 Cor. x. 22. "do we provoke the Lord to jealousy? are we stronger than he?"

A third consists in the invocation of devils, and the practice of magical arts. Exod. xxii. 18. "thou shalt not suffer a witch to live." Lev. xix. 26. "neither shall ye use enchantment, nor observe times." xx. 27. "a man also or a woman that hath a familiar spirit, or that is a wizard, shall surely be put to death; they shall stone them with stones, their blood shall be upon them." v. 6. "the soul that turneth after such as have familiar spirits, and after wizards, to go a-whoring after him, I will even set my face against that soul, and will cut him off from among his people." xix. 31. "neither seek after wizards, to be defiled with them." Num. xxiii. 23. "surely there is no enchantment against Jacob, neither is there any divination against Israel." Deut. xviii. 10–12. "there shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer

item utens incantatione, aut requirens pythonem, aut hariolos, aut necromantes: nam abominationi est Iehovæ quisquis facit ista—. 2 Reg. xxi. 6. *traduxit filium suum per ignem, præstigiisque et coniectationibus usus est, et instituit pythonem et hariolos.* Isa. viii. 19. *quum edicunt vobis, consulite pythones aut hariolos qui pipiunt et qui mussitant, nonne populus Deum suum consulturus esset? Pro viventibus mortuos consulat?* et xliv. 20. *is sum qui irrita facturus est signa mendacium, et ex divinis stultos effecturus.* et xlvii. 13, 14. *stent iam astrologi qui contemplantur stellas, qui notas faciunt in menses prædictiones suas, et servent te ab iis qui superventura sunt tibi: ecce sunt tanquam stipula*—. Ier. x. 2. *a signis cœlorum ne consternemini, quia consternantur gentes ab illis.* Micæ v. 12. *excidero præstigias e manu tua, adeo ut planetarii non sint tibi.*

Esse tamen aliquam astrologiam non inutilem aut inconcessam, et magi illi ex oriente Hierosolymas profecti, et illa ipsa Christi stella natalis testatur, Matt. ii. 1, 2.

of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer; for all that do these things are an abomination unto Jehovah." 2 Kings xxi. 6. "he made his son pass through the fire, and observed times, and used enchantments, and dealt with familiar spirits and wizards." Isa. viii. 19. "when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep and that mutter: should not a people seek unto their God? for the living to the dead?" xliv. 25. "I am he that frustrateth the tokens of the liars, and maketh diviners mad." xlvii. 13, 14. "let now the astrologers, the stargazers, the monthly prognosticators, stand up and save thee from these things, that shall come upon thee: behold, they shall be as stubble." Jer. x. 2. "be not dismayed at the signs of heaven; for the heathen are dismayed at them." Mic. v. 12. "I will cut off witchcrafts out of thine hand, and thou shalt have no more soothsayers."

All study of the heavenly bodies, however, is not unlawful or unprofitable; as appears from the journey of the wise men, and still more from the star itself, divinely appointed to announce the birth of Christ, Matt. ii. 1, 2.

CAPUT VI.

DE ZELO.

DICTA est religionis veræ pars prior, INVOCATIO; restat altera, NOMINIS DIVINI IN OMNI VITA SANCTIFICATIO. Sanctificandi nominis divini ardor ac studium, sive indignatio adversus ea quæ ad violationem aut contemptum religionis pertinent, ZELUS dicitur. Psal. lxix. 9, 10. *extraneus factus sum—; quia zelus domus tuæ exedit me—.* et cxix. 139. *conficit me zelus meus, quod obliviscantur verbi tui hostes mei.* Rom. xii. 11. *studio minime ignavi; spiritu ferventes; Domino servientes.*

Exempla huius virtutis sunt in Loto, 2 Pet. ii. 7, 8. in Mose, Exod. xxxii. 19. in Phinea, Num. xxv. 7. in Elia, 1 Reg. xix. 10. in Ieremia, Ier. xxiii. 9, 10, 11. *frangitur cor meum in me—; nam adulteris plena est hæc terra:* in Christo, Matt. xii. 30. Ioan. ii. 14, &c. in Stephano, Act. vii. 51, &c. in Paulo et Barnaba, cap. xiv. 14. et xvii. 16, 17.

Huic opponitur tepiditas: cuius exemplum est in Eli, 1 Sam. ii. 29. et iii. 13. in primoribus Iudæorum, Ioan. xii. 43. in Laodicensibus, Apoc. iii. 15, 16.

Et zelus ignarus et imprudens. 2 Sam. xxi. 2, 3. *eo quod morte affecit Gibeonitas—; affectus zelo pro filiis Israelis et*

CHAPTER VI.

OF ZEAL.

WE HAVE treated of the first part of true religion, the invocation or adoration of the Deity; we proceed to the remaining part, THE SANCTIFICATION OF THE DIVINE NAME UNDER ALL CIRCUMSTANCES.

An ardent desire of hallowing the name of God, together with an indignation against whatever tends to the violation or contempt of religion, is called ZEAL. Psal. lxix. 8, 9. "I am become a stranger unto my brethren . . . for the zeal of thine house hath eaten me up." cxix. 139. "my zeal hath consumed me, because mine enemies have forgotten thy words." Rom. xii. 11. "not slothful in business, fervent in spirit, serving the Lord."

Examples of this virtue are seen in Lot, 2 Pet. ii. 7, 8. in Moses, Exod. xxxii. 19. in Phinehas, Num. xxv. 7. in Elijah, 1 Kings xix. 10. in Jeremiah, Jer. xxiii. 9–11. "mine heart within me is broken . . . for the land is full of adulterers"; in Christ, Matt. xii. 30. John ii. 14, &c. in Stephen, Acts vii. 51, &c. in Paul and Barnabas, xiv. 14. and xvii. 16, 17.

Its opposites are, first, lukewarmness, as exemplified in Eli, 1 Sam. ii. 29. and iii. 13. in the chief rulers of the Jews, John xii. 43. in the Laodiceans, Rev. iii. 15, 16.

Secondly, an ignorant and imprudent zeal. 2 Sam. xxi. 1, 3. "because he slew the Gibeonites . . . Saul sought to slay them in his zeal to the children of Israel and Judah."

Iudæ. Rom. x. 2. *testor de ipsis, eos zelum Dei habere, sed non secundum scientiam.*

Et præfervidus. Ionæ iv. 1, 2, 3. Luc. ix. 54. *vis dicamus, ut ignis—.*

Et hypocriticus aut iactabundus: in Iehu, 2 Reg. x. 16. *vide zelum meum.*

Sanctificatur Dei nomen cum verbis tum factis. Verbis, cum non nisi reverentiæ causa Deum nominamus; et verum illius cultum, quoties opus est, aperte profitemur.

Sancta et religiosa Dei nominatio sive mentio docetur, Exod. xx. 7. *ne assumito nomen Iehovæ Dei tui in vanum.*

Huic opponitur impia sive probrosa de Deo locutio: quæ vulgo *βλασφημία* ex Græco vertitur; ut et כִּדַּף cum radice כִּדַּף, et קְלָלָה cum radice קָלַל ex Hebræo. Talis fuit filii illius Israelitidis; de quo Lev. xxiv. 11. &c. *execratus est,* sive, *expresse nominavit nomen illud* (Iehovæ scilicet) et *maledixit,* sive, *impie locutus est.* et v. 14. *educite execratorem.* Et Rabsacis cæterorumque Assyriorum, 2 Reg. xix. 6. *propter verba quibus pueri regis Assyriæ maledixerunt mihi.* Et Scribarum, Marc. iii. 22. *dicebant, certe habet Beelzebulem—.* cum v. 29. *quicunque impie locutus erit in spiritum sanctum—;* dixerant enim Scribæ, patrem in Christo agentem esse Beelze-

Rom. x. 2. "I bear them record that they have a zeal of God, but not according to knowledge."

Thirdly, a too fiery zeal. Jonah iv. 1–3. Luke ix. 54. "wilt thou that we command fire to come down from heaven?"

Fourthly, an hypocritical and boastful zeal, as that of Jehu, 2 Kings x. 16. "come with me, and see my zeal for Jehovah."

The name of God is to be hallowed in word as well as in deed. To hallow it in word, is never to name it but with a religious purpose, and to make an open profession of the true faith, whenever it is necessary.

The holy or reverential mention of God is inculcated Exod. xx. 7. "thou shalt not take the name of Jehovah thy God in vain."

To this is opposed an impious or reproachful mention of God, or, as it is commonly called, blasphemy, from the Greek *βλασφημία*, as in the Hebrew בְּרוּכָה with the root בָּרַךְ, and וַיְנַקֵּב with the root נָקַב. This was the crime of the Israelitish woman's son, Lev. xxiv. 11. who "blasphemed" or "expressly named the name of Jehovah, and cursed" or "spake impiously." v. 14. "bring forth him that hath cursed without the camp." Such also was that of Rabshakeh and the other Assyrians, 2 Kings xix. 6. "be not afraid of the words which thou hast heard, with which the servants of the king of Assyria have blasphemed me"; of the scribes, Mark iii. 22. "they said, He hath Beelzebub," compared with v. 29. "he that shall blaspheme against the Holy Ghost—," for the scribes had said that the deeds of the Father working in Christ

bulem. Et quos Paulus, nondum Christianus, vi ad maledicendum Christo adegit, Act. xxvi. 11. Et Iudæorum Corinthi, cap. xviii. 6. *ipsis autem obsistentibus, et maledicentibus,* vulgo, *blasphemantibus.* Et olim Paulus, 1 Tim. i. 13. *blasphemus et persecutor.* Et Hymenæus et Alexander, v. 19, 20. *ut discant non blasphemare.* quippe *expulsa bona conscientia, naufragium fidei fecerant.* Et illi profani, Iacob. ii. 7. *nonne maledictis prosequuntur,* vulgo, *blasphemant bonum illud nomen a quo estis cognominati?* Et bestia illa, Apoc. xiii. 5, 6. *loquens magna et maledicta,* vulgo, *blasphemias.* Et sectatores bestiæ, cap. xvi. 11. *convitiis incesserunt,* vulgo, *blasphemarunt Deum cœli præ doloribus suis.*

Sed cum omnes scriptores Græci non solum profani verum etiam sacri voce *blasphemiæ* quodvis in quemlibet maledictum communiter significent, sicuti et illis Hebræis vocibus Hebræi, Isa. xliii. 28. *exponam Israelem maledictis,* et li. 7. *præ contumeliis eorum ne consternamini,* Ezech. v. 15. *opprobrium et convitium,* in Iudæos scilicet, Zeph. ii. 8. *convitia Ammonitarum, quibus probris affecerunt populum meum* (quibus omnibus locis vox eadem usurpatur quæ blasphemiam significat) et sic Matt. xv. 19. *falsa testimonia, maledicta,* Græce, *blasphemiæ,* Marc. vii. 22. idem, 1 Tim. vi. 1. *ne nomen Dei et doctrina blasphemetur,* Tit. ii. 5. idem: 2 Pet. ii. 10. *non verentur dignitates probris afficere,* Græce,

were the deeds of Beelzebub; of those whom Paul before his conversion compelled to blaspheme, Acts xxvi. 11. of the Jews at Corinth, xviii. 6. when they "opposed themselves and blasphemed—"; of Paul himself in his unconverted state, 1 Tim. i. 13. "who was before a blasphemer and a persecutor"; of Hymenæus and Alexander, v. 19, 20. "that they may learn not to blaspheme," inasmuch as "having put away a good conscience concerning faith, they had made shipwreck"; of those profane persons mentioned in James ii. 7. "do not they blaspheme that worthy name by the which ye are called?" of the beast, Rev. xiii. 5, 6. "there was given unto him a mouth speaking great things and blasphemies"; of the followers of the beast, xvi. 11. "they blasphemed the God of heaven, because of their pains and their sores."

Considering, however, that all the Greek writers, sacred as well as profane, use the word "blasphemy" in a general sense, as implying any kind of reproach against any person whatever, which is also the received usage of the corresponding word in Hebrew, Isa. xliii. 28. "I have given Israel to reproaches." li. 7. "neither be ye afraid of their revilings"; Ezek. v. 15. "so it shall be a reproach and a taunt," that is, to the Jews; Zeph. ii. 8. "the revilings of the children of Ammon, whereby they have reproached my people"; in all which passages the same word is used, being that which we translate blasphemy: so also Matt. xv. 19. "false witness, blasphemies." Compare Mark vii. 22. 1 Tim. vi. 1. "that the name of God and his doctrine be not blasphemed." Compare Tit. ii. 5. 2 Pet. ii. 10. "they are not afraid to

blasphemantes, v. 11. *cum ipsi angeli non ferant adversus eas apud Dominum maledicum,* Græce, *blasphemum iudicium:* cum inquam scriptores etiam sacri ad maledicentiam quamcunque significandam blasphemiæ vocem Græce adhibeant, incommode fecisse reor atque temere qui exoticam vocem *blasphemiam* in sermonem Latinum introduxerunt, et significationem communem ad maledicta duntaxat in Deum restrinxerunt, restrictam rursus ita laxarunt, ut dum populus interim quid sit blasphemia non intelligit, ipsi fere omnem de Deo aut divinis de rebus opinionem, diversam modo a sua, protinus blasphemiam esse clamitent: Scribarum haud dissimiles, Matt. ix. 3. qui, cum Christus tantummodo dixisset, *remissa sunt tibi peccata tua,* v. 2. illi statim *apud se, iste blasphemat:* cum blasphemare Deum, quemadmodum ex superioribus exemplis perspicitur, nihil aliud sit, quam Deo aperte atque *elata manu* maledicere aut contumeliam inferre, Num. xv. 30. Et Matt. xv. 19. *ex corde blasphemiæ;* certe sive in Deum, sive in homines. Quo in genere non peccant, qui sincero animo et contentionis minime cupido id docent de Deo aut disserunt quod ex scriptura sacra didicisse sibi videntur. Quod si blasphemia ex Hebraica significatione pendenda est, et Latine vertenda, late admodum patebit: quisquis enim obstinate peccat, blasphemiæ reus erit, adeoque ut nonnulli

speak evil of dignities," in the Greek βλασφημοῦντες; **v. 11.** "whereas angels . . . bring not railing accusation against them before the Lord," in the Greek βλάσφημον κρίσιν: considering, I say, that such is the meaning invariably attached to the Greek word even by the sacred writers, I am of opinion that those who introduced this foreign term into the Latin language, did wrong in restricting it to the single sense of speaking evil of God; especially since, at the same time that they narrowed its meaning in one direction, they expanded it in another to an almost indefinite vagueness; insomuch that, presuming on the general ignorance as to the true signification of the word, they have not scrupled to brand as blasphemy every opinion differing from their own on the subject of God or religion. This is to resemble the scribes, Matt. ix. 3. who when Christ had simply said, v. 2. "thy sins be forgiven thee," immediately "said within themselves, This man blasphemeth"; whereas blasphemy, as is evident from the foregoing examples, consists solely in uttering reproaches against God openly, and with a high hand, Num. xv. 30. Matt. xv. 19. "out of the heart proceed blasphemies," and that whether against God or men. This sin therefore is not to be imputed to those, who in sincerity of heart, and with no contentious purpose, promulgate or defend their conscientious persuasions respecting God, founded, as appears to them, on the Scriptures. If on the other hand blasphemy is interpreted according to the Hebrew sense, it will comprehend too much; for in this sense every obstinate sinner will be a blasphemer, and as such, according

volunt, capite damnandus: Num. xv. 30. *anima illa quæ commiserit elata manu, Iehovam afficit iste probro,* vel, *blasphemat; omnino exscindetur anima illa e medio populi sui.* Ezech. xx. 27, 28. *adhuc hac re probro affecerunt,* vulgo, *blasphemarunt me patres vestri, prævaricando contra me prævaricatione, quod aspexerunt omnem collem—.*

2. hic opponitur irreverens aut ludicra divini nominis divinarumve rerum facta mentio.

Nominis divini mentio maxime solennis est in consecratione rerum omnium, quibus utimur, ad Dei gloriam.

Consecratio rerum quibus utimur docetur, 1 Cor. x. 31. *sive editis, sive bibitis, sive quid facitis, omnia ad gloriam Dei facite.* 1 Tim. iv. 4, 5. *nihil reiiciendum est, si cum gratiarum actione sumatur: sanctificatur enim per verbum Dei et preces.* Act. xxvii. 35. *cum accepisset panem, gratias egit Deo in conspectu omnium.* 1 Cor. vii. 14. *sanctificatur vir infidelis per uxorem fidelem—.*

Huic opponitur consecratio superstitiosa; quæ multa est apud Pontificios.

Hactenus nominis divini sancta et solennis appellatio. Sequitur veri cultus quo Deum colimus, aperta, quoties opus est, et constans professio.

Ea præcipitur Matt. x. 32, 33. *quisquis agnoscet me coram hominibus, agnoscam et ego eum coram patre meo, qui est in cœlis. Quisquis autem abnegaverit me coram hominibus, abnegabo eum et ego coram patre meo, qui est in*

to those who regard the law of Moses on this subject as still in force, punishable with death. Num. xv. 30. "the soul that doeth ought presumptuously . . . the same reproacheth" or "blasphemeth Jehovah; and that soul shall be cut off from among his people." Ezek. xx. 27, 28. "yet in this your fathers have blasphemed me, in that they have committed a trespass against me; for when I had brought them into the land . . . then they saw every high hill," &c.

A second opposite is irreverent or jesting mention of the name of God, or of religious subjects.

The most solemn mention of the name of God consists in dedicating to his glory whatever is intended for the use of man. 1 Cor. x. 31. "whether ye eat or drink, or whatsoever ye do, do all to the glory of God." 1 Tim. iv. 4, 5. "nothing is to be refused, if it be received with thanksgiving; for it is sanctified by the word of God and prayer." Acts xxvii. 35. "he took bread, and gave thanks to God in presence of them all." 1 Cor. vii. 14. "the unbelieving husband is sanctified by the wife."

Opposed to this are superstitious consecrations, such as are common among the Papists.

Thus far of the solemn and reverential mention of the name of God. We are next to consider the duty of making a consistent, and, when necessary, an open profession of his true worship. This is enjoined Matt. x. 32, 33. "whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven; but whosoever shall deny me before men, him will I also deny before my Father which

cœlis. Psal. cxix. 46. *loquar de testimoniis tuis coram regibus, neque erubescam.* Luc. ix. 26. *quem puduerit mei ac meorum sermonum, eius pudebit filium hominis, quando venerit—.* Rom. x. 10. *corde creditur ad iustitiam, fit autem ore professio ad salutem.* 2 Cor. iv. 13. *scriptum est, credidi, et ideo locutus sum: nos quoque credimus, quamobrem etiam loquimur.* 1 Tim. vi. 12, 13, 14. *professus præclaram illam professionem in conspectu multorum testium. Mando tibi coram Deo, qui vivificat omnia, et Iesu Christo, qui testatam fecit coram Pontio Pilato præclaram illam professionem, ut observes hanc præceptionem.* Et 2 Ep. i. 16. *catenam meam non erubuit.* et ii. 12. *si abnegamus, et ille abnegabit nos.* 1 Pet. iii. 15. *estote semper parati ad respondendum cuilibet petenti rationem eius spei quæ in vobis est.* Heb. x. 35. *ne abiicite liberam illam professionem vestram.*

Professio hæc, si mortem, aut vincula, aut cruciatum, aut probrum affert, MARTYRIUM dicitur. Matt. v. 11. *beati eritis, cum vos convitiis affecerint, et persecuti fuerint, et mentientes dixerint quidvis mali adversus vos propter me.* Philipp. i. 20. *cum omni dicendi libertate, ut semper, ita nunc quoque magnificabitur Christus in corpore meo, seu per vitam, seu per mortem.* et v. 29. *quia gratis datum est vobis in Christi negotio, non solum in eum credere, sed etiam pro eo pati.* Heb. xi. 36, &c. *alii rursus ludibria et flagella sunt experti, insuper et vincula et carcerem.* 1 Pet. iii. 14. *si quid patimini propter iustitiam, beati eritis.*

is in heaven." Psal. cxix. 46. "I will speak of thy testimonies also before kings, and will not be ashamed." Luke ix. 26. "whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come—." Rom. x. 10. "with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." 2 Cor. iv. 13. "it is written, I believed, and therefore have I spoken; we also believe, and therefore speak." 1 Tim. vi. 12–14. "thou hast professed a good profession before many witnesses; I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession, that thou keep this commandment." 2 Tim. i. 16. "he was not ashamed of my chain." ii. 12. "if we deny him, he also will deny us." 1 Pet. iii. 15. "be ready always to give an answer to every man that asketh you a reason of the hope that is in you." Heb. x. 35. "cast not away therefore your confidence."

This profession, when it leads to death, or imprisonment, or torments, or disgrace, is called MARTYRDOM. Matt. v. 11. "blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake." Philipp. i. 20. "with all boldness, as always, so now also Christ shall be magnified in my body, whether it be by life, or by death." v. 29. "for unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake." Heb. xi. 36, &c. "others had trial of cruel mockings and scourgings, yea moreover of bonds and imprisonment—." 1 Pet. iii. 14. "but and if ye suffer for righteousness' sake, happy are ye."

Evangelium fere martyrio propagatur. Philipp. i. 14. *ut plerique ex fratribus in Domino, freti vinculis meis, amplius audeant sine metu sermonem loqui.*

Opponitur huic, religionis quam sequimur dissimulatio. Qualis erat Nicodemi; Ioan. iii. 2. *hic venit ad eum nocte—.* et xii. 42. *multi crediderunt; sed propter Pharisæos non profitebantur, ne synagoga moverentur.* Isa. lix. 4. *nemo est qui clamet pro iustitia, et nemo qui disceptet pro fide.*

Et apostasia, 2 Chron. xxviii. 6. *interfecit ex Iudæis centies vicies mille die uno; eo quod dereliquissent Iehovam Deum maiorum suorum.* Ioan. vi. 66. *ex eo tempore multi discipulorum eius pedem retulerunt; nec amplius cum eo versabantur.* 1 Tim. iv. 1, &c. *fore ut posterioribus præstitutis temporibus desciscant quidam a fide—.* Heb. vi. 4, &c. *fieri non potest, ut qui—, si prolabantur, denuo renoventur.* et x. 29. *quanto, putatis, acerbiore supplicio dignus censebitur, qui filium Dei—.*

Et intempestiva professio. Matt. vii. 6. *ne date quod sanctum est canibus—, nequando conversi lacerent vos.* et xvi. 20. *interdixit discipulis suis ut nemini dicerent, se esse Iesum illum Christum.*

Sic verbis sanctificatur Dei nomen: factis, cum facta pro-

It is generally through the means of martyrdom that the gospel is more extensively promulgated. Philipp. i. 14. "many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear."

Opposed to this is, first, the concealment of our religion. This was the fault of Nicodemus, John iii. 2. "the same came to Jesus by night." xii. 42. "nevertheless among the chief rulers also many believed on him, but because of the Pharisees they did not confess him, lest they should be put out of the synagogue." Isa. lix. 4. "none calleth for justice, nor any pleadeth for truth."

Secondly, apostasy. 2 Chron. xxviii. 6. "he slew in Judah an hundred and twenty thousand in one day, which were all valiant men, because they had forsaken Jehovah God of their fathers." John vi. 66. "from that time many of his disciples went back and walked no more with him." 1 Tim. iv. 1, &c. "in the latter times some shall depart from the faith," &c. Heb. vi. 4, &c. "it is impossible for those who were once enlightened . . . if they shall fall away, to renew them again unto repentance." x. 29. "of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God."

Thirdly, an unseasonable profession. Matt. vii. 6. "give not that which is holy unto the dogs . . . lest they turn again and rend you." xvi. 20. "then charged he his disciples that they should tell no man that he was Jesus the Christ."

Such are the means by which the name of God is hallowed in word. It is hallowed in deed, when our actions correspond

fessioni congruunt. Matt. v. 16. *ita splendeat lux vestra coram hominibus, ut videant vestra bona opera—.*

Opponitur huic, earum actionum intermissio, quæ professioni nostræ respondeant. Sic Moses et Aaron, præter solitum, Deum coram oculis populi non sanctificasse dicuntur, Num. xx. 12. Et David, vir alioqui sanctus, adulterii reus, male de Deo sentiendi atque etiam loquendi materiam gentibus præbuit, 2 Sam. xii. 14. Sic Iudæi, de quibus Paulus, Rom. ii. 24. *propter vos nomen Dei infamatur inter gentes; sicut scriptum est;* nempe Isa. lii. 5. Ezech. xxxvi. 20, &c. *etiam cum venissent in gentes quo venerunt, similiter profanarunt nomen sanctitatis meæ, cum dicerent illæ de iis, populum Iehovæ ipsos esse, et e terra eius prodiisse—.*

CAPUT VII.

DE TEMPORE CULTUS DIVINI, UBI DE SABBATHO, DIE DOMINICA, ET FESTIS.

HUCUSQUE de partibus cultus Dei. De circumstantiis nunc est agendum.

CIRCUMSTANTIÆ CULTUS DIVINI sunt eædam quæ et rerum omnium physicarum, LOCUS ET TEMPUS.

Locus ordinarius publici cultus ante legem Mosaicam definitus erat nullus: sub lege partim synagogæ partim sacrarium

with our religious profession. Matt. v. 16. "let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

Opposed to this, is a neglect to act conformably to our profession. Thus Moses and Aaron are said, contrary to their usual custom, not to have sanctified God in the eyes of the people, Num. xx. 12. and David, a man otherwise holy, gave occasion to the Gentiles to think and speak ill of God, by reason of his adultery, 2 Sam. xii. 14. So also the Jews, of whom St. Paul writes, Rom. ii. 24. "the name of God is blasphemed among the Gentiles through you, as it is written"; alluding to Isa. lii. 5. Ezek. xxxvi. 20. "when they entered unto the heathen, whither they went, they profaned my holy name, when they said to them, These are the people of Jehovah, and are gone forth out of his land."

CHAPTER VII.

ON THE TIME FOR DIVINE WORSHIP; WHEREIN ARE CONSIDERED THE SABBATH, LORD'S DAY, AND FESTIVALS.

THUS far of the parts of divine worship. We are now to consider its circumstances.

The circumstances of worship are the same as of all things natural, place and time.

Public worship, previously to the law of Moses, was not confined to any definite place; under the law it took place

Dei: sub evangelio demum est ubicunque est commodum. Ioan. iv. 21, 23. *neque in monte hoc, neque Hierosolymis. Sed venit tempus, et nunc est, quum veri adoratores adorabunt patrem spiritu ac veritate:* id quod etiam prædixerat, Mal. i. 11. *in omni loco suffimentum*—.

TEMPUS ordinarium cultus publici ante legem Mosaicam quodnam fuerit non constat.

Sub lege erat SABBATHUM, id est, septimus quisque dies; ab initio quidem mundi a Deo consecratus, Gen. ii. 2, 3. verum non ante mensem secundum exitus Israelitarum ex Ægypto, quantum nobis constare potest, ut superiore libro cap. x. iam dictum est, imperatus aut observari cœptus, Exod. xvi. 1, 23, 25, 29. idque severissimo interdicto; v. 23. *quies sabbathum est Iehovæ cras: quod cocturi estis, coquite hodie; et quod elixaturi estis, elixate; quicquid autem abundat, deponite vobis asservandum usque in crastinum.* et cap. xx. 8, &c. *recordare diei sabbathi ut sanctifices illum*—: recordare scilicet ex illo præcepto cap. xvi. supra citato; Vel est vox vehementius monentis. Et xxxi. 14. *observabitis sabbathum, quia res sancta est vobis: profanantium illud quisque omnino morti traditor*—. et xxxiv. 21. *in ipsa aratione et in messe cessato.* et xxxv. 2, 3. *sabbathum quietis est Iehovæ*—: *ne accenditote ignem in ullis habitationibus vestris die sabbathi.* Lev. xxiii. 3. *sex diebus fiet opus die vero septimo sabbathum*

partly in the synagogues and partly in the temple; under the gospel any convenient place is proper. John iv. 21, 23. "ye shall neither in this mountain, nor yet at Jerusalem, worship the Father; but the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth"; as Malachi had also prophesied, i. 11. "in every place incense shall be offered unto my name."

With regard to the time of public worship, what this was before the law does not appear. Under the law it was the Sabbath, that is, the seventh day, which was consecrated to God from the beginning of the world, Gen. ii. 2, 3. but which (as stated in Book I. Chap. x.) was not, so far as we can learn, observed, or commanded to be observed, till the second month of the departure of the Israelites from Egypt, Exod. xvi. 1, 23, 25, 29. when it was enforced with severe prohibitions: v. 23. "to-morrow is the rest of the holy sabbath unto Jehovah; bake that which ye will bake to-day, and seethe that which ye will seethe; and that which remaineth over lay up for you to be kept until the morning." xx. 8, &c. "remember the sabbath-day, to keep it holy"; that is, remember it according to the previous commandment in the sixteenth chapter, referred to above; or it may be an emphatic manner of admonition. xxxi. 14. "ye shall keep the sabbath-day therefore, for it is holy unto you: every one that defileth it shall surely be put to death." xxxiv. 21. "in earing time and in harvest thou shalt rest." xxxv. 2, 3. "a sabbath of rest to Jehovah . . . ye shall kindle no fire throughout your habitations on the sabbath-day." Lev. xxiii. 3. "six days shall work be done, but

cessationis, convocatio sancta est—. Num. xv. 32, &c. *invenerunt quendam colligentem ligna in die sabbathi*—. 2 Chron. xxxvi. 20, 21. *et deportavit*—, *donec acquievisset terra sabbathis suis*—. Ier. xvii. 21, 22. *ne portetis onera die sabbathi*—. Neh. x. 32. *afferentibus merces*—*die sabbathi ad vendendum, nos non accepturos*—. et xiii. 15, &c. *temporibus iisdem videns Iudæa calcantes torcularia*—.

Israelitis autem sancitum est sabbathum multas ob causas ipsis fere peculiares in lege Mosaica sparsim scriptas.

Primum, ob memoriam creationis die septimo absolutæ, Exod. xx. 11. Et xxxi. 15, 17. *observabunt itaque filii Israelis sabbathum ipsum, celebrando sabbathum per generationes suas, fœdere perpetuo. Quia sex diebus fecit Iehova cœlum et terram, die autem septimo quievit et recreavit se.* Hic etiamsi causa celebrandi sabbathi ad omnes gentes æque pertinere videatur, celebratio tamen eius Israelitis præcipitur solis. Ut etiam in præcepto de reptilibus non comedendis, Lev. xi. 44. *ut sanctificetis vos et sitis sancti, quia ego sanctus sum: ne ergo polluite vos ullo reptili.* Et in præcepto de corpore non incidendo et similibus, Deut. xiv. 1. *vos filii Dei*

the seventh day is the sabbath of rest, an holy convocation." Num. xv. 32, &c. "they found a man that gathered sticks on the sabbath-day." 2 Chron. xxxvi. 20, 21. "them that had escaped from the sword he carried away to Babylon . . . until the land had enjoyed her sabbaths." Jer. xvii. 21, 22. "bear no burthen on the sabbath-day." Neh. x. 31. "if the people of the land bring ware or any victuals on the sabbath-day to sell, that we would not buy it of them—." xiii. 15, &c. "in those days saw I in Judah some treading wine presses on the sabbath."

The command to observe the Sabbath was given to the Israelites for a variety of reasons, mostly peculiar to themselves, and which are recorded in different parts of the Mosaic law. First, as a memorial of God's having completed the work of creation on the seventh day. Exod. xx. 11. xxxi. 15–17. "wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant . . . for in six days Jehovah made heaven and earth, and on the seventh day he rested and was refreshed." Here although the reason given for the celebration of the Sabbath applies equally to all other nations, the Israelites alone are enjoined to observe it; as is also the case with the command to abstain from creeping things, Lev. xi. 44. "ye shall therefore sanctify yourselves, and ye shall be holy, for I am holy; neither shall ye defile yourselves with any manner of creeping thing that creepeth upon the earth"; with the law against disfiguring the body, and other similar commands, Deut. xiv. 1, &c. "ye are the children of God";

estis—: rationes enim istæ ad omnes etiam nunc fideles æque pertinent, ad quos præcepta ipsa non pertinent. Id quod animadvertit Amesius noster, l[ib].2.c.xiii. Med. Theologiæ: *non est,* inquit, *catholicæ veritatis illa regula interpretandi scripturas, quæ tradi solet a quibusdam; officia illa omnia esse moralia et immutabilia, quæ rationes morales et immutabiles habent sibi annexas; nisi sic intelligatur, ut illa officia sequantur ex illis rationibus, nullo singulari Dei præcepto intercedente.* Quod neque de præceptis illis et similibus, neque de sabbatho affirmari potest.

Secundo, quia hoc signo distingui voluit Israelitas a cæteris gentibus. Exod. xxxi. 13, &c. *nam signum est inter me et vos per generationes vestras, ad cognoscendum me Iehovam esse qui sanctifico vos: observabitis ergo sabbathum meum, quia res sancta est vobis.* Ezech. xx. 12. *ut esset signo inter me et ipsos, ut sciretur me Iehovam sanctificare ipsos.* et v. 20. idem.

Tertio, ut servis et iumentis intermissio aliqua laboris daretur. Exod. xxiii. 12. *ut quiescat bos tuus et asinus tuus; et recreetur filius ancillæ tuæ et peregrinus.* Deut. v. 12, 14. *observa diem sabbathi—, ut quiescat servus tuus et ancilla tua—sicut tu.* Ratio hæc locum non habet, nisi ubi servitia sunt, et duro admodum labore fatigantur. Hodie autem fere

for the reasons on which these precepts are founded apply equally to believers in general, and to all ages, although the precepts themselves are no longer obligatory. This has been remarked by our countryman Ames. "That principle, accordingly, of interpreting the Scriptures commonly given out by certain men, 'that all those duties [of formal worship] are moral and immutable which are bound up with moral and immutable reasons,' is to be regarded as a rule of universal truth only when it is understood to imply that those duties follow upon those reasons without the interposition of a special commandment of God." *The Marrow of Divinity,* Book II. Chapter 13. This however cannot be said either of the precepts above-mentioned, or of the Sabbath.

Secondly, because God was pleased by this distinguishing mark to separate the Israelites from other nations. Exod. xxxi. 13, &c. "it is a sign between me and you throughout your generations, that ye may know that I am Jehovah that doth sanctify you; ye shall keep the sabbath therefore, for it is holy unto you." Ezek. xx. 12. "to be a sign between me and them, that they might know that I am Jehovah that sanctifieth them." See also v. 20.

Thirdly, that the slaves and cattle might enjoy a respite from labor. Exod. xxiii. 12. "that thine ox and thine ass may rest, and the son of thine handmaid and the stranger may be refreshed." Deut. v. 12, 14. "keep the sabbath-day . . . that thy man-servant and thy maid-servant may rest as well as thou." This reason applies only where servants are in a state of slavery, and subject to severe labor; the condition of

conductitiis utimur famulis, quorum conditio longe tolerabilior, quam illa olim servorum venalium fuit.

Quarto, in memoriam liberationis eorum ex Ægypto. Deut. v. 15. *et memineris te servum fuisse in terra Ægypti, Iehovam vero Deum tuum eduxisse te inde manu forti et brachio extento: idcirco præcipit tibi Iehova Deus tuus, ut observes diem ipsum sabbathi.*

Quinto, ut esset umbra seu typus rerum futurarum. Col. ii. 16, 17. *respectu festi aut novilunii aut sabbathorum; quæ sunt umbra rerum futurarum, at corpus est Christi.* Quarum autem rerum futurarum umbra sint sabbatha docetur, Heb. iv. 9, 10. sabbatismi nempe sive quietis in cœlo sempiternæ, in quam omnes fideles ut Christum sequentes tandem introeant per obedientiam et fidem eniti iubentur.

Eas autem res agere quæ ad charitatem et misericordiam spectabant, vetitum non erat, Christo interprete. Marc. ii. 27. *dixit iis, sabbathum propter hominem factum est, non homo propter sabbathum.* et iii. 4. *licet sabbatho bene facere, an male facere? hominem servare an interimere?* Luc. xiii. 15, 16. *nonne solvit bovem suum—? nonne oportuit a vinculo isto solvi die sabbathi?* et xiv. 5. *quis vestrum, si ipsius asinus—?* Ioan. vii. 23. *mihi indignamini quod totum hominem sanum fecerim sabbatho.* Etiam grabbatum tollere, cap. v. 11. contra litteram, Ier. xvii. 21, 22. supra.

hired servants, who are now generally employed, being much easier than that of purchased slaves in old time.

Fourthly, in remembrance of their liberation from Egypt. Deut. v. 15. "remember that thou wast a servant in the land of Egypt, and that Jehovah thy God brought thee out thence through a mighty hand and by a stretched out arm; therefore Jehovah thy God commanded thee to keep the sabbath-day."

Fifthly, as a shadow or type of things to come. Col. ii. 16, 17. "in respect of an holy-day, or of the new moon, or of the sabbath-days; which are a shadow of things to come: but the body is of Christ." Of what things to come the sabbaths are a shadow, we are taught Heb. iv. 9, 10. namely, of that sabbatical rest or eternal peace in heaven, of which all believers are commanded to strive to be partakers through faith and obedience, following the example of Christ.

Works of charity and mercy were not forbidden on the Sabbath, upon the authority of Christ himself. Mark ii. 27. "the sabbath was made for man, and not man for the sabbath." iii. 4. "is it lawful to do good on the sabbath-days, or to do evil? to save life, or to kill?" Luke xiii. 15, 16. "doth not each one of you on the sabbath loose his ox—? . . . ought not this woman to be loosed from this bond on the sabbath-day?" xiv. 5. "which of you shall have an ox or an ass fallen into a pit," &c. John vii. 23. "are ye angry at me because I have made a man every whit whole on the sabbath-day?" Even for a man to take up his bed, v. 11. although consonant to the spirit of the law, was contrary to its letter, Jer. xvii. 21, 22.

Cum itaque solis Israelitis datum sub lege fuisse sabbathum constet, idque ut hoc ipso signo a cæteris gentibus distinguerentur, sequitur, distinctione illa sublata, nos sub evangelio et universim a lege liberatos, ut superiore libro docuimus, et præsertim lege ista de sabbatho non teneri. Quod cum suo tum præcepto tum exemplo docuisse videretur Christus, gravem subiit Pharisæorum censuram: Ioan. ix. 16. *homo iste non est a Deo; nam sabbathum non observat.* Gal. iv. 9, 10. *quomodo convertitis vos retrorsum ad infirma et egena elementa, quibus ad superiora regressi, servire vultis? dies observatis et menses et præstituta tempora et annos.* Col. ii. 16, 17. *nequis igitur vos damnet ob cibum vel potum, aut respectu festi aut novilunii aut sabbathorum.* Quod si quis contendit, non hic sabbathum diei septimi, sed illa septennalia duntaxat abrogari, præterquam quod hic nulla exceptio est, contendat idem, non baptismum intelligi, Heb. vi. 2. quia *baptismatum doctrina* dicitur. constat etiam et *sabbathum* et *sabbatha* utroque numero de eodem die septimo dici. Exod. xxxi. 13, 14. Isa. lvi. 2, 4, 6. Qui autem his Pauli verbis *festi aut novilunii aut sabbathorum* sabbathum quarti præcepti contineri, aut significari negaverit, neget quoque his iisdem 2 Chron. ii. 4.

Since then the Sabbath was originally an ordinance of the Mosaic law, imposed on the Israelites alone, and that for the express purpose of distinguishing them from other nations, it follows that, if as was shown in the former book those who live under the gospel are emancipated from the ordinances of the law in general, least of all can they be considered as bound by that of the Sabbath, the distinction being abolished which was the special cause of its institution. It was for asserting this in precept, and enforcing it by example, that Christ incurred the heavy censure of the Pharisees, John ix. 16. "this man is not of God, because he keepeth not the sabbath-day." Gal. iv. 9, 10. "how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage? ye observe days, and months, and times, and years." Col. ii. 16, 17. "let no man therefore judge you in meat, or in drink, or in respect of an holy-day, or of the new moon, or of the sabbath-days." If it be contended, that it is only the septennial, and not the seventh day sabbath which is said by St. Paul to be abrogated, I reply, first, that no exception is here made; and, secondly, that it may as well be contended that baptism is not meant Heb. vi. 2. on account of the plural noun "baptisms." Besides, it is certain that the words "sabbath" and "sabbaths" are used indiscriminately of the seventh day; Exod. xxxi. 13, 14. Isa. lvi. 2, 4, 6. Whoever therefore denies that under the words of the apostle, "in respect of an holy-day, or of the new moon, or of the sabbath-days," the Sabbath of the fourth commandment is comprehended, may as well deny that it is spoken of 2 Chron. ii. 4. or viii. 13.

et viii. 13. et xxxi. 3. verbis, unde ipsa ad Colossenses verba Pauli videntur desumpta, sabbathum quarti præcepti contineri.

Sublato sabbatho, nullam eius loco esse præ cæteris divino præcepto constitutam cultui numinis diem, ex eodem Paulo satis liquet. Rom. xiv. 5. *alius quidem iudicat diem præ die, alius autem iudicat quemvis diem. unusquisque in animo suo plene persuasus sit.* Cum enim locus publici cultus, ut supra dictum est, sub evangelio præscriptus utique sit nullus, cur tempus, altera circumstantia præscriberetur, reddi nulla ratio potest. certe nisi sabbatha quæcunque, nisi omnem diei præ die sanctionem divinam sublatam nunc esse docuisset Paulus, adiicere sequente versu non potuisset, *Qui non observat diem, Domino non observat.* Quomodo enim Domino non observat diem, si ullum iam vigeat mandatum Domini quo Diem sive sabbathi sive aliam quamlibet observare iubeatur?

Quo interim iure se tueantur, qui diem dominicam quasi divinitus cultui publico institutam, veluti alterum sabbathum, celebrandam esse statuunt, videndum. Requievit, inquiunt, septimo die Deus. et merito quidem; cœlum enim et terram ingens opus absolverat: si requiem idcirco eius imitandam sine præcepto adhuc dato contendunt, imitandum æque contendant, ut Prometheus olim, divinum eius opificium. At

or xxxi. 3. from which passages the words of St. Paul seem to be taken.

The law of the Sabbath being thus repealed, that no particular day of worship has been appointed in its place, is evident from the same apostle, Rom. xiv. 5. "one man esteemeth one day above another; another esteemeth every day alike: let every man be fully persuaded in his own mind." For since, as was observed above, no particular place is designated under the gospel for the public worship of God, there seems no reason why time, the other circumstance of worship, should be more defined. If Paul had not intended to intimate the abolition of all sabbaths whatever, and of all sanctification of one day above another, he would not have added in the following verse, "he that regardeth not the day, to the Lord he doth not regard it." For how does he "not regard the day to the Lord," if there be any commandment still in force by which a particular day, whether the Sabbath or any other, is to be observed?

It remains to be seen on what they ground their opinion, who maintain that the Lord's day is to be observed as set apart for public worship by divine institution, in the nature of a new sabbath. It is urged, first, that God rested on the seventh day. This is true; and with reason, inasmuch as he had finished a great work, the creation of heaven and earth: if then we are bound to imitate him in his rest, without any command to that effect, and none has yet been produced, we are equally bound to imitate his work, according to the fable of Prometheus of old; for rest implies previous labor. They

enim diem illum sanctificavit. Sibi quidem certe, (*eo enim die quievit et recreavit se,* Exod. xxxi. 17.) nobis non item, nisi et præceptum addidisset. præcepta enim nos, non exempla, ne Dei quidem, obligant. At observatum fuit sabbathum ante legem Mosaicam. cupidius id quidem, quam probabilius affirmant: sed hoc fuerit; quod ignotissimum est; sacrificia quoque et mundi atque immundi distinctio, aliaque eiusmodi eodem tempore observabantur, quæ in moralibus tamen ponenda non sunt.

At quarto postea decalogi præcepto sabbathum est sancitum. Sine dubio: dies nempe septimus. quid hoc ad diem primum? Tu mihi diem ex præcepto Dei scilicet imponas, diemque cum die sine præcepto eius commutes? nam audes hoc dicere, non septimum modo diem, quod Israelitis solis est datum, sed ex septenis quemlibet saltem hoc præcepto consecrari oportere; atque hoc cunctis gentibus morale, quod aiunt, censendum esse.

Primum qua id defendant auctoritate, non video: sensum enim huiusmodi ullum ex huius præcepti verbis elicere, omnino impossibile est; cum ipsa ratio mandati, divina scilicet

rejoin, that God hallowed that day. Doubtless he hallowed it, as touching himself, for "on the seventh day he rested and was refreshed," Exod. xxxi. 17. but not as touching us, unless he had added an express commandment to that effect; for it is by the precepts, not by the example, even of God himself, that we are bound. They affirm again, that the Sabbath was observed previously to the Mosaic law. This is asserted with more confidence than probability; even if it were so, however, a point as to which we are altogether ignorant, it is equally certain that sacrificial rites, and distinctions between things clean and unclean, and other similar observances, were in force during the same period, which nevertheless are not classed among moral duties.

They urge, however, that the celebration of the Sabbath was subsequently ordained by the fourth commandment. This is true, as regards the seventh day; but how does this apply to the first day? If, on the plea of a divine command, they impose upon us the observance of a particular day, how do they presume, without the authority of a divine command, to substitute another day in its place? or in other words to pronounce, that not merely the seventh day, which was appointed for the observation of the Israelites alone, but any one of the seven may, even on the authority of the fourth commandment itself, be kept holy; and that this is to be accounted an article of moral duty among all nations.

In the first place, I do not see how this assertion can be established, for it is impossible to extort such a sense from the words of the commandment; seeing that the reason for

requies a creatione mundi, transferri a die septimo ad diem primum non queat; nec alia substitui ratio, sive resurrectio Domini, sive alia quælibet ea sit, sine præcepto alio divino. Cum autem abrogatum sabbathum non uno ex loco intelligamus, mutatum vel ipsum ex alio in alium diem, vel ipsius mutandi rationem expressam in scriptura nusquam, quicquid in eo mutando ecclesia consuevit, mandato non paruit divino, quod erat iam nullum, sed libertatem duntaxat testificata est suam: libertatem certe, aut insaniam. Etenim Dei præceptum, sive abrogatum hoc esse aiunt sive negant, ulla ex parte immutare, periculosum æque et damnandum est: mutatio enim præcepti, vel non abrogatum abrogat, vel abrogatum quodammodo revocat. Deinde, quæ tandem septenarii numeri moralitas esse possit, ostendant; cur sabbathorum religione soluti, septenario teneamur; teneamur numero, cuius nulla vis est, nulla efficacia? Profecto, siquis adhuc sub evangelio sabbathismus nobis moralis reliquus est, spiritualis is est et perpetuus, in altera potius, quam in hac vita celebrandus: Heb. iv. 9, 10, 11. *itaque reliquus est aliquis sabbathismus populo Dei: nam qui ingressus est in requiem ipsius, requievit et ipse ab operibus suis, quemadmodum a suis Deus. Studeamus igitur ingredi in illam requiem, nequis*

which the command itself was originally given, namely, as a memorial of God's having rested from the creation of the world, cannot be transferred from the seventh day to the first; nor can any new motive be substituted in its place, whether the resurrection of our Lord, or any other, without the sanction of a divine commandment. Since then it is evident from more than one passage of Scripture, that the original Sabbath is abrogated, and since we are nowhere told that it has been transferred from one day to another, nor is any reason given why it should be so transferred, the church, when she sanctioned a change in this matter, evinced, not her obedience to God's command (inasmuch as the command existed no longer) but her own rightful liberty; for in any other view it can only be termed folly. To make any change whatever in a commandment of God, whether we believe that commandment to be still in force or not, is equally dangerous, and equally reprehensible; inasmuch as in so doing we are either annulling what is not yet repealed, or re-enacting what is obsolete. It ought also to be shown what essential principle of morality is involved in the number seven; and why, when released from the obligation of the Sabbath, we should still be bound to respect a particular number, possessing no inherent virtue or efficacy. The only moral sabbatical rest which remains for us under the gospel, is spiritual and eternal, pertaining to another life rather than the present. Heb. iv. 9–11. "there remaineth therefore a rest to the people of God; for he that hath entered into his rest, he also hath ceased from his own works, as God did from his; let us labor

in idem incidat contumaciæ exemplum. Quod si iis duntaxat hoc præceptum est datum quos Deus *e terra Ægypti domoque servorum eduxit,* certe ad nos Christianos non pertinebit: sin ad nos pertinet, propterea quod spirituali Ægypto ac servitute educti sumus, id quod inculcant, tale profecto erit sabbathum, qualis est eductio, spirituale videlicet et evangelicum, non corporale et Mosaicum; spontaneum denique erit, non coactum, ne ex Ægypto in Ægyptum traducamur: cogi enim spiritus non potest. Detrahunt igitur cultui evangelico, et præcepta Dei frustrantur potius quam stabiliunt, qui nunc septimo quoque die sancitum id volunt, quod esse debet sub evangelio quotidianum.

Quod autem cultum publicum in ecclesia hoc quarto præcepto in perpetuum aiunt stabiliri, cultum equidem publicum agnosco etiam sub evangelio laudari ac præcipi; non ex hoc præcepto neque ex monte Sinai fidelibus imperari. Neque vero sum is qui existimem decalogum esse purum putum moralem, immo vero miror potius quo pacto illa opinio invaluerit; cum sit plane totius legis Mosaicæ summarium

therefore to enter into that rest, lest any man fall after the same example of unbelief." If then the commandment of the Sabbath was given to those alone whom God had "brought out of the land of Egypt, and out of the house of bondage," it is evidently inapplicable to us as Christians; or if, as is contended, it is applicable to us inasmuch as we have been brought out of the slavery of a spiritual Egypt, the Sabbath ought to be such as the deliverance, spiritual and evangelical, not bodily and legal; above all, it ought to be a voluntary, not a constrained observance, lest we should be merely substituting one Egyptian bondage for another; for the spirit cannot be forced. To contend therefore that what, under the new dispensation, ought to be our daily employment, has been enjoined as the business of the Sabbath exclusively, is to disparage the gospel worship, and to frustrate rather than enforce the commandments of God.

It is urged, however, that the church relies on the fourth commandment as its perpetual authority for the observance of public worship. That public worship is commended, and inculcated as a voluntary duty, even under the gospel, I allow; but that it is a matter of compulsory enactment, binding on believers from the authority of this commandment, or of any Sinaitical precept whatever, I deny. With regard to the doctrine of those who consider the decalogue as a code of universal morality, I am at a loss to understand how such an opinion should ever have prevailed; these commandments being evidently nothing more than a summary of the whole Mosaic law, as the fourth in particular is of the whole cere-

quoddam; et quarto maxime præcepto legis totius cæremonialis, unde nihil cultus evangelici in se potest continere.

Dies autem Dominica, semel duntaxat nominata, Apoc. i. 10. quænam dicta fuerit immo septima quæque fuerit, an solum anniversaria, quis pro certo affirmare ausit, cum eius neque institutio ulla, neque præcepta observatio, sicuti cœnæ Dominicæ, usquam in scripturis reperiatur? Si resurrectionis dies est, quid est obsecro, cur ea dies vel die natali vel mortis vel ascensionis magis Dominica sit, vel ea qua spiritus sanctus missus est die potior nobis aut solennior habeatur? Et ista hebdomatim; cæteræ ne quotannis quidem necessario, sed pro cuiusque arbitratu celebrentur?

Nec ex eo quod Christus illa die semel atque iterum apparuit (si *post dies octo,* Ioan. xx. 26. idem quod octavo post die dicendum est) satis tuto ad divinam novæ diei institutionem argumentum ducitur: apparuit enim citra dubium et aliis diebus, Luc. xxiv. 36. et Ioan. xxi. 3, 4. *Petrus, abeo, inquit, piscatum;* quod die sabbathi fas non erat: sequens igitur dies qua Christus mane orto apparuit, non potuit esse dies Dominica: sed fac fuisse; quid hoc rationis est cur novum nobis sabbathum imponatur, nisi nuda hominum coniectura; cum nullum hac de re neque præceptum neque ratio in scripturis usquam extat?

monial law; which therefore can contain nothing applicable to the gospel worship.

Whether the festival of "the Lord's day," an expression which occurs only once in Scripture, Rev. i. 10. was weekly or annual, cannot be pronounced with certainty, inasmuch as there is not, as in the case of the Lord's Supper, any account of its institution, or command for its celebration, to be found in Scripture. If it was the day of his resurrection, why, we may ask, should this be considered as the Lord's day in any higher sense than that of his birth, or death, or ascension? why should it be held in higher consideration than the day of the descent of the Holy Spirit? and why should the celebration of the one recur weekly, whereas the commemoration of the others is not necessarily even annual, but remains at the discretion of each believer?

Neither can the circumstance of Christ's having appeared twice to his disciples on this day, if indeed the words "after eight days," John xx. 26. are rightly interpreted the eighth day after, be safely adduced in proof of the divine institution of a new sabbath; inasmuch as there can be no doubt that he appeared on other days also, Luke xxiv. 36. and John xxi. 3, 4. "Peter saith unto them, I go a-fishing," which was not lawful on the Sabbath; so that the day following, on the morning of which Christ appeared, could not have been the first day of the week. Even supposing, however, that it had been so, still the assigning this as a reason for the institution of a new sabbath is matter solely of human inference; since no commandment on this subject, nor any reason for such institution, is found in all Scripture.

Iam vero ut a præceptis quæ nulla sunt, ad exempla transeamus, tametsi quod præcepto sancitum est, solo exemplo non tollitur, ostendam quæ pro exemplis afferunt, exempla quoque revera non esse. Quod enim, Act. xx. 7. legitur, discipulos Troade habitantes, *die primo ad frangendum panem convenisse,* quis illud singulis septimanis, an per occasionem libere factum; ad cœtum sacrum, an ad convictum fraternum; eo die præ cæteris an quotidie, ut cap. ii. 42. cum 46; apostolis iubentibus, an ad consuetudinem plebis, ut sæpe alias, conniventibus congregasse se, pro re certa et indubitata affirmaverit?

Nam quod ex 1 Cor. xvi. 2. afferunt, id satis infirma ratione nititur: non enim ibi de die Dominica celebranda quicquam præscribit Paulus, sed monet ut *primo quoque septimanæ die* (si hoc sibi vult per unam sabbathorum) aliquid pauperum usui *seponat quisque apud se,* domi nempe; de cœtu publico aut quicquam ibi erogandi illo die nulla mentione facta: hoc autem seponi primo die fortasse voluit, vel quod eleemosynæ nostræ velut Deo primitiæ ante omnia seponendæ sunt, vel quod dies iste primus rationibus familiæ

From commandments, of which we have proved the non-existence, we pass to examples; although no example can weaken the force of a contrary precept. We shall proceed, however, to prove, that what are adduced as examples are not such in reality. First then, with regard to Acts xx. 7. where it is related that the disciples dwelling at Troas "came together to break bread upon the first day of the week," who shall determine with certainty whether this was a periodical meeting, or only held occasionally, and of their own accord; whether it was a religious festival, or a fraternal meal; whether a special assembly convoked on that particular day, or a daily meeting like those recorded in chap. ii. 42. compared with v. 46; lastly, whether this meeting was held by order of the apostles, or whether it was merely permitted by them in compliance with the popular custom, according to their frequent practice on other occasions?

The inference deduced from 1 Cor. xvi. 2. is equally unsatisfactory; for what the apostle is here enjoining, is not the celebration of the Lord's day, but that "on the first day of the week" (if this be the true interpretation of κατὰ μίαν σαββάτων, *per unam sabbathorum*) each should "lay by him" (that is, at home) for the relief of the poor; no mention being made of any public assembly, or of any collection at such assembly, on that day. He was perhaps led to select the first day of the week, from the idea that our alms ought to be set aside as a kind of first-fruits to God, previous to satisfying other demands; or because the first day of the week was most convenient for the arrangement of the family ac-

putandis commodissimus est visus. Quid si ad sacros cœtus convenisse eo die Corinthios concederemus? non magis tamen sequeretur, nos ex illo more Corinthiorum observare primum diem sine præcepto divino oportere, quam ex illo instituto Philippensium aut ipsius Pauli observare sabbathum. Act. xvi. 13. *die sabbathi egressi sumus ex urbe ad flumen, ubi solebat esse oratio.* et xvii. 2. *Paulus, sicut consueverat, introivit ad eos, et per sabbatha tria disseruit cum iis ex scripturis.* et xviii. 3, 4. *habitavit apud eos, et operabatur. Disserebat autem in synagoga omnibus sabbathis—:* sex reliquis diebus, ut videtur, suo artificio domi operatus.

Qui ergo a nomine solo diei Dominicæ tota scriptura semel tantum reperto institutionem divinam diei sacri nusquam traditam quasi sabbathum novum introducere audebit, viderit ne periculose nimis, et pessimo exemplo in scriptura interpretanda versetur.

Hæc cum ita sint, statuamus, quod ad cultum divinum attinet, diem præ die constitutam esse sub evangelio nullam; nisi quam ecclesia pro sua auctoritate liberam indicit; qua die cœtus sacros sponte ac libere habere possimus, rebusque divinis, quantum per charitatis officia licet, omissis terrenis, toti vacare: tempus autem hoc septimo quoque die et septi-

counts. Granting, however, that the Corinthians were accustomed to assemble on that day for religious purposes, it no more follows that we are bound to keep it holy in conformity with their practice, without a divine command to that effect, than that we are bound to observe the Jewish sabbath in conformity with the practice of the Philippians, or of Paul himself, Acts xvi. 13. "on the sabbath we went out of the city by a river side, where prayer was wont to be made." xvii. 2. "Paul, as his manner was, went in unto them, and three sabbath-days reasoned with them out of the scripture." xviii. 3, 4. "he abode with them and wrought . . . and he reasoned in the synagogue every sabbath"; following his own occupation at home, as we have reason to believe, during the six remaining days.

Those therefore, who on the authority of an expression occurring only once in Scripture, keep holy a sabbath-day, for the consecration of which no divine command can be alleged ought to consider the dangerous tendency of such an example, and the consequences with which it is likely to be followed in the interpretation of Scripture.

Hence we arrive at the following conclusions: first, that under the gospel no one day is appointed for divine worship in preference to another, except such as the church may set apart of its own authority for the voluntary assembling of its members, wherein, relinquishing all worldly affairs, we may dedicate ourselves wholly to religious services, so far as is consistent with the duties of charity; and, secondly, that this may conveniently take place once every seven days, and particularly

manæ potissimum primo non incommode recurrere solere; modo hic auctoritas ecclesiæ suadeat, non edicta magistratuum compellant; modo ne hinc laqueus conscientiis, velut divini præcepti ex decalogo petiti, nobis iniiciatur: quod ut caveamus sedulo nos monet Paulus; Col. ii. 16. *nequis igitur vos damnet.* Si enim ex decalogo tempus publici cultus petere sub evangelio debemus, longe profecto erit tutius septimum quemque diem ex præcepto Dei disertissimo, quam primum quemque ex nudis hominum coniecturis observare. Atque in hac ferme sententia doctissimos quosque theologorum, BUCERUM, CALVINUM, MARTYREM, MUSCULUM, URSINUM, GOMARUM, aliosque video fuisse.

CAPUT VIII.

DE OFFICIIS ERGA HOMINES PRÆSTANDIS: ET QUÆ HUC PERTINENT VIRTUTES GENERALES.

DICTUM est de VIRTUTIBUS quæ ad officium nostrum pertinent ERGA DEUM. Sequuntur QUÆ PERTINENT AD OFFICIUM NOSTRUM ERGA HOMINES: sed enim his quoque Deus colitur, quatenus in iis obeundis Deo paremus. Matt. vii. 12. *quæcunque volueritis ut faciant vobis homines, ita facite iis: ista enim est lex et prophetæ.* Col. iii. 23. *quic-*

on the first day of the week; provided always that it be observed in compliance with the authority of the church, and not in obedience to the edicts of the magistrate; and likewise that a snare be not laid for the conscience by the allegation of a divine commandment, borrowed from the decalogue; an error against which St. Paul diligently cautions us, Col. ii. 16. "Let no man therefore judge you," &c. For if we under the gospel are to regulate the time of our public worship by the prescriptions of the decalogue, it will surely be far safer to observe the seventh day, according to the express commandment of God, than on the authority of mere human conjecture to adopt the first. I perceive also that several of the best divines as BUCER, CALVIN, PETER MARTYR, MUSCULUS, URSINUS, GOMARUS, and others, concur in the opinions above expressed.

CHAPTER VIII.

OF OUR DUTIES TOWARDS MEN; AND THE GENERAL VIRTUES BELONGING THERETO.

HITHERTO we have treated of the virtues comprehended in our DUTY TOWARDS GOD; we are next to speak of those which belong to our DUTY TOWARDS MEN; although even in these we may be considered as serving God, so long as they are done in obedience to the divine command. Matt. vii. 12. "all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets." Col. iii. 23. "whatsoever ye do, do it

quid feceritis, ex animo agite tanquam Domino, et non hominibus. Iacob. i. 26, 27. *si quis videtur religiosus esse inter vos, non frenans linguam suam, sed suum ipsius cor seducens, huius vanus est cultus. Religiosus autem cultus purus apud Deum et patrem, hic est, invisere orphanos et viduas in afflictione ipsorum, et immaculatum sese servare a mundo.* 1 Ioan. iv. 20. *siquis dixerit, diligo Deum, et fratrem suum odit, mendax est: qui enim non diligit fratrem suum quem vidit, Deum quem non vidit quomodo potest diligere.*

Immo vero quia Deus interno cultu religiosius colitur, homines externa ope magis indigent, idcirco externus Dei cultus officiis erga homines præstandis nonnunquam postponitur. Prov. xxi. 3. *exercere iustitiam et ius; magis dilectum est Iehovæ quam sacrificium.* Ier. vii. 4, 5. *ne habetote fiduciam vestram in rebus falsis, dicendo, templum Iehovæ, templum Iehovæ, templum Iehovæ ista sunt. sed omnino bonas efficite vias vestras et actiones vestras.* Matt. xii. 1, &c. *ibat Iesus sabbatho per sata: discipuli vero eius esuriebant—.* et v. 7. *misericordiam volo, et non sacrificium—.* et cap. xv. 5. *vos dicitis, Quicunque dixerit patri aut matri, Donum est quocunque a me iuvari posses, insons erit; et nequaquam honoraverit patrem suum aut matrem suam.* Marc. vii. 11, 12. idem. et cap. ii. 27. *sabbathum propter hominem factum est, non homo propter sabbathum.*

Pertinent virtutes ad officium nostrum erga homines quæ sunt uniuscuiusque vel erga se vel erga proximum suum.

heartily, as to the Lord, and not unto men." James i. 26, 27. "if any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain: pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." 1 John iv. 20. "if a man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?"

Inasmuch therefore as God is best served by internal worship, whereas man stands more in need of outward attention, the external service even of God is sometimes to be postponed to our duties towards men. Prov. xxi. 3. "to do justice and judgment is more acceptable to Jehovah than sacrifice." Jer. vii. 4, 5. "trust ye not in lying words, saying, The temple of Jehovah, the temple of Jehovah, the temple of Jehovah are these: for if ye throughly amend your ways and your doings—." Matt. xii. 1, &c. "Jesus went on the sabbath-day through the corn; and his disciples were an hungred—." v. 7. "I will have mercy, and not sacrifice." xv. 5. "ye say, Whosoever shall say to his father or his mother, It is a gift, by whatsoever thou mightest be profited by me, and honor not his father or his mother, he shall be free." See also Mark vii. 11, 12. and ii. 27. "the sabbath was made for man, and not man for the sabbath."

The virtues connected with our duty towards man, are partly those which each individual owes to himself, and partly those which we owe to our neighbors. Lev. xix. 18.

Lev. xix. 18. *diliges proximum tuum sicut te.* Matt. xix. 19. idem.

Hæ itidem sunt generales aut speciales.

Generales sunt CHARITAS et IUSTITIA. Superiore libro charitas eadem cum sanctitate latius dicta est: nunc pro obiecto strictius hoc loco sic definitur.

CHARITAS est VIRTUS GENERALIS A DEO PATRE IN CHRISTO PER SPIRITUM FIDELIBUS INFUSA; QUÆ UNIVERSUM DILECTIONIS OFFICIUM ET ERGA SE CUIUSQUE ET ERGA PROXIMUM COMPLECTITUR: neque alias uberius describitur quam 1 Cor. xiii. toto capite; ad quod sæpius recurrendum est: Et 1 Ioan. iii. 18, 19. *filioli mei, ne diligamus verbo neque lingua solum, sed facto et veritate. Et per hoc cognoscimus nos ex veritate esse, et coram ipso secura reddemus corda nostra.*

A DEO &c. 1 Ioan. iii. 10. *per hoc manifesti sunt filii Dei et filii diaboli; quisquis non dat operam—, et qui non diligit fratrem suum.* et iv. 7. *charitas ex Deo est: quisquis diligit, ex Deo natus est, et novit Deum.* Gal. v. 22. *fructus spiritus est charitas.*

FIDELIBUS. Gal. v. 6. *fides per charitatem operans.*

Huic opponitur charitatis defectus; qui cætera nostra dona atque opera quamvis optima videantur, reddit nobis inutilia.

"thou shalt love thy neighbor as thyself." See also Matt. xix. 19.

These virtues, like those relating to God, are either general or special.

The general virtues are LOVE and RIGHTEOUSNESS. In the first book I treated of love generally, and in its wider sense as identified with holiness; I now proceed to define it more particularly, with reference to its object, as follows. LOVE IS A GENERAL VIRTUE, INFUSED INTO BELIEVERS BY GOD THE FATHER IN CHRIST THROUGH THE SPIRIT, AND COMPREHENDING THE WHOLE DUTY OF LOVE WHICH EACH INDIVIDUAL OWES TO HIMSELF AND HIS NEIGHBOR. It is nowhere more fully described than in the whole thirteenth chapter of the first epistle to the Corinthians, to which we shall have frequently to refer. Compare also 1 John iii. 18, 19. "my little children, let us not love in word, neither in tongue, but in deed and in truth: and hereby we know that we are of the truth, and shall assure our hearts before him."

BY GOD, &c. 1 John iii. 10. "in this the children of God are manifest, and the children of the devil; whosoever doeth not righteousness . . . neither he that loveth not his brother." iv. 7. "love is of God, and every one that loveth is born of God, and knoweth God." Gal. v. 22. "the fruit of the Spirit is love."

INTO BELIEVERS. Gal. v. 6. "faith that worketh by love."

The opposite of this is uncharitableness; which renders all our other qualities and actions, however excellent in appearance, of no account. 1 Cor. xiii. 1, &c. "though I speak with

1 Cor. xiii. 1, &c. *si linguis—, charitatem autem non habeam, factus sum æs resonans aut cymbalum tinniens,* &c.

IUSTITIA est altera VIRTUS GENERALIS REGENITORUM; qua SUUM QUIS CUIQUE, ID EST, VEL SIBI VEL PROXIMO TRIBUIT AUT RESTITUIT. Prov. xvi. 8. *melius est parum cum iustitia, quam amplissimus proventus cum iniuria.* Isa. lxi. 8. *ego Iehova amo ius, odi rapinam coniunctam holocausto.* Matt. vii. 12. *quæcunque volueritis ut faciant vobis homines, ita et vos facite iis.* Rom. xiii. 7. *reddite omnibus quod debetis.*

REGENITORUM. 1 Ioan. iii. 10. *per hoc manifesti sunt filii Dei et filii diaboli; quisquis non dat operam iustitiæ, non est ex Deo.*

Sæpe itaque iustitiæ nomine totius legis observatio significatur.

Huic opponitur iniustitia: quæ regno cœlorum excludit. 1 Cor. vi 9. *an ignoratis iniustos non esse Dei hæreditatem possessuros?* Ier. xvii. 11. *ut perdix colligit ova, sed non parit; ita comparans divitias sed iniuria; mediis diebus suis derelinquet eas, tandem erit stultus.*

Et iustitia Pharisaica. Matt. v. 20. *nisi abundaverit iustitia vestra plus quam illa scribarum et Pharisæorum, vos nequaquam ingressuros in regnum cœlorum.*

Harum virtutum generalium utraque est, ut supra diximus, hominis et erga semetipsum et erga proximum suum.

the tongues of men and of angels, and have not charity, I am become as sounding brass, or as a tinkling cymbal."

The other general virtue belonging to the regenerate is RIGHTEOUSNESS, whereby we render to each his due, whether to ourselves, or to our neighbor. Prov. xvi. 8. "better is a little with righteousness, than great revenues without right." Isa. lxi. 8. "I Jehovah love judgment; I hate robbery for burnt-offering." Matt. vii. 12. "all things whatsoever ye would that men should do to you, do ye even so to them." Rom. xiii. 7. "render therefore to all their dues."

Belonging to the regenerate. 1 John iii. 10. "in this the children of God are manifest, and the children of the devil; whosoever doeth not righteousness is not of God." Hence under righteousness is frequently included the observance of the whole law.

Opposed to this is, first, unrighteousness, which excludes from the kingdom of heaven. 1 Cor. vi. 9. "know ye not that the unrighteous shall not inherit the kingdom of God?" Jer. xvii. 11. "as the partridge sitteth on eggs, and hatcheth them not, so he that getteth riches, and not by right, shall leave them in the midst of his days, and at his end shall be a fool."

Secondly, a pharisaical righteousness. Matt. v. 20. "except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven."

Both these general virtues, as has been stated above, are exercised partly towards ourselves, and partly towards our neighbor.

Charitas hominis erga semetipsum est qua quis secundum Deum diligit semetipsum, suumque sibi bonum et temporale et æternum quærit. Prov. xi. 17. *beneficus est sibi ipsi vir benignus, turbat autem carnem suam crudelis.* et xix. 8. *possidet animum, qui diligit semetipsum.* Eph. v. 29. *nullus unquam suam carnem odio habuit; immo enutrit ac fovet eam.* Philipp. ii. 12. *vestram salutem conficite.* 1 Tim. v. 23. *ne amplius aquam bibito; sed vino pauculo utere propter stomachum tuum et crebras tuas infirmitates.*

Huic opponitur odium sui perversum. Eph. v. 29. ut supra. Quo in numero habendi sunt qui mortem sibi consciscunt: sepultura tamen honesta iis non prohibita, 2 Sam. xvii. 23. Immo quicunque studio peccant. Prov. viii. 36. *qui peccat in me, vim facit animæ suæ; omnes osores mei amant mortem.* et xxix. 24. *qui partitur cum fure, odit seipsum.*

Et φιλαυτία sive amor sui præposterus, quo quis vel se supra Deum amat, vel proximum præ se contemnit: de illo Christus, Ioan. xii. 25. *qui amat animam suam, perdet eam.* De hoc, 2 Tim. iii. 2, &c. *erunt homines sui amantes—.* Contra laudantur, Apoc. xii. 11. *qui non dilexerunt animam suam usque ad mortem.* Matt. x. 39. *qui perdiderit animam suam mea causa, inveniet eam.* Marc. viii. 35, &c. idem. Matt. xvi. 23, &c. *dixit Petro, Abscede a me Satana, offendiculo es mihi: nam non sapis quæ sunt Dei, sed quæ sunt hominum—.*

The love of man towards himself consists in loving himself next to God, and in seeking his own temporal and eternal good. Prov. xi. 17. "the merciful man doeth good to his own soul, but he that is cruel troubleth his own flesh." xix. 8. "he that getteth wisdom loveth his own soul." Eph. v. 29. "no man ever yet hated his own flesh, but nourisheth and cherisheth it." Philipp. ii. 12. "work out your own salvation." 1 Tim. v. 23. "drink no longer water, but use a little wine for thy stomach's sake, and thine often infirmities."

Opposed to this is, first, a perverse hatred of self. Eph. v. 29. as above. In this class are to be reckoned those who lay violent hands on themselves, who nevertheless are not excluded from decent burial, 2 Sam. xvii. 23. and all who are guilty of presumptuous sin. Prov. viii. 36. "he that sinneth against me hateth his own soul; all they that hate me love death." xxix. 24. "whoso is partner with a thief hateth his own soul."

Secondly, an extravagant self-love, whereby a man loves himself more than God, or despises his neighbor in comparison of himself. In allusion to the former species of self-love Christ says, John xii. 25. "he that loveth his life shall lose it." Respecting the latter see 2 Tim. iii. 2, &c. "men shall be lovers of themselves—." On the contrary, those are commended, Rev. xii. 11. "who loved not their lives unto the death." Matt. x. 39. "he that loseth his life for my sake shall find it." See also Mark viii. 35, &c. Matt. xvi. 23. "he said unto Peter, Get thee behind me, Satan, thou art an offence unto me; for thou savorest not the things that be of God, but those that be of men."

Iustitia hominis erga se est sui regendi ac moderandi recta ratio. 1 Cor. ix. 27. *castigo corpus meum, et in servitutem redigo.*

Hinc specialium fere virtutum fontes primi se aperiunt.

Iustitia enim cuiusque erga se posita est vel in affectibus internis componendis, vel in externis bonis quidem appetendis, malis autem propulsandis aut sustinendis[.]

In affectibus componendis. Prov. xxv. 28. *ut civitas disrupta absque muro, ita est cuicunque non est imperium in spiritum suum.* Gal. v. 16, 17. *caro concupiscit adversus spiritum—; ut non quæcunque volueritis eadem faciatis.* et v. 24. *qui sunt Christi, carnem crucifixerunt cum affectibus et cupiditatibus.* Col. iii. 5. *mortificate membra vestra terrestria—.* 1 Thess. iv. 4, 5. *ut sciat unusquisque vestrum suum vas possidere cum sanctimonia et honestate.* Iacob. i. 14, 15. *unusquisque tentatur dum a propria cupiditate abstrahitur et inescatur.* 1 Pet. iv. 2. *ut non amplius cupiditatibus hominum, sed voluntati Dei, quod in carne reliquum est temporis vivat.*

Affectus sunt Amor, odium; gaudium, tristitia; spes, metus; et ira.

Amor ita est regendus, ut quæ amore dignissima sunt, ea maxime amemus: similiter, ut unumquodque odio maximo est dignum, id perinde odio habeamus. Gen. vi. 2. *ut videntes*

Righteousness towards ourselves consists in a proper method of self-government. 1 Cor. ix. 27. "I keep under my body, and bring it into subjection." From this, as from a fountain, the special virtues in general derive their origin; inasmuch as under the head of righteousness towards ourselves are included, first, the entire regulation of the internal affections; secondly, the discriminating pursuit of external good, and the resistance to, or patient endurance of, external evil.

The regulation of the affections. Prov. xxv. 28. "he that hath no rule over his own spirit is like a city that is broken down and hath no walls." Gal. v. 16, 17. "the flesh lusteth against the Spirit . . . so that ye cannot do the things that ye would." v. 24. "they that are Christ's have crucified the flesh with the affections and lusts." Col. iii. 5. "mortify therefore your members that are upon the earth." 1 Thess. iv. 4, 5. "that every one of you should know how to possess his vessel in sanctification and honor." James i. 14, 15. "every man is tempted, when he is drawn away of his own lust, and enticed." 1 Pet. iv. 2. "that he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God."

The affections are love, hatred; joy, sorrow; hope, fear; and anger.

Love is to be so regulated, that our highest affections may be placed on the objects most worthy of them; in like manner, hatred is to be proportioned to the intrinsic hatefulness of the object. Gen. vi. 2. "the sons of God saw the daughters of

filii Dei filias hominum bona forma esse, acciperent—. 1 Sam. xvi. 7, 8. *ne respicito ad speciem eius, aut ad altitudinem staturæ eius*—. Esth. ii. 15. *obtinebat Esther gratiam in oculis omnium videntium eam.* Prov. vi. 25. *ne desiderato pulchritudinem eius cum animo tuo*—. et xi. 22. *velut monile aureum ad rostrum porci, est mulier pulchra et aversans rationem.* Rom. xii. 9. *odio habentes malum, agglutinati bono.* 1 Cor. x. 6. *ne concupiscamus res malas.*

Gaudium ita est temperandum, ut de rebus bonis, prout quidque antecellit ita gaudeamus; de cæteris quantum par est: similiter temperanda est tristitia de rebus malis ac mediis. Deut. xii. 7. *ut comedatis ibi coram Iehova, et lætemini*—. et v. 12, 18. idem. et xxvi. 11. *lætaberis de omni bono quod dederit tibi Iehova*—. Iob. xxii. 19. *videntes iusti, lætantur; et innocens subsannat eos.* Psal. iv. 6, 7, 8. *attolle super nos lucem faciei tuæ*—. *indideris lætitiam animo meo, maiorem*—. et xxx. 12, 13. *convertisti planctum meum in choream mihi*—. et lviii. 11. *lætabitur iustus quum viderit ultionem; pedes suos lavabit in sanguine improbi.* et cxxvi. 2. *tunc impletum est risu os nostrum.* Luc. ii. 10. *evangelizo vobis gaudium magnum.* et xxiv. 52. *reversi sunt cum gaudio magno,* et passim. Prov. x. 23. *prout ludus fuerit stolido facere scelus, et exercere sapientiam viro intelligenti.* et xv.

men that they were fair, and they took them—." 1 Sam. xvi. 7, 8. "look not on his countenance, or on the height of his stature." Esth. ii. 15. "Esther obtained favor in the sight of all them that looked upon her." Prov. vi. 25. "lust not after her beauty in thy heart." xi. 22. "as a jewel of gold in a swine's snout, so is a fair woman which is without discretion." Rom. xii. 9. "abhor that which is evil; cleave to that which is good." 1 Cor. x. 6. "we should not lust after evil things."

Our joy ought to be so regulated, that we may delight in things essentially good in proportion to their excellence, and in things indifferent so far only as is consistent with reason. The same rule is to be observed with regard to sorrow. Deut. xii. 7. "there shall ye eat before Jehovah your God, and ye shall rejoice—." See also v. 12, 18. xxvi. 11. "thou shalt rejoice in every good thing which Jehovah thy God hath given unto thee." Job xxii. 19. "the righteous see it, and are glad; and the innocent laugh them to scorn." Psal. iv. 6–8. "lift thou up the light of thy countenance upon us: thou hast put gladness in my heart more than in the time that their corn and their wine increased." xxx. 11, 12. "thou hast turned for me my mourning into dancing." lviii. 10. "the righteous shall rejoice when he seeth the vengeance; he shall wash his feet in the blood of the wicked." cxxvi. 2. "then was our mouth filled with laughter." Luke ii. 10. "I bring you good tidings of great joy." xxiv. 52. "they returned to Jerusalem with great joy"; and to the same effect in many other passages. Prov. x. 23. "it is as sport to a fool to do mischief; but a man of understanding hath wisdom." xv. 21.

21. *stultitia, lætitiæ est dementi, at vir intelligens recte ambulaturus est.* et xvii. 5. *qui subsannat pauperem, probro afficit opificem eius.* et v. 22. *animus lætus bene medicinam facit, spiritus autem fractus exsiccat ossa.* et cap. xviii. 14. idem. et xxvi. 19. *ita est quisquis decipit proximum suum, et dicit, nonne ridebam?* Eccles. ii. 3. *de risu dico, insanus est; et de lætitia, ecquid ista facit?* et vii. 2, 3, 4. *melius est adire locum luctus, quam adire locum convivii, eo quod—.* Isa. xxii. 12, &c. *cumque vocaverit Dominus ad fletum et ad planctum—, ecce lætitia et gaudium—.* Ier. xxxi. 4. *adhuc ornabis te tympanis tuis, et procedes cum choro ludentium—.* et v. 13. *tunc lætabitur virgo in choro, iuvenes ac senes pariter, quum mutavero luctum eorum in gaudium—.* Lament. v. 15. *cessat gaudium animi nostri, convertitur in luctum chorus noster.* Amos. vi. 6. *bibentibus in crateribus vini,— neque afficiuntur ægritudine propter confractionem Iosephi.* Est ubi lachrymæ non dedeceant sapientem: Gen. xlii. 24. *divertens Ioseph ab illis, flevit—.* Psal. cxix. 136. *rivi aquarum descendunt ex oculis meis, propter eos qui non observant legem tuam.*

In spe ac metu moderando potissimum spectatur, a quo, et quid, et quantum quidque speremus aut metuamus. De spe vide supra. Matt. x. 28. *ne timete ab iis qui trucidant corpus—.* Isa. viii. 12, 13. cum 1 Pet. iii. 14. *timore istius ne timeatis—.* Inesse autem potest metus vel fortissimis viris;

"folly is joy to him that is destitute of wisdom; but a man of understanding walketh uprightly." xvii. 5. "whoso mocketh the poor, reproacheth his maker." v. 22. "a merry heart doeth good like a medicine; but a broken spirit drieth the bones." See also xviii. 14. xxvi. 19. "so is the man that deceiveth his neighbor, and saith, Am not I in sport?" Eccles. ii. 2. "I said of laughter, It is mad; and of mirth, What doeth it?" vii. 2–4. "it is better to go to the house of mourning, than to go to the house of feasting: for that is the end of all men." Isa. xxii. 12, &c. "in that day did the Lord God of hosts call to weeping and to mourning . . . and behold joy and gladness—." Jer. xxxi. 4. "thou shalt again be adorned with thy tabrets, and shalt go forth in the dances of them that make merry." v. 13. "then shall the virgin rejoice in the dance, both young men and old together, for I will turn their mourning into joy." Lam. v. 15. "the joy of our heart is ceased, our dance is turned into mourning." Amos vi. 6. "that drink wine in bowls . . . but they are not grieved for the affliction of Joseph." There are occasions on which tears are not unbecoming even a wise man. Gen. xlii. 24. "Joseph turned himself about from them, and wept." Psal. cxix. 136. "rivers of waters run down mine eyes, because they keep not thy law."

In the proper regulation of hope and fear, the cause, the object, and the degree of excitation are chiefly to be considered. Concerning hope, see above; concerning fear, Matt. x. 28. "fear not them which kill the body." Isa. viii. 12, 13. compared with 1 Pet. iii. 14. "be not afraid of their terror." Even the bravest may occasionally be influenced by fear. Gen.

Gen. xxxii. 7. *timuit Iacob valde.* Exod. ii. 14. *idcirco timuit Moses.* 1 Reg. xix. 3. *quod cum intelligeret, surgens abiit, consulens vitæ suæ.* Psal. lv. 5, 6, 7. *propter vocem inimici,— timor et tremor invadit me—.* 2 Chron. xx. 3. *timens vero Iehosaphat—.* Neh. ii. 2. *timebam quamplurimum.*

In ira considerandum est, qua de re, quantum et quamdiu irascendum sit. Prov. xvi. 32. *melior est longanimis robusto; et qui dominatur in animum suum, eo qui capit civitatem.* et xix. 11. *intellectus hominis longanimem efficit eum; et ornamento est ei præterire defectionem.* Marc. iii. 5. *quum circumspexisset eos cum ira, simul dolens—.* Eph. iv. 2. *cum iræ cohibitione.* et v. 26. *irascimini, et ne peccate; sol ne occidat super iracundiam vestram.* Col. i. 11. *ad omnem tolerantiam et iræ cohibitionem.*

Excessus iræ est iracundia. Prov. xii. 15. *stulti ipsius indignatio eodem die agnoscitur.* et xiv. 17. *præceps ira efficit stultitiam, sed viro circumspectissimo est odio.* et xxii. 24, 25. *ne colas amicitiam cum iracundo—.* et xxvii. 3. *gravitas lapidi est,— sed indignatio stulti gravior—.* et xxix. 22. *iracundus miscet contentionem—.* Eccles. vii. 9. *ne perturbate spiritu tuo indigneris; nam indignatio in sinu stolidorum conquiescit.* Matt. v. 22. *quicunque irascitur fratri suo temere, tenebitur iudicio—.* Eph. iv. 31. *omnis excandescentia et ira,— tollatur ex vobis.* Nonnunquam tamen optimos quosque incessit: Act. xv. 38, 39. *orta fuit exacerbatio, ut—.*

xxxii. 7. "then Jacob was greatly afraid." Exod. ii. 14. "Moses feared." 1 Kings xix. 3. "when he saw that, he arose and went for his life." Psal. lv. 5–7. "because of the voice of the enemy . . . fearfulness and trembling are come upon me." 2 Chron. xx. 3. "Jehoshaphat feared." Neh. ii. 2. "then I was very sore afraid."

In anger, we are to consider the motive for the passion, its degree, and duration. Prov. xvi. 32. "he that is slow to anger is better than the mighty, and he that ruleth his spirit than he that taketh a city." xix. 11. "the discretion of a man deferreth his anger, and it is his glory to pass over a transgression." Mark iii. 5. "when he had looked round upon them with anger, being grieved for the hardness of their hearts—." Eph. iv. 2. "with long-suffering." v. 26. "be ye angry, and sin not; let not the sun go down upon your wrath." Col. i. 11. "unto all patience and long-suffering."

The excess of anger is irascibility. Prov. xii. 16. "a fool's wrath is presently known." xiv. 17. "he that is soon angry dealeth foolishly, and a man of wicked devices is hated." xxii. 24, 25. "make no friendship with an angry man—." xxvii. 3. "a stone is heavy . . . but a fool's wrath is heavier." xxix. 22. "an angry man stirreth up strife." Eccles. vii. 9. "be not hasty in thy spirit to be angry; for anger resteth in the bosom of fools." Matt. v. 22. "whosoever is angry with his brother without a cause, shall be in danger of the judgment." Eph. iv. 31. "let all wrath and anger . . . be put away from you." From this infirmity even the best of men are not always exempt. Acts xv. 38, 39. "the contention was so sharp between them, that," &c.

Ex moderatis affectibus oritur linguæ moderatio. Prov. xi. 9. *ore hypocrita corrumpit proximum suum; at scientia, iusti liberantur.* et v. 11. *benedictione rectorum effertur urbs; ore autem improborum destruitur.* et xii. 13. *ex fructu oris sui vir satiatur bonus*—. et xiii. 2. *fructu oris sui quisque fruitur, anima vero perfidiosorum fructu violentiæ.* et xv. 2, 4, 7. *lingua sapientum bonam profert scientiam; os autem stolidorum eructat stultitiam.* et xv. 23. *lætitia huic viro est ex sermone oris sui: nam verbum tempore suo, o quam bonum est!* et v. 28. *animus iusti meditatur ad loquendum; os autem improborum eructat mala.* et xvi. 1. *a Iehova est sermo linguæ.* et v. 23, 27. *animus sapientis intelligenter moderatur os suum, et per labia sua addit disciplinam*—. et xviii. 13. *respondenti aliquid, quum nondum audierit, id stultum est ei et ignominiosum.* et xix. 28. *testis nequam deridet ius: adeo os improborum absorbet iniquitas.* et xxix. 20. *vidisti virum præcipitem verbis suis, expectatio est de stolido melior quam de illo.* Matt. xii. 34, 36, 37. *quomodo possitis bona loqui, quum sitis mali? nam ex redundantia cordis os loquitur*—. Iacob. iii. 2, &c. *si quis in sermone non impingit, hic perfectus est vir*—. Psal. cxli. 3. *compone Iehova, observa os meum, custodiens moderare*—. Prov. xviii. 21. *mors et vita sunt in potestate linguæ*—. et xxi. 23. *qui observat os suum*—.

From well-regulated affections proceeds the proper government of the tongue. Prov. xi. 9. "an hypocrite with his mouth destroyeth his neighbor; but through knowledge shall the just be delivered." v. 11. "by the blessing of the upright the city is exalted; but it is overthrown by the mouth of the wicked." xii. 14. "a man shall be satisfied with good by the fruit of his mouth." xiii. 2. "a man shall eat good by the fruit of his mouth; but the soul of the transgressors shall eat violence." xv. 2, 4, 7. "the tongue of the wise useth knowledge aright; but the mouth of fools poureth out foolishness." v. 23. "a man hath joy by the answer of his mouth, and a word spoken in due season how good is it!" v. 28. "the heart of the righteous studieth to answer: but the mouth of the wicked poureth out evil things." xvi. 1. "the answer of the tongue is from Jehovah." v. 23, 27. "the heart of the wise teacheth his mouth, and addeth learning to his lips." xviii. 13. "he that answereth a matter before he heareth it, it is folly and shame unto him." xix. 28. "an ungodly witness scorneth judgment, and the mouth of the wicked devoureth iniquity." xxix. 20. "seest thou a man that is hasty in his words? there is more hope of a fool than of him." Matt. xii. 34, 36, 37. "how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh." James iii. 2, &c. "if any man offend not in word, the same is a perfect man." Psal. cxli. 3. "set a watch, O Jehovah, before my mouth; keep the door of my lips." Prov. xviii. 21. "death and life are in the power of the tongue." xxi. 23. "whoso keepeth his mouth and his tongue, keepeth his soul from troubles."

CAPUT IX.

DE PRIMA SPECIE VIRTUTUM SPECIALIUM, QUÆ AD OFFICIUM PERTINENT HOMINIS ERGA SE.

VIRTUTES SPECIALES quæ in appetendis externis bonis modum servant, versantur vel in voluptatibus corporis, vel in vitæ facultatibus aut ornamentis.

Quæ in appetendis corporis voluptatibus modum servat est TEMPERANTIA. Tit. ii. 11, 12. *illuxit enim gratia illa Dei salutifera quibusvis hominibus: erudiens nos ut abnegata impietate et mundanis cupiditatibus, temperanter et iuste et pie vivamus in præsenti sæculo.* 1 Pet. ii. 12. *ut tanquam inquilini et advenæ abstineatis a carnalibus cupiditatibus, quæ militant adversus animam.* et 2 Ep. ii. 9. *novit Dominus— iniustos in diem iudicii pœnas dantes asservare: maxime vero eos qui carnem sequentes, in cupiditate pollutionis incedunt.*

Temperantia est cum sobrietas et castitas tum verecundia et honestas.

SOBRIETAS est temperantia ab immodico cibo et potu. 1 Thess. v. 8. *at nos qui sumus diei, sobrii simus.* 1 Pet. i. 13. *quapropter succincti lumbos mentis vestræ, sobrii.* et iv. 7. *omnium finis imminet; estote igitur temperantes et sobrii ad orandum.* et v. 8. *sobrii estote, et vigilate; nam adversarius vester diabolus, ut leo rugiens obambulat, quærens quem ab-*

CHAPTER IX.

OF THE FIRST CLASS OF SPECIAL VIRTUES CONNECTED WITH THE DUTY OF MAN TOWARDS HIMSELF.

THE SPECIAL VIRTUES which regulate our desire of external advantages, have reference either to bodily gratifications, or to the possessions which enrich and adorn life.

The virtue which prescribes bounds to the desire of bodily gratification, is called TEMPERANCE. Tit. ii. 11, 12. "the grace of God that bringeth salvation hath appeared unto all men, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world." 1 Pet. ii. 11. "as strangers and pilgrims, abstain from fleshly lusts which war against the soul." 2 Pet. ii. 9. "the Lord knoweth how . . . to reserve the unjust unto the day of judgment to be punished; but chiefly them that walk after the flesh in the lust of uncleanness."

Under temperance are comprehended sobriety and chastity, modesty and decency.

SOBRIETY consists in abstinence from immoderate eating and drinking. 1 Thess. v. 8. "let us, who are of the day, be sober." 1 Pet. i. 13. "wherefore gird up the loins of your mind, be sober." iv. 7. "the end of all things is at hand; be ye therefore sober, and watch unto prayer." v. 8. "be sober, be vigilant; because your adversary the devil, as a roaring

sorbeat. Esth. i. 8. *potum ex iure nemo exigebat; sic enim constituerat rex unicuique magistro domus suæ, ut facerent pro voluntate uniuscuiusque.*

Huic opponitur ebrietas et gula. Exemplo est Noa, Gen. ix. Et Lot, cap. xix. Benhadad, 1 Reg. xx. 16. Prov. xx. 1. *derisor est vinum*—. et xxi. 17. *qui amat vinum,— non erit dives.* et xxiii. 3, &c. *ne afficiaris desiderio cupediarum eius: est enim cibus mendax.* et v. 20, 21. *ne sis ex ebriosis vino, et comessatoribus*—. et 29, 30, 31, 32. *cui væ? cui eheu? cui contentiones? cui loquacitas? cui vulnera impune? cui rubor oculorum est? Immorantibus apud vinum.* Isa. v. 11, 12. *væ surgentibus summo mane, ut potum inebriantem sectentur—: opus autem Iehovæ non intuentur*—. et v. 22. *væ valentibus potare vinum*—. et cap. xxviii. 1, 3, 7, 8. *væ coronæ fastus, ebriosis Ephraimi*—. Ezech. xvi. 49. *ecce hæc fuit iniquitas Sodomi sororis tuæ, excellentia, saturitas cibi*—. Luc. xxi. 34. *cavete vobis ne quando graventur corda vestra crapula et ebrietate; et repente vobis superveniat dies ille.* Rom. xiii. 13. *ut interdiu, decenter ambulemus; non in comessationibus et ebrietatibus.* 1 Cor. vi. 10. *neque ebriosi,— regni Dei hæreditatem possidebunt.* Gal. v. 21. *ebrietates, comessationes et his similia— regni Dei non fore hæredes.* Hos. iv. 10. *comedentes non saturabuntur*—. et vii. 5. *die*

lion, walketh about seeking whom he may devour." Esther i. 8. "the drinking was according to law; none did compel: for so the king had appointed to all the officers of his house, that they should do according to every man's pleasure."

The opposites of this virtue are drunkenness and gluttony; instances of which may be seen in Noah, Gen. ix. Lot, Gen. xix. and Benhadad, 1 Kings xx. 16. Prov. xx. 1. "wine is a mocker." xxi. 17. "he that loveth wine . . . shall not be rich." xxiii. 3, &c. "be not desirous of his dainties, for they are deceitful meat." v. 20, 21. "be not among wine-bibbers, among riotous eaters of flesh—." v. 29–32. "who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes? they that tarry long at the wine." Isa. v. 11, 12. "woe unto them that rise up early in the morning, that they may follow strong drink . . . but they regard not the work of Jehovah." v. 22. "woe unto them that are mighty to drink wine." xxviii. 1, 3, 7, 8. "woe to the crown of pride, to the drunkards of Ephraim—." Ezek. xvi. 49. "behold, this was the iniquity of thy sister Sodom, pride, fulness of bread." Luke xxi. 34. "take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares." Rom. xiii. 13. "let us walk honestly, as in the day; not in rioting and drunkenness." 1 Cor. vi. 10. "nor drunkards . . . shall inherit the kingdom of God." Gal. v. 21. "drunkenness, revellings, and such like . . . shall not inherit the kingdom of God." Hos. iv. 10. "they shall eat, and not

regis nostri morbo afficientibus principibus utre vini—. Abac. ii. 15, 16. *væ potum præbenti proximo suo*—. Eph. v. 18. *ne inebriamini vino, in quo luxus est, sed*—. 1 Pet. iv. 3, 4. *sufficiens est nobis— ambulasse in lasciviis, cupiditatibus, vinolentiis, comessationibus, compotationibus*—. *In quo mirantur, non concurrentibus vobis ad eandem luxus profusionem.*

Sobrietati affinis est vigilantia. Matt. xxiv. 42. *vigilate, nescitis enim qua hora Dominus vester venturus sit.* et xxv. 13. et xxvi. 41. et Marc. xiii. 35. idem. et v. 37. *quæ dico vobis, omnibus dico, Vigilate.* Luc. xii. 37. *beati servi illi, quos quum venerit Dominus invenerit vigilantes.* et xxi. 36. *vigilate omni tempore, deprecantes ut digni habeamini qui effugiatis itsa omnia quæ futura sunt*—. Col. iv. 2. *in orationibus perdurate, invigilantes*—. 1 Thess. v. 6. *ne dormiamus ut reliqui, sed vigilemus, et sobrii simus.* 1 Pet. v. 8. *sobrii estote et vigilate.* Apoc. iii. 3. *quod si non vigilaveris, veniam adversum te tanquam fur*—. et xvi. 15. *beatus qui vigilat, et servat vestimenta sua, ne nudus ambulet*—. Videtur autem his plerisque locis intelligi vigilantiam non tam a corporis somno, quam ab animi veterno.

Opposita est somnolentia. Prov. xx. 13. *ne diligito somnum, ut non efficiaris pauper*—.

Castitas est temperantia a libidine carnis illicita; quæ et sanctimonia dicitur. 1 Thess. iv. 3. *hæc est voluntas Dei,*

have enough." vii. 5. "in the day of our king the princes have made him sick with bottles of wine." Hab. ii. 15. "woe unto him that giveth his neighbor drink." Eph. v. 18. "be not drunk with wine, wherein is excess; but—." 1 Pet. iv. 3, 4. "the time past of our lives may suffice us . . . when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings . . . wherein they think it strange that ye run not with them to the same excess of riot."

Allied to sobriety is watchfulness. Matt. xxiv. 42. "watch therefore; for ye know not what hour your lord doth come." See also xxv. 13. xxvi. 41. Mark xiii. 35. v. 37. "what I say unto you, I say unto all, Watch." Luke xii. 37. "blessed are those servants, whom the lord when he cometh shall find watching." xxi. 36. "watch ye therefore and pray always, that ye may be accounted worthy to escape all these things that shall come to pass." Col. iv. 2. "continue in prayer, and watch—." 1 Thess. v. 6. "therefore let us not sleep, as do others; but let us watch and be sober." 1 Pet. v. 8. "be sober, be vigilant." Rev. iii. 3. "if therefore thou shalt not watch, I will come upon thee as a thief in the night." xvi. 15. "blessed is he that watcheth, and keepeth his garments, lest he walk naked." In most of these passages it appears that the watchfulness spoken of refers less to the sleep of the body, than to the lethargy of the mind.

The opposite to this is an excessive love of sleep. Prov. xx. 13. "love not sleep, lest thou come to poverty."

Chastity consists in temperance as regards the unlawful lusts of the flesh; which is also called sanctification. 1 Thess.

sanctimonia vestra, ut abstineatis a scortatione—. Apoc. xiv. 4. *hi sunt qui cum mulieribus non sunt inquinati: virgines enim sunt: hi sequuntur agnum—.*

Opponitur castitati omnis impuritas; mollities, Sodomia, bestialitas &c. quæ omnia vitia qui committit, in semetipsum primum committit, sibique primo iniurius est, 1 Cor. vi. 15, 16, 18. *An Ignoratis vos quod corpora vestra membra sunt Christi tollentes— an ignoratis vos, quod is qui adhæret scorto—. fugite scortationem. Omne peccatum quod fecerit homo, extra corpus est: sed qui scortatur, in proprium corpus peccat.* Prov. vi. 24, &c. Gen. xxxviii. 9, 10. *sed malum visum est in oculis Iehovæ quod faciebat.* Exod. xxii. 19. *quisquis cubat cum iumento, omnino morte plectitor.* Lev. xviii. 22, 23. *cum mari ne concumbito—.* Deut. xxiii. 17. *ne esto meretrix e filiabus Israelis, neque.—* et xxvii. 21. *maledictus qui cubat cum ulla bestia.* Prov. ii. 16, &c. *eripiendo te a muliere extranea—.* et v. 3, &c. *quamvis favum stillent labia extraneæ—.* et vi. 24, &c. *ad servandum te a muliere malefica.* et v. 32—. et vii. 25, &c. *ne declinet ad vias illius animus tuus—.* et ix. 18. *ignorat ille expertes vitæ illic esse—.* et xxii. 14. *ut fossa profunda—.* et xxiii. 26, 27. idem. et xxx. 20. *ita est via mulieris scortantis; comedit, deinde abstergit os suum, tum dicit, non sum operata iniquitatem.* 1 Reg. xiv. 24. *insuper etiam meretorii erant in terra.* Rom. xiii. 13. *non cubilibus ac lasciviis—.* 1 Cor.

iv. 3. "this is the will of God, even your sanctification, that ye should abstain from fornication." Rev. xiv. 4. "these are they which were not defiled with women, for they are virgins: these are they which follow the Lamb."

To chastity are opposed all kinds of impurity; effeminacy, sodomy, bestiality, &c. which are offences against ourselves in the first instance, and tending to our own especial injury. 1 Cor. vi. 15, 16. "know ye not that your bodies are the members of Christ? shall I then take," &c. "what, know ye not that he which is joined to an harlot is one body?" v. 18. "flee fornication: every sin that man doeth is without the body; but he that committeth fornication, sinneth against his own body." See also Prov. vi. 24, &c. Gen. xxxviii. 9, 10. "the thing which he did displeased the Lord." Exod. xxii. 19. "whosoever lieth with a beast shall surely be put to death." Lev. xviii. 22, 23. "thou shalt not lie with mankind." Deut. xxiii. 17. "there shall be no whore of the daughters of Israel, nor," &c. xxvii. 21. "cursed is he that lieth with any manner of beast." Prov. ii. 16. "to deliver thee from the strange woman." v. 3, &c. "the lips of a strange woman drop as an honeycomb." vi. 24. "to keep thee from the evil woman." See also v. 32. vii. 25. "let not thine heart decline to her ways." ix. 18. "he knoweth not that the dead are there—." xxii. 14. "the mouth of strange women is a deep pit." See also xxiii. 26, 27. xxx. 20. "such is the way of an adulterous woman; she eateth, and wipeth her mouth, and saith, I have done no wickedness." 1 Kings xiv. 24. "there were also sodomites in the land." Rom. xiii. 13. "not in chambering

vi. 9, 10. *ne errate, neque scortatores, neque mœchi, neque molles, neque qui concumbunt cum masculis— regni Dei hæreditatem possidebunt.* et v. 13, &c. *corpus non scortationi, sed Domino; et Dominus corpori—.* Eph. v. 3, 4, 5. *scortatio et omnis impuritas— ne nominator quidem inter vos, sicut decet sanctos; et obscœnitas,— quæ non conveniunt: nam hoc nostis; nullum scortatorem aut impurum,— habere hæreditatem in regno Christi et Dei.*

VERECUNDIA est temperantia a verborum obscœnitate et gestuum lascivia: ab iis denique omnibus quæ ratione sexus aut personæ probatissimis moribus minus conveniunt. Deut. xxv. 11, 12. *si concertantibus hominibus—.* Iob. xxxi. 1. *fœdus pepigeram cum oculis meis—.* 1 Cor. xi. 10. *propter hoc debet mulier potestatem habere in capite, propter angelos.* Heb. xii. 28. *ita colamus Deum ut ei grati simus cum verecundia et reverentia.* 2 Reg. iv. 15. *quum vocasset eam stetit illa ad portam illius.* Talis etiam apud Gentes mulierum verecundia fuit: ut Homerus de Penelope; Odyss. *ά.*

στῆ ῥα παρὰ σταθμὸν τέγεος πύκα ποιητοῖο &c;
stetit ad postem tecti &c.

Opponitur ei verborum obscœnitas et gestuum lascivia ac turpitudo. Isa. iii. 16, &c. *idcirco scabie afficiet Iehova verticem filiarum Sionis, et pudendum earum nudabit—.* Matt.

and wantonness." 1 Cor. vi. 9, 10. "be not deceived; neither fornicators . . . nor adulterers, nor effeminate, nor abusers of themselves with mankind . . . shall inherit the kingdom of God." v. 13, &c. "the body is not for fornication, but for the Lord, and the Lord for the body." Eph. v. 3–5. "fornication and all uncleanness . . . let it not be once named among you, as becometh saints . . . nor filthiness . . . which are not convenient . . . for this ye know, that no whoremonger, nor unclean person . . . hath any inheritance in the kingdom of Christ and of God."

MODESTY consists in refraining from all obscenity of language or action, in short, from whatever is inconsistent with the strictest decency of behavior in reference to sex or person. Deut. xxv. 11, 12. "when men strive together," &c. Job xxxi. 1. "I made a covenant with mine eyes," &c. 1 Cor. xi. 10, "for this cause ought the woman to have power on her head, because of the angels." Heb. xii. 28. "we may serve God acceptably, with reverence and godly fear." 2 Kings iv. 15. "when he had called her, she stood in the door." The same ideas of womanly decorum existed even among the Gentiles. Thus Homer introduces Penelope, *Odyssey ά:*

> "She . . . beneath
> The portal of her stately mansion stood."

Opposed to this are obscene conversation, and filthy and licentious gestures. Isa. iii. 16, &c. "therefore Jehovah will smite with a scab the crown of the head of the daughters of Zion, and Jehovah will discover their secret parts." Matt. v.

v. 28. *quicunque aspicit mulierem*—. Eph. v. 4. *et obscœnitas et stultiloquium et scurrilitas; quæ non conveniunt*—. 2 Pet. ii. 14. *oculos habentes plenos adulterii*—.

HONESTAS est temperantia a turpi aut lascivo corporis vestitu ac cultu. Exod. xx. 26. *neque ascendito per gradus ad altare meum: ut ne detegantur pudenda tua ad illud.* Deut. xxii. 5. *ne esto instrumentum virile super fœminam, neque induito vir vestem fœminæ: nam abominationi est Iehovæ.* Zeph. i. 8. *erit*— *ut animadvertam in omnes qui induuntur indumentum alienigenarum.* Matt. xi. 8. *ecce, qui gerunt molles vestes in domibus regum sunt.* 1 Tim. ii. 9. *ita etiam mulieres amictu honesto cum verecundia et modestia ornare sese, non in plicis vel auro vel margaritis vel pretioso vestitu.* 1 Pet. iii. 3. *quarum ornatus non sit externus ille in nodis capillorum et circumposito auro vel palliorum amictu*—. 2 Reg. ix. 30. *fucavit faciem*, &c.

Virtutes quæ in vitæ facultatibus modum servant sunt αὐταρχεία, parsimonia, industria et lautities.

Αὐταρχεία est virtus qua quis seipso maxime, eaque sorte quæ divinitus data videtur contentus est. Prov. x. 22. *benedictio Iehovæ ipsa ditat,* et xxx. 8. *paupertatem aut divitias ne des mihi: ale me cibo demensi mei.* Eccles. iii. 12, 13. *novi non esse bonum penes illos, nisi ut lætetur quisque, et ut*

28. "whosoever looketh on a woman," &c. Eph. v. 4. "neither filthiness, nor foolish talking, nor jesting, which are not convenient." 2 Pet. ii. 14. "having eyes full of adultery."

DECENCY consists in refraining from indecorum or lasciviousness in dress or personal appearance. Exod. xx. 26. "neither shalt thou go up by steps unto mine altar, that thy nakedness be not discovered thereon." Deut. xxii. 5. "the woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment; for all that do so are abomination unto Jehovah thy God." Zeph. i. 8. "it shall come to pass . . . that I will punish all such as are clothed in strange apparel." Matt. xi. 8. "they that wear soft clothing are in kings' houses." 1 Tim. ii. 9. "in like manner also that women adorn themselves in modest apparel, with shamefacedness and sobriety, not with broidered hair, or gold, or pearls, or costly array." 1 Pet. iii. 3. "whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel." 2 Kings ix. 30. "she painted her face," &c.

Moderation in the enjoyment of temporal possessions manifests itself in the virtues of contentment, frugality, industry, and a liberal spirit.

CONTENTMENT is that virtue whereby a man is inwardly satisfied with the lot assigned him by divine providence. Prov. x. 22. "the blessing of Jehovah, it maketh rich." xxx. 8. "give me neither poverty nor riches; feed me with food convenient for me." Eccles. iii. 12, 13. "I know that there is no good in them, but for a man to rejoice and to do good in his life; and

faciat bonum in vita sua: quinetiam quicunque homo comedit et bibit fruiturque bono ex toto labore suo, id donum Dei esse. et v. 18, &c. *ecce quod vidi ego, bonum, pulchrum esse comedere et bibere, et frui bono ex toto labore suo quo laborat sub sole numero dierum vitæ suæ, quos dat ei ipse Deus; nam ea est pars eius. Etiam cuicunque homini dedit ipse Deus divitias et facultates, et cui copiam fecit comedendi ex illis, et percipiendi partem suam ac lætandi de labore suo, hoc donum Dei esse. Quod si non multum, recordabitur tamen dierum vitæ suæ; nam Deus ipse annuit lætitiæ animi ipsius.* et vi. 1, 2. *est malum quod vidi sub sole, idque maximum super homines. Viro cui dederit Deus divitias facultatesque et honorem, et cuius animus non destituatur ulla re qua delectetur, quum huic non facit copiam Deus fruendi re illa, sed vir alienus fruitur illa.* et ix. 9, 10. *fruere vita cum uxore quam amas*—. Zech. ix. 16, 17. *quantum erit bonum eius? et quanta pulchritudo eius?*— Philipp. iv. 11, 12. *non quod penuria laborem hoc dico: nam ego didici, in quibus sum, iis ipsis contentus esse. Novi autem deprimi, novi etiam abundare; ubique et in omnibus initiatus sum, et ad saturitatem et ad esuriem, tum ad exundantiam tum ad penuriam.* 1 Tim. vi. 6, 7. *est quæstus magnus pietas cum animo sua sorte contento: nihil enim intulimus in mundum, nec efferre quicquam possumus. Sed habendo alimenta et quibus tegamur, hæc nobis satis erunt.* Heb. xiii. 5. *estote contenti præsentibus.*

Etiam in paupertate. Psal. xxiii. 1, 2. *Iehova pastor meus est, non possum egere*—. et xxxiv. 9, &c. *non est penuria*

also that every man should eat and drink, and enjoy the good of all his labor, it is the gift of God." v. 18. &c. "behold that which I have seen; it is good and comely for one to eat and to drink, and to enjoy the good of all the labor that he taketh under the sun all the days of his life which God giveth him, for it is his portion; every man also to whom God hath given riches and wealth, and hath given him power to eat thereof, and to take his portion and rejoice in his labor; this is the gift of God: for he shall not much remember the days of his life; because God answereth him in the joy of his heart." vi. 1, 2. "there is an evil which I have seen under the sun, and it is common among men; a man to whom God hath given riches, wealth, and honor, so that he wanteth nothing for his soul of all that he desireth, yet God giveth him not power to eat thereof, but a stranger eateth it." ix. 9, 10. "live joyfully with the wife whom thou lovest—." Zech. ix. 16, 17. "how great is his goodness, and how great is his beauty!" Philipp. iv. 11, 12. "not that I speak in respect of want; for I have learned in whatsoever state I am, therewith to be content: I know both how to be abased, and I know how to abound; every where, and in all things, I am instructed both to be full and to be hungry, both to abound and to suffer need." 1 Tim. vi. 6, 7. "godliness with contentment is great gain; for we brought nothing into this world, and it is certain we can carry nothing out: and having food and raiment let us therewith be content." Heb. xiii. 5. "be content with such things as ye have." Even in poverty. Psal. xxiii. 1, 2. "Jehovah is my shepherd; I shall not want." xxxiv. 9, &c. "there is no want to them

timentibus Iehovam. Iuvenes leones pauperantur—. et xxxvii. 16. *bonum est parum cuique iusto, plusquam—.* &c. et 18, 19. *non erubescant tempore malo, sed diebus famis saturentur.* et xl. 18. *sum quidem pauper et egens; sed Dominus cogitat de me—.* et lxviii. 11. *per bonitatem tuam pauperi afflicto.* Prov. x. 3. *non sinit esurire Iehova animam iusti.* Hinc paupertas probro esse non debet: Prov. xvii. 5. *qui subsannat pauperem, probro afficit opificem eius.* et xix. 1. *melior est pauper ambulans integre divite perverso labiis suis.* et xxviii. 6. *melior est pauper ambulans integre, quam perversus huc illuc se flectens, quamvis sit dives.* et v. 11. *sapiens videtur in oculis suis vir dives: sed tenuis prudens perscrutatur eum.* Nec divitiis est fidendum aut gloriandum. Prov. xi. 28. *qui confidit divitiis suis, ipse decidet.* Eccles. vi. 11. *quum adsunt res multæ multiplicant vanitatem.* Marc. x. 23, 24, 25. *quam difficulter qui opes habent, in regnum Dei introibunt? quam difficile est eos qui confidunt opibus in regnum Dei introire? facilius est camelum—.* 1 Tim. vi. 17, 18. *iis qui sunt divites in hoc sæculo denuntia ne efferantur animo, neque spem ponant in divitiis incertis, sed in illo Deo vivo—.* 2 Reg. xx. 13, 14. *ad quos intentus Ezechia, ostendit iis totum gazophylacium suum—.*

Huic opponitur anxietas de victu et vestitu. Matt. vi. 25, &c. *ne estote soliciti de anima vestra, quid esuri sitis aut quid bibituri; neque de corpore vestro, qua re sitis induendi—.*

that fear him; the young lions do lack and suffer hunger—." xxxvii. 16, 18, 19. "a little that a righteous man hath is better," &c. "they shall not be ashamed in the evil time, and in the days of famine they shall be satisfied." xl. 17. "I am poor and needy, yet Jehovah thinketh upon me—." lxviii. 10. "thou hast prepared of thy goodness for the poor." Prov. x. 3. "Jehovah will not suffer the soul of the righteous to famish." Hence poverty is not to be accounted a disgrace. Prov. xvii. 5. "whoso mocketh the poor, reproacheth his maker." xix. 1. "better is the poor that walketh in his integrity, than he that is perverse in his lips." xxviii. 6. "better is the poor that walketh in his uprightness, than he that is perverse in his ways, though he be rich." v. 11. "the rich man is wise in his own conceit, but the poor that hath understanding searcheth him out." We are forbidden to glory in riches, or to put our confidence in them. Prov. xi. 28. "he that trusteth in his riches shall fall." Eccles. vi. 11. "seeing there be many things that multiply vanity—." Mark x. 23–25. "how hardly shall they that have riches enter into the kingdom of God! . . . it is easier for a camel to go through the eye of a needle—." 1 Tim. vi. 17, 18. "charge them that are rich in this world that they be not high-minded, nor trust in uncertain riches, but in the living God." 2 Kings xx. 13, 14. "Hezekiah hearkened unto them, and showed them all the house of his precious things."

Opposed to this are, first, anxiety respecting the necessaries of life. Matt. vi. 25, &c. "take no thought for your life, what ye shall eat, or what ye shall drink, nor yet for your body,

usque ad v. 33. *quærite primo regnum Dei et iustitiam eius, et ista omnia adiicientur vobis.*

Et avaritia Iob. xx. 15. *opes absorpsit, et evomit illas; e ventre eius depellit eas Deus.* Ios. vii. 21. *quum viderem—, concupiscens accepi ea.* Psal. cxix. 36. *neque sinas deflecti ad quæstum.* Prov. i. 19. *ita se habent cœtus omnium deditorum quæstui: quæstus animam eorum qui dediti sunt ipsi, intercipit.* et xv. 27. *conturbat domum suam qui deditus est quæstui.* et xx. 21. *possessioni acceleratæ in principio, etiam fini illius non benedicetur.* Eccles. ii. 27. *peccatori dat occupationem ad congregandum et ad congerendum, ut tradat ei qui bonus videbitur in conspectu suo.* et iv. 4. *est unus aliquis cui deest secundus, cui tum filius tum frater deest, nec tamen est finis omni labori eius; etiam oculus eius non satiatur divitiis.* et v. 10. *qui amat pecuniam, non satiatur pecunia.* Isa. lvii. 21. *propter iniquitatem quæstus eius efferbui et percussi eum—.* Matt. vi. 19. *ne thesauros recondite in terra, ubi tinea et erosio corrumpit.* et xxvii. 5. *ipse vero proiectis nummis—.* Luc. xii. 15. *videte et cavete ab avaritia: nec enim cuiusquam vita ex iis quæ ipsi suppetunt in eo sita est ut redundet.* 1 Tim. vi. 9, &c. *qui volunt ditescere, incidunt in tentationem et laqueum et cupiditates multas amentes et damnosas—.* Heb. xiii. 5. *sint mores vestri alieni ab avaritia.* Est enim idololatria: Matt. vi. 24. *non potestis Deo servire*

what ye shall put on." v. 33. "seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you."

Secondly, covetousness. Job xx. 15. "he hath swallowed down riches, and he shall vomit them up again." Josh. vii. 21. "when I saw among the spoils," &c. "then I coveted them and took them." Psal. cxix. 36. "incline my heart unto thy testimonies, and not to covetousness." Prov. i. 19. "so are the ways of every one that is greedy of gain, which taketh away the life of the owners thereof." xv. 27. "he that is greedy of gain troubleth his own house." xx. 21. "an inheritance may be gotten hastily at the beginning, but the end thereof shall not be blessed." Eccles. ii. 26. "to the sinner he giveth travail, to gather and to heap up, that he may give to him that is good before God." iv. 8. "there is one alone, and there is not a second; yea, he hath neither child nor brother, yet is there no end of all his labor, neither is his eye satisfied with riches." v. 10. "he that loveth silver, shall not be satisfied with silver." Isa. lvii. 17. "for the iniquity of his covetousness was I wroth, and smote him." Matt. vi. 19. "lay not up for yourselves treasures upon earth, where moth and rust doth corrupt." xxvii. 5. "he cast down the pieces of silver," &c. Luke xii. 15. "take heed and beware of covetousness: for a man's life consisteth not in the abundance of the things that he possesseth." 1 Tim. vi. 9, &c. "they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts." Heb. xiii. 5. "let your conversation be without covetousness." For covetousness is idolatry. Matt. vi. 24. "ye cannot serve God

et Mammonæ. Eph. v. 5. *avarum, qui est idololatra.* Col. iii. 5. *avaritiam, quæ est idololatria.* Et radix omnium malorum, 1 Tim. vi. 10. *radix omnium malorum est amor pecuniæ; quam quidam dum appetunt, aberrarunt a fide.*

Et obmurmuratio contra Dei providentiam in rebus huius vitæ nostræ providendis. Iudæ 16. *hi sunt murmuratores, queruli, in cupiditatibus suis incedentes; et quorum os loquitur prætumida, admirantes personas utilitatis gratia.*

PARSIMONIA sive frugalitas est quæ sumptui quantum decet, rebusque in usum idoneum asservandis parcit. Ioan. vi. 12. *congregate quæ superfuerunt.*

Huic opponuntur sordes. 1 Sam. xxv. 3. *sed vir illius durus*—. et v. 11. *scilicet acciperem panem meum et aquas meas,* Eccles. vi. 2. *Viro cui Dederit Deus ipse Divitias, facultatesque et honorem, et cuius animus Non Destituatur ulla re qua delectetur, quum huic non facit copiam Deus ipse fruendi re illa sed Vir alienus fruitur.*

INDUSTRIA est qua facultates ad vitam commode agendam honeste parantur. Gen. ii. 15. *ad colendum eum et custodiendum eum.* et iii. 19. *in sudore vultus tui vescitor cibo.* Prov. x. 4. *manus sedulorum ditat ipsos.* et 5. *comportat in æstate filius intelligens.* et xii. 11. *qui colit tellurem suam, satiatur cibo.* et xiv. 23. *in omni labore est emolumentum*—.

and mammon." Eph. v. 5. "nor covetous man, who is an idolater." Col. iii. 5. "covetousness, which is idolatry." It is likewise styled the root of all evil. 1 Tim. vi. 10. "the love of money is the root of all evil; which while some coveted after, they have erred from the faith."

Thirdly, a murmuring against the wisdom of God in making provision for the wants of this life. Jude 16. "these are murmurers, complainers, walking after their own lusts, and their mouth speaketh great swelling words, having men's persons in admiration because of advantage."

FRUGALITY consists in avoiding expense, so far as is seemly, and in wasting nothing which is capable of being applied to an useful purpose. John vi. 12. "gather up the fragments that remain."

The opposite of this is penuriousness. 1 Sam. xxv. 3. "the man was churlish." v. 11. "shall I then take my bread, and my water . . . and give it unto men?" Eccles. vi. 2. "a man to whom God hath given riches, wealth, and honor, so that he wanteth nothing for his soul of all that he desireth, yet God giveth him not power to eat thereof, but a stranger eateth it."

INDUSTRY is that by which we honestly provide for ourselves the means of comfortable living. Gen. ii. 15. "to dress it and to keep it." iii. 19. "in the sweat of thy face thou shalt eat bread." Prov. x. 4. "he becometh poor that dealeth with a slack hand." v. 5. "he that gathereth in summer is a wise son." xii. 11. "he that tilleth his land shall be satisfied with bread." xiv. 23. "in all labor there is profit." xxi. 5. "the

et xxi. 5. *cogitationes seduli tantum emolumento sunt; omnes autem præcipitis tantum ad egestatem pertinent.* et xxii. 29. *vidisti virum diligentem in opere suo? ante reges consistet—.* 1 Thess. iv. 11, 12. *operari propriis manibus vestris, sicut vobis mandavimus: ut ambuletis decenter erga extraneos, et nullius rei indigentes.* et 2 Ep. iii. 12. *hortamur eos per Dominum nostrum Iesum Christum, ut cum quiete operantes, suo pane vescantur.*

Huic opponitur ignavia in parandis vitæ necessariis. Prov. vi. 6. *abi ad formicam—.* et x. 5. *somno sopitus est in messe filius pudefaciens.* et xiii. 4. *desiderio permovetur anima pigri, sed nihil aderit.* et xix. 24. *abditam habet piger manum suam in manica sua.* et xx. 4. *qui propter hyemem piger non arat; mendicabit in æstate, quum nihil aderit.* et xxi. 25, 26. *desiderium pigri morte afficit eum, quia renuunt manus eius facere quicquam.* et xxii. 13. *dicit piger, leo foris est—.* et xxiv. 30, &c. *iuxta agrum viri pigri transivi—.* et xxvi. 14, &c. *ut ianua circumagitur—.* et xxviii. 19. *qui sectatur homines vanos, satiatur paupertate.* Eccles. iv. 1, 2. *stolidus complicat manus suas—. Melior est inquit plena vola quietis quam plenis pugnis molestiæ et afflictionis spiritus.* 2 Thess. iii. 10. *si quis nolit operari, etiam non edito.*

Lautitia est qua opibus honeste partis ad victum et vestitum omnemque vitæ cultum moderate fruimur.

thoughts of the diligent tend only to plenteousness, but of every one that is hasty only to want." xxii. 29. "seest thou a man diligent in his business? he shall stand before kings." 1 Thess. iv. 11, 12. "work with your own hands, as we commanded you; that ye may walk honestly toward them that are without, and that ye may have lack of nothing." 2 Thess. iii. 12. "we exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread."

The opposite of this is remissness in making provision for the necessaries of life. Prov. vi. 6. "go to the ant, thou sluggard." x. 5. "he that sleepeth in harvest is a son that causeth shame." xiii. 4. "the soul of the sluggard desireth, and hath nothing." xix. 24. "a slothful man hideth his hand in his bosom." xx. 4. "the sluggard will not plow by reason of the cold; therefore shall he beg in harvest and have nothing." xxi. 25. "the desire of the slothful killeth him, for his hands refuse to labor." xxii. 13. "the slothful man says, There is a lion in the streets." xxiv. 30. "I went by the field of the slothful." xxvi. 14. "as the door turneth upon his hinges," &c. xxviii. 19. "he that followeth after vain persons shall have poverty enough." Eccles. iv. 5, 6. "the fool foldeth his hands together, and eateth his own flesh: better is an handful with quietness, than both the hands full with travail and vexation of spirit." 2 Thess. iii. 10. "if any would not work, neither should he eat."

LIBERALITY is a temperate use of our honest acquisitions in the provision of food and raiment, and of the elegancies of life.

Ad victum. Gen. xxi. 8. *fecit Abraham convivium magnum*—. Iob. i. 5. *erat quum circumegissent dies convivii, ut mittens Iob sanctificaret eos*—. Psal. xxiii. 5. *instruis coram me mensam e regione hostium meorum: delibutum reddis unguento caput meum; poculum meum exuberat.* et civ. 15. *qui vino lætificat cor mortalis, nitidam efficit faciem oleo*—. Prov. xxxi. 6. *date potum inebriantem perituro*—. Dan. x. 3. *cibum rerum desiderabilium non comederam*—. Luc. v. 29. *fecit ei Levi epulum magnum*—. Ioan. xii. 2, 3. *fecerunt ei cœnam*—. *Maria vero accepta libra unguenti nardi liquidæ multi pretii*—. Act. xiv. 17. *implens cibo et delectatione corda nostra.*

Ad cultum. Gen. xxiv. 22. *ut accipiens vir ille imponeret naso eius monile aureum*—. 2 Sam. i. 24. *qui vestiebat vos dibapho cum deliciis, qui inducebat ornamenta aurea super vestimenta vestra.* Prov. xiv. 24. *corona sapientum sunt divitiæ ipsorum.* et xxxi. 22, 25. *cadurca parat sibi xylinum*—. Eccles. ix. 10. *omni tempore sunto vestimenta tua nitida,— et unguentum infusum capiti*—.

Huic opponitur luxus. Prov. xxi. 17. *vir egens erit qui amat lætitiam,— qui amat vinum et unguentum, non erit dives.* Luc. xvi. 19. *quidam erat dives, qui induebatur purpura et bysso, et sese oblectabat quotidie splendide.*

Virtutes quæ in ornamentis vitæ versantur sunt modestia et magnanimitas.

Modestia est qua quis de se modice sentit, deque sua laude

In the provision of food. Gen. xxi. 8. "Abraham made a great feast." Job i. 5. "it was so, when the days of their feasting were gone about, that Job sent and sanctified them." Psal. xxiii. 5. "thou preparest a table before me in the presence of mine enemies; thou anointest mine head with oil; my cup runneth over." civ. 15. "wine that maketh glad the heart of man, and oil to make his face to shine—." Prov. xxxi. 6. "give strong drink unto him that is ready to perish." Dan. x. 3. "I ate no pleasant bread." Luke v. 29. "Levi made him a great feast." John xii. 2, 3. "there they made him a supper . . . then took Mary a pound of ointment of spikenard, very costly." Acts xiv. 17. "filling our hearts with food and gladness."

Of the elegancies of life. Gen. xxiv. 22. "the man took a golden ear-ring of half a shekel weight—." 2 Sam. i. 24. "who clothed you in scarlet, with other delights, who put on ornaments of gold upon your apparel." Prov. xiv. 24. "the crown of the wise is their riches." xxxi. 22, 25. "she maketh herself coverings of tapestry—." Eccles. ix. 8. "let thy garments be always white, and let thy head lack no ointment."

The opposite of this is luxury. Prov. xxi. 17. "he that loveth pleasure shall be a poor man; he that loveth wine and oil shall not be rich." Luke xvi. 19. "there was a certain rich man which was clothed in purple and fine linen, and fared sumptuously every day."

The virtues more peculiarly appropriate to a high station are lowliness of mind and magnanimity.

Lowliness of mind consists in thinking humbly of our-

non nisi necessario verba facit. Exod. iii. 11. *quis sum ego ut eam ad Pharaonem?* Psal. cxxxi. 1. *non fuit altus animus meus, neque elati oculi mei; ac non aggressus sum res magnas aut arduas supra quam conveniat mihi.* Prov. xi. 2. *apud modestos est sapientia.* Prov. xii. 8. *melior est qui agnoscit se vilem et servum habet, eo qui*—. et xv. 33. *ante honorem abiectio.* et xviii. 12. idem. et xvi. 19. *melius est submissum esse spiritu cum mansuetis, quam partiri spolium cum superbis.* et xxix. 23. *depressum spiritu sustentat honor.* Ier. i. 6, 7. *aha Domine, puer sum*—. Dan. ii. 30. *non per sapientiam quæ sit in me*—. Matt. xxiii. 12. *qui sese deprimit, extolletur.* Rom. xii. 10. *honore alii aliis præeuntes.* 2 Cor. x. 13. *nos non gloriabimur de iis quæ mensuræ nostræ non sunt, sed secundum modum*—. et v. 15. *nequaquam de iis quæ mensuræ nostræ non sunt*—. Eph. iii. 8. *mihi longe minimo omnium sanctorum*—. et v. 21. *subiicientes vos alii aliis, cum timore Dei.* Philipp. ii. 3. *ex animi submissione alii alios sibi præcellere existimantes.*

Deque sua laude non nisi necessario &c. Iob. xii. 1, &c. *etiam mihi est animus ut vobis, non inferior sum vobis*—. et xiii. 2. *utique quod scitis, scio ego quoque*—. et xxix. 8, &c. *videntes me pueri occultabant sese, etiam decrepiti assurgentes stabant*—. Iudic. v. 7. *usquedum surrexi Debora, dum surrexi mater in Israele.* Eccles. i. 16. *ecce, ego amplificavi et adieci sapientiam supra omnes qui præfuerunt ante me*—.

selves, and in abstaining from self-commendation, except where occasion requires it. Exod. iii. 11. "who am I, that I should go unto Pharaoh?" Psal. cxxxi. 1. "my heart is not haughty, nor mine eyes lofty, neither do I exercise myself in great matters, or in things too high for me." Prov. xi. 2. "with the lowly is wisdom." xii. 9. "a man that is despised and hath a servant, is better than he that honoreth himself." xv. 33. "before honor is humility." See also xviii. 12. xvi. 19. "better is it to be of an humble spirit with the lowly, than to divide the spoil with the proud." xxix. 23. "honor shall uphold the humble in spirit." Jer. i. 6, 7. "ah Lord . . . I am a child." Dan. ii. 31. "this secret is not revealed to me for any wisdom that I have more than any living." Matt. xxiii. 12. "he that humbleth himself shall be exalted." Rom. xii. 10. "in honor preferring one another." 2 Cor. x. 13. "we will not boast of things without our measure, but according to the measure of the rule," &c. v. 15. "not boasting of things without our measure—." Eph. iii. 8. "unto me who am less than the least of all saints—." v. 21. "submitting yourselves one to another in the fear of God." Philipp. ii. 3. "in lowliness of mind let each esteem other better than themselves."

In abstaining from self-commendation, except where occasion requires it. Job xii. 3. "I have understanding as well as you, I am not inferior to you." xiii. 2. "what ye know, the same do I know also." xxix. 8, &c. "the young men saw me, and hid themselves, and the aged arose and stood up." Judges v. 7. "until I Deborah arose, that I arose a mother in Israel." Eccles. i. 16. "lo, I am come to great estate, and have gotten more wisdom than all they that have been before me."

Huic opponitur arrogantia. Prov. xx. 6. *maxima pars hominum prædicat quisque benignitatem suam.* Iacob. iii. 1. *ne estote multi doctores, quum scitis fore ut gravius iudicium auferamus.* Prov. xxvi. 16. *sapientior videtur piger in oculis suis, quam septem revocantes ad rationem ipsum.*

Et gloriæ vana cupiditas. Matt. xxiii. 12. *qui sese extollet, deprimetur.* Ioan. v. 41. *gloriam ab hominibus non capto.* et v. 44. *quomodo vos potestis credere, quum gloriam alii ab aliis captetis?* et c. xii. 42, 43. *dilexerunt gloriam hominum potius quam gloriam Dei.* Gal. v. 26. *ne simus inanis gloriæ cupidi.* 1 Thess. ii. 6. *neque ex hominibus quærentes gloriam, nec a vobis, nec ab aliis.*

Et iactantia. Prov. xxv. 14. *velut vapores et ventus quibus non adest pluvia, est vir qui se iactat de dono falso.*

Et extenuatio callida seu hypocritica suæ virtutis ad maiorem laudem aucupandam.

Et gloriatio de flagitiis et male factis. Psal. lii. 3. *quid te iactas in malo, o potens!* Isa. iii. 10. *peccatum suum sicut Sodom enuntiant, non celant; væ animo ipsorum qui afficiunt seipsos malo!*

Coniunctum est cum modestia, studium existimationis bonæ, et laudis apud bonos, et eiusdem contemptus apud malos. Psal. cxix. 22. *devolve a me opprobrium et contemptum, quia testimonia tua custodio.* et v. 39. *averte opprobrium meum, quod reformido—.* Prov. xxii. 1. *optatius est nomen divitiis amplis, argento et auro gratia melior.* Eccles.

Opposed to this are, first, arrogance. Prov. xx. 6. "most men will proclaim every one his own goodness." xxvi. 16. "the sluggard is wiser in his own conceit, than seven men that can render a reason." James iii. 1. "be not many masters, knowing that we shall receive the greater condemnation."

Secondly, a desire of vain glory. Matt. xxiii. 12. "whosoever shall exalt himself shall be abased." John v. 41. "I receive not honor from men." v. 44. "how can ye believe, which receive honor one of another?" xii. 42, 43. "they loved the praise of men more than the praise of God." Gal. v. 26. "let us not be desirous of vain glory." 1 Thess. ii. 6. "nor of men sought we glory, neither of you, nor yet of others."

Thirdly, boasting. Prov. xxvii. 1. "whose boasteth himself

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vii. 1. *melior est homini fama unguento optimo.* 1 Reg. xviii. 12, 13. *nonne indicatum est Domino meo quid fecerim, quum occideret Iezebel prophetas Iehovæ—?* Neh. v. 14, 15. *ego vero non feci ita propter reverentiam Dei.* Matt. v. 11. *beati eritis—quum mentientes dixerint quidvis mali adversus vos, propter me.* 2 Cor. vi. 8. *per gloriam et dedecus, per convitia et laudes; ut impostores, et tamen veraces.* Heb. xi. 24, 25, 26. *maiores ducens divitias probrum Christi quam Ægyptiorum thesauros—.* et xiii. 13. *exeamus ad eum extra castra, probrum eius portantes.*

Huic opponitur existimationis bonæ contemptus impudens. Luc. xviii. 2. *Deum non timebat, nec quemquam reverebatur.*

Et studium existimationis et laudis nimium et apud quosvis. Prov. xxvii. 2. *laudet te os extranei, non autem os tuum—.* Matt. xxiii. 5. *omnia opera sua faciunt, ut spectentur ab hominibus.* Luc. vi. 26. *væ vobis quum bene de vobis dixerint omnes homines—.*

MAGNANIMITAS est qua quis in opibus vel beneficiis vel honoribus petendis vel non petendis, fugiendis vel accipiendis pro sua dignitate sibi satis cognita se gerit. Sic Abrahamus beneficia non aspernatus est regis Ægyptii, Gen. xii. 13. et xx. 14. aspernatus est Sodomei, cap. xiv. 22, 23. et agrum Ephronis oblatum sibi repudiat, nisi iusto pretio, cap. xxiii. 13. Sic Iob restitutus ad pristinam valetudinem atque res

good name is better than precious ointment." 1 Kings xviii. 13. "was it not told my lord what I did, when Jezebel slew the prophets of Jehovah?" Neh. v. 14, 15. "so did not I, because of the fear of God." Matt. v. 11. "blessed are ye when men . . . shall say all manner of evil against you falsely for my sake." 2 Cor. vi. 8. "by honor and dishonor, by evil report and good report, as deceivers and yet true." Heb. xi. 24–26. "esteeming the reproach of Christ greater riches than the treasures in Egypt." xiii. 13. "let us go forth therefore unto him without the camp, bearing his reproach."

Opposed to this is a shameless disregard of reputation. Luke xviii. 2. "which feared not God, neither regarded man."

Secondly, an excessive and indiscriminate passion for esteem and praise, from whatever quarter. Prov. xxvii. 2. "let another man praise thee, and not thine own mouth." Matt. xxiii. 5. "all their works they do for to be seen of men." Luke vi. 26. "woe unto you, when all men shall speak well of you."

MAGNANIMITY is shown, when in the seeking or avoiding, the acceptance or refusal of riches, advantages, or honors, we are actuated by a regard to our own dignity, rightly understood. Thus Abraham did not refuse the gifts of the king of Egypt, Gen. xii. 13. xx. 14. though he rejected those of the king of Sodom, xiv. 22, 23. and though he declined to accept the field offered him by Ephron the Hittite, except on payment of its full value, xxiii. 13. Thus also Job, although restored to his former health and prosperity, did not disdain the congratulatory offerings of his friends, xlii. 11. In this spirit Gideon refused the kingdom, Judges viii. 23. The same dis-

secundas, beneficia tamen amicorum non reiecit, cap. xlii. 11. Respuit regnum Gedeon, Iudic. viii. 23. Hoc animo Iosephus a carcere ad honores maximos ascendit, Gen. xli. et Daniel ii. 48, 49. *tunc rex Danielem magnificavit, et dona amplissima multa dedit ei—:* contra cap. v. 17. *dixit coram rege, dona tua tibi sint, et honoraria tua alii da—:* at v. 29. *edicente Belshazzare, induerunt Danielem purpura—.* Idem fuit in suscipiendis et aspernandis honoribus, cap. vi. 3, &c. *supra istos Eparchos tres, quorum Daniel primus esset—.* Et Nehemia in petendis, cap. ii. 5. *dixi regi, si regi bonum videtur, et si gratus est servus tuus coram te, ut mittas me in Iudæam—.* Et Samuel in honoribus deponendis, 1 Sam. x. 1. *tum accepta Samuel lenticula olei, perfundens caput eius osculatus est eum, et dixit, annon facturus essem?* In respuendo sanationis præmio Elisæus, 2 Reg. v. 15, 16. *ut vivit Iehova ante quem sto, non sum accepturus—.* In imperio orbis terrarum reiiciendo Christus, Matt. iv. 9. *hæc omnia dabo tibi, si—:* et Luc. iv. 6. idem. et Ioan. vi. 15. *quum nosset venturos ut facerent se regem, secessit—.* et opibus, 2 Cor. viii. 9. *eum videlicet propter vos pauperem factum esse, quum esset dives—:* et in accipiendis honoribus, Matt. xxi. 7, &c. *et adduxerunt asinam—.* Et in æstimatione propria omnis vere Christianus: Iacob. i. 9, 10. *glorietur autem frater humilis in sublimitate sua: dives autem in summissione sui.*

position accompanied Joseph in his exaltation from a prison to the first honors of the empire, Gen. xli. So also Daniel ii. 48, 49. "then the king made Daniel a great man, and gave him many great gifts." On the other hand, chap. v. 17. "he answered and said before the king, Let thy gifts be to thyself, and give thy rewards to another"; but v. 29. "Belshazzar commanded, and they clothed Daniel with scarlet." He was actuated by the same temper in refusing and accepting dignities. vi. 2. "over these were three presidents, of whom Daniel was first." Such was also the spirit of Nehemiah in asking honors, ii. 5. "I said unto the king, If it please the king, and if thy servant hath found favor in thy sight, that thou wouldest send me into Judah"; of Samuel in laying down his authority, 1 Sam. x. 1. "then Samuel took a vial of oil, and poured it upon his head, and kissed him, and said, Is it not because Jehovah hath anointed thee—?" of Elisha in refusing a reward for the cure he had wrought, 2 Kings v. 15, 16. "as Jehovah liveth, before whom I stand, I will receive none"; of Christ in rejecting the empire of the world, Matt. iv. 9. "all these things will I give thee, if," &c. Luke iv. 6. John vi. 15. "when Jesus therefore perceived that they would come and take him by force to make him a king, he departed—"; in despising riches, 2 Cor. viii. 9. "though he was rich, yet for your sakes he became poor"; in accepting honors, Matt. xxi. 7, &c. "they brought the ass, and the colt . . . and they set him thereon." Such, finally, is the spirit by which every true Christian is guided in his estimate of himself. James i. 9, 10. "let the brother of low degree rejoice in that he is exalted; but the rich in that he is made low."

Huic affinis est indignatio; cum laus vel honos indignis tribuitur aut res prosperæ contingunt. Prov. xxx. 21, &c. *sub tribus commovetur terra, immo sub quatuor quæ non potest ferre; sub servo, quum regnat; sub stulto quum satur est cibo: sub exosa, quum maritatur; denique sub ancilla, quum hæres efficitur heræ suæ.* Nimia tamen si sit, non laudatur: Psal. xxxvii. 1. *ne accendaris ira propter maleficos:* et v. 7, 8. *ne accendaris ira propter prosperantem via sua, propter virum efficientem cogitata—.* Prov. iii. 31. *ne invideto ulli violento, neque eligito ullas vias eius.* Verba indignantis sunt, Iob. xxx. 1, &c. Psal. xv. 4. *in cuius oculis contemptus est reprobus, timentes vero Iehovæ honorat.* Et nonnunquam præ indignatione obscœno proxima; Ezech. xvi. 25, 36.

Magnanimitati opponitur ambitio. Num. xii. 2. *an tantummodo per Mosen locutus est Iehova? nonne etiam per nos locutus est.* et xvi. 3. *hi omnes sunt sancti, et inter nos est Iehova: quare ergo effertis vos super congregationem Iehovæ.* Iudic. ix. 1, 2. *Abiens Abimelec—, alloquutus est eos* &c. *Eloquimini quæso audientibus omnibus Schechemitis—.* 2 Sam. xv. 2. *mane surgens Absalom, stabat—.* et v. 4. *utinam ponerent me iudicem in terra hac—.* Prov. xxv. 27. *pervestigare honorem suum, inhonestum est.*

Allied to this is indignation at the unfounded praises or undeserved prosperity of the wicked. Prov. xxx. 21, &c. "for three things the earth is disquieted, and for four which it cannot bear; for a servant when he reigneth, and a fool when he is filled with meat; for an odious woman when she is married, and an handmaid that is heir to her mistress." When however this feeling exceeds due bounds, it ceases to be praiseworthy. Psal. xxxvii. 1. "fret not thyself because of evil doers." v. 7, 8. "fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass." Prov. iii. 31. "envy thou not the oppressor, and choose none of his ways." The language of indignation is used, Job xxx. 1, &c. Psal. xv. 4. "in whose eyes a vile person is contemned, but he honoreth them that fear Jehovah." The vehemence of its expression sometimes borders on indecency. See Ezek. xvi. 25, 36.

Opposed to magnanimity are, first, an ambitious spirit. Num. xii. 2. "hath Jehovah indeed spoken only by Moses? hath he not spoken also by us?" xvi. 3. "seeing all the congregation are holy, every one of them, and Jehovah is among them: wherefore then lift ye up yourselves above the congregation of Jehovah?" Judges ix. 1, 2. "Abimelech went to Shechem . . . and communed with them . . . saying, Speak, I pray you, in the ears of all the men of Shechem," &c. 2 Sam. xv. 2. "Absalom rose up early, and stood beside the way of the gate—." v. 4. "O that I were made judge in this land—." Prov. xxv. 27. "for men to search their own glory is not glory."

Et superbia, cum quis vel indignus, vel ultra meritum, vel ob res parvi faciendas elato nimis animo se gerit. 2 Sam. xxii. 28. *oculos tuos contra elatos deiicis.* Prov. vi. 16, 17. *sex ista odit Iehova—: oculi elati—.* et xv. 25. *domum superborum evellit Iehova.* et xvi. 5. *abominationi est Iehovæ omnis altus animo.* et v. 18. *ante confractionem, superbia—.* et xviii. 12. *ante confractionem attollit se animus viri.* et xxi. 4. *elatio oculorum et amplitudo animi—.* et xxix. 23. *elatio hominis deprimit eum.*

Et pusillanimitas: qualis in Saule fuit rege designato; 1 Sam. x. 21, 22. *qui perquirentibus illis, non inveniebatur—. Ecce latitat ad impedimenta—.*

CAPUT X.

DE SECUNDA SPECIE VIRTUTUM AD OFFICIA HOMINIS ERGA SE PERTINENTIUM.

DICTÆ sunt virtutes quæ in appetendis bonis modum servant: dicendæ nunc sunt quæ versantur in propulsandis aut sustinendis malis.

Eæque sunt fortitudo et patientia.

Fortitudo elucet maxime in malis propulsandis aut non metuendis. Ios. i. 6, 7, 9. *nonne præcepi tibi? confirmare et*

Secondly, pride, when a man values himself without merit, or more highly than his merits deserve, or is elated by some insignificant circumstance. 2 Sam. xxii. 28. "thine eyes are upon the haughty, that thou mayest bring them down." Prov. vi. 16, 17. "these six things doth Jehovah hate . . . a proud look—." xv. 25. "Jehovah will destroy the house of the proud." xvi. 5. "every one that is proud in heart is an abomination to Jehovah." v. 18. "pride goeth before destruction." xviii. 12. "before destruction the heart of man is haughty." xxi. 4. "an high look, and a proud heart—." xxix. 23. "a man's pride shall bring him low."

Thirdly, pusillanimity; of which Saul when chosen king is an example, 1 Sam. x. 21, 22. "when they sought him, he could not be found . . . behold, he hath hid himself among the stuff."

CHAPTER X.

OF THE SECOND CLASS OF VIRTUES CONNECTED WITH THE DUTY OF MAN TOWARDS HIMSELF.

THE virtues which regulate our desire of external good have been spoken of; we are next to consider those which are exercised in the resistance to, or the endurance of evil.

These virtues are fortitude and patience.

FORTITUDE is chiefly conspicuous in repelling evil, or in regarding its approach with equanimity. Josh. i. 6, 7, 9. "have

fortis esto: ne expavescito neque consternator. Heb. xi. 32, &c. *deficiet me tempus, narrantem de Gedeone—; qui per fidem debellarunt regna—.* Psal. iii. 7. *non timebo a myriadibus populi, quas circum disposuerint metatores contra me.* Psal. xviii. 32, &c. et xxiii. 4. *quum ambularem per vallem lethalis umbræ, non timerem malum, quia tu—.* et xxxvii. 12, &c. *cogitante improbo contra iustum—. Gladium eduxerint improbi—. Gladius eorum intrabit in cor eorum—.* et xlvi. 2, 3. *Deus nobis est receptus et robur—. Idcirco non timeremus, si commutaret terra locum—.* et lvi. 12. *in Deo confido, non timebo quid faciat homo mihi.* et cxviii. 6. idem. et cxii. 7, 8. *a rumore malo non timet—.* Prov. iii. 24, 25. *quum cubabis, non expavesces—.* et xxiv. 5, 6. *vir sapiens est cum robore, et vir sciens fortificat vires—.* et xxviii. 1. *iusti sunt similes iuveni leoni confidenti.* Isa. xli. 10. *ne timeto, quia tecum sum—.* et li. 7. *ne timetote probrum mortalis, et præ contumeliis istorum ne consternamini.* et v. 12. *ego ipse sum consolator vester: quis es tu quod timeas—.* Dan. iii. 16. *dixerunt regi, ut respondeamus tibi non sumus soliciti—.* Matt. x. 28, &c. *ne timete vobis ab iis qui trucidant corpus—.* Fortitudinis exemplum maximum est servator noster Iesus Christus tota vita ac morte: et Luc. xiii. 31, &c. *dicite vulpi isti, Ecce eiiciam dæmonia, et sanationes peragam hodie et cras, tertia autem die consummabor.*

not I commanded thee? be strong and of a good courage; be not afraid, neither be thou dismayed." Heb. xi. 32, &c. "the time would fail me to tell of Gideon," &c. "who through faith subdued kingdoms." Psal. iii. 9. "I will not be afraid of ten thousands of people that have set themselves against me round about." See Psal. xviii. 32, &c. xxiii. 4. "though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me." xxxvii. 12, &c. "the wicked plotteth against the just . . . the wicked have drawn out the sword . . . their sword shall enter into their own heart." xlvi. 1, 2. "God is our refuge and strength . . . therefore will we not fear, though the earth be removed." lvi. 11. "in God have I put my trust; I will not be afraid what man can do unto me." See also cxviii. 6. cxii. 7, 8. "he shall not be afraid of evil tidings." Prov. iii. 24, 25. "when thou liest down, thou shalt not be afraid." xxiv. 5, 6. "a wise man is strong; yea, a man of knowledge increaseth strength." xxviii. 1. "the righteous are bold as a lion." Isa. xli. 10. "fear thou not, for I am with thee." li. 7. "fear ye not the reproach of men, neither be ye afraid of their revilings." v. 12. "I am he that comforteth you; who art thou that thou shouldest be afraid—?" Dan. iii. 16. "they said to the king . . . we are not careful to answer thee in this matter." Matt. x. 28, &c. "fear not them which kill the body—." The great pattern of fortitude is our Savior Jesus Christ, throughout the whole of his life, and in his death. Luke xiii. 31, &c. "go ye and tell that fox, Behold, I cast out devils, and I do cures to-day and to-morrow, and the third day I shall be perfected." John xi. 7, 8. "his disciples say unto him, Master, the Jews of late

Ioan. xi. 7, 8. *dicunt ei, Modo studebant Iudæi te lapidare, et rursum illuc abis?* 2 Tim. i. 7. *non enim dedit nobis Deus spiritum formidinis, sed roboris, et charitatis et sanitatis animi.* 1 Ioan. ii. 14. *scripsi vobis adolescentes, quia fortes estis, et verbum Dei habitat in vobis, et illum malum vicistis.*

Huic opponitur timiditas. Psal. xxvii. 1. *Iehova lux mea et salus mea; a quo timerem—?* et Psal. cxii. 7. Prov. x. 24. *quod formidat improbus, id eveniet ei.* et xxv. 26. *ut fons calcibus conturbatus, aut scaturigo corrupta; est iustus qui dimovetur coram improbo.* et xxviii. 1. *fugiunt improbus quisque nemine persequente.* et xxix. 25. *trepidus homo sibi ponit tendiculam.* Isa. xli. 13, 14. *ne timeto vermicule Iacobi—.* Neh. vi. 11. *an vir qualis sum ego fugerem—?* Matt. xxiv. 6. *futurum est ut audiatis bella et rumores bellorum; videte ne turbemini.* Apoc. xxi. 8. *formidolosis et incredulis—, portio assignata est in stagno—.*

Et temeritas; ubi quis non necessario periculum adit. Prov. xiv. 16. *sapiens timet ac recedit a malo, stolidus vero infert se, adeo præfidens est.* Huius exemplum est Amazia, 2 Reg. xiv. 8. *age, videamus alter faciem alterius.* Et Iosias, 2 Chron. xxxv. 20, 21, 22. *et quamvis mitteret ad ipsum legatos, dicendo—, tamen non avertit Iosia faciem suam ab illo—.* Quam exemplo suo vitandam Christus docuit. Ioan. vii. 1. *nolebat enim in Iudæa versari, quia studebant eum Iudæi interimere.* et xi. 53, 54. *Iesus ergo palam amplius non versabatur inter Iudæos.* Matt. x. 23. *quum persequentur vos in ea urbe, fugite in aliam.*

sought to stone thee, and goest thou thither again?" 2 Tim. i. 7. "God hath not given us the spirit of fear, but of power, and of love, and of a sound mind." 1 John ii. 14. "I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one."

Opposed to fortitude are, first, timidity. Psal. xxvii. 1. "Jehovah is my light and my salvation, whom shall I fear?" Prov. x. 24. "the fear of the wicked, it shall come upon him." xxv. 26. "a righteous man falling down before the wicked, is as a troubled fountain and a corrupt spring." xxviii. 1. "the wicked flee when no man pursueth." xxix. 25. "the fear of man bringeth a snare." Isa. xli. 13, 14. "fear not, thou worm Jacob." Neh. vi. 11. "should such a man as I flee?" Matt. xxiv. 6. "ye shall hear of wars and rumors of wars: see that ye be not troubled." Rev. xxi. 8. "the fearful and unbelieving . . . shall have their part in the lake that burneth—."

Secondly, rashness, which consists in exposing ourselves to danger unnecessarily. Prov. xiv. 16. "a wise man feareth and departeth from evil; but the fool rageth, and is confident." This fault is exemplified in Amaziah, 2 Kings xiv. 8. "come, let us look one another in the face"; and in Josiah, 2 Chron. xxxv. 20–22. "he sent ambassadors unto him, saying . . . nevertheless Josiah would not turn his face from him—." Christ has taught us to avoid it by his example. John vii. 1. "he would not walk in Jewry, because the Jews sought to kill him." xi. 53, 54. "Jesus therefore walked no more openly among the Jews." Matt. x. 23. "when they persecute you in this city, flee ye into another."

PATIENTIA est in malis atque iniuriis perferendis. Psal. lxix. 8. *propter te sustineo opprobrium, operit ignominia faciem meam.* Prov. xi. 12. *spernente proximum suum demente, vir prudentissimus surdum agit.* et xvii. 27. *cohibet sermones suos vir sciens, et frigidus est spiritu vir intelligens.* et xix. 11. *intellectus hominis longanimem efficit eum.* Eccles. vii. 21. *etiam ad omnia verba quæ dicuntur, ne adhibeto animum tuum; cum non debeas audire vel servum tuum maledicentem tibi.* Isa. l. 7, 8. *compono faciem meam tanquam saxum adamantinum*—. Matt. v. 39. *ne obsistite improbo; sed qui te cædet in dextram tuam maxillam, obverte ei et alteram.* 1 Cor. vi. 7. *quare non potius iniuriam patimini*—? 1 Thess. v. 14. *patiente animo estote erga omnes.* Vide supra de patientia erga Deum. At compensationem quandam iniurarum nonnunquam etiam viri sancti requirunt: Act. xvi. 37. *cæsos nos publice, indicta causa*—.

Huic opponitur impatientia et mollities. Prov. xxiv. 10. *si remisse te geras, tempore angustiæ angusta erit virtus tua.*

Et patientia hypocritica: quæ in illis cernitur qui cruciatus non necessarios sibi accersunt; ut Baalitæ, 1 Reg. xviii. 28. *incidebant sese*—; et flagellatores Papistici.

Et Stoica ἀπαθεία: nam patientiæ non repugnat sensus dolorum et querelæ seu lamentationes; ut in Iobo cæterisque sanctis adversa ferentibus perspicere licet.

PATIENCE consists in the endurance of misfortunes and injuries. Psal. lxix. 7. "for thy sake I have borne reproach, shame hath covered my face." Prov. xi. 12. "he that is void of wisdom despiseth his neighbor; but a man of understanding holdeth his peace." xvii. 27. "he that hath knowledge spareth his words, and a man of understanding is of an excellent spirit." xix. 11. "the discretion of a man deferreth his anger." Eccles. vii. 21. "also take no heed unto all words that are spoken, lest thou hear thy servant curse thee." Isa. l. 7, 8. "I have set my face like a flint—." Matt. v. 39. "resist not evil, but whosoever shall smite thee on thy right cheek, turn to him the other also." 1 Cor. vi. 7. "why do ye not rather take wrong?" 1 Thess. v. 14. "be patient towards all men." See above, on patience towards God. Compensation for injuries, nevertheless, is occasionally exacted even by pious men. Acts xvi. 37. "they have beaten us openly uncondemned," &c.

The opposites to this are, first, impatience and an effeminate spirit. Prov. xxiv. 10. "if thou faint in the day of adversity, thy strength is small."

Secondly, an hypocritical patience, which voluntarily inflicts upon itself unnecessary evils. This is exemplified in the prophets of Baal, 1 Kings xviii. 28. "they cut themselves after their manner with knives"; and in the flagellations of the modern Papists.

Lastly, a stoical apathy; for sensibility to pain, and even lamentations, are not inconsistent with true patience; as may be seen in Job and the other saints, when under the pressure of affliction.

CAPUT XI.

DE OFFICIIS HOMINIS ERGA PROXIMUM: ET QUÆ VIRTUTES EO PERTINEANT.

HACTENUS de charitate et iustitia hominis ERGA SE: nunc de iisdem ERGA PROXIMUM est agendum.

CHARITAS ERGA PROXIMUM est qua EUM DILIGIMUS UT NOSMETIPSOS. Lev. xix. 18. *diliges proximum tuum sicut te, ego sum Iehova.* 1 Ioan. iv. 11. *dilecti si Deus nos ita dilexit, debemus et nos alii alios diligere.*

Proximi autem nomine significatur quilibet cui officium vel auxilium nostrum opportunum est. Luc. x. 36, 37. *quis igitur horum trium tibi videtur proximus fuisse?* &c. *Is qui usus est misericordia erga eum.* ut hic Samaritanus erga Iudæum, multis licet rebus a se alienum.

Præcipue tamen fidelis. Gal. vi. 10. *nempe igitur dum tempus opportunum habemus, simus benefici erga omnes; maxime vero erga domesticos fidei.* His enim etiam spirituali vinculo devincti sumus: Eph. iv. 3. *studentes conservare unitatem spiritus per connexum pacis.*

Deinde qui nos cognatione aut necessitudine propius at-

CHAPTER XI.

OF THE DUTIES OF MAN TOWARDS HIS NEIGHBOR, AND THE VIRTUES COMPREHENDED UNDER THOSE DUTIES.

HITHERTO we have treated of those duties of charity and justice which man owes TO HIMSELF; we are next to consider the same virtues as exercised towards OUR NEIGHBOR.

CHARITY TOWARDS OUR NEIGHBOR consists in LOVING HIM AS OURSELVES. Lev. xix. 18. "thou shalt love thy neighbor as thyself; I am Jehovah." 1 John iv. 11. "beloved, if God so loved us, we ought also to love one another." Under the name of neighbor are comprehended all to whom we have the opportunity of rendering service or assistance. Luke x. 36, 37. "which now of these three, thinkest thou, was neighbor unto him—? he that showed mercy on him"; as in the present instance the Samaritan showed mercy on the Jew, although estranged from him in so many respects.

Chiefly however believers: Gal. vi. 10. "as we have therefore opportunity, let us do good unto all men, especially unto them that are of the household of faith"; inasmuch as, in addition to the ordinary tie of affinity, we are connected with them by a spiritual bond: Eph. iv. 3. "endeavoring to keep the unity of the Spirit in the bond of peace." Next in degree are those most closely allied to us by relationship or friendship.

tingunt. Rom. ix. 3. *optarim ego ipse anathema esse, separatum a Christo pro fratribus meis, cognatis meis secundum carnem: qui sunt Israelitæ*—. 1 Tim. v. 4. *discant prius pietatem exercere in propriam domum, et vicem rependere parentibus: hoc enim est honestum et acceptum in conspectu Dei.*

Nec inimici charitate nostra excludendi sunt; qui quidem precibus non excluduntur. Exod. xxiii. 4, 5. *si offenderis bovem inimici tui*—. Prov. xxv. 21, 22. *si esuriat osor tuus, ciba eum pane; et si sitiat, da ei bibendum aquam: nam velut prunas coacervabis super caput eius, et Iehova rependet tibi.* Rom. xii. 14, 20. idem. Matt. v. 44. *diligite inimicos vestros, benedicite iis qui execrantur vos, benefacite iis qui oderunt vos*—. Luc. vi. 27, &c. idem. Matt. vi. 15. *sin autem non remiseritis hominibus suos lapsus, nec pater*—. Luc. xxii. 51. *tacta illius auricula*—. et xxiii. 34. *pater, remitte hoc ipsis.* Rom. xii. 17. *nemini malum pro malo vicissim reddentes.* et v. 21. *ne vincitor a malo, sed vince bono malum.* 1 Thess. v. 15. *videte nequis malum pro malo cuipiam reddat.* 1 Pet. iii. 9. *non reddentes malum pro malo.*

Sic enim Deus exemplo suo nos docet. Matt. v. 44, &c. *diligite inimicos vestros*—: *ut sitis filii patris vestri*—. Rom. v. 8. *commendat suam erga nos charitatem Deus, eo quod quum adhuc essemus peccatores, Christus pro nobis mortuus sit.*

Huic opponitur charitatis defectus erga proximum. Iacob. ii. 15, 16. *quod si frater aut soror nudi fuerint, et destituti quotidiano victu*—.

Rom. ix. 3. "I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh; who are Israelites—." 1 Tim. v. 4. "let them learn first to show piety at home, and to requite their parents; for that is good and acceptable before God."

Even our enemies are not to be excluded from the exercise of our charity, inasmuch as they are not excluded from our prayers. Exod. xxiii. 4, 5. "if thou meet thine enemy's ox or ass going astray," &c. Prov. xxv. 21, 22. "if thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink; for thou shalt heap coals of fire upon his head, and Jehovah shall reward thee." See also Rom. xii. 14, 20. Matt. v. 44. "love your enemies, bless them that curse you, do good to them that hate you—." Matt. vi. 15. "if ye forgive not men their trespasses, neither will your Father forgive your trespasses." Luke xxii. 51. "he touched his ear and healed him." xxiii. 34. "Father, forgive them—." Rom. xii. 17. "recompense to no man evil for evil." v. 21. "be not overcome of evil, but overcome evil with good." 1 Thess. v. 15. "see that none render evil for evil unto any man." 1 Pet. iii. 9. "not rendering evil for evil." We are taught the same by the example of God himself. Matt. v. 44. "love your enemies . . . that ye may be the children of your Father which is in heaven." Rom. v. 8. "God commendeth his love towards us, in that, while we were yet sinners, Christ died for us."

The opposite of this virtue is, first, uncharitableness towards our neighbor. James ii. 15, 16. "if a brother or sister be naked, and destitute of daily food," &c.

Et charitas hypocritica. Matt. vi. 2, 3, 4. *quum præstabis eleemosynam—, ne curato buccina cani coram te—.*

Et charitas inordinata. 1 Sam. ii. 29. *honorasti filios tuos—.* et xvi. 2. *quousque lugeres de Saule, cum ego sprevi-*
5 *rim eum—?* Matt. x. 37. *qui amat patrem aut matrem supra me, non est me dignus—.*

Et odium proximi. 1 Ioan. iii. 15. *quisquis odit fratrem suum, homicida est.* et iv. 8. *qui non diligit, non novit Deum: nam Deus est charitas.*

10 Et in rebus alienis curiositas. Prov. xxvi. 17. *prehendit aures canis, qui transiens furentem agit in lite non sua.*

Aliquod tamen odium etiam pium est; ut cum hostes Dei aut ecclesiæ odio habemus. 2 Chron. xix. 2. *an osores Iehovæ diligere te?* Psal. xxxi. 7. *odi eos qui observant vanitates*
15 *vanissimas.* et cxxxix. 21, 22. *annon osores tuos, o Iehova, odio habeo?* &c. Prov. xxviii. 4. *qui derelinquunt legem, laudant improbum; at qui observant legem, miscent prælia cum illis.* et xxix. 27. *abominationi est iustis vir iniquus.* Ier. xlviii. 10. *maledictus qui facit opus Iehovæ fraude, et male-*
20 *dictus qui cohibet gladium suum a sanguine.* Etiam alioqui coniunctissimos; si nos ab amore Dei et veræ religionis cultu avocant aut deterrent: Exod. xxxii. 27. *occidite quisque fratrem suum et quisque amicum suum et quisque proximum suum—.* Deut. xiii. 6, 7, 8. *Si clam Incitet te frater tuus filius*

Secondly, hypocritical charity. Matt. vi. 2–4. "when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do—."

Thirdly, an excessive and preposterous love. 1 Sam. ii. 29. "thou honorest thy sons above me—." xvi. 1. "how long wilt thou mourn for Saul, seeing I have rejected him?" Matt. x. 37. "he that loveth father or mother more than me, is not worthy of me."

Fourthly, hatred of our neighbor. 1 John iii. 15. "whosoever hateth his brother is a murderer." iv. 8. "he that loveth not, knoweth not God, for God is love."

Fifthly, a meddling disposition. Prov. xxvi. 17. "he that passeth by and meddleth with strife belonging not to him, is like one that taketh a dog by the ears."

Hatred, however, is in some cases a religious duty; as when we hate the enemies of God or the church. 2 Chron. xix. 2. "shouldest thou love them that hate Jehovah?" Psal. xxxi. 6. "I have hated them that regard lying vanities." cxxxix. 21, 22. "do I not hate them, O Jehovah, that hate thee?" Prov. xxviii. 4. "they that forsake the law, praise the wicked; but such as keep the law contend with them." xxix. 27. "an unjust man is an abomination to the just." Jer. xlviii. 10. "cursed be he that doeth the work of Jehovah deceitfully, and cursed be he that keepeth back his sword from blood." We are to hate even our dearest connections, if they endeavor to seduce or deter us from the love of God and true religion. Exod. xxxii. 27. "slay every man his brother, and every man his companion." Deut. xiii. 6–8. "if thy brother, the son of

matris tuæ, aut filius tuus. aut filia tua, aut uxor charissima tibi, aut amicus tuus qui est sicut tu ipse dicendo, eamus et colamus Deos alienos—. Luc. xiv. 26. *si quis venit ad me, et non odit patrem, matrem, uxorem—.* Sic Christus Petro, alioqui sibi charissimo: Marc. viii. 33. *abscede a me Satana —.*

Charitas erga proximum est absoluta vel mutua.

Absolutæ charitatis modi quidam sunt humanitas, benevolentia et misericordia.

HUMANITAS est qua officiis communibus erga homines et vivos et mortuos vel eo solum quod homines sunt, non desumus. Deut. xxii. 1, &c. *videns bovem fratris tui—.*

Erga mortuos est luctus et sepultura honesta.

Luctu fere quoslibet non indignos prosequimur. Gen. l. 3. *fleverunt eum Ægyptii septuaginta diebus.* 2 Sam. i. 12. *et plangentes fleverunt ieiunaveruntque usque ad vesperum propter Saulem et propter Ionathanem filium eius, et propter populum Iehovæ, denique propter familiam Israelis, quod cecidissent gladio.* et iii. 31, 32. *rex flebat ad sepulchrum Abneri, flebantque totus populus.*

Quanto magis domesticos: exemplo patriarcharum. Gen. l. 10. *planxerunt ibi planctu magno et gravi valde.*

Et abreptos fideles. Act. viii. 2. *extulerunt una Stephanum viri religiosi, et planctum magnum ediderunt super eum.*

thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend which is as thine own soul, entice thee secretly, saying, Let us go and serve other gods," &c. Luke xiv. 26. "if any man come to me, and hate not his father, and mother, and wife," &c. Thus Christ, notwithstanding his love for Peter: Mark viii. 33. "get thee behind me, Satan."

Love towards our neighbor is absolute or reciprocal.

Under absolute love are comprised humanity, good will, and compassion.

HUMANITY consists in the performance of those ordinary attentions which man owes to man, whether living or dead, as the partaker of one common nature. Deut. xxii. 1, &c. "thou shalt not see thy brother's ox or his sheep go astray," &c.

Towards the dead humanity is shown by mourning for their loss, and by a decent sepulture.

Mourning is the appropriate mark of respect paid to the memory of all who are not utterly worthless. Gen. l. 3. "the Egyptians mourned for him threescore and ten days." 2 Sam. i. 12. "they mourned and wept, and fasted until even, for Saul and for Jonathan his son, and for the people of Jehovah, and for the house of Israel, because they were fallen by the sword." iii. 31, 32. "the king wept at the grave of Abner, and all the people wept." Much more therefore to those of our own household. Thus the ancient patriarchs: Gen. l. 10. "they mourned with a great and very sore lamentation." So also when believers are cut off. Acts viii. 2. "devout men carried Stephen to his burial, and made great lamentation over him." Even on such occasions, however, our grief ought

Non immodice tamen. Lev. xxi. 2, 4, 5. *ne polluito se maritus pro uxore ducta in populis suis, ita ut profanet sese: ne capillos evellendo calvitium capiti suo inducunto, latus barbæ suæ ne radunto, neque in carne sua cæsuram ullam incidunto.* Deut. xiv. 1. *filii estis Iehovæ Dei vestri: ne incidite vos, neque inducite calvitium inter oculos vestros propter mortuum.* 1 Thess. iv. 13. *ut ne tristitia afficiamini, sicut et cæteri qui spem non habent.*

Sepultura honesta. Gen. xxiii. 8. *ut sepeliam mortuum meum a conspectu meo.* et xxxv. 20. *statuitque Iacob statuam super sepulchrum eius—.* et l. 2, &c. *quumque præcepisset Ioseph servis suis medicis—.* 2 Chron. xvi. 14. *deponentes eum in cubili quod impleverant aromaticis—.* Qua carere ignominiosum est: Ier. viii. 2. *expandent ea soli et lunæ totique exercitui cœlorum—.* et xvi. 4, &c. *non plangentur neque sepelientur—.*

Locus sepulturæ, modo non inhonestus, ubivis recte haberi potest: exemplo Abrahami, qui in spelunca, Gen. xxiii. 19. et Iacobi, qui uxorem sepelivit non in oppido Ephrathæ, sed in via regia, cap. xxxv. 18. et xlviii. 7. Et Samuelis in sua domo, 1 Sam. xxv. 1. Et Christi in horto cruci proximo sepulti. Fidei autem causa Iacobus et Iosephus in terra promissa maiorum sepulchro sepeliri voluerunt, Gen. xlix. 29. et l. 25. Ios. xxiv. 32. Heb. xi. 22. *per fidem, Iosephus obiens—.*

not to be immoderate. Lev. xxi. 2, 4, 5. "he shall not defile himself, being a chief man among his people, to profane himself; they shall not make baldness upon their head, neither shall they shave off the corner of their beard; nor make any cuttings in their flesh." Deut. xiv. 1. "ye are the children of Jehovah your God; ye shall not cut yourselves, nor make any baldness between your eyes for the dead." 1 Thess. iv. 13. "sorrow not, even as others which have no hope."

Decent burial. Gen. xxiii. 8. "that I may bury my dead out of my sight." xxxv. 20. "Jacob set a pillar upon her grave." l. 2, &c. "Joseph commanded his servants the physicians to embalm his father." 2 Chron. xvi. 14. "they laid him in the bed which was filled with sweet odors and divers kinds of spices," &c. To remain unburied is an indignity. Jer. viii. 2. "they shall spread them before the sun, and the moon, and all the host of heaven," &c. xvi. 4, &c. "they shall not be lamented, neither shall they be buried." Any place of sepulture which is consistent with decency, may be adopted without impropriety. Sarah, for instance, was buried in a cave, Gen. xxiii. 19. Rachel, not in Ephrath, but on the high road to that city, xxxv. 18. xlviii. 7. Samuel in his own house at Ramah, 1 Sam. xxv. 1. and Christ in a garden near the place of crucifixion. When Jacob and Joseph made it their especial request to be gathered unto the sepulchre of their fathers in the land of promise, this was in token of their reliance on the divine declarations, Gen. xlix. 29. l. 25. Josh. xxiv. 32. Heb. xi. 22. "by faith, Joseph . . . gave commandment concerning his bones."

Humanitati opponitur inhumanitas; quæ gravissime prohibetur. Lev. xix. 14. *ne maledicito surdo, et ante cæcum ne ponito offendiculum.* Deut. xxvii. 18. *maledictus qui facit ut erret cæcus in via.* Talis erat inhumanitas Edomæorum in Israelitas iam afflictos, Amos. i. 6, &c. Psal. cxxxvii. 7. *vastate, vastate*—. et sacerdotis et Levitæ, viatorem spoliatum ac semimortuum prætereuntium, Luc. x. 31, 32.

Et humanitas incauta ac temeraria; ut cum pro quovis temere spondetur. Prov. vi. 1, 2. *spopondisti amico tuo? complosisti extraneo manum tuam? illaqueasti te sermonibus oris tui*—. et xi. 15. *omnino confringitur, qui spondet pro extraneo: qui autem odit complodentes, securus est.* et xvii. 18. *homo demens complodit manum*—. et xx. 16. *cape vestem eius, qui spopondit pro extraneo*—. et xxvii. 13. idem. et xxii. 26, 27. *ne sis ex complodentibus manu*—.

Et importuna. Prov. xxv. 17. *studiose contine pedem tuum a domo proximi tui, ne saturatus tui, odio habeat te.* 1 Reg. xiii. 15, 16. *tum dixit ei, veni mecum domum*—.

Et inordinata: cum ignavis prospicitur. 2 Thess. 3, 10. *si quis nolit operari, neque comedito.*

The opposite of humanity is, first, inhumanity; against which there are the severest prohibitions, Lev. xix. 14. "thou shalt not curse the deaf, nor put a stumbling-block before the blind." Deut. xxvii. 18. "cursed be he that maketh the blind to wander out of the way." Such was that of the Edomites towards the Israelites in their distress, Amos i. 6, &c. Psal. cxxxvii. 7. "rase it, rase it, even to the foundation thereof." Such too was that of the priest and Levite in the parable, who passed by on the other side, when the traveller who had fallen among thieves was lying half dead and plundered, Luke x. 31, 32.

Secondly, an incautious and unadvised humanity; as for instance, when we become responsible for another without due consideration. Prov. vi. 1, 2. "if thou be surety for thy friend, if thou hast stricken thy hand with a stranger, thou art snared with the words of thy mouth—." xi. 15. "he that is surety for a stranger shall smart for it, and he that hateth suretyship is sure." xvii. 18. "a man void of understanding striketh hands—." xx. 16. "take his garment that is surety for a stranger." See also xxvii. 13. xxii. 26, 27. "be not one of them that strike hands," &c.

Thirdly, an officious humanity. Prov. xxv. 17. "withdraw thy foot from thy neighbor's house, lest he be weary of thee, and so hate thee." 1 Kings xiii. 15, 16. "then he said unto him, Come home with me, and eat bread."

Lastly, an excess of humanity, which makes provision for the idle and undeserving. 2 Thess. iii. 10. "if any would not work, neither should he eat."

Alter charitatis modus est BENEVOLENTIA; qua omnibus hominibus bene volumus. Ut illa Titi; 2 Cor. viii. 16. *qui cordi Titi indidit idem studium pro vobis.* Et angelorum, Luc. ii. 10. *evangelizo vobis gaudium magnum*—. et xv. 10. *gaudium est apud angelos Dei super uno peccatore resipiscente.* Rom. xii. 15. *gaudete cum gaudentibus.*

Opponitur huic primum invidentia sive invidia: Cuius varia genera sunt: cum quis aut ferre non potest, ut alter eiusdem boni secum particeps fiat: exempla sunt primi operarii, Matt. xx. 11, &c. et Iudæi, salutem gentibus invidentes; passim libro Actorum. Aut cum quis alteri id invidet, quod ipse assequi non potest: ut Satanas homini salutem: et Cainus, fratri potiorem Dei gratiam invidit, Gen. iv. et Esauus, cap. xxvii. 43. et fratres Iosephi, Act. vii. 9. et Saul, 1 Sam. xviii. 7, 8. et proceres Persæ, Dan. vi. Aut cum quis ægre fert alium iisdem donis ornari quibus is quem ipse diligit aut sequitur: exempla sunt Iosua, Num. xi. 28. et discipuli Ioannis, Ioan. iii. 26. et Christi, Marc. ix. 38. *vidimus quendam per nomen tuum eiicientem dæmonia.*

Vitanda est invidia: Matt. xx. 15. *an oculus tuus malus, quia ego bonus?* quia impellit ad nefaria facinora; ut homicidia, Gen. iv. 2 Sam. iii. 24, 27. *quid fecisti? ecce venerat*

The second modification of love is GOOD WILL, which consists in wishing well to all men. Such was that of Titus, 2 Cor. viii. 16. "which put the same earnest care into the heart of Titus for you"; and of the angels, Luke ii. 10. "I bring you good tidings of great joy"; and xv. 10. "there is joy in the presence of the angels of God over one sinner that repenteth." Rom. xii. 15. "rejoice with them that do rejoice."

The opposite of this is, first, envy, or a grudging disposition; which is shown in various ways. First, when a man cannot bear that others should participate in his good fortune; as in the instance of the laborers who were hired first into the vineyard, Matt. xx. 11, &c. and of the Jews who were unwilling that salvation should be extended to the Gentiles, as may be seen throughout the book of Acts. Secondly, when a man grudges another that which he cannot himself obtain; which is exemplified in the envy with which Satan regards the salvation of the human race; in Cain's anger against his brother, because God had more respect unto him, Gen. iv. in Esau, xxvii. 41. in Joseph's brethren, Acts vii. 9. in Saul, 1 Sam. xviii. 7, 8. and in the princes of Persia, Dan. vi. Thirdly, when a man is jealous that any should be endued with the same gifts as one of whom he is himself an admirer or follower; which is exemplified in Joshua, Num. xi. 28. in John's disciples, John iii. 26. and in those of Christ, Mark ix. 38. "we saw one casting out devils in thy name," &c. Envy is to be shunned, Matt. xx. 15. "is thine eye evil, because I am good?" partly as instigating to crimes, murder for instance, Gen. iv. 2 Sam. iii. 24, 27. "what hast thou done?

Abner ad te—. Percussitque eum quinta costa—. Et ipsum invidum excruciat: Prov. xiv. 30. *putredo ossium est invidentia.* Iacob. iii. 16. *ubi invidia est ibi inquieta vita et omne opus pravum.*

2. opponitur benevolentia simulata: cuius exemplum est in Pharisæis Christum invitantibus. Luc. xiv. 1, &c. *et factum est, ut quum venisset domum cuiusdam ex primoribus Pharisæis sabbatho ad edendum panem, ipsi observarent eum—.*

Tertius charitatis absolutæ modus est MISERICORDIA. Zech. vii. 9. *benignitatem et misericordiam exercete alter in alterum.* Iob. xxx. 25. *annon flebam—?* Matt. v. 7. *beati misericordes—.* Luc. x. 33. *Samaritanus—misericordia intima commotus est.* Rom. xii. 15. *flete cum flentibus.*

Quæ etiam erga bestias immitis non est. Prov. xii. 9. *curat iustus vitam iumenti sui.* Deut. xxii. 6, 7, 8. *si obviam fiet tibi nidus avium—.*

Huic opponitur immisericordia. Prov. xii. 9. *miserationes improborum sunt miserationes crudelis.* Iacob. ii. 13. *condemnatio absque misericordia erit ei qui non præstiterit misericordiam.*

Et ἐπιχαιρεκακία: qua quis alienis malis lætatur. Psal. lii. 3. *quid te iactas in malo?* Exemplum est in Edomæis, Psal. cxxxvii. Prov. xxiv. 17. *quum cadit inimicus tuus, ne lætator—.*

Et misericordia simulata. Psal. xli. 7. *quod si quis veniebat ut inviseret—.*

behold Abner came unto thee . . . and he smote him there under the fifth rib"; and partly as being in its nature a self-tormentor: Prov. xiv. 30. "envy is the rottenness of the bones." James iii. 16. "where envying . . . is, there is confusion and every evil work."

Secondly, pretended good will; which is exemplified in the Pharisees who invited Christ to eat bread, Luke xiv. 1, &c. "it came to pass as he went into the house of one of the chief Pharisees to eat bread on the sabbath-day, that they watched him."

The third modification of absolute love is COMPASSION. Zech. vii. 9. "show mercy and compassion every man to his brother." Job xxx. 25. "did not I weep for him that was in trouble?" Matt. v. 7. "blessed are the merciful." Luke x. 33. "a certain Samaritan . . . had compassion on him." Rom. xii. 15. "weep with them that weep." Compassion extends even to animals. Prov. xii. 10. "a righteous man regardeth the life of his beast." Deut. xxii. 6–8. "if a bird's nest chance to be before thee in the way," &c.

The opposite of this is, first, unmercifulness. Prov. xii. 10. "the tender mercies of the wicked are cruel." James ii. 13. "he shall have judgment without mercy, that hath showed no mercy."

Secondly, a rejoicing in the misfortunes of others. Psal. lii. 1. "why boastest thou thyself in mischief?" This is exemplified in the Edomites, Psal. cxxxvii. Prov. xxiv. 17. "rejoice not when thine enemy falleth."

Thirdly, pretended pity. Psal. xli. 6. "if he come to see me, he speaketh vanity."

Et illicita. Ier. xvi. 7. *neque ito ad plangendum, neque condoleto iis*—. exemplum est in Achabo Benhadadum commiserante.

Modi sive Species charitatis mutuæ sunt charitas fraterna et amicitia.

CHARITAS FRATERNA seu CHRISTIANA est omnium maxima; qua fideles ut membra Christi inter se diligunt atque adiuvant, et quantum fieri potest, unanimes plane sunt; infirmos tamen et dissentientes, quantum fieri potest, ferunt. Psal. cxxxiii. 1. *ecce quam bonum et quam amœnum est, habitare fratres etiam una*—. Ioan. xiii. 34, &c. *ex hoc omnes cognoscent vos esse discipulos meos, si charitatem habueritis alii in alios*—. et xv. 12, &c. *hoc est mandatum illud meum, ut diligatis alii alios, prout dilexi vos, maiorem charitatem nullus habet quam*—. cum Eph. v. 1. et 1 Ioan. iii. 16. idem. Ioan. xvii. 11. *ut sint unum, prout et nos.* Rom. xiv. 19. *quæ ad pacem faciunt sectemur, et quæ ad mutuam ædificationem.* 2 Cor. xiii. 11. *idem sentite, pacem colite; et Deus charitatis ac pacis erit vobiscum.* Eph. iv. 15. *sincere nos gerentes in charitate, prorsus adolescamus in eum qui est caput, Christus.* Phil. ii. 2. *ut eodem sitis affectu, eandem charitatem habentes, unanimes, et unum sentientes* Col. ii. 1, 2. *ipsis charitate compactis*—. et iii. 15. *pax Dei sit gubernatrix in cordibus vestris, ad quam etiam vocati estis in unum corpus; et benefici*

Fourthly, a misplaced compassion. Jer. xvi. 7. "neither shall men tear themselves for them in mourning, to comfort them for the dead—." This is exemplified in the pity of Ahab for Benhadad.

Under reciprocal love are comprised brotherly love and friendship.

BROTHERLY or CHRISTIAN LOVE is the strongest of all affections, whereby believers mutually love and assist each other as members of Christ, and are as far as possible of one mind; bearing at the same time to the utmost of their power with the weaker brethren, and with such as are of a different opinion. Psal. cxxxiii. 1. "behold how good and how pleasant it is for brethren to dwell together in unity." John xiii. 34, &c. "by this shall all men know that ye are my disciples, if ye have love one to another." xv. 12, &c. "this is my commandment, That ye love one another, as I have loved you; greater love hath no man than this—." See also Eph. v. 1. 1 John iii. 16. John xvii. 11. "that they may be one, as we are." Rom. xiv. 19. "let us therefore follow after the things which make for peace, and things wherewith one may edify another." 2 Cor. xiii. 11. "be of one mind, live in peace; and the God of love and peace shall be with you." Eph. iv. 15. "that we . . . speaking the truth in love, may grow up into him in all things, which is the head, even Christ." Philipp. ii. 2. "that ye be likeminded, having the same love, being of one accord, of one mind." Col. ii. 1, 2. "their hearts being knit together in love." iii. 15. "let the peace of God rule in your hearts, to the which also ye are called in one body, and be ye thankful."

estote. 1 Thess. iv. 9. *de fraterno amore non necesse habemus scribere vobis: ipsi namque divinitus docti estis ut diligatis alii alios.* Heb. xiii. 3, &c. *memores estote vinctorum tanquam una cum illis vincti*—. 1 Pet. ii. 17. *fraternitatem diligite.* et iv. 8. *ante omnia vero charitatem alii in alios intensam habentes: nam charitas operiet multitudinem peccatorum.* et 2 Ep. i. 7. *adiicite fraterno amori charitatem.* 1 Ioan. ii. 10. *qui diligit fratrem suum, in luce manet, et offendiculum in eo non est.* et iii. 14, 15. *nos scimus, nos translatos esse ex morte ad vitam, quia diligimus fratres.* et iv. 7, 8. *dilecti, diligamus alii alios: nam charitas ex Deo:*—. et v. 2. *per hoc cognoscimus nos diligere filios Dei, quum Deum diligimus et præcepta eius observamus.*

Infirmos tamen &c. ferunt. Act. xxi. 20, &c. *tu vide frater noster quot sint millia Iudæorum qui crediderunt; suntque omnes accensi zelo legis*—. *Hoc igitur fac*—. Gal. vi. 1, 2. *fratres, etiamsi præoccupatus fuerit homo in aliqua offensa, vos spirituales reconcinnate huiusmodi hominem cum spiritu lenitatis: considerans unus quisque temetipsum, ne et tu tenteris: alii aliorum onera portate.* Eph. iv. 2. *cum omni animi submissione et lenitate, cum iræ cohibitione, sustinentes alii alios per charitatem.* Col. iii. 12, 13, 14. *induimini visceribus miserationum, benignitate, animi submissione, lenitate, iræ cohibitione: sufferentes alii alios, et condonantes vobis mutuo. Si quis adversus aliquem haberet querelam: sicut et Christus condonavit vobis, ita et vos.*

Huic opponuntur dissidia, simultates, æmulationesque

1 Thess. iv. 9. "as touching brotherly love ye need not that I write unto you, for ye yourselves are taught of God to love one another." Heb. xiii. 3, &c. "remember them that are in bonds, as bound with them—." 1 Pet. ii. 17. "love the brotherhood." iv. 8. "above all things have fervent charity among yourselves, for charity shall cover the multitude of sins." 2 Pet. i. 7. "add to brotherly kindness charity." 1 John ii. 10. "he that loveth his brother abideth in the light, and there is none occasion of stumbling in him." iii. 14, 15. "we know that we have passed from death unto life, because we love the brethren." iv. 7, 8. "beloved, let us love one another, for love is of God." v. 2. "by this we know that we love the children of God, when we love God, and keep his commandments."

Bearing with the weaker brethren, &c. Acts xxi. 20, &c. "thou seest, brother, how many thousands of Jews there are which believe, and they are all zealous of the law . . . do therefore this—." Gal. vi. 1, 2. "brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness, considering thyself, lest thou also be tempted; bear ye one another's burthens." Eph. iv. 2. "with all lowliness and meekness, with long-suffering, forbearing one another in love." Col. iii. 12–14. "put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; forbearing one another, and forgiving one another; if any man have a quarrel against any, even as Christ forgave you, so also do ye."

Opposed to this are divisions, enmities, rivalries among

fraternæ &c. Gen. xiii. 8. *ne quæso sit contentio inter me et te; aut inter pastores meos et pastores tuos; nam viri fratres sumus.* 1 Cor. iii. 3. *quum enim inter vos sint invidia, et contentio, et dissidia, nonne carnales estis*—. Gal. v. 20, 21. *inimicitiæ, lites, æmulationes, excandescentiæ, rixæ, dissidia, hæreses, invidia,— eos videlicet qui talia faciunt, regni Dei non fore hæredes.* 1 Ioan. ii. 9, 11. *qui dicit se in luce esse, et fratrem suum odit, in tenebris est adhuc usque.* Et fraternitas simulata: a qua sæpe magnum periculum est. 2 Cor. xi. 26. *periculis inter falsos fratres.* Gal. ii. 4. *propter irreptitios falsos fratres.*

Amicitia est qua duo pluresve sibi mutuo honestis omnibus officiis saltem civilibus coniunctissimi sunt. Eccles. iv. 5, &c. *meliores sunt duo quam unus, quia*—.

Omni enim cognationi præponitur. Deut. xiii. 6. *amicus tuus, qui est sicut tu ipse.* Prov. xvii. 17. *omni tempore diligit, qui amicus est.* et xviii. 24. *amicus coniunctior fratre.* et xxvii. 10. *amicum tuum et amicum paternum tuum ne derelinquito, domumque fratris tui ne ingreditor tempore calamitatis tuæ: melior est vicinus propinquus fratre longinquo.*

Et amicitia cum bonis vel etiam societas tuta ac salutaris est. Gen. xii. 3. *benedicam iis qui benedicent tibi*—. et xviii. 26, &c. *si invenirem Sodomi quinquaginta iustos, parce-*

brethren, &c. Gen. xiii. 8. "let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen, for we be brethren." 1 Cor. iii. 3. "whereas there is among you envying, and strife, and divisions, are ye not carnal?" Gal. v. 20, 21. "hatred, variance, emulations, wrath, strife, seditions, heresies, envyings . . . they which do such things shall not inherit the kingdom of God." 1 John ii. 9, 11. "he that saith he is in the light, and hateth his brother, is in darkness even until now." To these may be added a pretended brotherly love, from which great danger often arises to believers. 2 Cor. xi. 26. "in perils among false brethren." Gal. ii. 4. "and that because of false brethren unawares brought in."

FRIENDSHIP is a most intimate union of two or more individuals, cemented by an interchange of all good offices, of a civil at least, if not of a religious kind. Eccles. iv. 9, &c. "two are better than one, because they have a good reward for their labor—." It takes precedence of all degrees of relationship. Deut. xiii. 6. "thy friend, which is as thine own soul." Prov. xvii. 17. "a friend loveth at all times." xviii. 24. "there is a friend that sticketh closer than a brother." xxvii. 10. "thine own friend, and thy father's friend, forsake not, neither go into thy brother's house in the day of thy calamity; for better is a neighbor that is near, than a brother that is far off."

Friendship, and even common companionship with good men, is safe and advantageous. Gen. xii. 3. "I will bless them that bless thee." xviii. 26. "if I find in Sodom fifty righteous

rem—. et xix. 21. *ecce rationem habeo tui etiam in hac re*—. et xx. 7. *propheta enim est; quumque oraverit pro te, vivito.* Num. xi. 2. *clamante populo ad Mosen, supplicavit Moses Iehovam, et compressus est ignis ille.* et xiv. 19, 20. *condona, quæso iniquitatem populi huius*—. *Condono secundum verbum tuum.* 1 Sam. xv. 6. *recedite,— ne faciam ut tollaris cum eo; tu enim exercuisti benignitatem erga omnes Israelitas*—. Psal. cxix. 63. *socius sum omnibus qui reverentur te*—. Prov. xiii. 20. *qui ambulat cum sapientibus, sapientior fiet.* Isa. lxv. 8. *ita facturus sum propter servos meos*—. Ezech. xxii. 30. *dum quæro ex iis aliquem qui obducat sepem*—. Et consilio utilis est: Exod. xviii. 14. *aspiciens socer Mosis quicquid ipse faciebat populo*—. et v. 24. *auscultans itaque Moses voci soceri sui*—. Prov. xii. 15. *qui auscultat consilio, sapiens est.* et xxvii. 9. *ut unguentum et suffitus lætificat animum, ita dulcedo amici sui quemque, magis quam consilium proprium.* Non tamen ad salutem æternam; ne iis quidem qui cum Christo versati sunt in terra; Matt. xii. 46, &c. Marc. iii. 35. Luc. xi. 27. et xiii. 26. Ioan. vii. 5.

Huic opponitur amicitia simulata. Iob. xix. 13, &c. *fratres meos procul a me abegit, familiares mei tantum abalienant se a me*—. Psal. lv. 13, &c. *non enim inimicus probro afficit me, quod ferrem*—, *sed tu*—*familiaris meus: qui pariter*

within the city, then will I spare all the place for their sakes." xix. 21. "see, I have accepted thee concerning this thing also." xx. 7. "he is a prophet, and he shall pray for thee, and thou shalt live." Num. xi. 2. "the people cried unto Moses; and when Moses prayed unto Jehovah, the fire was quenched." xiv. 19, 20. "pardon, I beseech thee, the iniquity of this people . . . I have pardoned according to thy word." 1 Sam. xv. 6. "go, depart . . . lest I destroy you with them: for ye showed kindness to all the children of Israel—." Psal. cxix. 63. "I am a companion of all them that fear thee." Prov. xiii. 20. "he that walketh with wise men shall be wise." Isa. lxv. 8. "so will I do for my servants' sake." Ezek. xxii. 30. "I sought for a man among them that should make up the hedge." They are also useful as counsellors. Exod. xviii. 14. "when Moses' father-in-law saw all that he did to the people," &c. v. 24. "so Moses hearkened unto the voice of his father-in-law." Prov. xii. 15. "he that hearkeneth unto counsel is wise." xxvii. 9. "ointment and perfume rejoice the heart; so doth the sweetness of a man's friend by hearty counsel." The benefits of their friendship, however, extend not to the ensuring our salvation in a future life; not even in the instance of those who associated with Christ on earth: Matt. xii. 46, &c. Mark iii. 35. Luke xi. 27. xiii. 26. John vii. 5.

Opposed to this, are, first, pretended friendship. Job xix. 13, &c. "he hath put my brethren far from me, and mine acquaintance are verily estranged from me." Psal. lv. 12, &c. "it was not an enemy that reproached me, then I could have borne it . . . but it was thou, a man mine equal, my guide,

dulce inibamus consilium; in domum Dei ibamus cum frequentia. Prov. xix. 4, 6, 7. *multi precantur faciem nobilis—.* huius exemplum est Iudas proditor.

Et amicitia aut societas cum improbis. Gen. xiv. 12. *ceperunt quoque Lotum—.* et xix. 12, &c. *quis præterea hic tibi est,— cura exeant ex isto loco—.* Psal. i. 1. *beatus est vir ille qui non ambulat in consilio improborum.* Psal. xxvi. 4, 5. *non sedeo cum hominibus vanis—.* et cxli. 4. *ne sinas inclinari animum ad agitandum actiones per improbitatem, cum strenuis operam dantibus iniquitati—.* Prov. xiii. 20. *qui se consociat stolidis, efficietur peior.* et xiv. 7. *abi a conspectu viri stolidi—.* et v. 9. *stultos conciliat reatus, inter rectos autem—.* et v. 14. *absistit a consortio eius vir bonus—.* et cap. xxiv. 1, 2. *neque desiderato esse cum iis—.* et xxviii. 7. *qui se consociat comessatoribus, ignominia—.* Rom. i. 31, 32. *non solum ea faciunt, sed etiam facientibus consentiunt ultro.* 1 Cor. xv. 33. *ne errate: mores bonos commercia corrumpunt mala.* Eph. v. 7. *ne igitur estote consortes eorum.* et v. 11. *ne participate opera illa infrugifera tenebrarum.*

Quæ tamem nonnunquam in hoc mundo vitari non potest. Iudic. xi. 5. *collegerunt se ad Iephthachum homines inanes, et exierunt cum illo,* 1 Sam. xxii. 2. *congregaverunt se ad eum quilibet pressus angustia, et cuicunque erat exactor—.* et xxx. 22. *quisque pravus et nequam ex hominibus illis qui iverant cum Davide—.* Psal. cxx. 5, 6. *hei mihi,— plurimum*

and mine acquaintance; we took sweet counsel together, and walked unto the house of God in company." Prov. xix. 4, 6, 7. "many will intreat the favor of the prince," &c. Of this crime the traitor Judas is an example.

Secondly, friendship or social intercourse with the wicked. Gen. xiv. 12, "they took Lot—." xix. 12, &c. "hast thou here any beside? . . . bring them out of this place." Psal. i. 1. "blessed is the man that walketh not in the counsel of the ungodly." xxvi. 4, 5. "I have not sat with vain persons—." cxli. 4. "incline not my heart to any evil thing, to practice wicked works with men that work iniquity." Prov. xiii. 20. "a companion of fools shall be destroyed." xiv. 7. "go from the presence of a foolish man." v. 9. "fools make a mock at sin: but among the righteous there is favor." v. 14. "a good man shall be satisfied from himself." xxiv. 1, 2. "neither desire to be with them." xxviii. 7. "he that is a companion of riotous men, shameth his father." Rom. i. 31, 32. "who not only do the same, but have pleasure in them that do them." 1 Cor. xv. 33. "be not deceived: evil communications corrupt good manners." Eph. v. 7. "be not ye therefore partakers with them." v. 11. "have no fellowship with the unfruitful works of darkness." Such intercourse, however, is sometimes unavoidable in the present life. Judges xi. 3. "there were gathered vain men to Jephthah, and went out with him." 1 Sam. xxii. 2. "every one that was in distress, and every one that was in debt . . . gathered themselves unto him." xxx. 22. "then answered all the wicked men and men of Belial, of those that went with David—." Psal. cxx. 5, 6. "woe is

habitasse videtur sibi anima mea apud osorem pacis. 1 Cor. v. 9, 10, 11. *scripsi— ne commisceamini cum scortatoribus. At non omnino cum scortatoribus mundi huius,— alioquin debetis scilicet e mundo exire—. Id est, si quis quum frater nominetur, sit scortator—.*

Et inimicitia. Prov. xvii. 14. *laxat aquas qui est caput contentionis: quare antequam sese immisceat, litem ipsam desere.* et v. 19. *diligit defectionem, qui diligit iurgium; ampliat ianuam illius, qui quærit fracturam.* et xx. 3. *honorificum est supersedere a lite; quisquis autem stultus est, immiscebit se.* et xxvi. 24, &c. *tegit odium deceptionem, sed revelabitur malitia eius—.*

CAPUT XII.

DE VIRTUTIBUS SIVE OFFICIIS SPECIALIBUS ERGA PROXIMUM.

VIRTUTES SPECIALES SIVE SPECIES CHARITATIS ET IUSTITIÆ ERGA PROXIMUM sunt vel sub generali notione proximi qua is proximus duntaxat est, vel sub speciali, qua is ratione aliqua speciali nobis relatus est.

Officia specialia erga proximum non factis solum, verum

me! . . . my soul hath long dwelt with him that hateth peace." 1 Cor. v. 9–11. "I wrote unto you in an epistle not to company with fornicators; yet not altogether with the fornicators of this world . . . for then ye must needs go out of the world; but . . . if any man that is called a brother be a fornicator—."

Thirdly, enmity. Prov. xvii. 14. "the beginning of strife is as when one letteth out water; therefore leave off contention before it be meddled with." v. 19. "he loveth transgression that loveth strife; and he that exalteth his gate, seeketh destruction." xx. 3. "it is an honor for a man to cease from strife; but every fool will be meddling." xxvi. 26. "whose hatred is covered by deceit, his wickedness shall be showed before the whole congregation."

CHAPTER XII.

OF THE SPECIAL VIRTUES OR DUTIES WHICH REGARD OUR NEIGHBOR.

THE SPECIAL VIRTUES, OR VARIOUS MODES OF CHARITY OR JUSTICE AS REGARDS OUR NEIGHBOR, relate to him either under the general acceptation of the word neighbor, as denoting simple proximity; or under some special acceptation, where our relationship arises from special circumstances. The discharge of our special duties towards our neighbor includes the regulation not only of our actions, but of our

etiam affectibus metienda sunt. Exod. xx. 17. *non concupisces domum proximi tui—.*

Officia specialia erga proximum, qua is proximus duntaxat est, respiciunt eius bonum vel internum vel externum.

Respicitur bonum eius internum cum eius vel VITÆ vel HONESTATIS ratio habetur: externum cum EXISTIMATIONIS aut FORTUNARUM. Et vitæ quidem atque salutis non præsentis tantum verum etiam æternæ: Prov. x. 11. *scaturigo vitæ perfundit os iusti.* Rom. xiv. 15. *ne esca tua illum perdito pro quo Christus mortuus est.* Iacob. v. 20. *sciat eum qui averterit peccatorem ab errore viæ suæ, servaturum animam a morte, et operturum multitudinem peccatorum.*

Studium conservandæ vitæ proximi præcipitur. Prov. xxiv. 11, 12. *eripe raptos ad mortem, nam a declinantibus ad necem an cohiberes te? si dicas, En, ignoravimus hoc, nonne expendens animos ipse intelligit, et qui custodit animam tuam ipse cognoscet, ut reddet unicuique secundum opus suum?*

In hoc genere virtutum est innocentia, mansuetudo, et placabilitas.

INNOCENTIA est qua nemini volentes nocemus. Psal. xxiv. 4. *innocens manibus.* et xxvi. 6. *lavo in innocentia manus meas—.* Rom. xii. 18. *si fieri potest, quantum in vobis est, cum omnibus hominibus in pace viventes.* Heb. xii. 14. *pacem sectamini cum omnibus*

MANSUETUDO ab omni offensione vel inferenda vel accipienda tantum abest, ut omnes quoad fieri potest placide atque

affections, as concerns him. Exod. xx. 17. "thou shalt not covet thy neighbor's house—."

Special duties towards our neighbor, using the word in its general sense, regard either his internal or external good.

His internal good is consulted by a regard to his safety and honor; his external, by a concern for his good name and worldly interests. Our regard to his safety should extend not merely to the present life, but to the eternal state. Prov. x. 11. "the mouth of a righteous man is a well of life." Rom. xiv. 15. "destroy not him with thy meat, for whom Christ died." James v. 20. "let him know that he which converteth the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins." The duty of preserving our neighbor's life is inculcated, Prov. xxiv. 11, 12. "if thou forbear to deliver them that are drawn unto death, and those that are ready to be slain; if thou sayest, Behold, we knew it not; doth not he that pondereth the heart consider it? doth not he know it? and shall not he render to every man according to his works?"

Under this class of virtues are comprehended innocence, meekness, and placability.

Innocence consists in doing a voluntary injury to no one. Psal. xxiv. 4. "he that hath clean hands." xxvi. 6. "I will wash mine hands in innocency." Rom. xii. 18. "if it be possible, as much as lieth in you, live peaceably with all men." Heb. xii. 14. "follow peace with all men."

Meekness is that by which we are so far from offering or taking offence, that we conduct ourselves mildly and affec-

amanter tractet. Num. xii. 3. *vir ille Moses mansuetus erat valde, præ omnibus hominibus qui erant in superficie terræ.* Psal. xxv. 9. *docet mansuetos viam suam.* et cxlvii. 6. *statuminat mansuetos Iehova.* Isa. lxi. 1. *misit me ad evangelizandum mansuetis.* Matt. v. 5. *beati sunt mansueti—.* et xi. 29. *discite a me, quia mitis sum et humilis corde; et invenietis requiem animabus vestris.* et xxi. 5. *ecce, rex tuus venit tibi mitis—.* Tit. iii. 2. *omnem exhibentes mansuetudinem erga omnes homines.*

PLACABILITAS est qua læsi facile ignoscimus. Matt. vi. 12, 14. *remitte nobis debita nostra, sicut et nos remittimus debitoribus nostris: nam si remiseritis hominibus ipsorum offensas, remittet etiam vobis pater vester cœlestis.* et xviii. 21, 22. *quoties peccabit in me frater meus, et remittam ei?* &c. *usque septuagies septies.* Luc. xvii. 3, 4. *si peccaverit in te frater tuus, obiurga eum; et si resipuerit, remitte ei; et si septies in die peccaverit in te—.* Rom. xii. 18, 19. *et si Possibile sit quod ad vos Spectat cum omni filio hominis pacem Colite.*

Studio conservandi vitam proximi opponitur primum cædes. Gen. iv. 10. *quid fecisti? ecce vox sanguinum fratris tui me ab ipso humo inclamantium.* et ix. 5, 6. *qui effundit sanguinem hominis, per hominem sanguis illius effunditor; quoniam ad imaginem suam hominem fecit Deus.* Exod. xx. 13. *ne occidito.* et xxi. 12. *qui percutit quemquam ita ut moriatur—.* et v. 14. *quum quis arrogaverit contra proxi-*

tionately towards all men, as far as is practicable. Num. xii. 3. "now the man Moses was very meek, above all the men which were upon the face of the earth." Psal. xxv. 9. "the meek will he teach his way." cxlvii. 6. "Jehovah lifteth up the meek." Isa. lxi. 1. "Jehovah hath anointed me to preach good tidings unto the meek." Matt. v. 5. "blessed are the meek." xi. 29. "learn of me, for I am meek and lowly of heart, and ye shall find rest unto your souls." xxi. 5. "behold, thy King cometh unto thee, meek—." Tit. iii. 2. "showing all meekness unto all men."

PLACABILITY consists in a readiness to forgive those by whom we have been injured. Matt. vi. 12, 14. "forgive us our debts, as we forgive our debtors . . . for if ye forgive men their trespasses, your heavenly Father will also forgive you." xviii. 21, 22. "how oft shall my brother sin against me, and I forgive him? . . . until seventy times seven." Luke xvii. 3, 4. "if thy brother trespass against thee, rebuke him; and if he repent, forgive him; and if he trespass against thee seven times a day—." Rom. xii. 18. "if it be possible, as much as lieth in you, live peaceably with all men."

Opposed to a regard for the life of our neighbor, is, first, the shedding his blood. Gen. iv. 10. "what hast thou done? the voice of thy brother's blood crieth unto me from the ground." ix. 5, 6. "whoso sheddeth man's blood, by man shall his blood be shed; for in the image of God made he man." Exod. xx. 13. "thou shalt not kill." xxi. 12. "he that smiteth a man so that he die, shall surely be put to death." v. 14. "if a man come presumptuously upon his neighbor, to

mum suum—. et 28, &c. *quum cornu ferierit bos virum*—. Deut. xxvii. 25. *maledictus qui accipit munus ad percutiendum animam, sanguinem innocentem.* Num. xxxv. 31. *ne accipitote redemptionis præmium*—. et v. 34. *ut non contaminetis terram*—. Deut. xxi. 1, &c. *si quis inveniatur confossus in terra*—. 1 Reg. ii. 5, 6. *nosti quid fecerit mihi Ioab*—. et v. 33, 34. *sic reversis cædibus*—. Prov. vi. 16, 17. *sex ista odit Iehova*—: *manus effundentes sanguinem innocentem.* et xxviii. 17. *homo oppressus propter sanguinem hominis, ad foveam usque fugiat; ne sustentato eum.*

Huc etiam pertinet quicquid vitæ proximi afferre periculum potest: ut pulsatio, vulnera, mutilatio, &c. Exod. xxi. 18, &c. *quum altercantibus hominibus percusserit unus alterum*—. Lev. xxiv. 19, 20. *si quis intulerit corporis vitium*—. Deut. xxvii. 24. *maledictus qui cædit proximum suum clam*—.

Etiam ira temeraria. Prov. xiv. 29. *Tardus ad iram abundat Intelligentia, Præceps autem Excitat Stultitiam:* Et cap. xvi. 32. *Melior est Longanimis Robusto, et qui Dominatur in Animum suum, eo qui Capit Civitatem:* et cap. xix. 11. *Intellectus hominis Longanimem efficit eum et Ornamento est ei præterire defectionem.* Prov. xv. 18. *vir iracundus miscet contentionem.* Matt. v. 22. *quicunque irascitur fratri suo temere, damnas erit iudicii.* 1 Ioan. iii. 15. *quisquis odit fratrem suum, homicida est.*

slay him with guile," &c. v. 28. "if an ox gore a man," &c. Deut. xxvii. 25. "cursed is he that taketh reward to slay an innocent person." Num. xxxv. 31. "ye shall take no satisfaction for the life of a murderer." v. 34. "defile not therefore the land which ye shall inhabit—." Deut. xxi. 1. "if one be found slain in the land," &c. 1 Kings ii. 5, 6. "thou knowest also what Joab did to me," &c. v. 33, 34. "their blood shall therefore return upon the head of Joab." Prov. vi. 16, 17. "these six things doth Jehovah hate . . . hands that shed innocent blood." xxviii. 17. "a man that doeth violence to the blood of any person, shall flee to the pit; let no man stay him."

Under this head is also included, first, every thing by which the life of our neighbor is endangered; as blows, wounds, mutilations, &c. Exod. xxi. 18, &c. "if men strive together, and one strike another," &c. Lev. xxiv. 19, 20. "if a man cause a blemish in his neighbor," &c. Deut. xxvii. 24. "cursed be he that smiteth his neighbor secretly."

Secondly, hasty anger. Prov. xiv. 29. "he that is slow to wrath is of great understanding; but he that is hasty of spirit exalteth folly." xvi. 32. "he that is slow to anger is better than the mighty; and he that ruleth his spirit, than he that taketh a city." xix. 11. "the discretion of a man deferreth his anger; and it is his glory to pass over a transgression." xv. 18. "a wrathful man stirreth up strife." Matt. v. 22. "whosoever is angry with his brother without a cause, shall be in danger of the judgment." 1 John iii. 15. "whosoever hateth his brother is a murderer."

Et ultio. Lev. xix. 18. *ne ulciscitor neque iram asservato in populares tuos.* Deut. xxxii. 35. *mea est ultio et retributio.* Psal. xciv. 1. *o fortis Deus ultionum*—. Prov. xx. 22. *ne dicas, rependam malum*—. et xxiv. 29. *ne dicito, quemadmodum fecit mihi, ita faciam ei*—. Rom. xii. 19. *Neque sitis ulciscentes Vos ipsos Dilecti mei: Neque Locum date Iræ*—. 1 Pet. iii. 9. *Non Reddentes malum pro malo.* Ulcisci tamen hostes ecclesiæ aut ultos velle non est illicitum: Exod. xvii. 16. *quia manus Amalechi fuit contra solium Iah*—. Deut. xxv. 17. *recordare eorum quæ fecit tibi Amalech*—. Psal. xviii. a v. 38. ad 43. *persequor inimicos meos*—: *itaque contundo eos tanquam pulverem*—. et xli. 10, 11. *et exsuscita me ut rependam illis.* et liv. 7. *redde istud malum observatoribus meis*—. et xcii. 12. *intuente oculo meo in observatoribus meis*—. et xciv. 2. *redde retributionem superbis*—. et cxxxvii. 8. *O filia Babylonis,* &c. Ier. xi. 20. *videam ultionem tuam de iis*—. et xx. 12. idem. et xv. 15. *ultionem sume pro me de persequentibus me*—. et l. 15. *ultionem sumito de ea*—. Lament. i. 21, 22. *veniat tota malitia eorum in conspectum tuum*—. et iii. 59, &c. *redde iis retributionem*—. Esth. ix. 13. *dixit Esther concedatur etiam cras,— et decem filios Hamanis suspendant e patibulo.* Apoc. vi. 10. *Quousque Domine?*

Honestatis ratio erga proximum habetur cum eius pudici-

Thirdly, revenge. Lev. xix. 18. "thou shalt not avenge, nor bear any grudge against the children of thy people." Deut. xxxii. 35. "to me belongeth vengeance and recompense." Psal. xciv. 1. "O Jehovah, God to whom vengeance belongeth." Prov. xx. 22. "say not thou, I will recompense evil." xxiv. 29. "say not, I will do so to him as he hath done to me." Rom. xii. 19. "dearly beloved, avenge not yourselves, but rather give place unto wrath." 1 Pet. iii. 8, 9. "not rendering evil for evil." To avenge the church, however, or to desire that she be avenged of her enemies, is not forbidden. Exod. xvii. 16. "because Jehovah hath sworn that Jehovah will have war with Amalek from generation to generation." Deut. xxv. 17. "remember what Amalek did unto thee by the way." Psal. xviii. 37–43. "I have pursued mine enemies . . . then did I beat them small as the dust." xli. 10, 11. "raise me up that I may requite them." liv. 5. "he shall reward evil unto mine enemies." xcii. 11. "mine eyes also shall see my desire upon mine enemies." xciv. 2. "render a reward to the proud." cxxxvii. 8. "O daughter of Babylon," &c. Jer. xi. 20. "let me see thy vengeance on them." See also xx. 12. xv. 15. "revenge me of my persecutors." l. 15. "take vengeance upon her." Lament. i. 21, 22. "let all their wickedness come before thee." iii. 64, &c. "render unto them a recompense." Esther ix. 13. "then said Esther, If it please the king, let it be granted unto the Jews . . . to do to-morrow also according unto this day's decree, and let Haman's ten sons be hanged on the gallows." Rev. vi. 10. "how long, O Lord—?"

The HONOR of our neighbor is consulted by a respect to his

tiæ consulitur. Lev. xix. 29. *ne profanato filiam tuam, prostituendo eam*—. Deut. xxiii. 17. *ne esto meretrix e filiabus Israelis, neque esto meretorius e filiis Israelis.*

Contrarium fit masculorum concubitu, fornicatione, stupro, adulterio, incestu, raptu, lenocinio, et similibus flagitiis. Gen. xix. 5. *fac prodeant illi ad nos, ut cognoscamus eos.* Iudic. xix. 22. Deut. xxiii. 17. *Ne esto Meretrix e filiabus Israelis, Neque esto Meretorius e filiis Israelis.* 1 Reg. xv. 12. *Abstulit Meretorios e terra.* et xxii. 47. *Reliquos Meretorios*—. idem. Gen. xxxiv. 1, &c. *rapuit eam, et concumbens cum ea compressit eam*—. Exod. xx. 14. *non mœchaberis.* Lev. xviii. 20. *cum uxore proximi tui ne committito ut concumbas ad semen, polluendo te cum ea.* Iob. xxxi. 9, 10, &c. *si pellectus fuit animus meus ad mulierem*—. Ier. v. 7, 8. *adulterantur, et in domum meretricis turmatim conveniunt*—. Ezech. xviii. 6. *uxoremque proximi sui non polluerit*—. et xxii. 11. *alius cum uxore proximi sui facit abominationem*—. Hos. vii. 4. *quotquot sunt adulterantur*—. Amos. ii. 4. *vir ac pater ipsius accedunt ad eandem puellam*—. Heb. xiii. 4. *scortatores et adulteros damnabit Deus.*

Hinc leges illæ de stupro, Exod. xxii. 16, 17, &c. *siquis pellexerit virginem*—. de incestu cautum. Lev. xviii. 6. et xx. 11, &c. *qui cubaverit cum uxore patris sui*—. Deut. xxii. 21, 23, 28. *educent puellam ad portam patris sui, et obruent*—, *eo quod commisit flagitium in Israele scortando*

personal modesty. Lev. xix. 29. "do not prostitute thy daughter to cause her to be a whore." Deut. xxiii. 17. "there shall be no whore of the daughters of Israel, nor a sodomite of the sons of Israel."

Opposed to this are unnatural vices, fornication, violation, adultery, incest, rape, whoredom, and similar offences. Gen. xix. 5. "bring them out unto us, that we may know them." See also Judges xix. 22. Deut. xxiii. 17. as above. 1 Kings xv. 12. "he took away the sodomites out of the land." xxii. 46. "the remnant of the sodomites," &c. Gen. xxxiv. 2. "he took her, and lay with her, and defiled her." Exod. xx. 14. "thou shalt not commit adultery." Lev. xviii. 20. "thou shalt not lie carnally with thy neighbor's wife, to defile thyself with her." Job xxxi. 9, 10, &c. "if mine heart hath been deceived by a woman," &c. Jer. v. 7, 8. "they committed adultery, and assembled themselves by troops in the harlots' houses." Ezek. xviii. 6. "neither hath defiled his neighbor's wife." xxii. 11. "one hath committed abomination with his neighbor's wife." Hosea vii. 4. "they are all adulterers." Amos ii. 7. "a man and his father will go in unto the same maid—." Heb. xiii. 4. "whoremongers and adulterers God will judge." Hence the laws against fornication, Exod. xxii. 16, 17, &c. "if a man entice a maid that is not betrothed, and lie with her," &c. against incest, Lev. xviii. 6. xx. 11, &c. "the man that lieth with his father's wife," &c. Deut. xxii. 21, 23, 28. "then they shall bring out the damsel to the door of her father's house, and the men of her city shall stone her . . . because she hath wrought folly in Israel, to play the

domi patris sui. si quis deprehendatur cubans cum muliere maritata—. si inveniat quis puellam virginem—. et xxiii. 2. *spurius ne venito in congregationem Iehovæ—.* et xxvii. 20, &c. *maledictus qui cubat cum uxore patris sui—.* Hinc zelotypiæ lege lata consulitur; Num. v. 12, &c. Prov. vi. 34. *nam zelotypiæ inest æstus viri—.* Cantic. viii. 6. *durus ut sepulchrum zelus—.* Adulterium etiam divina sententia capitale fuit ante legem Mosaicam latam: Gen. xx. 3. *moriturus es propter hanc mulierem—:* et xxxviii. 24. *educite eam, ut comburatur—.*

Ante legem autem Mosaicam concessa quædam coniugia videntur fuisse quæ postea sunt prohibita. Gen. xx. 12. *revera soror mea est, filia patris mei;* cum Deut. xxvii. 22. *maledictus qui cubat cum sorore sua, filia patris sui—:* et Ezech. xxii. 11. *alius sororem suam filiam patris sui comprimit in te.* Exod. vi. 20. *accepit Hamram amitam suam in uxorem:* cum Lev. xviii. 12. *nuditatem amitæ tuæ ne retegito.*

De menstrua uxore, Lev. xx. 18. *qui cubaverit cum muliere languente e fluxu—.* Ezech. xviii. 6. *ad uxorem ex immunditia separatam non appropinquaverit.* et xxii. 10. *impuram ex separatione comprimunt in te.*

whore in her father's house: if a man be found lying with a woman married to an husband . . . if a man find a damsel that is a virgin—." xxiii. 2. "a bastard shall not enter into the congregation of Jehovah." xxvii. 20, &c. "cursed be he that lieth with his father's wife." Hence also provision was expressly made for cases of jealousy, Num. v. 12, &c. Prov. vi. 34. "jealousy is the rage of a man." Cantic. viii. 6. "jealousy is cruel as the grave." Even before the promulgation of the law, adultery was made capital by divine command: Gen. xx. 3. "thou art but a dead man, for the woman whom thou hast taken." xxxviii. 24. "bring her forth, and let her be burnt." Some marriages, however, were prohibited by the Mosaic code, which appear to have been previously lawful. Gen. xx. 12. "yet indeed she is my sister; she is the daughter of my father"; compared with Deut. xxvii. 22. "cursed be he that lieth with his sister, the daughter of his father"; and Ezek. xxii. 11. "another in thee hath humbled his sister, his father's daughter." Exod. vi. 20. "Amram took him Jochebed his father's sister to wife." Lev. xviii. 12. "thou shalt not uncover the nakedness of thy father's sister."

Respecting a menstruous woman, see Lev. xx. 18. "if a man shall lie with a woman having her sickness," &c. Ezek. xviii. 6. "neither hath come near to a menstruous woman." xxii. 10. "in thee have they humbled her that was set apart for pollution."

CAPUT XIII.

DE SECUNDA SPECIE OFFICIORUM SPECIALIUM ERGA PROXIMUM.

BONUM proximi externum respicitur, cum eius vel existimationi vel fortunis consulitur

EXISTIMATIONI consulimus PROXIMI cum SIVE CORAM EO DUNTAXAT SUMUS, SIVE EUM ALLOQUIMUR, SIVE EIUS MENTIONEM FACIMUS, DEBITO HONORE COLIMUS, NEQUE EIUS EXISTIMATIONEM SINE CAUSA LÆDIMUS. 1 Pet. ii. 17. *omnes honorate.* Gen. xviii. 2, &c. *accurrit obviam iis, et incurvavit se in terram*—. et xxiii. 7. *incurvavit se coram populo.* Exod. xviii. 7. *tunc processit Moses obviam socero*—. Ruth. ii. 10. *procidens in faciem suam*—. Neque alio more adoratos fuisse reges nisi prona corporis inclinatione; qua etiam privati inter se sæpe honoris causa utebantur, usquam occurrit.

SIVE CORAM EO DUNTAXAT SUMUS. Refertur huc pudor, quo proximum ita veremur ut ne quidlibet coram eo etiamsi id per se inhonestum non sit, dicendum aut faciendum sine discrimine putemus. Iob. xix. 3. *non erubescitis quod obfirmatis vos contra me.*

CHAPTER XIII.

OF THE SECOND CLASS OF SPECIAL DUTIES TOWARDS OUR NEIGHBOR.

THE external good of our neighbor is consulted, as before said, by a regard to his good name and worldly interests.

We consult OUR NEIGHBOR'S GOOD NAME, when IN OUR DEPORTMENT TOWARDS HIM, IN OUR CONVERSATION WITH HIM, AND IN OUR MANNER OF SPEAKING OF HIM, WE PRESERVE TOWARDS HIM A DUE RESPECT, AND AVOID DOING ANYTHING WHICH MAY CAUSELESSLY INJURE HIM IN THE OPINION OF OTHERS. 1 Pet. ii. 17. "honor all men." Gen. xviii. 2, &c. "he ran to meet them from the tent door, and bowed himself toward the ground." xxiii. 7. "Abraham stood up, and bowed himself to the people of the land." Exod. xviii. 7. "Moses went out to meet his father-in-law." Ruth ii. 10. "then she fell on her face, and bowed herself to the ground." Nor are we anywhere told that obeisance was made even to kings otherwise than by a lowly inclination of the body, the same token of respect which was frequently paid to each other even by private individuals.

IN OUR DEPORTMENT TOWARDS HIM. To this head belongs that sense of delicacy, which precludes us from saying or doing every thing indiscriminately, however proper in itself, in the presence of our neighbor. Job xix. 3. "ye are not ashamed that ye make yourselves strange to me."

Huic opponitur impudentia: qualis fuit illa iudicis, Luc. xviii. 2. *qui neque Deum timens neque hominem reveritus.*

SIVE EUM ALLOQUIMUR &c. Virtutes huc pertinentes sunt veracitas et candor.

VERACITAS est qua ei cui æquum est, et quibus de rebus convenit, ad bonum proximi, vera dicimus. Psal. xv. 2. *loquitur veritatem ex animo suo.* Prov. xii. 21. *Abominationi Sunt Iehovæ Labia fallacia; qui autem agunt fideliter Accepti sunt ei.* Prov. xii. 17. *efflat veritatem qui indicat quod iustum est.* et xx. 6. *virum usquequaque veracem quis inveniat?* Zech. viii. 16. *loquimini veritatem alter alteri.* Eph. iv. 25. *deposito mendacio loquimini veritatem quisque proximo; nam sumus alii aliorum membra.*

Huic opponitur dissimulatio vitiosa. Nam omnis non improbatur: non enim semper vera palam expromere necesse habemus; ea tantum reprehenditur quæ malitiosa est.

Secundo opponitur mendacium. Psal. v. 7. *perditurus es loquentes mendacium* et xii. 2, 3. *defecerunt veraces ex filiis hominum—.* Prov. xiii. 5. *rem falsam odit iustus, improbum vero illa reddit fœtidum atque pudefacit.* et xix. 5. *conflator mendaciorum non proripiet se.* Ioan. viii. 44. *quotiescunque loquitur mendacium, ex seipso loquitur; quia mendax est, et pater mendacii.* Apoc. xxii. 15. *foris erunt canes—, et quisquis amat ac committit mendacium.* Mendacio itaque ne

Opposed to this is impudence; as exemplified in the unjust judge. Luke xviii. 2. "which feared not God, neither regarded man."

IN OUR MANNER OF CONVERSING WITH HIM, &c. The virtues herein comprised are veracity and candor.

VERACITY consists in speaking the truth to all who are entitled to hear it, and in matters which concern the good of our neighbor. Psal. xv. 2. "he that speaketh the truth in his heart." Prov. xii. 17. "he that speaketh truth, showeth forth righteousness." v. 22. "lying lips are an abomination to Jehovah, but they that deal truly are his delight." xx. 6. "a faithful man who can find?" Zech. viii. 16. "speak ye every man the truth to his neighbor." Eph. iv. 25. "putting away lying, speak every man truth with his neighbor: for we are members one of another."

Opposed to this is, first, an improper concealment of the truth. I say improper, for it is not every concealment of the truth that is wrong, inasmuch as we are not on all occasions required to declare what we know; that concealment only is blameable, which proceeds from improper motives.

Secondly, falsehood. Psal. v. 6. "thou shalt destroy them that speak leasing." xii. 1. "the faithful fail from the children of men." Prov. xiii. 5. "a righteous man hateth lying; but a wicked man is loathsome, and cometh to shame." xix. 5. "he that speaketh lies shall not escape." John viii. 44. "when he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it." Rev. xxii. 15. "without are dogs . . . and whosoever loveth and maketh a lie." Hence falsehood is not

Dei quidem causa est utendum: Iob. xiii. 7. *an pro Deo loqui debetis iniquitatem? aut pro eo loqui debetis fraudem?*

Mendacium vulgo definitur, quo FALSUM ANIMO FALLENDI VERBIS FACTISVE SIGNIFICATUR. Sed quoniam sæpe usu venit ut non solum vera dissimulare aut reticere, sed etiam fallendi animo falsa dicere utile ac salutare proximo sit, danda opera est, ut mendacium quid sit melius definiamus. Neque enim video cur non idem de mendacio quod de homicidio aliisque rebus, de quibus infra dicetur, nunc dici possit, quæ non tam facto quam obiecto et fine agendi ponderanda sunt. Esse enim quos iure optimo fallendos putemus, quis sanus negaverit? quid enim pueros, quid furentes, quid ægrotos, quid ebrios, quid hostes, quid fallentes, Quid latrones? Certe Iuxta illud tritum; *Cui nullum est ius, ei nulla fit iniuria.* an illos ne fallamus religio erit? per hanc tamen definitionem ne illos quidem dictis aut factis fallere licebit. Certe si gladium, aliamve rem quam apud me sanus deposuerit eidem furenti non reddiderim, cur veritatem non depositam, ei ad quem veritas minime pertineat, male usuro expromam? Enimvero si quicquid cuicunque interroganti respondetur fallendi animo, mendacium est censendum, profecto sanctis

justifiable, even in the service of God. Job xiii. 7. "will ye speak wickedly for God? and talk deceitfully for him?"

Falsehood is commonly defined to be a violation of truth either in word or deed, with the purpose of deceiving. Since however not only the dissimulation or concealment of truth, but even direct untruth with the intention of deceiving, may in many instances be beneficial to our neighbor, it will be necessary to define falsehood somewhat more precisely; for I see no reason why the same rule should not apply to this subject, which holds good with regard to homicide, and other cases hereafter to be mentioned, our judgment of which is formed not so much from the actions themselves, as from the intention in which they originated. No rational person will deny that there are certain individuals whom we are fully justified in deceiving. Who would scruple to dissemble with a child, with a madman, with a sick person, with one in a state of intoxication, with an enemy, with one who has himself a design of deceiving us, with a robber? unless indeed we dispute the trite maxim, *Cui nullum est ius, ei nulla fit iniuria*. Yet, according to the above definition, it is not allowable to deceive either by word or deed in any of the cases stated. If I am under no obligation to restore to a madman a sword, or any other deposit, committed to me while in a sound mind, why should I be required to render the truth to one from whom I never received it, who is not entitled to demand it, and who will in all probability make a bad use of it? If every answer given to every interrogator with the intent of deceiving is to be accounted a falsehood, it must be allowed

viris et prophetis nihil familiarius erat quam mentiri. Quid si igitur mendacium hoc modo definiamus?

MENDACIUM est cum QUIS DOLO MALO AUT VERITATEM DEPRAVAT, AUT FALSUM DICIT EI, QUICUNQUE IS SIT, CUI DICERE VERITATEM EX OFFICIO DEBUERAT. Sic diabolus serpens primus erat mendax, Gen. iii. 4. et Cain, cap. iv. 9. et Sara, cap. xviii. 15. angelis enim merito offensis non satisfecit ingenua confessione: et Abrahamus, cap. xii. 13. et [cap.] xx. illud enim de Sara tanquam sorore figmentum, ut ipse didicisse poterat in Ægypto, quamvis incolumitatem vitæ sibi proposuerat solam, homines tamen inscientes in errorem et alieni cupiditatem induxit: et Davides fugiens, 1 Sam. xxi. 3. debebat enim non celasse Abimelecum quo loco res suæ apud regem essent, neque tantum periculum hospiti creare: sic Ananias et Saphira, Act. v. mentiti sunt.

Ex hac definitione 1. haud secus atque ex altera patet, parabolas, hyperbolas, apologos, ironias mendacia non esse: hæc enim omnia non fallendi sed erudiendi studio adhibentur: 1 Reg. xviii. 27. *ut ludificans eos Elia diceret, clamate voce magna, quandoquidem Deus est*—. et xxii. 15. *dixit ei, ascende et prosperare; scilicet tradet Iehova in manum regis.* 2. si fallendi vocem significatione debita sumamus, neminem quidem fallere poterimus quin eum eadem opera

that nothing was more common even among the prophets and holiest of men.

Hence falsehood may perhaps be defined as follows: FALSEHOOD is incurred when ANY ONE, FROM A DISHONEST MOTIVE, EITHER PERVERTS THE TRUTH, OR UTTERS WHAT IS FALSE TO ONE TO WHOM IT IS HIS DUTY TO SPEAK THE TRUTH. Thus the devil, speaking in the serpent, was the first liar, Gen. iii. 4. So Cain subsequently, iv. 9. and Sarah, xviii. 15. for when the angels were justly angry with her, she evaded a candid confession of her fault. So also Abraham, xii. 13. and chap. xx. for his fiction concerning Sarah, as he might have learned from his previous experience in Egypt, though intended only for the preservation of his own life, was of a nature to lead others into a dangerous error, and a desire of what was not their own, through ignorance of the fact. Thus too David in his flight from Saul, 1 Sam. xxi. 3. inasmuch as he ought not to have concealed from the priest his situation with respect to the king, or to have exposed his host to danger. Ananias and Sapphira were guilty of the same crime, Acts v.

It follows from this definition, first, that parables, hyperboles, apologues, and ironical modes of speech are not falsehoods, inasmuch as their object is not deception but instruction. In this respect it agrees with the common definition. 1 Kings xviii. 27. "it came to pass that Elijah mocked them, and said, Cry aloud, for he is a God—." xxii. 15. "he answered him, Go and prosper, for Jehovah shall deliver it into the hand of the king." Secondly, that in the proper sense of the word deceit, no one can be deceived without being at the

lædamus. Quem igitur nullo modo lædimus, sed vel iuvamus vel ab iniuria aut inferenda aut patienda prohibemus, eum certe ne falso quidem millies dicto revera fallimus, sed vero potius beneficio necopinantem afficimus. 3. dolos et strategemata in bello, modo absit perfidia aut periurium, non esse mendacia omnes concedunt: quæ concessio alteram definitionem plane destruit. Vix enim ullæ insidiæ aut doli in bello strui possunt, quin palam idque summo fallendi studio dicantur multa quæ falsissima sunt: unde per illam definitionem mendacio absolvi nequeunt. Hanc igitur potius ob causam licere strategemata dicendum erit, etiam cum mendacio coniuncta, eo quod si quis est cui verum dicere officii nostri non sit, nihil certe interest an illi quoties expedit etiam falsum dicamus: nec video cur hoc in bello magis quam in pace liceat, præsertim quoties iniuriam aut periculum a nobismetipsis aut a proximo salutari et probo quodam mendacio depellere licet.

Quæ igitur testimonia scripturæ contra mendacium proferuntur, de eo intelligenda sunt mendacio quod aut Dei gloriam aut nostrum proximive bonum imminuere videatur. Huiusmodi sunt, præter ea quæ supra citavimus, Lev. xix. 11. *ne mentimini, neque fallacia utimini ullus in proximum*

same time injured. When therefore, instead of injuring a person by a false statement, we either confer on him a positive benefit, or prevent him from inflicting or suffering injury, we are so far from being guilty of deceit towards him, however often the fiction may be repeated, that we ought rather to be considered as doing him a service against his will. Thirdly, it is universally admitted that feints and stratagems in war, when unaccompanied by perjury or breach of faith, do not fall under the description of falsehood. Now this admission is evidently fatal to the vulgar definition; inasmuch as it is scarcely possible to execute any of the artifices of war, without openly uttering the greatest untruths with the indisputable intention of deceiving; by which, according to the definition, the sin of falsehood is incurred. It is better therefore to say that stratagems, though coupled with falsehood, are lawful for the cause above assigned, namely, that where we are not under an obligation to speak the truth, there can be no reason why we should not, when occasion requires it, utter even what is false; nor do I perceive why this should be more allowable in war than in peace, especially in cases where, by an honest and beneficial kind of falsehood, we may be enabled to avert injury or danger from ourselves or our neighbor.

The denunciations against falsehood, therefore, which are cited from Scripture, are to be understood only of such violations of truth as are derogatory to the glory of God, or injurious to ourselves or our neighbor. Of this class, besides what were quoted above, are the following texts: Lev. xix. 11. "ye shall not deal falsely, neither lie one to another."

suum: Psal. ci. 7. *non habitabit intra domum meam faciens dolum, loquens mendacia non stabilietur coram oculis meis.* Prov. vi. 16, 17. *immo septem abominationi sunt animæ eius: oculi elati, lingua fallax*—. Ier. ix. 5. *quisque amico suo illudunt, ac veritatem non loquuntur.* His atque aliis huiusmodi locis veritatem dicere iubemur: at cui? non hosti, non furioso, non violento, non sicario; sed proximo, quicum scilicet pax et iusta societas nobis intercedit. Iam vero si veritatem soli proximo dicere iubemur, profecto iis qui nomen proximi non mercentur, ne falsum quidem quoties opus est dicere vetamur. Qui aliter sentit, ex eo libens quærerem, quonam decalogi præcepto prohibeatur mendacium? respondebit certissime, nono. Age, recitet modo, et mecum sentiet: quicquid enim hic prohibetur, id proximum lædere ostenditur; siquod igitur mendacium non lædit proximum, sub hoc certe mandato nequaquam prohibetur.

Hinc tot sanctissimos viros Theologorum fere iudicio mendacii reos merito absolvemus: Abrahamum, Gen. xxii. 5. cum dixit servis suis se reversurum cum filio; fallendi tamen animo nequid illi suspicarentur; cum ipse persuasus esset mactatum ibi filium se relicturum; nam nisi ita sibi per-

Psal. ci. 7. "he that worketh deceit shall not tarry within my house; he that telleth lies shall not tarry in my sight." Prov. vi. 16, 17. "yea, seven are an abomination unto him; a proud look, a lying tongue—." Jer. ix. 5. "they will deceive every man his neighbor, and will not speak the truth." In these and similar passages we are undoubtedly commanded to speak the truth; but to whom? not to an enemy, not to a madman, not to an oppressor, not to an assassin, but to "our neighbor," to one with whom we are connected by the bonds of peace and social fellowship. If then it is to our neighbor only that we are commanded to speak the truth, it is evident that we are not forbidden to utter what is false, if requisite, to such as do not deserve that name. Should any one be of a contrary opinion, I would ask him, by which of the commandments falsehood is prohibited? He will answer doubtless, by the ninth. Let him only repeat the words of that commandment, and he will be a convert to my opinion; for nothing is there prohibited but what is injurious to our neighbor; it follows, therefore, that a falsehood productive of no evil to him, if prohibited at all, is not prohibited by the commandment in question.

Hence we are justified in acquitting all those holy men who, according to the common judgment of divines, must be convicted of falsehood: Abraham for example, Gen. xxii. 5. when he told his young men, for the purpose of deceiving them and quieting their suspicions, that he would return with the lad: although he must at the same time have been persuaded in his own mind that his son would be offered up as a

suasisset, quid hoc magnopere tentationis erat? sed intellexit vir sapiens nihil interesse servorum hoc ut scirent; sibi expedire in præsentia ne scirent: Rebeccam et Iacobum, Gen. xxvii. prudenti enim astutia et cautione aditum sibi muniebant ad ius illud hæreditatis quod alter vili vendiderat; ad ius inquam et oraculo et redemptione iam suum; at patri imposuit; immo potius errori patris, qui amore præpostero in Esauum ferebatur, tempestive occurrit: Iosephum, Gen. xlii. 7, &c. multorum sane mendaciorum hominem, si vulgari illa definitione stetur; quam multa enim dixit non vera, eo animo ut fratres falleret? dolo tamen fratribus non malo sed utilissimo: Obstetrices Hebræas, Exod. i. 19, &c. comprobante etiam Deo; fefellerant enim Pharaonem, non læserant tamen, sed beneficio potius affecerant, dum male faciendi facultatem ademerunt: Mosen, Exod. iii. etiam a Deo iussum, iter tridui a Pharaone petere quasi ad rem divinam faciendam in deserto; eo licet consilio petentem ut Pharaoni verba daret; non causam enim pro causa vel fictam saltem pro vera profectionis afferebat: universum populum Israeliticum, Exod. xi. et xii. ab eodem Deo iussum, aurum,

sacrifice and left on the mount; for had he expected otherwise, his faith would have been put to no severe trial. His wisdom therefore taught him, that as his servants were in no way interested in knowing what was to happen, so it was expedient for himself that it should be for a time concealed from them. So also Rebecca and Jacob, Gen. xxvii. when by subtlety and proper caution they opened a way to that birthright which Esau had held cheap, a birthright already belonging to Jacob by prophecy, as well as by right of purchase. It is objected, that in so doing he deceived his father. Say rather that he interposed at the proper time to correct his father's error, who had been led by an unreasonable fondness to prefer Esau. So Joseph, Gen. xlii. 7, &c. who according to the common definition must have been guilty of habitual falsehood, inasmuch as he deviated from the truth in numberless instances, with the express purpose of deceiving his brethren; not however to their injury, but to their exceeding advantage. The Hebrew midwives, Exod. i. 19, &c. whose conduct received the approbation of God himself; for in deceiving Pharaoh, they were so far from doing him any injury, that they preserved him from the commission of a crime. Moses, Exod. iii. who by the express command of God asked permission for the Israelites to go three days' journey into the wilderness under the pretext of sacrificing to the Lord; his purpose being to impose on Pharaoh by alleging a false reason for their departure, or at least by substituting a secondary for the principal motive. The whole Israelitish people, who, by divine command likewise borrowed from the Egyptians jewels of

vasa, vestemque pretiosam ab Ægyptiis mutuam petere; et pollicitum sine dubio reddere; fallendi tamen animo; quidni enim et Dei hostes et hospitii violatores et spoliatores iam diu suos. Raabbam, Ios. ii. 4, 5. splendide mentitam, nec sine fide; fallebat enim quos Deus falli voluit, populares licet suos et magistratus; quos voluit ille salvos conservabat; civile officium religioni recte posthabuit: Ehudem, qui duplici mendacio Eglonem fefellit, Iudic. iii. 19, 20. nec iniuria tamen quippe hostem; idque Dei non iniussu: Iaëlem, quæ confugientem ad se Siseram blanditiis perdidit, Iudic. iv. 18, 19. hostem licet Dei magis quam suum; quamquam id non mendacio, sed pia fraude factum vult Iunius, quasi quicquam interesset: Ionathanem, dum rogatus ab amico Davide causam eius absentiæ fictam refert patri, 1 Sam. xx. 6, 28. malebat enim innocentis saluti quam patris crudelitati officiosum se esse; et maioris erat momenti ad charitatem ut innocentis amici consuleretur vitæ, interposito licet mendacio, quam ut patri ad maleficium exequendum veritatis inutili confessione mos gereretur. Hos atque alios tot viros sanctissimos vulgari illa definitione mendacii condemnatos,

gold and silver and raiment, doubtless under a promise of restoring them, though with the secret purpose of deception; for by what obligation were they bound to keep faith with the enemies of God, the transgressors of the laws of hospitality, and the usurpers, for so long a period, of the property of those who now despoiled them? Rahab, whose magnanimous falsehood, recorded Josh. ii. 4, 5. was no breach of duty, inasmuch as she only deceived those whom God willed to be deceived, though her own countrymen and magistrates, and preserved those whom God willed to be preserved; rightly preferring religious to civil obligations. Ehud, who deceived Eglon in two several instances, Judges iii. 19, 20. and that justifiably, considering that he was dealing with an enemy, and that he acted under the command of God himself. Jael, by whose enticements Sisera perished, Judges iv. 18, 19. although he was less her personal enemy than the enemy of God. Junius, indeed, considers this as a pious fraud, not as a falsehood; which is a distinction without a difference. Jonathan, who was prevailed upon to assign a fictitious reason for the absence of David, 1 Sam. xx. 6, 28. thinking it better to preserve the life of the innocent, than to abet his father in an act of cruelty; and considering that the duties of charity were better fulfilled by favoring the escape of a friend under wrongful accusation, though at the expense of veracity, than by disclosing the truth unnecessarily in obedience to the commands of a parent, for the purpose of aiding in the commission of a crime. All these, with numberless other saints, by a more careful inquiry into the nature of truth, are rescued, as it were,

veluti ex limbo quodam patrum disquisitio hæc veritatis accuratior educit.

Mendacii quædam species est testimonium falsum: quod prohibetur, Exod. xx. 16. *ne proferto contra proximum tuum testimonium falsum.* et xxiii. 1. *ne apponito manum tuam cum improbo agendo testem iniurium.* Deut. xix. 16, &c. lege severissima; *si surrexerit testis iniurius in aliquem—, omnino facietis ei, quemadmodum molitus fuerat facere fratri suo.* Prov. xix. 5. *testis falsitatum non impunis erit.* et xxv. 18. *ut marculus gladiusque ac sagitta acuta, est vir testans contra proximum suum testimonium falsum.*

Quæ pertinet ad existimationem proximi sive præsentis sive absentis virtus altera est CANDOR: quo et dona Dei quæ sunt in proximo libenter agnoscimus, dictaque et facta eius omnia meliorem in partem interpretamur. Matt. vii. 1, &c. *ne iudicate ne iudicemini—.* Sed candor charitatis nomine sæpius describitur: 1 Cor. xiii. 5, 6. *charitas non cogitat malum, gratulatur veritati; omnia tegit, omnia credit, omnia sperat:* Prov. x. 12. *omnes defectiones obtegit charitas:* et xvii. 9. *qui tegit defectionem, quærit dilectionem.* Videtur et æquitas dici posse: Philipp. iv. 5. *æquitas vestra innotescat omnibus hominibus, Dominus prope est.* Eccles. x. 1. *vir sanans sedat peccata magna.*

Huic opponitur suspicio mala. 1 Sam. i. 14. *quousque ages ebriam—?* et xxii. 8. *quod coniurastis vos omnes contra*

from the new *limbus patrum* to which the vulgar definition had consigned them.

Under falsehood is included false witness; which is forbidden Exod. xx. 16. "thou shalt not bear false witness against thy neighbor." xxiii. 1. "put not thine hand with the wicked to be an unrighteous witness." It is again prohibited Deut. xix. 16, &c. under a most severe penalty; "if a false witness rise up against any man . . . then shall ye do unto him as he had thought to have done unto his brother." Prov. xix. 5. "a false witness shall not be unpunished." xxv. 18. "a man that beareth false witness against his neighbor is a maul, and a sword, and a sharp arrow."

The other virtue included in a regard to the good name of our neighbor, whether present or absent, is CANDOR; whereby we cheerfully acknowledge the gifts of God in our neighbor, and interpret all his words and actions in a favorable sense. Matt. vii. 1. "judge not, that ye be not judged." Candor, however, is usually spoken of under the general name of charity or love. 1 Cor. xiii. 5, 6. "charity thinketh no evil . . . rejoiceth in the truth; beareth all things, believeth all things, hopeth all things." Prov. x. 12. "love covereth all sins." xvii. 9. "he that covereth a transgression seeketh love." The same virtue appears also to be described under the name of equity or moderation. Philipp. iv. 5. "let your moderation be known unto all men; the Lord is at hand." Eccles. x. 4. "yielding pacifieth great offences."

Opposed to this is, first, evil surmising. 1 Sam. i. 14. "how long wilt thou be drunken?" xxii. 8. "that all of you have

me—. 2 Sam. x. 3. *annon ut perscrutetur*—. Act. xxviii. 4. *ut barbari viderunt pendentem bestiam*—. 1 Tim. vi. 4. *ex quibus nascitur invidia, lis, maledicentiæ, suspiciones malæ.*

Et curiositas in alienis vitiis inquirendis et iudicandis. Matt. vii. 3. *quid aspicis festucam*—.

Et famigeratio. Exod. xxiii. 1. *ne efferto rumorem mendacii.* 1 Sam. xxiv. 10. *quare auscultas verbis cuiusquam dicentis, ecce David*—. Prov. xviii. 8. *verba susurronis*—. et xxvi. 22. idem. et xx. 19. *qui ambulat cum detractione*—. et xxvi. 20. *quum non est susurro silet contentio.* Rom. i. 29, 30. *susurrones, oblocutores.* 1 Tim. v. 13. *garrientes, quæ non oportet.*

Et calumnia: quæ in partem deteriorem omnia interpretatur. 1 Sam. xxii. 9. *vidi filium Iessæ*—. Psal. cxix. 69. *concinnantibus contra me falsitatem superbis*—. Matt. xxvi. 61. *iste dixit, possum destruere*—. Luc. xi. 53, 54. *insidiantes ei, et cupide venantes aliquid ex ipsius ore, ut eum accusarent.* et xix. 8. *siquid cuipiam per calumniam eripui*—. Act. ii. 13, 14, 15. *vino dulci pleni sunt*—.

Et maledicentia et obtrectatio. Lev. xix. 16. *ne ambulato ut obtrectator inter populares tuos.* Iob. v. 21. *quum flagellat*

conspired against me—." 2 Sam. x. 3. "hath not David sent his servants unto thee to search the city—?" Acts xxviii. 4. "when the barbarians saw the venomous beast hang on his hand—." 1 Tim. vi. 4. "whereof cometh envy, strife, railings, evil surmisings—."

Secondly, a prying into the faults of others, and a precipitancy in passing judgment upon them. Matt. vii. 3. "why beholdest thou the mote that is in thy brother's eye?"

Thirdly, tale-bearing. Exod. xxiii. 1. "thou shalt not raise a false report." 1 Sam. xxiv. 9. "wherefore hearest thou men's words, saying, Behold David seeketh thy hurt?" Prov. xviii. 8. "the words of a tale-bearer are as wounds." See also xxvi. 22. xx. 19. "he that goeth about as a tale-bearer revealeth secrets." xxvi. 20. "where there is no tale-bearer, strife ceaseth." Rom. i. 29, 30. "whisperers, backbiters." 1 Tim. v. 13. "tattlers also and busybodies, speaking things which they ought not."

Fourthly, calumny, which consists in a malicious construction of the motives of others. 1 Sam. xxii. 9. "I saw the son of Jesse," &c. Psal. cxix. 69. "the proud have forged a lie against me." Matt. xxvi. 61. "this fellow said, I am able to destroy the temple of God." Luke xi. 53, 54. "laying wait for him, and seeking to catch something out of his mouth, that they might accuse him." xix. 8. "if I have taken anything from any man by false accusation." Acts ii. 13–15. "these men are full of new wine."

Fifthly, evil speaking and slandering. Lev. xix. 16. "thou shalt not go up and down as a tale-bearer among thy people."

lingua, absconderis. Psal. xxxiv. 12, 13. *custodi linguam tuam a malo*—. et lii. 4. *ærumnas excogitatas depromis lingua.* et lix. 8. *ecce, eructant ore suo*—. et lxiv. 3, &c. *qui exacuunt sicut gladium linguam suam*—. et cix. 2, &c. *os improbi et os dolosum contra me aperuerunt se*—. et cxx. 2. *eripe me a labio falso, a lingua dolosa.* et cxl. 4. *exacuunt linguam suam similem serpentis.* Prov. x. 18. *qui profert infamiam est stolidus.* Eccles. x. 20. *ne quidem in conscientia tua regi maledicito, et in conclavibus cubilis tui ne maledicito diviti: nam vel avis*—. Ier. ix. 3, &c. *intendunt lingua sua arcum suum*—. Matt. xii. 34. *quomodo possitis bona loqui, cum sitis mali?* Col. iii. 8. *deponite vos hæc omnia, maledicentiam*—.

Et contumeliæ et opprobria in præsentes. Matt. v. 22. *quisquis dixerit fratri suo, raca, damnas erit consessus; quisquis autem dixerit, fatue, damnas erit gehennæ ignis.*

Et lites. Prov. xxv. 8, 9, 10. *ne prodito ad litigandum festinanter*—. Matt. v. 40. *qui velit tecum contendere, ac tunicam*—. 1 Cor. vi. 7. *omnino defectus in vobis est, quod iudicia habeatis inter vosmetipsos: quare non potius iniuriam patimini? cur non potius damnum accipitis?*

Ex altera parte opponitur adulatio. Iob. xxxii. 21, 22. *ne, quæso, accipiam personam ullius, et apud hominem non utar*

Job v. 21. "thou shalt be hid from the scourge of the tongue." Psal. xxxiv. 13. "keep thy tongue from evil." lii. 2. "thy tongue deviseth mischiefs." lix. 8. "behold, they belch out with their mouth." lxiv. 3, &c. "who whet their tongue like a sword—." cix. 2. "the mouth of the wicked and the mouth of the deceitful are opened against me." cxx. 2. "deliver my soul, O Jehovah, from lying lips, and from a deceitful tongue." cxl. 3. "they have sharpened their tongues like a serpent." Prov. x. 18. "he that uttereth a slander is a fool." Eccles. x. 20. "curse not the king, no not in thy thought, and curse not the rich in thy bed-chamber; for a bird of the air shall carry the voice." Jer. ix. 3, &c. "they bend their tongues like their bow for lies." Matt. xii. 34. "how can ye, being evil, speak good things?" Col. iii. 8. "but now ye, put off all these . . . blasphemy."

Sixthly, contumely and personal abuse. Matt. v. 22. "whosoever shall say to his brother, Raca, shall be in danger of the council; but whosoever shall say, Thou fool, shall be in danger of hell fire."

Seventhly, litigiousness. Prov. xxv. 8–10. "go not forth hastily to strive—." Matt. v. 40. "if any man will sue thee at the law, and take away thy coat, let him have thy cloak also." 1 Cor. vi. 7. "there is utterly a fault among you, because ye go to law one with another; why do ye not rather take wrong? why do ye not rather suffer yourselves to be defrauded?"

Opposed to candor, on the other side, are, first, flattery. Job xxxii. 21, 22. "let me not, I pray you, accept any man's person, neither let me give flattering titles unto man." Psal.

præfatione—. Psal. xii. 3. *labio blanditiarum.* Prov. xxvi. 28. *ore blando perficit impulsionem.* et xxvii. 6. *deprecanda sunt oscula osoris.* et v. 14. *qui benedicit amico suo voce magna mane*—. et xxix. 5. *qui blanditur amico suo*—. 1 Thess. ii. 5. *nec unquam sermone assentatorio usi sumus.*

Perversa denique laus et vituperatio. Prov. iii. 31. *ne invideto ulli violento*—. et xvii. 15. *qui absolvit improbum et qui condemnat iustum, abominatio Iehovæ sunt æque ambo.* et xxiii. 17. *ne æmuletur animus tuus peccatores*—. et xxiv. 24. *dicentem improbo iustus es.* Isa. v. 20. *væ dicentibus de malo bonum.* et xxxii. 5, 8. *neque flagitioso amplius indetur nomen ingenui*—.

Candori affines sunt simplicitas, fidelitas, gravitas, taciturnitas, comitas, urbanitas, loquendi libertas, et admonitio.

Simplicitas est quæ ingenue et aperte cum proximo agit. Psal. cxvi. 6. *servat simplices Iehova.* Matt. x. 16. *simplices ut columbæ.* et xix. 14. *sinite istos puerulos*—: *talium est enim regnum cœlorum.* Marc. x. 15. *quicunque non exceperit regnum Dei ut puerulus.* 1 Cor. xiv. 20. *ne estote pueri prudentia, sed malitia infantes.* et 2 Ep. i. 12. *quod cum simplicitate et sinceritate Dei, non cum sapientia carnali, sed cum gratia Dei, versati sumus in mundo.* et xi. 3. *metuo, ne quo modo corruptæ cogitationes vestræ degenerent a simplicitate quæ erat erga Christum.*

xii. 3. "Jehovah shall cut off all flattering lips." Prov. xxvi. 28. "a flattering mouth worketh ruin." xxvii. 6. "the kisses of an enemy are deceitful." v. 14. "he that blesseth his friend with a loud voice," &c. xxix. 5. "a man that flattereth his neighbor," &c. 1 Thess. ii. 5. "neither at any time used we flattering words."

Secondly, unmerited praise or blame. Prov. iii. 31. "envy thou not the oppressor." xvii. 15. "he that justifieth the wicked, and he that condemneth the just, even they both are abomination to Jehovah." xxiii. 17. "let not thine heart envy sinners." xxiv. 24. "he that saith unto the wicked, Thou art righteous, him shall the people curse." Isa. v. 20. "woe unto them that call evil good—." xxxii. 5, 8. "the vile person shall be no more called liberal—."

Allied to candor are simplicity, faithfulness, gravity, taciturnity, courteousness, urbanity, freedom of speech, and the spirit of admonition.

SIMPLICITY consists in an ingenuous and open dealing with our neighbor. Psal. cxvi. 6. "Jehovah preserveth the simple." Matt. x. 16. "be ye harmless as doves." xix. 14. "suffer little children . . . for of such is the kingdom of heaven." Mark x. 15. "whosoever shall not receive the kingdom of God as a little child, he shall not enter therein." 1 Cor. xiv. 20. "be not children in understanding; howbeit in malice be ye children." 2 Cor. i. 12. "that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world." xi. 3. "I fear, lest by any means . . . your minds should be corrupted from the simplicity that is in Christ."

Huic opponitur duplicitas. Psal. v. 7. *virum dolosum abominatur Iehova.* et xii. 3. *duplici corde loquuntur.* et xxviii. 3, &c. *loquentes pacem cum proximis suis, malitia obtinente in animo eorum.* et cxx. 2. *eripe me a labio falso, a lingua dolosa.* Prov. iii. 29. *ne fabricator contra proximum tuum rem malam*—. et xvii. 20. *versutus lingua sua incidet in malum.* et xxvi. 24, &c. *labiis suis alium se simulat osor, quum*—. et v. 28. *vir lingua fallace odit quos attriturus est*—. Matt. ii. 8. *exquirite de puerulo illo*—.

Et credulitas. Prov. xiv. 15. *fatuus credit omnibus rebus*—.

Fidelitas est quæ promissa præstat, et commissa sibi arcana retinet. Psal. xv. 4. *iuratus in damnum suum, non tamen mutat.* Prov. xi. 13. *fidelis animo tegit rem.* et xx. 19. *revelanti arcanum,— ne admisceto te.* et xxv. 9. *arcanum alterius ne retegito.*

Promissa aut concessa beneficia an revocare liceat quæritur: et videtur quidem licere, si cui concesseris aut pollicitus fueris eum indignum plane eo beneficio comperies; ut legimus dominum illum talenta exegisse a debitore etiam postquam condonasset, quandoquidem eum cum suo conservo debitore crudelius egisse audierat: Matt. xviii. 27, 32, 34.

Huic opponitur promissio temeraria; re non satis perpensa.

Opposed to this are, first, duplicity. Psal. v. 6. "Jehovah will abhor the deceitful man." xii. 3. "with a double heart do they speak." xxviii. 3, &c. "which speak peace to their neighbors, but mischief is in their heart." cxx. 2. "deliver my soul from lying lips, and from a deceitful tongue." Prov. iii. 29. "devise not evil against thy neighbor." xvii. 20. "he that hath a perverse tongue falleth into mischief." xxvi. 24, &c. "he that hateth, dissembleth with his lips." v. 28. "a lying tongue hateth those that are afflicted by it." Matt. ii. 8. "go and search diligently for the young child—."

Secondly, credulity. Prov. xiv. 15. "the simple believeth every word."

FAITHFULNESS is shown in the performance of promises, and the safe custody of secrets. Psal. xv. 4. "he that sweareth to his own hurt, and changeth not." Prov. xi. 13. "he that is of a faithful spirit concealeth the matter." xx. 19. "he that goeth about as a tale-bearer revealeth secrets, therefore meddle not with him—." xxv. 9. "discover not a secret to another."

It has been made matter of inquiry, whether it be lawful to revoke a promise once made, or to recall a benefit once conferred. This would seem to be allowable, where the person on whom the promise or benefit was bestowed proves himself unworthy of our kindness. Thus the lord in the parable exacted the debt from his servant, in punishment for his cruelty towards his fellow-servant, although he had before forgiven it him; Matt. xviii. 27, 32, 34.

Opposed to this are, first, precipitancy in making a promise, without due consideration of circumstances. Matt. xxvi.

Matt. xxvi. 35. *etiamsi oportuerit me mori tecum, non te abnegabo.*

Et garrulitas. Prov. xi. 13. *ambulans detractione revelat arcanum.*

Et proditio. cuius exemplum insigne est Iudas Iscariotes.

GRAVITAS est dictorum factorumque moderatio quædam cum vultu ac gestu auctoritatis pleno, homine sancto probo-que dignæ. Prov. xvii. 24. *adest faciei prudentis sapientia;* Eccles. vii. 30. *sapientia hominis ita illustrat faciem eius, ut—.*

Huic opponitur levitas. Prov. xvi. 22. *eruditio stultorum est scaturigo stultitiæ.* et xvii. 24. *oculi stolidi vagantur ad extremitatem terræ.* Eccles. ix. 22. *animus sapientis adest dextræ ipsius, animus vero stolidi sinistræ ipsius.*

TACITURNITAS est quæ loquendi modum servat. Prov. x. 19. *cohibet labia sua intelligens.* et xiii. 3. *qui divaricat labia sua, contritio evenit ei.* et xvii. 28. *etiam stultus quiete consistens, sapiens reputatur; obturans labia sua, prudens*

Opponitur ei loquacitas. Prov. x. 14. *ori stulti contritio propinqua est.* et v. 19. *multitudine verborum non cessabit defectio.* et xviii. 7. *labia stolidi tendicula vitæ eius.* et xxix. 20. *vidisti virum præcipitem verbis suis; expectatio est de stolido melior quam de illo.* Iacob. iii. 8. *linguam nullus hominum domare potest—.*

Et stultiloquium. Matt. xii. 36. *quodcunque verbum otiosum locuti fuerint homines, de eo reddituros rationem in die iudicii.* Eph. v. 4. *stultiloquium.*

35. "though I should die with thee, yet will I not deny thee."

Secondly, talkativeness. Prov. xi. 13. "a tale-bearer revealeth secrets."

Thirdly, treachery; of which Judas Iscariot is a signal instance.

GRAVITY consists in an habitual self-government of speech and action, with a dignity of look and manner, befitting a man of holiness and probity. Prov. xvii. 24. "wisdom is before him that hath understanding." Eccles. viii. 1. "a man's wisdom maketh his face to shine—."

Opposed to this is levity. Prov. xvi. 22. "the instruction of fools is folly." xvii. 24. "the eyes of a fool are in the ends of the earth." Eccles. x. 2. "a wise man's heart is at his right hand, but a fool's heart at his left."

TACITURNITY preserves a due moderation in our speech. Prov. x. 19. "he that refraineth his lips is wise." xiii. 3. "he that openeth wide his lips, shall have destruction." xvii. 28. "even a fool when he holdeth his peace is counted wise; and he that shutteth his lips is esteemed a man of understanding."

Opposed to this are, first, loquacity. Prov. x. 14. "the mouth of the foolish is near destruction." v. 19. "in the multitude of words there wanteth not sin." xviii. 7. "a fool's lips are the snare of his soul." xxix. 20. "seest thou a man that is hasty in his words? there is more hope of a fool than of him." James iii. 8. "the tongue can no man tame."

Secondly, foolish talking. Matt. xii. 36. "every idle word that men shall speak, they shall give account thereof in the day of judgment." Eph. v. 4. "foolish talking."

Et taciturnitas nimia. 2 Reg. vii. 7. *dies iste est dies boni nuntii, et nos taceremus?*

COMITAS est qua nos affabiles et facile adeundos præbemus. 1 Pet. iii. 8. *estote—proni, comes.*

Opponitur ei morositas. 1 Sam. xxv. 17. *ipse nequior est quam ut alloquar eum.*

Et pertinacia. Prov. iv. 24. *remove abs te perversitatem oris—.* et xiv. 3. *ori stulti inest baculus superbiæ.* et xvi. 26. *ipse molestus molestiam affert sibi; nam reflectitur in ipsum os eius.* et xviii. 6. *sermones stolidi ineunt contentionem, et os eius contusiones advocat.* et xxvii. 22. *si contunderes stultum in mortario cum mola pistillo, non recederet ab eo stultitia eius.*

Et comitas simulata seu affectata. Qualis illa Absalomi, 2 Sam. xv. 3, 4. Psal. xii. 4. *exscindet omnia labia blanda—.*

URBANITAS est qua non solum sermo honesto lepore et elegantia conditur, sed etiam qua aliquid acute atque apposite dicitur aut respondetur. Prov. xxiv. 26. *labia osculabitur eius, qui respondet verba recta.* et xxv. 11. *velut mala aurea cum figuris argenteis, est verbum dictum commode.* 1 Reg. xviii. 27. *ludificans eos Elia—.* Col. iv. 6. *sermo vester semper cum gratia sit sale conditus, ut sciatis quomodo oporteat vos unicuique respondere.*

Huic opponitur scurrilitas et dicacitas. Eph. iv. 29. *nullus sermo corruptus, ex ore vestro egreditor.* et v. 4. *obscœnitas,*

Thirdly, excess of taciturnity. 2 Kings vii. 9. "this day is a day of good tidings, and we hold our peace."

COURTEOUSNESS consists in affability and readiness of access. 1 Pet. iii. 8. "be ye pitiful, courteous."

Opposed to this are, first, churlishness. 1 Sam. xxv. 17. "he is such a son of Belial, that a man cannot speak to him."

Secondly, frowardness. Prov. iv. 24. "put away from thee a froward mouth." xiv. 3. "in the mouth of the foolish is a rod of pride." xvi. 26. "he that laboreth, laboreth for himself; for his mouth craveth it of him." xviii. 6. "a fool's lips enter into contention, and his mouth calleth for strokes." xxvii. 22. "though thou shouldest bray a fool in a mortar among wheat with a pestle, yet will not his foolishness depart from him."

Thirdly, false or constrained courtesy; as that of Absalom, 2 Sam. xv. 3, 4. Psal. xii. 3. "Jehovah shall cut off all flattering lips."

URBANITY comprehends not only the innocent refinements and elegances of conversation, but acuteness and appropriateness of observation or reply. Prov. xxiv. 26. "every man shall kiss his lips that giveth a right answer." xxv. 11. "a word fitly spoken is like apples of gold in pictures of silver." 1 Kings xviii. 27. "Elijah mocked them—." Col. iv. 6. "let your speech be alway with grace seasoned with salt, that ye may know how ye ought to answer every man."

Opposed to this are obscenity and double meanings. Eph. iv. 29. "let no corrupt communication proceed out of your mouth." v. 4. "neither filthiness, nor foolish talking, nor

seu *scurrilitas, et stultiloquium, et dicacitas, quæ non conveniunt.* Col. iii. 8. *deponite hæc omnia; iram—, verborum obscœnitatem ab ore vestro.* Obscœnitas proprie neque in verbis neque in rebus est, sed in ipsa hominis turpitudine, qui iis abutitur vel ad irrisionem, vel ad libidinem pravam. Itaque pro obscœnis habenda non sunt in Hebræo textu, quorum loco Iudæi alia in margine legenda velut honestiora scilicet proponunt; cum vehementiæ potius aut indignationi dicentis danda sint. nec illa Deut. xxii. 17. *expandent pannum eius coram senioribus.*

LIBERTAS LOQUENDI est qua veritatem intrepide loquimur. Exod. xi. 8. *tum descendent omnes servi tui ad me—.* Iob. xii. 3. *etiam mihi est animus ut vobis, non inferior sum quam vos; et apud quem non sunt huiusmodi?* 1 Sam. xiii. 13. *dixit Samuel Sauli, stulte te gessisti; non observasti mandatum Iehovæ—.* Psal. cxix. 42. *respondebo probro afficienti me rem.* Prov. xxvi. 5. *responde stolido secundum stultitiam eius—.* In Elia et Elisæo, 2 Reg. vi. 32. et sæpe alias. In Hanania, 2 Chron. xvi. 7. In Zacharia, cap. xxiv. 20. Isa. i. 10, 23. *audite verbum Iehovæ—: principes tui contumaces, et socii furum—.* Ier. xiii. 18. *dic regi et augustæ, abiectissime considete—.* Ezech. xxi. 30. *tu profane improbe, o rex Israelis—.* Micæ vii. 4. *optimus istorum similis est spinæ—.* Matt.

jesting, which are not convenient." Col. iii. 8. "but now ye also put off all these; anger . . . filthy communication out of your mouth." Obscenity, properly speaking, consists neither in word nor in action, but in the filthiness of his mind, who out of derision or wantonness perverts them from their proper import. Hence those expressions in the Hebrew Scriptures, for which the Jewish commentators substitute others in the margin which they esteem more decent, are not to be considered as obscene, but are to be attributed to the vehemence or indignation of the speaker. Neither are the words of Deut. xxii. 17. to be regarded as indecent; "they shall spread the cloth before the elders of the city."

FREEDOM OF SPEECH consists in speaking the truth with boldness. Exod. xi. 8. "all these thy servants shall come down unto me." Job xii. 3. "I have understanding as well as you; I am not inferior to you: yea, who knoweth not such things as these?" 1 Sam. xiii. 13. "Samuel said unto Saul, Thou hast done foolishly: thou hast not kept the commandment of Jehovah." Psal. cxix. 42. "so shall I have wherewith to answer him that reproacheth me." Prov. xxvi. 5. "answer a fool according to his folly." This virtue is exemplified in Elijah and Elisha, 2 Kings vi. 32. and in many others; in Hanani, 2 Chron. xvi. 7. in Zechariah, xxiv. 20. Isa. i. 10, 23. "hear the word of Jehovah . . . thy princes are rebellious, and companions of thieves." Jer. xiii. 18. "say unto the king and to the queen, Humble yourselves, sit down." Ezek. xxi. 25. "and thou, profane wicked prince of Israel—." Micah vii. 4. "the best of them is a briar." Matt. iii. 7, "O

iii. 7. *progenies viperarum.* et xiv. 4. *non licet tibi eam habere.* Luc. xiii. 32. *dicite vulpi isti.* Ioan. vii. 7. *me odit, quoniam ego testor de eo, opera eius mala esse.* et xviii. 37. *ego ad hoc genitus sum, et ad hoc veni in mundum, ut dem testimonium veritati.* Act. xiii. 10. *o plene omni dolo—.* et xix. 8, 9. *ingressus synagogam, libere loquebatur ad tres menses, disserens—.* et xxiii. 3. *paries dealbate—.* Eph. vi. 20. *ut de eo libere loquar, ut oportet me loqui.* Tit. i. 12. *Cretenses semper mendaces—.*

Opponitur ei timiditas verum loquendi. 1 Sam. iii. 15. *Samuel timebat indicare Eli istam visionem.*

ADMONITIO est qua peccantes quosvis libere monemus. Gen. xxxvii. 2. *referebatque Ioseph famam eorum malam ad patrem ipsorum.* Lev. v. 1. *cum peccaverit quispiam—, si non indicet, utique feret iniquitatem eius.* et xix. 17. *ne odio habeto fratrem tuum in corde tuo: libere corripito proximum tuum, neque ferto in eo peccatum—.* Psal. cxli. 5. *retundat me iustus, benignitas erit.* Prov. vi. 23. *via vitæ correctiones erudientes.* et x. 17. *derelinquentis correptionem iter errorem affert.* et xi. 32. *qui odit correptionem, brutus est.* et xiii. 18. *qui servat correptionem, honorabitur.* et xv. 5. *qui observat correptionem, sapienter facit.* et v. 10. *qui odit correptionem, morietur.* et 32. *qui abstrahit se ab eruditione—.* et C[ap]. xvii. 10. *urit increpatio prudentem, magis quam—.* et xxiv. 25. *corripientibus erit amœnitas—.* et xxv. 12. velut

generation of vipers." John xiv. 4. "it is not lawful for thee to have her." Luke xiii. 32. "tell that fox." John vii. 7. "me it hateth, because I testify of it that the works thereof are evil." xviii. 37. "to this end was I born, and for this cause came I into the world, that I should bear witness to the truth." Acts xiii. 10. "O full of all subtlety," &c. xix. 8, 9. "he went into the synagogue, and spake boldly for the space of three months, disputing," &c. xxiii. 3. "thou whited wall." Eph. vi. 20. "that therein I may speak boldly, as I ought to speak." Tit. i. 12. "the Cretians are alway liars."

Opposed to this is timidity in speaking the truth. 1 Sam. iii. 15. "Samuel feared to show Eli the vision."

The spirit of admonition is that by which we freely warn sinners of their danger, without respect of persons. Gen. xxxvii. 2. "Joseph brought unto his father their evil report." Lev. v. 1. "if a soul sin . . . if he do not utter it, then he shall bear his iniquity." xix. 17. "thou shalt not hate thy brother in thine heart; thou shalt in anywise rebuke thy neighbor, and not suffer sin upon him." Psal. cxli. 5. "let the righteous smite me, it shall be a kindness." Prov. vi. 23. "reproofs of instruction are the way of life." x. 17. "he that refuseth reproof erreth." xii. 1. "he that hateth reproof is brutish." xiii. 18. "he that regardeth reproof shall be honored." xv. 5. "he that regardeth reproof is prudent." v. 10. "he that hateth reproof shall die." v. 32. "he that refuseth instruction despiseth his own soul." xvii. 10. "a reproof entereth more into a wise man, than an hundred stripes into a fool." xxiv. 25. "to them that rebuke him shall be delight."

monile aureum et ornamentum ex insigni auro, est reprehensor sapiens apud aurem auscultantem. et xxvii. 6. *fidelia sunt vulnera amici.* et xxviii. 23. *qui corripit hominem, ut sequatur me*—. et xxix. 1. *vir qui sæpius correptus obdurat*—. Eccles. vii. 5. *melius est audire increpationem sapientis, quam*—. Matt. xvi. 23. *abscede a me Satana*—. Ioan. iii. 19, &c. *dilexerunt homines tenebras potius quam lucem*—. 1 Cor. i. 11. *declaratum est mihi de vobis a domesticis Chloes*—. et 2 Ep. vii. 8, &c. *nam etiamsi vos contristavi per epistolam, non me pœnitet*—. Heb. iii. 13. *exhortamini alii alios quotidie*—. Iacob. v. 19, 20. *siquis inter vos aberrarit a veritate, et converterit eum quispiam*—.

Non tamen derisores aut pervicaces. Psal. lviii. 5, 6. *sicut aspidis surdæ obturantis aurem suam, quæ non auscultat*—. Prov. ix. 7, 8. *qui erudit derisorem, recipit sibi ignominiam*—. *ne corripito derisorem*—. et xiii. 1. *derisor ne ulli quidem auscultat increpationi.* et xxvi. 4. *ne respondeto stolido secundum stultitiam eius*—. et xxix. 9. *vir sapiens si disceptat cum viro stolido, sive commoveatur, sive rideat, nulla tamen est quies.* 2 Chron. xxv. 16. *itaque destitit propheta*—.

xxv. 12. "as an ear-ring of gold, and an ornament of fine gold, so is a wise reprover upon an obedient ear." xxvii. 6. "faithful are the wounds of a friend." xxviii. 23. "he that rebuketh a man afterward shall find more favor—." xxix. 1. "he that being often reproved hardeneth his neck—." Eccles. vii. 5. "it is better to hear the rebuke of the wise, than—." Matt. xvi. 23. "get thee behind me, Satan." John iii. 19. "men loved darkness rather than light." 1 Cor. i. 11. "it hath been declared unto me of you, my brethren, by them which are of the house of Chloe," &c. 2 Cor. vii. 8. "though I made you sorry with a letter, I do not repent," &c. Heb iii. 13. "exhort one another daily, while it is called to-day." James v. 19, 20. "if any of you do err from the truth, and one convert him—." Admonition however is not to be thrown away on the scornful and obstinate. Psal. lviii. 4, 5. "they are like the deaf adder which stoppeth her ear, which will not hearken to the voice of charmers." Prov. ix. 7, 8. "he that reproveth a scorner getteth to himself shame . . . reprove not a scorner." xiii. 1. "a scorner heareth not rebuke." xxvi. 4. "answer not a fool according to his folly." xxix. 9. "if a wise man contendeth with a foolish man, whether he rage or laugh, there is no rest." 2 Chron. xxv. 16. "then the prophet forbare—."

CAPUT XIV.

ADHUC DE SECUNDA SPECIE OFFICIORUM SPECIALIUM ERGA PROXIMUM.

FORTUNIS PROXIMI consulitur integritate et beneficentia.

INTEGRITAS est cum et alieno abstinemus, quæ et Abstinentia dicitur; et in omnibus pactis quæ nobis cum proximo intercedunt, sancte atque integre versamur; quæ Iustitia commutativa nominatur. Psal. xv. 2. *qui ambulat integre, exercetque iustitiam.*

ABSTINENTIÆ exemplum est in Mose, Num. xvi. 15. *ne asinum quidem ullius ex iis usurpavi.* In Samuele, 1 Sam. xii. 3. *cuius bovem acceperim*—. Hinc leges illæ, Deut. xxiii. 24, 25. *si ingrederis vineam proximi tui*—.

Opposita sunt primum, furtum. Exod. xx. 15. *non furabere.* Lev. xix. 11. idem. Prov. xxix. 24. *qui partitur cum fure, odit seipsum.* et cap. xxii. 28. *ne moveto terminum.* et xxiii. 10. idem. Iudæ Iscariotæ crimen, Ioan. xii. 6. Eph. iv. 28. *qui furabatur, non amplius furetur; sed potius*—. Leges de furto, Exod. xxii. Prov. vi. 30. *non afficitur contemptu fur, qui*—. et xxviii. 24. *qui diripiens patrem suum, aut matrem suam*—. Zech. v. 3. *quisquis furatur de populo hoc*—.

CHAPTER XIV.

THE SECOND CLASS OF SPECIAL DUTIES TOWARDS OUR NEIGHBOR CONTINUED.

THE virtues by which we promote the WORLDLY INTERESTS OF OUR NEIGHBOR, are integrity and beneficence. INTEGRITY consists in refraining from the property of others, which is also called abstinence; and in honesty and uprightness as regards our dealings with our neighbor, which is called commutative justice. Psal. xv. 2. "he that walketh uprightly, and worketh righteousness."

ABSTINENCE is exemplified in Moses, Num. xvi. 15. "I have not taken one ass from them, neither have I hurt one of them"; and in Samuel, 1 Sam. xii. 3. "whose ox have I taken?" On this subject laws are given Deut. xxiii. 24, 25. "when thou comest into thy neighbor's vineyard," &c.

The opposites to this are, first, theft. Exod. xx. 15. "thou shalt not steal." See also Lev. xix. 11. Prov. xxix. 24. "whoso is partner with a thief hateth his own soul." xxii. 28. "remove not the ancient land-mark." See also xxiii. 10. This was the crime of Judas Iscariot, John xii. 6. Eph. iv. 28. "let him that stole steal no more, but rather let him labor." Laws against theft are given Exod. xxii. Prov. vi. 30. "men do not despise a thief, if he steal to satisfy his soul when he is hungry." xxviii. 24. "whoso robbeth his father or mother," &c. Zech. v. 3. "every one that stealeth shall be cut off—."

Fraudatio. Lev. xix. 11. *neque fallacia utimini ullus in proximum suum.* Cuius nulla expiatio sine restitutione: Lev. v. 21, &c. *rependat—: deinde reatum suum afferto.* Prov. xxi. 6. *comportati thesauri—.* 1 Thess. iv. 6. *nequis supergrediatur et habeat quæstui in negotio fratrem suum.*

Oppressio et spoliatio. Iob. v. 15. *qui servat a manu fortis egentem—.* et xx. 18, 19, &c. *quia quassavit, dereliquit tenues—.* Prov. xiv. 31. *qui opprimit tenuem—.* et xxii. 22, 23. *ne diripias tenuem—.* et xxx. 14. *generatio cuius dentes sunt gladii—.* Eccles. v. 8. *si oppressionem pauperis—.* et vii. 7. *cum oppressio adigat ad insaniam—.* Isa. iii. 15, 16. *rapina pauperis est in domibus vestris—.* et v. 7, 8. *væ coniungentibus domum domui—.* Ier. ii. 34. *in alis vestium tuarum—.* et xxii. 13, &c. *væ ædificanti domum suam iniustitia—.* Neh. v. 8, &c. *nos comparamus fratres nostros—.* Amos. iv. 1, &c. *audite verbum istud vaccæ Bashanis, quæ opprimitis tenues—.* et v. 11. *eo quod calcaturam agitis contra tenuem—.* et viii. 4, 5, &c. *audite hoc, qui anhelatis deiecturi egentem—.* Micæ ii. 1, 2. *qui concupiscunt agros quos rapiant—.* et iii. 2, 3. *rapientes cutem—.*

Damnum datum. Exod. xxi. 33. *ita si ceciderit illuc bos aut*

Secondly, fraud. Lev. xix. 11. "ye shall not deal falsely one to another." Under the law, fraud could not be expiated unless restitution were previously made. Lev. vi. 5, &c. "he shall even restore it in the principal . . . and he shall bring his trespass offering unto Jehovah." Prov. xxi. 6. "the getting of treasures by a lying tongue is a vanity—." 1 Thess. iv. 6. "that no man go beyond or defraud his brother in any matter."

Thirdly, oppression and robbery. Job v. 15. "he saveth the poor from the hand of the mighty." xx. 18, 19. "because he hath oppressed and hath forsaken the poor—." Prov. xiv. 31. "he that oppresseth the poor reproacheth his neighbor." xxii. 22, 23. "rob not the poor," &c. xxx. 14. "there is a generation whose teeth are as swords." Eccles. v. 8. "if thou seest the oppression of the poor," &c. vii. 7. "surely oppression maketh a wise man mad." Isa. iii. 14. "the spoil of the poor is in your houses." v. 7, 8. "woe unto them that join house to house," &c. Jer. ii. 34. "in thy skirts is found the blood of the souls of the poor innocents." xxii. 13, &c. "woe unto him that buildeth his house by unrighteousness—." Neh. v. 8. "we after our ability have redeemed our brethren—." Amos iv. 1. "hear this word, ye kine of Bashan, which oppress the poor—." v. 11. "forasmuch therefore as your treading is upon the poor—." viii. 4, 5, &c. "hear this, O ye that swallow up the needy, even to make the poor of the land to fail—." Micah ii. 1, 2. "they covet fields, and take them by violence." iii. 2, 3. "who pluck the skin off from them—."

Fourthly, injury. Exod. xxi. 33. "if an ox or an ass fall

asinus—. et v. 35, 36. *si ferierit bos unius bovem alterius*—. *At si indicatum est bovem petulcum fuisse*—. et xxii. 5, 6. *si quis depascens agrum aut vineam, immiserit pecus*—.

Plagium. Exod. xxi. 16. *plagiarius sive vendiderit hominem, sive deprehensus fuerit in manu eius, omnino morte plectitor.* Deut. xxiv. 7. *si inventus fuerit quis plagiarius*—. 1 Tim. i. 10. *plagiariis.*

Iustitia commutativa versatur in rebus vel emendis vendendisque, vel locandis aut conducendis, vel accommodandis et utendis, vel denique custodiendis et reddendis.

In rebus emendis vendendisque. Lev. xix. 36. *trutinæ iustæ, pondera iusta.* et xxv. 14. *quum rem venalem vendideris quisque proximo tuo, aut emeris e manu proximi tui, ne fraudem facitote alter alteri.* Prov. xvi. 11. *scapus et lances iudicii Iehovæ sunt, opus eius sunt omnia pondera loculi.*

Iustitiæ in rebus emendis et vendendis opponuntur variæ fraudes: Prov. xi. 26. *comprimentem triticum*—: Ezech. xxviii. 16, 18. *in amplitudine mercaturæ tuæ pleni erant in te violentia*—. Vel cum adulterina aut corrupta pro sinceris venduntur. Amos. viii. 6. *ut quisquilias frumenti vendamus.* Vel cum pondera et mensuræ fallaces adhibentur: Lev. xix. 35. *ne exercitote perversitatem in ullo munere; in dimensione, in pondere, aut mensura.* Deut. xxv. 13, 14, 15. *ne esto tibi in loculo tuo diversum pondus.* Prov. xi. 1. *lances dolosæ abominationi sunt Iehovæ.* et xx. 10. *diversa pondera diver-*

therein—." v. 35, 36. "if one man's ox hurt another's . . . or if it be known that the ox hath used to push in times past," &c. xxii. 5, 6. "if a man shall cause a field or vineyard to be eaten," &c.

Fifthly, man-stealing. Exod. xxi. 16. "he that stealeth a man, or selleth him, or if he be found in his hand, he shall surely be put to death." Deut. xxiv. 7. "if a man be found stealing any of his brethren," &c. 1 Tim. i. 10. "men-stealers."

Under COMMUTATIVE JUSTICE are included all transactions of purchase and sale, of letting and hire, of lending and borrowing, of keeping and restoring deposits.

Transactions of sale and purchase. Lev. xix. 36. "just balances, just weights—." xxv. 14. "if thou sell ought unto thy neighbor, or buyest ought of thy neighbor's hand, ye shall not oppress one another." Prov. xvi. 11. "a just weight and balance are Jehovah's; all the weights of the bag are his work."

To justice in matters of sale and purchase, are opposed various frauds. Prov. xi. 26. "he that withholdeth corn, the people shall curse him." Ezek. xxviii. 16. "by the multitude of thy merchandise they have filled the midst of thee with violence—." So also when counterfeit or adulterated goods are sold for genuine. Amos viii. 6. "that we may sell the refuse of the wheat." Or when false weights and measures are employed. Lev. xix. 35. "ye shall do no unrighteousness in judgment, in meteyard, in weight, or in measure." Deut. xxv. 13–15. "thou shalt not have in thy bag divers weights, a great and a small—." Prov. xi. 1. "a false balance is abomination to Jehovah." xx. 10. "divers weights and divers meas-

sæque mensuræ abominationi sunt Iehovæ æque utraque: et v. 23. idem. Hos. xii. 8. *mercator est, in manu eius sunt lances dolosæ—:* Amos. viii. 5. *minuendo Epham—:* Micæ vi. 11. *cum lancibus improbitatis.* Vel cum in licitando mendaciter quis agit: Prov. xx. 14. *pessimum est ait emptor—.*

In locandis aut conducendis. Lev. xix. 13. *ne pernoctare sinito mercedem mercenarii apud te ad matutinum usque.* Exod. xxii. 15. *si mercede conductum est venerit pro mercede sua.* Deut. xxiv. 14, 15. *ne fraudem facito mercenario, pauperi et egeno, e fratribus tuis aut e peregrinis apud te—.* Mal. iii. 5. *contra oppressione detinentes mercedem mercenarii—.* Iacob. v. 4. *merces operariorum qui messuerunt fundos vestros, per vos interversa, clamat.*

In accommodandis et utendis. Deut. xv. 7, &c. *si fuerit apud te egens quispiam e fratribus tuis—, liberaliter mutuato ei, quantum satis est indigentiæ eius, id cuius indiget.* Psal. xxxvii. 26. *toto die gratiam facit, et mutuat—.* et cxii. 5. *bonus quisque gratiose largitur, et mutuo dat.* Matt. v. 42. *volentem mutuare abs te, ne adversator.* Luc. vi. 35. *mutuum date, nihil inde sperantes.* Prov. xix. 17. *mutuat Iehovæ, qui gratiose largitur tenui—.* Alia ratio est cum non tenui accommodatur: Exod. xxii. 14. *quum quis quid a proximo suo acceperit commodato, quod corrumpatur—:* Psal. xxxvii. 21. *mutuum accipit improbus, et non reddit—.*

ures, both of them are alike abomination to Jehovah." See also v. 23. Hos. xii. 7. "he is a merchant, the balances of deceit are in his hand." Amos viii. 5. "making the ephah small." Micah vi. 11. "shall I count them pure with the wicked balances?" Or when the buyer, on his part, uses dishonest artifices in the conclusion of a bargain. Prov. xx. 14. "it is naught, it is naught, saith the buyer."

Transactions of letting or hire. Lev. xix. 13. "the wages of him that is hired shall not abide with thee all night until the morning." Exod. xxii. 15. "if it be an hired thing, it came for his hire." Deut. xxiv. 14, 15. "thou shalt not oppress an hired servant that is poor and needy, whether he be of thy brethren, or of thy strangers that are in the land within thy gates." Mal. iii. 5. "against those that oppress the hireling in his wages." James v. 4. "behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth."

Lending and borrowing. Deut. xv. 7, &c. "if there be among you a poor man of one of thy brethren . . . thou shalt surely lend him sufficient for his need in that which he wanteth." Psal. xxxvii. 26. "he is ever merciful, and lendeth." cxii. 5. "a good man showeth favor, and lendeth." Matt. v. 42. "from him that would borrow of thee turn not thou away." Luke vi. 35. "lend, hoping for nothing again." Prov. xix. 17. "he that hath pity upon the poor, lendeth to Jehovah." The case of loans to such as are not poor is different. Exod. xxii. 14. "if a man borrow ought of his neighbor, and it be hurt, or die," &c. Psal. xxxvii. 21. "the wicked borroweth and payeth not again."

In accommodandis violatur iustitia fœnore iniquo. Iniquum autem est imprimis omne quod a paupere accipitur. Exod. xxii. 25. *pauperi ne esto fœnerator.* Lev. xxv. 35, 36, 37. *quum facultatibus attenuato fratre tuo apud te vacillabit manus eius, tum confirmabis illum, etiam peregrinum aut inquilinum, ut vivat tecum: non accipies ab eo usuram aut fœnus, sed timebis a Deo tuo—, ut vivat frater tuus tecum—.* Sic intelligitur Deut. xxiii. 19. *ne dato in usuram fratri tuo, usuram pecuniæ, usuram cibi, usuram ullius rei quæ in usuram datur.*

Verum de usura cum multi varie sentiant, huiusque loci propria hæc disputatio sit, videamus nunc breviter quid sit de ea sentiendum.

Usuram plerique statuunt non omnem illicitam esse; sed ex fine, modo, obiecto denique id iudicari.

Obiectum, id est, eum a quo fœnus accipere liceat, esse iis facultatibus quemcunque præditum ut rependere aliquid creditori possit.

Modum, quem charitas vel saltem æquitas constituat.

Finem, ut quisque non sui solum, sed et proximi rationem habeat.

Hae conditiones si observentur, vituperari usuram non posse: et merito sane; absque his enim conditionibus vix ullæ pactiones, ulla commercia licita esse possunt. Usuram itaque

In loans, justice is violated by the exaction of immoderate interest; under which denomination all interest is included, which is taken from the poor. Exod. xxii. 25. "if thou lend money to any of my people that is poor by thee, thou shalt not be to him as an usurer." Lev. xxv. 35, 36. "if thy brother be waxen poor, and fallen in decay with thee, then thou shalt relieve him; yea, though he be a stranger or a sojourner, that he may live with thee: take thou no usury of him, or increase; but fear thy God, that thy brother may live with thee." This is the meaning of the command in Deut. xxiii. 19. "thou shalt not lend upon usury to thy brother, usury of money, usury of victuals, usury of anything that is lent upon usury."

As however much difference of opinion exists with regard to usury, and as the discussion belongs properly to this place, we will consider briefly what is to be determined on the subject. It is the opinion of most, that usury is not in all cases unlawful, but that its legality or illegality is determined by the purpose for which it is exacted, the rate of interest, and the party by whom it is paid; that with regard to the party, it may be lawfully received from any one possessed of sufficient property for payment; that the rate of interest should be such as is consistent with equity at least, if not with charity; and that in exacting it we should have a view not to our own interests exclusively, but also to those of our neighbor. Where these conditions are observed, they maintain that usury is perfectly allowable; nor is it without reason that these limitations are added, since without these there is scarcely any species of compact or commercial intercourse which can be considered as

per se ac simpliciter non magis improbandam esse quam cætera quævis commercii civilis genera, ipsa ratio demonstrat: 1. quia si simpliciter reprehendenda esset, non permisisset Deus ut Israelitæ ab extraneo fœnus acciperent, Deut. xxiii. 20. præsertim cum alibi præcipiat ne extraneo iniuriam facerent, sed omni potius humanitate, egenti præsertim, subvenirent: 2. si iumenti, fundi, tecti et similium fructus esse potest, cur non pecuniæ? quæ cum non inopiæ sublevandæ, sed lucri faciendi causa sæpe mutuo accipiatur, accipienti mutuo quam danti fructuosior esse solet. Terræ quidem Israeliticæ fructum Deus usuris addictum esse noluit, cæremoniali quadam significatione, quemadmodum et agros mancipio noluit vendi, Lev. xxv. 23. Usura igitur duntaxat ea nunc damnanda est, quæ aut in pauperes, aut lucri solius studio, præter charitatem et æquitatem, exercetur: atque hac profecto ratione quævis commercia lucrosa non minus quam usura damnanda sunt; nec minus merentur ut eodem nomine quo usura, נֶשֶׁךְ, a morsu nominentur. Talis igitur usura prohibetur, Exod. xxii. 25. *si pecuniam mutuam dederis populo meo, pauperi nempe qui est tecum, ne esto ei tanquam fœnerator*—. Lev. xxv. 35, 36, 37. ut supra: qui duo loci cum primi omnium hac de re occurrant, debent certe sequentibus et lucem dare, et eandem illam exceptionem singulis inferre:

lawful. That usury is in itself equally justifiable with any other kind of civil contract, is evident from the following considerations; first, that if it were in itself reprehensible, God would not have permitted the Israelites to lend upon usury to strangers, Deut. xxiii. 20. especially as he elsewhere commands them to do no hurt to the stranger, but on the contrary to assist him with every kind of good office, especially in case of poverty. Secondly, if it be lawful to receive profit for the use of cattle, lands, houses, and the like, why not of money also? which, when borrowed, as it often is, not from necessity, but for purposes of gain, is apt to be more profitable to the borrower than to the lender. It is true that God prohibited the Israelites from lending upon usury on the produce of their land; but this was for a reason purely ceremonial, in like manner as he forbad them to sell their land in perpetuity, Lev. xxv. 23. Under the gospel, therefore, that usury only is to be condemned which is taken from the poor, or of which the sole object is gain, and which is exacted without a regard to charity and justice; even as any other species of lucrative commerce carried on in the same spirit would be equally reprehensible, and equally entitled to the Hebrew name signifying "a bite." This therefore is the usury prohibited Exod. xxii. 25. "if thou lend money to any of my people that is poor by thee, thou shalt not be to him as an usurer." Lev. xxv. 35–37. as above. These are the earliest passages in which the subject occurs; they ought therefore to be considered as illustrating by anticipation those which come after, and the exception contained in them as applying equally to all

Deut. xxiii. 19. ut supra: Psal. xv. 5. *qui pecuniam suam non exponit fœnori.* Prov. xxviii. 8. *qui auget substantiam suam usura et fœnore, gratiose largituro tenuibus congregaverit eam:* Ezech. xviii. 8. *in usuram non dederit, et fœnus non acceperit, ab iniquitate retraxerit manum suam—.*

Iustitia in rebus custodiendis est quæ in depositis ac pignoribus repetendis aut restituendis observatur: de qua Exod. xxii. 7. *si quis dederit proximo pecuniam aut supellectilia ad servandum—.* Sic. v. 10, 11. Ezech. xviii. 7. *neminem oppresserit, pignus suum debitori restituerit.*

Pignus a paupere quatenus accipiendum, videatur Exod. xxii. 26. *si pignore ullo acceperis vestem—.* Deut. xxiv. 6. *ne pignori accipito metam aut catillum—.*

De pignoribus humane ac modeste accipiendis præcipitur eodem cap. v. 10. *ne ingreditor domum eius—.*

Hactenus de iustitia commutativa. Huc referri potest MODERATIO: qua quis etiam de iure suo concedit aliquid aut remittit. Gen. xiii. 9. *quod si sinistram versus discesseris, petam dexteram; sin autem dexteram versus, petam sinistram.*

BENEFICENTIA est qua nostris opibus proximum nostrum, egentem præsertim et vicinum, libenter sublevamus. Lev. xix. 9. *quum metetis messem terræ vestræ, ne prorsus de-*

other occasions on which usury is mentioned: Deut. xxiii. 19. as above. Psal xv. 5. "he that putteth not out his money to usury . . . shall never be moved." Prov. xxviii. 8. "he that by usury and unjust gain increaseth his substance, he shall gather it for him that will pity the poor." Ezek. xviii. 8. "he that hath not given forth upon usury, neither hath taken any increase, that hath withdrawn his hand from iniquity—."

Justice as regards the safe custody of property, is concerned in the demand or restitution of pledges, and of deposits in trust; on which subject see Exod. xxii. 7. "if a man shall deliver unto his neighbor money or stuff to keep," &c. See also v. 10, 11. Ezek. xviii. 7. "hath not oppressed any, but hath restored to the debtor his pledge." Under what limitations a pledge may be received from a poor man, is seen Exod. xxii. 26. "if thou at all take thy neighbor's raiment to pledge," &c. Deut. xxiv. 6. "no man shall take the upper or nether millstone to pledge." The same chapter enjoins a regard to humanity in the taking of pledges, v. 10. "thou shalt not go into his house to fetch his pledge."

Thus far of commutative justice. Under the same head may be classed MODERATION, which consists in voluntarily conceding some portion of an acknowledged right, or in abandoning it altogether. Gen. xiii. 9. "if thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left."

BENEFICENCE consists in rendering willing assistance to our neighbor out of our own abundance; particularly to the poor within our reach. Lev. xix. 9. "when ye reap the harvest of

metito latus agri tui, neque spicilegium messis tuæ facito: similiter—. et xxv. 35. *quum facultatibus attenuato fratre tuo apud te, vacillabit manus eius, tum confirmabis illum, etiam peregrinum aut inquilinum, ut vivat tecum.* Prov. iii. 27, 28. *ne cohibeto bonum ab iis qui opus habent, quum est in potestate manus tuæ efficere illud: ne dicito proximo, abi; deinde, revertere, cras enim daturus sum, quum fuerit penes te.* Luc. vi. 30. *cuivis petenti abs te, dato—.* et v. 38. *date, et dabitur vobis.* Gal. vi. 10. *dum tempus opportunum habemus, simus benefici erga omnes, maxime vero erga domesticos fidei.* 1 Thess. v. 15. *beneficentiam semper sectamini, tum inter vos mutuo, tum erga omnes.* Heb. xiii. 16. *beneficentiæ et communicationis ne obliviscimini: talibus enim victimis delectatur Deus.* De beneficiis autem recipiendis vide MAGNANIMITAS.

Et hæc virtus in largitionibus, LIBERALITAS nominatur. Psal. cxii. 5. *bonus quisque gratiose largitur.* Prov. xi. 24, 25. *est qui dispergens, tamen augetur amplius—.* et xxi. 26. *iustus dat, neque cohibet manum.* Eccles. xi. 1, &c. *proiice panem tuum secundum aquas—.*

Liberalitati opponitur illiberalitas; quæ vel nihil, vel non satis, vel maligne largitur. Prov. xxiii. 6, 7, 8. *ne vescitor cibo maligni oculo, neque afficitor desiderio cupediarum eius—.*

Et prodigalitas. Prov. xxi. 20. *thesaurus desideratissimus et unguentum est in habitaculo sapientis, stolidus autem homo absorbet illud.*

your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest." xxv. 35. "if thy brother be waxen poor, and fallen in decay with thee, then thou shalt relieve him; yea, though he be a stranger or a sojourner; that he may live with thee." Prov. iii. 27, 28. "withhold not good from them to whom it is due, when it is in the power of thine hand to do it; say not unto thy neighbor, Go, and come again, and to-morrow I will give, when thou hast it by thee." Luke vi. 30. "give to every one that asketh of thee." v. 38. "give, and it shall be given unto you." Gal. vi. 10. "as we have therefore opportunity, let us do good unto all men, especially unto them that are of the household of faith." 1 Thess. v. 15. "ever follow that which is good, both among yourselves and to all men." Heb. xiii. 16. "to do good and to communicate forget not: for with such sacrifices God is well pleased." Concerning the proper mode of receiving benefits, see above on MAGNANIMITY.

Beneficence, as shown in public distributions of any kind, is called LIBERALITY. Psal. cxii. 5. "a good man showeth favor, and lendeth." Prov. xi. 24, 25. "there is that scattereth, and yet increaseth—." xxi. 26. "the righteous giveth and spareth not." Eccles. xi. 1. "cast thy bread on the waters."

Opposed to liberality are, first, niggardliness, which gives nothing, or sparingly, or with a grudging mind. Prov. xxiii. 6–8. "eat thou not the bread of him that hath an evil eye, neither desire thou his dainty meats."

Secondly, prodigality. Prov. xxi. 20. "there is treasure to be desired, and oil in the dwelling of the wise, but a foolish man spendeth it up."

Beneficentia in maioribus, sive privatis sive publicis, beneficiis MAGNIFICENTIA nominatur. Exemplum est in Davide: 1 Chron. xxix. 2, &c. *omnibus quidem viribus meis præparavi pro domo Dei mei, aurum ad aurea—: et amplius, quandoquidem propendeo voluntate erga domum Dei mei, quod est mihi peculium—.* In Iudæis reducibus, Ezræ ii. 68, 69. *quidam sponte se offerentes ad domum Dei statuendum in sede ipsius, pro facultate sua dederunt—.*

Beneficentiæ respondet GRATITUDO: qua quis beneficium pro beneficio reddit, aut gratiam. 2 Sam. ix. 1. *dixit David, an nullus est adhuc qui relictus sit de familia Saulis ut exerceam erga eum benignitatem propter Ionathanem.* et xix. 34, &c. *dixit rex Barzillaio; tu progredere mecum, et sustentabo te—.* 1 Reg. ii. 7. *erga filios—Barzillai Gileaditæ exerceto benignitatem—.*

Contraria est ingratitudo. Prov. xvii. 13. *qui reddit malum pro bono, non amovetur malum a domo illius.* Eccles. ix. 15. *liberavit civitatem, nec tamen quisquam recordatus est viri indigi illius.*

Beneficence, whether private or public, when exercised on an extraordinary scale, is called MAGNIFICENCE. This is exemplified in David, 1 Chron. xxix. 2. "I have prepared with all my might for the house of my God, the gold for things to be made of gold . . . moreover, because I have set my affection to the house of my God, I have of mine own proper good," &c. and in the Jews who returned from captivity, Ezra ii. 68, 69. "some offered freely for the house of God to set it up in its place; they gave after their ability unto the treasure of the work."

Corresponding with beneficence is GRATITUDE, which is shown in the requital, or, where this is impossible, in the thankful sense of a kindness. 2 Sam. ix. 1. "David said, Is there yet any that is left of the house of Saul, that I may show him kindness for Jonathan's sake?" xix. 34, &c. "the king said unto Barzillai, Come thou over with me, and I will feed thee with me—." 1 Kings ii. 7. "show kindness unto the sons of Barzillai the Gileadite."

Opposed to this is ingratitude. Prov. xvii. 13. "whoso rewardeth evil for good, evil shall not depart from his house." Eccles. ix. 15. "he by his wisdom delivered the city, yet no man remembered that same poor man."

CAPUT XV.

DE OFFICIIS ERGA PROXIMUM MUTUIS, ET SPECIATIM PRIVATIS.

HACTENUS de virtutibus sive officiis specialibus erga proximum, qua is proximus duntaxat est: nunc de iis quæ sunt ERGA PROXIMUM NOBIS RATIONE ALIQUA RELATUM.

Eaque sunt vel privata vel publica.

Privata sunt vel domestica vel externa. Gen. xviii. 19. *agnovi eum, ut quum præceperit filiis suis et familiæ suæ post se, etiam observent—.* 1 Tim. v. 8. *si quis suis et maxime domesticis non providet, fidem abnegavit, et est infideli deterior.*

Officia domestica sunt fere mutua mariti et uxoris, parentum et liberorum, fratrum et cognatorum, inter se, heri et servorum.

MARITI ET UXORIS OFFICIA sunt communia vel propria.

Communia sunt, 1 Cor. vii. 3. *uxori vir debitam benevolentiam reddito: similiter autem et uxor viro.*

Propria sunt vel mariti vel uxoris.

Mariti, Exod. xxi. 10, 11. *alimentum eius operimentum*

CHAPTER XV.

OF THE RECIPROCAL DUTIES OF MAN TOWARDS HIS NEIGHBOR; AND SPECIALLY OF PRIVATE DUTIES.

THUS far we have treated of the virtues or special duties which man owes to his neighbor simply as such; we are next to consider those which originate in circumstances of particular relationship. These duties are either private or public.

The private duties are partly domestic, and partly such as are exercised towards those not of our own house. Gen. xviii. 19. "I know him, that he will command his children, and his household after him, and they shall keep the way of Jehovah." 1 Tim. v. 8. "if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel."

Under domestic duties are comprehended the reciprocal obligations of husband and wife, parent and child, brethren and kinsmen, master and servant.

THE DUTIES OF HUSBAND AND WIFE are mutual or personal.

Mutual duties. 1 Cor. vii. 3. "let the husband render unto the wife due benevolence, and likewise also the wife unto the husband."

The personal duties appertaining to either party respectively are, first, those of the husband. Exod. xxi. 10, 11. "her

eius, et tempus eius ne diminuito. Quod si tria ista non fecerit ei—. Prov. v. 18, 19. *lætare cum uxore adolescentiæ tuæ*—. Esth. i. 22. *ut esset quisque vir dominator domi suæ*—. 1 Cor. xi. 3. *velim vos nosse Christum esse omnis viri caput; caput autem mulieris, virum.* Eph. v. 25. *viri, diligite uxores vestras sicut et Christus dilexit ecclesiam.* Col. iii. 19. *viri, diligite uxores, et ne estote adversus eas amarulenti.* 1 Pet. iii. 7. *viri similiter cohabitent, ut scientes decet, vasi muliebri ut infirmiori tribuentes honorem*—.

Contrarium reprehenditur. Mal. ii. 13, 14, 15. *Iehova testificatus est inter te et uxorem adolescentiæ tuæ, contra quam to perfide agis*—. Prov. v. 20, 21. *quare errares fili mi cum extranea*—.

Uxoris. Prov. xiv. 1. *sapientum fœminarum quæque ædificat domum suam.* et xix. 14. *a Iehova est uxor intelligens.* et xxxi. 11, &c. *confidit ei animus mariti eius*—. 1 Cor. xi. 3, &c. *mulier gloria viri est: non enim est vir ex muliere, sed mulier ex viro*—. Eph. v. 22, 23, 24. *uxores, propriis viris subiicite vos, ut Domino: quoniam vir est caput uxoris, ut et Christus est caput ecclesiæ, et is qui salutem dat corpori: itaque— in omnibus.* Col. iii. 18. *uxores, subiicite vos propriis viris, ut convenit in Domino.* Tit. ii. 4, 5. *ut sapere doceant adolescentulas, ut sint maritorum ac liberorum aman-*

food, her raiment, and her duty of marriage shall he not diminish; and if he do not these three unto her," &c. Prov. v. 18, 19. "rejoice with the wife of thy youth." Esther i. 22. "every man should bear rule in his own house." 1 Cor. xi. 3. "I would have you know that the head of every man is Christ, and the head of the woman is the man." Eph. v. 25. "husbands, love your wives, even as Christ also loved the church." Col. iii. 19. "husbands, love your wives, and be not bitter against them." 1 Pet. iii. 7. "likewise, ye husbands, dwell with them according to knowledge, giving honor unto the wife, as unto the weaker vessel." The contrary is reproved Mal. ii. 13, 14, &c. "Jehovah hath been witness between thee and the wife of thy youth, against whom thou hast dealt treacherously—." Prov. v. 20, 21. "why wilt thou, my son, be ravished with a strange woman?"

Personal duties of the wife. Prov. xiv. 1. "every wise woman buildeth her house." xix. 14. "a prudent wife is from Jehovah." xxxi. 11, &c. "the heart of her husband doth safely trust in her." 1 Cor. xi. 3, &c. "the woman is the glory of the man; for the man is not of the woman, but the woman of the man." Eph. v. 22–24. "wives, submit yourselves unto your own husbands, as unto the Lord; for the husband is the head of the wife, even as Christ is the head of the church, and he is the Savior of the body; therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing." Col. iii. 18. "wives, submit yourselves unto your own husbands, as it is fit in the Lord." Tit. ii. 4, 5. "that they may teach the young women to be sober, to love their hus-

tes, temperantes, castæ, domi manentes, bonæ, quæ sese subiiciant propriis viris; ne sermo Dei blasphemetur. 1 Pet. iii. 1, &c. *uxores sese subiiciant suis viris; ut*—. Monet idem ipsa mulieris origo: Gen. ii. 22. *extruxit illam costam, quam sumpserat de Adamo, in mulierem.* Non autem est æquum, ut membrum unum nec istud quidem ex primariis toti corpori, atque etiam capiti inobsequens sit: deinde sic est Dei sententia; Gen. iii. 16. *ipse dominabitur tibi.*

His officiis contraria sunt. Exod. iv. 25. *vir sanguinum es mihi.* Iob. ii. 9. *tum dicebat ei uxor eius*—. 2 Sam. vi. 20. *egressa Michal filia Saulis obviam Davidi, dixit*—. Prov. ix. 13. *mulier stolida strepera est*—. et vii. 11. *in cuius domo non pedes eius.* et xiv. 1. *stulta autem manibus suis destruit eam.* et xix. 13. *stilla continua iurgia mulieris.* et xxvii. 15. idem. et xxi. 9. *melius est habitare in angulo tecti, quam*—. et v. 19. *melius est habitare in terra deserti, quam*—. et xxv. 24. idem. Eccles. vii. 26. *inveni ego amarius quiddam morte; nimirum fœminam illam, cuius in animo sunt retia et plagæ cuius in manibus vincti: qui bonus videtur coram Deo ipso, liberatur ea, peccator vero capitur ea.* Et maxime adulterium. Deut. xxii. 14, 20. *congressus cum ea non inveni in ea virginitatem. si vera fuerit res ista*—.

bands, to love their children, to be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed." 1 Pet. iii. 1, &c. "likewise, ye wives, be in subjection to your own husbands," &c. The same is implied in the original formation of the woman: Gen. ii. 22. "the rib which Jehovah had taken from man, made he a woman"; it cannot therefore be fitting that a single member, and that not one of the most important, should be independent of the whole body, and even of the head. Finally, such is the express declaration of God: Gen. iii. 16. "he shall rule over thee."

Offences against these duties. Exod. iv. 25. "a bloody husband art thou to me." Job ii. 9. "then said his wife unto him, Dost thou still retain thine integrity?" &c. 2 Sam. vi. 20. "Michal the daughter of Saul came out to meet David, and said," &c. Prov. ix. 13. "a foolish woman is clamorous." vii. 11. "her feet abide not in her house." xiv. 1. "the foolish plucketh it down with her hands." xix. 13. "the contentions of a wife are a continual dropping." See also xxvii. 15. xxi. 9. "it is better to dwell in a corner of the house top, than with a brawling woman in a wide house." v. 19. "it is better to dwell in the wilderness, than with a contentious and an angry woman." See also xxv. 24. Eccles. vii. 26. "I find more bitter than death the woman whose heart is snares and nets, and her hands as bands: whoso pleaseth God shall escape from her, but the sinner shall be taken by her." Above all, adultery: Deut. xxii. 14, 20. "I took this woman, and when I came unto her, I found her not a maid . . . if this thing be true," &c.

PARENTUM OFFICIA docentur. Deut. iv. 9. *ut notas facias eas filiis tuis et nepotibus tuis.* et vi. 6, 7. *erunt ista verba quæ ego præcipio tibi hodie in corde tuo; eaque diligenter ingeres filiis tuis.* Prov. xiii. 24. *qui cohibet virgam suam, odit filium suum: qui autem amat eum, tempestive procurat eruditionem ei.* et xix. 18. *castiga filium tuum dum spes est; et ad perniciem eius ne condonato animus tuus.* et xxii. 6. *instrue puerum pro ratione viæ ipsius, etiam quum valde senuerit non recedet ab illa.* et v. 15. *stultitiam alligatam animo pueri, eam virga eruditionis amovebit procul ab ipso.* et xxiii. 13, 14. *ne subtrahito a puero castigationem; quum percusseris eum virga non morietur: tu virga percutito eum, et animam eius a sepulchro eripies.* et xxix. 15, 17. *virga et correptio dat sapientiam*—. Lament. iii. 27, 28. *bene est viro huic quum tulerit iugum in pueritia sua*—. Deut. xxi. 18, 19, 20. *Si cui fuerit filius contumax et rebellis, qui non auscultat voci patris sui et voci matris suæ quamvis castigaverint eum*—. Eph. vi. 4. *vos patres, ne irritate filios vestros, sed enutrite eos disciplina et admonitione Domini.* Col. iii. 21. *patres, ne irritate liberos vestros; ne concidant animo.*

Opposita sunt indulgentia: qualis erat Eli sacerdotis, 1 Sam. ii. et Davidis erga Absalomum; et Adoniam, 1 Reg. i. 6. *quem pater eius nunquam dolore afficiebat dicendo, Quare ita facis?* Gen. xxv. 28. *amabat Isaac Esauum, quia venatio*—.

THE DUTIES OF PARENTS are inculcated. Deut. iv. 9. "teach them thy sons, and thy sons' sons." vi. 6, 7. "these words which I command thee this day, shall be in thine heart, and thou shalt teach them diligently unto thy children." Prov. xiii. 24. "he that spareth his rod hateth his son; but he that loveth him chasteneth him betimes." Prov. xix. 18. "chasten thy son while there is hope, and let not thy soul spare for his crying." xxii. 6. "train up a child in the way he should go, and when he is old he will not depart from it." v. 15. "foolishness is bound in the heart of a child; but the rod of correction shall drive it far from him." xxiii. 13, 14. "withhold not correction from the child; for if thou beatest him with the rod, he shall not die: thou shalt beat him with the rod, and deliver his soul from hell." xxix. 15, 17. "the rod and reproof give wisdom." Lam. iii. 27, 28. "it is good for a man that he bear the yoke in his youth." Deut. xxi. 18–20. "if a man have a stubborn and rebellious son, which will not obey the voice of his father or the voice of his mother, and that when they have chastened him will not hearken unto them." Eph. vi. 4. "ye fathers, provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord." Col. iii. 21. "fathers, provoke not your children to anger, lest they be discouraged."

The opposites are, first, unbounded indulgence; as that of Eli the priest, 1 Sam. ii. and of David towards his sons Absalom and Adonijah, 1 Kings i. 6. "whom his father had not displeased at any time in saying, Why hast thou done so?" Gen. xxv. 28. "Isaac loved Esau, because he did eat of his venison."

Et nimia severitas. 1 Sam. xiv. 45. *omnino moriturus es Ionathan.*

LIBERORUM officia præcipiuntur. Gen. ix. 23, &c. *tum accepit Sem pallium eius—.* et xxiv. 15, &c. *cum hydria sua humero suo imposita.* et xxix. 9. *advenit cum pecudibus quæ erant patris sui—.* Exod. ii. 16. *hauriebant aquam—, ut adaquarent greges patris sui.* et xviii. 7. *processit Moses obviam socero suo—.* et xx. 12. *honora patrem tuum—.* Lev. xix. 3. *quisque matrem suam et patrem suum timetote.* 1 Sam. xx. 32. *dixit Ionathan Sauli, quare morte afficeretur? quid fecit?* 1 Reg. ii. 19. *quum venisset Bathsheba ad regem—, assurgens rex—.* Prov. i. 8. *audi fili mi eruditionem patris tui, neque deseras doctrinam matris tuæ.* et vi. 20, 21. *custodi, fili mi, præceptum patris tui—.* et xxiii. 22, 24, 25. *ausculta patri tuo qui genuit te, neque contemnas quum senuerit matrem tuam—.* Ier. xxxv. 5, 6. *pater noster interdixit nobis dicendo—.* Eph. vi. 1, 2, 3. *liberi, auscultate in Domino parentibus vestris: id enim est iustum: honora—.* Col. iii. 20. *filii auscultate parentibus in omnibus: hoc enim placet Domino.* 1 Tim. v. 4. *si qua vidua liberos aut nepotes habet, discant prius in propriam domum pietatem exercere, et vicem rependere parentibus: hoc enim est honestum et acceptum in conspectu Dei.*

Exempla contraria sunt in Chamo, Gen. ix. 22. *respiciens Cham nuditatem patris sui—.* Exod. xxi. 15. *qui percutit patrem suum aut matrem suam, omnino morte plectitor.* et

Secondly, excessive severity. 1 Sam. xiv. 44. "thou shalt surely die, Jonathan."

THE DUTIES OF CHILDREN are prescribed. Gen. ix. 23. "Shem and Japheth took a garment—." xxiv. 15, &c. "with her pitcher upon her shoulder—." xxix. 9. "Rachel came with her father's sheep." Exod. ii. 16. "they came and drew water, and filled the troughs to water their father's flock." xviii. 7. "Moses went out to meet his father-in-law." xx. 12. "honor thy father and thy mother." Lev. xix. 3. "ye shall fear every man his mother and his father." 1 Sam. xx. 32. "Jonathan answered Saul his father, and said unto him, Wherefore shall he be slain? what hath he done?" 1 Kings ii. 19. "Bathsheba went unto king Solomon . . . and the king rose up to meet her." Prov. i. 8. "my son, hear the instruction of thy father, and forsake not the law of thy mother." vi. 20, 21. "my son, keep thy father's commandment." xxiii. 22, 24, 25. "hearken unto thy father that begat thee, and despise not thy mother when she is old." Jer. xxxv. 5, 6. "our father commanded us, saying—." Eph. vi. 1–3. "children, obey your parents in the Lord; for this is right: honor thy father," &c. Col. iii. 20. "children, obey your parents in all things; for this is well pleasing unto the Lord." 1 Tim. v. 4. "if any widow have children or nephews, let them learn first to show piety at home, and to requite their parents, for that is good and acceptable before God."

Contrary to the above is the conduct of Ham, Gen. ix. 22. "Ham saw the nakedness of his father." Exod. xxi. 15. "he that smiteth his father, or his mother, shall surely be put to

v. 17. *qui maledicit patri suo aut matri suæ, omnino morte plectitor.* Lev. xx. 9. idem. Deut. xxi. 18, &c. *si cui fuerit filius contumax et rebellis*—. et xxvii. 16. *maledictus qui vilipendit patrem suum aut matrem suam.* Prov. x. 1. *filius sapiens lætitia afficit patrem, filius vero stolidus*—. et xix. 26. *devastat patrem*—. et xx. 20. *maledicentis patri suo aut matri suæ, extinguetur lucerna in nigris tenebris.* et xxiii. 22. *ausculta patri tuo qui genuit te*—. et xxviii. 24. *qui diripiens patrem suum aut matrem suam*—. et xxx. 17. *oculum qui subsannat patrem aut spernit obedientiam matris, hunc effodient corvi vallis, aut comedent eum iuvenes aquilæ.* Matt. xv. 5. *vos dicitis, Quicunque dixerit patri—: et nequaquam honoraverit patrem suum aut matrem suam.* Marc. vii. 11, 12. idem.

Et nimius honor parentum. Matt. viii. 21, 22. *permitte mihi primum abire et sepelire patrem meum.*

Ad parentes et liberos per analogiam quandam referentur tutores et pupilli, præceptores et discipuli, seniores et iuniores, quavis denique re superiores et inferiores.

Tutorum officia, 2 Reg. xi. 4, &c. *ostendit iis filium regis*—.

Pupillorum. 2 Reg. xii. 3. *fecit Ioas quod rectum videtur in oculis Iehovæ omnibus diebus quibus docebat eum Iehoiada.*

Præceptoris officium in schola prophetica Samuel post res maximas in republica gestas haud indignum senectute sua

death." v. 17. "he that curseth his father, or his mother, shall surely be put to death." See also Lev. xx. 9. Deut. xxi. 18. "if a man have a stubborn and rebellious son—." xxvii. 16. "cursed be he that setteth light by his father or his mother." Prov. x. 1. "a wise son maketh a glad father, but a foolish son is the heaviness of his mother." xix. 26. "he that wasteth his father," &c. xx. 20. "whoso curseth his father or his mother, his lamp shall be put out in obscure darkness." xxiii. 22. "hearken unto thy father that begat thee—." xxviii. 24. "whoso robbeth his father or his mother—." xxx. 17. "the eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it." Matt. xv. 5. "ye say, Whosoever shall say to his father or mother, It is a gift . . . and honor not his father or mother, he shall be free." See also Mark vii. 11, 12. Also an extravagant and preposterous regard. Matt. viii. 21, 22. "suffer me first to go and bury my father."

Analogous to the relation of parent and child are those of guardian and ward, teacher and pupil, elder and younger; in a word, of superior and inferior, whatever be the ground of distinction.

For the duties of GUARDIANS, see 2 Kings xi. 4, &c. "he showed them the king's son," &c.

The duties of WARDS. 2 Kings xii. 2. "Jehoash did that which was right in the sight of Jehovah all his days, wherein Jehoiada the priest instructed him."

The prophet Samuel did not consider it beneath his dignity in his old age, after having exercised the most important public

munus putavit. 1 Sam. xix 20. *vidit congregationem prophetarum prophetantium, et Samuelem stantem qui præerat illis.*

DISCIPULORUM. 1 Reg. xix. 21. *secutus est Eliam, et ministravit ei.* et 2 Reg. ii. 2, 4, 6. *non derelinquam te.*

SENIORUM. Tit. ii. 2. *ut senes sobrii sint, venerabiles, temperantes, sani fide, charitate, tolerantia.* Prov. xvi. 31. *corona ornatissima est canities, quæ in via iustitiæ invenitur.*

Opposita. Iob. xx. 11. *ossa eius implentur peccato adolescentiæ eius, donec cum eo in pulvere iaceat.* Isa. lxv. 20. *peccator natus centum annos maledictus erit.*

IUNIORUM. Lev. xix. 32. *coram canitie assurgito—.* Iob. xxxii. 4. *Elihu præstolatus fuerat Iobum in verbis, quia seniores essent ipso ætate.* et v. 6. *ideo veritus sum ac timui ostendere sententiam meam vobis.* Psal. xxv. 7. *peccatorum pueritiæ meæ ne recorderis—.* et cxix. 9. *quomodo purificabit puer semitam suam—.* et cxlviii. 12. *iuvenes etiamque virgines laudent nomen Iehovæ.* Eccles. xi. 9, 10. *lætare iuvenis in iuventa tua—; sed cognosce fore—.* et xii. 1, 2, 3. *recordare creatoris tui diebus iuventutis tuæ.* 2 Chron. xxxiv. 3. *octavo anno regni sui quum esset adhuc puer, cœpit quærere Deum—.* Tit. ii. 6. *adolescentulos adhortare ut sint moderati.* 1 Tim. iv. 12. *nemo iuventutem tuam contemnito—.* et 2 Ep. iii. 15. *teque a puero sacras litteras novisse—.*

functions, to discharge the office of TEACHER in the schools of the prophets. 1 Sam. xix. 20. "they saw the company of the prophets prophesying, and Samuel standing as appointed over them."

The duties of PUPILS. 1 Kings xix. 21. "he went after Elijah, and ministered unto him." 2 Kings ii. 2, 4, 6. "I will not leave thee."

The duties of the ELDER. Prov. xvi. 31. "the hoary head is a crown of glory, if it be found in the way of righteousness." Tit. ii. 2. "that the aged men be sober, grave, temperate, sound in faith, in charity, in patience."

The reverse. Job xx. 11. "his bones are full of the sin of his youth, which shall lie down with him in the dust." Isa. lxv. 20. "the sinner being an hundred years old shall be accursed."

The duties of the YOUNGER. Lev. xix. 32. "thou shalt rise up before the hoary head—." 2 Chron. xxxiv. 3. "in the eighth year of his reign, while he was yet young, he began to seek after God." Job xxxii. 4. "Elihu had waited till Job had spoken, because they were elder than he." v. 6. "I am young, and ye are very old; wherefore I was afraid, and durst not show you mine opinion." Psal. xxv. 7. "remember not the sins of my youth—." cxix. 9. "wherewithal shall a young man cleanse his way?" cxlviii. 12. "young men and maidens . . . praise the name of Jehovah." Eccles. xi. 9, 10. "rejoice, O young man, in thy youth . . . but know thou, that for all these things God will bring thee into judgment." xii. 1–3. "remember now thy Creator in the days of thy youth." 1 Tim. iv. 12. "let no man despise thy youth." 2 Tim. iii. 15.

Opposita. Psal. lviii. 4. *abalienant se improbi inde ab utero*—. Prov. xx. 11. *actionibus suis præbet se cognoscendum etiam puer*—. 2 Reg. ii. 23, 24, 25. *pueri parvi egressi e civitate, illudebant ei*—. 2 Chron. xxxvi. 9. *natus octo annos*—: *et fecit quod malum videtur in oculis Iehovæ*. Isa. iii. 6. *superbiet puer in senem*.

SUPERIORUM. Psal. xlix. 21. *homo qui est in pretio, neque est intelligens*—. Prov. iii. 35. *honorem sapientes possident*. Ruth. ii. 4. *dixit messoribus, Iehova sit vobiscum*. 1 Pet. iv. 10. *prout quisque accepit donum, ita alter alteri illud subministrantes ut boni dispensatores variæ Dei gratiæ*.

Opposita. Prov. xxvi. 1. *ut nix æstati et ut pluvia messi, ita non convenit stulto honor*. Eccles. x. 2, 3. *est malum quod vidi sub sole, secundum errorem qui procedit a facie imperantis: poni ipsam stoliditatem in dignitatibus celsis et amplis*—. Isa. xxiii. 9. *ad fœdandum fastum omnis gloriæ*—.

De nobilitate autem generis aut gradu superiore quovis non esse gloriandum docemur, Deut. xxvi. 5, &c. *protestaberis dicens coram Iehova, Syrus miser erat pater meus*—. Iob. xii. 21. *effundit contemptum super ingenuos*—. Psal. lxxv. 8. *Deus hunc deprimit, et illum extollit*. et cxiii. 7. *erigens e pulvere tenuem*—. Isa. xxxii. 8. *dicetur ingenuus qui inge-*

"from a child thou hast known the holy scriptures." Tit. ii. 6. "young men likewise exhort to be sober-minded."

The reverse. 2 Kings ii. 23. "there came forth little children out of the city, and mocked him." 2 Chron. xxxvi. 9. "Jehoiachin was eight years old when he began to reign . . . and he did that which was evil in the sight of Jehovah." Psal. lviii. 3. "the wicked are estranged from the womb." Prov. xx. 11. "even a child is known by its doings." Isa. iii. 5. "the child shall behave himself proudly against the ancient."

The duties of SUPERIORS. Ruth ii. 4. "Boaz said unto the reapers, Jehovah be with you." Psal. xlix. 20. "man that is in honor, and understandeth not, is like the beasts that perish." Prov. iii. 35. "the wise shall inherit glory." 1 Pet. iv. 10. "as every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God."

The reverse. Prov. xxvi. 1. "as snow in summer, and as rain in harvest, so honor is not seemly for a fool." Eccles. x. 5, 6. "there is an evil that I have seen under the sun, as an error which proceedeth from the ruler; folly is set in great dignity—." Isa. xxiii. 9. "to stain the pride of all glory—."

We are forbidden to glory in nobility of birth, or in rank, however exalted. Deut. xxvi. 5, &c. "thou shalt speak and say before Jehovah thy God, A Syrian ready to perish was my father—." Job xii. 21. "he poureth contempt upon princes." Psal. lxxv. 7. "God is the judge, he putteth down one, and setteth up another." cxiii. 7. "he raiseth up the poor out of the dust." Isa. xxxii. 8. "the liberal deviseth liberal

nua consilia init, et qui rebus ingenuis insistit. Ioan. i. 13. *qui non ex sanguine—.* et iii. 6. *quod genitum est ex carne, caro est.* et viii. 39. *si filii Abrahami essetis, opera Abrahami faceretis.*

Superiorum officio opponitur rerum ad se non pertinentium usurpata inspectio, 1 Pet. iv. 15. ἀλλοτριοεπίσκοπος.

INFERIORUM. Prov. xxvi. 8. *ut—, ita qui præbet stolido honorem.* Ruth. ii. 4. *cui dixerunt, benedicat tibi Iehova.* et v. 7. *legam quæso et colligam—.* 2 Reg. ii. 15. *venientes obviam ei, incurvarunt se—.* Luc. xiv. 9, 10. *quum vocatus fueris, vade discubitum in ultimum locum—.* Rom. xiii. 7. *reddite omnibus quod debetis—; cui honor honorem.*

Opposita. Iacob. ii. 2, &c. *si quis in cœtum vestrum ingrediatur—.*

FRATRUM INTER SE et COGNATORUM. Gen. iv. 7. *erga te est appetitus illius, et tu præes illi.* et xiii. 8. *ne, quæso, sit contentio inter me et te—; nam viri fratres sumus.* et xxix. 11. *osculatus Iacob Rachelem, sublata voce sua flevit—.* et v. 13. *ut accurrens obviam ei amplexaretur atque oscularetur eum—.* et xliii. 33. *sederunt coram eo, primogenitus secundum primogenituram suam—.* Psal. cxxxiii. 2. *ecce quam bonum est et quam amœnum, habitare fratres etiam una—.*

Opposita. Prov. xviii. 19. *frater defectione provocatus firmior est urbe munita—.* 2 Chron. xxi. 4. *interfecit omnes*

things, and by liberal things shall he stand." John i. 13. "which were born, not of blood—." iii. 6. "that which is born of the flesh is flesh." viii. 39. "if ye were Abraham's children, ye would do the works of Abraham."

Opposed to the proper duty of a superior, is an unauthorized assumption of censorial power. 1 Pet. iv. 15. "a busybody in other men's matters."

The duties of INFERIORS. Prov. xxvi. 8. "as he that bindeth a stone in a sling, so is he that giveth honor to a fool." Ruth ii. 4. "they answered him, Jehovah bless thee." v. 7. "I pray you, let me glean and gather after the reapers." 2 Kings ii. 15. "they came to meet him, and bowed themselves to the ground before him." Luke xiv. 9, 10. "when thou art bidden, go and sit down in the lowest room." Rom. xiii. 7. "render therefore to all their dues . . . honor to whom honor."

The reverse. James ii. 2, &c. "if there come unto your assembly a man with a gold ring," &c.

The duties of BRETHREN and KINSMEN. Gen. iv. 7. "unto thee shall be his desire, and thou shalt rule over him." xiii. 8. "let there be no strife, I pray thee, between thee and me . . . for we be brethren." xxix. 11. "Jacob kissed Rachel, and lifted up his voice, and wept." v. 13. "he ran to meet him, and embraced him, and kissed him." xliii. 33. "they sat before him, the first-born according to his birth-right—." Psal. cxxxiii. 1. "behold how good and how pleasant it is for brethren to dwell together in unity."

The reverse. 2 Chron. xxi. 4. "he slew all his brethren—." v. 13. "and also hast slain thy brethren of thy father's house,

fratres suos—. et v. 13, &c. *insuper fratres tuos meliores te interfecisti*—.

Heri officia. Exod. xxi. 26, 27. *quum percusserit quis oculum servi sui aut oculum ancillæ suæ, ita ut corruperit eum, in libertatem dimittito eum pro oculo eius*—. Iob. xxxi. 13. *si sprevi causam servi mei, aut ancillæ meæ, litigantium mecum.* Psal. ci. 6. *ambulans via integra, is ministrabit mihi*—. et cxxvii. 1, 2. *nisi Iehova ædificet domum, frustra laborent ædificatores eius de ea*—. Prov. iii. 33. *habitaculo iustorum benedicitur.* et xiv. 11. *tentorium rectorum florebit.* et xv. 6. *in domo iusti robur est magnum.* et xxiv. 3, 4. *sapientia ædificatur domus*—. et xxvii. 23. *diligenter cognosce præsentes pecudes tuas*—. et xxix. 21. *qui delicate educat a pueritia servum suum, tandem erit orbus liberis.* Luc. xvii. 7, 8, 9, 10. *quis vestrum habet servum arantem*—: *immo nonne dicit ei; para quod cœnem*—: *num gratiam habet servo illi quia fecit quæ ipsi edicta fuerant? non puto.* Eph. vi. 9. *vos domini eadem facite erga illos, remissis minis; scientes vestrum etiam ipsorum Dominum esse in cœlis, nec faciei acceptionem esse apud eum.* Col. iv. 1. *domini ius et æquum servis præstate, ut*—. 1 Tim. iii. 5. *si quis propriæ domui præesse nescit*—.

Opposita. Prov. iii. 33. *execratio Iehovæ incumbit domui improbi.* et xi. 29. *qui conturbat domum suam, possidebit ventum*—. et xiv. 11. *domus improborum perdetur.* et xv. 6.

which were better than thyself." Prov. xviii. 19. "a brother offended is harder to be won than a strong city."

The duties of MASTERS. Exod. xxi. 26, 27. "if a man strike the eye of his servant, or the eye of his maid, that it perish, he shall let him go free for his eye's sake." Job xxxi. 13. "if I did despise the cause of my man-servant, or of my maid-servant, when they contended with me." Psal. ci. 6. "he that walketh in a perfect way, he shall serve me." cxxvii. 1, 2. "except Jehovah build the house, they labor in vain that build it." Prov. iii. 33. "he blesseth the habitation of the just." xiv. 11. "the tabernacle of the upright shall flourish." xv. 6. "in the house of the righteous is much treasure." xxiv. 3, 4. "through wisdom is an house builded," &c. xxvii. 23. "be thou diligent to know the state of thy flocks—." xxix. 21. "he that delicately bringeth up his servant from a child, shall have him become his son at the length." Luke xvii. 7–10. "which of you having a servant plowing . . . will not rather say unto him, Make ready wherewith I may sup . . . doth he thank that servant because he did the things that were commanded him? I trow not." Eph. vi. 9. "and ye, masters, do the same things unto them, forbearing threatening; knowing that your master also is in heaven, neither is there respect of persons with him." Col. iv. 1. "masters, give unto your servants that which is just and equal," &c. 1 Tim. iii. 5. "if a man know not how to rule his own house," &c.

The reverse. Prov. iii. 33. "the curse of Jehovah is in the house of the wicked." xi. 29. "he that troubleth his own house shall inherit the wind." xiv. 11. "the house of the

proventus improbi conturbatur ex sese. et v. 25. *domum superborum evellit Iehova.*

De possessione et iure in servos, Gen. xvii. 12. *natus domi tuæ et emptus pecunia—.* Lev. xix. 20. *quum quis cubaverit cum ancilla—.* et xxv. 44, 45, 46. *servum tuum aut ancillam tuam qui sunt tui—.* 1 Cor. vii. 21, 22. *unusquisque in qua vocatione vocatus fuit, in ea maneat. Servus vocatus es? ne sit tibi curæ—:* et Philemonis epistola. Et eorum qui solvendo non sunt. 2 Reg. iv. 1. *creditor venit ad rapiendum duos natos meos sibi in servos.* Matt. xviii. 25. *iussit eum Dominus eius venundari, et uxorem—.*

De castigatione servorum. Gen. xvi. 6. *ecce ancilla tua in manu tua—.* Prov. xxix. 19. *verbis non castigatur servus, quum intelligit tamen non respondet. Sed moderata:* Exod. xxi. 20, 21, 26, 27. *quum percusserit quispiam servum ita ut moriatur—.*

De manumissione Hebræorum vide Exod. xxi. 2, 3, 4. Lev. xxv. 39, 40. Deut. xv. 12, 13, 16, 17, &c. Ier. xxxiv.

SERVORUM officia. Gen. xvi. 9. *dixit ei angelus Iehovæ, Revertere ad heram tuam, et te patere affligi sub manibus eius.* et xxiv. 9. *ponens servus ille manum suam sub femore Abra-*

wicked shall be overthrown." xv. 6. "in the revenues of the wicked is trouble." v. 25. "Jehovah will destroy the house of the proud."

Respecting the possession of slaves, and the extent of the master's authority, see Gen. xvii. 12. "he that is born in the house or bought with money of any stranger—." Lev. xix. 20. "whosoever lieth carnally with a woman that is a bondmaid," &c. xxv. 44–46. "both thy bondmen and thy bondmaids which thou shalt have," &c. 1 Cor. vii. 21, 22. "let every man abide in the same calling wherein he was called . . . art thou called being a servant, care not for it." See also the epistle to Philemon. Concerning the forfeiture, by insolvency, of the rights of freedom, see 2 Kings iv. 1. "the creditor is come to take unto him my two sons to be bondmen." Matt. xviii. 25. "his lord commanded him to be sold, and his wife," &c.

Respecting the punishment of slaves, see Gen. xvi. 6. "behold, the maid is in thine hand, do to her as it pleaseth thee." Prov. xxix. 19. "a servant will not be corrected by words; for, though he understand, he will not answer." Punishment, however, should not exceed due limits. Exod. xxi. 20, 21, 26, 27. "if a man smite his servant, or his maid, and he die—."

Respecting the manumission of Hebrew slaves, see Exod. xxi. 2–4. Lev. xxv. 39, 40. Deut. xv. 12, 13, 16, 17, &c. Jer. xxxiv.

The duties of SERVANTS. Gen. xvi. 9. "the angel of Jehovah said unto her, Return to thy mistress, and submit thyself under her hands." xxiv. 9. "the servant put his hand under the

hami domini sui, iuravit ei—. Prov. xvii. 2. *servus intelligens dominatur in filium pudefacientem—.* et xxv. 13. *ut—est legatus fidus mittentibus ipsum: nam animam dominorum suorum restituit.* et xxvii. 18. *ut qui—ita qui observat dominum suum honorabitur.* Eph. vi. 5, 6, 7, 8. *servi, auscultate iis qui vestri domini sunt secundum carnem, cum timore ac tremore, cum simplicitate cordis vestri, ut Christo—.* Col. iii. 22, &c. idem. 1 Tim. vi. 1, 2. *quicunque sub iugo sunt servi, suos dominos omni honore dignos ducunto, ne nomen Dei et doctrina blasphemetur. Qui vero fideles habent dominos, ne eos contemnant quod fideles sint et dilecti—.* Tit. ii. 9, 10. *servos hortare, ut suis dominis sese subiiciant ut in omnibus iis placeant, non responsatores: nihil intervertentes, sed omnem bonam fidem ostendentes, ut doctrinam servatoris nostri Dei ornent in omnibus.* 1 Pet. ii. 18, 19. *servi, subditi estote cum omni timore dominis, non solum bonis et æquis, sed etiam morosis: hoc enim cedit gratiæ—.* Opposita sunt. Gen. xvi. 4. *levis habita est hera eius in oculis eius.* Prov. x. 26. *ut acetum dentibus,— ita est piger mittentibus ipsum.* et xxx. 22, 23. *sub servo quum regnat—.* 2 Reg. v. 20, &c. *dixit Gehazi minister Elisæi viri Dei; ecce cohibuit se dominus meus apud Naamanem Syrum istum ne acciperet e manu eius id quod adduxerat; sed ut vivit Iehova curram post eum ut accipiam ab eo aliquod—.* Prov. xxvi. 6. *ut qui—, ita violentiæ pœnam ebibet, qui mittit verba per stolidum.*

thigh of Abraham his master, and sware to him—." Prov. xvii. 2. "a wise servant shall have rule over a son that causeth shame—." xxv. 13. "so is a faithful messenger to them that send him, for he refresheth the soul of his masters." xxvii. 18. "he that waiteth on his master shall be honored." Eph. vi. 5–8. "servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ—." See also Col. iii. 22, &c. 1 Tim. vi. 1, 2. "let as many servants as are under the yoke count their own masters worthy of all honor, that the name of God and his doctrine be not blasphemed: and they that have believing masters, let them not despise them . . . because they are faithful and beloved." Tit. ii. 9, 10. "exhort servants to be obedient unto their own masters, and to please them in all things, not answering again, not purloining, but showing all fidelity, that they may adorn the doctrine of God our Savior in all things." 1 Pet. ii. 18, 19. "servants, be subject to your masters with all fear, not only to the good and gentle, but also to the froward; for this is thankworthy—."

The reverse. Gen. xvi. 4. "her mistress was despised in her eyes." 2 Kings v. 20, &c. "Gehazi, the servant of Elisha the man of God, said, Behold, my master hath spared Naaman this Syrian, in not receiving at his hands that which he brought; but as Jehovah liveth, I will run after him, and take somewhat of him." Prov. x. 26. "as vinegar to the teeth . . . so is the sluggard to them that send him." xxvi. 6. "he that sendeth a message by the hand of a fool cutteth off the feet, and drinketh damage." xxx. 22, 23. "for a servant when he reigneth," &c.

CAPUT XVI.

DE ALTERA SPECIE OFFICIORUM PRIVATORUM.

DICTA sunt officia erga domesticos: sequuntur ERGA EXTERNOS.

In his præcipua sunt eleemosynæ et hospitalitas. ELEEMOSYNÆ sunt QUICQUID OPIS, PRO FACULTATIBUS NOSTRIS VEL ETIAM ULTRA, EGENTI, ET PRÆSERTIM FRATRI, SINE OSTENTATIONE, EX VERA CHARITATE LARGIMUR. Exod. xxiii. 10, 11. *septimo anno relinquito terram incultam ut comedant egentes e populo tuo*—. Deut. xv. 2. *hoc esto ius intermissionis*—. et v. 11. *liberaliter aperito manum tuam erga fratrem tuum, erga pauperem tuum et erga egenum.* et xxiv. 19, 20, 21. *quum metes — messem tuam in agro tuo* —. Luc. iii. 11. *qui habet duas tunicas, impertiat non habenti*—. et xiv. 12, 13, 14. *quum feceris prandium,— ne vocato amicos— nequando et ipsi te vicissim vocent—; sed voca mendicos, mancos*—. et xvi. 9. *facite vobis amicos ex mammona iniusto; ut quum defeceritis, recipiant vos in æterna illa tabernacula*—. Exemplo etiam ipsius Christi, quamvis pauper ipse esset; Ioan. xiii. 29. *egenis ut aliquid daret.* Eph. iv. 28. *potius laboret*—, *ut habeat quod impertiat cui opus fuerit.*

CHAPTER XVI.

OF THE REMAINING CLASS OF PRIVATE DUTIES.

THUS far of domestic duties. We are next to speak of those which are exercised towards strangers.

The principal virtues in this class are almsgiving and hospitality.

ALMSGIVING consists in AFFORDING RELIEF TO THE POOR, ESPECIALLY TO SUCH AS ARE BRETHREN, IN PROPORTION TO OUR MEANS, OR EVEN BEYOND THEM, WITHOUT OSTENTATION, AND FROM THE MOTIVE OF TRUE CHARITY. Exod. xxiii. 11. "the seventh year thou shalt let the land rest, and lie still, that the poor of thy people may eat." Deut. xv. 2. "this is the manner of the release," &c. v. 11. "thou shalt open thine hand wide unto thy brother, to thy poor and to thy needy, in thy land." xxiv. 19–21. "when thou cuttest down thine harvest in thy field—." Luke iii. 11. "he that hath two coats, let him impart to him that hath none." xiv. 12–14. "when thou makest a dinner . . . call not thy friends . . . lest they also bid thee again . . . but call the poor, the lame," &c. xvi. 9. "make to yourselves friends of the mammon of unrighteousness, that when ye fail, they may receive you into everlasting habitations." Christ himself, although poor, set us an example of this virtue. John xiii. 29. "that he should give something to the poor." Eph. iv. 28. "rather let him labor . . . that he may have to give to him that needeth."

PRO FACULTATIBUS. Matt. x. 42. *quicunque potum dederit uni ex his parvis poculum frigidæ solum—*. Luc. xi. 41. *ea quæ penes vos sunt date in eleemosynam*. Act. iii. 6. *argentum et aurum non est mihi; quod autem habeo, hoc tibi do—*. 2 Cor. viii. 12, 13. *si adsit promptus animus aliquis acceptus est pro eo quod habet, non pro eo quod non habet—*.

VEL ETIAM ULTRA. Luc. xxi. 4. *hi omnes ex eo quod sibi redundat, immiserunt quæ donarent Deo; hæc autem immisit ex penuria sua totum victum quem habebat*. 2 Cor. viii. 3. *pro viribus (testor) atque supra vires voluntarii fuerunt*. Sed tamen, 2 Cor. viii. 13. *non dico ut aliis sit relaxatio, vobis autem afflictio; sed ut pari conditione quod vobis superest suppleat hoc tempore quod illis deest*. Et hic quoque geometrica proportio adhibenda est non arithmetica, ut uniuscuiusque ratio habeatur pro ordine et gradu dignitatis, pro conditione vitæ educationisque, ne absurda æquatio inæqualium fiat.

EGENTI: nimirum qui se sua opera aut industria sustentare non potest. Lev. xxv. 35. *quum attenuato fratre tuo apud te, vacillabit manus eius, tunc confirmabis illum, etiam peregrinum—*. Deut. xv. 7, &c. *si fuerit apud te egens quispiam—*. 2 Thess. iii. 10. *si quis nolit operari, etiam ne edito*. Non igitur sponte vagis et mendicis: 2 Thess. iii. 11, 12.

IN PROPORTION TO OUR MEANS. Matt. x. 42. "whosoever shall give to drink unto one of these little ones a cup of cold water only in my name—." Luke xi. 41. "rather give alms of such things as ye have." Acts iii. 6. "silver and gold have I none, but such as I have give I thee." 2 Cor. viii. 12, 13. "if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not."

OR EVEN BEYOND THEM. Luke xxi. 4. "all these have of their abundance cast in unto the offerings of God, but she of her penury hath cast in all the living that she had." 2 Cor. viii. 3. "to their power, I bear record, yea, and beyond their power, they were willing of themselves." He subjoins however, v. 13. "I mean not that other men be eased, and ye burdened; but by an equality, that now at this time your abundance may be a supply for their want." On this, as on similar occasions, we are to be guided by geometrical rather than by arithmetical proportion, regulating our bounty according to the rank and dignity, the education and previous condition of each individual; lest we fall into the absurdity of equalizing those whom nature never intended for an equality.

TO THE POOR; that is, to such as are unable to support themselves by their own labor and exertions. Lev. xxv. 35. "if thy brother be waxen poor, and fallen in decay with thee, then thou shalt relieve him: yea, though he be a stranger." Deut. xv. 7, &c. "if there be among you a poor man," &c. 2 Thess. iii. 10. "if any would not work, neither should he eat." Hence we are not bound to relieve those vagrants and beggars who are such of choice, and not of necessity. v. 11, 12. "we hear

audivimus enim quosdam ambulare inter vos inordinate, nihil agentes, sed inaniter satagentes: iis autem qui sunt istiusmodi denuntiamus et hortamur eos per Dominum nostrum Iesum Christum, ut cum quiete operantes pane suo vescantur.

Egentibus annumerandi sunt orphani et viduæ; propter illorum ætatem, harum solitudinem opis indigentem. Exod. xxii. 22, 23, 24. *nullam viduam aut orphanum affligitote—.* Deut. x. 18. *agit causam pupillæ et viduæ—.* et xiv. 28, 29. *a fine trium annorum depromito omnes decimas—: quem venientes peregrini pupillique et viduæ comedant—.* et xxvii. 19. *maledictus qui pervertit ius pupilli aut viduæ.* Iob. xxix. 11, &c. *me eripere pauperem vociferantem, pupillumque—.* et xxxi. 16, &c. *si cohibui me ab optato tenuium, aut oculos viduæ confeci, et comedi frustum cibi mei solus, ac non comedit pupillus ex eo.* Psal. lxviii. 6. *pater pupillorum et defensor viduarum est Deus—.* et cxlvi. 9. *pupillum et viduam statuminat.* Prov. xxiii. 10, 11. *agros pupillorum ne invadas: nam vindex eorum fortis—.*

Et quacunque ratione debiles aut inopes atque afflicti, religionis maxime causa. Isa. lviii. 7. *ut partiaris esurienti panem tuum, et pauperes eiectos introducas domum; quum videris nudum, ut tegas eum; et a carne tua non abscondas te.* Matt.

that there are some which walk among you disorderly, working not at all, but are busybodies; now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread." Among the poor are to be reckoned orphans and widows, on account of the desolate situation of the one, and the tender age of the other. Exod. xxii. 22–24. "ye shall not afflict any widow or fatherless child." Deut. x. 18. "he doth create the judgment of the fatherless and widow." xiv. 28, 29. "at the end of three years thou shalt bring forth all the tithe of thine increase . . . and the stranger, and the fatherless, and the widow, which are within thy gates, shall come, and shall eat and be satisfied." xxvii. 19. "cursed be he that perverteth the judgment of the fatherless or widow." Job xxix. 11, &c. "because I delivered the poor that cried, and the fatherless—." xxxi. 16. "if I have withheld the poor from their desire, or have caused the eyes of the widow to fail; or have eaten my morsel myself alone, and the fatherless have not eaten thereof." Psal. lxviii. 5. "a father of the fatherless, and a judge of the widows, is God in his holy habitation." cxlvi. 9. "he relieveth the fatherless and widow." Prov. xxiii. 10, 11. "enter not into the fields of the fatherless; for their redeemer is mighty." To these may be added such as are weak or helpless from any cause whatever, and all who are in affliction, especially for religion's sake. Isa. lviii. 7. "is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him, and that thou hide not thyself from thine own flesh?"

xxv. 36. *nudus, et amicivistis me; ægrotus*—. Luc. xiv. 13. *voca mendicos, mancos, claudos, cæcos.* Heb. vi. 10. *non enim iniustus est Deus, ut obliviscatur operis vestri et laboriosæ charitatis, quam ostendistis erga ipsius nomen: ut qui ministraveritis sanctis et ministretis.*

SINE OSTENTATIONE. Prov. xxi. 14. *donum in abdito avertit iram, et munus in sinu excandescentiam vehementem.* Matt. vi. 1, &c. *quum præstabis eleemosynam—ne curato buccina cani*—. 2 Cor. viii. 24. *itaque demonstrationem charitatis vestræ et nostræ de vobis gloriationis, edite in eos, in conspectu ecclesiarum.*

EX VERA CHARITATE. 1 Cor. xiii. 3. *si frustulatim distribuero omnia quæ mihi suppetunt, et si tradam corpus meum ut comburar, charitatem autem non habeam, hoc mihi nihil prodest.*

Non ergo coacte. 2 Cor. viii. 3. *voluntarii fuerunt.* et v. 8. *non ex imperio dico, sed aliorum studio vestræ quoque dilectionis sinceritatem reddens exploratam.*

Eleemosynarum præmium in scripturis passim magnum declaratur. Iob. xxix. a v. 11. usque ad finem cap.; *nam auris audiens beatum prædicabat me,— me eripere pauperem vociferantem*—. Psal. xli. 2. *beatus qui attendit ad attenuatum; tempore mali liberabit eum Iehova.* et cxii. 9. cum 2 Cor. ix. 8, 9. *potens est Deus efficere ut omnis gratia in vos exundet, ut in omnibus omni tempore omne quod sufficiat habentes, exundetis ad omne opus bonum: sicut scriptum est; Dispersit, dedit pauperibus: iustitia eius manet in sæculum*—. Prov. xiv. 21. *qui gratiam facit pauperibus, o beatum*

Matt. xxv. 36. "naked, and ye clothed me; sick," &c. Luke xiv. 13. "call the poor, the maimed, the lame, the blind." Heb. vi. 10. "God is not unrighteous to forget your work and labor of love which ye have showed toward his name, in that ye have ministered to the saints, and do minister."

WITHOUT OSTENTATION. Prov. xxi. 14. "a gift in secret pacifieth anger, and a reward in the bosom strong wrath." Matt. vi. 1, &c. "when thou doest thine alms, do not sound a trumpet before thee—." 2 Cor. viii. 24. "wherefore show ye to them, and before the churches, the proof of your love, and of our boasting on your behalf."

OUT OF TRUE CHARITY. 1 Cor. xiii. 3. "though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, I am nothing." Not therefore of compulsion. 2 Cor. viii. 3. "they were willing of themselves." v. 8. "I speak not by commandment, but by occasion of the forwardness of others, and to prove the sincerity of your love."

Scripture everywhere declares that the reward of almsgiving is great. Job xxix. 11–25. "when the ear heard me, then it blessed me . . . because I delivered the poor that cried," &c. Psal. xli. 1. "blessed is he that considereth the poor: Jehovah will deliver him in the time of trouble." cxii. 9. compared with 2 Cor. ix. 8, 9. "God is able to make all grace abound toward you, that ye, always having all sufficiency in all things, may abound to every good work; as it is written, He hath dispersed abroad, he hath given to the poor, his righteousness remaineth for ever." Prov. xiv. 21. "he

illum. et xix. 17. *mutuat Iehovæ qui gratiose largitur tenui, et beneficium ipsius rependet ipsi.* et xxii. 9. *bonus oculo, ipse benedicetur, quum dederit de pane suo tenui.* et xxviii. 27. *ei qui dat pauperi, non erit egestas.* Isa. lviii. 6, &c. *nonne ut partiaris esurienti panem tuum—: tunc erumpet velut aurora lux tua—.* Matt. x. 40, 41, 42. *qui recipit vos, me recipit; et qui me recipit, recipit eum qui misit me—.* et xxv. 34, 35. *adeste benedicti patris mei—: esurivi enim et dedistis mihi—.* Luc. xi. 41. *date eleemosynam, et ecce omnia erunt vobis pura.* et xii. 33. *parate vobis crumenas quæ non veterascant, thesaurum in cœlis qui nunquam deficiat—.* et xiv. 12, 13, 14. *beatus eris, quia non possunt retribuere tibi—.* Act. x. 2, 3, 4. *orationes tuæ et eleemosynæ tuæ ascenderunt in memoriam in Dei conspectu.* 2 Cor. ix. 6. *qui serit benigne benigne etiam metet.* 1 Tim. vi. 18, 19. *congerentes sibi pro thesauro fundamentum bonum in posterum, ut apprehendant æternam illam vitam.*

Contra neglectus earum damnatur. Prov. xxi. 13. *qui obturat aurem suam a clamore tenuis, etiam ipse clamabit, sed non exaudietur.* et xxviii. 27. *occultans oculos suos, amplus erit maledictionibus.* Matt. xxv. 45. *quatenus id non fecistis uni ex istis minimis, nec mihi fecistis.* 2 Cor. ix. 6. *qui serit parce, parce etiam metet.*

Hospitalitas est qua peregrinos atque inopes nobis præser-

that hath mercy on the poor, happy is he." xix. 17. "he that hath pity upon the poor lendeth to Jehovah, and that which he hath given will he pay him again." xxii. 9. "he that hath a bountiful eye shall be blessed, for he giveth of his bread to the poor." xxviii. 27. "he that giveth to the poor shall not lack." Isa. lviii. 6, &c. "is it not to deal thy bread to the hungry?" &c. "then shall thy light break forth as the morning." Matt. x. 40–42. "he that receiveth you, receiveth me, and he that receiveth me, receiveth him that sent me." xxv. 34, 35. "come, ye blessed of my Father . . . for I was an hungred, and ye gave me meat—." Luke xi. 41. "give alms . . . and behold, all things are pure unto you." xii. 33. "provide yourselves bags which wax not old, a treasure in the heavens that faileth not." xiv. 12–14. "thou shalt be blessed, for they cannot recompense thee." Acts. x. 2–4. "thy prayers and thine alms are come up for a memorial before God." 2 Cor. ix. 6. "he which soweth bountifully shall reap also bountifully." 1 Tim. vi. 18, 19. "laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life."

On the other hand, the neglect of this duty is condemned, Prov. xxi. 13. "whoso stoppeth his ears at the cry of the poor, he also shall cry himself, but shall not be heard." xxviii. 27. "he that hideth his eyes shall have many a curse." Matt. xxv. 45. "inasmuch as ye did it not to one of the least of these, ye did it not to me." 2 Cor. ix. 6. "he which soweth sparingly, shall reap also sparingly."

Hospitality consists in receiving under our own roof, or

tim ab ecclesiis aut a fratribus commendatos vel tecto recipimus vel eorum hospitio benigne providemus. Deut. xxiii. 7, 8. *ne abominare Edomæum, nam frater tuus est; ne abominare Ægyptium, nam peregrinus fuisti in terra eius.* Iob. xxxi. 32. *foris non pernoctabat peregrinus*—. Rom. xii. 13. *usibus sanctorum communicantes: hospitalitatem sectantes.* et xvi. 2. *ut excipiatis eam in domino convenienter sanctis; et adsitis ei quacunque in re ipsi usus fuerit vobis: nam hæc tum multis hospitium præbuit, tum mihi etiam ipsi.* Heb. xiii. 2. *hospitalitatis ne estote immemores: per hanc enim quidam inscii exceperunt angelos hospitio.* 1 Pet. iv. 9. *hospitales estote alii erga alios, absque murmurationibus.* 3 Ioan. 5, 6, &c. *dilecte, fideliter agis quicquid facis erga fratres et erga peregrinos, qui testimonio suo commendarunt charitatem tuam in conspectu ecclesiæ*—. Hospitalis animi præmium insigne retulerunt duæ mulieres prophetarum hospites Sareptana illa et Sunamitis.

Leges de hospitibus et peregrinis non opprimendis aut lædendis, Exod. xxii. 21, &c. Lev. xix. 33, 34. Deut. x. 18, 19.

Huic opponitur inhospitalitas. Deut. xxvii. 19. *maledictus qui pervertit ius peregrini.* Ezech. xxii. 29. *pauperem et egentem opprimunt, ac peregrinum fraudant iniuria.* 3 Ioan. 10. *qui etiam his non contentus, neque ipse admittit fratres, et volentes admittere prohibet, et ex ecclesia eiicit.*

providing for the kind reception of the poor and strangers; especially such as are recommended to us by the churches, or by our brethren in the faith. Deut. xxiii. 7, 8. "thou shalt not abhor an Edomite, for he is thy brother; thou shalt not abhor an Egyptian, because thou wast a stranger in his land." Job xxxi. 32. "the stranger did not lodge in the street—." Rom. xii. 13. "distributing to the necessity of saints, given to hospitality." xvi. 2. "that ye receive her in the Lord, as becometh saints, and that ye assist her in whatsoever business she hath need of you, for she hath been a succorer of many, and of myself also." Heb. xiii. 2. "be not forgetful to entertain strangers; for thereby some have entertained angels unawares." 1 Pet. iv. 9. "use hospitality one to another without grudging." 3 John 5, 6, &c. "beloved, thou doest faithfully whatsoever thou doest to the brethren, and to strangers; which have borne witness of thy charity before the church." The reward of a hospitable spirit is signally exemplified in the woman of Sarepta, and in the Shunammite, who received prophets under their roof.

Injury or oppression of guests or strangers was forbidden by various laws, recorded Exod. xxii. 21, &c. Lev. xix. 33, 34. Deut. x. 18, 19.

Opposed to this is inhospitality. Deut. xxvii. 19. "cursed be he that perverteth the judgment of the stranger." Ezek. xxii. 29. "they have vexed the poor and needy, yea, they have oppressed the stranger wrongfully." 3 John 10. "not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth them out of the church."

CAPUT XVII.

DE OFFICIIS PUBLICIS ERGA PROXIMUM.

HACTENUS de officiis privatis: publica sunt vel politica vel ecclesiastica.

Politica sunt magistratus et populi vel inter se vel erga vicinos et exteros.

MAGISTRATUS OFFICIA ERGA POPULUM docentur, Exod. xxiii. 8. *munus ne accipito, nam—.* et xxxii. 11, &c. *deprecatus est Moses—et dixit, quare Iehova accenderetur ira tua in populum tuum—?* Lev. xix. 15. *ne accipitote personam tenuis, neque honorem exhibeto personæ magni: iuste iudicato proximum tuum.* Num. xi. 11, &c. *quare non inveni gratiam in oculis tuis, quod imposuisti onus huius populi totius mihi—.* et xiv. 13. *dixit vero Moses Iehovæ, Atqui audirent Ægyptii—.* Deut. i. 9. *non possum solus ferre onus vestri.* Deut. xvii. 20. *ne efferatur animus eius præ fratribus suis, et ne recedat ab hoc præcepto dextrorsum aut sinistrorsum.* 1 Reg. ii. 3. *observabis observationem Iehovæ Dei tui—.* et iii. 8, 9, 10. *des animum servo tuo intelligentem—.* 2 Chron. i. 10. idem. 1 Chron. xiii. 2. *dixit David toti con-*

CHAPTER XVII.

OF PUBLIC DUTIES TOWARDS OUR NEIGHBOR.

HITHERTO we have treated of the private duties of man towards his neighbor. Public duties are of two kinds, political and ecclesiastical.

Under political duties are comprehended the obligations of the magistrate and the people to each other, and to foreign nations.

THE DUTIES OF THE MAGISTRATE TO THE PEOPLE are described Exod. xxiii. 8. "thou shalt take no gift, for the gift blindeth the wise." xxxii. 11. "Moses besought Jehovah his God, and said, Jehovah, why doth thy wrath wax hot against thy people?" Lev. xix. 15. "thou shalt not respect the person of the poor, nor honor the person of the mighty; but in righteousness shalt thou judge thy neighbor." Num. xi. 11, &c. "wherefore have I not found favor in thy sight, that thou layest the burden of all this people upon me?" xiv. 13. "Moses said unto Jehovah, Then the Egyptians shall hear it—." Deut. i. 9. "I am not able to bear you myself alone." xvii. 20. "that his heart be not lifted up above his brethren, and that he turn not aside from the commandment to the right hand or to the left." 1 Kings ii. 3. "keep the charge of Jehovah thy God—." iii. 8–10. "give thy servant an understanding heart to judge thy people—." See also 2 Chron. i. 10. 1 Chron. xiii. 2. "David said unto all the congregation

gregationi Israelis, si vobis bonum et a Iehova Deo nostro videtur esse, passim dimittamus ad fratres nostros—. et xxviii. 2. *audite me fratres mei et populе mi*—. 2 Chron. xix. 6. *edicens iudicibus, videte quid facturi sitis; non enim pro homine iudicaturi estis, sed pro Iehova, qui vobiscum futurus est in rebus iudiciariis.* Psal. lxxii. 2. *iudicet populum tuum iuste, et pauperes tuos iure.* et lxxv. 3. *quum excepero conventum, ego rectissime iudicabo.* et lxxxii. 3. *iudicate secundum tenuem et pupillum*—. Prov. xi. 14. *ubi non sunt prudentia consilia corruit populus; salus autem est in amplitudine consiliarii.* et xvi. 12. *abominationi sit regibus committere improbitatem; nam iustitia stabilitur solium.* et cap. xxix. 4. *Rex iudicio stabilit regionem, vir autem Oblatis muneribus destruit eam.* et xviii. 17. *iustus videtur qui*—; *donec adveniente proximo eius, pervestiget illum iudex.* et xx. 8. *rex insidens solio iudiciali, ventilat in oculis omne malum.* et xxiv. 23. *agnoscere personam in iudicio non est bonum.* et xxix. 4. *rex iudicio stabilit regionem*—. et xxxi. a v. 1. ad 10. *verborum Lemuelis regis*—. Ier. xxi. 12. *sic ait Iehova, exercete quolibet mane ius*—. et xxii. 3, 4. *exercete ius et iustitiam*—. Neh. v. 14. *ex quo tempore præceperat mihi ut essem princeps*—; *ego cum cognatis meis cibarium principis non comedi.* Matt. xx. 25, 27, 28. *scitis principes gentium in eas dominari, et magnates potestatem exercere in eas: verum non ita erit inter vos; sed quicunque voluerit inter vos magnus fieri, esto vester minister*—. Marc. x. 42, &c.

of Israel, If it seem good unto you, and that it be of Jehovah our God, let us send abroad unto our brethren every where—." xxviii. 2. "hear me, my brethren, and my people." 2 Chron. xix. 6. "he said to the judges, Take heed what ye do, for ye judge not for man, but for Jehovah, who is with you in the judgment." Psal. lxxii. 2. "he shall judge thy people with righteousness, and thy poor with judgment." lxxv. 2. "when I shall receive the congregation, I will judge uprightly." lxxxii. 3. "defend the poor and fatherless." Prov. xi. 14. "where no counsel is, the people fall; but in the multitude of counsellors there is safety." xvi. 12. "it is an abomination to kings to commit wickedness, for the throne is established by righteousness." xxix. 4. "the king by judgment establisheth the land, but he that receiveth gifts overthroweth it." xviii. 17. "he that is first in his own cause seemeth just, but his neighbor cometh and searcheth him." xx. 8. "a king that sitteth in the throne of judgment scattereth away all evil with his eyes." xxiv. 23. "it is not good to have respect of persons in judgment." xxxi. 1–10. "the words of king Lemuel," &c. Jer. xxi. 12. "thus saith Jehovah . . . Execute judgment in the morning." xxii. 3, 4. "execute ye judgment and righteousness." Neh. v. 14. "from the time that I was appointed to be their governor . . . I and my brethren have not eaten the bread of the governor." Matt. xx. 25–27. "ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them; but it shall not be so among you; but whosoever will be great among you, let him be your minister." See also Mark x. 42, &c. Luke

Luc. xxii. 25, &c. idem. Rom. xiii. 3, 4. *nam magistratus non sunt timori bonis operibus sed malis—: Dei enim minister est tuo bono—.*

In præmio et pœna. Psal. ci. 4, &c. *animus perversus recedet a me—. Oculi mei attendent ad veraces terræ—.* In pœna sed moderata tamen Deut. xxv. 3. *quadragenis plagis cædendum curabit eum; ne addito—.* 1 Reg. ii. 26. *reus mortis es, attamen hoc die non afficiam te morte, quia—.*

Ius magistratus et gladii, Gen. ix. 6. *per hominem sanguis illius effunditor, quia—.* Iob. xii. 18. *vinculum regum dissolvit—.* Psal. lxxv. 7. *non enim ab exortu aut ab occasu, neque a deserto est exaltatio.* Prov. viii. 15, 16. *per me reges regnant—.* Dan. ii. 21. *ipse mutat tempora—.* et iv. 17. *ut agnoscant viventes, dominari excelsum in filiis hominum—.* et v. 18, 19. *Deus excelsus regnum et amplitudinem,— dederat ei—: sed quum elatus esset animus eius,— depositus est e solio regni sui—.* Rom. xiii. 1, &c. *omnis anima potestatibus—: non enim frustra gladium gerit—:* si non frustra, certe non ad bonorum perniciem. 1 Pet. ii. 13. *ut qui per eum mittantur tum ad ultionem facinorosorum—.*

De eligendis magistratibus. Exod. xviii. 21. *tu provideto ex hoc populo, et curato eligi—.* Num. xi. 16, 17, 25. *congrega mihi septuaginta viros—.* Deut. i. 13, &c. *exhibete*

xxii. 25, &c. Rom. xiii. 3, 4. "rulers are not a terror to good works, but to the evil . . . for he is the minister of God to thee for good."

In the matter of reward and punishment. Psal. ci. 4, &c. "a froward heart shall depart from me . . . mine eyes shall be upon the faithful of the land." Excessive punishment is forbidden. Deut. xxv. 3. "forty stripes he may give him, and not exceed." 1 Kings ii. 26. "thou art worthy of death, but I will not at this time put thee to death, because," &c.

The right of the magistrate as regards the sword. Gen. ix. 6. "whoso sheddeth man's blood, by man shall his blood be shed." Job xii. 18. "he looseth the bond of kings." Psal. lxxv. 6. "promotion cometh neither from the east, nor from the west, nor from the south." Prov. viii. 15, 16. "by me kings reign." Dan. ii. 21. "he changeth the times and the seasons." iv. 17. "that the living may know that the most High ruleth in the kingdom of men." v. 18–20. "the most high God gave Nebuchadnezzar thy father a kingdom, and majesty," &c. "but when his heart was lifted up . . . he was deposed from his kingly throne." Rom. xiii. 1, &c. "let every soul be subject unto the higher powers . . . for he beareth not the sword in vain"; if therefore not in vain, much less for the injury of the good. 1 Pet. ii. 13, 14. "as unto them that are sent by him for the punishment of evil doers."

Of the election of magistrates, see Exod. xviii. 21. "thou shalt provide out of all the people able men, . . . and place such over them." Num. xi. 16, 17, 25. "gather unto me seventy men—." Deut. i. 13, &c. "take you wise men and

homines sapientes et prudentes—. 1 Sam. xii. 2, 3. *Abeuntes itaque totus ille populus Gilgalem regem constituerunt*—*ecce auscultavi voci vestræ*—*: et constitui super vos regem.* 2 Sam. ii. 4. *Quo advenientes homines Iehudæ unxerunt ibi Davidem in regem super familiam Iehudæ.*

Officiis magistratuum opposita sunt, Psal. xxvi. 10. *quorum dextera est plena corruptionis muneribus.* et xciv. 20. *an consociaretur tibi solium ærumnarum*—? Prov. xvii. 23. *munus e sinu improbus accipit, ad pervertendum itinera iuris.* et xxi. 7. *renuunt exercere ius.* et xxviii. 15, 16. *ut leo rugiens et ursus discursans est dominator improbus in populum tenuem*—. et xxix. 4. *vir oblatis muneribus serviens destruit regionem.* et v. 12. *dominatoris attendentis verbo falsitatis, omnes ministri sunt improbi.* Eccles. iv. 9. *melior est puer indigus et sapiens, rege sene et stolido, qui nescit admoneri amplius*—. et x. 2, 3. *est malum quod vidi sub sole secundum errorem qui procedit a facie imperantis: poni ipsam stoliditatem in dignitatibus celsis*—. et v. 13, 14. *hei tibi regio cuius rex puer est, et cuius principes mane comedunt*—. Isa. i. 23. *principes tui contumaces et socii furum, unusquisque amat munus, et sectatur retributiones: pupillo non dicunt ius, et causa viduæ non pervenit ad eos.* et iii. 5. *daturus sum pueros principes eorum, et facinorosi*—. et v. 13. *populum meum opprimentium quisque est parvulus, et fœminæ*—. et v. 15. *Iehova ad iudicium advenit contra seniores*

understanding—." 1 Sam. xi. 15. compared with xii. 1. "all the people went to Gilgal, and there they made Saul king . . . behold, I have hearkened unto your voice in all that ye said unto me, and have made a king over you." 2 Sam. ii. 4. "the men of Judah came, and there they anointed David king over the house of Judah."

The following texts show what is contrary to the duties of the magistrate. Psal. xxvi. 10. "their right hand is full of bribes." xciv. 20. "shall the throne of iniquity have fellowship with thee?" Prov. xvii. 23. "a wicked man taketh a gift out of the bosom to pervert the ways of judgment." xxi. 7. "they refuse to do judgment." xxviii. 15, 16. "as a roaring lion and a ranging bear, so is a wicked ruler over the poor people." xxix. 4. "he that receiveth gifts overthroweth the land." v. 12. "if a ruler hearken to lies, all his servants are wicked." Eccles. iv. 13. "better is a poor and wise child, than an old and foolish king who will no more be admonished." x. 5, 6. "there is an evil which I have seen under the sun, as an error which proceedeth from the ruler; folly is set in great dignity—." v. 16, 17. "woe to thee, O land, when thy king is a child, and thy princes eat in the morning." Isa. i. 23. "thy princes are rebellious and companions of thieves, every one loveth gifts, and followeth after rewards, they judge not the fatherless, neither doth the cause of the widow come unto them." iii. 4. "I will give children to be their princes, and babes shall rule over them." v. 12. "as for my people, children are their oppressors, and women rule over them." v. 14. "Jehovah will enter into judgment with the ancients of his

populi sui—. et v. 23. *absolventibus improbum propter munus*—. et x. 12. *animadvertam in fructum insolentis animi regis Assyriæ*—. Ezech. xxix. 3, &c. *ecce me contra te, o Pharao rex Ægypti*—. Amos. v. 7. *mutantes in absinthium ius*—. et vi. 12. idem. Micæ iii. 11. *quorum primores munere iudicant*—. et vii. 3. *princeps poscit, et iudex pro retributione*—.

Aulicorum nequitia perspicitur, Gen. xii. 15. *nam visa ea principes Pharaonis laudaverunt eam apud Pharaonem*—. Prov. xxv. 4. *ut*—*: ita auferendo improbum a conspectu regis, stabilitur iustitia solium eius.* 2 Chron. xxiv. 17. *post mortem Iehoiadæ venientes principes Iehudæ*—. Isa. xxii. 15, 16. *age, accede adiutorem istum, Sebnam, qui præest domui*—. 1 Reg. xxi. 7. *dixit ei Iezebel uxor eius, tune nunc exerces regnum super Israelem*—. Esth. iii. 6. *sed quum sperneret in oculis suis mittere manum in Mordecaium solum*—. et v. 9. *si apud regem bonum videtur, scribatur ut perdant eos*—. Dan. vi. 8. *consilium invenerunt omnes Eparchi regni*, &c.

Magistratuum imprimis est religionem et cultum Dei, præsertim publicum fovere, et ecclesiam revereri. Isa. xlix. 23. *erunt reges nutricii tui et fœminæ principes eorum nutrices tuæ; vultu in terram demisso incurvabunt se habentes honorem tibi, pulveremque pedum tuorum lingent.* Non nempe indigere magistratuum curatione ecclesias, sed propriis legibus

people—." v. 23. "which justify the wicked for reward." x. 12. "I will punish the fruit of the stout heart of the king of Assyria." Ezek. xxix. 3. "behold, I am against thee, Pharaoh king of Egypt," &c. Amos v. 7. "ye who turn judgment to wormwood—." See also vi. 12. Micah iii. 11. "the heads thereof judge for reward—." vii. 3. "the prince asketh, and the judge asketh for a reward."

The licentiousness of courts is exposed, Gen. xii. 15. "the princes also of Pharaoh saw her and commended her before Pharaoh." Prov. xxv. 5. "take away the wicked from before the king, and his throne shall be established in righteousness." 2 Chron. xxiv. 17. "after the death of Jehoiada came the princes of Judah," &c. Isa. xxii. 15, 16. "get thee unto this treasurer, even unto Shebna, which is over the house," &c. 1 Kings xxi. 7. "Jezebel his wife said unto him, Dost thou now govern the kingdom of Israel?" Esth. iii. 6. "he thought scorn to lay hands on Mordecai alone—." v. 9. "if it please the king, let it be written that they may be destroyed." Dan. vi. 7. "all the presidents of the kingdom . . . have consulted together to make a royal decree—."

It is especially the duty of the magistrate to encourage religion and the service of God, public worship in particular, and to reverence the church. Isa. xlix. 23. "kings shall be thy nursing fathers, and their queens thy nursing mothers; they shall bow down to thee with their face toward the earth, and lick up the dust of thy feet." That the church, however, does not stand in need of the superintendence of the magistrate, but that, if left in peace, she is fully qualified, in the

ac disciplina, pax modo concedatur, optime se regere atque amplificare posse, testimonio est ille locus, Act. ix. 31. *ecclesiæ per totam Iudæam et Galilæam et Samariam habentes pacem, ædificabantur; et pergentes in timore Domini, et consolatione sancti spiritus, multiplicabantur.*

Defendenda itaque religio est a magistratibus, non cogenda. Ios. xxiv. 15. *quod si malum videtur in oculis vestris— eligite vobis hodie quem colatis—. ego vero et familia mea colemus Iehovam.* Psal. cv. 14. *non permisit cuiquam opprimere eos, etiam reprehendit propter eos reges: ne attingitote (inquiens) unctos meos, et prophetas meos ne afficitote malo.* Certe si religiosis hominibus ullo modo vim afferre reges hic vetantur, quanto magis eorum conscientiis in ipsa religione iisque præsertim controversiis in quibus rex aut magistratus æque ac papa falli potest, et sæpe fallitur? nisi ipse æque ac Papa eam præcipue ob causam pro Antichristo haberi se velit. Iudicabant quidem in religione reges et magistratus olim Iudæorum, et vim etiam afferebant: at, iis in rebus, de quibus ex lege Dei clarissima sine ullo errore aut controversia iudicari a magistratu potuit: nunc Christiani iis de rebus vexantur sæpe aut puniuntur quæ aut controversæ sunt,

exercise of her own proper laws and discipline, to govern herself aright, and enlarge her boundaries, is evident from Acts ix. 31. "then had the churches rest throughout all Judea and Galilee and Samaria, and were edified, and walking in the fear of the Lord and in the comfort of the Holy Ghost, were multiplied."

Religion therefore is to be protected by the magistrate, not forced upon the people. Josh. xxiv. 15. "if it seem evil unto you to serve Jehovah, choose you this day whom ye will serve . . . but as for me and my house, we will serve Jehovah." Psal. cv. 14. "he suffered no man to do them wrong, yea, he reproved kings for their sakes, saying, Touch not mine anointed, and do my prophets no harm." If then kings are forbidden to exercise violence against religious persons in any matter whatever, much more are they forbidden to force the consciences of such persons in the matter of religion itself, especially on points where the magistrate is fully as liable to be mistaken as the pope, and is actually mistaken in many instances; unless indeed they are content, like him, to be accounted antichrist, a name given to the pope himself chiefly from his encroachments on the consciences of mankind. True it is, that the Jewish kings and magistrates interposed their judgment in matters of religion, and even employed force in the execution of their decrees; but this was only in cases where the law of God was clear and express, and where the magistrate might safely decide without danger of mistake or controversy. In our own times, on the contrary, Christians are on many occasions persecuted or subjected to punishment

aut libertati Christianæ permittuntur, aut denique in ipso evangelio clare non docentur. Contra tales igitur magistratus nomine solum Christianos in iudicio surgent multi magistratus Ethnici et Iudæi; et primum ipse Pontius Pilatus: is enim Iudæorum usque eo rationem habuit, ut ingredi prætorium propter religionem nolentibus ipse exire quamvis proconsul non recusaverit, Ioan. xviii. 28, 29. et Gamaliel, Act. v. 39. *Sin ex Deo est, non est facultas in manibus vestris—:* Et Gallio, Act. xviii. 15. *iudex istarum rerum esse nolo.*

Etenim cum ne ecclesiasticus quidem minister ius habeat dominandi in ecclesia, multo minus habebit magistratus. 2 Cor. i. 24. *non quod dominemur vestræ fidei, sed quod adiutores simus gaudii vestri: nam fide statis.* Col. ii. 18. *nemo adversum vos rectoris partes sibi ultro sumat—.* 1 Pet. v. 3. *neque ut dominantes cleris.* Rom. xiv. 4. *tu quis es qui iudicas—?* Iacob. iv. 12. idem. Rationes aliæ ex superiore libro petantur; ubi de regno Christi, de fide, de Evangelio et Christiana libertate, de disciplina denique Ecclesiastica eiusque obiecto agitur. Certe enim Christi regnum, cum ex hoc mundo non sit, vi et coactione, quod huius mundi regnum est, non stat: cogi itaque evangelium non debet; fides et

for matters either purely controversial, or left by Christian liberty to the judgment of each believer, or concerning which there is no express declaration in the gospel. Against such magistrates, Christians only in name, many heathen and Jewish rulers will rise in judgment, and among the rest Pontius Pilate himself, whose deference to Jewish opinions was such, that he did not think it derogatory to his proconsular dignity to go out to speak to the Jews, when they, from a religious scruple, declined entering the judgment-hall. John xviii. 28, 29. So also Gamaliel, Acts v. 39. "if it be of God, ye cannot overthrow it"; and Gallio, xviii. 15. "I will be no judge of such matters."

For if even the ecclesiastical minister is not entitled to exercise absolute authority over the church, much less can the civil magistrate claim such authority. 2 Cor. i. 24. "not for that we have dominion over your faith, but are helpers of your joy: for by faith ye stand." Col. ii. 18. "let no man beguile you of your reward in a voluntary humility," &c. 1 Pet. v. 3. "neither as being lords over God's heritage." Rom. xiv. 4. "who art thou that judgest another man's servant?" See also James iv. 12. For other arguments to the same effect, I refer to Book I. of this treatise, under the heads of Christ's kingdom, faith, the gospel, Christian liberty, church discipline and its objects. Undoubtedly, as the kingdom of Christ is not of this world, so neither is it sustained by force and compulsion, the supports of earthly rule. Hence the outward profession of the gospel ought not to be made a matter of constraint; and as to the inner parts of religion, faith and liberty of

libertas et conscientia, quæ disciplinæ ecclesiasticæ materia est, a civili iudicio longissime diversa, non potest. Religiosos autem ad religionem sibi non probatam et profanos quos Deus arcet a sacris ad cultum Dei publicum cogere æque alienum est et impium: Psal. l. 16, 17. *improbo autem dicit Deus, Quid tua ut enarres mea decreta et assumas fœdus meum in ore tuo*—. Prov. xv. 8. et xxi. 27. *sacrificium improborum abominationi est. quanto magis, cum scelerate offert illud.*

POPULI OFFICIA ERGA MAGISTRATUM docentur, Exod. xxii. 28. *magistratus ne execrator, et principi in populo tuo ne maledicito.* 2 Sam. xxi. 17. *iurarunt homines Davidis ei dicendo, non es proditurus ultra nobiscum in prælium; ut non extinguas lucernam Israelis.* Prov. xxiv. 21, 22. *reverere Iehovam, fili mi, et regem*—. et xxix. 26. *multi quærunt faciem dominantis: verum a Iehova est ius uniuscuiusque.* Eccles. viii. 1, &c. *præstitutum meum, præstitutum regis observa; sed pro ratione iuramenti Dei*—. Matt. xxii. 21. *reddite quæ sunt Cæsaris Cæsari; et quæ sunt Dei, Deo.* Rom. xiii. 1, &c. *omnis anima potestatibus supereminentibus subiecta esto*—. 1 Tim. ii. 1, 2. *adhortor igitur primum omnium ut fiant deprecationes—pro omnibus hominibus: pro regibus et omnibus in eminentia constitutis.* Tit iii. 1. *ipsis suggere, ut sese subiiciant principatibus ac potestatibus, ut obtemperent; ut ad*

conscience, these are beyond its power, being from their very nature matter of ecclesiastical discipline alone, and incapable of being affected by the determinations of human tribunals: not to mention the absurdity and impiety of compelling the conscientious to adopt a religion which they do not approve, or of constraining the profane to bear a part in that public worship from which God has interdicted them. Psal. l. 16, 17. "unto the wicked God said, What hast thou to do to declare my statutes, or that thou shouldest take my covenant in thy mouth?" Prov. xv. 8. and xxi. 27. "the sacrifice of the wicked is an abomination; how much more when he bringeth it with a wicked mind?"

For the duties of the people towards the magistrate, see Exod. xxii. 28. "thou shalt not revile the gods, nor curse the ruler of thy people." 2 Sam. xxi. 17. "then the men of David sware unto him, saying, Thou shalt go no more out with us to battle, that thou quench not the light of Israel." Prov. xxiv. 21, 22. "my son, fear thou Jehovah and the king." xxix. 26. "many seek the ruler's favor, but every man's judgment cometh from Jehovah." Eccles. viii. 2. "I counsel thee to keep the king's commandment, and that in regard of the oath of God." Matt. xxii. 21. "render unto Cæsar the things that are Cæsar's, and unto God the things that are God's." Rom. xiii. 1. "let every soul be subject unto the higher powers—." 1 Tim. ii. 1, 2. "I exhort therefore, that first of all supplications . . . be made for all men, for kings, and for all that are in authority." Tit. iii. 1. "put them in mind to be subject to principalities and powers, to obey magistrates, to be ready

omne opus bonum sint parati. 1 Pet. ii. 13, &c. *subiecti estote cuivis humanæ ordinationi propter Dominum.*

Etiam erga iniustos. Matt. xvii. 26, 27. *liberi sunt filii: sed ne simus offendiculo, profectus—.* Act. xiii. 3, &c. *pontifici Dei maximo convitiaris? nesciebam fratres. scriptum est enim—.*

Nisi in rebus illicitis. Exod. i. 17. *sed timuerunt obstetrices illæ Deum; neque fecerunt quemadmodum edixerat iis rex Ægypti.* Exod. ii. 2. *abscondit eum tribus mensibus.* 1 Sam. xiv. 45, &c. *sic redemerunt populus Ionathanem, ut non moreretur.* et xx. 2, &c. *qui dixit ei, absit, non morieris—.* et xxii. 17. *noluerunt servi regis.* Ios. i. 17. *tantummodo sit Iehova Deus tuus tecum—.* 2 Chron. xxi. 10. *tunc defecit Libna, quia dereliquerat Iehovam—.* et xxvi. 18. *obstiterunt Uzziæ regi—.* Esth. iii. 2, 3, 4. *sed Mordecai non flectebat—.* Dan. iii. 16. *ut respondeamus tibi, non sumus soliciti de hoc negotio.* et v. 18. *sive non, notum sit tibi, rex; deos tuos nos non esse culturos.* et cap. vi. 11. *Daniel autem quum cognovisset exaratum esse scriptum illud, ingressus—.* Act. iv. 19. *an iustum est in conspectu Dei vobis potius obedire quam Deo, iudicate.* Heb. xi. 23. *per fidem Moses occultatus est tres menses a parentibus suis, et non metuerunt edictum regis.*

to every good work." 1 Pet. ii. 13. "submit yourselves to every ordinance of God for the Lord's sake."

Even towards unjust magistrates. Matt. xvii. 26, 27. "then are the children free; notwithstanding, lest we should offend them," &c. Acts xxiii. 4, &c. "revilest thou God's high priest? . . . I wist not, brethren, that he was the high priest: for it is written, Thou shalt not speak evil of the ruler of thy people." Those cases must be excepted, in which compliance with the commands of men would be incompatible with our duty towards God. Exod. i. 17. "the midwives feared God, and did not as the king of Egypt commanded them." ii. 2. "she hid him three months." Josh. i. 17. "only Jehovah thy God be with thee—." 1 Sam. xiv. 45. "so the people rescued Jonathan, that he died not." xx. 2, &c. "he said unto him, God forbid, thou shalt not die." xxii. 17. "the servants of the king would not put forth their hand." 2 Chron. xxi. 10. "Libnah revolted from under his hand, because he had forsaken Jehovah God of his fathers." xxvi. 18. "they withstood Uzziah the king." Esth. iii. 2, 4. "Mordecai bowed not, nor did him reverence." Dan. iii. 16. "we are not careful to answer thee in this matter." v. 18. "if not, be it known unto thee, O king, that we will not serve thy gods." vi. 10. "when Daniel knew that the writing was signed, he went into his house," &c. Acts iv. 19. "whether it be right in the sight of God to hearken unto you more than unto God, judge ye." Heb. xi. 23. "by faith Moses when he was born was hid three months of his parents . . . and they were not afraid of the king's commandment."

Opposita sunt rebellio. Num. xvi. 1, &c. *assumpsit autem homines Corach—.* 2 Sam. xx. 1, &c. *ibi casu aderat vir nequam nomine Seba—.*

Et obedientia in rebus illicitis. 1 Sam. xxii. 18. *divertens ergo Doeg—.*

Hic quod nonnulli magistratibus non tantum piis sed etiam tyrannis prava imperantibus parendum esse affirmant, id nulla divina auctoritate confirmatur. Locus enim iste, 1 Pet. ii. 13. de quavis humana ordinatione, de quavis specie intelligitur, earum quæ legitimæ sunt, ut ex v. 14. manifestissimum est: quod autem ex v. 18. de servis affertur, ad officium nihil attinet liberorum populorum; qui longe alio iure censendi sunt atque servi vel emtitii vel mercede conducti. De Israelitis porro Pharaoni obtemperantibus, quis scit, sponte an inviti, recte an secus id fecerint: quandoquidem nullibi iussos aut ob id laudatos accepimus. Postremo, Danielis captivi exemplum non minus alienum est: quid enim potuit facere captivus? Certe Psal. lx. 6. *dedisti timentibus te vexillum, quo utantur, propter veritatem potentissime.*

Verum in rebus licitis etiam tyrannis parere, vel potius

Opposed to this are, first, rebellion. Num. xvi. 1. "now Korah . . . took men—." 2 Sam. xx. 1. "and there happened to be there a man of Belial, whose name was Sheba," &c.

Secondly, obedience in things unlawful. 1 Sam. xxii. 18. "Doeg the Edomite turned, and he fell upon the priests," &c.

The opinion maintained by some, that obedience is due to the commands not only of an upright magistrate, but of an usurper, and that in matters contrary to justice, has no foundation in Scripture. For with regard to 1 Pet. ii. 13. "submit yourselves to every ordinance of man," it is evident from v. 14. that although this passage comprehends all human ordinances, all forms of government indiscriminately, it applies to them only so far as they are legitimately constituted. The eighteenth verse, which is alleged to the same purpose, relates to servants exclusively, and affords no rule for the conduct of free nations, whose rights are of a kind altogether distinct from those of purchased or hired servants. As for the obedience of the Israelites to Pharaoh, we have no means of ascertaining whether it was voluntary or compulsory, or whether in obeying they acted rightly or otherwise, inasmuch as we are nowhere told, either that they were enjoined to obey him, or that their obedience was made matter of commendation. The conduct of Daniel in captivity is equally foreign to the purpose, as under his circumstances it was impossible for him to act otherwise. Besides, it is written, Psal. lx. 4. "thou hast given a banner to them that feared thee, that it may be displayed because of the truth." That it may be the part of prudence to obey the commands even of a tyrant in lawful things,

tempori cedere pacis publicæ et incolumitatis etiam propriæ causa sapientis esse haud inficias ierim.

Officia magistratus et populi ERGA VICINOS aut ad pacem spectant aut ad bellum.

PACIS sunt fœdera; quæ ut sciamus licitane cum improbis an illicita sint, sciendum quoque est vel communis colendæ pacis vel mutuæ defensionis causa arctiorisque amicitiæ inter vicinos fœdera feriri.

Prioris generis sunt illa Abrahami cum indigenis, Gen. xiv. 13. cum Abimelecho, cap. xxi. 27. Isaaci cum eodem, cap. xxvi. 29, 30, 31. Salomonis cum Hiramo, 1 Reg. v. 12. Et hæc licita esse his exemplis constat.

Posterioris generis sunt ista: Asæ cum Benhadado, 1 Reg. xv. 19. et Baasa, 2 Chron. xvi. 7. Iosaphati cum Achabi domo, 2 cap. xviii. 1. cum xix. 2, &c. Amaziæ cum Israelitis, cap. xxv. 7, 8. Ahazi cum Assyriis, 2 Reg. xvi. 7. et quod Iudæi cum Ægyptiis ambierunt, Isa. xxx. 2, &c. Et hæc vetita sunt, et infelices exitus habuerunt: Exod. xxiii. 32, 33. *ne pangitote cum iis fœdus*—. et xxxiv. 12. *cave tibi ne pangas fœdus cum habitatore illius terræ, ad quam venturus es; ne sit in laqueum in medio tui.* et v. 15. idem. Deut. vii. 4. *abducerent enim filium tuum a sequendo me*—. Ezech. xvi. 26, &c. *scortata es cum Ægyptiis vicinis tuis torosis*—. 2 Cor.

or, more properly, to comply with the necessity of the times for the sake of public peace, as well as of personal safety, I am far from denying.

The duties of the magistrate and people TOWARDS THEIR NEIGHBORS regard the transactions of peace and war.

Under the head of PEACE are included international treaties. In order to ascertain whether, in particular cases, these may be lawfully contracted with the wicked, we ought to consider the purposes for which treaties are concluded, whether simply for the sake of peace, or of mutual defence and closer intimacy.

Of the former class are the confederacy of Abraham with the men of Mamre, Gen. xiv. 13. and with Abimelech, xxi. 27. that of Isaac with Abimelech, xxvi. 29–31. that of Solomon with Hiram, 1 Kings v. 12. from which examples the lawfulness of such alliances appears evident.

Of the latter class are the treaties of Asa with Benhadad, 1 Kings xv. 19. of Jehoshaphat with the house of Ahab, 2 Chron. xviii. 1. compared with xix. 2. of Amaziah with the Israelites, xxv. 6–8. of Ahaz with the Assyrians, 2 Kings xvi. 7. and that which the Jews sought to contract with the Egyptians, Isa. xxx. 2, &c. These were unlawful, and led to calamitous results. Exod. xxiii. 32. "thou shalt make no covenant with them, nor with their gods." xxxiv. 12. "take heed to thyself lest thou make a covenant with the inhabitants of the land whither thou goest, lest it be for a snare in the midst of thee." See also v. 15. Deut. vii. 4. "they will turn away thy son from following me." Ezek. xvi. 26. "thou hast committed fornication with the Egyptians thy neighbors, great of

vi. 14. *ne impari iugo copulamini cum infidelibus: quod enim consortium iustitiæ cum legis transgressione? et quæ communio lucis cum tenebris?*

Violati fœderis exempla sunt Asa, 2 Chron. xvi. 3. Zedechias, cap. xxxvi. 13. Ezech. xvii.

De asylis agitur Num. xxxiv. et xxxv. 15. Deut. xxiii. 15.

De BELLO præcipitur, 1. ut prudentissimis consiliis suscipiatur, Prov. xx. 18. et xxiv. 6. Luc. xiv. 31. *quis rex proficiscens ut committat bellum adversus alterum regem, non prius consultat*—. 2. ut scienter et perite geratur, 1 Sam. xiv. 29. *adiuravit pater tuus populum*—. et xxiii. 22. *dicebat mihi ipse, se astu admodum solere uti.* Prov. xxi. 22. *civitatem potentium conscendit sapiens*—. 3. ut moderate. Deut. xx. 19. *ne perdito arbores eius*—. 4. ut sancte. Deut. xxiii. 9, &c. *cum exibit exercitus contra hostes tuos, tum cavebis tibi in omni re mala*—. et xxxii. 29, 30. *utinam saperent*—; *persequeretur unus mille*—. 1 Sam. vii. 9. *fuit enim Samuele offerente holocaustum,— ut intonaret Iehova*—. Isa. xxxi. 6, &c. *revertimini ad eum*—, *tunc cadet Assyrius gladio*—. Amos. i. 13. *eo quod diffiderint gravidas Gileadis, ut dilatarent terminum suum*—. 5. ut crudeli hosti ne percatur, 1 Sam. xv. 33. *quemadmodum orbavit mulieres*

flesh." 2 Cor. vi. 14. "be not ye unequally yoked with unbelievers, for what fellowship hath righteousness with unrighteousness, and what communion hath light with darkness?"

Asa, 2 Chron. xvi. 3. and Zedekiah, xxxvi. 13. Ezek. xvii. are examples of the violation of treaties.

On the subject of asylums see Num. xxxv. 6–15. Deut. xxiii. 15.

With regard to the duties of WAR, it is enjoined, first, that it be not undertaken without mature deliberation. Prov. xx. 18. xxiv. 6. Luke xiv. 31. "what king going to make war against another king sitteth not down first and consulteth—?" Secondly, that it be carried on wisely and skilfully. 1 Sam. xiv. 28. "thy father straitly charged the people with an oath," &c. xxiii. 22. "it is told me that he dealeth very subtly." Prov. xxi. 22. "a wise man scaleth the city of the mighty." Thirdly, that it be prosecuted with moderation. Deut. xx. 19. "thou shalt not destroy the trees thereof," &c. Fourthly, that it be waged in a spirit of godliness. Deut. xxiii. 9, &c. "when the host goeth forth against thine enemies, then keep thee from every wicked thing." xxxii. 29, 30. "O that they were wise . . . how should one chase a thousand—!" 1 Sam. vii. 10. "as Samuel was offering up the burnt-offering . . . Jehovah thundered with a great thunder on that day against the Philistines." Isa. xxxi. 6. "turn ye unto him . . . then shall the Assyrian fall with the sword." Amos i. 13. "because they have ripped up the women with child of Gilead, that they might enlarge their border." Fifthly, that no mercy be shown to a merciless enemy. 1 Sam. xv. 33. "as thy sword

gladius tuus, sic orbabitur inter mulieres mater tua. Psal. xviii. 42, 43. *vociferantur, sed non est qui servet—: itaque contundo eos tanquam pulverem coram vento—.* et lx. 10. *Moab pollubrum meum: supra Edomæum proiiciam calceum meum—.* Ier. xlviii. 10. *maledictus qui cohibet gladium suum a sanguine.* 6. ne robore copiarum confidamus, sed Deo solo: Exod. xiv. 17, 18. *glorificabor in Pharaone et curribus eius—.* Deut. xx. 1, &c. *cum prodiens in prælium contra hostem tuum, videbis equos et currus—.* 1 Sam. xiv. 6. *non enim est Iehovæ impedimentum, quin servet multis aut paucis—.* et xvii. 47. *cognoscent tota congregatio hæc, non gladio aut hasta servare Iehovam.* Psal. xxxiii. 16, 17. *non est rex qui servetur multitudine copiarum—.* et xliv. 3, &c. *te manu tua gentes expulisse—.* et lx. 1, 2, &c. *o Deus reieceras nos—.* et cxxvii. 1. *nisi Iehova custodiat civitatem —.* et cxliv. 1, 2. *benedictus sit Iehova rupes mea, qui docet manus meas prælium—.* et cxlvii. 10. *non potentia equi delectatur—.* et v. 13. *confirmat vectes portarum tuarum—.* Prov. xxi. 31. *equus aptatur ad diem prælii, sed Iehovæ est ipsa salus.* 2 Chron. xiv. 11. *nihil est apud te opem ferre destituto viribus—.* et xx. 21. *constituit musicos Iehovæ—.* et xxiv. 24. *quamvis paucis hominibus venissent copiæ Syriæ, tamen Iehova tradidit in manum eorum copias numerosas valde—* . Isa. v. 26, &c. *cum attollens vexillum ad gentes e longinquo—.* Ier. xxi. 4. *aversurus sum instrumenta bellica —.* et xxxvii. 10. *si percuteretis omnes copias Chaldæorum*

hath made women childless, so shall thy mother be childless among women." Psal. xviii. 41, 42. "they cried, but there was none to save them . . . then did I beat them small as the dust before the wind." lx. 8. "Moab is my wash-pot; over Edom will I cast out my shoe—." Jer. xlviii. 10. "cursed be he that keepeth back his sword from blood." Sixthly, that our confidence be not placed in human strength, but in God alone. Exod. xiv. 17, 18. "I will get me honor upon Pharaoh and all his host." Deut. xx. 1. "when thou goest out to battle against thine enemies, and seest horses and chariots," &c. 1 Sam. xiv. 6. "there is no restraint to Jehovah to save by many or by few." xvii. 47. "all this assembly shall know that Jehovah saveth not with sword and spear." Psal. xxxiii. 16, 17. "there is no king saved by the multitude of an host—." xliv. 2, &c. "thou didst drive out the heathen with thine hand—." lx. 1. "O God, thou hast cast us off," &c. cxliv. 1. "blessed be Jehovah my strength, which teacheth my hands to war." cxlvii. 10. "he delighteth not in the strength of the horse." v. 13. "he hath strengthened the bars of thy gates—." Prov. xxi. 31. "the horse is prepared against the day of battle; but safety is of Jehovah." 2 Chron. xiv. 11. "it is nothing with thee to help, whether with many, or with them that have no power—." xx. 21. "he appointed singers unto Jehovah," &c. xxiv. 24. "the army of the Syrians came with a small company of men, and Jehovah delivered a very great host into their hand." Isa. v. 26. "he will lift up an ensign to the nations from far," &c. Jer. xxi. 4. "I will turn back the weapons of war that are in your hands—." xxxvii. 10. "for

—. Ezech. xiii. 5. *non ascenditis ad irruptiones, aut obducitis sepem*—. Zech. x. 4, 5, 6. *fuerunt similes potentibus conculcantibus lutum platearum in bello*—. Amos. ii. 11. *robustus non confirmabit vires suas*—. 7. ut præda ex æquo et iusto dividatur: Num. xxxi. 27, &c. *ut dividas capturam ipsam inter gestores huius prælii, qui egressi sunt in militiam, et totum cœtum*—. Deut. xx. 14. *omnia spolia eius diripies tibi; fruerisque præda hostium tuorum*—. Ios. xxii. 8, &c. *muneratus est eos; et allocutus est eos, dicendo, cum opibus multis redite*—. 1 Sam. xxx. 24. *prout est pars descendentis, ita etiam est pars residentis ad impedimenta*—.

Bellum enim qui minus licitum nunc sit, quam Iudæis fuit, causæ nihil est: neque enim in novo testamento prohibetur. Psal. cxlix. 6. *gladium bipennem in manu sua habentes*—. Et duo centuriones Capernaites et Cornelius fidelibus annumerantur, Matt. viii. Act. x. Iohannes quoque milites non a bello, sed ab iniusta spoliatione et rapina dehoratur: Luc. iii. 14. *dixit militibus, neminem concutite*—. 1 Cor. ix. 7. *quis militat propriis stipendiis*—. Paulus militari præsidio est usus ad se tutandum, Act. xxiii. 17. *adolescentem hunc adducito ad tribunum*—.

though ye had smitten the whole army of the Chaldeans that fight against you," &c. Ezek. xiii. 5. "ye have not gone up into the gaps, neither made up the hedge for the house of Israel—." Zech. x. 5, 6. "they shall be as mighty men which tread down their enemies in the mire of the streets in the battle—." Amos ii. 14. "the strong shall not strengthen his force." Seventhly, that the booty be distributed in equitable proportions. Num. xxxi. 27. "divide the prey into two parts between them that took the war upon them, who went out to battle, and between all the congregation." Deut. xx. 14. "all the spoil thereof shalt thou take unto thyself, and thou shalt eat the spoil of thine enemies." Josh. xxii. 8. "he blessed them, and he spake unto them, saying, Return with much riches unto your tents—." 1 Sam. xxx. 24. "as his part is that goeth down to the battle, so shall his part be that tarrieth by the stuff."

There seems no reason why war should be unlawful now, any more than in the time of the Jews; nor is it anywhere forbidden in the New Testament. Psal. cxlix. 6. "let a two-edged sword be in their hand." Two centurions, namely, the man of Capernaum and Cornelius, are reckoned among believers, Matt. viii. Acts x. Neither does John exhort the soldiers to refrain from war, but only from wrong and robbery; Luke iii. 14. "he said unto the soldiers, Do violence to no man—." 1 Cor. ix. 7. "who goeth a warfare any time at his own charges?" Paul likewise availed himself of a guard of soldiers for his personal security; Acts xxiii. 17. "bring this young man unto the chief captain."

Florentissimas undequaque reddit respublicas mandatorum Dei observatio: Lev. xxvi. per totum caput: fortunatas et opulentas et victrices gentium, Deut. xv. 4, 5, 6. et dominas gentium, v. 6. et cap. xxvi. 17, 18, 19. et insigne, cap. xxviii. 1, &c. Politicis etiam atque etiam legendum, cap. xxix. et iv. Iudic. ii. et iii. Psal. xxxiii. 12. *beata gens illa, cuius Iehova Deus est.* Prov. xi. 11. *benedictione rectorum effertur urbs.* et xiv. 34. *iustitia exaltat gentem*—. et xxviii. 2. *ubi defectione laborat regio*—. Isa. iii. et xxiv. et xlviii. 18. *o si attendisses*—. Ier. v. Ezech. vii.

Opposita sunt, Isa. iii. 8. *domi meæ non est panis neque vestis; ne ponatis me ductorem populi*—. et lvii. 13, 14, 17. *mittis ad regem cum unguentis*—. Hos. v. 13. *sed videns Ephraim morbum suum*—. et vii. 11, 12. *est Ephraim similis columbæ fatuæ*—. et xii. 2. *Ephraim depascens ventum, et persequens eurum*—. Abac. ii. 12. *væ ædificanti civitatem cædibus*—.

OFFICIA ECCLESIASTICA sunt ministrorum et totius ecclesiæ singulorumque fidelium inter se mutua.

MINISTRORUM ERGA TOTAM ECCLESIAM SINGULOSQUE FIDELES docentur superiore libro, cap. de ministris: et generatim erga omnes, Ier. i. 7, 8. *ne dicito puer sum, sed ad quæcunque*—.

The observance of the divine commandments is the source of prosperity to nations. See Lev. xxvi. It renders them flourishing, wealthy, and victorious, Deut. xv. 4–6. lords over many nations, v. 6. xxvi. 17–19. exalted above all others, xxviii. 1, &c. a chapter which should be read again and again by those who have the direction of political affairs. Compare also chap. xxix. and iv. Judges ii. and iii. and Psal. xxxiii. 12. "blessed is the nation whose God is Jehovah." Prov. xi. 11. "by the blessing of the upright the city is exalted." xiv. 34. "righteousness exalteth a nation." xxviii. 2. "for the transgression of a land many are the princes thereof." See also Isa. iii. and xxiv. xlviii. 18. "O that thou hadst hearkened to my commandments!" See also Jer. v. Ezek. vii.

The consequences of impiety to nations are described, Isa. iii. 7. "in my house is neither bread nor clothing, make me not a ruler of the people." lvii. 9, 10, 13. "thou wentest to the king with ointment—." Hos. v. 13. "when Ephraim saw his sickness," &c. vii. 11, 12. "Ephraim also is like a silly dove without heart—." xii. 1. "Ephraim feedeth on wind, and followeth after the east wind—." Habak. ii. 12. "woe to him that buildeth a town with blood."

PUBLIC ECCLESIASTICAL DUTIES consist in the reciprocal obligations of ministers, and of the church considered collectively and individually.

THE DUTIES OF MINISTERS TOWARDS THE CHURCH IN GENERAL, AND TOWARDS INDIVIDUAL BELIEVERS IN PARTICULAR, are stated in the first book, in the chapter on ministers. Towards the church in general: Jer. i. 7, 8. "say not, I am a child: for thou shalt

et v. 17, 18, 19. *accinge lumbos tuos, ut surgens eloquaris apud eos*—. et xv. 10, 11. *hei mihi mater mea quod peperisti me in quem intendatur lis a tota hac terra*—. et xviii. 19, &c. *recordare me stetisse coram te, ut loquerer pro iis bonum*—. et xx. 7, &c. *pellexisti me Iehova*—: *sum derisioni toto die*—. et Isa. lviii. 1. *exclama gutture, ne cohibeto; tanquam buccina extolle vocem tuam; et indica populo meo defectionem ipsorum*—. Ezech. ii. 6. *tu fili hominis ne timeto ab istis*—. et v. 18, 19. *ecce, dispono faciem tuam obfirmatam adversus faciem eorum*—. et xxxiii. toto cap. a v. 2. *fili hominis alloquere populares tuos*—. Matt. iv. 19. *sequimini me, et faciam vos piscatores hominum.* et viii. 21, 22. *permitte mihi sepelire patrem meum. Iesus dixit ei, sequere me, et sine mortui*—. et ix. 11, &c. *quare cum publicanis et peccatoribus edit doctor vester. Dixit iis, iis qui valent, non est opus medico*—. et v. 36. *commiseratione intima commotus est super iis, quod essent dissipati*—. Et x. 14. *quicunque non acceperit vos, neque audierit sermones vestros*—. et xiii. 52. *omnis Scriba edoctus in regno cœlorum, similis est cuipiam patrifamilias qui profert e thesauro suo nova et vetera.* et xviii. 12. *si fuerint alicui homini centum oves, et erraverit una*—. Act. xiii. 51. *at illi excusso pulvere*—. et xviii. 6. *ipsis autem obsistentibus ac blasphemantibus, excussis vestibus, dixit*—. 2 Cor. ii. 17. *non, ut plerique, cauponamur*

go to all that I shall send thee," &c. v. 17–19. "gird up thy loins, and arise, and speak unto them all that I command thee." xv. 10, 11. "woe is me, my mother, that thou hast borne me a man of strife and a man of contention to the whole earth." xviii. 19, &c. "remember that I stood before thee to speak good for them." xx. 7, &c. "thou hast deceived me, and I was deceived . . . I am in derision daily." Isa. lviii. 1. "cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression—." Ezek. ii. 6. "thou, son of man, be not afraid of them," &c. iii. 8, 9. "behold, I have made thy face strong against their faces—." xxxiii. 2–31. "son of man, speak to the children of thy people," &c. Matt. iv. 19. "follow me, and I will make you fishers of men." viii. 21, 22. "suffer me first to go and bury my father; but Jesus said unto him, Follow me, and let the dead bury their dead." ix. 11. "why eateth your Master with publicans and sinners? but when Jesus heard that, he said unto them, They that be whole need not a physician, but they that are sick." v. 36. "he was moved with compassion on them, because . . . they were scattered abroad—." x. 14. "whosoever shall not receive you, nor hear your words," &c. xiii. 52. "every scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old." xviii. 12. "if a man have an hundred sheep, and one of them be gone astray," &c. Acts xiii. 51. "they shook off the dust of their feet against them." xviii. 6. "when they opposed themselves, and blasphemed, he shook his raiment, and said unto them—." 2 Cor. ii. 17.

sermonem Dei, sed ut ex sinceritate, sed ut ex Deo, in conspectu Dei, de Christo loquimur. 1 Thess. ii. 5. *neque unquam sermone assentatorio usi sumus apud vos*—. Tit. ii. 7. *per omnia teipsum præbens exemplar bonorum operum*—.

Oppositi sunt ignari, ignavi, timidi, adulatores, muti, falsi doctores, avari, ambitiosi. Isa. ix. 15. *propheta docens falsitatem, est cauda.* et Ezech. xliv. 8. *substituistis observatores observationis meæ in sanctuario meo, arbitratu vestro*—: quod episcopi olim et nunc magistratus plerique faciunt, sublatis populi suffragiis. Isa. lvii. 2, &c. *speculatores istius*—. Adulatorum exemplum 2 Chron. xviii. 5. *prophetæ quadringenti.* Neh. vi. 12. *tunc agnovi, quod ecce nequaquam miserat eum Deus*—. Ier. ii. 8. *quod sacerdotes non dixerunt, ubi est Iehova*—? et v. 14. *eo quod loquimini verbum istud*—. v. 31. *prophetæ ipsi prophetant falso*—. et vi. 13, 14. *a minimo eorum*—. et viii. 9. *ecce, verbum Iehovæ spernunt; et cuius rei sapientia inesset iis*—. et x. 21. *obbrutuerunt ipsi pastores*—: et xiv. 13, 14, 15, 18. *sic ait Iehova contra prophetas istos*—. et xxiii. 9, &c. *quod ad prophetas istos*—. Exempla sunt etiam Chananias, cap. xxviii. et alii duo, cap. xxix. 21. et Semahias, v. 25, &c. *eo quod misisti literas ad totum populum,— dicendo; Iehova disposuit te sacerdotem*

"we are not as many, which corrupt the word of God, but as of sincerity, but as of God, in the sight of God speak we in Christ." 1 Thess. ii. 5. "neither at any time used we flattering words, as ye know." Tit. ii. 7. "in all things showing thyself a pattern of good works."

Opposed to the above are the ignorant, the slothful, the timid, flatterers, the dumb, false teachers, the covetous, the ambitious. Isa. ix. 15. "the prophet that teacheth lies, he is the tail." Ezek. xliv. 8. "ye have set keepers of my charge in my sanctuary for yourselves"; as was done by bishops formerly, and is not unfrequently practised by magistrates in the present day, thus depriving the people of their privilege of election. Isa. lvi. 10. "his watchmen are blind," &c. For an example of flatterers, see 2 Chron. xviii. 5. "the king of Israel gathered together of prophets four hundred men," &c. Neh. vi. 12. "lo, I perceived that God had not sent him." Jer. ii. 8. "the priests said not, Where is Jehovah?" v. 14. "because ye speak this word," &c. v. 31. "the prophets prophesy falsely." vi. 13, 14. "from the least of them even unto the greatest," &c. viii. 9. "lo, they have rejected the word of Jehovah, and what wisdom is in them?" x. 21. "the pastors are become brutish." xiv. 13–15, 18. "thus saith Jehovah concerning the prophets that prophesy in my name," &c. xxiii. 9, &c. "mine heart is broken within me, because of the prophets." In this class are to be placed Hananiah, chap. xxviii. with the two other prophets mentioned in chap. xxix. 21. and Shemaiah, v. 24, &c. "because thou hast sent letters in my name unto all the people that are at Jerusalem . . . saying, Jehovah hath made thee priest in the room of

in loco Iehoiadæ—. et Amazias, Amos. vii. 10. ad finem cap. Ier. l. 6. *pastores eorum faciunt ut aberrent*—. Lam. ii. 14, &c. *prophetæ tui vident tibi vanum et insulsum*—. et iv. 13. *propter peccata prophetarum eius*—. Ezech. xiii. toto cap. a v. 2. *propheta contra prophetas*—. et xxii. 26. *sacerdotes eius vim faciunt legi meæ*—. et v. 28. *obducunt iis ineptum tectorium*—. et xxxiv. 2, &c. *fili hominis, propheta contra pastores*—. Hos. vi. 9. *sodalitium vero sacerdotum est simile*—. Amos. viii. 11. *immittam famem in hanc terram: non famem habendi panis*—. Micæ iii. 5, 6. *sic ait Iehova contra illos prophetas, qui in errorem inducunt populum*—. et v. 11. *quorum primores munere iudicant*—. Zeph. iii. 4. *prophetæ eius rapaces*—. Zech. xi. 15, 16. *sume tibi instrumentum pastoris stulti*—. et v. 17. *væ pastori meo nihili*—. et c[ap]. xiii. 2, &c. *eorum prophetas et spiritum impuritatis amoturus sum*. Mal. ii. 1, &c. ad 10. *nunc itaque ad vos spectat præceptum istud, o sacerdotes*—. Ioan. ii. 16. *columbarum venditoribus dixit, tollite*—. et x. 10. *fur non venit nisi ut furetur, et mactet oves*. 2 Pet. ii. 1, &c. *fuerunt pseudoprophetæ in populo, ut etiam inter vos erunt falsi doctores*—.

TOTIUS ECCLESIÆ SINGULORUMQUE FIDELIUM ERGA MINISTROS docentur lib. 1. cap. de ministris et populo; quo referenda sunt multa ex his. Matt. ix. 37, 38. *ipsa quidem messis multa,*

Jehoiada," &c. and Amaziah, Amos vii. 10–17. Jer. l. 6. "their shepherds have caused them to go astray." Lam. ii. 14. "thy prophets have seen vain and foolish things for thee." iv. 13. "for the sins of the prophets—." Ezek. xiii. 2, &c. "prophesy against the prophets of Israel," &c. xxii. 26. "her priests have violated my law." v. 28. "her prophets have daubed them with untempered mortar." xxxiv. 2, &c. "son of man, prophesy against the shepherds of Israel—." Hos. vi. 9. "as troops of robbers wait for a man, so the company of priests murder in the way," &c. Amos viii. 11. "I will send a famine in the land, not a famine of bread," &c. Mic. iii. 5, 6. "thus saith Jehovah concerning the prophets that make my people err—." v. 11. "the heads thereof judge for reward, and the priests thereof teach for hire—." Zeph. iii. 4. "her prophets are light and treacherous—." Zech. xi. 15, 16. "take unto thee yet the instruments of a foolish shepherd." v. 17. "woe to the idol shepherd that leaveth the flock." xiii. 2, &c. "I will cause the prophets and the unclean spirit to pass out of the land." Mal. ii. 1–10. "now, O ye priests, this commandment is for you." John ii. 16. "he said unto them that sold doves, Take these things hence," &c. x. 10. "the thief cometh not but for to steal, and to kill, and to destroy." 2 Pet. ii. 1, &c. "there were false prophets also among the people, even as there shall be false teachers among you."

THE DUTIES OF THE WHOLE CHURCH AND OF INDIVIDUAL BELIEVERS TOWARDS THEIR MINISTERS are stated Book I. in the chapter concerning the ministers and people; to which many of the following texts may also be referred. Matt. ix. 37, 38. "the harvest truly is plenteous, but the laborers are few; pray

operarii autem pauci: rogate igitur—. et x. 40, &c. *qui recipit vos, me recipit; et qui me recipit, recipit eum qui misit me*—. Ioan. xiii. 20. idem. Luc. viii. 18. *videte ergo quomodo audiatis: quisquis enim habet, dabitur ei; et quicunque non habet, etiam quod videtur habere, tolletur ab eo.* Philipp. iii. 17, 18. *estote simul imitatores mei, fratres*—. 1 Thess. v. 12, 13. *rogamus vos, fratres, ut agnoscatis eos qui laborant inter vos, et præsunt vobis in Domino, et admonent vos: et eos supra modum charos ducatis, propter opus ipsorum.* Heb. xiii. 7. *memores estote ductorum vestrorum.* et v. 17, 18. *obedite doctoribus vestris, et obsecundate: excubant enim ipsi pro animabus vestris tanquam rationem reddituri; ut cum gaudio hoc faciant, et non suspirantes: id est enim vobis utile; orate pro nobis*—. Ier. xxiii. 16. *ne auscultetis verbis istorum prophetarum qui prophetant vobis; vanos efficiunt isti vos, visionem animi sui loquuntur, non ex ore Iehovæ.*

Iis opposita sunt, Isa. xxx. 9, 10. *populus rebellis est*—. Ier. xliii. 2. *dicentes Ieremiæ, falsum loqueris; non misit te Iehova Deus noster ad dicendum*—. Micæ ii. 6. *ne stilletis inquiunt stillent isti*—. et v. 11. *si vir ventosus et falsus—mentiatur, dicens*—. Luc. vii. 29, 30. *Pharisæi et legis interpretes consilium Dei abrogarunt contra semetipsos, non baptizati ab eo.* 3 Ioan. 9. *scripsi ecclesiæ: sed qui primatum inter eos ambit Diotrephes, non recipit nos.*

Totius Operis Finis.

ye therefore the Lord of the harvest—." x. 40, &c. "he that receiveth you receiveth me, and he that receiveth me receiveth him that sent me." See also John xiii. 20. Luke viii. 18. "take heed therefore how ye hear; for whosoever hath, to him shall be given, and whosoever hath not, from him shall be taken even that which he seemeth to have." Philipp. iii. 17, 18. "brethren, be followers together of me," &c. 1 Thess. v. 12, 13. "we beseech you, brethren, to know them that labor among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love, for their work's sake." Heb. xiii. 7. "remember them which have the rule over you." v. 17, 18. "obey them that have the rule over you, and submit yourselves, for they watch for your souls as they that must give account, that they may do it with joy and not with grief, for that is unprofitable for you." Jer. xxiii. 16. "hearken not unto the words of the prophets that prophesy unto you; they make you vain; they speak a vision of their own heart, and not out of the mouth of Jehovah."

The contrary conduct is condemned, Isa. xxx. 9, 10. "this is a rebellious people," &c. Jer. xliii. 2. "saying unto Jeremiah, Thou speakest falsely; Jehovah our God hath not sent thee—." Micah ii. 6. "prophesy ye not; say ye to them that prophesy," &c. v. 11. "if a man walking in the spirit and falsehood do lie, saying," &c. Luke vii. 29, 30. "the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him." 3 John 9. "I wrote unto the church, but Diotrephes, who loveth to have the pre-eminence among them, receiveth us not."

The End.

NOTES

DE DOCTRINA CHRISTIANA

Prefatory Note

THE manuscript of the *De Doctrina Christiana* was discovered among the public records in the Old State Paper Office at Whitehall by Robert Lemon, Deputy Keeper of the State Papers, in 1823. The Royal Librarian, Charles R. Sumner, later Bishop of Winchester, was commissioned by George IV to publish and translate it. His edition was issued from the Cambridge University Press in two quarto volumes, one containing the Latin text, the other the translation, in 1825. An American issue of Sumner's translation appeared in two volumes the same year.[1] The Latin, *verbatim et literatim* from Sumner's text, was reprinted in one volume by E. Fleischer, Braunschweig, in 1827. There have been no subsequent issues of the original as a whole, though the translation, considerably revised by Sumner himself, was included in the Bohn edition of the *Prose Works of John Milton*, edited by J. A. St. John, London, 1848–1853. For this edition Sumner added to his original "Preliminary Observations" an account of certain additional documents discovered by Lemon, which confirmed Milton's authorship of the work and fully established the record of its posthumous history.

The manuscript itself, which is now in the Public Records Office, consists of 735 numbered pages of text. Of these, pages 1–196, the first fourteen chapters of Book I, are in a hand now

[1] Published from the English edition by Cummings, Hilliard & Company, Boston.

known to be that of Daniel Skinner.[2] The rest, except for marginal additions and recopied pages, is in another hand, which Mr. Hanford, one of the present editors, has identified as that of Jeremie Picard, an amanuensis employed by Milton from about 1657 till some years after the Restoration.[3] There can be little doubt that the whole text, as Milton dictated it, originally stood in the hand of this scribe. It was subsequently revised, probably more than once, at Milton's direction, for there are many changes in the latter part of the manuscript in several hands distinct from either Skinner's or Picard's. Skinner's occupation with the manuscript, that of a copyist only, was evidently subsequent to Milton's death. Setting out to transcribe the work for the press he desisted at the fifteenth chapter, contenting himself with recopying the less legible parts of the latter half of the manuscript, and pasting his transcriptions in the margins or inserting the pages which contained them. In one instance he has left the original page in Picard's hand beside his own copy. At some later time either Skinner or a subsequent reviser went through the whole, and made small corrections chiefly in the biblical citations. Finally a modern editor, presumably Sumner, prepared the copy for the press, adding in pencil further alterations, with directions to the compositor. The text of 1825 seems to have been set directly from the manuscript. The final modifications in Sumner's text must have been made in proof. In more recent times the manuscript has been bound in such a way as

[2] See Sotheby's *Ramblings in Elucidation of the Autograph of Milton*, pp. 154 ff.

[3] See the "Rosenbach Milton Documents," *Publications of the Modern Language Association*, XXXVIII, 290–296.

to conceal the edges of the text in many of the pages toward the end.

In addition to the facts thus outlined on the basis of the present state of the manuscript, we have proof, in the correspondence already alluded to, that Skinner, who was perhaps designated by Milton as one of his literary executors, actually gave the *De Doctrina,* together with a transcription of the *Latin Letters of State,* to Elzevir at Amsterdam in 1675. The publisher, noting its heretical character, delayed the printing of it, and Skinner, warned by Isaac Barrow that his responsibility for publishing such materials would entail loss of his minor fellowship at Trinity College, on a later visit to Amsterdam recalled the manuscript both of the *De Doctrina* and of the *Letters.* The manuscripts somehow found their way among the State Papers, where they remained together in a packet inscribed "To Mr. Skinner, Merchant," until their discovery by Lemon.

The present edition is based on Sumner's with a complete collation of the manuscript in a rotograph copy belonging to Columbia University and the restoration of some of its characteristic features to the text. Sumner himself remarks in a note on page 129 of the 1825 Latin text that he has followed his scribal originals with minute fidelity, *"ne puncto quidem mutato, et litteris maiusculis fideliter servatis."* This statement is, however, wide of the truth. Whatever he may have originally intended, Sumner could not bring himself to even such limited reproduction of the manuscript as is possible in type, and there are in each printed page of his text perhaps a dozen

variations from the original. These are, for the most part, minutiæ of spelling, punctuation, and capitalization. In some cases, however, he has silently supplied, corrected, and even rearranged biblical references, broken or combined paragraphs, and adopted small emendations. There are also a few misreadings of the manuscript, and an occasional misprint. As a whole, however, his text is remarkably correct in all essentials. It has seemed desirable to treat it as an *editio princeps* and to adopt many of its editorial features, while endeavoring to correct its errors and to bring it into a somewhat closer conformity with the manuscript. The result is a compromise between a complete reproduction of the original, which would in any case be possible only in a facsimile, and a reduction of the text to some such consistency as might have been given it if a seventeenth century printer had set it, and Milton with his own eyes corrected the proof. Modernization has not in general been the aim. Our steady endeavor has been to give a text which presents Milton's meaning faithfully.

The main practices in the present treatment of the text may be summarized as follows:

1. Typographical display. Sumner's use of capitals for headings and definitions and of italics for biblical quotations is adhered to. Some such display was evidently intended by Picard, the original scribe, who employs special scripts for these materials, though not consistently.

2. Punctuation. The scribal pointing, which Sumner altered freely, is really neither very inconsistent nor very misleading. It is in general preserved in the present text, except

in the case of biblical references, where a standardized form corresponding approximately to the usage in Skinner's part of the text is adopted, and at the ends of sentences or broken quotations, where periods, regularly omitted in the work of one of the later scribes, are restored, and such meaningless anomalies as .–. or ,–. or ,–, are simplified to –. or –, etc. A few passages in which the scribe has evidently misunderstood the sense are repointed, with appropriate indication in the textual notes. Finally Sumner's pointing has necessarily been adopted for the portions of the text no longer legible in the manuscript.

3. Capitalization. Scribal practice is adhered to, except that proper names and biblical titles are regularly capitalized where a small letter was occasionally written by one or another scribe. Sumner, in the interests of theological propriety, regularly capitalizes *Filius* and *Spiritus Sanctus* where the scribes, possibly at Milton's direction, refrained from doing so.

4. Spelling and abbreviations. In the matter of spelling, also, scribal usage has generally been adhered to against Sumner's alterations. A few inconsistencies, however, as in the word *auctor,* spelt variously by the scribes, are normalized, and some incorrect or unusual forms, such as *acomodo, oponitur,* for *accomodo, opponitur; exolvo, exurgo,* for *exsolvo, exsurgo;* and *quanquam* for *quamquam* have been modernized; but the manuscript spelling has been in each case recorded in the notes when it first appears. So also with proper names, which sometimes occur in unfamiliar forms. The digraphs œ and æ are indistinguishable in the manuscript, and

words containing them appear in the text in their usual forms. *I* and *J* are also generally indistinguishable. We have employed the *I* throughout, and have extended this modernization also to the small letter according to the principles laid down for the Miltonic text by E. K. Rand.[4] Accent marks, used sporadically by the scribes, are omitted. Certain abbreviations not usually reproduced in type, such as the sign for *que*, *ũ* = *um*, *ib.* = *ibus*, and *n.* = *nempe*, have been expanded. *Caput I^mo*, etc., in headings, appears as Caput I, etc. Finally Sumner's standard form for the abbreviation of biblical titles has been retained.

5. Emendations. Sumner's alterations of doubtful manuscript readings are very few, but he has discussed a considerable number of textual difficulties in his notes, and suggested various emendations. This material has been carefully reviewed, and such emendations as are reasonably certain are incorporated in the text.

Milton's references are to the Junius and Tremellius Latin Bible, probably to the edition published at Geneva in 1630. In quoting, Milton employs the rendering of Tremellius for the Old Testament and that of Beza, which is printed parallel with the version of Tremellius, for the New. He often modifies the quotation, however, either by incorporating a suggestion from the notes or by a new translation from the Hebrew or the Greek, and sometimes in the New Testament passages the scribe copies from the Tremellius rather than the Beza column by mistake.[5]

[4] See his article "J and I in Milton's Latin Script" in *Modern Philology*, XIX, 315–319.

[5] See Harris Fletcher, "The Use of the Bible in Milton's Prose," *University of Illinois Studies in Language and Literature*, XIV, 3.

6. Corrections and deletions. In the critical notes we have attempted to render a fairly complete account of the scribal alterations of the manuscript. We have also deciphered most of the deleted passages, and distinguished the added materials from the original text. Indicating the various scribal hands we have designated the work of Skinner as "first hand," that of Picard as "second hand," and that of the revisers of Picard's text as "later hand." Chronologically, of course, Picard came first and the revisers second. No mention is ordinarily made of Sumner's penciled notes.

The English translation is that of Sumner in its revised form. His rendering, though liberal, is masterly in its interpretation of Milton's essential meaning, and could not well be rivaled by anyone less versed in the history and terminology of Christian thought. His version no doubt reflects some of his theological beliefs. To emend or to translate anew would not, however, avail much. In either case theological prepossessions or the absence of them would likewise be operative. Scholars who do not fancy Sumner's translation may refer to the Latin text, and please themselves. They would do that, we feel sure, whatever the translation placed before them.

J. H. H.

W. H. D.

NOTES ON THE LATIN TEXT

Key to Words Used in the Notes

ADDED OR ADDITION = An addition to the manuscript seemingly subsequent to the completion of the first draft.

CORRECTED = A correction on the face of the manuscript at the time of making the first draft or later.

INSERTED = An insertion in the text of the manuscript at the time of making the first draft.

SUMNER = An addition, correction, insertion, or emendation by Bishop Sumner.

VOLUME XIV

PAGE 1
—Title IOANNES . . . ANGLUS] EVIDENTLY ADDED IN LATER HAND
—9 feliciter] fœliciter
PAGE 2
—10 æquum] æquum TYPOGRAPHICAL ERROR
PAGE 6
—7 auctoritate] authoritate THIS THE USUAL SCRIBAL SPELLING IN MS BUT THERE ARE INSTANCES OF auctor AND autor
PAGE 8
—5 opinandum] opiniandum CORRECTED
PAGE 12
—21 17, 18] 27, 28 CORRECTED
PAGE 14
—19 I. M.] EVIDENTLY ADDED IN LATER HAND
PAGE 16
—3 sæculis] seculis SO THROUGHOUT MS
PAGE 20
—10 xiii] xii —11 *cuipiam*] SUMNER PRINTS *cuiquam* —13 *ὑποτύπωσιν*] *ὑπότυποσιν* SO THROUGHOUT MS —20 accommodatissima] acomodatissima SO THROUGHOUT MS
PAGE 22
—15 i] ii —17 1 Tim. 1. 19] v. 19
PAGE 24
—5 3] 8
PAGE 26
—1 15] 14

PAGE 28
—22 exsolvendam] exolvendam EX IS REGULARLY USED FOR EXS IN MS
PAGE 30
—12 vi] xvi
PAGE 32
—1 se] est SUMNER —6 'Ανθρωποπαθείᾳ] 'Ανθρωποπάθεια
—11 'ανθρωποπαθῶς] 'ανθρωπαθῶς
PAGE 34
—11 redibit, si] redibit. Si SUMNER
PAGE 42
—10 27] 17
PAGE 46
—4 *mutor*] *muter* SUMNER —10 3] 13
PAGE 48
—3 8]18 —17 39] 29 —21 Isa.] Esa. SO FREQUENTLY MS
PAGE 50
—2 id est] i.e. SO FREQUENTLY MS
PAGE 52
—21 Cap. v.] Cap. 5^to^ SO FREQUENTLY MS
PAGE 54
—16 et xxvi. 6] et v. xxvi. 6
PAGE 56
—2 *patentia*] *patientia* *i* DELETED IN MS —20 benignus] SUMNER PRINTS beatus
PAGE 58
—8 mutare] INSERTED
PAGE 60
—6 48] 45 CORRECTED —14 &c. et amplius, v. 18] et amplius v. 18. &c.
PAGE 78
—16 vel non labi] INSERTED
PAGE 92
—22 quamquam] quanquam SO GENERALLY IN MS
PAGE 94
—6 *rependero*] *respondero* CORRECTED —15 *exitium*] SUMNER PRINTS *exilium*
PAGE 96
—2 esse] SUMNER PRINTS esset —4 eodem] SUMNER PRINTS eadem
—13 *patiente*] SUMNER PRINTS *patienti* —17 certe] certo CORRECTED
PAGE 102
—22 *gratiæ*] *gloriæ* CORRECTED
PAGE 104
—8 iii. 16] xiii. 13 CORRECTED —10 *servati*] *servata* SUMNER
PAGE 106
—2–4 *quia . . . progenuit*] WE ADOPT SUMNER'S SUGGESTION MS READS *quia voluit.* nempe in Christo. Qui scilicet sermo, illi et veritas est, *progenuit*

PAGE 110
—21 12] 22
PAGE 112
—13 *præsto*] *presto*
PAGE 114
—6 6] 8 CORRECTED —7 10] 20 CORRECTED —14 8] 18 CORRECTED —16 quidem,] quidem; SUMNER
PAGE 118
—16 mea] INSERTED
PAGE 120
—2 *eosdem esse*] INSERTED
PAGE 122
—7 dilecti dilecturi] Melius abesset vox *dilecti*, quam ex proxime sequente *dilecturi* crediderim in textum irrepsisse. SUMNER IN ADDENDA ET CORRIGENDA —14 2] 12 CORRECTED
PAGE 126
—5 *timet*] *tenet* SUMNER —12 docent,] docent: SUMNER —22 vitam] INSERTED
PAGE 132
—3 Cananæa] Cananea AND ELSEWHERE IN MS
PAGE 134
—15 Zacchæus] Zachæus SUMNER
PAGE 144
—24 5] 4 CORRECTED
PAGE 146
—19 21] 22 CORRECTED
PAGE 148
—24 *sivit*] *scivit* SUMNER
PAGE 166
—19 sunt] INSERTED —20 15] 16 CORRECTED
PAGE 168
—9 *cor autem*] *conventem* DELETED
PAGE 170
—2 pene] SUMNER PRINTS pœne
PAGE 174
—17 γὰρ] γαρ σφετέρησιν] σφετέρεσιν —21 ἡμέων] ἡμεών —25 BELOW LINE Primæ Partis finis DELETED
PAGE 176
—10 expromo] Ita scriptum, incuria ut videtur; sensus enim postulat *expromam*. SUMNER NOTE. A CONNECTIVE SEEMS ALSO TO BE REQUIRED BETWEEN THE CLAUSES INTRODUCED BY cum IF SUMNER'S INTERPRETATION IS CORRECT. AFTER quam, clarius DELETED
PAGE 178
—6 vendicare] SUMNER PRINTS vindicare —7 eandem] Legendum suspicor *eadem*, et cum sequentibus ablativis coniungendum. SUMNER IN ADDENDA ET CORRIGENDA

PAGE 180
—23 5] 15 CORRECTED
PAGE 182
—14–17 Quod . . . 4] ADDED IN MARGIN
PAGE 184
—7 *præfeci*] *præfici*
PAGE 186
—4 dixit] INSERTED
PAGE 188
—1 parem] Patrem SUMNER
PAGE 190
—20 quod] qui SUMNER
PAGE 192
—15 non] nos SUMNER
PAGE 194
—12 se] INSERTED
PAGE 198
—14 34] 3. 4. —17 54] 45
PAGE 202
—9 6] 5 CORRECTED —13 alius] alias SUMNER
PAGE 204
—7 1] 2 CORRECTED —15 36] 35 CORRECTED
PAGE 208
—21 enim] INSERTED
PAGE 210
—14 SECOND unum] MS HAS non SUMNER SUGGESTS AS ALTERNATIVE EMENDATION THE DELETION OF non, BUT unum IS ALMOST CERTAINLY THE CORRECT READING
PAGE 216
—19 AFTER attributa, Dei DELETED
PAGE 218
—15 οὐσιωδῶς] οὐσιοδῶς SUMNER
PAGE 226
—20 valebat] vellebat CORRECTED
PAGE 228
—1 tamen] INSERTED
PAGE 230
—20 Patri] Patre SUMNER'S SUGGESTED EMENDATION. HIS FURTHER SUGGESTION OF ipse FOR ipsa SEEMS UNNECESSARY
PAGE 236
—22 *orare*] *errare* CORRECTED
PAGE 238
—1 16] 15 CORRECTED —20 *aditum*] *additum* CORRECTED
PAGE 240
—3 AFTER *patri*, *eorum* DELETED —12 11] 10

PAGE 246
—10 δεσποτῶν] δεσπότων
PAGE 248
—4 *Dominus*] *Domine*
PAGE 254
—1 xiii. 23] xiv. 13 CORRECTED —16–22 Credulus . . . tracto?] ADDED IN MARGIN
PAGE 256
—3 novitii,] novitii. SUMNER —8 eius] ius SUMNER
PAGE 258
—10 re] SUMNER SUGGESTS rex —21 enim] INSERTED
PAGE 262
—2 25] 23 CORRECTED —6 *supra omnes*] INSERTED sic] sit SUMNER
PAGE 264
—19 *factus est*] INSERTED
PAGE 266
—9 ibimus] id imus SUMNER
PAGE 268
—7 etiam] INSERTED
PAGE 280
—21 se] s
PAGE 284
—1 emphaseos] emphaseωs
PAGE 286
—2 nominari?] nominare? —8 scena] scæna CORRECTED
PAGE 288
—5 malebat] mallebat —12 repræsentatio] representatio
PAGE 290
—20 Apocalypseos] Apocalypseωs SUMNER
PAGE 292
—1, 7 Alpha et Omega] A et Ω SO ELSEWHERE MS —2 13] 15 CORRECTED —5 *ostendebat*] *ostendebant* SUMNER —6 *venio*] *venis* SUMNER
PAGE 296
—2–10 eius . . . confirmaverit] ADDED IN MARGIN —11 xi] xxii CORRECTED
PAGE 304
—15 dono] D^ni^ IN MS EXPANDED TO Domini BY SUMNER BUT EMENDED IN ADDENDA ET CORRIGENDA
PAGE 306
—15 innuitur] imminuitur SUMNER
PAGE 308
—5 2] 6 CORRECTED
PAGE 312
—2–4 nomenque . . . Deus] FOLLOWS habuerit Patrem, LINE 9, WITH INDICATION OF TRANSFER TO PRESENT POSITION

PAGE 314
—11 50] 40 —20 xviii] xxviii CORRECTED
PAGE 316
—1 20] 28 CORRECTED —13 iii] v CORRECTED —18 quoque] INSERTED
PAGE 320
—10 SUMNER OMITS COLON AFTER edendis
PAGE 328
—4 34] 3 CORRECTED —15 v] iii CORRECTED —18 *iis quæ*] *iisque* SUMNER
PAGE 330
—16 vi. 14] iii. 16 CORRECTED —17 *Domini*] D^{ni}
PAGE 332
—3 vii] xvii CORRECTED —7 est] esse SUMNER —18 Tum] SUMNER BEGINS ¶ HERE —22 v] vi CORRECTED
PAGE 334
—10 10] 20 CORRECTED
PAGE 336
—6 πατρός] πατρὸς —9 ὢν] ὧν
PAGE 340
—21 Adventum] SUMNER BEGINS ¶ HERE
PAGE 342
—1 vi. 14] xiii. 16, 14 CORRECTED —3 *ille*] INSERTED
PAGE 346
—10 10] 16 CORRECTED
PAGE 352
—1 1 Cor. xv. 27] Rom. viii. 32 SUMNER *cum*] *quum* SUMNER
PAGE 358
—19 Nunc] SUMNER OMITS ¶ BREAK AND JOINS THIS SENTENCE WITH THE PRECEDING, BUT THE DISPLAY IN MS IS CONSONANT WITH THE ¶'S WHICH FOLLOW
PAGE 360
—17 x] ix CORRECTED
PAGE 362
—6 Isa.] Ies. FROM TREMELLIUS'S TRANSLITERATION OF THE HEBREW Ieschahia. MS SO FREQUENTLY FROM HERE ON —9 *meum*] *meam* SUMNER —12 38] 36 CORRECTED
PAGE 366
—3 inquit,] inquit. SUMNER 15] 18 CORRECTED —22 *Isaiam*] *Esaiam*
PAGE 370
—1 dixerit] diceret CORRECTED —8 2, 3, 4, 33] 23. 4. 33. CORRECTED —13 ἀῤῥαβίωι] ἀῤῥαβὼν —13–14 Donationem] SUMNER BEGINS ¶ HERE
PAGE 374
—6 21] INSERTED

PAGE 376
—4 *scimus*] *nescimus* SUMNER —7 AFTER se, constat DELETED
—8 aliquod] INSERTED
PAGE 378
—13 capite] cap. SUMNER
PAGE 380
—21 Quicquid] SUMNER SUGGESTS IN ADDENDA ET CORRIGENDA AND IN A NOTE ON PAGE 163 OF TRANSLATION THE FOLLOWING READING OF THIS CORRUPT PASSAGE: Quid, quod incertum est &c. AND RENDERS ACCORDINGLY
PAGE 384
—3 *ut sitis*] *ut sciamus sitis* THE SCRIBE PROBABLY INTENDED TO DELETE HIS ERROR. THE ORIGINAL IS RESTORED BY SUMNER FROM BEZA
PAGE 388
—4 per] OMITTED MS SUPPLIED ACCORDING TO SUMNER'S PLAUSIBLE CONJECTURE IN NOTE. THE TEXT REFERRED TO IS JOHN XV. 26. Paracletus ille quem ego missurus sum vobis a Patre meo.
PAGE 390
—14 *baptizmum*] TYPOGRAPHICAL ERROR MS READS *baptismum* —15 xix] xxix CORRECTED
PAGE 392
—12 *baptizmo*] TYPOGRAPHICAL ERROR MS READS *baptismo*
PAGE 400
—8 utque] CERTAINLY CORRUPT SUMNER SUGGESTS itaque OR atque
PAGE 402
—17 BELOW LINE, Finis partis secundæ DELETED

VOLUME XV

PAGE 10
—2 AFTER passivum, græcum DELETED
PAGE 12
—4 14] 19 DELETED
PAGE 14
—16 15] 14 SUMNER
PAGE 16
—7 liv] xxxiv CORRECTED —16 tenebras] INSERTED
PAGE 18
—2–3 ORDO VERBORUM MINUS CONVENIT. LOCUM SIC REFINGO neque compingi ex nihilo tanquam ex multis quicquam potest. SUMNER ADDENDA ET CORRIGENDA
PAGES 18–20
—19–5 ut extra . . . Deo] SUMNER DISCUSSES THIS DIFFICULT PASSAGE IN A NOTE IN HIS LATIN TEXT AND AGAIN IN HIS TRANSLATION. THE SCRIBE EVIDENTLY FAILED TO COMPREHEND MILTON'S MEANING, BUT EXCEPT FOR THE PUNCTUATION, THE MISWRITING in quam FOR inquam, AND POSSIBLY THE CASE OF numero, WHERE A GENITIVE WOULD BE EASIER, THERE IS AP-

PARENTLY NO CORRUPTION. SUMNER'S TRANSLATION GIVES, WE BELIEVE, THE CORRECT SENSE

PAGE 20

—2 inquam] in quam

PAGE 22

—2 inquam] iniquam SUMNER

PAGE 26

—9 interire] interiri SUMNER

PAGE 28

—17 19] 15 CORRECTED

PAGE 34

—17 53]5, 3 CORRECTED

PAGE 38

—16 *te emittente*] SUMNER PRINTS *emittente*. IN TREMELLIUS BOTH THIS *te* AND THE ONE BEFORE *recipiente* ARE UNDERSTOOD FROM A PRECEDING VERSE.

PAGE 42

—13 Anima] INSERTED —19 die] SUBSTITUTED FOR Deo DELETED

PAGE 44

—9 *femore*] *fœmore*

PAGE 50

—12 iii.6] vi. 3

PAGE 54

—15 *opportunitates*] *opportunitas* CORRECTED BY SUMNER ACCORDING TO BEZA

PAGE 56

—22 21] 22 CORRECTED

PAGE 60

—10 AFTER *opus, iustorum* DELETED

PAGE 62

—21 extremitate] extremitatæ

PAGE 64

—9 nomen] SUMNER PRINTS nomini BUT NOTES THAT nomen HAS BEEN ALTERED IN MS TO nomini BY A CORRECTOR, PRESUMABLY BECAUSE HE MISTOOK aversatur FOR adversatur. nomen IS CERTAINLY RIGHT. —12 x] xx CORRECTED *quidam*] *quidem* SUMNER

PAGE 68

—10 doctrinæ] INSERTED —22 cum 1] INSERTED

PAGE 70

—2 xiv. 9] INSERTED —23 afficiat] afficiet SUMNER

PAGE 72

—3 *impingant*] *impingient* OR *impingunt* IN MS SUMNER PRINTS *impingent*. WE CORRECT BY TREMELLIUS —19 23] 30 CORRECTED

PAGE 76

—12 12] INSERTED

PAGE 80
—4 xlv. 8] v. 8. 20 CORRECTED
PAGE 82
—8–9 in hac vita] INSERTED —14 2] 20 CORRECTED
PAGE 84
—7 *auscultaveris*] *auscultaverit* SUMNER
PAGES 84–86
—16–4 pellicere . . . pertimescerent] STANDS AFTER Est autem mala vel bona PAGE 86, LINE 8 WITH INDICATION OF CHANGE TO PRESENT POSITION
PAGE 86
—6 quemquam] quenquam SO FREQUENTLY MS —19 ipse] ipsi SUMNER
PAGE 88
—1 sic] SUMNER PRINTS si —9 iv. 12] ORIGINALLY xiv. 12 ALTERED TO xiv. 2 AND CORRECTED BY SUMNER —19 felicem] fœlicem SUMNER —20 *cepit*] *cœpit* SUMNER
PAGE 90
—5 *qui*] SUMNER PRINTS *quum* —7 Cum] SUMNER BEGINS NEW ¶ HERE
PAGE 92
—5 x] xx CORRECTED
PAGE 94
—9 Hinc] NO ¶ IN SUMNER —12 *cæcorum*] *cœlorum* SUMNER
PAGE 100
—24 xci. 11] xix. 11. 12 CORRECTED
PAGE 104
—5 17] 27 CORRECTED —12 vi. 2] v. 3 CORRECTED
PAGE 106
—11 3] 13 CORRECTED —16 *iudicio*] *iudicis* SUMNER
PAGE 110
—17 v. 3] iv. 3 SUMNER —19 AFTER *agit*, *omnia* DELETED —23 9] 19 CORRECTED —26 xii] xiii CORRECTED
PAGE 112
—9 *comedas*] *comedes* CORRECTED
PAGE 114
—14 enim] INSERTED
PAGE 118
—4 AFTER illo die, die REPEATED SUMNER —10 adeunt] SUMNER PRINTS aderunt
PAGE 120
—16 6] 5 CORRECTED —20 *transgressionis*] *trangressionis*
PAGE 126
—15 vecordia] væcordia
PAGE 130
—15 nequidquam] nequicquam

PAGE 132
—6 15] 25 CORRECTED
PAGE 134
—9 adulterio] adulterino SUMNER SUGGESTION ADDENDA ET CORRIGENDA
PAGE 140
—1 Domini] SUBSTITUTED FOR proximi DELETED —15 10] SUMNER PRINTS 9 —16 16] SUMNER OMITS
PAGE 144
—3 Quinimo] Quinimmo
PAGE 146
—15 Zipporam] Tzipporam SO ELSEWHERE MS —17 Aaronem] Aharonem
PAGE 148
—10 Europæi] Europei
PAGE 150
—2 somniamus] somniant CORRECTED —10 posteaquam] SUMNER PRINTS postea quum —11 AFTER dicitur, SUMNER INSERTS amabat, &c
PAGE 154
—3 De] NO ¶ IN SUMNER —18 4] 44 CORRECTED —19 24]4 CORRECTED
PAGE 156
—19 Malum] NO ¶ IN SUMNER —21 Deinde] NO ¶ IN SUMNER
PAGE 158
—7 enim] INSERTED —18 3] 2 CORRECTED
PAGE 160
—16 esse] INSERTED
PAGE 164
—10 duritiei] duritia CORRECTED —11 duritie] duritia CORRECTED
PAGE 172
—16 1] 2 CORRECTED
PAGE 178
—3 AFTER fateatur?] Hoc ita esse DELETED
PAGE 182
—8 *servaverit*] *speraverit* SUMNER
PAGE 184
—5 minus iustum] SUMNER SUGGESTS EITHER magis iustum OR minus iniustum —23 *ferent*] SUMNER OMITS
PAGE 186
—4 AFTER *animæ meæ sunt, apud* DELETED —5 *meæ*] SUMNER PRINTS *mea* —14 xvii] xxvii CORRECTED
PAGE 188
—1 5] 6 CORRECTED
PAGE 194
—23 6] 16 CORRECTED
PAGE 196
—2 penitus] pœnitus

PAGE 198
—17 xv. 11] xiv. 11 SUMNER —22 AFTER *facere*, Matt. v. 28 DELETED
PAGE 200
—12 Oritur] NO ¶ IN SUMNER
PAGE 202
—4 23] 26 CORRECTED 5] 7 SUMNER —17 *aperuerunt*] *apperuerunt* SUMNER
PAGE 206
—19 AFTER *quidem*, THE VERSE CITED IN LINES 14–15 IS REPEATED IN MS BUT DELETED IN PENCIL, APPARENTLY BY SUMNER
PAGE 212
—3 *peccato*] INSERTED
PAGE 214
—9 cxix] cix SUMNER
PAGE 216
—1 *pangam*] SUMNER PRINTS *peragam* TREMELLIUS READS *pangam*
PAGE 220
—22 *monimentum*] SUMNER PRINTS *monumentum*
PAGE 222
—18 *rursus*] *rusus* SUMNER —24 6] 36 CORRECTED
PAGE 224
—22 ii] iii CORRECTED
PAGE 226
—8 AFTER *habiti*, *sunt* DELETED
PAGE 228
—17 xxiii] xiii CORRECTED
PAGE 230
—17 e] SUMNER PRINTS de
PAGE 234
—7 Lazarum] Lazzarum SO THROUGHOUT MS —14 *excitem*] *exitem* —22 evocare] evocari SUMNER
PAGE 238
—1–3 THE SCRIBE CAPITALIZES THE INITIAL WORD IN EACH LINE. SEE SUMNER'S NOTE ON THIS PASSAGE IN THE ENGLISH TRANSLATION
PAGE 244
—20 3] INSERTED 7] 37 CORRECTED difficillimum] difficilimum SUMNER
PAGE 246
—12 vigessimum] 10^{mum} SUMNER
PAGE 248
—16 eiusque] SUMNER SUPPLIES laboris AFTER eiusque
PAGE 250
—6 AFTER cap. xxvii] Finis tertiæ Partis DELETED —7 hominis] INSERTED

PAGE 254
—12 5] 4 SUMNER
PAGE 262
—8 AFTER esset, nec tamen DELETED
PAGE 264
—18 et] SUMNER PRINTS ut
PAGE 268
—7 *hypostase* ως] TYPOGRAPHICAL ERROR MS HAS *hypostaseως*
PAGE 272
—8 Θεάνθρωπον] SUBSTITUTED FOR Theanthropon DELETED
PAGE 274
—10–12 Deum . . . legem . . . iram . . . mortemque temporalem et æternam] Deus . . . lex . . . ira . . . morsque temporalis et æterna SUMNER —16 AFTER Cum, autem DELETED —17 duplexne] duplexque SUMNER
PAGE 282
—2 Nazer] Nezer SUMNER —3 republica] repub. —4 7] 8 CORRECTED —10 Zionis] Tzionis SO ELSEWHERE MS —14 44] 24 CORRECTED
PAGE 284
Caput XV] THE SECOND HAND BEGINS AT THIS POINT. SEE PREFATORY NOTE Triplici] Triplicique SUMNER —4 Præstitit] INSERTED —9 et *Christus*] INSERTED IN LATER HAND. SEE PREFATORY NOTE
PAGE 286
—5 10] 20 CORRECTED —10–11 Matt. i. 21. . . . *ipsius*] ADDED IN MARGIN LATER HAND 13–17 Ioan. . . . *Christum*] ADDED IN MARGIN LATER HAND —27 Propheticum] Profeticum CORRECTED
PAGE 288
—9–10 et cap. lv. 4] INSERTED —12 AFTER *mundum*, Ioan. i. 9 DELETED
PAGE 290
—3 *aperiret*] *apperiret* SUMNER
PAGE 292
—4–5 2 Cor. . . . *esset*] ADDED IN MARGIN LATER HAND —20 *pretium*] *prætium*
PAGES 292–294
—26–2 1 Ioan. . . . *suæ*] ADDED IN MARGIN LATER HAND
PAGE 296
—21–23 Matt. . . . *Israelem*] ADDED IN MARGIN LATER HAND
PAGES 298–300
—21–1 idque . . . sunt] INSERTED
PAGE 300
—5 28] 29 CORRECTED —8 secundo nempe adventu] ADDED IN MARGIN LATER HAND
PAGE 302
—4 quemadmodum] INSERTED —5 (quamvis . . . dicatur)] INSERTED

PAGE 304
—4 una] INSERTED
PAGE 306
—11–14 Rom. . . . mortuis] ADDED IN MARGIN FIRST HAND
PAGE 308
—1–2 1 Ioan. . . . *deposuit*] ADDED MARGIN LATER HAND —3 et ii. 8] INSERTED LATER HAND —5 fatigavit] fatigavet SUBSTITUTED LATER HAND FOR DELETED WORD SUMNER —12–14 Sane . . . fuit] ADDED MARGIN LATER HAND —22 Dexetram TYPOGRAPHICAL ERROR FOR THE REGULAR FORM Dexteram
PAGE 310
—3 *exspoliata*] *expoliata* —19–21 hinc . . . fassus est] ADDED MARGIN LATER HAND —22 dextera] dextra AND SO THROUGHOUT MS
PAGE 312
—12 Marc.] Matt. CORRECTED
PAGE 314
—7 xxviii] xxvi CORRECTED
PAGE 316
—10 Pretium] INSERTED —11–12 1 Cor. . . . *estis*] INSERTED LATER HAND —15–16 Rom. . . . *Filii*] ADDED MARGIN LATER HAND —18 i. 4] iv. 2 CORRECTED
PAGE 318
—2–5 hoc . . . expedire] ADDED MARGIN —7–14 2 Cor. . . . *omnia*] ADDED MARGIN. THE QUOTATION REPLACES THE FOLLOWING PASSAGE DELETED IN THE TEXT: et xi. 32. *conclusit Deus omnes in contumacia, ut omnium misereretur.* 1 Cor. xv. 2. *in Christo omnes vivificabuntur* —10 omnibus] omnib. AND SO FREQUENTLY MS —12–13Tam . . . Cœlis] INSERTED LATER HAND —20 1 Ioan. iv. 14] ADDED MARGIN AND MARKED TO FOLLOW *mundi vita*
PAGE 320
—6–7 Ridiculum . . . non credit?] ADDED MARGIN AND MARKED TO FOLLOW *non pereat* —11 *omnibus*] SUBSTITUTED FOR *nobis* DELETED
PAGE 322
—5 nempe] n. —7–9 et præsertim . . . *omnes?*] ADDED MARGIN LATER HAND
PAGES 322–324
—22–1 quos vocant] INSERTED
PAGE 324
—6 Sic Ioan. xii. 4] xii. 47 CORRECTED INSERTED LATER HAND —9 id est] i.
PAGE 326
—3 1] 2 CORRECTED
PAGE 328
—4–7 AFTER id est, fideles DELETED AND credentes . . . *impiis* INSERTED LATER HAND —7 et v. 10. *pro inimicis*] ADDED MARGIN LATER HAND —25 x] xiii CORRECTED —26 7] 9 CORRECTED

PAGE 332
—11 *sibi*] INSERTED
PAGE 334
—3–4 *afflictionum*] *afflixionum* SO ELSEWHERE MS
PAGE 338
—5 xxii] SUPPLIED BY SUMNER
PAGE 344
—1 naturalis vel Supernaturalis] SUBSTITUTED LATER HAND FOR externa et interna DELETED —1–2 Naturalem voco] SUBSTITUTED LATER HAND FOR Externa DELETED —3 AFTER in, externo et DELETED —4 naturalis illa] SUBSTITUTED LATER HAND FOR externa DELETED —5 ex . . . ipsius] INSERTED LATER HAND —8 AFTER excusationem, FOLLOWING DELETED PASSAGE OCCURS: Externo ratio. Solent quidem theolog[i] vocationem distribuere in externam et interna[m]: sed quam illi internam vocant, non solum proprie vo[ca]tio verum etiam electio iam credentium vel potius regeneration videtur esse sed re vera electio est. Rom. viii. 28, 29, 30. *ex p[ræ]stituto ipsius vocati.* 1 Cor. i. 26. *cernitis vocationem vestram fratres—,quæ stulta sunt mundi elegit De[us].* 2 Tim. i. 9. *vocatione sancta, ex suo proposito et gra[tia.]* Itaque ut vocatio universæ nationis communi more loquendi electio nonnunquam dicitur. Deut. vii. 6. *populus sanctus es Iehovæ, te selegit Iehova—*, ita electio nonnunquam dicitur vocatio: eo quod actualis quædam electio, ut loquuntur, videatur esse, si ad electos solos referas; aut, ut vulgo describitur, idem cum regeneratione est; proinde locum hic non habet. IN THE MARGIN OPPOSITE THIS PASSAGE THE FIRST SCRIBE HAS WRITTEN: Deleantur hæc usque ad . . . Qua Deus. —16–18 Ex Præstituto . . . *gratia*] MARGIN LATER HAND
PAGE 346
—6 *pretio*] *prætio* —15 *renuitis*] *renuistis* SUMNER FOLLOWING TREMELLIUS —19–20 Quoniam . . . ipsa n[empe]] ADDED IN MARGIN —20 *ipsa n[empe]*] SUMNER OMITS
PAGE 348
—21 Deo solum credentibus] INSERTED
PAGE 350
—1 quos vocant] INSERTED LATER HAND —15 BEFORE Sive electos, Quandocunque vult DELETED
PAGE 352
—1–2 *et gentibus*] INSERTED —4 37] 27 CORRECTED
PAGE 354
—1 et voluntas . . . renovata] MARGIN LATER HAND —3 et *velle datum*] INSERTED LATER HAND —13–14 esse fere docetur] SUBSTITUTED LATER HAND FOR est DELETED —16 Agrippa] Agryppa CORRECTED
PAGE 356
—4 hominis] INSERTED LATER HAND AFTER conatus, Ezech. xxx. 31. *facite vobis cor novum et spiritum novum* DELETED —6–12 *cum tremore* . . . voluntatis est] ADDED IN MARGIN —17 Methodi] SUBSTI-

TUTED LATER HAND FOR Doctrinæ DELETED. THE WHOLE SENTENCE INSERTED

PAGE 358

—1 *μεταμέλεια*] *μεταμέλια* CORRECTED —5 AFTER *desolatam*, Luc. xiii. 3. *nisi resipueritis, omnes similite*[*r*] *peribitis* DELETED —9 AFTER *affectus*, THE FOLLOWING DELETED PASSAGE: Act. xvii. 31, 32. *Deus mand*[*at*] *omnibus ubique hominibus ut resipiscant; eo quod statui diem quo iuste iudicaturus est orbem terrarum.* —13 Ezech. xviii. 21, 28] Isa. i. 16, 19 SUMNER —14 Ezech.] SUMNER PRINTS et

PAGE 360

—8–11 Hortatio . . . præditis] MARGIN LATER HAND —15 Divinæ] NO ¶ IN SUMNER —16 inniti] initi SUMNER

PAGE 362

—10 penitus] pœnitus

PAGE 364

—13 naturali] SUBSTITUTED LATER HAND FOR externa DELETED —14 xxii] x CORRECTED —20 BELOW LINE, THREE WORDS DELETED

PAGE 366

—1–6 Supernaturalis . . . estque] INSERTED BETWEEN LINES AND IN MARGIN LATER HAND. THE PASSAGE REPLACES THREE WORDS DELETED —11–15 Ioan. . . . *incorruptibili*] INSERTED —15 AFTER enim, proprie DELETED

PAGE 368

—3 AFTER nemo, proprie DELETED —24 vii] vi CORRECTED

PAGE 370

—14 *pro bene placito*] SCRIBE ORIGINALLY WROTE *pro gratuita sua benevolentia*, WHICH IS THE READING IN TREMELLIUS —15–16 est . . . restitutio?] ADDED MARGIN

PAGES 370–372

—23–3 optio . . . salutem] ADDED MARGIN

PAGE 372

—16 1] 2 CORRECTED —23 *Ipsius . . . bona*] ADDED LATER HAND

PAGE 374

—8–9 1 Thess. . . . et] INSERTED —15 *exposuit*] FOLLOWED BY *per* DELETED

PAGE 378

—17 5] 9 CORRECTED —19 *quia*] SUMNER PRINTS *quiæ*

PAGE 380

—16 9] 8 CORRECTED

PAGE 384

—12 Nunc] NO ¶ IN SUMNER —15 5, 6] 6, 7 CORRECTED

PAGE 386

—1 AFTER peccati, THE FOLLOWING DELETED PASSAGE: Rom. vii. 24. *ærumnosus ego homo, quis me eripiet ex isto corporis mortis.* siquidem in persona regenera[ti] hæc dicta sunt. —7–8 quæ . . . confundenda]

SUMNER REMARKS: SIC EX INCURIA SCRIPTUM. OPORTUIT QUI, ET MOX confundendus —12–13 xciv . . . *Iah* et] INSERTED LATER HAND

PAGE 388

—10–19 Castigationibus . . . immo eas misericors] ADDED MARGIN FIRST HAND. PASSAGE AT FIRST READ Castigationibus etiam Deus misericors —14 20] 16 SUMNER —18 immo] imo —22 *exsolutam*] *exolutam*

PAGE 390

—10 AFTER *Iehova*, Psal. xxxiv. 21. IS QUOTED AND DELETED —11 AFTER *restituis me*, et cxxv. 3. WITH THE TEXT DELETED

PAGE 392

—1–7 Hinc . . . *afflictionem*] ADDED MARGIN FIRST HAND. THE ADDITION WAS ORIGINALLY MADE BY SECOND HAND. AFTER THE ADDITION sequitur Cap. 20^{mum} FOLLOWS

PAGE 394

—2 AFTER *me*, THE FOLLOWING DELETED PASSAGE: Act. 23, 48. *crediderunt quotquot erant ordinati ad vitam æternam; ordinati* [*au*]*tem omnes a patre.* —6 *Dominum*] SUBSTITUTED FOR *Christum* DELETED

PAGE 396

—1 viii] iii CORRECTED —12–13 Marc. . . . *meæ*] ADDED MARGIN

PAGE 398

—9–10 quam . . . historicæ] INSERTED —15 1] 2 CORRECTED

PAGE 400

—14 AFTER 9, 18 DELETED

PAGE 402

—6 Christo] Chrsto 6–9 Ioan. . . . *Christi*] ADDED MARGIN —8 AFTER *est, igitur* DELETED —17–18 Ioan. . . . *me*] ADDED MARGIN LATER HAND Ioan WRITTEN Ionn

PAGE 404

—2 notus] notum CORRECTED —5 Noe] Noa —6 15] SUMNER PRINTS 25 —9–10 hæc . . . revelatur] INSERTED quibus] WRITTEN quib. —11–12 nam . . . 47] ADDED MARGIN AFTER nam, sine auditione DELETED —12 AFTER 47, SEVERAL WORDS DELETED

PAGE 408

—1–5 Heb. . . . promissis] ADDED IN TEXT AND MARGIN LATER HAND; SEVERAL WORDS DELETED; rebus WRITTEN reb.

VOLUME XVI

PAGE 2

—4 AFTER reddit, SEVERAL WORDS DELETED porroque] INSERTED qui] SUBSTITUTED FOR et DELETED —5 tandem] SUBSTITUTED FOR demum DELETED coalescant] SUBSTITUTED FOR DELETED WORD

PAGE 4

—6 nova] INSERTED —15 1 Pet. . . . *viverent*] TAKES PLACE OF et v. 6 DELETED

PAGE 8

—2 *viæ*] INSERTED

PAGE 10
—7 iv] iii CORRECTED —16 AFTER 5, 6 DELETED —21 AFTER *facere*, THE TEXT OF JOHN XV. 6. IS QUOTED AND DELETED
PAGE 12
—7 *ei* INSERTED *cupiditatibus*] *cupiditatib.* SO ELSEWHERE MS *vestra*] INSERTED —11–13 2 Cor. . . . *Dei*] ADDED MARGIN —12–13 *perficientes*] SUBSTITUTED FOR *ad finem perducentes* DELETED —21 vi] vii CORRECTED
PAGE 18
—17–18 1 Tim. . . . *certavi*] ADDED MARGIN —18 AFTER SECOND et, WORD DELETED AFTER Ioan., A DELETION
PAGE 20
—19 ibidem] ibid CORRECTED LATER HAND
PAGE 22
—9 *diebus*] *dieb.* —12–20 1 Ioan. . . . *Dei*] ADDED MARGIN
PAGE 24
—13 16] 26 CORRECTED
PAGE 26
—13 4] 14 CORRECTED
PAGES 26–28
—24–5 Iustificatio . . . potuit] ADDED MARGIN LATER HAND
PAGE 28
—15 18] 19 CORRECTED
PAGE 34
—20 AFTER habitus, non . . . etiam INSERTED —22 AFTER autem, SEVERAL WORDS DELETED AND effectum non INSERTED LATER HAND solet] SUBSTITUTED FOR possit DELETED AFTER solet, instrumentalis DELETED, minus principalis INSERTED
PAGE 36

SAGE DELETED —16 AFTER vera, quæ viva INSERTED AFTER salvifica est, ex INSERTED —17 AFTER etiam, nos INSERTED —18 religionis nostræ] INSERTED
PAGE 38
—2 nostris] INSERTED —8 AFTER *charitatem, efficacer* DELETED LITERAL TEXT TREMELLIUS IS *fides per charitatem efficax operante*] INSERTED —21 AFTER opusque, quæ DELETED
PAGE 40
—2 fidei] INSERTED —2–3 Huius . . . Christiana] INSERTED —15–17 ut . . . vixit] IN LATER HAND SUBSTITUTED FOR DELETED PASSAGE
PAGE 42
—3–4 Qualis . . . est] INSERTED IN TEXT AND MARGIN WITH SEVERAL —18 AFTER *fidem*, DELETED PASSAGE: Iacob. i. 25. *quia non fuerit auditor obliviosus, sed effector operis*
MINOR DELETIONS AND INSERTIONS —14 misericordia Dei] INSERTED

PAGES 42–44
—18–1 Tit. . . . *gratia*] ADDED MARGIN
PAGE 44
—2 *facit*] SUBSTITUTED FOR DELETED WORD —14 quicquam] quidquam SUMNER SO FREQUENTLY —20 loco] INSERTED —21 *iniquitate*] *iniquitater* SEEMINGLY
PAGE 46
—6 declararet] SUMNER SUGGESTS declaret —9 *incedentes*] *incedentibus* CORRECTED —14–16 Psal. . . . *magna*] INSERTED AND DELETED, THEN RECOPIED MARGIN FIRST HAND
PAGE 48
—10–11 Vide . . . meritis] INSERTED —19 AFTER salutant, DELETED PASSAGE, ALSO Finis Quartæ Partis DELETED
PAGE 50
—9 professione saltem] INSERTED
PAGE 52
—23 comedebat] DELETED AFTER erat AND INSERTED PRESENT POSITION
PAGE 56
—4 AFTER filio, per spiritum INSERTED LATER HAND AND DELETED
PAGE 58
—1 AFTER *nobis*, word DELETED
PAGE 64
—1–3 Col. . . . *fidei*] ADDED IN TEXT AND MARGIN LATER HAND
PAGE 66
—1–2 Ioan. . . . *iis*] ADDED MARGIN LATER HAND —2 *quam*] INSERTED —16 12] 11 CORRECTED —24 accedit] INSERTED AND FOLLOWED BY DELETED WORD
PAGE 68
—1–3 1 Cor. . . . et] ADDED MARGIN
PAGE 70
—8–9 *salutem æternam*] INSERTED LATER HAND —11 etiam] INSERTED LATER HAND —12 AFTER facere, WORD DELETED AND studeamus INSERTED LATER HAND —12–13 quod . . . est] INSERTED LATER HAND —13 AFTER situm, hoc DELETED —16 2] 3 CORRECTED —17 *qua*] *quam* CORRECTED
PAGE 72
—7 10] SUMNER ADDS —9–10 *quapropter fratres potius*] INSERTED —15 *illo occulto*] *illa occulta* CORRECTED —18 victoriam] vitoriam CORRECTED
PAGE 74
—13 certitudinem salutis] certitudinis salutem CORRECTED —17 xiv] xv CORRECTED —23 et] DELETED AFTER electi AND INSERTED AFTER regeniti
PAGE 76
—12 AFTER *habens*, *sy* DELETED —14 Regeneti] Regeneniti CORRECTED

PAGE 78

—12 *beneficiendo*] *benefaciendo* SUMNER —18 præstandum est] INSERTED LATER HAND FOR præstatur DELETED —19 a v. 37] INSERTED AFTER 37, et si quem intellegere DELETED —20 20, 21] 21, 22 CORRECTED

PAGE 80

—3 reverentiam] reverantiam CORRECTED —4 in eum finem] INSERTED —5 AFTER docuit, THREE WORDS DELETED, immo INSERTED —8 Sic] NO ¶ IN SUMNER —22 AFTER est, modo DELETED

PAGE 84

—13 25] 26 CORRECTED —18 verba] INSERTED

PAGE 88

—2 disserunt ex] INSERTED —7 plerumque] plerunque SO ELSEWHERE MS —18 ullo tempore hoc] INSERTED

PAGE 90

—7–8 (*vere* . . . est)] INSERTED —7 scilicet] scil.

PAGE 92

—13 8] 1 CORRECTED —17–18 unde . . . imputatur] INSERTED —21 perpetua] INSERTED, maxime DELETED —23–24 Theologi Remonstrantes] WRITTEN IN LARGE SCRIPT FOR DISPLAY

PAGE 94

—4 et . . . surrexit] INSERTED LATER HAND —5 *et audivimus*] INSERTED —7 hypocritis] hypocrite CORRECTED —10 illis] SUBSTITUTED LATER HAND FOR Remonstrantibus DELETED Theologis AND DELETED Remonstrantibus WRITTEN IN LARGE SCRIPT AS IN LINES 23–24, PAGE 92 —14 quamdiu] quandiu SO ELSEWHERE MS

PAGE 96

—1 credentium] INSERTED —7 *exsurgit*] *exurgit* SO ELSEWHERE MS —18–20 i. 11 . . . *potenter*] ADDED MARGIN —20 *beneplacitum*] SUBSTITUTED FOR *libitum* DELETED —23 BELOW LINE, Quartæ partis Finis FIRST HAND DELETED

PAGE 98

—3–4 sive exhibitio] ADDED LATER HAND; A PERIOD FOLLOWING manifestatio NOT DELETED —9 *manifestus*] SUBSTITUTED LATER HAND FOR *conspicuus* DELETED

PAGE 100

—9–17 Non . . . *suis*] NO ¶ IN MS BUT ¶ EVIDENTLY INTENDED —12–13 *ostendit enim illis*] ADDED MARGIN LATER HAND

PAGE 102

—8 2 . . . *præconem*] INSERTED —18 viii] ix CORRECTED *exemplari*] *exemplaris* SUMNER —20 AFTER Israelitis, potissimum DELETED duntaxat] SUBSTITUTED MARGIN LATER HAND

PAGE 104

—2 MS SHOWS TWO COPIES OF FOLIO 308; BEGINNING ætatem AND INCLUDING THE THREE FOLLOWING ¶'S IS A CLEAR COPY IN FIRST HAND. WE FOLLOW THE ORIGINAL DRAFT. THE ALTERATIONS NOTED BELOW ARE FROM

THE ORIGINAL COPY IN SECOND AND LATER HANDS —13–22 Psal. . . . *Deus*, &c] ADDED MARGIN LATER HAND —14 Rom. ii. 4] SUMNER OMITS THE CORRECT REFERENCE IS PROBABLY ROM. ii. 14

PAGE 106

—1–2 Huius . . . *apparet*] INSERTED LATER HAND —5 AFTER *nobis*, PASSAGE DELETED —9 Ioan. v. 39] INSERTED SUMNER OMITS —14–15 et . . . *iram*] INSERTED —15 15] 25 —16 *redundaret*] SUMNER PRINTS *redunderet*

PAGE 108

—6–8 Hinc . . . Mosaica] ADDED MARGIN LATER HAND TO REPLACE DELETED PASSAGE: Hinc non Iudæis modo, sed omnibus et immo non regenitis lex data est, etsi non plane Mosaica: —10–11 *ostendit* . . . *Deus*] ADDED LATER HAND —14 AFTER legis, DELETED PASSAGE: Rom. i. 15. *lex operatur iram.* —16 Rom.] cap. CORRECTED —17 4] 14 CORRECTED

PAGE 110

—1–2 *conclusit* . . . *declaravit*] ADDED MARGIN LATER HAND —4–6 *Littera* . . . promisit] ADDED MARGIN LATER HAND —4 *Littera*] *Litera*, AND SO Littera SO ELSEWHERE MS —6 14] 24 CORRECTED —18–25 Iustificabantur . . . sempiternam] LATER HAND —23 assecuta] assequata

PAGE 112

—2 excellentior] eccellentior —3 obscurius] INSERTED LATER HAND —4 plena luce] INSERTED LATER HAND

PAGE 114

—9 18] INSERTED 22] 23 CORRECTED —22 *ministerium*] *misterium* CORRECTED

PAGES 114–116

—25–1 39. *illæ* . . . *si*] INSERTED LATER HAND THE *si* APPEARS ALSO IN THE ORIGINAL

PAGE 116

—3 27] 47 CORRECTED —8 *gratia*] INSERTED —11 *mea*] *me* CORRECTED

PAGE 118

—8 *atramento*] *attramento* CORRECTED AND SO ELSEWHERE MS —13 AFTER *vestras*, PASSAGE DELETED —14–24 Per . . . iv. 13] ADDED MARGIN LATER HANDS. AFTER THE FIRST USE OF *Spiritum Sanctum* THE WORDS ARE ABBREVIATED IN A VARIETY OF WAYS

PAGE 120

—2 AFTER *Christi*, WORD DELETED —3 æternæ] INSERTED LATER HAND —8–9 1 . . . *æterna*] ADDED MARGIN LATER HAND Ioan.] Ioh. CORRECTED *promissio*] *pro misso* CORRECTED

PAGE 122

—9 AFTER annuntiatur, PASSAGE DELETED *enim*] INSERTED —10 AFTER *audierint*, DELETED PASSAGE: de cæteris non credentibus, qui luci et veritati cuiusmodicunque a Deo exhibitæ, non paruerint, a[t] ex iis locis quæ

supra de credentibus asseruntur, intelligi potest. Rom. x. 14?] INSERTED

PAGE 124

—11 AFTER *est*, DELETED PASSAGE: comprobata testimonio legis ac prophetarum.

PAGE 126

—1 xiv] v CORRECTED

PAGE 130

—4 *antiquatur*] *antiquavit* CORRECTED

PAGE 132

—2 *quam*] *quem* CORRECTED

PAGE 134

—1 adeoque] eoque INSERTED IN PLACE OF SAME WORD OBSCURED BY INK-BLOT —16 per fidem] INSERTED LATER HAND —18 v] vi CORRECTED

PAGE 136

—16 AFTER *iugum* —?] A WORD DELETED

PAGE 138

—15 v. 4] iv. 5 CORRECTED —16 unde] und CORRECTED —18 AFTER 4, 5 DELETED

PAGE 140

—6 redemerit] redemit CORRECTED —17 per Evangelium] INSERTED LATER HAND

PAGE 142

—1 31] 11 CORRECTED —18–20 de coniugio . . . iniungitur] ADDED IN MARGIN FIRST HAND REPLACING SAME PASSAGE IN TEXT AND MARGIN LATER HAND DELETED —20 AFTER *Dominus*, FIVE WORDS DELETED —21 et . . . coniugio] INSERTED FIRST HAND REPLACING WHAT MAY BE SAME WORDS DELETED IN TEXT

PAGE 144

—1 37, 39] INSERTED —2–6 neutrum . . . complectitur] ADDED MARGIN LATER HAND. AFTER complectitur SEVERAL WORDS DELETED —11 *tuum*] INSERTED *mandati*] *mandaturum* CORRECTED —12 *fide*] SUMNER PRINTS *fides* BUT MILTON FOLLOWS BEZA

PAGE 146

—5 abrogatam] INSERTED —6 forte] fortasse CORRECTED —7 sententia] sententiam CORRECTED —16 lege] SUMNER OMITS

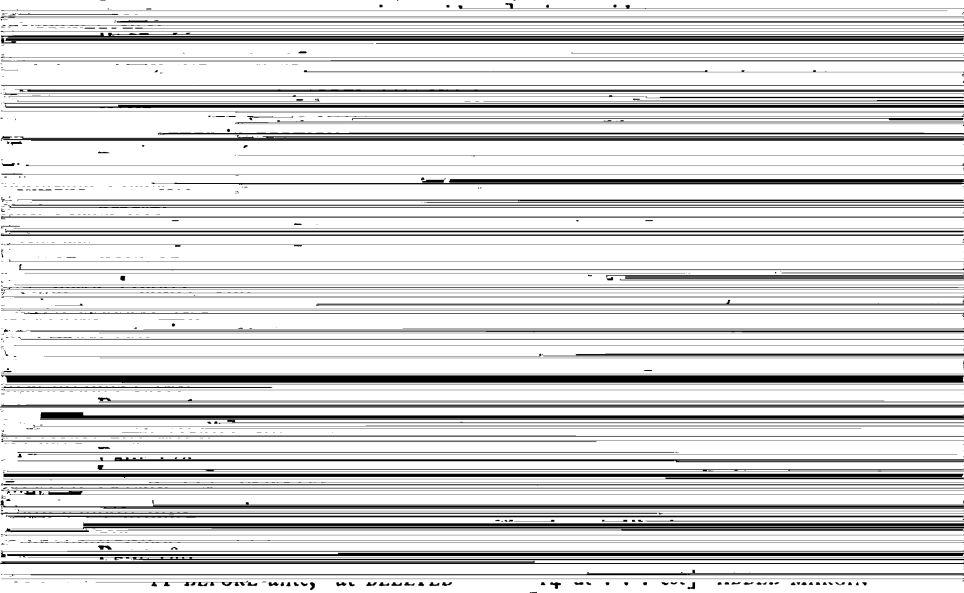
PAGE 150

—10 requiritur] requitur CORRECTED —15 sub lege] INSERTED LATER HAND iustificabantur] iustificavit CORRECTED —15–16 iustificabantur . . . fidentes] ADDED MARGIN LATER HAND. FROM sub lege TO fidentes AND IMMEDIATELY FOLLOWING SEVERAL WORDS DELETED —16–17 Rom. . . . &c] INSERTED LATER HAND

PAGE 154

—1–2 ex pueris adulti] INSERTED LATER HAND —12–14 Iacob . . . *sitis*] INSERTED LATER HAND —24 Rom. . . . *conformemini*] INSERTED LATER HAND

PAGES 154–156
—25–2 *huic . . . perfecta*] ADDED MARGIN LATER HAND
PAGE 156
—8 AFTER *famulum*, MARK OF PUNCTUATION DELETED
PAGE 158
—1 AFTER libertate, COMMA DELETED
PAGE 160
—14 AFTER *ut*, THREE LETTERS DELETED —15 BEFORE *est*, *esto* DELETED —16–17 tum . . . tum] ADDED MARGIN LATER HAND —17–18 vellebant] vellerant SUMNER —21 non defendisset] INSERTED
PAGE 162
—16 *simul*] *simull* CORRECTED
PAGE 164
—2–3 vel . . . repræsentatio] ADDED MARGIN LATER HAND. AFTER per, WORD DELETED —7 AFTER Haec, quatuor DELETED præsertim . . . posteriora] INSERTED LATER HAND —12 sincero animo proposito, et] INSERTED LATER HAND animo WAS PERHAPS ORIGINALLY animi, THE LAST TWO LETTERS BEING BLOTTED AND –mo WRITTEN BELOW THEM. SUMNER CONJECTURES THAT IN HIS FINAL CORRECTIONS MILTON INTENDED TO DELETE proposito, LEAVING THE PHRASE sincero animo PARALLEL TO grata recordatione. PERHAPS, HOWEVER, THE ALTERATION OF animi WAS



LATER HAND —15–17 et . . . externa] ADDED MARGIN LATER HAND

PAGE 184

—19–20 cap. . . . et] INSERTED FIRST AFTER vide AND THEN AFTER infra AFTER cap., superius DELETED AND xxix. INSERTED

PAGE 186

—11–12 (quam . . . Legimus;)] ADDED MARGIN LATER HAND —12 et] INSERTED —14 solum] INSERTED AFTER Christum, solum DELETED

PAGE 188

—3 baptismi] babptismi CORRECTED —6 quatenus] quateus CORRECTED —8 AFTER promulgata, DELETED PASSAGE: per pœnitentiam remissione peccatorum et fide in Christum mox venturum. SCRIBE NEGLECTED TO STRIKE OUT promulgata AND IT IS RETAINED BY SUMNER, BUT IT IS WITHOUT MEANING IN REVISED TEXT —9–10 (ex . . . baptizabantur)] ADDED MARGIN FIRST HAND

PAGES 188–190

—19–3 AFTER habent, DELETED PASSAGE AND immo . . . docuisset ADDED MARGIN FIRST HAND

PAGE 190

—21 *postquam*] INSERTED

PAGE 192

—8 *me*] INSERTED AFTER *misit*

PAGE 194

—4 ipso] ipsa CORRECTED —5–19 Hæc . . . exudabitur.] ADDED MARGIN FIRST HAND THE FIRST PART OF THE PASSAGE TO assequeretur IS CANCELLED IN THE BODY OF THE TEXT THE REMAINDER UNDOUBTEDLY REPRESENTS A FIRST MARGINAL ADDITION, OVER WHICH SKINNER PASTED HIS COPY —21 23] 33 CORRECTED

PAGE 196

—16 *bibisse*] INSERTED

PAGE 198

—18 7] 1 CORRECTED

PAGE 200

—4 25] INSERTED —4–9 Et . . . est:] ADDED MARGIN INSERTION ORIGINALLY RAN Et his formulis; THESE WORDS WERE DELETED AND Et hoc loquendi more SUBSTITUTED —9 27] 37 CORRECTED —16–17 vel AND vel repræsentant] INSERTED LATER HAND —19 absolute] ORIGINALLY WRITTEN abosute AND CORRECTED LATER HAND TO absoslute iis] INSERTED —20 AFTER sine, baptismo DELETED ut . . . circumcisione] INSERTED —21 sine baptismo] INSERTED AFTER catechumeni, sine DELETED

PAGE 202

—4–10 Fortasse . . . 26] ADDED MARGIN LATER HAND, WITH SEVERAL MINOR DELETIONS, SUBSTITUTIONS, AND CORRECTIONS

PAGE 204

—8 vel . . . quædam] INSERTED LATER HAND SUMNER PRINTS THE INSERTION AFTER est, BUT THE CARET CLEARLY FOLLOWS obsignatio APPARENTLY THE SAME WORDS ARE DELETED IN THE SPACE BENEATH THE LINE CONTAINING THE CARET

PAGE 208

—2 vindicare] vendicare SUMNER —12 donatim] domatim SUMNER —22 28] 29 CORRECTED

PAGE 210

—4 1 Cor.] 2 Car. CORRECTED IN ORIGINAL TO Cor. THE NUMERAL CORRECTED BY SUMNER

PAGE 212

—12–19 Missa . . . extrudit] ADDED MARGIN FIRST HAND

PAGE 214

—6 adhibita] SUBSTITUTED FOR usitata DELETED

PAGE 216

—4–5 Certe . . . fides] INSERTED —7 vere] INSERTED —11 AFTER ægrotorum, DELETED PASSAGE: promisit quidem Christus, discipulis, si ægrotis manus imposuissent, fore ut qui ægrotassent, melius haberent, Marc. xvi. 18. —11–12 Apostoli . . . 13] SUBSTITUTED LATER HAND FOR DELETION JUST GIVEN —13 v. 14, 15] i. 17, 18 CORRECTED —14 cum] INSERTED —17 non præcise] SUBSTITUTED LATER HAND FOR non solum DELETED —18 graviter modo] INSERTED LATER HAND —18 ægrotantes] ægrotas CORRECTED eosque sanabant] INSERTED LATER HAND

PAGE 218

—4–5 unctio ægrotis, ordo ecclesiasticis] ORIGINALLY WRITTEN WITH PHRASES IN REVERSE ORDER BUT WITH TRANSPOSITION INDICATED —5 AFTER impertitur, Quintæ Partis finis FIRST HAND DELETED —8 AFTER regenerati, hactenus dictum est DELETED —15 24, 25] 45, 46 CORRECTED

PAGE 220

—3 AFTER *et*, WORD DELETED —8 recta] SUBSTITUTED FOR legitima DELETED AFTER sigillorum, baptismi præsertim DELETED

PAGES 220–222

—21–22 *dæmonia*] *demonia* CORRECTED

PAGE 222

—7 AFTER hodie WORD DELETED cum] SUBSTITUTED FOR ubi DELETED —8–12 Satis . . . *diebus*] ADDED MARGIN LATER HAND —9 AFTER apostolis, WORD DELETED —13–14 et . . . 8] INSERTED LATER HAND —23 AFTER SECOND *et*, *pr* DELETED

PAGE 224

—10 Ioan. x. 41] INSERTED —13–14 credentem . . . potuit] ADDED MARGIN —13 AFTER et, WORD DELETED —14 AFTER sanare, WORD DELETED —15 miracula] INSERTED

PAGE 228

—11 in illa abnegatione] INSERTED, illa BEING INSERTED AFTER THE INSERTION OF in abnegatione —12 ob] INSERTED —13 *presbyter*] *præbyter* CORRECTED TO *præsbyter* v. 1] i. 5 CORRECTED —18 xi] ix CORRECTED

PAGES 228–230

—22–1 Utcunque . . . successio?] ADDED MARGIN LATER HAND

PAGE 232
—3 experimento] experientia CORRECTED —6 antea] antear CORRECTED —21 recte] rectæ CORRECTED 25] 5 CORRECTED
PAGE 234
—16 AFTER 14 DELETED PASSAGE: *quomodo invocabunt eum in quem non crediderint? quomodo autem credent ei de quo non audierint?* —21 AFTER *alloquendo*, *ipsos* DELETED
PAGE 238
—14–17 pastor . . . 8] ADDED MARGIN A DELETION AFTER eiusdem, LINE 15 —16 officio] SUMNER OMITS
PAGE 240
—19–20 prophetæ denique; et] INSERTED LATER HAND —20 AFTER Quisquis, A WORD DELETED
PAGES 240–242
—22–2 quod . . . *dicite*] ADDED MARGIN LATER HAND
PAGE 242
—7 19] 29 CORRECTED —16 vindicat] vendicat SUMNER AND SO PAGE 244, LINES 4–5, AND ELSEWHERE MS
PAGE 244
—1 Exod. . . . cum] INSERTED —3 et cum] INSERTED —15 afficitote] affingitote CORRECTED
PAGE 246
—2–5 1 . . . *Dei*] ADDED MARGIN LATER HAND —3 *alter*] INSERTED
PAGE 248
—6 Quarum] Quam CORRECTED —18 qui] INSERTED
PAGE 250
—1 apocryphi] apochryphi CORRECTED —4 vetere] vetera CORRECTED —19 *scribe*] *scibe* CORRECTED
PAGE 252
—1 *in*] INSERTED —14 Ep.] SUMNER ERRONEOUSLY PRINTS Pet. —20 ipsæ] ipse CORRECTED LATER HAND
PAGE 254
—4 ipsi] INSERTED —5 AFTER et, tito DELETED —7 2] 1 CORRECTED —12 i. 7, 15] SUBSTITUTED FOR DELETED REFERENCE
PAGE 256
—10 xxxiv] xxiv CORRECTED —11 Isa.] Esa. CORRECTED LATER HAND AND SO ELSEWHERE MS —12–13 Nehem. . . . secundo] ADDED MARGIN LATER HAND THE PASSAGE CONTAINS MINOR CORRECTIONS AND DELETIONS populus IS WRITTEN populs —21 quidem] INSERTED
PAGE 258
—10 xix. 8] xviii. 8, 9 CORRECTED —18 xviii] xix CORRECTED
PAGES 258–260
—22–2 adeoque . . . xiv] SUBSTITUTED FOR hinc prophetiæ donum, 1 Cor. xiv. DELETED

PAGE 260

—3 sunt] INSERTED —21 *loquor*] *loquar* SUMNER

PAGE 262

—2 *si*] INSERTED —19 1] 2 CORRECTED —20 AFTER *ambite*, *in* DELETED *prophetetis*] *profetetis* CORRECTED

PAGE 264

—14–15 necessario] necessaria CORRECTED —15 deducta] INSERTED TWICE, THE SECOND DELETED —16 ea] SUBSTITUTED FOR iis DELETED —17 plerumque] plerunque —22 interpretari] interpretandiri CORRECTED

PAGE 266

—1–2 Hac . . . agetur] ADDED MARGIN FIRST HAND, REPLACING SAME WORDS IN MARGIN LATER HAND DELETED —14 id . . . implicitam] INSERTED LATER HAND —23–24 Psal. . . . *veritas*] ADDED MARGIN LATER HAND

PAGE 268

—3 *viventis*] *viven* CORRECTED —5 illam] INSERTED —9–10 id . . . fidelium] ADDED MARGIN LATER HAND —15 hinc] INSERTED —20 superstructa] INSERTED LATER HAND —21 aut iudex] INSERTED LATER HAND

PAGE 270

—8 possit] SUBSTITUTED FOR potest DELETED —9 magistratuum] magistratum CORRECTED —20 *qui*] SUMNER PRINTS *quæ*, BUT BEZA HAS *gladium spiritus qui* —23 *sicut*] *scicut* CORRECTED

PAGE 272

—19 xxvii] xxviii CORRECTED —21 AFTER *posui* A DELETION

PAGE 274

—1 Ier. . . . 34] INSERTED —9 præsertim] præsentim CORRECTED —15 corrumpi] corumpi CORRECTED —21 10] 9 CORRECTED

PAGE 276

—5 legis Mosaicæ] SUBSTITUTED LATER HAND FOR veteris testamenti DELETED —11–16 reliqui . . . vocarunt] ADDED MARGIN WITH TWO DELETIONS

PAGE 278

—6 ab ascensu Christi] SUBSTITUTED FOR a Christo nato aut mortuo —11 fide] INSERTED —12 AFTER variat WORD DELETED —19 AFTER propter DELETED PASSAGE: ipsum spiritum unicuique

PAGE 280

—8 sancto] sacto CORRECTED SUMNER PRINTS facto A MISREADING —17 AFTER faciunt, eliciuntur DELETED

PAGES 280–282

—19–1 Deut. . . . verbis: &c] ADDED MARGIN LATER HAND WITH MINOR CORRECTIONS

PAGE 282

—3–4 Matt. . . . *cœlo*] INSERTED LATER HAND —8 AFTER *et*

DELETED PASSAGE: *genealogiis nunquam finiendis* —12–13 *Videte . . . seductionem*] ADDED MARGIN LATER HAND

PAGE 284

—3 Ier.] cap. CORRECTED —8 et . . . idem] INSERTED —13–16 nisi . . . *nostrum*] ADDED LATER HAND —14 intelligimus] intellgimus

PAGE 286

—2 *precationibus*] SUSTITUTED LATER HAND FOR TWO WORDS DELETED —3 presbyteri] præsbyteri —14 *precor*] *præcor* CORRECTED

PAGE 288

—11 eunuchum] enuchum CORRECTED —14 *baptizabantur*] *baptizabantum* CORRECTED

PAGE 292

—1 *orituros*] AN INITIAL LETTER DELETED —10 *illo*] *illos* CORRECTED —12 1 Cor. ix. 14] v. 14 CORRECTED —15 ac] accomodatius CORRECTED

PAGE 294

—12 *abutar*] *abutatur* CORRECTED

PAGE 296

—17 *proficiscerer*] *proficisceres* CORRECTED *Macedonia*] *Macedoniam* CORRECTED —21 *rationes*] *rationibus* CORRECTED

PAGE 298

—1 autem] SUBSTITUTED FOR enim DELETED —8 *etiam*] *etiaim* CORRECTED —11 magis] minus SUMNER

PAGE 300

—2 magistratuum] magistratum CORRECTED —6–8 et . . . censuit] ADDED MARGIN FIRST HAND AS SUBSTITUTE FOR SAME PASSAGE INSERTED IN TEXT AND DELETED —9 *lucri*] *lucria* CORRECTED —9–10 quanto . . . exactorem?] INSERTED —16 AFTER iam, lege DELETED

PAGE 302

—5 quem] quemt CORRECTED —10 fugitant] fugitint CORRECTED —13 AFTER sectantur DELETED PASSAGE: Hactenus de ministris —14 SCRIBE BEGAN THIS ¶ Pro populo autem AND DELETED THE WORDS

PAGE 304

—4–5 ne . . . venditabunt] ADDED MARGIN se INSERTED —11 *utrum*] *ut* CORRECTED —21 supra AND xxi] INSERTED LATER HAND

PAGE 306

—1 doctoribus] dotoribus CORRECTED

PAGE 308

—3 22] 12 CORRECTED —9 a] SUMNER OMITS —17 AFTER eiusmodi A DELETION —19 sese] se CORRECTED —21 oportebat] opportebat SUMNER

PAGE 310

—10 *dominemur*] *dominemus* CORRECTED —19 præ aliis] INSERTED

PAGE 312

—4 aspernatur] asperatur CORRECTED —5 profani] prophani

SUMNER —6 16] 6 CORRECTED —11 Et tamen] NO ¶ IN SUMNER —15–17 Psal. . . . *sibi*] ADDED MARGIN LATER HAND —17 XXX. 16] XXXVI. 30, 16 CORRECTED —19 AFTER *arcum, nam* DELETED —22 *Nebuchadnezzar*] *Nebucadnezzar*

PAGE 316

—1 *Bileami*] *Bilami* CORRECTED —8–10 et . . . *schapha*] ADDED MARGIN —23 AFTER 4, et DELETED

PAGE 320

—3 consentio] SUMNER PRINTS consensio

PAGE 322

—8 AFTER Asa, et DELETED AFTER Ezra, et DELETED —12 præstiturum] præstaturum CORRECTED —23 retinendus] SUBSTITUTED FOR retinendus DELETED THIS retinendus WAS PROBABLY STRUCK OUT BY MISTAKE FOR THE ONE WHICH FOLLOWED institutis restituendus] SUBSTITUTED FOR retinendus DELETED

PAGE 324

—9 iv] vi CORRECTED

PAGE 328

—20–21 facta . . . et] INSERTED

PAGE 330

—9 *observetis*] INSERTED

PAGE 332

—16 Domini] Dominis CORRECTED

PAGE 334

—1 id . . . internis] INSERTED —8 AFTER THE FIRST facultates WORD DELETED —19 AFTER resipiscentibus DELETED PASSAGE: quibuscunque gratia conceditur

PAGE 336

—14 ævo] evo —15 ante] SUBSTITUTED FOR DELETED WORD

PAGE 338

—13–14 Dan. . . . *sanctis*] ADDED MARGIN —13 22] 23 CORRECTED

PAGE 340

—1–4 Dan. . . . *determinatum*] INSERTED AFTER *potentibus* AT END OF PRECEDING ¶ WITH INDICATION OF CHANGE TO PRESENT POSITION —5 sæculi] seculi CORRECTED —9 xxi] xxiv CORRECTED —18 Signa] NO ¶ IN SUMNER

PAGE 342

—15 *aversa*] *avesa* CORRECTED —16 *Israelis*] *Isaelis* CORRECTED BEFORE et, I DELETED 3] 32 CORRECTED —18 XXXI] XXX CORRECTED —21–22 XX. . . . *vos* —. et] ADDED MARGIN —22 *reduxero*] *eduxero* CORRECTED —23 21] INSERTED

PAGE 344

—2 *prehendent*] *præhendent* —4 17] 18 CORRECTED —7–9 Luc. . . . *Gentium*] ADDED MARGIN LATER HAND

PAGE 346
—3 30] 13 CORRECTED —4 *cœli*] *cœlis* CORRECTED —9 *cœlo*] *cœlos* CORRECTED —17 et . . . cum] INSERTED
PAGE 348
—6–7 credita] creditam CORRECTED —11 xvii] xvi CORRECTED
PAGE 350
—12 *mortui*] *mortuis* CORRECTED
PAGE 352
—10 53] 43 CORRECTED —24 BEFORE *aëra* WORD DELETED
PAGE 354
—1 extremum] extremus CORRECTED —2 patris] partris CORRECTED —5 *iudicium*] *iudicui* —8 *orbem*] *obem* CORRECTED —9 16] 14 CORRECTED —26–27 *et . . . habebant*] ADDED LATER HAND —27 *reddiderunt*] *reddidunt* CORRECTED
PAGE 356
—2 36, 37] 35, 36 CORRECTED
PAGE 358
—3–4 Iacob. . . . *iudicandi*] INSERTED
PAGE 360
—10–12 Isa. . . . *eius*] INSERTED
PAGE 362
—6 *primitiæ*] *primitiæ* CORRECTED
PAGE 364
—3 *revelabitur*] *revalabitus* CORRECTED —16 pronuntiatum iri] pronuntiari CORRECTED —19 AFTER *in, ill* DELETED
PAGE 366
—5 *omnem*] *omnes* CORRECTED TO *omnem* AND LAST *m* DELETED BUT RESTORED BY SUMNER
PAGE 368
—4 17] DELETED AND RESTORED BY SCRIBE 8] 5 —7–8 et terra . . . 4] INSERTED —8–9 habitura] habebunt CORRECTED LATER HAND —13 gradus] INSERTED —18–19 AFTER docemur, Psal. cii. 27. DELETED —20 4] 24 CORRECTED —22 35] 3 CORRECTED —23 AFTER *præteribunt*, et v. 35, idem. DELETED
PAGE 370
—23 *ad*] INSERTED
PAGE 372
—13 AFTER vocatur, gehenna ig[nis] M DELETED —14 sed . . . 28] INSERTED LATER HAND —19 Locus] NO ¶ IN SUMNER —23 Nec] NO ¶ IN SUMNER —24 erat] SUBSTITUTED FOR est DELETED
PAGE 374
—2 Chrysostomi] Chysostome CORRECTED —6 certe] SUBSTITUTED FOR sane DELETED —13 *notam*] *notum* SUMNER
PAGE 380
—8 *uxorem*] *uxores* CORRECTED —27 AFTER *Primi*, et septæ partis FIRST HAND DELETED

VOLUME XVII

PAGE 2

—2 cultu . . . et] INSERTED LATER HAND AFTER charitate, et Dei cultu DELETED —3–4 præcipue] INSERTED —4–5 Matt. . . . *suum*] INSERTED

PAGE 4

—2–3 2 . . . *instructus*] INSERTED —4 *omnibus*] SUBSTITUTED FOR *quibuswis* DELETED

PAGE 8

—4 ergo] SUBSTITUTED FOR igitur DELETED —16 spiritus] SUPERNUMERARY LETTER AFTER p DELETED

PAGE 10

—14–15 Psal. . . . &c] ADDED MARGIN LATER HAND WITH MINOR DELETIONS AND CORRECTIONS —21–23 6. *qui* . . . et v.] ADDED MARGIN sive *præmium* INSERTED

PAGE 12

—4 *Rispa*] SUBSTITUTED FOR *Ritzpa* DELETED —4–7 2 . . . *conspectu*] ADDED MARGIN —17–19 æmulatio . . . *malignos*] ADDED MARGIN —18 *æmuletur*] *æmulate* CORRECTED —19 et] INSERTED

PAGE 14

—10 scandalum] sandalum CORRECTED —12 *respondens*] *respondes* CORRECTED —22–23 Unde . . . promereantur] ADDED MARGIN LATER HAND —23 AFTER sanctis WORD DELETED adeo INSERTED AFTER SECOND et WORD DELETED aliis INSERTED —24 AFTER promereantur HALF-LINE DELETED

PAGE 16

—1–2 proximum . . . nosmetipsos] INSERTED LATER HAND —2–3 pietatisque . . . queat] INSERTED FIRST HAND —5 *quum*] *quam* CORRECTED

PAGE 18

—1 sive speciale] INSERTED uni . . . homini] INSERTED —5 exigebatur] exigibatur SUMNER —7–9 non . . . sequeretur] ADDED MARGIN LATER HAND —8 erat] SUBSTITUTED FOR est DELETED AFTER omnia WORD DELETED venderet] vendet CORRECTED —9 AFTER ut, Christos e Chr DELETED —16–19 Immo . . . *exploratum*] ADDED MARGIN —16 AFTER vero, nonnu DELETED —17 AFTER vocantur, ut INSERTED —19–21 veniæ . . . potest] SUBSTITUTED FOR petenda quotidie peccatorum venia et huiusmodi operum iactantia aut prædicatio, simul consistere non queunt DELETED

PAGE 20

—5–6 videatur] videtur CORRECTED —7 esset] SUBSTITUTED FOR sit DELETED —10–19 ne . . . exigitur] ADDED MARGIN FIRST HAND TO SUPERSEDE SAME PASSAGE ADDED LATER HAND IN TEXT AND MARGIN —13 xii] xvii CORRECTED —23 propositi] popositi CORRECTED

PAGE 22

—1 *dignas*] SUBSTITUTED FOR DELETED WORD —2 *temporis*] INSERTED —13 Quid] NO ¶ IN SUMNER

PAGE 24

—6 quædam] INSERTED AFTER virtutes, nonnunquam DELETED —7 vel . . . nonnunquam] INSERTED AFTER saltem, quarundam DELETED —14 11]10 SUMNER

PAGE 26

—6 i. 5] v. 1 CORRECTED —15–16 Deut. . . . *vestra*] ADDED MARGIN

PAGE 28

—1–3 et . . . *mendax*] ADDED MARGIN *totus* AND *te* INSERTED —10 *lenitate*] SUMNER PRINTS *bonitate* —18 Eccles. xii. 15] et xii. 14 SUMNER

PAGE 30

—10–11 Matt. . . . *canibus*] ADDED MARGIN LATER HAND TO SUPERSEDE SAME PASSAGE IN TEXT DELETED —14 opponitur] oponitur CORRECTED AFTER opponitur, quæ DELETED AFTER est WORD DELETED —19 Ioan.] Matt. CORRECTED —22 AFTER *interimerent* DELETED PASSAGE: Reg. xviii. 17. *tune ille es pertur*

PAGE 32

—14 AFTER *se*, Eccl. vii. DELETED —14–15 Isa. . . . *suo*] INSERTED —17 AFTER *sunt*, et xii. 16. *non ult* DELETED —21 cum] INSERTED AFTER parentes, dum DELETED —22 indagabant] SUBSTITUTED FOR quærunt DELETED

PAGE 34

—5 *ultra*] *utra* CORRECTED —16 Zoanis] Soanis

PAGE 36

—2–4 *prædicamus . . . sapientiam*] ADDED MARGIN —4 iii. 19] ii. 10 CORRECTED —20 AFTER Matt. DELETED PASSAGE: vii. 6. *ne date quod sanctum est canibus, nec proiicite margaritas vestras coram porcis, et*

PAGE 38

—1 *cibus*] INSERTED —4 Prudentia] NO ¶ IN SUMNER —7 *ex* INSERTED BOTH INSTANCES —7–8 *malis*] *malentum* CORRECTED BOTH INSTANCES —22 AFTER 6, DELETED PASSAGE: *absit a me ut iustificem vos* —23–24 Psal. . . . *ambulo*] ADDED MARGIN

PAGE 40

—1 xxiii] xiii CORRECTED —2–5 Act. . . . *Conscientia*] ADDED MARGIN LATER HAND —7 AFTER *diiudicat* DELETED PASSAGE: 2 Ep. i. 12. *gloriatio nostra hæc est, testimonium conscientiæ nostræ, quod cum simplicitate et sinceritate Dei, non cum sapientia carnali, sed cum gratia Dei versati sumus in mundo.* Psal. xxvi. 1. *iudicem meum age Iehova, quoniam ego in integritate meo ambulo* —11–12 *qua expulsa*] INSERTED —13 &c.] INSERTED AND FOLLOWED BY DELETED PASSAGE: *reposita est mihi iustitiæ coro*[*na*] —20 de . . . suis] INSERTED —20–21 ex . . . gratiæ] INSERTED LATER HAND —21–22 Rom. . . . &c.] INSERTED LATER HAND

PAGES 40–42

—26–3 2 . . . *mundo*] SUBSTITUTED FOR 1 Tim. i. 19. *qua expulsa* DELETED

PAGE 42

—4–7 lata . . . est] ADDED MARGIN FIRST HAND TO SUPERSEDE PASSAGE IN MARGIN DELETED —7 xlii] xxii CORRECTED —15–17 Rom. . . . *defendentibus*] INSERTED LATER HAND —17–24 Heb. . . . *conscientia*] ADDED MARGIN LATER HAND —18 AFTER viii. 9. WORD DELETED —19 *convicti*] INSERTED —22 *quum*] *m* DELETED, MACRON OVER SECOND *u* —23 AFTER *Adusti* WORD DELETED —24 *conscientia*] *conscientiam* WITH *m* DELETED

PAGE 44

—1 Contrariæ sunt sinceritati] ADDED TEXT LATER HAND AND REPEATED MARGIN FIRST HAND WITH ADDITION et cogitat TO INDICATE PLACE OF INSERTION —5 Et] NO ¶ IN SUMNER —20 Opponitur] Oponitur SUMNER —23 47] 27 CORRECTED

PAGE 46

—1 *auribus*] *aribus* CORRECTED —10 *turmis*] *turtis* CORRECTED

PAGE 48

—2 *profanasti*] *prophanasti* —4–8 Matt. . . . *divitiarum*] ADDED MARGIN LATER HAND

PAGE 50

—5 AFTER Internus, vel partim internus partim DELETED AND vel LATER HAND INSERTED —9 Plura . . . Deo] INSERTED LATER HAND —12 id] INSERTED

PAGE 52

—9 Et] NO ¶ IN SUMNER

PAGE 54

—3 cxv] cv CORRECTED —5 *solet*] INSERTED —7 AFTER Isa. DELETED PASSAGE: xl. 29. &c. *expectantes Iehovam mutant vires, ascendunt pennis velut aquilæ*:— et lix] xlix CORRECTED —11 AFTER *intersit* TWO WORDS DELETED —12 10] 11 CORRECTED —14–16 Num. . . . *bis*] ADDED MARGIN LATER HAND AFTER THE ADDED PASSAGE THE FOLLOWING DELETION: 2 Chron. xvi. 12. *sed hæsit medicis* —19 præfidentia] præfidentiam CORRECTED

PAGE 56

—3 7] 12 CORRECTED —7 cxviii. . . . et] INSERTED —20 *in eo*] SUBSTITUTED FOR *non* DELETED —22 *in*] INSERTED —24 *lætitiæ*] *lætitia* SUMNER

PAGE 58

—1–2 *experientia*] *experientiæ* SUMNER —4 et fidei etiam] INSERTED —5 ad tempus] INSERTED

PAGE 60

—1 i] ii CORRECTED —8–9 *satiabamur*] *satiebamur* SUMNER —11 *retiiaculo*] SUMNER PRINTS *retinaculo* —12 sicut] SUBSTITUTED FOR veluti DELETED

PAGE 62

—16 Matt. xxv] STANDS AFTER fatuæ MS xxv] xv CORRECTED —18 xii. 19] SUMNER PRINTS v. 29

PAGE 64
—8–9 et . . . *honorem*] INSERTED —12 AFTER 48, 49 DELETED
PAGE 66
—6 perferimus] perferrimus SECOND r INSERTED —11 29] 39 CORRECTED —20 iii] i CORRECTED
PAGE 70
—7 *Rechabœorum*] *Rechabeorum* SUMNER —16 *facit*] SUBSTITUTED FOR *præstat* DELETED —24 AFTER 16, 17 DELETED
PAGE 72
—12 xxx] cxxx CORRECTED
PAGE 74
—6 Appellatur] NO ¶ IN SUMNER —8 Errant] NO ¶ IN SUMNER —17 xv] xiv CORRECTED —21 Marc.] Matt. CORRECTED FIRST HAND —22 Matt.] INSERTED FIRST HAND
PAGE 76
—5 Deut.] Exod. CORRECTED FIRST HAND —14 4] 3 CORRECTED —19 Ier.] INSERTED FIRST HAND OR SUMNER'S —21 Isa.] CORRECTED FIRST HAND OR SUMNER'S
PAGE 78
—1 Isa.] INSERTED FIRST HAND OR SUMNER'S —5 *te*] *me* CORRECTED —11 *mei*] *meæ* CORRECTED —17 *hypocritæ*] *hyporiti* CORRECTED
PAGE 80
—5 *Deum*] *Deus* CORRECTED
PAGE 82
—3–4 1 . . . *disceptatione*] INSERTED —4 7] INSERTED —9 8] 9 CORRECTED —10 *preces*] *præces* CORRECTED
PAGE 84
—1–3 Eph. . . . dono] ADDED MARGIN LATER HAND —5 olim] INSERTED nunc ab] INSERTED
PAGE 86
—5 *ira et*] INSERTED i. 24] xxi. 4 CORRECTED —6 *renuitis*] *renuistis* CORRECTED —7–9 Psal. . . . *invenietur*] ADDED MARGIN —11 xi. 5] v. 21 CORRECTED panem] INSERTED IN PLACE OF panem DELETED AFTER mutuum
PAGE 88
—4 Matt. vi] INSERTED
PAGE 90
—1–2 tam . . . precibus] INSERTED —6 Verborum] NO ¶ IN SUMNER —9 AFTER lege, lege DELETED
PAGE 92
—13 Cappellus] Capellus SUMNER
PAGE 94
—1 *recordari*] *recordare* CORRECTED —12 2,3] 1,2 SUMNER —18 AFTER *surrexisset* WORD DELETED —23 *omnibus*] SUBSTITUTED FOR *quibusvis* DELETED

PAGE 96
—6–7 et . . . *Hierosolymæ*] INSERTED —12 quibusvis] INSERTED
PAGE 98
—4 vel . . . etiam] INSERTED —6 AFTER virorum, licet DELETED —11 AFTER et DELETED PASSAGE: cxxix. 5 *erubescent et agentur retrorsum omnes osores Sionis* —12 et . . . permultis] INSERTED —13 AFTER *Iehovæ*, Neh. iv. 4 DELETED Ier. xviii. 19] xv. 15 CORRECTED &c] INSERTED —22 cxlv] cxl CORRECTED
PAGES 98–100
—23–1 Isa. . . . *exaudiat*] INSERTED LATER HAND
PAGE 100
—1 AFTER *exaudiat*, Isa. DELETED —4 AFTER *orante*, et 10, 12. DELETED —7 AFTER Dei TWO WORDS DELETED AND declarata INSERTED —8 vel . . . vel . . . bona] SUBSTITUTED FOR DELETED PASSAGE, THE petenda WHICH FOLLOWS bona BEING ORIGINALLY THE SECOND WORD IN THE DELETED PASSAGE BUT NOT MARKED FOR DELETION —18 AFTER petunt, vel DELETED AND INSERTED AFTER quæ
PAGE 102
—4 AFTER *sed*, ix DELETED —18 petitione seu] INSERTED —24 non] INSERTED TO REPLACE non DELETED AFTER adeoque
PAGE 104
—1 *execratur*] *execratus* CORRECTED AFTER *Deus*, *fortis* DELETED —4 *illi*] SUBSTITUTED FOR *ipsi* DELETED
PAGE 108
—7 *Iudæos*] *Iehudæos* CORRECTED —14–15 et . . . *Domino*] EVIDENTLY ADDED LATER —25–26 nonnunquam . . . iuramento] INSERTED —26 quo] SUBSTITUTED FOR ad DELETED testificamur] testificandum CORRECTED
PAGE 110
—3–5 Psal. . . . *Dei*] ADDED TEXT AND MARGIN —6 Estque] NO ¶ IN SUMNER —13 *iuraverunt*] *ieiunarunt* CORRECTED LATER HAND —15 *Israelem*] *Iraelem* SUMNER —20 *Cenchreis*] *Cenchræis* CORRECTED
PAGE 112
—3–6 Marc. . . . &c] ADDED MARGIN LATER HAND —6 14] INSERTED —6–7 *persuasus* . . . &c] INSERTED LATER HAND —8 *Deus*] *Deum* CORRECTED —15 AFTER 4 ONE WORD DELETED —17 *omnis* . . . &c] INSERTED LATER HAND —21 Aut] NO ¶ IN SUMNER
PAGE 114
—4 Et] NO ¶ IN SUMNER —7 AFTER *mihi*, papute DELETED —16 *confirmatam*] *corfirmatam* SUMNER —23 ius] INSERTED
PAGE 116
—2 Num. xxx. 2] xxiii. 21 CORRECTED LATER HAND —11 *suum*] *sum* CORRECTED —17 devotas ac] INSERTED —23–24 et . . . *sacrificandum*] INSERTED
PAGE 118
—1 De . . . hactenus] SUBSTITUTED FOR De petitione hactenus DELETED

—4 *benedictum*] *benedictus* CORRECTED —20 AFTER idem DELETED PASSAGE: Ios. ii. 12. *iurate mihi quæso per Iehovam.* Psal. xcix. 106. *iuravi quod præstabo, me observaturum iura iustitiæ tuæ.* Neh. x. 30. *ineuntes execrationem et iuramentum nos ambulaturos in lege Dei.*

PAGE 120

—7 *ego*] INSERTED

PAGE 122

—1 xxi] xxii CORRECTED —17 iuratus] iuratum CORRECTED —19 nulla] nullam CORRECTED —21 AFTER latrocinio A FEW WORDS DELETED

PAGE 124

—4 vinculo] vincula CORRECTED —7–8 siquis . . . adactus] SUBSTITUTED FOR siquid huiusmodi iuramentum ab latrone adigitur DELETED —8 prospiciendum] SUMNER PRINTS perspiciendum —13 neque . . . prohibemur] SUMNER PRINTS per Deum iurare non prohibemur, neque eodem illo THE TRANSPOSITION IS NOT, HOWEVER, NECESSARY neque . . . illo] INSERTED TO SUPERSEDE et DELETED —16 prædicitur] SUBSTITUTED FOR iubemur docetur DELETED

PAGE 126

—6 xix] xxix CORRECTED —20 *Hezechiæ*] SUBSTITUTED FOR *ei* DELETED —21–23 2 . . . *Deum*] ADDED MARGIN TO REPLACE SAME PASSAGE DELETED AFTER *carcerem* IN LINE 19 —24 Soö] Söo SUMNER

PAGE 128

—6 AFTER servandum, est DELETED —15 *Ionathano*] *Iehonathano* CORRECTED —17 *Ionathan*] *Iehonathan* CORRECTED —21 istiusmodi] SUMNER PRINTS istiusmodo

PAGE 130

—4 1] 2 CORRECTED —6 *eo*] *ei* SUMNER, BUT MILTON FOLLOWS TREMELLIUS —9 1] 2 CORRECTED —13 Iuramento] Iuiamento CORRECTED —14 i] xv CORRECTED —19–20 ut . . . adactio] ADDED MARGIN TO SUPERSEDE ut vulgo loquuntur INSERTED IN TEXT AND DELETED

PAGE 132

—2 *sacerdos*] *sacerdotes* CORRECTED —7 *nunc*] SUBSTITUTED FOR *quæso* DELETED —18 8] 18 CORRECTED —21 *Beniaminis*] *Biniaminis* SUMNER

PAGE 134

—11 20] 22 CORRECTED —18 falsi] BEGINNING HERE FOUR PAGES OF THE MS FOLIOS 549–552 ARE ON SMALLER SHEETS IN LATER HAND

PAGE 136

—4 xvii] xvi CORRECTED —6 4] 40 CORRECTED AND et x. 6, 14. INSERTED AND DELETED —10 *idololatria*] *idolatria* SUMNER —11 1 . . . 21] THIS REFERENCE FOLLOWS Gal. v. 19, 20. IN LINE 9 SUMNER —13 lvii. 9] li. 7 CORRECTED

PAGE 138

—11 xvii] xxvii CORRECTED —20 *assimilaretis*] *assimularetis* CORRECTED —24 xvii] xxvi CORRECTED

PAGE 140
—5–10 hinc . . . Dei] MARGIN FIRST HAND TO SUPERSEDE A PASSAGE ADDED IN TEXT AND DELETED IN MS THE Ier OF Ierobohamus HAS BEEN DELETED AND Neh SUBSTITUTED IN LATER HAND
PAGE 142
—1 Male] ORIGINAL MS IN SECOND HAND RESUMES AT THIS POINT —8 *ullo*] *velo* SUMNER —9 *maximæ*] *maxime* SUMNER
PAGE 144
—13 Israelitico] Israelitis CORRECTED incircumcisus] incicumcisus CORRECTED —14–16 tutius . . . deponere] ADDED MARGIN LATER HAND
PAGE 146
—1 et benignior] INSERTED —1–2 aut esse possunt] INSERTED —5–10 Quæcunque . . . alibi] ADDED MARGIN LATER HAND —5 Quæcunque] PART AFTER Quæ DELETED AND cunque SUBSTITUTED —7 attribuuntur] attribuntur CORRECTED —14 filiis] INSERTED
PAGE 148
—5 AFTER *Deus, fortis* DELETED —6 AFTER *Deum, fortem* DELETED —18 *anima*] SUBSTITUTED FOR *omnia* DELETED
PAGE 150
—9 *effecturus*] *effectures* CORRECTED —13 *consternantur*] *consternuntur* SUMNER —16–17 aut inconcessam] INSERTED
PAGE 152
—2 divini] divina CORRECTED —4 sive] SUBSTITUTED FOR aut DELETED
PAGE 156
—16 *maledictis*] *maledictas* CORRECTED —19 *Ammonitarum*] *Amonitarum* SUMNER
PAGE 160
—23 Ea] NO ¶ IN SUMNER
PAGE 164
—20 *interdixit*] *interdit* CORRECTED
PAGE 166
—10 xxxvi] xxvi CORRECTED
PAGE 168
—8 Sub] NO ¶ IN SUMNER quisque] quique SUMNER —10 ex] SUBSTITUTED FOR ab DELETED —18 AFTER citato, Et DELETED
PAGE 170
—8 Israelitis] SUBSTITUTED LATER HAND FOR Iudæis DELETED —10 Primum] NO ¶ IN SUMNER —11 17] INSERTED
PAGE 172
—3–4 noster] INSERTED Med. Theologiæ AND inquit] INSERTED —22 Ratio] BEGINNING HERE FOUR PAGES MS FOLIOS 571–574 ARE IN FIRST HAND
PAGE 174
—13–14 introeant] introiant SUMNER —22 23] 2, 3 CORRECTED

PAGE 178
—1 unde] und —8 *sit*] SUBSTITUTED FOR *est* DELETED
PAGE 180
—18 id defendant] ORIGINAL MS IN SECOND HAND RESUMES AT THIS POINT FOLIO 575
PAGE 182
—15 septenario teneamur; teneamur numero] septenario teneamur numero SUMNER ADDENDA ET CORRIGENDA —16 nulla] TRANSFERRED FROM ORIGINAL POSITION AFTER vis —18–19 celebrandus] INSERTED
PAGE 186
—8 mortis] morti CORRECTED —15 est] SUBSTITUTED FOR sit DELETED —15–16 institutionem] instionem CORRECTED —22 nullum] INSERTED
PAGE 190
—7 *solebat*] *solet* CORRECTED
PAGE 192
—11–12 Gomarum] INSERTED —12 AFTER fuisse, Finis Octavæ partis FIRST HAND DELETED
PAGE 194
—3 *frenans*] SUMNER PRINTS *frænans* AFTER BEZA —12–13 postponitur] posponitur CORRECTED —16–17 *sed . . . vestras*] INSERTED
PAGE 196
—1–2 Lev. . . . idem] ADDED —4–6 Superiore . . . definitur] ADDED TEXT AND MARGIN Superiore] Supiore CORRECTED —15 AFTER Deo &c. DELETED PASSAGE: Gal. v. 22. *fructus spiritus est charitas* AND INSERTED LINES 18–19
PAGE 198
—2 &c] INSERTED
PAGE 200
—1 secundum] SUBSTITUTED FOR post DELETED —4–5 et . . . *semetipsum*] INSERTED —11 habendi] INSERTED consciscunt] cosciscunt CORRECTED —17 illo] SUBSTITUTED FOR quo DELETED —19 De hoc] INSERTED —20 AFTER laudantur, *qui* DELETED AND INSERTED BEFORE *non*
PAGE 202
—4 Hinc] NO ¶ IN SUMNER —5 Iustitia] NO ¶ IN SUMNER —24 *ut*] INSERTED
PAGE 204
—19–22 et . . . passim] ADDED TEXT AND MARGIN
PAGE 206
—6 AFTER SECOND *de*, *dæt* DELETED —21 quo] quod DELETED —24–25 Isa. . . . *timeatis*] INSERTED —25 AFTER *viris* DELETED PASSAGE: vel ipsi Christo, ut pote affectus naturalis
PAGE 208
—6 considerandum] cosiderandum CORRECTED

PAGE 210

—1 moderatio] moderatis CORRECTED —9 *bonum*] *bona* CORRECTED

PAGE 212

Caput] CHAPTER HEADING ALTERED FROM FIRST DRAFT WHICH APPARENTLY READ: de Officiis hominis erga se et prima specie virtutum [huc?] pertinentium —10 9] 11 CORRECTED

PAGE 214

—18 *ille*] INSERTED —23 iv. 10] vii. 5 CORRECTED

PAGE 216

—4 *sufficiens est*] *sufficile* CORRECTED —6 *concurrentibus*] *concurentibus* CORRECTED —21 AFTER animi, securitate et DELETED

PAGE 218

—4 mollities] mollicies SUMNER —7–9 *An . . . scorto*] ADDED MARGIN LATER HAND —8 *tollentes*] *tolentes* CORRECTED —11 Prov. . . . &c.] INSERTED —14–15 xxiii. . . . et] INSERTED —16–17 ii. . . . et] INSERTED —18 &c.] INSERTED —19 et v. 32] INSERTED —19–20 et vii. . . . *tuus*] INSERTED —20–21 et ix. 18. . . . *esse* —. et] ADDED MARGIN —25 Rom. . . . *lasciviis*] INSERTED

PAGE 220

—11 personæ] SUBSTITUTED FOR conditionis DELETED —12 Iob.] SUBSTITUTED FOR Prov. DELETED —17–18 verecundia] SUBSTITUTED FOR modestia DELETED —18 ά] 1α —19 σταθμὸν] στάθμον —20 stetit . . . tecti &c.] SUMNER OMITS —22 16] 18 CORRECTED

PAGE 222

—15–16 2 . . . &c.] INSERTED LATER HAND —20 AFTER est PASSAGE INSERTED AND DELETED: nec paupertate abiectus nec divitiis elatus

PAGE 224

—15 9] INSERTED —27 Etiam] NO ¶ IN SUMNER Etiam in paupertate] SUBSTITUTED FOR Etiam [two illegible words] paupertate abiectus DELETED —28 xxxiv.] xxiii CORRECTED

PAGE 226

—2–3 16. . . . et] INSERTED —7 AFTER *iusti*, et xvii. 15. DELETED —13 Nec . . . gloriandum] SUBSTITUTED FOR DELETED PASSAGE: Nec divitiis elatus. Gen. xiii. 8 &c. *ne quæso sit contentio inter me et te* —. Ps[al.] xlix. 17, 18. *ne timeto quum dives evaserit qu*[*is*]*piam* —. AFTER nec AND AFTER elatus RESPECTIVELY IN DELETED PASSAGE SEVERAL WORDS INSERTED BUT SO OBLITERATED AS TO BE WHOLLY ILLEGIBLE —15 AFTER *vanitatem* DELETED PASSAGE: *quid amplius homini isti est!* —20 *ponant*] INSERTED

PAGE 228

—21–23 1 . . . *avaritia*] IN MS PASSAGES OCCUR REVERSE ORDER WITH INDICATION OF CHANGE TO PRESENT POSITION

PAGE 230

—6 *murmuratores*] *mumeratores* CORRECTED —10 AFTER asservandis DELETED PASSAGE: prout opus est —14–17 Eccles. . . . *fruitur*] ADDED MARGIN LATER HAND

PAGE 232

—9 Huic opponitur] SUBSTITUTED FOR Et DELETED —10–12 et x. 5. . . . *aderit*] PASSAGES OCCUR REVERSE ORDER WITH CHANGE TO PRESENT POSITION INDICATED —23 Lautitia] Lautitias CORRECTED

PAGE 234

—3–5 xxiii. . . . et] ADDED MARGIN —13 *ut*] INSERTED —14 2] 1 CORRECTED —16–17 xiv. . . . et] INSERTED —19 *et* . . . *capiti*] INSERTED —21 *qui* . . . *dives*] INSERTED —26 quis] INSERTED

PAGE 236

—4–12 Prov. . . . *extolletur*] IN MS PASSAGES OCCUR THIS ORDER: Prov. xi. 2, xv. 33. xviii. 12, xvi. 19, xxix. 23; Ier. i. 6, 7; Prov. xii. 18; Matt. xxiii.12; Dan. ii. 30 WITH INDICATION OF CHANGE TO PRESENT POSITIONS —13 AFTER 13, 15 DELETED —16 21] 11 CORRECTED

PAGE 238

—4–5 Prov. . . . *ipsum*] INSERTED —6 gloriæ] gloriatio CORRECTED cupiditas] INSERTED —13–14 Et . . . *falso*] ADDED MARGIN FIRST HAND TO SUPERSEDE SAME WORDS DELETED AFTER aucupandam BELOW IN LINE 16 THE CHANGE TO PRESENT POSITION WAS PERHAPS AUTHORIZED BY A NOW ILLEGIBLE MARGINAL NOTE —17 lii. 3] v. 2, 3 CORRECTED 23–25 Psal. . . . *reformido*] ADDED MARGIN

PAGE 240

—2 *fecerim*] *fecerm* CORRECTED —12 *quemquam*] *quenquam* —23 AFTER 14, Sodomei DELETED AND INSERTED IN PRESENT POSITION —25 valetudinem] SUBSTITUTED LATER HAND FOR sanitatem DELETED

PAGE 242

—6 *sint*] *sunt* SUMNER —17 9] 4 CORRECTED

PAGE 244

—19–21 Iudic. . . . *Schechemitis*] ADDED MARGIN LATER HAND

PAGE 246

—1–2 cum . . . gerit] ADDED MARGIN LATER HAND —13 appetendis] appetentendis CORRECTED

PAGE 248

—5 Psal. . . . &c.] INSERTED —20 *soliciti*] *solliciti* SUMNER —21 Fortitudinis] SUMNER BEGINS NEW ¶ —24 *tertia*] *tertiam* CORRECTED *die*] *diem* CORRECTED

PAGE 250

—7 et Psal. cxii. 7.] INSERTED IN MS AFTER Psal. xxvii. 1. LINE 6; DELETED AND INSERTED IN PRESENT POSITION BY SUMNER EVIDENTLY

PAGE 254

—10–11 ut . . . alienum] ADDED —14 enim] INSERTED

PAGE 256

—7 nostra] nosta CORRECTED —21 Sic] NO ¶ IN SUMNER

PAGE 258

—3 29] 30 CORRECTED —12–13 Dei aut] INSERTED —15 22] INSERTED —16 &c.] INSERTED

PAGES 258–260
—24–3 Deut. . . . *alienos*] ADDED MARGIN LATER HAND
PAGE 260
—8 modi] SUBSTITUTED FOR species DELETED quidam] quædam CORRECTED AFTER quidam, sive famulæ DELETED —15 i] ii CORRECTED —19 iii] ii CORRECTED —21 Quanto] NO ¶ IN SUMNER —23 Et] NO ¶ IN SUMNER
PAGE 262
—1 Non] NO ¶ IN SUMNER —6 *calvitium*] *calvitius* CORRECTED —15 *plangentur*] *plangentes* CORRECTED —17 Locus] NO ¶ IN SUMNER —19 Ephrathæ] Ephathæ CORRECTED
PAGE 264
—5–6 Psal. . . . *vastate*] INSERTED
PAGE 266
—1 Alter] Altera CORRECTED modus] SUBSTITUTED LATER HAND FOR species DELETED —7 invidentia sive] INSERTED AFTER invidia DELETED PASSAGE: Prov. xiv. 30. *putredo ossium est invidentia* SEE PAGE 268, LINES 2–3 —8 alter] SUBSTITUTED FOR alius DELETED —10 xx] cxx CORRECTED —13 invidit] invidebat CORRECTED —20 Vitanda] NO ¶ IN SUMNER —21 ut] INSERTED
PAGE 268
—1–2 Et . . . *invidentia*] INSERTED —10 Tertius] Tertia CORRECTED modus] SUBSTITUTED FOR species DELETED —11 *exercete*] *exerceto* SUMNER —12 Iob.] Ier. CORRECTED LATER HAND —15 Quæ] NO ¶ IN SUMNER —22–23 lii. 3] v. 2, 3 CORRECTED
PAGE 270
—4 Modi sive] sive modi INSERTED AFTER Species THEN DELETED AND TRANSFERRED TO PRESENT POSITION —5 AFTER amicitia DELETED PASSAGE: ii. Pet. i. 7. *adiicite fraterno amori charitatem*, INSERTED IN LINE 7, PAGE 272, THIS SAME ¶ —7–8 atque . . . sunt] SUBSTITUTED FOR et unanimes sunt DELETED —9 i] INSERTED —10 *habitare*] *habita* CORRECTED —14–15 *maiorem . . . quam*] INSERTED —22 *unum*] DELETED AFTER *sentientes* AND INSERTED IN PRESENT POSITION
PAGE 272
—7 et 2 . . . *charitatem*] INSERTED —14 ferunt] INSERTED
PAGE 274
—8–11 Et . . . *fratres*] ADDED MARGIN —15 Omni] NO ¶ IN SUMNER —21 Et] NO ¶ IN SUMNER
PAGE 278
—2 *nobilis*] SUBSTITUTED FOR *ingenui* DELETED —4–7 Gen. . . . *improborum*] Psal. i. 1. . . . Gen. . . . Psal. xix. 12. MS WITH INDICATION OF CHANGE TO PRESENT POSITION —7 Psal.] SUMNER PRINTS et —12–13 et . . . *autem*] INSERTED —21 Quæ] NO ¶ IN SUMNER —22–23 Iudic. . . . *illo*] ADDED MARGIN LATER HAND
PAGE 280
—15–16 sub . . . is] INSERTED LATER HAND —16 est] INSERTED LATER HAND

PAGE 282

—6 existimationis] existmationis SUMNER —13 Studium] NO ¶ IN SUMNER —15 *cohiberes*] *liberes* CORRECTED

PAGE 284

—14 &c.] SUBSTITUTED LATER HAND FOR DELETED PASSAGE: *an usque septies? dicit ei Iesus, non dico tibi, usque septies, sed* —17–18 Rom. . . . *Colite*] ADDED LATER HAND

PAGE 286

—2–3 *accipit . . . innocentem*] SUBSTITUTED FOR DELETED PASSAGE. *cædit proximum suum clam* FROM DEUT. xxvii. 24 —4 34] 35 CORRECTED —7 16] 15 CORRECTED —12–16 pulsatio . . . *clam*] MS ORIGINALLY READ vulnera . . . *vitium* THE SCRIBE THEN ADDED THE VERSES FROM EXODUS AND DEUTERONOMY AND INDICATED THE PRESENT ARRANGEMENT, AT THE SAME TIME, PRESUMABLY, STRIKING OUT THE PASSAGE *cædit . . . clam* FROM DEUT. xxvii. 24. IN LINES 2–3, PAGE 286 —15 24] 24, 25 CORRECTED —17–22 Prov. . . . *defectionem*] ADDED MARGIN LATER HAND —22 *defectionem*] FIRST SYLLABLE DELETED AND *de* SUBSTITUTED —26 *suum*] INSERTED

PAGE 288

—5–7 Rom. . . . *malo*] ADDED MARGIN LATER HAND —8 aut . . . velle] INSERTED LATER HAND —12 AFTER 11 DELETED PASSAGE: *at tu, Iehova, gratiam fac mihi* —15–16 et . . . &c.] ADDED MARGIN et SUBSTITUTED FOR Psal. DELETED —22–23 Apoc. . . . *Domine?*] ADDED LATER HAND

PAGE 290

—4 masculorum concubitu] INSERTED —5 flagitiis] SUBSTITUTED FOR vitiis DELETED —7–9 Deut. . . . *Reliquos Meretorios*] ADDED MARGIN —9 Meretorios] Meritorios BOTH INSTANCES SUMNER —11–13 Exod. . . . *ea*] SUBSTITUTED IN MARGIN FOR PASSAGE IN TEXT DELETED: Deut. xxii. 20. *si non inventa fuerit virginitas in puella* —21 AFTER Hinc, illæ DELETED de stupro INSERTED LATER HAND &c.] INSERTED —22 cautum . . . 6.] INSERTED REVERSE ORDER WITH CHANGE TO PRESENT POSITION INDICATED —24 21, 23] ADDED *educent . . . sui*] ADDED MARGIN

PAGE 292

—3 xxvii] xxviii CORRECTED —11 Ante] NO ¶ IN SUMNER —15 Exod.] SUBSTITUTED FOR Gen. DELETED

PAGE 294

—12 honoris causa] INSERTED —16 AFTER 3 DELETED PASSAGE: THE FIRST PART OF THE VERSE FROM JOB *iam decies ignominia affecistis me*

PAGE 296

—7–9 Prov. . . . *ei*] ADDED MARGIN LATER HAND —14 dissimulatio] disimulatio CORRECTED —17–18 v. 7. . . . et] INSERTED

PAGE 298

—13–14 Quid . . . *iniuria*] ADDED MARGIN LATER HAND SUMNER ENCLOSES Certe . . . *iniuria* WITHIN MARKS OF PARENTHESIS —16–19

Certe . . . expromam?] ADDED MARGIN —17 eidem] INSERTED —18–19 ei ad quem veritas] SUBSTITUTED FOR aliud immo quæ ad eum DELETED —19 pertineat] pertinet CORRECTED

PAGE 300

—1 Quid] SUMNER BEGINS ¶ AT THIS POINT INSTEAD OF AT Mendacium, LINE 3 —8 xii] INSERTED xii. 13] xiii. 10 CORRECTED —17 hyperbolas] INSERTED

PAGE 302

—4–5 strategemata] stratagemeta SUMNER AND SO ELSEWHERE MS —20 nostrum] nostram CORRECTED bonum] SUBSTITUTED FOR salutem DELETED THE PASSAGE ORIGINALLY READ: aut nostram vel proximi salutem THE vel HAVING BEEN DELETED AND THE ve INSERTED LATER AFTER proximi —21 sunt . . . citavimus] SUPERSEDES est quod interdicitur DELETED

PAGE 304

—4–5 Ier. . . . *loquuntur*] INSERTED

PAGE 308

—3 et spoliatores] INSERTED —9 Iaëlem] Iaelem SUMNER —12 AFTER fraude, faud DELETED —20 AFTER sanctissimos, ex DELETED

PAGE 310

—7 *surrexerit*] *surrexit* CORRECTED —12–13 sive . . . absentis] INSERTED —14 agnoscimus] agnoscit CORRECTED

PAGE 312

—5 3] 13 CORRECTED —11 *oblocutores*] *obloquutores* —16 61] 31 CORRECTED —20 maledicentia et] INSERTED AFTER et, ferat maledicentia DELETED

PAGE 314

—8–9 Eccles. . . . *maledicito*] INSERTED —9–10 *et . . . avis*] ADDED MARGIN —11–12 Matt. . . . *mali?*] ADDED 17—18 *festinanter*] *festinantes* CORRECTED

PAGE 316

—1 AFTER *blanditiarum* DELETED WORDS et v. 4. *excindet om* —11 AFTER *bonum, esse* DELETED —17 *sinite*] SUBSTITUTED FOR *omitte* DELETED

PAGE 318

—6 *tuum*] *tum* CORRECTED —13 *fidelis*] *fides* CORRECTED —16 Promissa] NO ¶ IN SUMNER

PAGE 320

—7–8 homine . . . dignæ] SUPERSEDES A DELETED PASSAGE —8 dignæ] digna SUMNER AFTER *sapientia* DELETED PASSAGE FROM PROV. xvii. 24. : *ac oculi vero stolidorum vagantur ad extremitatem terræ* PROV. xvii. 24. IS GIVEN IN LINES 11–12 IN VARIANT FORM —17 *obturans*] *obthurans* —20 7] 3 CORRECTED —24 AFTER Matt. xii. DELETED PASSAGE: 34. *quomodo possitis bona loqui, quum sitis mali*, et v.

PAGE 322

—4 *proni*] SUBSTITUTED FOR *concordes* DELETED —11–13 et xxvii. 22. . . . *eius*] ADDED TEXT AND MARGIN —14–15 Qualis . . . 2 Sam.

xv. 3, 4.] FOLLOWS QUOTATION FROM PSAL. xii. 4. WITH INDICATION OF CHANGE TO PRESENT POSITION

PAGE 324

—8–9 cum . . . sint] ADDED MARGIN LATER HAND —8 vehementiæ] vehmentiae CORRECTED —19 20] 10 CORRECTED —20 10] 20 CORRECTED

PAGE 326

—6 xix] xviii CORRECTED —7 xxiii] xxiv CORRECTED —24 *quam*] INSERTED

PAGE 328

—1 *aureum et*] *aureum est* CORRECTED —6 xvi] xviii CORRECTED —14 *obturantis*] *obthurantis* CORRECTED

PAGE 330

—4 nobis] INSERTED —6 nominatur] nomintatur CORRECTED —8–10 Abstinentiæ . . . Hinc . . . tui] THESE SENTENCES STAND IN REVERSE ORDER IN MS WITH INDICATION OF CHANGE TO PRESENT ARRANGEMENT —12 primum] 1 —18 *qui*] INSERTED —19 3] 2 CORRECTED

PAGE 332

—4 1] 2 CORRECTED THE CITATION WITH ACCOMPANYING TEXT IS AN ADDITION 6–7 *manu* . . . *egentem*] SUBSTITUTED FOR *gladio* DELETED

PAGE 334

—2–3 et . . . *pecus*] ADDED —11–12 xix. . . . et] INSERTED —20 6] 8 CORRECTED

PAGES 338–342

—11–5 Verum . . . *suam*] SUMNER PRINTS AS A SINGLE ¶

PAGE 340

—8–10 quæ . . . solet] ADDED MARGIN LATER HAND —10 danti . . . solet] RECOPIED FIRST HAND FROM DELETED ORIGINAL LATER HAND

PAGE 342

—10 *suum*] *sum* CORRECTED —11 Pignus] NO ¶ IN SUMNER —14 De] NO ¶ IN SUMNER

PAGE 344

—15 Magnanimitas] SUMNER PRINTS supra de Magnanimitate

PAGE 348

ON MS FOLIO OPPOSITE Caput XV, Nonæ partis finis FIRST HAND DELETED —5 Eaque] NO ¶ IN SUMNER —11 AFTER Officia, mutua DELETED fere mutua] SUBSTITUTED FOR vel DELETED AFTER uxoris, vel DELETED —12 AFTER liberorum, vel DELETED AFTER se, vel DELETED —17 Propria] NO ¶ IN SUMNER

PAGE 350

—2–3 Prov. . . . *tuæ*] INSERTED —10 Contrarium] NO ¶ IN SUMNER Contrarium reprehenditur] SUBSTITUTED FOR Opponitur DELETED AFTER Contrarium DELETED WORD —11 *contra*] *contram* CORRECTED —12–13 Prov. . . . *extranea*] ADDED —21 *in omnibus*] INSERTED

PAGE 352

—1 *quæ*] *qui* SUMNER —3 *ut*] SUMNER OMITS —8 *ipse*] *ipe* CORRECTED —10 AFTER *mihi*, et vii. 11. DELETED —12 *mulier*] *muliers* CORRECTED —20 AFTER adulterium DELETED PASSAGE: Exod. xx. 14. *non mœchæberis.* Lev. xviii. 20. *cum uxore proximi tui ne committito ut concumbas ad semen, polluendo te cum ea.* Deut. xxii. 23. *si quis deprehendatur cubans cum muliere maritata marito, omnino morientur pariter ambo* —. Prov. v. 20, 21. *quare errares fili mi cum extranea* THE PASSAGE FROM DEUTERONOMY SHOULD BE xxii. 22. NOT xxii. 23.

PAGE 354

—6 *tuum*] *tum* CORRECTED —15–17 Deut. . . . *eum*] ADDED MARGIN LATER HAND —24 *Isaac*] *Isac* CORRECTED

PAGE 356

—9–16 1 Sam. . . . *matrem tuam*] MS ORDER IS Prov. i. 8. vi. 20, 21. xxiii. 22, 24, 25. 1 Sam. xx. 32. 1 Reg. ii. 19. WITH INDICATION OF CHANGE TO PRESENT ARRANGEMENT

PAGE 358

—21 Reg.] SUBSTITUTED FOR Chron. DELETED —23 Præceptoris] Præceptorum CORRECTED

PAGE 360

—5–7 Tit. . . . *invenitur*] PASSAGES IN MS IN REVERSE ORDER WITH INDICATION OF CHANGE SUMNER FOLLOWS ORDER OF BOOKS IN SCRIPTURE —8–10 Iob. . . . *erit*] PASSAGES REVERSE ORDER MS WITH INDICATION OF CHANGE SUMNER FOLLOWS SCRIPTURAL ORDER —19–21 2 Chron. . . . *Deum*] SUMNER INSERTS THIS QUOTATION AFTER *assurgito* IN LINE 11 FOLLOWING SCRIPTURAL ORDER

PAGE 362

—1–6 Psal. . . . *senem*] SUMNER FOLLOWS SCRIPTURAL ORDER —2 *utero*] SUBSTITUTED FOR DELETED WORD —6 *superbiet*] *superbient* CORRECTED —7–11 Psal. . . . *gratiæ*] SUMNER FOLLOWS SCRIPTURAL ORDER —12 AFTER Opposita, Prov. xx. 11. DELETED —17 aut . . . quovis] INSERTED

PAGE 364

—17–21 et xxix. . . . *suam*] REVERSE ORDER MS WITH INDICATION OF CHANGE —21 *primogenituram*] *primogenita* CORRECTED

PAGES 364–366

—23–2 Prov. . . . *interfecisti*] SUMNER FOLLOWS SCRIPTURAL ORDER

PAGE 366

—10 11] 21 CORRECTED —11 *est*] INSERTED AFTER *magnum* DELETED PASSAGE: et v. 25. *constituit terminum vid*[*uæ*]

PAGE 368

—3 servos] servorum CORRECTED —5 *servum*] *servuum* CORRECTED —8–11 Et eorum . . . *uxorem*] ADDED TEXT AND MARGIN —12 De castigatione] Et castigatio CORRECTED —12–17 De castigatione . . . De manumissione] THESE ¶'S REVERSE ORDER MS WITH INDICATION OF CHANGE

PAGE 370

—4 AFTER *restituit* DELETED PASSAGE: et xxvi. 6. *ut qui* —; *ita violentiæ pœnam ebibet, qui mittit verba per stolidum* —18 Opposita] SUMNER BEGINS ¶ —19–20 Prov. . . . *regnat*] SUMNER PLACES AFTER *aliquod*, LINE 24, IN SCRIPTURAL ORDER —20 *quum*] *qum* CORRECTED —24–26 Prov. . . . *stolidum*] SUMNER PRINTS et xxvi. . . . *stolidum* AND PLACES AFTER *ipsum*, LINE 20, FOLLOWING SCRIPTURAL ORDER

PAGE 372

—3 præcipua] præcipuæ SUMNER —6 Exod.] SUBSTITUTED FOR Deut. DELETED —15 *mammona*] *mamona* SUMNER

PAGE 374

—9 2] 1 CORRECTED —11–17 *aliis* . . . fiat] ADDED MARGIN —16 æquatio] SUBSTITUTED FOR ILLEGIBLE WORD —21–22 AFTER *quispiam* DELETED PASSAGE: 2 Cor. viii. 1, 2 &c. *notam faciamus—profundam eorum paupertatem exundasse in copiosam benignitatem ipsorum* THE *faciamus* SHOULD BE *facimus*

PAGE 376

—5 orphani] SUBSTITUTED FOR pupilli DELETED —7 xxii] xx CORRECTED —10–11 et . . . *viduæ*] INSERTED —19 afflicti] afflictor CORRECTED

PAGE 378

—10 *gloriationis*] *gloriationem* SUMNER —15 Non] NO ¶ IN SUMNER

PAGE 380

—1 *mutuat*] *mutat* CORRECTED

PAGE 382

—19–20 Deut. . . . *peregrini*] INSERTED

PAGE 384

—4 et exteros] SUBSTITUTED FOR magistratus et populos DELETED —12 13] 15 CORRECTED AFTER *vero*, *Iehovæ* DELETED AND INSERTED AFTER *Moses* —14–16 *Deut.* . . . *sinistrorsum*] IN MS AFTER *populemi* —. PAGE 386, LINE 3, WITH INDICATION OF CHANGE

PAGE 386

—12–14 et . . . *eam*] ADDED MARGIN LATER HAND —14 AFTER *eam*, et cap. xxxi. ab initio DELETED —18 xxix. . . . *regionem*] SUMNER OMITS SCRIBE FAILED TO DELETE WHEN MARGINAL ADDITION LINES 12–14 WAS MADE —23 xx. 25] xxv. 26 CORRECTED —25 *voluerit*] SUMNER PRINTS *noluerit* MISLED BY ERRONEOUS CORRECTION IN MS

PAGE 388

—5–7 In . . . *addito*] ADDED MARGIN —10 *effunditor*] *effunditer* CORRECTED —13 ii. . . . et] INSERTED

PAGE 390

—1 2] ADDED LATER HAND —1–2 *Abeuntes* . . . *constituerunt*] ADDED MARGIN LATER HAND —4–5 2 . . . *Iehudæ*] ADDED TEXT AND MARGIN LATER HAND

PAGES 390–392
—23–1 et . . . *populi sui*] REVERSE ORDER MS WITH INDICATION OF CHANGE
PAGE 392
—8 perspicitur] narratur CORRECTED, BUT ORIGINAL READING DELETED WAS perspicitur —12 15] added —25 propriis] INSERTED
PAGES 392–394
—24–5 Non . . . *multiplicabantur*] ADDED TEXT AND MARGIN
PAGE 394
—15–17 nisi . . . velit] INSERTED IN TEXT AND THEN DELETED, THEN REWRITTEN MARGIN FIRST HAND —17 in religione] INSERTED —18 in] SUBSTITUTED FOR de DELETED —20 AFTER Christiani, a magistratu DELETED
PAGE 396
—2 non] INSERTED LATER HAND —3 nomine . . . Christianos] INSERTED —4 et Iudæi] INSERTED —6 quamvis] SUBSTITUTED FOR licet DELETED —7 recusaverit] recusaverat CORRECTED —7–8 et . . . *vestris*] ADDED MARGIN LATER HAND —13 AFTER *simus, fidei* DELETED —14 1] 2 CORRECTED —15–16 Rom. . . . idem] INSERTED
PAGE 398
—2–8 Religiosos . . . *illud*] ADDED MARGIN
PAGE 400
—7 Nisi] NO ¶ IN SUMNER —9–12 Exod. . . . *regis*] MS ORDER IS 1 Sam. xiv. 45. xx. 2. xxii. 17. Exod. ii. 2. WITH INDICATION OF CHANGE. —11 2] 1
PAGE 402
—13 vel . . . vel] INSERTED AT THE SAME TIME A SUPERNUMERARY mercedi conducti INSERTED ALONG WITH vel . . . vel AND DELETED —16 ob] SUMNER PRINTS ab captivi] INSERTED —18–19 Certe . . . *potentissime*] ADDED MARGIN —20 Verum] NO ¶ IN SUMNER
PAGE 404
—6 sint] INSERTED —7 arctiorisque amicitiæ] INSERTED, DELETED, AND REWRITTEN MARGIN LATER HAND —10 Abimelecho] Abimilecho SUMNER —14 et Baasa . . . 7] DELETED APPARENTLY BY SUMNER —15 2 cap.] 2 Chron. SUMNER
PAGE 406
—6 Num. xxxiv. et xxxv. 15] SUMNER PRINTS Num. xxv. 6, &c —11–12 et . . . *uti*] MS FOLLOWS TEXT OF PROV. xxi. 22. BUT THE CORRECT REFERENCE IS TO SAMUEL WE FOLLOW SUMNER IN TRANSPOSING THE TWO PASSAGES
PAGE 408
—21 *destituto*] *destitutis* CORRECTED
PAGE 410
—20 est] INSERTED TO REPLACE est DELETED AFTER usus

PAGE 412
—1 undequaque] undiquaque SUMNER
PAGE 414
—6 Isa.] INSERTED LATER HAND —22 51] 50 CORRECTED
PAGE 416
—7 Ezech.] INSERTED LATER HAND —10 lvii] lxvii CORRECTED
—11 AFTER exemplum, est DELETED —20 Chananias] Cananias SUMNER
PAGE 418
—9 viii. 11] vii. 10 SUMNER —15–16 et c[ap]. . . . *sum*] INSERTED —23–24 lib. . . . his] INSERTED
PAGE 420
—14–16 Ier. . . . *Iehovæ*] ADDED —24 BELOW LINE Finis

NOTES ON THE ENGLISH TRANSLATION

In reprinting Sumner's English translation we have modernized the punctuation considerably, altered the typographical display in a few instances, and silently corrected typographical and other errors.

VOLUME XIV

PAGE 175

—21–22 they . . . fault] Sumner gives William Cowper's translation. —24–27 Perverse . . . fate] Sumner gives Alexander Pope's translation.

PAGE 229

—24–25 With . . . form?] Sumner gives no translation. We give James Lonsdale and Samuel Lee's.

VOLUME XV

PAGE 191

—11–13 The . . . Goddess] Sumner gives no translation. We give Benjamin Jowett's. —14–16 Could . . . guilt?] Sumner gives no translation. We give Charles J. Billson's.

PAGE 193

—19 Mars . . . her] Sumner gives the source, Ovid, Fast. iii. 21, but gives no translation. We give Henry T. Riley's.

PAGE 239

—1–4 Each . . . earth] Sumner gives Robert Potter's translation.

VOLUME XVI

PAGES 355–357

19–17 Shall judge. . . . were in them."] Observe that the translation does not follow the order of the Latin text. The present order, however, is that of both the original translation and the revised translation of the Bohn edition. It seems likely, therefore, that it represents Sumner's deliberate purpose.

VOLUME XVII

PAGE 221

—22–23 She . . . stood] Sumner gives William Cowper's translation, and the line numbers, i. 414–415.

SUMNER'S NOTES ON THE ENGLISH TRANSLATION

In reprinting these notes we have corrected obvious errors, cited Milton's writings by a leading word or phrase of the titles, imposed a general uniformity upon the manner of reference to volumes and pages, and occasionally altered the typographical display. Now and then we have adapted a statement for the sake of brevity, but for the most part the notes stand exactly as Sumner prepared them for the Bohn edition of Milton's *Prose Works*. In a few instances we have added in brackets an additional pertinent note. The volume and page references conform to the present Columbia University edition of Milton's *Works*.

VOLUME XIV

PAGE 3

—17 superstition] "Our victory at once against two the most prevailing usurpers over mankind, superstition and tyranny." *Commonwealth*, vi. 116. "He has gloriously delivered you, the first of nations from the two greatest mischiefs of this life, and most pernicious to virtue—tyranny and superstition." *First Defence*, vii. 553.

PAGE 5

—4 personal belief] what but unbuild
His living temples, built by faith to stand,
Their own faith, not another's? *PL*, xii. 526–528.

PAGE 9

—15 God] Compare this appeal to God respecting the purity of his motives with the solemn invocation at the beginning of *Reformation in England*. "And here withal I invoke the immortal Deity, revealer and judge of secrets, that wherever I have in this book plainly and roundly (though worthily and truly) laid open the faults and blemishes of fathers, martyrs, or Christian emperors, or have otherwise inveighed against error and superstition with vehement expressions; I have done it neither out of malice, nor list to speak evil, nor any vain glory, but of mere necessity to vindicate the spotless truth from an ignominious bondage." *Reformation*, iii. Pt. i. 10.

PAGE 11

—14 learned] "I would be heard only, if it might be by the elegant and learned reader, to whom principally for a while I shall beg leave I may address myself." *Reason*, iii. Pt. i. 234. "I seek not to seduce the simple and illiterate; my errand is to find out the choicest and the learnedest, who have this

high gift of wisdom to answer solidly, or to be convinced." Address to the Parliament of England, prefixed to *Divorce*, iii. Pt. ii. 378. —27 doctrine] "Sad it is to think how that doctrine of the Gospel, planted by teachers divinely inspired, and by them winnowed and sifted from the chaff of overdated ceremonies," &c. *Reformation*, iii. Pt. i. 1.

PAGE 13

—1 persuasion] "For me, I have determined to lay up as the best treasure and solace of a good old age, if God vouchsafe it me, the honest liberty of free speech from my youth, where I shall think it available in so dear a concernment as the Church's good." *Reason*, iii. Pt. i. 232. "To Protestants, therefore, whose common rule and touchstone is the Scripture, nothing can with more conscience, more equity, nothing more Protestantly can be permitted, than a free and lawful debate at all times by writing, conference, or disputation of what opinion soever, disputable by Scripture; concluding that no man in religion is properly a heretic at this day, but he who maintains traditions or opinions not probable by Scripture, who for aught I know is the Papist only; he the only heretic who counts all heretics but himself." *Civil Power*, vi. 13–14.

PAGE 12

—12 foolish men] Milton probably alludes to the numerous censures directed against him after the publication of his treatises on divorce. An ample notice of these attacks will be found in Todd's *Account of the Life and Writings*, &c. One of Milton's opponents, Herbert Palmer, B.D., in a sermon before the Parliament at Westminster, endeavored to excite his audience to brand the author of the new opinions with some heavy mark of their displeasure. His address to them was as follows: "If any plead conscience for the lawfulness of polygamy, (or for divorce for other causes than Christ and his apostles mention; of which a wicked book is abroad and uncensured, though deserving to be burnt, whose author hath been so impudent as to set his name to it, and dedicate it to yourselves), or for liberty to marry incestuously, will you grant a toleration for all this?" See the beginning of *Tetrachordon*, where an allusion is made to this discourse, and the eleventh and twelfth sonnets, on the detraction which followed certain of the author's writings. —15 testimonies] "But we shall not carry it thus; another Greek apparition stands in our way, heresy and heretic; in like manner also railed at to the people as in a tongue unknown. . . . In apostolic time, therefore, ere the Scripture was written, heresy was a doctrine maintained against the doctrine by them delivered; which in these times can be no otherwise defined than a doctrine maintained against the light, which we now only have, of the Scripture." *Civil Power*, vi. 11–12. "As for those terrible names of sectaries and schismatics, which ye have got together, we know your manner of fight, when the quiver of your arguments, which is ever thin, and weakly stored, after the first brunt is quite empty, your course is to betake ye to your other quiver of slander, wherein lies your best archery. And whom you could not move by sophistical arguing, them you think to confute by scandalous misnaming; thereby inciting the blinder sort of people to mislike

and deride sound doctrine and good Christianity, under two or three vile and hateful terms." *Reason*, iii. Pt. i. 216.

PAGE 15

—7 orthodox] "Yea those that are reckoned for orthodox, began to make sad and shameful rents in the Church about the trivial celebration of feasts," &c. *Reformation*, iii. Pt. i. 20. —17 recognize] "With good and religious reason, therefore, all Protestant Churches with one consent, and particularly the Church of England in her 39 Articles (6th, 19th, 20th, 21st, and elsewhere), maintain these two points, as the main principles of true religion; that the rule of true religion is the word of God only: and that this faith ought not to be an implicit faith, that is, to believe, though as the Church believes, against or without express authority of Scripture." *True Religion*, vi. 166. "This is the direct way to bring in that papistical implicit faith, which we all disclaim." *Ibid.* vi. 177. —24 J. M.] Symmons states that on the first publication of *Lycidas* the author was indicated in the same manner.

PAGE 23

—14 God] Milton, as is usual with him, here employs the word love or charity to signify the whole "knot of Christian graces"; or, in other words, practical religion, comprehending all the fruits of the Spirit flowing from, and founded upon, vital faith.

add love,
By name to come call'd Charity, the soul
Of all the rest. *PL*, xii. 583–585.

"Christ having cancelled the handwriting of ordinances which was against us, Col. ii. 14. and interpreted the fulfilling of all through charity, hath in that respect set us over love, in the free custody of his love, and left us victorious under the guidance of his living Spirit, not under the dead letter; to follow that which most edifies, most aids and furthers a religious life." *Tetrachordon*, iv. 74–75. And again, in a passage bearing a remarkable similarity to the sentence above: "What evangelic religion is, is told in two words, Faith and Charity, or Belief and Practice." *Civil Power*, vi. 21.

PAGE 25

—15 *God*] Unless there be who think not God at all:
If any be, they walk obscure;
For of such doctrine never was there school,
But the heart of the fool,
And no man therein doctor but himself. *SA*, 295–299.

Compare on the subject of this chapter Wilkins *On Natural Religion*; Tillotson's Sermon on Job xxviii. 28. the Wisdom of being Religious; Stillingfleet's *Origines Sacræ*, Bk. iii. chap. 1; Cudworth's *Intellectual System*; Barrow *On the Creed*; Locke *On Human Understanding*, Bk. iv. chap. 10; Burnet *On the First Article*.

PAGE 27

—12 Power] that Power
Which erring men call Chance. *Comus*, 588–589.

In allusion to the doctrines of the Stoics, &c. Seneca *De Beneficiis*, iv. 8. "Sic hunc naturam vocas, fatum, fortunam; omnia eiusdem Dei nomina sunt, varie utentis sua potestate." *Nat. Quæst.* ii. 45. "Vis illum fatum vocare? non errabis." See, for the different reasonings of ancient philosophers on this subject, Cicero *De Fato* and *De Divinatione*. Hume acknowledges that it "has been found hitherto to exceed all the skill of philosophy." *On Liberty and Necessity*. The next clauses of this sentence contain in the original two of those conceits which are so frequent in Milton's works, and which can scarcely be preserved in a translation. The passage stands thus: sed *natura natam* . . . et *fatum* . . . *effatum* . . . esse? [See across, page 26.]

PAGE 29

—6 reason] Since thy original lapse, true liberty
Is lost, which always with *right reason* dwells
Twinn'd. *PL*, xii. 83–85.

PAGE 31

—3 God] Left only in those written records pure,
Though not but by the Spirit understood. *PL*, xii. 513–514.

"It will require no great labor of exposition to unfold what is here meant by matters of religion; being as soon apprehended as defined, such things as belong chiefly to the knowledge and service of God, and are either above the reach and light of nature without revelation from above, and therefore liable to be variously understood by human reason," &c. *Civil Power*, vi. 5. "True religion is the true worship and service of God, learnt and believed from the word of God only. No man or angel can know how God would be worshipped and served, unless God reveal it." *True Religion*, vi. 165–166.

PAGE 33

—7 subtleties] Solicit not thy thoughts with matters hid:
Leave them to God above; him serve and fear.
PL, viii. 167–168.
Heaven is for thee too high
To know what passes there. Be lowly wise;
Think only what concerns thee, and thy being;
Dream not of other worlds, what creatures there
Live, in what state, condition, or degree. *PL*, viii. 172–176.

—9 anthropopathy] "Two ways then may the Spirit of God be said to be grieved, in Himself, in his Saints; in Himself, by an *anthropopathie*, as we call it; in his Saints, by a *sympathie*; the former is by way of allusion to human passion and carriage." Bp. Hall's *Rem.* p. 106. See also Beveridge, speaking of the anthropomorphites, *Works*, ix. 29.

PAGE 35

—19 form] The Humanitarians held that God was to be understood as having really a human form. See Clarke's *Sermons*, vol. i. 26, fol. edn. The drift of Milton's argument leads him to employ language which would appear at first sight to verge upon their doctrine, but it will be seen immediately that he guards himself against the charge of having adopted one of the most ignorant errors of the dark ages of the Church. It is in opposition

to this opinion that, in our own articles, God is declared to be *incorporeus, impartibilis, impassibilis,* "without body, parts, or passions." Art. 1. The reasoning of Milton on this subject throws great light on a passage in *Paradise Lost,* put into the mouth of Raphael:

> what surmounts the reach
> Of human sense, I shall delineate so,
> By likening spiritual to corporal forms
> As may express them best; though what if Earth
> Be but the shadow of Heaven, and things therein
> Each to other like, more than on Earth is thought?
> v. 571–576

Here Newton observes the artful suggestion that there may be a greater similitude and resemblance between things in Heaven and things in Earth than is generally imagined, and supposes it may have been intended as an apology for the bold figures which the Poet has employed. We now see that his deliberate opinion seems to have leaned to the belief that the fabric of the invisible world was the pattern of the visible. Mede introduces a hint of a similar kind in his tenth discourse, as Newton remarks.

PAGE 39

—13 God] On the names of God, see Buxtorf, *Dissertatio de Nominibus Dei.* On the attributes, see Bates's *Harmony of the Divine Attributes;* Ward's *Essay on the Being and Attributes of God;* Reding *De Deo et Attributis.* Episcopii, *Institut. Theolog.* 1. iv. sect. 2.

PAGE 41

—3 "will be"] The original of this passage presents considerable difficulty. It is thus written in the MS. [See across to page 40: Cap. . . . prolatum, lines 2–5.] In the translation I have considered *Ehie qui sum* vel *ero,* as an absolute sentence; and conceiving the next clause to have been incorrectly transcribed, I have rendered it as if it had been written et si persona prima in tertiam affinis verbi mutatur, Jave, *qui est,* vel *erit,* &c. Simon in his Hebrew lexicon has the following remark on the word יהוה: "יהוה nomen proprium Dei, a Mose demum introductum, *eum qui re præstiturus sit, quod olim promiserit,* ex ipsa loci Mosaici authentica explicatione, Exod. iii. 14. significans, adeoque יְהוּה vel יַהוּה proprie efferendum, ut ex veteribus Theodoretus et Epiphanius *Jahe,* i.e. *Jave* scripserunt." If the sense of the passage has been rightly conceived, the kindred verb will be הָוָה *sidit, fuit* vel *factus est.* See Simon *in voce.* See also Buxtorf's *Lexicon ad Rad.* הָוָה and Cappelli *Vindic. Arcani Punctuationis,* lib. 1. § 20. —28 Heb. 1. 3.] *χαρακτὴρ τῆς ὑποστασέως αὐτοῦ. the express image of his* person. Auth'd Tr. *exact image of his* substance. Macknight. "Concerning the word *ὑποστασέως,* rendered in our Bibles *person* it hath been observed by commentators that it did not obtain that signification till after the Council of Nice. Our translators have rendered *ὑπόστασις,* Heb. xi. 1. by the word *substance.*" Macknight in loc. On the meaning of this word see note on line 8, page 267, Columbia *Milton,* xv.

PAGE 43

—9–10 commentators] *Imago* essentiæ *eius*. Tremellius. Personæ *illius*. Beza Substantiæ *illius*. Vulg. Erasmus, and Grotius. —13 *infinity*] See Locke *On Human Understanding*, Bk. ii. chap. 17.

Thee Father, first they sung Omnipotent,
Immutable, Immortal, Infinite,
Eternal King. *PL*, iii. 372–374.

Another expression of great beauty is used in *Samson Agonistes* to denote the same attribute.

As if they would confine the Interminable,
And tie him to his own prescript. 307–308.

—19 end] The disputes among the schoolmen respecting the proper definition of eternity could not have been forgotten by Milton. It appears, therefore, that at this time the famous definition of Boëthius was generally rejected: *æternitas est interminabilis vitæ tota simul et perfecta possessio*. According to these terms, God would not necessarily have been without a beginning. Compare *Paradise Regained*, iv. 389–392.

what kingdom,
Real or allegoric, I discern not,
Nor when; eternal sure, as without end,
Without beginning.

PAGE 45

—7 *existent*] "Sic etiam Deus dicitur *qui est, qui erat, et qui futurus est*, Apoc. i. 8. et iv. 8. Deo tamen ævum sive æternitas, non tempus, attribui solet: quid autem est ævum proprie, nisi duratio perpetua, Græce αἰὼν, quasi ἀεὶ ὤν, semper existens." *Artis Logicæ*, xi. 92–94.

PAGE 47

—9 immortal] ἀφθαρτῷ. *incorruptibili*. Tremellius. *qui non corrumpitur*. Beza. —25 Almighty] *Fortis omnipotens*. Tremellius. *Shaddai*. Hebr. *qui sum sufficiens*.

PAGE 49

—6 Aristotle] See his *Metaph.* lib. i. cap. ix. &c. lib. 14. cap. vi. Cudworth's *Intellectual System*, vol. ii. 322. Birch's edn. Harris's *Philosophical Arrangements*, chap. xi. Waterland's Dissertation on the Argument *a priori*, *Works*, iv. 395. —11 contradiction]

Can he make deathless death? That were to make
Strange contradiction, which to God himself
Impossible is held; as argument
Of weakness, not of power. *PL*, x. 798–801.

"Cum autem dico potentiæ Dei obiectum omne esse possibile, per possibile intelligo illud quod non implicat contradictionem ut fiat. Nam quod contradictionem implicat, ne Deus quidem ipse potest." Curcellæi *Institutio*, ii. 2. —15 God] See the whole fourth chapter of Cudworth's *Intellectual System*.

PAGE 65

—21 Scripture] The following lines contain the sum of the doctrine laid

down by Milton in this and the following chapter, and the coincidences of expression are not unfrequently as striking as the similarity of reasoning.

so will fall
He and his faithless progeny: Whose fault?
Whose but his own? Ingrate, he had of me
All he could have; I made him just and right,
Sufficient to have stood, though free to fall.
Such I created all the Ethereal Powers
And Spirits, both them who stood, and them who fail'd;
Freely they stood who stood, and fell who fell.
Not free, what proof could they have given sincere
Of true allegiance, constant faith, or love,
Where only what they needs must do appear'd,
Not what they would? what praise could they receive,
What pleasure I, from such obedience paid,
When will and reason (reason also is choice)
Useless and vain, of freedom both despoil'd,
Made passive both, had serv'd necessity,
Not me? They therefore as to right belong'd,
So were created, nor can justly accuse
Their Maker, or their making, or their fate,
As if predestination over-rul'd
Their will, dispos'd by absolute decree
Or high foreknowledge; they themselves decreed
Their own revolt, not I; if I foreknew,
Foreknowledge had no influence on their fault,
Which had no less prov'd certain, unforeknown, &c.

PL, iii. 95–119

PAGE 69

—12 exertions] "Ex his verbis (*nisi isti in navi manserint*, &c.) liquet apostolum, qui optime mentem divini promissi intelligebat, non credidisse Deum absolute velle salvare eos omnes qui in navi erant; sed tantum sub hac conditione, si nihil eorum omitterent quæ ad suam incolumitatem facere poterant . . . Sed conditionem in promisso quod acceperat inclusam fuisse, non obscure liquet ex verbis quibus conceptum fuit, ecce Deus *κεχάρισταί σοι* omnes qui tecum navigant, id est, largitus est tibi hanc gratiam, ut eos omnes tuo consilio a morte liberes, si illi obtemperarint; alioqui de iis actum erit, et ipsi culpa sua peribunt." Curcellæi *Institutio*, iii. 11. 4.

PAGE 71

—2 to it] See this position maintained in Thomas Aquinas, with his inferential distinction between free will *in sensu composito* and *in sensu diviso*.

—18 necessity] Archb. King has an able chapter on the opinion of those who admit of freedom from compulsion only, but not from necessity. *Origin of Evil*, chap. v. sect. 1. subject 1. On the whole subject, consult Taylor's *Ductor Dubitantium*, Bk. iv. chap. i. and Locke *On Human Understanding*, Bk. ii. chap. xxi.

—22 schools] "But when I say that the divine decree

or promise imprints a necessity upon things, it may, to prevent misapprehension, be needful to explain what kind of necessity this is, that so the liberty of second causes be not thereby wholly cashiered and taken away. For this therefore we are to observe that the schools distinguish of a twofold necessity, physical and logical, or causal and consequential; which terms are commonly thus explained: viz. that physical or causal necessity is when a thing by an efficient productive influence certainly and naturally produces such an effect," &c. South's *Sermon on the Resurrection*, vol. iii. p. 398. "Graviter itaque errare censendi sunt, qui duplicem necessitatem rebus tribuunt, ex providentia divina, unam *immutabilitatis*, quia cum Deus non mutet decretum, sicut dicitur Psal. xxxiii. 11. Mal. iii. 6. quicquid omnino decrevit, certissime evenit: alteram *infallibilitatis*, quia," &c. Curcellæi *Institutio*, iii. 12. 16. See also lib. iv. 2. 5.

PAGE 71

—24 teaches] "Multoque minus constitui, canones quidvis potius quam logicos, a theologis infercire: quos illi, quasi subornatos in suum usum, tanquam e media logica petitos, depromentde Deo, divinisque hypostasibus et sacramentis; quorum ratione, quo modo est ab ipsis informata, *nihil est a logica, adeoque ut ipsa ratione, alienius.*" *Artis Logicæ*, xi. 6. I have quoted the whole sentence, because, independently of the similarity of expression in the concluding clause, it contains a remarkable indication of Milton's opinion respecting other subjects mentioned in the course of this treatise.

PAGE 73

—3 *accidens*] "Tertio causa efficiens per se efficit, aut per accidens. Tertium hoc par modorum efficiendi est, ab Aristotele etiam et veteribus notatum." *Artis Logicæ*, xi. 38. And again: "Quæ autem natura necessario, quæ consilio, libere agunt; necessario agit quæ aliter agere non potest, sed ad unum quidpiam agendum determinatur, idque solum sua propensione agit, quæ necessitas naturæ dicitur . . . Libere agit efficiens non hoc duntaxat ut naturale agens, sed hoc vel illud pro arbitrio, idque absolute, vel ex hypothesi . . . Per accidens efficit causa quæ externa facultate efficit; id est, non sua; cum principium effecti est extra efficientem, externumque principium interno oppositum; sic nempe efficiens non efficit per se, sed per aliud . . . Coactione fit aliquid, cum efficiens vi cogitur ad effectum. Ut cum lapis sursum vel recta proiicitur, qui suapte natura deorsum fertur. Hæc necessitas coactionis dicitur, et causis etiam liberis nonnunquam accidere potest." *Ibid*, xi. 40–44. —19 free] "Absolute solus Deus libere agit omnia; id est, quicquid vult; et agere potest, vel non agere; testantur hoc passim sacræ literæ?" *Artis Logicæ*, xi. 42. —25 agents] The allusion appears to be to the doctrine of Thomas Aquinas and the Dominicans, who held that God predetermined the will by a physical influence, so that the Deity was the first cause of the action, and the creature the second cause, all the guilt of the sin being attributed to the latter party. With regard to the logical distinction, nearly the very words of the original occur elsewhere. "Secundo,

causa efficiens sola efficit, aut cum aliis. Earumque omnium sæpe alia principalis, alia minus principalis, sive adiuvans et ministra." *Artis Logicæ*, xi. 34.

PAGE 75

—21 fixed?]

Yet more there be who doubt his ways not just,
As to his own edicts found contradicting.
SA, 300–301

PAGE 77

—15 necessity]

So without least impulse or shadow of fate,
Or aught by me immutably foreseen,
They trespass, authors to themselves in all
Both what they judge, and what they choose; for so
I form'd them free; and free they must remain,
Till they enthrall themselves; I else must change
Their nature, and revoke the high decree
Unchangeable, eternal, which ordain'd
Their freedom; they themselves ordain'd their fall.
PL, iii. 120–128

—17 necessity]

beyond this, had been force,
And force upon free will hath here no place.
PL, ix. 1173–1174

PAGE 79

—24 fall]

such discourse bring on
As may advise him of his happy state,
Happiness in his power left free to will,
Left to his own free will, his will though free,
Yet mutable; whence warn him to beware
He swerve not, too secure. *PL*, v. 233–238

PAGE 81

—4 angels] So Satan, speaking of himself:

Hadst thou the same free will and power to stand?
Thou hadst; whom hast thou then or what to accuse,
But Heaven's free love dealt equally to all? *PL*, iv. 66–68

And Raphael:

Myself, and all the angelic host, that stand
In sight of God, enthron'd, our happy state
Hold, as you yours, while our obedience holds;
On other surety none; freely we serve
Because we freely love, as in our will
To love or not; in this we stand or fall:
And some are fallen. *PL*, v. 535–541

—11 die]

thine and of all thy sons
The weal or woe in thee is plac'd; beware.

I in thy persevering shall rejoice,
And all the blest; stand fast, to stand or fall
Free in thine own arbitrament it lies. *PL*, viii. 637–641

—15 time] According to the Supralapsarian doctrine, that a prescience of future contingents, antecedent to the divine decree, is an absurdity and an impossibility.

PAGE 83

—4 beings]

God left free the will, for what obeys
Reason is free; and reason he made right,
But bid her well beware, and still erect. *PL*, ix. 351–353

—6 liberty]

what can 'scape the eye
Of God all-seeing, or deceive his heart
Omniscient? who in all things wise and just
Hinder'd not Satan to attempt the mind
Of Man, with strength entire and free will arm'd
Complete to have discover'd and repuls'd
Whatever wiles of foe or seeming friend. *PL*, x. 5–11

PAGE 85

—14 blame] "De providentia melius theologia quam logica disceptabit. Hoc tantum obiter; fatum sive decretum Dei cogere neminem male facere; et ex hypothesi divinæ præscientiæ certa quidem esse omnia, non necessaria." *Artis Logicæ*, xi. 48–50. In asserting the possibility of a predetermination of all things, implied in the idea of divine omniscience, co-existing with the moral freedom of man, Milton takes the same line of argument which Horsley has adopted on the same subject in his sermon on Matt. xx. 23.

PAGE 87

—2 necessity]

no decree of mine
Concurring to necessitate his fall,
Or touch with lightest moment of impulse
His free will, to her own inclining left
In even scale. *PL*, x. 43–47

PAGE 93

—23 death] This remark seems to justify Bentley's alteration of the plural to the singular number in the following passage:

blotted out and ras'd
By their rebellion from the *book* of life. *PL*, i. 362–363

where Richardson, Newton, Todd, and Hawkins read *books*.

PAGE 97

—3 it] See on this difficult text Geier, *Proverbia Salomonis cum cura conculiata*; and Schultens, *Proverbia Salomonis*, &c. in loc. Compare also Glassius, *Philologia Sacra*, where it is translated *ad responsum suum*, instead of *propter se ipsum*. Page 544, Edit. Dath. 1776. —19 it] So Estius, Beza, Piscator, Gomar. —21 object] "Quis vero non videat apostolum . . . electos confirmare; quibus et ipse se adiungit?" Beza in loc.

PAGE 99

—1 people] resolving from thenceforth
To leave them to their own polluted ways;
And one peculiar nation to select
From all the rest. *PL*, xii. 109–112

—9 office] Compare *Samson Agonistes*, 678–680.

such as thou hast solemnly elected
With gifts and graces eminently adorn'd
To some great work.

For so it should be pointed; *adorn'd* being used in the Latin sense of "furnished," "fitted out," *ad præclarum aliquod opus ornatos;* which Dryden seems not to have understood when he borrowed the expression in his translation from Lucretius, "Whom thou with all thy gifts and graces dost adorn."

PAGE 101

—18 predestination] According to a part of the Sublapsarian scheme, taught by St. Augustine and maintained by the Synod of Dort.

PAGE 103

—16 preterition] Calvin distinguishes between preterition and condemnation, both which acts, according to his system, are included in reprobation. Preterition is the passing by the reprobate, and withholding from them the means of grace. Condemnation is the act of condemning those who are passed by, for the sins which they commit.

PAGE 105

—15 Christ] in thee
As from a second root, shall be restor'd
As many as are restor'd, without thee none. *PL*, iii. 287–289

—19 done] So Toletus, Malvenda, Grotius.

PAGE 109

—6 God] "Voluntas Dei in varias species distingui solet, ut absolutam et conditionatam; antecedentem et consequentem; signi et beneplaciti, &c. . . . Voluntas signi dicitur cum Deus verbo suo significat quid velit aut nolit ab hominibus fieri, et mandatis eius continetur; beneplaciti vero, qua Deus apud se premit et occultat id quod vult facere." Curcellæi *Institutio*, ii. 9. 6, 7. "Thomas Aquinas and his disciples frame another distinction to elude the text in Timothy (1 Tim. ii. 4.) and tell us of a will *revealed*, and of another *hidden*, which is, many times at least, contrary to that revealed . . . a distinction rejected by our 17th Article, which directs us to follow, not this supposed hidden will of God, but that which is expressly declared in his word." Glocester Ridley's Sixth Sermon on the Divinity and Operations of the Holy Ghost. Compare Taylor's *Ductor Dubitantium*, Bk. i. chap. 2.

—11 other] "If it be affirmed, that, God, as being Lord, may do as he will, yet we must know that God hath not two wills, but one will; much less two contrary." *Divorce*, iii. Pt. ii. 440. "It is wondered how there can be in God a secret and revealed will; and yet what wonder, if there be in

man two answerable causes? But here there must be two revealed wills grappling in a fraternal war with one another, without any reasonable cause apprehended." *Ibid.* iii. Pt. ii. 443. —18 heart]

This my long sufferance, and my day of grace
They who neglect and scorn, shall never taste;
But hard be harden'd, blind be blinded more,
That they may stumble on, and deeper fall;
And none but such from mercy I exclude. *PL*, iii. 198–202

the will
And high permission of all-ruling Heaven
Left him at large to his own dark designs,
That with reiterated crimes he might
Heap on himself damnation, while he sought
Evil to others, and, enrag'd, might see
How all his malice serv'd but to bring forth
Infinite goodness, grace, and mercy, shown
On man, by him seduc'd; but on himself
Treble confusion, wrath, and vengeance pour'd.

PAGE 119

PL, i. 211–220

—21 Rom. . . . 30.] Compare Archb. King's Discourse on this text, as republished lately, with an appendix, by Dr. Whateley. Milton has quoted the passage as an example of sorites in his *Artis Logicæ*, xi. 466.

PAGE 121

—25 knowledge]

when God
Looking on the earth, with approbation marks
The just man, and divulges him through heaven
To all his angels. *PR*, iii. 60–63

—25–26 Hebraism] See Vorstius, *De Hebraismis Novi Testamenti.*

PAGE 123

—11 approved] In the original it is—qui igitur dilecti dilecturi erant, id est, credituri, eos prænovit Deus, &c.—which scarcely seems to have any sense, unless some allusion be intended to John xvi. 27. *the Father himself loveth you*, &c. It seems more probable that *dilecti* has been inserted by the carelessness of the transcriber.

PAGE 125

—3 commentators] So Chrysostom, as quoted by Toletus on Rom. xi. 2. So also Tena, Mede in Discourse on Psal. cxii. 6. page 82, fol. edn. London, 1672, Gerhard, and Estius. —24 believe]

Thy ransom paid, which man from death redeems,
His death for man, as many as offer'd life
Neglect not, and the benefit embrace
By faith not void of works. *PL*, xii. 424–427

—27 believed] See on this text Whitby *On the Five Points*, chap. iii. sect. 6.

PAGE 129

—3 sagacity] This is the interpretation of Hammond, Whitby, Archb.

Sharp, Hey, Parkhurst, Taylor in *Works*, ix. 140, Clarke in Sermon on 1 Cor. i. 21, and Wolfius, *Cur. Philol.* in loc. See also the commentators quoted in Mr. Horne's note, *Introduction to the Critical Study of the Scriptures*, ii. 759. —11 Plutarch] φύσει γὰρ ἦν σώφρων καὶ τεταγμένος ταῖς ἐπιθυμίαις. Plutarch in *Pompeio*. Dr. Townsend in his *Chronological Arrangement of the New Testament* also brings together the senses given to the word by various divines. See his note on the passage. Derivatives from this word are used with the same metaphorical signification. ὅστις παραλαβὼν πολεμουμένας τὰς πόλεις, ἔξωθεν μὲν ὑπὸ πλήθους καὶ μανίας βαρβαρικῆς, ἐνδοθεν δὲ ὑπὸ στρατιωτικῆς ἀταξίας, καὶ τῆς τῶν ταξιαρχῶν πλεονεξίας. Synes. *Epist.* 62. νουθετεῖτε τοὺς ἀτάκτους. 1 Thess. v. 14. —19 work] Milton employs the word "fitted" in a similar sense in his *History of Britain*, x. 198. "But when God hath decreed servitude on a sinful nation, *fitted* by their own vices for no condition but servile, all estates of government are alike unable to avoid it." See also in this vol. xiv. page 165, line 17. —20 man]

Why should not man
Retaining still divine similitude
In part, from such deformities be free,
And for his Maker's image sake, exempt. *PL*, xi. 511–514

See also *Tetrachordon*, iv. 80. "For there are left some remains of God's image in man, as he is merely man."

PAGE 133

—3 degree]

thou oft,
Amidst their heighth of noon,
Changest thy countenance, and thy hand, with no regard
Of highest favors past
From thee on them, or them to thee of service. *SA*, 682–686

PAGE 137

—8 nothing]

All hast thou spoken as my thoughts are, all
As my eternal purpose hath decreed;
Man shall not quite be lost, but sav'd who will;
Yet not of will in him, but grace in me
Freely vouchsaf'd

that he may know how frail
His fall'n condition is, and to me owe
All his deliverance, and to none but me. *PL*, iii. 171–182

See also Glocester Ridley's *Sixth Sermon on the Holy Spirit*, where the line of argument pursued by Milton is beautifully and powerfully enforced.

PAGE 139

—20 God]

Man shall find grace;
Happy for man, so coming; he her aid
Can never seek, once dead in sins, and lost.
PL, iii. 227–233

PAGE 141

—4 suspended]

God made thee perfect, not immutable;
And good he made thee, but to persevere
He left it in thy power: ordain'd thy will
By nature free, not over-rul'd by fate
Inextricable, or strict necessity:
Our voluntary service he requires,
Not our necessitated; such with him
Finds no acceptance, nor can find; for how
Can hearts, not free, be tried whether they serve
Willing or no, who will but what they must
By destiny, and can no other choose? *PL*, v. 524–534

"Many there be that complain of Divine Providence for suffering Adam to transgress. Foolish tongues! when God gave him reason, he gave him freedom to choose, for reason is but choosing; he had been else a mere artificial Adam such an Adam as he is in the motions. We ourselves esteem not of that obedience, or love, or gift, which is of force; God therefore left him free, set before him a provoking object, ever almost in his eyes; herein consisted his merit, herein the right of his reward, the praise of his abstinence." *Areopagitica*, iv. 319. —6 doctrine] See the works of Twiss, Rutherford, and Bishop Davenant, Edwards on *Free Will*, Calvin's *Institutes*, and the School Divines in general.

PAGE 143

—12 deserted]

Thence faintings, swoonings of despair,
And sense of heaven's desertion. *SA*, 631–632

—25 sin] See the same argument urged by Jeremy Taylor in his letter to a person of quality on the subject of Original Sin, *Works*, ix. 322. —28 permission] See the divines quoted in note on line 6, page 141. Respecting the objection urged by Milton, compare the following passage from the second sermon of Tillotson on James i. 13, 14. "If these things be true, that God hath absolutely decreed to damn the greatest part of men, and to make good this decree, he permits them to sin, not by a bare permission of leaving them to themselves, but by such a permission as shall be efficacious; that is, he will so permit them to sin as they cannot avoid it; then those who are under this decree of God are under a necessity of sinning; which necessity, now it does not proceed from themselves, but from the decree of God, does by consequence make God the author of sin."

PAGE 145

—3 repentance]

To prayer, repentance, and obedience due,
Though but endeavor'd with sincere intent,
Mine ear shall not be slow, mine eye not shut.
PL, iii. 191–193

PAGE 147

—13 measure]

Some I have chosen of peculiar grace,
Elect above the rest; so is my will:
The rest shall hear me call, and oft be warn'd
Their sinful state, and to appease betimes
The incensed Deity, while offer'd grace
Invites; for I will clear their senses dark
What may suffice, and soften stony hearts
To pray, repent, and bring obedience due. *PL*, iii. 183–190

PAGE 151

—17 bestowed]

God made thee of choice his own, and of his own
To serve him; thy reward was of his grace;
Thy punishment then justly is at his will. *PL*, x. 766–768

PAGE 155

—13 made] See note on line 18, page 101.

PAGE 165

—16 sins] "This is seen in the often penitence of those that suffer, who, had they escaped, had gone on sinning to an immeasurable heap, which is one of the extremest punishments." *Reason*, iii. Pt. i. 255.

PAGE 175

—19 intention]

to themselves
All glory arrogate, to God give none;
Rather accuse him under usual names,
Fortune and fate, as one regardless quite
Of mortal things. *PR*, iv. 314–318

On which passage Dunster quotes the second of the passages from the *Odyssey* with which Milton himself concludes this chapter.

PAGE 177

—9 Scripture] "But I would show you that divers ways the Doctors of your Church do the principal and proper work of the Socinians for them, undermining the doctrine of the Trinity, by denying it to be supported by those pillars of the faith, which alone are fit and able to support it, I mean Scripture, and the consent of the ancient Doctors. For Scripture, your men deny very plainly and frequently that this doctrine can be proved by it. See if you please this plainly taught, and urged very earnestly by Cardinal Hosius, *De Auctor. Sacr.* lib. iii. p. 53. by Gordonius Huntlæus, Tom. I. Controv. 1. *De Verbo Dei*, lib. x. by Gretserus and Tannerus, *in Colloquio Ratisbon.* and also by Vega, Possevin, Wickus, and others." Chillingworth's Preface to the Author of *Charity Maintained*, a work published in 1630 by Matthias Wilson, a Jesuit, under the name of Edward Knott. "Longe ergo sincerius facerent, et prout ingenuos disputatores decet, si cum Pontificiis faterentur istam distinctionem ex Scriptura non posse probari, sed tantum ex traditione." Curcellæi *Dissertatio Prima de vocibus Trinitatis*, &c. 38. See

also the passages quoted by Curcellæus from writers of the Romish Church.

PAGE 179

—8 all]

The Spirit of God, promis'd alike and given
To all believers. *PL*, xii. 519–520

—12 themselves] The sentence is thus written in the original: Quid . . . *eandem* . . . indaganti—probably an error for *eadem*. —15 itself] "Which, imploring divine assistance, that it may redound to his glory, and the good of the British nation, I now begin." *History of Britain*, x. 3.

PAGE 181

—10 eternity] Slichtingius, Wolzogenius, Stegman, and others of the Socinian school. See especially their explanations of John viii. 58, the extravagance of which has been well exposed by Dr. Wardlaw, *Discourses on the Principal Points of the Socinian Controversy*, pp. 84–89. Compare also Dr. Pye Smith *On the Scripture Testimony to the Messiah*, ii. 186; Magee *On the Atonement*, i. 81–88, edn. 1816. —23 contrary] Such is the doctrine of our own article, of which the expressions are "begotten from everlasting of the Father, the very and eternal God, of one substance with the Father." These words are not in King Edward's articles of 1552, but were added in 1562, probably because the growth of Socinianism made it expedient to insert an explicit declaration of the true faith. The wise reflections of Alexander, Bishop of Alexandria, are so applicable to the discussions respecting the generation of the Son, on which Milton now enters, that it is impossible not to quote them as a caution to future speculators on this holy mystery. Εἰς ἐυσεβεῖς ὐνκ οἰμαι λογιζομένονς τοῦς μέχρι τούτων 'επηρωτᾶν, τί τολμῶντας διὰ τὸ ἀνήκουν τοὺ. χαλεπώτερά σου μὴ ζήτη, καὶ ὑψηλότερά σου μὴ ἐξέταζε. εἰ γὰρ ἑτέρων πολλων ἡ γνῶσις, καὶ τούτων ἀσυγρίτως, κολοβυτέρων, κέκρυπται τὴν ἀνθρωπίνην κατάληφιν . . . πῶς ἀν περιεργάσαιτό τις τὴν τοῦ θεοῦ λόγου ὑπόστασιν,'εκτὸς εί μὴ μελαγχολικῆ διαθέσει ληφοεὶς τυγχάνει; περῖ ἧς τὸ προφητικὸν πνεῦμά φησι, τὴν γενεὰν ἀυτοῦ τις διηγήσηται. *Epist. ad Alexandrum* Constantinop. apud Theodorit. *Eccles. Hist.* lib. 1. cap. 4. page 12, edn. 1682

—25 creation]

Thee next they sang of all creation first,
Begotten Son, divine Similitude,
In whose conspicuous countenance, without cloud
Made visible, the Almighty Father shines,
Whom else no creature can behold; on thee
Impress'd, the effulgence of his glory abides,
Transfus'd on thee his ample Spirit rests. *PL*, iii. 383–389.

PAGE 183

—28 thee?]

Hear my decree, which unrevok'd shall stand;
This day have I begot whom I declare
My only Son, and on this holy hill
Him have anointed, whom ye now behold
At my right hand. *PL*, v. 602–606.

PAGE 185

—11 thee]

Into thee such virtue and grace
Immense I have transfus'd, that all may know
In heaven and hell thy power without compare;
And this perverse commotion govern'd thus,
To manifest thee worthiest to be heir
Of all things; to be heir, and to be king
By sacred unction, thy deserved right. *PL*, vi. 703–709.

—21 God]

Thenceforth I thought thee worth my nearer view
And narrower scrutiny, that I might learn
In what degree or meaning thou art call'd
The Son of God; which bears no single sense:
The Son of God I also am, or was;
And if I was, I am; relation stands:
All men are Sons of God; yet thee I thought
In some respect far higher so declar'd. *PR*, iv. 514–521.

"The people of God, redeemed and washed with Christ's blood, and dignified with so many glorious titles of saints, and sons in the gospel." *Reformation*, iii. Pt. i. 18–19.

PAGE 187

—15 will] Milton puts the same distinction into the mouth of Adam, speaking after his fall of the relation in which his sons stood to him:

what if thy son
Prove disobedient, and reprov'd retort,
"Wherefore didst thou beget me? I sought it not:"
Would'st thou admit for his contempt of thee
That proud excuse? yet him not thy election,
But natural necessity begot. *PL*, x. 760–765.

—24 propagation]

No need that thou
Should'st propagate, already infinite,
And through all numbers absolute, though one.
PL, viii. 419–421.

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—13 *old*] Yet in his *Animadversions*, Milton begins his prayer to the Son of God thus: "O thou the *ever-begotten* light and perfect image of the Father." iii. Pt. i. 146. The principal texts on which the doctrine is asserted are Prov. viii. 22, &c. compared with Psal. xc. 2. and Rev. i. 17. xxii. 13. compared with Isa. xliii. 10. and xliv. 6.

PAGE 193

—3 *God*] See Beza in loc.

PAGE 195

—3 preserved] "In the unity of this Godhead there be three persons of one

substance, power, and eternity, the Father, the Son, and the Holy Ghost." Art. 1. Church of England. —25 princes]

for glory done
Of triumph, to be styl'd great conquerors,
Patrons of mankind, gods, and sons of gods. *PL*, xi. 694–696.

PAGE 197

—11 exclusively]

Down, reason, then; at least vain reasonings, down. *SA*, 322.

—16 God]

Seem I to thee sufficiently possess'd
Of happiness or not? who am alone
From all eternity; for none I know
Second to me or like, equal much less. *PL*, viii. 403–406.

PAGE 201

—18 sent] Milton makes the following remarkable comment on this text in his *Artis Logicæ*, xi. 314. "Exclusiva quidam est vel subiecti vel prædicati; subiecti, quæ, nota exclusiva præposita, excludit omnia subiecta alia a prædicato. Sed frustra hanc regulam ratio dictarit, si logicis quibusdam modernis, et nominatim Keckermanno licebit, eam statim, conflato ad id ipsum canone, funditus evertere. 'Exclusiva,' inquit, 'subiecti non excludit concomitantia; ut *solus pater est verus Deus*. Hic,' inquit, 'non excluditur concomitans, filius, et Spiritus Sanctus.' At quis non videt subornatum hunc canonem ad locum illum luculentissimum, Ioan. xvii. 3. ludificandum?"

PAGE 203

—13 John xiv. 16.] The allusion may be, amongst others, to Diodati, the friend of Milton, whose annotations on Scripture were doubtless well known to him. Diodati's remark on this verse is: "That the Holy Ghost is distinct from the Sonne in his *personall subsistence*, and in the manner of working in believers." *Annotations on the Holy Bible*, Third edn. London, 1651. —24 essentially] "Res etiam singulæ, sive individua, quæ vulgo vocant, singulas sibique proprias formas habent; differunt quippe numero inter se, quod nemo non fatetur. Quid autem est aliud numero inter se, nisi singulis formis differre? Numerus enim, ut recte Scaliger, est affectio essentiam consequens. Quæ igitur numero, essentia quoque differunt; et nequaquam numero, nisi essentia, differrent. Evigilent hic theologi. Quod si quæcunque numero, essentia quoque differunt, nec tamen materia, necesse est formis inter se differant; non autem communibus, ergo propriis." *Artis Logicæ*, xi. 58. The hint thrown out to the theologians in this passage is very remarkable; but I am not aware that it has ever been noticed as affording a clue to the opinion of Milton on the important subject alluded to, which could scarcely have been expected to be found in a treatise on Logic. See on line 2, page 311.

PAGE 213

—28 other] "The best of those that then wrote in the first ages of

Christianity disclaim that any man should repose on them, and send all to the Scriptures." *Reformation*, iii. Pt. i. 15.

PAGE 215

—6 Syriac] This is true of the manuscripts of the old Syriac version, but the *printed* editions of the Syriac as well as of the Armenian versions contain the disputed clause. See Bishop Marsh's *Letters to Archdeacon Travis*. Preface, Notes 8, 9, 10, 11. Mill, *Adnotat. ad locum*, in the volume of tracts published by Bishop Burgess, page 43; Wetstein, *Ibid.* 79; Bengelius, *Ibid.* 144; Selden, *Ibid.* 206; Buddæus, *Ibid.* 225; and especially Schmidius, *Ibid.* 243. With respect to the Greek manuscripts Milton expresses himself cautiously. Griesbach has shown that the clause is found in only one Greek manuscript, and that a manuscript of the fifteenth or sixteenth century. For an elaborate account of the arguments for and against its authenticity, see Horne's *Introduction*, &c. Pt. II. chap. iv. sect. 5. §. 6. where references are given to the principal authorities. See also Hey's *Lectures*, Bk. iv. Appendix, where a list, though not a very perfect one, is given of the chief opposers and defenders of the genuineness of the text. —15 writings] "Annon illico poterunt tergiversari, de consensu dictum esse, non de eadem essentia? . . . Nihil autem æque confirmat auctoritatem testimonii ut consensus. Itaque consentiunt in terra Spiritus, aqua et sanguis. An hæc tria sunt unum, sicut Pater, Filius et Spiritus Sanctus unum sunt? Nemo dicit, opinor, sed testimonii consensu sunt unum; ita Pater, Verbum et Spiritus Sanctus sunt unum." Erasmi *Responsio ad Notationes novas Ed. Leid.* Tom. ix. p. 278. Edit. Lug. Bat. 1703. "*Et hi tres unum sunt:* id est, ita prorsus consentiunt ac si unus testis essent; uti re vera unum sunt si οὐσίαν spectes; sed de illa (ut mihi quidem videtur) non agitur hoc in loco." Beza in loc.

PAGE 217

—22 examined] So Hammond and Gerhard: "Si hoc genuinum sit, prorsus evertitur illorum [Arianorum] hæresis; si vero supposititicium sit, doctrina trinitatis ex aliis scripturæ locis luculentur probatur."

PAGE 221

—8 chapter] See on line 28, page 41. —23 is what it is] "The form, by which the thing is what it is, is oft so slender and undistinguishable," &c. *Tetrachordon*, iv. 101.

PAGE 225

—19 Christ] Τοῦ Θεοῦ καὶ Πατρὸς, καὶ τοῦ Χριστοῦ. Gr. *Of God, even of the Father, and of Christ.* Macknight's Translation. This, however, is inadmissible on the principle of Mr. Granville Sharp's rules on the use of the copulative καὶ. See Middleton *On the Greek Article.* See also Hammond and Whitby on the passage.

PAGE 227

—11 Father] See this text explained and reconciled with the consubstantiality of Christ, Hey's *Lectures*, Bk. iv. art. 2. sect. 32. Hill's *Lectures*, Bk. iii. chap. 8. A certain limitation of faculties was essential to the human nature of Christ, as "very man." —14 will]

Father eternal, thine is to decree,
Mine, both in Heaven and Earth, to do thy will
Supreme. *PL*, x. 68-70.

—21 interpreted] See Poole's Synopsis in loco. But Whitby explains it as signifying only a perfect conformity to His Father's will, without implying any defect in His own power. He quotes in support of this interpretation Luke xxii. 29. Rev. iii. 21. 1 Cor. xii. 5.

PAGE 229

—25 form] 1 Ep. i. 90. Milton employs the same allusion in *Paradise Lost*, iii. 603–604:

call up unbound
In various shapes old Proteus from the sea.

PAGE 231

—24 power?]

What he brings what needs he elsewhere seek? *PR*, iv. 325.

PAGE 241

—28 covenant] So Diodati in loc. "Namely the materiall temple in Jerusalem, which was the figure of the church, to preach there, and use his authority as in his own house."

PAGE 245

—9 Psal. viii. 5.] "Lower than the angels," Authorized translation. *Minorem Diis*, Tremell. See *Paradise Lost*, ii. 106–108.

His look denounc'd
Desp'rate revenge, and battle dangerous
To less than Gods;

where Bentley would substitute "To less than God." Milton's quotation of the passage from the eighth Psalm seems, however, to justify the common reading.

PAGE 247

—11 *Aulis*] Beck's edn. line 304 —14 *Rhesus* . . . *Bacchæ*] Beck's edn. lines 264 and 1027 respectively. —19 essence] See this affirmed, and the whole subject learnedly discussed, in Allix's *Judgment of the Jewish Church against the Unitarians*, chap. ix. 103, Oxford edn. 1821.

PAGE 249

—8 angels] Milton is fond of attributing the name of God to angels, even in his poem:

Deigns none to ease thy load, and taste thy sweet,
Nor God, nor man? *PL*, v. 59–60.

And again, in the same book,

Evil into the mind of God or man
May come and go, so unreprov'd. *PL*, v. 117–118.

Where Newton properly remarks that "God" must signify "Angel," for "God cannot be tempted with evil," as St. James says of the Supreme Being. So also of the fallen angels,

led their march
From Hell's deep vaulted den to dwell in light,

Regents and potentates, and kings, yea Gods,
Of many a pleasant realm and province wide. *PR*, i. 115–118.

PAGE 251

—18 hereafter] See pages 255–257 and page 401. —28 right]

"Be not so sore offended, Son of God,
Though Sons of God both angels are and men,
If I, to try whether in higher sort
Than these thou bear'st that title." *PR*, iv. 196–199.

PAGE 255

—27 passage] This is the Nestorian interpretation of the passage, and has been long almost universally exploded. It will be sufficient to refer to Waterland's *Works*, ii. 122; Pearson *On the Creed*, art. ii; Nares's *Remarks on the Improved Version*, page 197; and Wardlaw *On the Socinian Controversy*, pp. 120–122.

PAGE 259

—18 read it] καλέσουσι τὸ ὄνομα αὐτοῦ. "Καλέσεις Steph. .β Cant. Euseb. sed exemplaria MSS. universim, Vulg. Hieron. Epiphan. Chrysost. Theophylact. Origen. Iren. Just. Martyr (qui etiam habet καλέσετε) receptam lectionem retinent." Mill in loc.

PAGE 261

—Lord] In the list of various readings given in Bp. Wilson's Bible, it is stated that the reading of "the Lord" exists in one of the English Bibles printed by Whitchurch, which is probably the "recent translation" alluded to by Milton. This printer published many editions of the Bible, separately or in conjunction with Grafton, about the middle of the sixteenth century. The library at St. Paul's contains ten editions published in different years between 1530 and 1560, but the reading alluded to appears in none of them. The libraries of the British Museum, Lambeth, and Canterbury (which latter collection contains about fifty ancient English Bibles and Testaments presented by the late Dr. Coombe) the Bodleian library at Oxford, the University library, and the libraries of Trinity and St. John's Colleges, Cambridge, have also been searched without success for a copy of the edition in question. The same reading is found in the late *Improved Version of the New Testament*, as it is called by the Unitarians. [According to Harris Fletcher the "recent translation" was Brian Walton's *Biblia Sacra Polyglotta*, 1657. See Fletcher's article in *Modern Language Notes*, February 1927, pp. 84–87.] —14 Θεοῦ] This is the reading of the Codex Passionæi, the date of which, however, is not earlier than the eighth or ninth century, and of sixty-three other MSS. none of which are among the most correct or authoritative. See Horne's *Introduction*, &c. ii. 352, for an analysis of what Griesbach, Hale, Michaelis, and others have written on the verse. The sum of the whole is that ἐκκλησία τοῦ Θεοῦ, "Church of God," the received reading, "is better supported than any of the other readings, and consequently we may conclude that it was the identical expression uttered by Paul, and recorded by Luke." See Wetstein, Mill, and Griesbach (who prefers Κυρίου), in loc. and Hey's *Lectures*, Bk. iv. art. 1. sect. 18. —26 Son] "Sanctus Cyprianus ad-

versus Iudæos libro secundo, capite quinto, adduxit hunc locum, omissa Dei mentione. Itidem Hilarius enarrans Psalmum cxxii. quod incuria librariorum esse omissum videri potest." Erasmi *Annotationes ad Rom.* ix. 5. See also his treatise entitled *Responsio de Filii divinitate*, Tom. ix. 849. Macknight in his notes on the passage of the Romans answers Erasmus with regard to both the points which Milton mentions, and Mill testifies that all the manuscripts and ancient versions are in favor of the present reading.

PAGE 265

—11 copies] "Ambrosius et Vulgatus Interpres legerunt pro Θεὸς, ὅ, id est, *quod*." Erasmus ad 1 Tim. iii. 16. The Clermont MS. the Vulgate, and some other ancient versions read ὅ, *which*. The Colbertine MS. reads ὅς, *who*. All the other Greek MSS. have Θεός. For a defence of the latter reading see Mill and Macknight in loco, and Pearson *On the Creed*. See also Waterland, *Works*, ii. 158.

PAGE 267

—21 Scripture] "Hanc esse dicit brutam spem credentium, quia respectant adventum gloriæ magni Dei . . . in quo Dei Patris videbitur potestas et gloria ut fidei suæ præmium consequantur." Ambros. in Tit. ii. 12. —25 both] Since the time of Milton the importance of the Greek article has become better understood. See Mr. Granville Sharp's *Remarks on the Uses of the Definitive Article*, &c.; Dr. Wordsworth's *Six Letters to Mr. Sharp*; Mr. Boyd's *Supplementary Researches*; and Bp. Middleton's *Doctrine of the Greek Article*. Mr. Sharp's canon, now generally received, is, that when two or more substantives or pronouns of the same gender, number, and case, are connected by the copulative καὶ, if the first has the definite article, and the others have not, all, in such case, relate to the same thing.

PAGE 269

—6 manuscripts] Neither Mill nor Wetstein take notice of this reading: the latter mentions that two MSS. read τοῦ Κυρίου ἡμῶν after χριστοῦ. —28 same] The Ethiopic version reads αὐτοῦ. Mill omits Θεοῦ.

PAGE 273

—5 true] This is the interpretation of Benson, Wetstein, Schleusner, Macknight, &c. In support of the other construction see Beza, Whitby, and particularly Waterland, *Works*, ii. 123. The following remark deserves to be carefully noted: "Abutuntur autem hac observatione Photiniani, dum, 1 Ioh. v. 20. verba οὗτός ἐστιν ὁ ἀληθινὸς Θεὸς, καὶ ἡ ζωὴ αἰώνιος, non ad proxime præcedens, filium scilicet Dei, Iesum Christum, sed ad remotius, Deum scilicet Patrem, referenda esse dicunt; quo veram Iesu Christi Deitatem subvertant, ut ex Socino contra Bellarmin. et Wieck, cap. v. clas. 3. argum. 12. et in comment. 1 Epist. Ioh. cap. v. page 516 videre est." Glasii *Philologia Sacra*, edit. Dathe, i. 156. The remainder of the paragraph shows, in an able examination of the passage, that the pronoun is here used in the regular manner, and refers to the immediate antecedent. —25 God] See Sherlock's four admirable discourses on this text, vol. iv.

PAGE 275

—2 form] So Diodati in loc. —11 hereafter] See page 343, lines 7–10. —22 person] So Beza in loc.

PAGE 283

—12 Jehovah] With reference to the preceding subject, see the able argument of Randolph to prove that the angel, called Jehovah in the Old Testament, is not a creature: *Vindication of the Doctrines of the Trinity* and *View of our Saviour's Ministry*, &c. Compare also Bull's *Defence of the Nicene Faith*, chap. i; Schoettgen, *Horæ Hebraicæ*, Tom. ii; *De Messia*, i. 1 and iii. 3. —14 sentence] On texts of the kind here quoted, see Whitaker's *Origin of Arianism Disclosed*, page 143.

PAGE 287

—11 stage] Bull takes the same objection, urging the impiety of supposing it possible for a creature, "histrioniam exercuisse, in qua Dei nomen assumat, et omnia, quæ Dei sunt, sibi attribunt." —19 reply] So the Rabbinical writers, Athanasius among the fathers, and Diodati among modern divines, with all the best commentators.

PAGE 293

—12 Beza] "Dicam quid mihi videatur, ita ut quod sentio relinquam ecclesiæ atque adeo piis omnibus diiudicandum. Existimo hunc librum, eo negligentius habitum, quod non statim ab omnibus pro apostolico scripto censeretur, fuisse ab Ariano quopiam depravatum, qui Christum Deum non esse, nec proinde adorandum, sic confirmare vellet: idque exortis iam Anomœis post ipsius Arii tempora, alioqui hunc locum minime prætermissuris. Transpositos igitur fuisse arbitror hos versiculos, nempe 12 et 13," &c. According to the order subsequently proposed by Beza, the verses would stand thus: 14, 15, 16, 13, 12, 17, &c. Eusebius classes the Apocalypse among the ἀντιλεγόμενα, or disputed books, and it is omitted in the catalogues of canonical books formed by Cyril Bishop of Jerusalem (A. D. 340), and by the council of Laodicea (A. D. 364), and in one or two other early catalogues of the Scriptures; but this omission was probably not owing to any suspicion concerning its authenticity or genuineness, but because its obscurity and mysteriousness were thought to render it less fit to be read publicly and generally. Horne's *Introduction*, &c. iv. 497. Bp. Tomline's *Elements of Christian Theology*, i. 500. Jones *On the Canon of Scripture*, i. 59. —28 &c.] "Hominem, non angelum fuisse apparet, quod locus unde venerit exprimitur, neque disparuisse legitur, ut de aliis angelis narratur. Sic propheta angelus Dei vocatur Hagg. i. 3." Junius in loc.

PAGE 295

—2 promises] To the two significations here ascribed to the name Jehovah, Lightfoot adds a third, namely, "God's giving of being to the creature." He quotes for this sense Gen. ii. 4. *Works*, ii. 365, Pitman's edn.

PAGE 297

—22 himself] Milton attributes similar language to the Almighty, when he represents him as giving his great command concerning the Messiah in heaven:

> Him who disobeys,
> Me disobeys, breaks union, and that day
> Cast out from God. *PL*, v. 611–613.

PAGE 303

—20 Vertumnus-like] "Let him try which way he can wind in his Vertumnian distinctions and evasions, if his canonical gabardine of text and letter do not sit too close about him, and pinch his activity." *Tetrachordon*, iv. 183. "He begins to reckon after another manner. 'Has not the king, and the nobility together, more power?' No, *Mr. Changeling*, I deny that too, if by the nobility, whom you style optimates, you mean the peers only." *First Defence*, vii. 389.

PAGE 305

—27 Father] Milton follows the version of Tremellius, who translates the passage thus: Cuius nomen vocat Iehova, admirabilem, &c.

PAGE 307

—6 come] Πατὴρ μέλλοντος αἰῶνος. Septuag. Pater futuri sæculi. Vulg. "The Father of the Everlasting Age." Lowth. "The Father of the World to come." Douay Bible. —24 before] See page 189.

PAGE 311

—2 express it] See page 203, line 24, where a remarkable parallel passage is quoted from Milton's *Artis Logicæ*.

PAGE 315

—1 consideration] See chapter xiv. —6 ever]

Thou hast given me to possess
Life in myself forever; by thee I live,
Though now to Death I yield. *PL*, iii. 243–245.

—25–26 beginning]

hast been found
By merit, more than birthright, Son of God. *PL*, iii. 308–309.

for their King
Messiah, who by right of merit reigns. *PL*, vi. 42–43.

That all the angels and ethereal powers,
They now, and men hereafter, may discern
From what consummate virtue I have chose
This perfect man, by merit call'd my Son,
To earn salvation for the sons of men. *PR*, i. 163–167.

PAGE 319

—6 Authority]

All power
I give thee. *PL*, iii. 317–318.

Scepter and power, thy giving, I assume,
And gladlier shall resign, when in the end
Thou shalt be all in all. *PL*, vi. 730–732.

PAGE 325

—20 before] See pp. 235–237. —28 power] This observation is added, because in the Latin version used by Milton the clause is translated

sustinens omnia verbo potentiæ suæ, not *illius*. Peirce (Notes on St. Paul's Epistles) refers the phrase "his power," to God the Father; but nearly all the best commentators uniformly explain it as referring to the Son.

PAGE 327

—27 righteousness] In the original, the sentence is as follows: xxxiii. 16. *et hoc est quod vocabit eam* (nempe ecclesiam, non idcirco essentia cum Deo unam) *Iehovah iustitia nostra;* vel clariore syntaxi; *Iehovam, iustitiam nostram;* vel si quis mavult, *hic qui vocabit eam;* eodem pertinet. I have omitted in the translation the latter clauses of the sentence, which could scarcely be made intelligible in a language without inflections.

PAGE 331

—18 advent]

> But whom send I to judge them? Whom but thee,
> Vicegerent Son? To thee I have transferr'd
> All judgment, whether in Heav'n, or Earth, or Hell.
>
> *PL*, x. 55–57.

PAGE 335

—4 Scripture] On the signification of the word πιστεύειν with and without a preposition, see Vorstii *Philolog. Sacra.* and the commentators on the Creed, especially Pearson.

PAGE 337

—28 visible] See *PL*, vi. 681–682:

> Son, in whose face invisible is beheld
> Visibly, what by Deity I am.

On which passage Mr. Upton, *Critical Observations on Shakespeare*, Bk. ii. sect. vii. page 200, remarks that it should be "the invisible," τὸ ἀόρατον κατ' ἐξοχήν, quoting Col. i. 14. "who is the image of the invisible God;" and *PL*, iii. 385–386:

> In whose conspicuous countenance, without cloud
> Made visible, the Almighty Father shines.

Mr. Todd approves this correction, and quotes from Drummond's *Flowers of Sion*,

> O blest abode! O happy dwelling place!
> Where visibly the invisible doth reign.

The distinction so pointedly made in the passage above between "the one invisible God," and "the only begotten and visible," seems to confirm the propriety of Mr. Upton's conjecture.

PAGE 339

—16 verse] Milton seems to have had the same idea in his mind in the following passage:

> Beyond compare the Son of God was seen
> Most glorious; in him all his Father shone
> Substantially express'd. *PL*, iii. 138–140.

PAGE 341

—12 person]

> on his right

The radiant image of his glory sat,
His only Son. *PL*, iii. 62–64.
'Son, thou in whom my glory I behold
In full resplendence, heir of all my might.' *PL*, v. 719–720.

'Effulgence of my glory, Son belov'd,
Son in whose face invisible is beheld
Visibly, what by Deity I am;
And in whose hand what by decree I do,
Second Omnipotence.' *PL*, vi. 680–684.

unfolding bright
Toward the right hand his glory, on the Son
Blaz'd forth unclouded Deity: He full
Resplendent all his Father manifest
Express'd. *PL*, x. 63–67.

—16 Father]

O Father, O supreme of heavenly thrones,
First, Highest, Holiest, Best, thou always seek'st
To glorify thy Son, I always thee,
As is most just: This I my glory account,
My exaltation, and my whole delight, &c. *PL*, vi. 723–727.

Shall I seek glory then, as vain men seek,
Oft not deserv'd? I seek not mine, but his
Who sent me, and thereby witness whence I am. *PR*, iii. 105–107.

PAGE 343

—17 God] "Opinio autem in Deum non cadit." Milton uses the same words in his *Artis Logicæ*, xi. 308, where he assigns the reason. "Opinio tamen in Deum non cadit, quia per causas æque omnia cognoscit." For, as he says in *Areopagitica*, iv. 341, "opinion is but knowledge in the making."

—27 than I] A satisfactory explanation of this and similar passages, by referring to the *relative* character of Christ, in his nature and subsistence as a Son, will be found in the *Defence of Sherlock's Notion of a Trinity in Unity*, page 29, and in Jenkins *On the Reasonableness and Certainty of the Christian Religion*, ii. chap. xxvi.

PAGE 357

—11 Church] The following remarkable passage occurs in *True Religion*, vi. 169, which was Milton's last publication, and did not appear till the year before his death: "The Arian and Socinian are charged to dispute against the Trinity; yet they affirm to believe the Father, Son, and Holy Ghost, *according to Scripture and the Apostolic Creed*. As for the terms Trinity, Triunity, Coessentiality, Tripersonality, and the like, they reject them as scholastic notions, not to be found in Scripture."

PAGE 359

—1 Son] This seems to be said in allusion to the controversies which

arose between the Eastern and the Western Churches on the subject of the spiration or procession of the Holy Ghost from the Father and the Son. —20 mind] "Sciunt, qui in Hebræis literis versati sunt, quam late pateat Spiritus nomen. Origine sua ventum significat; ob cuius subtilitatem, quæ visum fugit, ad alia transfertur: primum ad substantias; nam Deus, angeli boni malique, deinde ipse hominis animus eo vocabulo nuncupatur." Grotius *ad Luc.* ix. 55. See also Glocester Ridley's First Sermon on the Divinity and Personality of the Holy Ghost, where he cautions against those grosser errors which arise from a confusion of *kind*.

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—1 waters] Milton seems to allude to the Rabbinical interpretation of this passage, which, following the opinion of some of the Fathers, explains the *Spirit of God* to mean τὴν δύναμιν διαπλαστικὴν, or τὴν ἐνεργείαν ζωτικὴν, the creative or vivifying power. It seems extraordinary that Patrick should have chosen to adopt a mode of explanation nearly similar, and not less objectionable. "This therefore we are to understand to be here meant; the infinite wisdom and power of God, which made a vehement commotion and mighty fermentation (by raising perhaps a great wind) upon the face of the waters." So too Grotius. —13 up] The Spanish Jesuit Sanctius, and Pradus, *In Ezechielem Explanationes*, &c. Romæ, 1596, understand this passage in the sense attributed to it by Milton.

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—6 angel] See an elaborate refutation of the opinion that this doctrine was unknown before the Christian Revelation, in Ridley's Second Sermon on the Holy Ghost.

PAGE 367

—21 affection]

in likeness of a dove
The Spirit descended, while the Father's voice
From Heav'n pronounc'd him his beloved Son. *PR*, i. 30–32.

In another part of the same book, Milton intimates an uncertainty respecting the real signification of the descent of the Holy Spirit, which is very consistent with the hesitating manner in which he comments on the passage in this treatise.

thence on his head
A perfect dove descend, (*whate'er it meant*,)
And out of Heav'n the sovran voice I heard, &c. *PR*, i. 82–84.

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—19 John xiii. 20.] Clarke, as might be expected, gives the same explanation of the passage, (*Scripture Doctrine*, Pt. I. Sect. 2. No. 66.) also quoting 1 Thess. iv. 8. He supports his opinion on the authority of Athanasius. Ὥσοτε ὁ ψευσάμενος τῷ ἁγίῳ πνεύματι, τῷ Θεῷ ἐψεύσατο, τῷ κατοικοῦντι ἐν ἀνθρώποις διὰ τοῦ πνεύματος αὐτοῦ· ὅπου γάρ ἐστι τὸ πνεῦμα τοῦ Θεοῦ, ἐκεῖ ἐστιν ὁ Θεός. ἐν τούτῳ γὰρ, φησὶ, γινώσκομεν ὅτι ὁ Θεὸς ἐν ἡμῖν μένει, ὅτι ἐκ τοῦ πνεύματος αὐτοῦ δέδωκεν ἡμῖν. De Incarnat. Verbi et contra Arianos. Lardner gives a different, but not less unsatisfactory explanation of the passage.

He says that as the apostles were plainly under an extraordinary divine influence and direction, when Ananias and Sapphira attempted to impose upon them by a false account, they were justly said to lie to God himself, and not to man. Letters on the Logos, *Works*, ii. 151. —26 Father] There is some error in this passage in the manuscript, where it is written thus: "Quicquid incertum est annon hoc loco Spiritus Sanctus Deum Patrem significat: idem enim Petrus," &c. Unless we suppose that some words have fallen out, the sentence may be corrected by a very slight alteration: Quid, quod incertum est annon hoc loco Spiritus Sanctus Deum Patrem significet? idem, &c. I have followed this conjecture in the translation, as it is a form of sentence very frequently used in other parts of the treatise.

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—15 divines] So Beza and Grotius explain this passage.

PAGE 389

—26 day] The assertion that the Holy Ghost was unknown to the Jews before the Christian dispensation is as old as the time of Gregory of Nazianzum, who proves that they had certain means of knowing him by their Scriptures, in his treatise *De Spiritu Sancto*. Glocester Ridley demonstrates the same thing at some length in his Second Sermon on Acts xix. 1–3, tracing the Jewish and Pagan opinions, and answering the objection to his conclusions derived from his text. Mr. Whitaker also proves very learnedly that the Jews possessed the same faith respecting the Trinity that we do, deriving it at first from their ancestors, the Patriarchs, and retaining it through all the ages of their history. They have only lost it now, as they have lost their title to the favor of God, and as they have lost other articles in the creed of their fathers. *Origin of Arianism Disclosed*, pp. 7, 240, &c.

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—6 invocation] On this subject Milton is again at variance with himself. He speaks of some works which he meditated, the accomplishment of which was only to be obtained "by devout prayer to the Eternal Spirit, who can enrich with all utterance and knowledge, and sends out his seraphim with the hallowed fire of his altar to touch and purify the lips of whom he pleases." *Reason*, iii. Pt. i. 241. It should be remembered, however, that this treatise was written as early as 1642, when Milton was not more than thirty-four.

PAGE 399

—6 grace] So Justin Martyr and St. Austin among the Fathers, according to Allix, who coincides in the same interpretation. *Judgment of the Jewish Church*, page 368, &c. —7 Beza] "Dei maiestati adiungit suos stipatores, non tamen quasi illos ulla in parte Deo exæquet, vel cum Christo conferat, sicut etiam Paulus testes una citat Deum, Christum, et angelos, 1 Tim. v. 21. Nam quod septem hos spiritus nonnulli pro Spiritu Sancto acceperunt, cuius septiformis, ut loquuntur, sit gratia, manifeste refelli potest vel ex eo quod scribitur infra v. 5, 6. At ne quis hoc loco offendatur, quasi ad istos spiritus aliquid transferatur quod ad Deitatem tantum pertineat, vel quasi Christus istis spiritibus subiiciatur, considerentur divina elogia quæ

paulo post tribuuntur Christo. Unius enim Dei est, et quidem qui homo sit factus, sanguine suo abluere mundi peccata; neque usquam angelis gloria et robur æternum tribuitur, sed hoc ipsum est quod angeli Dei acclamant. Christus ergo ut Deus hic describitur; septem autem isti spiritus ut ministri ante thronum collocantur; ergo etiam coram Christo, ut qui Deo Patri assideat. Denique ut nemo de hoc possit ambigere, iidem isti septem Spiritus infra v. 5, 6. *Agni cornua et oculi*, id est, ministri, dicuntur." Beza ad Apoc. i. 4. Drusius coincides in opinion with Beza, and Mede, B.I. Disc. 10.

—11 Father] According to the doctrine of the Socinians. "Respondemus Spiritum Sanctum quidem per se, et, ut in scholis loquuntur, abstracte sumptum, qualitatem re vera esse, non substantiam." Crellius, in answer to the question "an Spiritus Sanctus substantia quædam sit, an vero mera tantum qualitas a Deo profecta." The expression of the old Socinian catechism is "Spiritus Sanctus est virtus Dei." The earliest heresy on this subject was that of Macedonius, in the middle of the fourth century; in opposition to which the following words were added to the Nicene creed by the second general council, assembled at Constantinople, A.D. 381: "The Lord and giver of life, who proceedeth from the Father, who with the Father and the Son together is worshipped and glorified, who spake by the prophets." The words "and the Son" were added subsequently by the Spanish and Gallic churches. See Bull's *Judgment of the Catholic Church*, chap. vi.

PAGE 401

—3 one] See page 215, line 6. —18 doctrine] See page 215, line 6.

PAGE 403

—5 adopted] This assertion is so far from being correct that almost all the most judicious defenders of the Trinity, especially in modern times, abstain from resting any part of the weight of their argument on this verse, even when they admit its genuineness. See particularly Wardlaw *On the Socinian Controversy*, page 16, a book which deserves to be mentioned in the very first class of the valuable productions of the present age.

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PAGE 3

—2 Creation] Mr. Dunster, *Considerations on Milton's Early Reading and the Prima Stamina of Paradise Lost*, has undertaken to prove, and Mr. Todd, *An Inquiry into the Origin of Paradise Lost*, prefixed to Milton's *Poetical Works*, ii. 246, coincides in the opinion that the poet has adopted several thoughts and expressions from Joshua Sylvester's translation of the *Divine Weekes and Workes* of Du Bartas. As the subject of the poem is the same as that of this chapter, it seemed proper to refer to it for the purpose of ascertaining whether any passages appeared to have been present to the mind of Milton while discussing the same topic. They differ in some important particulars; as, for instance, on the Trinity, and on the creation of the world out of nothing, Du Bartas maintaining that "all this *all* did once of nought begin." There are, however, a few points sufficiently coincident to deserve noting, which the reader will find quoted in the proper places. The questions alluded to in the first paragraph of this chapter are thus noticed by Du Bartas:

Thou scoffing Atheist, that inquirest what
Th' Almighty did before he framed that;
What weighty worke his minde was busied on
Eternally, before this world begun

God was not void of sacred exercise;
He did admire his glories' mysteries:
His power, his justice, and his providence,
His bounteous grace, and great beneficence
Were th' holy object of his heavenly thought,
Upon the which eternally it wrought.
It may be also that he meditated
The world's *idea*, ere it was created.
3d Edn. Sylvester's translation, London, 1611, page 3.

—5 question] Milton elsewhere alludes to the less serious employments of the Deity before the creation of the world, referring to Prov. viii. 24, 25, 30. "God himself conceals us not his own recreations before the world was built; *I was*, saith the eternal Wisdom, *daily his delight, playing always before him.*" *Tetrachordon*, iv. 85. And again,

Before the hills appear'd, or fountain flow'd,
Thou with eternal Wisdom didst converse,
Wisdom thy sister, and with her didst play
In presence of th' Almighty Father, pleas'd
With thy celestial song. *PL*, vii. 8–12.

PAGE 5

—7 Spirit]

to let forth
The King of Glory, in his powerful Word
And Spirit, coming to create new worlds. *PL*, vii. 207–209.

PAGE 7

—14 Word]

Thyself, though great and glorious, dost thou count
Or all angelic nature join'd in one,
Equal to him, begotten Son? by whom,
As by his Word, the mighty Father made
All things, ev'n thee.—Abdiel's speech to Satan, *PL*,
v. 833–837. Compare also *PL*, vii. 163–167.

PAGE 9

—14 things] For an answer to this assertion, and indeed with reference to the whole of this chapter, see Waterland's Second Sermon in Defence of the Divinity of our Lord Jesus Christ, where he proves that Christ is properly Creator. —16 Son]

He Heaven of Heavens and all the Powers therein
By thee created. *PL*, iii. 390–391.
by whom,
As by his Word, the mighty Father made

All things, ev'n thee; and all the Spirits of Heaven
By him created in their bright degrees. *PL*, v. 835–838.

—22 Aristotle] See Aristotle's *Metaphys.* iv. i. Milton alludes to this philosophical sense of the word, as the principle from which another arises, in *Artis Logicæ*, xi. 30. "Hinc *causa* proprie dicta, *principium* quoque nominatur a Cic. I. de Nat. Deorum, sed frequentius apud Græcos." Blackwall defends the active sense of ἀρχὴ in Rev. iii. 14. on the authority of Plato, quoting a passage from the *Phædo*, where the word is similarly used. *Sacred Classics*, ii. 177, edn. 1731. Compare Suicer in loc.

PAGE 11

—3 accent] In allusion to the opinion of Isidore Pelusiota, Erasmus, and others (with whom Michaelis agrees, Annotat. ad Paraphr. ad Col. i. 15.) that it should not be read πρωτότοκος, *primogenitus*, but πρωτοτόκος, *primus genitor*. —13 Fathers] Justin Martyr, Athenagoras, Tertullian (*Contra Marcionem*, lib. v.) Novatian. See also Athanasius, *Orat. ii. Contra Arianos.*

PAGE 13

—3 everlasting] See Waterland's Seventh Sermon on Christ's Divinity, &c. *Works*, ii. 144. —7 Proverbs] All the Christian writers, from the earliest times, apply this text to Christ; and expressions in it are even quoted by those who deny his divinity. Compare Bull's *Catholic Doctrine concerning the Blessed Trinity*, iii. 842; Whitaker's *Origin of Arianism Disclosed*, page 149, note k. —14 contended] By Calovius, Calvin, Musculus, Tirinus, &c. —24 waters] *Spiritus Dei incubabat.* The word *incubabat* properly signifies "brooded," as a bird over her eggs; and the beauty of the original image, which is not retained in the Authorized translation, has been twice preserved with great effect in *Paradise Lost.*

Thou from the first
Wast present, and with mighty wings outspread
Dove-like sat'st brooding on the vast abyss,
And mad'st it pregnant. i. 19–22.

on the wat'ry calm
His brooding wings the spirit of God outspread,
And vital virtue infus'd, and vital warmth
Throughout the fluid mass. vii. 234–237.

PAGE 17

—3 opinion] The object of the next pages is to prove that the world was not created out of nothing. An intimation of this opinion occurs incidentally in *Paradise Lost*, vi. 135–139.

Fool, not to think how vain
Against th' Omnipotent to rise in arms:
Who out of smallest things could without end
Have rais'd incessant armies to defeat
Thy folly.

where Newton rightly observes, that Milton did not favor the opinion that the creation was out of nothing. Richardson has also a remark to the same effect on *PL*, i. 9. See his *Explanatory Notes and Remarks on Paradise Lost*,

page 4, edn. 1734, London. —5 theory] So Drusius, Paulus Fagius, Estius, &c. and nearly all the English commentators. Tillotson takes occasion to reply to the objections raised against the doctrine, in his sermon *On the Power of God*, from Psal. lxii. 11. With regard to the opinion of the Fathers, Lactantius says, (*De Orig. Error.* lib. ii.) "Nemo quærat ex quibus ista materiis tam magna, tam mirifica opera Deus fecerit; omnia enim *fecit ex nihilo*." Tertullian, (*Advers. Hermog.* cap. xlv.) "Igitur in quantum constitit materiam nullam fuisse, ex hoc etiam quod nec talem competat fuisse qualis inducitur, in tantum probatur omnia a Deo *ex nihilo facta*." Justin (*Aristotel. Dogm. evers.*) *εἰ οὕτως ἐστὶν ἡ ὕλη ἀγέννητος, ὡς ὁ Θεὸς, καὶ δύναται ὁ Θεὸς ἐκ τοῦ ἀγεννήτου ποιῆσαί τι, δῆλον ὡς δύναται ὁ Θεὸς καὶ ἐκ τοῦ ἁπλῶς μὴ ὄντος ποιῆσαί τι.* The Valentinians first affirmed matter to have been co-eternal with God, and the Gnostics followed them in a still more senseless modification of this heresy. See King *On the Creed*, page 81, edn. 1719. Stillingfleet's *Origines Sacræ*, Bk. iii. ch. 2. —7 nothing] See this argument answered by Beveridge, Exposition of the First Article, *Works*, ix. 50.

PAGE 19

—3 things] There seems to be an error in the Latin MS. in this passage. It stands thus: *neque compingi ex multis tanquam ex nihilo quicquam potest.* It is probable that a confusion has arisen in the arrangement of the words, and that the sentence ought to have been: *neque compingi ex nihilo tanquam ex multis quicquam potest.*

PAGE 21

—8 God] I am by no means confident that I have succeeded in conveying the meaning intended to have been expressed by Milton in the preceding sentences. In the original the passage is evidently corrupt, and it is not very easy to propose satisfactory emendations. I have ventured to translate it on the supposition that it was originally written and pointed thus: *Ut extra Deum semper fuerit materia* (*quamvis principium tantummodo passivum sit, a Deo pendeat, eique subserviat; quamvis ut numeri, ita et ævi, vel sempiterni, nulla vis, nulla apud se efficacia sit*) *tamen ut ab æterno, inquam, per se materia extiterit intelligi non potest; nec si ab æterno non fuit, unde tandem fuerit intellectu est facilius; restat igitur hoc solum, præeunte præsertim scriptura, fuisse omnia ex Deo.* —14 *final*] "Quot autem modis alicuius vi res est, tot esse species causæ statuendum est: Modis autem quatuor alicuius vi res est; ut recte Aristot. *Phys.* ii. 7. et nos supra diximus; vel enim a quo, vel ex quo, vel per quod, vel propter quod res una quæque est, eius vi esse recte dicitur. His modis nec plures inveniuntur, nec pauciores esse possunt; recte igitur causa distribuitur in causam a qua, ex qua, per quam, et propter quam, id est, efficientem, et materiam, aut formam, et finem." *Artis Logicæ*, xi. 32.

PAGE 23

—7 stock] "Producendi *seminarium*." The same word is used in *Divorce*, iii. Pt. ii. 418. "seeing then there is a twofold *seminary* or stock in nature, from whence are derived the issues of love and hatred." —11 God]

the wide womb of uncreated night,
Devoid of sense and *notion*. *PL*, ii. 151.

That is, devoid of all external and internal sense. This is the excellent correction of Mr. Upton, *Critical Observations on Shakespeare*, Bk. ii. sect. 10. page 225, for the old reading "motion." He remarks that "notion" is used both by Shakespeare and Milton in the same sense as Cicero intends by the word "idea."

Won from the void and formless infinite. *PL*, iii. 12.

I saw when at his word the formless mass,
This world's material mould, came to a heap:
Confusion heard his voice, and wild uproar
Stood rul'd, stood vast infinitude confin'd;
Till at his second bidding Darkness fled,
Light shone, and order from disorder sprung;
Swift to their sev'ral quarters hasted then
The cumbrous elements, earth, flood, air, fire;
And this ethereal quintessence of Heav'n
Flew upward, spirited with various forms. *PL*, iii. 708–717.

Compare also the more detailed account in Book vii. 192–275.

PAGE 23

—24 material]

one first matter all,
Endued with various forms, various degrees
Of substance, and in things that live, of life. *PL*, v. 472–474.

PAGE 25

—18 faculty]

know that in the soul
Are many lesser faculties, that serve
Reason as chief. *PL*, v. 100–102.

and food alike those pure
Intelligential substances require,
As doth your rational; and both contain
Within them every lower faculty
Of sense, whereby they hear, see, smell, touch, taste,
Tasting concoct, digest, assimilate,
And corporeal to incorporeal turn. *PL*, v. 407–413.

PAGE 29

—18 1 Tim. vi. 16.]

God is light
And never but in unapproached light
Dwelt from eternity. *PL*, iii. 3–5.

PAGE 31

—15 creation] The same opinion has been held by the Fathers, as well as by most of the moderns. "In libro de Trinitate, sive Novatiani sive Tertulliani sit, tam mundus angelicus quam superfirmamentarius conditus dicitur ante mundum Mosaicum his verbis. *Quum etiam superioribus, id est, super ipsum quoque solidamentum partibus, angelos prius instituerit Deus, spirituales virtutes digesserit, thronos potestatesque præfecerit, et alia multa cœlorum*

immensa spatia condiderit, &c. *ut hic mundus novissimum magis Dei opus esse appareat, quam solum et unicum.* Denique Catholicorum communem hanc fuisse sententiam notat Cassianus suo tempore, nempe sæculo quinto ineunte; *ante illud Geneseως temporale principium, omnes illas potestates cœlestes Deum creasse, non dubium est.*" T. Burnet. *Archæol. Philos.* c. 8.

PAGE 33

—15 &c.] The opinion that angels were not created, but self-existent, according to the Manichæan system, is with great propriety attributed to Satan in *Paradise Lost.*

'That we were form'd then say'st thou? and the work
Of secondary hands, by task transferr'd
From Father to his Son? strange point and new!
Doctrine which we would know whence learn'd! who saw
When this creation was? remember'st thou
Thy making, while the Maker gave thee being?
We know no time when we were not as now;
Know none before us, self-begot, self-rais'd
By our own quick'ning power, when fatal course
Had circled his full orb, the birth mature
Of this our native Heav'n, ethereal sons.' *PL*, v. 853–863.

See Jortin's observations on this passage, *Remarks on Ecclesiastical History*, i. 411. In another place Satan proposes the question as doubtful:

Whether such virtue spent of old now fail'd
More angels to create, if they at least
Are his created. *PL*, ix. 145–147.

—15 first] So Jenkins, quoting Job xxxviii. 7. *On the Reasonableness of the Christian Religion*, Bk. ii. ch. 9. —28 world] "Plures e patribus Christianis angelos extitisse ante terram, vel ante mundum Mosaicum, per ignota nobis sæcula, statuerunt; aliqui etiam cœlos supremos, vel cœlum empyreum. Sed de angelis constantior est et a pluribus celebrata sententia. Ut mittam Origenem, hoc Sanctus Basilius in *Hexaëmero*, Chrysostomus πρὸς τοὺς σκανδαλισθέντας, c. 7. πολλῷ ταύτης τῆς κτίσεως πρεσβύτεροι, &c. Gregorius Nazianzenus *Orat.* 38. et alibi, Johannes Damascenus l. ii. *Orth. Fid.* c. 3. Ioh. Philoponus *De Creatione Mundi*, l. i. c. 10. Olympiodorus in Iob. xxxviii. aliique e Græcis docuere. E Latinis etiam non pauci eidem sententiæ adhæserunt. Hilarius, l. xii. *De Trinitate;* Hieronymus, Ambrosius in *Hexaëmero*, l. i. c. 5. Isidorus Hispalensis, Beda, aliique." T. Burnet. *Archæol. Philos.* l. ii. c. 8. It is observable that Milton had indirectly declared himself to have believed in the pre-existence of angels in the *Paradise Lost*, where he represents Uriel to have been present at the creation of the visible world, and puts into his mouth the beautiful description quoted in a preceding page, "*I saw* when at his word the formless mass," &c.

PAGE 35

—10 eternal] See Aristot. *Natural. Auscult.* lib. viii. cap. 1. In reference to this Milton says elsewhere:

Time, though in eternity, applied

To motion, measures all things durable
By present, past, and future. *PL*, v. 580–582.

—14 nature]

Your bodies may at last turn all to spirit,
Improv'd by tract of time, and wing'd ascend
Ethereal as we. *PL*, v. 497–499.

And when Satan receives his wound from Michael,
th' ethereal substance clos'd,
Not long divisible. *PL*, vi. 330–331.

—21 wings]

Meanwhile the winged heralds, by command
Of sovran pow'r. *PL*, i. 752–753.

—27 God]

I came among the sons of God, when he
Gave up into my hands Uzzean Job. *PR*, i. 368–369.

PAGE 37

—5 face]

Dark with excessive bright thy skirts appear,
Yet dazzle heav'n, that brightest Seraphim
Approach not, but with both wings veil their eyes.
PL, iii. 380–382.

—6 degrees] "Yea the angels themselves, in whom no disorder is feared, as the apostle that saw them in his rapture describes, are distinguished and quaternioned into their celestial princedoms and satrapies, according as God himself has writ his imperial decrees through the great provinces of heaven." *Reason*, iii. Pt. i. 185. —25 deliberating] "*It is not good.* God here presents himself like to a man deliberating; both to show us that the matter is of high consequence," &c. *Tetrachordon*, iv. 84.

PAGE 39

— man]

Lest that pure breath of life, the spirit of man
Which God inspir'd. *PL*, x. 784–785.

—17 recipient] "Unde a quibusdam dicitur, *particula auræ divinæ*, Horat. II. Sat. ii. quod non reprehendo, modo bene intelligatur non quasi a Dei essentia, tanquam eius pars, avulsa fuisset; sed quod ineffabili quodam modo profluere eam ex se fecerit." Curcellæi *Institutio*, iii. 7.

PAGE 41

—1 soul]

he form'd thee, Adam, thee, O man,
Dust of the ground, and in thy nostrils breath'd
The breath of life; in his own image he
Created thee, in the image of God
Express, and thou becam'st a living soul. *PL*, vii. 524–528.

—16 animal] See Beza's version in loc. "Factus est prior homo Adamus *animal vivens*."

when God said,
Let the earth bring forth soul living in her kind.
PL, vii. 450–451.

in which passage the original reading, even in the copies corrected by Milton, was "fowl" instead of "soul." Dr. Newton agrees with Bentley, Pearce, and Richardson, in preferring "soul," and gives the following reason: "We have observed before, that when Milton makes the Divine Person speak, he keeps closely to Scripture. Now what we render 'living creature' (Gen. i. 24) is 'living soul' in the Hebrew, which Milton usually follows rather than our translation."

PAGE 43

—18 order] The question which Milton now begins to discuss, is thus stated by Fiddes in his *Body of Divinity*, Bk. iii. Pt. i. "Whether they were all created at once in order to be united to certain bodies which should be prepared afterwards in convenient time for their reception; or whether they are created at the instant when the bodies they are to inform are fit to receive them, are questions which have been much controverted. . . . But the arguments which have been produced for the pre-existence of souls appear to be more specious, and in the opinion of some of the greatest men of antiquity, heathen and Christian, whom certain moderns of distinction in the learned world have followed, really conclusive." Our articles seem to leave the question undetermined, unless descent by propagation be conceived to be implied in the following words of the 9th article: "Every man that is naturally engendered of the offspring of Adam." —22 soul] "Super animæ statu memini vestræ quæstiunculæ, immo maxime Ecclesiasticæ questionis; utrum lapsa de cœlo sit, ut Pythagoras philosophus, omnesque Platonici, et Origenes putant; an a propria Dei substantia, ut Stoici, Manichæus, et Hispana Priscilliani hæresis suspicantur; an in thesauro habeantur Dei olim conditæ, ut quidam Ecclesiastici stulta persuasione confidunt; an quotidie a Deo fiant, et mittantur in corpora, secundum illud quod in evangelio scriptum est, *Pater meus usque modo operatur et ego operor;* an certe ex traduce, ut Tertullianus, Apollinarius, et maxima pars occidentalium autumant, ut quomodo corpus ex corpore, sic anima nascatur ex anima, et simili cum brutis animantibus conditione subsistat." Hieronymi *Epist.* 82. (78 Edit. Benedict.) ad Marcellinum et Anapsychiam. Οὐκ ἀρα νῦν αἱ ψυχαὶ γίνονται· τὸ γὰρ, ὁ Πατήρ μου ἑως ἀρτι ἐργάζεται, οὐκ ἐπὶ τοῦ κτίζειν, ἀλλ' ἐπὶ τοῦ προνοεῖν εἰρῆσθαι· καὶ αὐτῷ δοκεῖ Ἀπολλιναρίῳ τὰς ψυχὰς ἀπὸ τῶν ψυχῶν τίκτεσθαι ὡσπερ ἀπὸ τῶν σωμάτων. προιέναι γὰρ τὴν ψυχὴν κατὰ διαδοχὴν τοῦ πρώτου ἀνθρώπου εἰς τοὺς ἐξ ἐκείνου τεχθέντας, καθάπερ τὴν σωματικὴν διαδοχήν. Greg. Nyssen. *De Anima.* —28 man] "Deus absoluta sex diebus creatione mundi dicitur *quievisse ab omni opere suo*, Gen. xi. 2. Non autem vere a creando quievisset, si nunc singulis momentis ipse multas animus immediate produceret. Ut nunc non dicam indignum prorsus Deo videri, ut sit minister generationum fœdarum et incestuosarum quas ipse abominatur, et severe in lege prohibuit; ita ut simul atque libeat hominibus impuris corpora sua miscere, oporteat illum adesse, qui fœtui, quantumvis illegitime concepto, animam infundat." Curcell. *Instit.* iii. 6.

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—3 nature] "Deus, Adamo et Eva creatis, ipsis benedictionem suam im-

pertitus est ad humani generis propagationem, dicens, *Crescite*, &c. Gen. i. 28. et ix. 1. Ergo dedit eis facultatem alios homines sibi similes, qui corpore et anima constarent, producendi; quemadmodum et cæteris animantibus, quibus benedixit, talem communicavit. . . . Nec vero dixisset Moses *Adamum genuisse*, &c. Gen. v. 3. nempe ut ipse ad imaginem Dei factus erat. Ista enim Dei imago præcipue in anima consistit. . . . Et rursus dicit Moses, *cunctæ animæ*, &c. Gen. xlvi. 25. Ergo non solum corpora, sed etiam animæ liberorum et nepotum Iacobi ab eo prognatæ sunt." Curcell. *Instit.* iii. 4. —10 soul]

God on thee
Abundantly his gifts hath also pour'd
Inward and outward both, his image fair. *PL*, viii. 219–221.

On which passage, in answer to Warburton's insinuation that one would think by this *outward* that Milton was of the sect of Anthropomorphites, as well as Materialists, Mr. Todd has well observed that the poet only meant to allude to the *complete* nature of man, the *animal* and the *intellectual* parts united, which the learned Hale, treating of the words "in the image of God made he man," minutely and admirably illustrates. See also the note on line 19, page 35. —21 sin] "Proclivitas ad malum, cumqua infantes nascuntur, huic etiam opinioni favet. Nam ea a Deo non est, ut omnes fatentur, neque etiam a corpore, quod non est vitii moralis capax." Curcell. *Instit.* iii. 8. —27 impure]

Yet evil whence? in thee can harbor none,
Created pure. *PL*, v. 99–100.

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—20 δεκτικὸν] "Subiectum distingui potest in recipiens, quod Græce δεκτικὸν appellant, et occupans, quod obiectum dici solet, quia in eo adiuncta occupantur. . . . Sic anima est subiectum scientiæ, ignorantiæ, virtutis, vitii, quia hæc animæ adiunguntur, id est, præter essentiam accedunt." *Artis Logicæ*, xi. 80.

—27 indisputable] See Aristot. περὶ ψυχῆς, I. 9. "Per omnes eius particulas tota simul adest, nec minor in minoribus, et in maioribus maior, sed alicubi intensius, alicubi remissius, et in omnibus tota, et in singulis tota est." Augustinus *De Origine animæ hominis* ad Hieron. Ep. 166. edn. Benedict.

Spirits that live throughout
Vital in every part, not as frail man
In entrails, heart or head, liver or reins.

All heart they live, all head, all eye, all ear,
All intellect, all sense. *PL*, vi. 344–351.

if it be true
That light is in the soul,
She all in every part. *SA*, 91–93.

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—6 *form*] Milton frequently uses the word *forma* in its philosophical

sense. In his English works he commonly expresses it by the word "shape."

saw
Virtue *in her shape* how lovely. *PL*, iv. 847–848.

"Discipline is not only the removal of disorder; but if any visible shape can be given to divine things, *the very visible shape* and image of virtue." *Reason*, iii. Pt. i. 185. "regenerate in us the lovely *shapes* of virtues and graces." *Ibid.* iii. Pt. i. 191. "Truth indeed came once into the world with her divine master, and was *a perfect shape* most glorious to look on." *Areopagitica*, iv. 337. —13 souls] "We cannot deny but that besides Origen, several others of the ancient fathers before the fifth council seem either to have espoused the pre-existence of souls, or at least to have had a favor and kindness for it; insomuch that St. Augustine himself is sometimes staggering in this point, and thinks it to be a great secret whether men's souls existed before their generations or no, and somewhere concludes it to be a matter of indifferency, wherein every one may have his liberty of opinion either way without offence." Cudworth's *Intellectual System*, chap. v. "Huius igitur damnationis in parvulis causam requiro, quia neque animarum, si novæ fiunt singulis singulæ, video esse ullum in illa ætate peccatum, nec a Deo damnari aliquam credo quam videt nullum habere peccatum." Augustinus *De Origine animæ*, &c. ad Hieron. "Quære ubi, vel unde, vel quando cœperint [animæ] damnationis meritum habere, si novæ sunt, ita sane ut Deum non facias, nec aliquam naturam, quam non condidit Deus, vel peccati earum vel innocentum damnationis auctorem. Et si inveneris quod te quærere admonui, quod ipse adhuc, fateor, non inveni, defende quantum potes, atque assere animam infantium eiusmodi esse novitatem, ut nulla propagatione ducantur; et nobiscum quod inveneris fraterna dilectione communica." Augustinus *Ep.* 157. (190. Edit. Benedict.) ad Optatum. —20 God] "Sunt quædam scripturæ loca, quæ id asserere videntur, ut Iob. xxxiii. 4. Eccles. xii. 9. Zach. xii. 4. Respondeo, ex eo quod Iobus ait, *spiraculum Omnipotentis vitam sibi indidisse*, non magis sequi id factum esse immediate a Deo, quam ex eo quod idem dicit, *nonne sicut lac mulsisti me*, &c. Iob. x. 8. colligi legitime potest corpora nostra a parentibus non gigni, sed immediate a Deo ipso formari." Curcell. *Institutio*. iii. 10. 9.

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—23 Gen. ii. 20.] In this illustration the chief stress is laid upon the suddenness with which Adam was enabled to give appropriate names to the brute creation, as it passed in review before him. Milton has two other allusions to this event, and the same circumstance is marked as the prominent feature of the case in both passages. There is nothing in the scriptural narration to suggest the particular idea, or the coincidence would have been less remarkable.

I nam'd them as they pass'd, and understood
Their nature, with such knowledge God endu'd
My sudden apprehension. PL, viii. 352–354.

"But Adam, who had the wisdom given him to know all creatures, and to name them according to their properties, no doubt but had the gift to discern

perfectly that which concerned him much more, *and to apprehend at first sight* the true fitness of that consort which God provided him." *Tetrachordon*, iv. 92.

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—17 power] See the versions of Beza and Tremellius, who translate the clause, *sustineatque omnia verbo potentiæ suæ*, or *verbo illo suo potente*, and, *sustinet omnia virtute verbi sui*. Mill reads *αὐτοῦ*, without noticing the other reading, nor have I remarked that Waterland, who often quotes and argues upon the passage, takes any notice of the variation. It is however mentioned by Doddridge; and Wetstein, who reads *αὐτοῦ*, has the following note: "*αὐτοῦ*, ut ad Patrem referatur. Christus verbo potentiæ paternæ cuncta fert. Editio Erasmi, Colinæi." To these two names Archbishop Newcome has added that of Bengelius, in the copy of Wetstein's New Testament which formerly belonged to that prelate, and which is enriched with several annotations in his hand-writing.

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—4 sin] See Preliminary Observations, Milton's *Prose Works*, iv. xxxvii. Bohn edn. Milton has contributed nothing towards the solution of what the late Bishop Copleston truly calls a great difficulty, namely, that evil should exist, and that God should not be the author of it, although the author of every thing else. *Discourses*, page 93. Compare Sherlock *On the Divine Providence*, pp. 175–200. —22 things]

> therefore was law giv'n them to evince
> Their natural pravity, by stirring up
> Sin against law to fight. *PL*, xii. 287–289.

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—9 Jerusalem] "Deus interdum peccatores inscios et præter mentem suam ad obiectum aliquod contra quod peccent, potius quam ad aliud dirigit; vel ad hoc potius peccatum, quam ad aliud quod animo ante conceperant, eos ferri sinit . . . cum rex Babylonis ambitione sua incitatus bellum gerere constituisset, at penderet adhuc animo, nesciens utrum Iudæos an vero Ammonitas impetere deberet, Deus ita direxit sortes, quas consulebat, ut in Iudæos, quorum peccata ultionem suam magis provocaverant, expeditionem illam militarem susciperet, Ezech. xxi. 29, &c." Curcell. *Institutio*, iii. 12. 7.

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—7 sin] "Ego plus concedo; fures et homicidas et alios maleficos, divinæ esse providentiæ instrumenta, quibus Dominus ipsa ad exequenda quæ apud se constituit iuducia utetur." Calvini. *Institut.* i. 17. 5. —13 commands it] "But they shift it; he permitted only. Yet silence in the law is consent, and consent is accessory." *Divorce*, iii. Pt. ii. 439. "Yea, but to permit evil, is not to do evil. Yes, it is in a most eminent manner to do evil; where else are all our grave and faithful sayings, that he whose office is to forbid and forbids not, bids, exhorts, encourages?" *Tetrachordon*, iv. 156. —15 God]

> As if they would confine th' Interminable,
> And tie him to his own prescript,
> Who made our laws to bind us, not himself. *SA*, 307–309.

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—4 2 Sam. xxiv. 1.] Perrexit autem ira Iehovæ accendi in Israelitas, quum incitasset ad versarius Davidem in eos, &c. Version of Tremellius. Our Authorized translation renders the passage differently. "The anger of Jehovah was kindled against Israel, and he moved David against them to say, Go, number Israel and Judah."

—16 stumbles] "Atqui, inquies, id fit quia sunt mali, non quia Dei concursus eos tales reddat, veluti cum agaso armentum equorum aut asinorum claudorum agitat, causa quidem est incessus illorum, sed vitium ipsis adhærens est causa cur claudicarent. Respondeo istam similitudinem claudicare, nec posse applicari primo hominis peccato, quo cætera omnia inevitabiliter fluere existimant. Nullus enim tunc in eo erat defectus, qui efficeret ut Deo ad agendum impellente male ageret." Curcell. *Institutio*, iv. 2, 3.

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—1 good]

If then his Providence
Out of our evil seek to bring forth good. *PL*, i. 162–163.
Who seeks
To lessen thee, against his purpose serves
To manifest the more thy might; his evil
Thou usest, and from thence creat'st more good.
PL, vii. 613–616. See also *PL*, xii. 470–473.

"Denique providentia divina circa peccatum iam commissum se exerit, non tantum puniendo ipsum ex severitate, aut condonando ex misericordia, sed etiam ad bonum aliquem finem inservire faciendo, contra perpetrantis intentionem. Ita Deus usus est venditione Iosephi, ad conservandum familiam patris et regnum Ægypti, ne fame perirent; et scelere Iudæorum Iesum morti tradentium, ad generis humani redemptionem." Curcell. *Institutio*, iii. 12. 8.

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—17–18 hypocrisy] "Yet I will not insist on that which may seem to be the cause on God's part; as his judgment on our sins, the trial of his own, the unmasking of hypocrites." *Reformation*, iii. Pt. i. 6. —23 evil] Ab illo malo Tremellius. "from that evil one."

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—15 passed] "Tertia quæstio spectat conservationem individuorum, utrum Deus absoluto decreto unicuique homini certum vitæ terminum assignarit, quem nemo ulla ratione aut contrahere aut producere possit." Curcell. *Institutio*, iii. 11. 1. —23 man] This seems to intimate a belief in the doctrine held by the Fathers and best divines, that if Adam had not sinned, he would not have died. The opinion is expressed in the same doubtful manner in a speech of Raphael:

Time may come, when men
With angels may participate
And from these corporal nutriments perhaps
Your bodies may at last turn all to spirit,

Improv'd by tract of time, and wing'd ascend
Ethereal as we, or may at choice
Here, or in heav'nly paradises dwell. *PL*, v. 493–500.

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—20 extraordinary] "Qualitas providentiæ in duobus præcipue spectatur. 1. Quod alia sit ordinaria, alia vero extraordinaria . . . Providentia ordinaria est, qua Deus in hominum regimine ordinem a se ab initio institutum observat, et omnia convenienter naturæ, quam ipsis indidit, gubernat." Curcell. *Institutio*, iii. 12. 10.

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—1 God] See this whole question discussed in Thomas Aquinas, 1 Qu. 62. Art. 3–6. —2–3 revolted] Milton employs the word "elect" in opposition to the apostate angels, in the description of the first battle in heaven.

but those elect
Angels, contented with their fame in Heav'n,
Seek not the praise of men: the other sort,
In might though wond'rous, &c. *PL*, vi. 374–377.

—7–8 salvation]

Nor less think we in heav'n of thee on earth
Than of our fellow servant, and enquire
Gladly into the ways of God with man. *PL*, viii. 224–226.

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—2 Redeemer] When the great ensign of Messiah blaz'd,

Michael soon reduc'd
His army, circumfus'd on either wing,
Under their head embodied all in one. *PL*, vi. 775–779.

—4 agents]

ye behold him, and with songs
And choral symphonies, day without night,
Circle his throne rejoicing. *PL*, v. 161–163.

—24 believers] The tutelary care of angels is incidentally alluded to in *Paradise Lost:*

except whom
God and good angels guarded by special grace.
ii. 1032–1033.

Subjected to his service angel wings
And flaming ministers, to watch and tend
Their earthly charge. ix. 155–157.

Send thee the angel of thy birth, to stand
Fast by thy side. *SA*, 1431–1432.

some good angel bear a shield before us. *Comus*, 658.

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—11 believers] This is the interpretation of Grotius, Hammond, (who quotes from the Fathers in support of his opinion) Wolf, Doddridge, Pearce, &c. But Milton probably alluded to Tremellius, whose version he principally used, and whose note is as follows: "Huius autem rei testes sunt et observatores angeli in ecclesia Dei, ab externo ordine internam Dei gratiam et pietatem membrorum optime recognoscentes. Psal. xxxiv. 8. et xci. 11. Matt. xviii. 10. John i. 52. Eph. iii. 10. 1 Tim. v. 21. Heb. i. 14. 1 Pet. i. 12." These seem to have been the "numerous examples" referred to above. —13 ministry]

Th' Arch-Angel Uriel, one of the sev'n
Who in God's presence, nearest to his throne,
Stand ready at command, and are his eyes
That run through all the heav'ns, or down to th' earth
Bear his swift errands over moist and dry,
O'er sea and land. *PL*, iii. 648–653.

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—15 given]

Go, Michael, of celestial armies prince. *PL*, vi. 44.

—20 Christ] This opinion is maintained by Horsley, with his usual clearness of reasoning, in his sermon on Dan. iv. 17. —25 conflict] So in the description of the first fight in *Paradise Lost*, which is borrowed from the prophecy in the Apocalypse quoted above, "long time in even scale the battle hung," till at last Michael, "the prince of angels," engages in single combat with the Adversary:

from each hand with speed retir'd,
Where erst was thickest fight, th' angelic throng,
And left large field. vi. 307–309.

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—3 God]

do him mightier service as his thralls
By right of war, whate'er his business be,
Here in the heart of hell to work in fire,
Or do his errands in the gloomy deep. *PL*, i. 149–152.

the spirits perverse
With easy intercourse pass to and fro
To tempt or punish mortals. *PL*, ii. 1030–1032.

—19 permission]

So stretch'd out huge in length the Arch-Fiend lay,
Chain'd on the burning lake, nor ever thence
Had ris'n or heav'd his head, but that the will
And high permission of all-ruling heav'n
Left him at large to his own dark designs. *PL*, i. 209–213.

Milton may have borrowed in both instances from Du Bartas, who lays stress on this particular.

God holds them chain'd in fetters of his power;
That without leave, one minute of an hour
They cannot range. 3d edn. Sylvester translation, page 20.

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—5 salvation]

his doom
Reserv'd him to more wrath; for now the thought
Both of lost happiness and lasting pain
Torments him. *PL*, i. 53–56.
hope never comes
That comes to all. *PL*, i. 66–67.
we are decreed,
Reserv'd, and destin'd to eternal woe;
Whatever doing, what can we suffer more,
What can we suffer worse? *PL*, ii. 160–163.
Me miserable! which way shall I fly
Infinite wrath, and infinite despair? *PL*, iv. 73–74.

—14 ranks]

The Stygian council thus dissolv'd, and forth
In order came the grand infernal peers:
Midst came their mighty Paramount. *PL*, ii. 506–508.

—24 adversary]

To whom th' Arch-Enemy,
And thence in heav'n called Satan. *PL*, i. 81–82.
the Adversary of God and man,
Satan. *PL*, ii. 629–630.
High proof ye now have giv'n to be the race
Of Satan (for I glory in the name,
Antagonist of heaven's Almighty King). *PL*, x. 385–387.
See also *PL*, vi. 281.

—27 tempter]

The tempter ere th' accuser of mankind. *PL*, iv. 10.

—28 destroyer]

who bids abstain
But our Destroyer, foe to God and man? *PL*, iv. 748–749.

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—10 injunction]

well thou know'st
God hath pronounc'd it death to taste that tree,
The only sign of our obedience left. *PL*, iv. 426–428.
lest the like befall
In Paradise to Adam or his race
Charg'd not to touch the interdicted tree,
If they transgress, and slight that sole command,
So easily obey'd amid the choice
Of all tastes else to please their appetite,
Though wand'ring. *PL*, vii. 44–50.

—15 works] So Bishop Taylor. "I find in Scripture no mention made of any such covenant as is dreamt of about the matter of original sin; only the covenant of works God did make with all men till Christ came; but he did never exact it after Adam." *Works*, ix. 399. And in his treatise on *The Doctrine and Practice of Repentance*, Gen. ii. 17. is quoted as the first of the texts to prove "the old covenant, or the covenant of works." viii. 303.

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—4 inclined] "Were it merely natural, why was it here ordained more than the rest of moral law to man in his original rectitude, in whose breast all that was natural or moral was engraven without external constitutions and edicts?" *Tetrachordon*, iv. 92. —13 called] "That some of the objects in Eden were of a sacramental nature we can hardly doubt, when we read of the tree of knowledge, and of the tree of life." Bp. Horne's Sermon on the Garden of Eden. See also his two Sermons on The Tree of Knowledge and of Life. See also Du Bartas.

All serv'd the mouth, save two sustain'd the mind,
All serv'd for food, save two for seals assign'd.

And a few lines further, of the tree of knowledge,

'Twas a sure pledge, a sacred sign and seal.

3d edn. Sylvester's translation, pp. 220–222.

—18 evil] "Perhaps this is that doom which Adam fell into of knowing good and evil, that is to say, of knowing good by evil." *Areopagitica*, iv. 311.

the tree of knowledge grew fast by,
Knowledge of good bought dear by knowing ill.

PL, iv. 221–222.

Which may have been borrowed from Du Bartas:

He, happy, knew the good by the use of it;
He knew the bad, but not by proof as yet.

3d edn. Sylvester's translation, page 222.

—21 sacrament] "The church began in innocency, and yet it began with a sacrament, the tree of life." Bp. Taylor, *Works*, i. 149.

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—5 good] See the passage quoted from *Tetrachordon*, page 115, line 4. —7 right] See Thomas Aquinas, 12 Qu. 96. Art. 6. Concl. —13 work]

from work
Now resting, bless'd and hallow'd the sev'nth day,
As resting on that day from all his work. *PL*, vii. 591–593.

—27 people] Paley advances the same supposition in his examination of the Scripture account of Sabbatical institutions. *Moral Philosophy*, Bk. v. chap. 7.

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—10–11 husband] See *Tetrachordon*, iv. 76–77. "It might be doubted, &c. . . . lost by her means." "What an injury is it after wedlock . . . to be contended with in point of house rule who shall be the head. . . . 'I suffer not,' saith St. Paul, 'the woman to usurp authority over the man.' If

the apostle would not suffer it, into what mould is he mortified that can?" *Divorce*, iii. Pt. ii. 475.

> was she made thy guide,
> Superior, or but equal, that to her
> Thou didst resign thy manhood, and the place
> Wherein God set thee above her made of thee?
> *PL*, x. 146–149.

See also *PL*, xi. 291, 634–636.

> Therefore God's universal law
> Gave to the man despotic power
> Over his female in due awe,
> Nor from that right to part an hour,
> Smile she or lower. *SA*, 1053–1057.

This is a favorite doctrine with Milton, and the accounts of his domestic life prove that he acted upon it in his intercourse with his family. Johnson has truly remarked that throughout *Paradise Lost*, both before and after the fall, the superiority of Adam to Eve is diligently sustained. See volume xvii, page 353, note on line 11. Speaking of Boadicea in the *History of Britain*, x. 68, he considers her bearing authority as "the rankest note of barbarism, as if in Britain women were men, and men women." See also his contemptuous mention of the sex, *Paradise Lost*, x. 888–895. Again, "For he in vain makes a vaunt of liberty in the senate or in the forum, who languishes under the vilest servitude, to an inferior at home." *Second Defence*, viii. 133.

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—19 marriage] "Certain it is that whereas *other nations used a liberty not unnatural*, for one man to have many wives, the Britons altogether as licentious, but more absurd and preposterous in their license, had one or many wives in common among ten or twelve husbands." *History*, x. 87. With the exception of this hint, I am not aware of any passage in Milton's printed works which contains a clue to his opinions respecting polygamy. His history was written just before he became Latin Secretary to the Council, about the year 1650; and it is observable that although, according to the above quotation, he appears to have been inclined in favor of the practice, he then admitted its licentiousness. —25 reality] See the title to *Divorce*, iii. Pt. ii. 512, "wherein also are set down the bad consequences of abolishing, or condemning of sin, that which the law of God allows, and Christ abolished not." "In these opinions it would be more religion to advise well, lest we make ourselves juster than God, by censuring rashly that for sin, which his unspotted law without rebuke allows, and his people without being conscious of displeasing him have used." *Ibid.* iii. Pt. ii. 469. —27 decided] "Nec magis video cur in uno relato singulari non possit ad correlata multa esse multiples relatio; dummodo relatio una numero inter bina tantummodo sit, totiesque consideretur quot sint correlata; patris nimirum toties quot sunt filii; filii quot sunt parentes, pater nempe et mater; fratris, quot sunt fratres et sorores; nam nisi quicquid de relatis in genere dici solet, de singulis quoque relatis vere dicatur." *Artis Logicæ*, xi. 122–124.

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—14 Sabbath] "But they were to look back to the first institution; nay rather why was not that individual institution brought out of Paradise, as was that of the Sabbath, and repeated in the body of the law, that man might have understood it to be a command?" *Divorce*, iii. Pt. ii. 465.

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—14 faith] Though the words of this difficult clause are rendered very variously by the different commentators, yet, with the exception of Grotius, who explains the passage with reference to the origin of souls *ex traduce* from our natural parents, nearly all agree in considering it as an argument against polygamy. The interpretation which Milton seems to prefer is suggested by Tirinus and Menochius. See Poole's *Synopsis* in loc.

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—2 Nehemiah] "It wrought so little disorder among the Jews, that from Moses till after the captivity, not one of the prophets thought it worth the rebuking; for that of Malachi well looked into will appear to be not against divorcing, but rather against keeping strange concubines, to the vexation of their Hebrew wives." *Divorce*, iii. Pt. ii. 509. "He that reads attentively will soon perceive, that God blames not here the Jews for putting away their wives, but for keeping strange concubines, to the *profaning of Judah's holiness*, and the vexation of their Hebrew wives, v. 11 and 14. *Judah hath married the daughter of a strange god:* and exhorts them rather to put away their wives whom they hate, as the law permitted, than to keep them under such affronts. And it is received, that this prophet lived in those times of Ezra and Nehemiah (nay by some is thought to be Ezra himself) when the people were forced by these two worthies to put their strange wives away. So that what the story of those times, and the plain context of the 11th verse, from whence this rebuke begins, can give us to conjecture of the obscure and curt Ebraisms that follow, this prophet does not forbid putting away, but forbids keeping, and commands putting away according to God's law, which is the plainest interpreter both of what God will, and what he can best suffer." *Tetrachordon*, iv. 109–110. —13 conclusion] The original of this sentence affords no satisfactory sense. "Id eiusmodi est profecto, ut argumentum ipsum pro adulterio sit protinus repudiandum." The fondness for that play upon words which is so characteristic of Milton, and of which, as has been already observed (see vol. xiv, page 27, line 12) this treatise furnishes numerous examples, renders it not improbable that it was originally written *pro adulterino;* for which the amanuensis employed in transcribing this part of the manuscript, substituted the more common word *adulterio*. The same word is used with a similar conceit in another treatise. "Si quis conductitios eiulatus, et compositos venalissimi hominis ploratus, si quis declamatiunculas, quas etiam ancilaris concubitus, adulterinas edixit et spurias, Morilli nothi gemellas, fide satis locupletes, arbitratur esse, ad me quod attinet, nihil quidem moror, quo minus ita existimet." *Defensio Secunda*, viii. 144–146.

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—23 explicit]

love's *due* rites, nuptial embraces sweet. *PL*, x. 994.

—28 away] "Regi etiam futuro leges constituit, quibus cautum erat, ut *ne multiplicet sibi equos, ne uxores, ne divitias*, ut intelligeret nihil sibi in alios licere, qui nihil de se statuere extra legem potuit. . . . Ex quo perspicuum est, regem æque ac populum istis legibus astrictum fuisse." *First Defence*, vii. 76.

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—5–6 father-in-law] "Deinde, si valeret Ochini argumentum, profecto non tantum polygamiam sed etiam incestus probaret; si quidem consanguinei uxoris eodem gradu iunguntur viro quo ipsi uxori. Itaque non magis licuit Davidi ducere uxoris suæ Michal novercas, quam suam ipsius novercam." Beza *De Polygamia*.

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—13–14 introduction] "Sciunt enim qui labris aliquanto primoribus evangelium gustarunt, ecclesiæ gubernationem divinam esse totam ac spiritualem, non civilem." *First Defence*, vii. 462.

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—10 women]

where stood
Her temple on th' offensive mountain, built
By that uxorious king, whose heart, though large,
Beguil'd by fair idolatresses, fell
To idols foul. *PL*, i. 442–446.
Women, when nothing else, beguil'd the heart
Of wisest Solomon, and made him blind,
And made him bow to the gods of his wives. *PR*, ii. 169–171.

—24–25 commandments] The subject of Jewish polygamy has been discussed by Selden in his *Uxor Hebræa*, and Michaelis *On the Laws of Moses*, Bk. iii. chap. 5. The arguments advanced by Paley against the practice seem quite unanswerable. See his *Moral Philosophy*, Bk. iii. Pt. 3. chap. vi. Compare also Lightfoot's *Works*, viii. 480.

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—1 wanting] "The 18th chapter [of Bucer's *Kingdom of Christ*] I only mention as determining a thing not here in question, that marriage without consent of parents ought not to be held good, yet with this qualification fit to be known," &c. *Bucer*, iv. 24. "It is generally held by reformed writers against the Papist, that . . . the father not consenting, his main will without dispute shall dissolve all. . . . Because the general honor due to parents is great, they hold he may, and perhaps hold not amiss." *Tetrachordon*, iv. 95–96. —7 consent] "There must be a joint assent and good liking on both sides." *Divorce*, iii. Pt. ii. 413. "This brings in the parties' consent; until which be, the marriage hath no true being." *Tetrachordon*, iv. 105.

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—2–3 unbeliever] "His drift, as was heard before, is plain; not to com-

mand our stay in marriage with an infidel; that would have been a flat renouncing of the religious and moral law; but to inform the Corinthians, that the body of an unbeliever was not defiling, if his desire to live in Christian wedlock showed any likelihood that his heart was opening to the faith; and therefore advises to forbear departure so long till nothing have been neglected to set forward a conversion: this I say he advises." *Divorce*, iii. Pt. ii. 412. "I cannot see by this golden dependence . . . not an endless servitude." *Tetrachordon*, iv. 79 and iv. 198–214. —8 *form*] "What is not therefore among the causes constituting marriage, must not stay in the definition. Those causes are concluded to be matter, and, as the artist calls it, *form*. . . . First, therefore, the material cause of matrimony is man and woman; the author and efficient, God and their consent; the internal *form* and soul of this relation is conjugal love arising from a mutual fitness to the final causes of wedlock, help and society in religious, civil, and domestic conversation, which includes as an inferior end the fulfilling of natural desire, and specifical increase; these are the final causes both moving the efficient, and perfecting the *form*." *Tetrachordon*, iv. 100–101. "Marriage is a divine institution . . . common duty than matrimonial." *Ibid.* iv. 105–106. —16 state] "If we speak of a command in the strictest definition, then marriage itself is no more a command than divorce; but only a free permission to him that cannot contain." *Divorce*, iii. Pt. ii. 444. —20 rite]

Whatever hypocrites austerely talk
Of purity, and place, and innocence,
Defaming as impure what God declares
Pure, and commands to some, leaves free to all.
Our Maker bids increase; who bids abstain
But our Destroyer, foe to God and Man?
PL, iv. 744–749.

—27 indivisible] This is in direct opposition to the sentiments attributed to Adam in his original innocency:

to have thee by my side
Henceforth an individual solace dear. *PL*, iv. 485–486.

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—9 flesh] The same comment upon the passage in Genesis occurs elsewhere, and is remarked by Newton as a beautiful climax.

for this cause he shall forego
Father and mother, and to his wife adhere;
And they shall be one flesh, one heart, one soul.
PL, viii. 497–499.

And again, Eve replying to Adam, who had said, "we are one flesh."

Adam, from whose dear side I boast me sprung,
And gladly of our union hear thee speak,
One heart, one soul in both. *PL*, ix. 965–967.

—21–22 honorable] "Lastly, Christ himself tells who should not be put asunder, namely, those whom God hath joined. A plain solution of this

great controversy, if men would but use their eyes; for when is it that God may be said to join? . . . only then when the minds are fitly disposed and enabled to maintain a cheerful conversation, to the solace and love of each other, according as God intended and promised in the very first foundation of matrimony; *I will make him a help meet for him:* for surely what God intended and promised, that only can be thought to be his joining, and not the contrary." *Divorce*, iii. Pt. ii. 479. "But here the Christian prudence lies, to consider what God hath joined: shall we say that God hath joined error, fraud, unfitness, wrath, contention, perpetual loneliness, perpetual discord; whatever lust, or wine, or witchery, threat or enticement, avarice or ambition hath joined together, faithful with unfaithful, christian with anti-christian, hate with hate, or hate with love, shall we say this is God's joining?" *Tetrachordon*, iv. 151. —26 genius] "It is error or some evil angel which either blindly or maliciously hath drawn together, in two persons ill embarked in wedlock, the sleeping discords and enmities of nature." *Divorce*, iii. Pt. ii. 418. "The rest whom either disproportion or deadness of spirit, or something distasteful and averse in the immutable bent of nature renders conjugal, error may have joined, but God never joined against the meaning of his own ordinance." *Ibid.* iii. Pt. ii. 479–480. "Charity and wisdom disjoins that which not God, but error and disaster joined." *Tetrachordon*, iv. 185. —27 evil]

> Once join'd, the contrary she proves, a thorn
> Intestine, far within defensive arms
> A cleaving mischief. *SA*, 1037–1039.

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—8–9 admonition] "God delights not to make a drudge of virtue, whose actions must be all elective and unconstrained. Forced virtue is as a bolt overshot, it goes neither forward nor backward, and does no good as it stands." *Divorce*, iii. Pt. ii. 495. —19 Matt. xix. 8.] See Selden's *Uxor Hebræa*, Michaelis *On the Laws of Moses*, Bk. iii. chap. vii. and Paley's *Moral Philosophy*, Bk. iii. Pt. 3. chap. vii. where Milton's opinions on the subject are specially alluded to; and Lightfoot's *Works*, ii. 115–121. —22 divorce] "The occasion which induced our Savior to speak of divorce, was either to convince the extravagance of the Pharisees in that point, or to give a sharp and vehement answer to a tempting question." *Divorce*, iii. Pt. ii. 429.

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—7 implied] "Now that many licentious and hard-hearted men took hold of this law to cloak their bad purposes, is nothing strange to believe. And these were they, not for whom Moses made the law (God forbid), but whose hardness of heart taking ill advantage of this law, he held it better to suffer as by accident where it could not be detected, rather than good men should lose their just and lawful privilege of remedy; Christ therefore having to answer these tempting Pharisees, according as his custom was, not meaning to inform their proud ignorance what Moses did in the true intent of the law, which they had ill-cited, suppressing the true cause for which

Moses gave it, and extending it to every slight matter, tells them their own, what Moses was forced to suffer by their abuse of his law." *Divorce*, iii. Pt. ii. 454–455. See also pp. 482–483: "Moses had granted . . . contentious cause whatsoever." Again: "This was that hardness of heart, and abuse of a good law, which Moses was content to suffer, rather than good men should not have it at all to use needfully." *Ibid.* iii. Pt. ii. 493. "Why did God permit this to his people the Jews, but that the right and good which came directly thereby, was more in his esteem than the wrong and evil which came by accident?" *Colasterion*, iv. 248. —10 institution] Quandoquidem in iis tantum vitæ *momentum* vel beatæ vel miseræ positum esse iudicavit; an expression which will be best illustrated by the author himself:

each on himself relied,
As only in his arm *the moment lay*
Of victory. *PL*, vi. 238–240.
touch with lightest *moment* of impulse
His free will, to her own inclining left
In even scale. *PL*, x. 45–47.

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—13 slave] "Lastly, it gives place to the right of war, for a captive woman, lawfully married, and afterwards not beloved, might be dismissed, only without ransom; Deut. xxi." *Tetrachordon*, iv. 123. —26 one] "Cleave to a wife, but let her be a wife, let her be a meet help, a solace, not a nothing, not an adversary, *not a desertrice*; can any law or command be so unreasonable, as to make men cleave to calamity, to ruin, to perdition?" *Tetrachordon*, iv. 97.

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—2 Solomon] "This law the Spirit of God by the mouth of Solomon, Prov. xxx. 21, 23. testifies to be a good and necessary law, by granting that *a hated woman* (for so the Hebrew word signifies rather than *odious*, though it come all to one) that *a hated woman, when she is married, is a thing that the earth cannot bear.*" *Divorce*, iii. Pt. ii. 454. —10 her] "If Solomon's advice be not overfrolic, *live joyfully*, saith he, *with the wife whom thou lovest, all thy days, for that is thy portion.* . . . Yea, God himself commands us in his law more than once, and by his prophet Malachi, as Calvin and the best translations read, that *he who hates, let him divorce*, that is, he who cannot love." *Divorce*, iii. Pt. ii. 402. "Although this place also hath been tampered with, as if it were to be thus rendered: *The Lord God saith, that he hateth putting away.* But this new interpretation rests only on the authority of Junius; for neither Calvin, nor Vatablus himself, nor any other known divine so interpreted before," &c. *Tetrachordon*, iv. 109. *Sibi odio esse dimissionem ait Iehova Deus Israelis.* Junius. *Si odio habueris, dimitte, ait Dominus Deus Israelis.* Lat. Vulg. It appears from Poole's *Synopsis* that the version of Piscator is the only one which agrees with Junius. —24 whatever] "To retain still, and not be able to love, is to heap up more injury." *Divorce*, iii. Pt. ii. 398. And again, "not to be beloved, and yet retained, is the greatest injury to a gentle spirit." *Ibid*, iii.

Pt. ii. 399. "Not he who after sober and cool experience, and long debate within himself, puts away whom, though he cannot love or suffer as a wife with that sincere affection that marriage requires, yet loves at least with that civility and goodness, as not to keep her under a neglected and unwelcome residence, when nothing can be hearty, and not being, it must needs be both unjoyous and injurious to any perceiving person so detained, and more injurious than to be freely and upon good terms dismissed." *Tetrachordon*, iv. 175–176. "Upon utter dislike the husband divorces: which liberty no doubt they received first into their religion from the Greek church, and the imperial laws." *History of Moscovia*, x. 340. For the imperial laws on this subject, see *Tetrachordon*, iv. 214–215.

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—10 warrant] "This command thus gospellized to us, hath the same force with that whereon Ezra grounded the pious necessity of divorcing. Neither had he other commission for what he did, than such a general command in Deuteronomy as this, nay not so direct, for he is bid there not to marry, but not bid to divorce," &c. *Divorce*, iii. Pt. ii. 408. —16 done] "'But,' saith the lawyer, 'that which ought not to have been done, once done, avails.' I answer, this is but a crotchet of the law, but that brought against it is plain Scripture." *Divorce*, iii. Pt. ii. 411–412. —18 master] "The law of marriage gives place to the power of parents; for we hold that the consent of parents not had may break the wedlock, though else accomplished. It gives place to masterly power, for the master might take away from a Hebrew servant the wife which he gave him, Exod. xxi." *Tetrachordon*, iv. 122–123.

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—26 nature] "O perverseness! that the law should be made more provident of peace-making than the gospel: that the gospel should be put to beg a most necessary help of mercy from the law, but must not have it!" *Divorce*, iii. Pt. ii. 403. "But if those indulgences . . . work of our redemption." *Ibid*, iii. Pt. ii. 452–453.

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—11 so] "From the beginning, that is to say, by the institution in Paradise, it was not intended that matrimony should dissolve for every trivial cause, as you Pharisees accustom. But that it was not thus suffered from the beginning ever since the race of men corrupted, and laws were made, he who will affirm must have found out other antiquities than are yet known. Besides, we must consider now, what can be so as from the beginning, not only what should be so. In the beginning, had men continued perfect, it had been just that all things should have remained, as they began to Adam and Eve," &c. *Tetrachordon*, iv. 170. —20 only] "For the language of Scripture signifies by fornication . . . not only the trespass of body . . . but signifies also any notable disobedience, or intractable carriage of the wife to the husband." *Tetrachordon*, iv. 179. —23 *Hebræa*] See Book iii. chap. xxii and xxvii. Selden is quoted again with approbation in the *Divorce*, iii. Pt. ii. 505. "Let him hasten to be acquainted with that

noble volume written by our learned Selden, *Of the Law of Nature and of Nations*, a work more useful and more worthy to be perused by whosoever studies to be a great man in wisdom, equity, and justice," &c. He calls him also in *Areopagitica*, iv. 309, "the chief of learned men reported in this land." Again, in the *Second Defence*, viii. 132, referring to the treatise here quoted, he says: "quid item de excepta solum fornicatione sentiendum sit, et meam aliorumque sententiam exprompsi, et clarissimus vir Seldenus noster, in *Uxore Hebræa* plus minus biennio post edita, uberius demonstravit." —27 treatise] This is the only direct reference to any of Milton's printed works which this treatise contains. The allusion is to a passage in *Tetrachordon*, iv. 177–185, where the author explains the text, *saving for the cause of fornication*. It has been generally supposed that Milton's opinions on the subject of divorce were influenced by the well-known circumstances connected with his first marriage, and Warton says that he published *Tetrachordon* in consequence. Some probability seems to have been given to this conjecture by the passage quoted in the note on line 26, page 163. But though Milton's attention may have been first directed to this subject by his own domestic unhappiness, it is evident from the work now published, that his sentiments respecting divorce were deliberately conceived, and that the treatises which he printed during his life time were not merely intended to serve a temporary purpose in which he was personally interested. [See "The Chronology of Milton's Private Studies," by James Holly Hanford, *Publications Modern Language Association*, xxxvi. 251–315, especially pp. 294–295, note 157.]

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—11 husband] "Grotius shows also, that fornication is taken in Scripture for such a continual head-strong behavior, as tends to plain contempt of the husband, and proves it out of Judg. xix. 2. where the Levite's wife is said to have *played the whore against him;* which Josephus and the Septuagint, with the Chaldean, interpret only of stubbornness and rebellion against her husband. . . . Had it been whoredom, she would have chosen any other place to run to than to her father's house, it being so infamous for a Hebrew woman to play the harlot, and so opprobrious to the parents. Fornication then in this place of the Judges is understood for stubborn disobedience against the husband, and not for adultery." *Divorce*, iii. Pt. ii. 487–488. —12 unbeliever] See 1 Cor. vii. 15.

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—8 bondage] "St. Paul leaves us here the solution not of this case only, which little concerns us, but of such like cases, which may occur to us." *Tetrachordon*, iv. 203. —10 peace] "Having declared his opinion in one case, he leaves a further liberty for Christian prudence to determine in cases of like importance, using words so plain as not to be shifted off, that *a brother or a sister is not under bondage in such cases*, adding also that *God hath called us to peace* in marriage. Now if it be plain that a Christian may be brought into unworthy bondage, and his religious peace not only interrupted now and then, but perpetually and finally hindered in wedlock,

by misyoking with a diversity of nature as well as of religion, the reasons of St. Paul cannot be made special to that one case of infidelity, but are of equal moment to divorce wherever Christian liberty and peace are without fault equally obstructed." *Divorce*, iii. Pt. ii. 491. —15 Christian] "St. Paul here warrants us to seek peace rather than to remain in bondage. If God hath called us to peace, why should not we follow him? why should we miserably stay in perpetual discord under a servitude not required?" *Tetrachordon*, iv. 201.

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—10 saying] "But if it be thought that the disciples, offended at the rigor of Christ's answer, could yet obtain no mitigation of the former sentence pronounced to the Pharisees, it may be fully answered, that our Savior continues the same reply to his disciples, as men leavened with the same customary license which the Pharisees maintained, and displeased at the removing of a traditional abuse, whereto they had so long not unwillingly been used." *Divorce*, iii. Pt. ii. 460. "Some may think, if this our Savior's sentence be so fair, as not commanding aught that patience or nature cannot brook, why then did the disciples murmur and say, *it is not good to marry?* I answer, that the disciples had been longer bred up under the Pharisæan doctrine, than under that of Christ, and so no marvel though they yet retained the infection of loving old licentious customs; no marvel though they thought it hard they might not for any offence, that thoroughly angered them, divorce a wife, as well as put away a servant, since it was but giving her a bill, as they were taught." *Tetrachordon*, iv. 187. —19 institution] "For although God in the first ordaining of marriage taught us to what end he did it, in words expressly implying the apt and cheerful conversation of man with woman, to comfort and refresh him against the evil of solitary life, not mentioning the purpose of generation till afterwards, as being but a secondary end in dignity, though not in necessity," &c. *Divorce*, iii. Pt. ii. 382.

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—11 body] "Thus much that the word fornication is to be understood as the language of Christ understands it, for a constant alienation and disaffection of mind, or for the continual practice of disobedience and crossness from the duties of love and peace." *Tetrachordon*, iv. 180–181. —16 death] "Add also that there was no need our Savior should grant divorce for adultery, it being death by law, and law then in force." *Tetrachordon*, iv. 180.

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—1 man] "That which is thus moral, besides what we fetch from those unwritten laws and ideas which nature hath engraven in us." *Reason*, iii. Pt. i. 197. —9 committed]

> His crime makes guilty all his sons. *PL*, iii. 290.
>
> in me all
> Posterity stands curs'd; fair patrimony
> That I must leave you, sons. *PL*, x. 818–820.

—20 created]

should man

Fall circumvented thus by fraud, though join'd
With his own folly? *PL*, iii. 150–153.

Left to his own free will, his will though free,
Yet mutable; whence warn him to beware
He swerve not, too secure. *PL*, v. 236–238.

God made thee perfect, not immutable. *PL*, v. 524.

Firm we subsist, yet possible to swerve. *PL*, ix. 359.

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—1 gluttony]

ungovern'd appetite
a brutish vice,
Inductive mainly to the sin of Eve. *PL*, xi. 517–519.

"If our first parents, Adam and Eve, (Gen. iii. 6.) had not obeyed their greedy appetite in eating the forbidden fruit, neither had they lost the fruition of God's benefits which they then enjoyed in Paradise, neither had they brought so many mischiefs on themselves, and on all their posterity. But when they passed the bounds that God had appointed them, as unworthy of God's benefits, they are expelled and driven out of Paradise; they may no longer eat the fruits of that garden, which by excess they had so much abused." Homily *Against Gluttony*. —7 arrogance]

they not obeying
Incurr'd (what could they less?) the penalty,
And, manifold in sin, deserv'd to fall. *PL*, x. 14–16.

Newton has the following note on these lines. "The divines, especially those of Milton's communion, reckon up several sins as included in this one act of eating the forbidden fruit; namely, pride, uxoriousness, wicked curiosity, infidelity, disobedience, &c. so that for such complicated guilt, he deserved to fall from his happy state in Paradise." He says again, on the first appearance of Adam and Eve before God after their fall,

Love was not in their looks, either to God,
Or to each other, but apparent guilt,
And shame, and perturbation, and despair,
Anger and obstinacy and hate and guile. *PL*, x. 111–114.

See also *PL*, ix. 6–8. Milton may perhaps have remembered the following lines of Du Bartas:

Now Adam's fault was not indeed so light
As seems to reason's sin-blear'd owlie sight;
But 'twas a chain where all the greatest sins
Were one in other linked fast, as twins:
Ingratitude, pride, treason, gluttony,

Too curious skill-thirst, envie, felony,
Too-light, too-late belief, were the sweet baits
That made him wander from Heav'n's holy straights.
3d edn. Sylvester's translation, page 250.

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—3 physical] "These do also think that the threatening made to Adam, that upon his eating the forbidden fruit he should surely die, is to be taken literally, and is to be carried no further than to a natural death. . . . All this these divines apprehend is conceivable, and no more; therefore they put original sin in this only, for which they pretend they have all the Fathers with them before St. Austin, and particularly St. Chrysostom and Theodoret, from whom all the later Greeks have done little more than copied out their words." Burnet *On the Ninth Article*. The view taken of original sin by Jeremy Taylor seems not to have been essentially different from the opinion contained in the preceding quotation. Bp. Heber points out in a masterly and candid manner the inaccuracy of reasoning which led to his partial heterodoxy on this subject. Life prefixed to Taylor's *Works*, ccxx–ccxxxi. —28 guiltless]

suffering death,
The penalty to thy transgression due,
And due to theirs which out of thine will grow.
PL, xii. 398–400.

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—7 die] See on the reconciliation of this text with Exod. xx. 5. quoted above, Warburton's *Divine Legation*, Bk. v. sect. 5. A more popular mode of reconciliation is proposed by Hey, *Lectures*, Bk. iv. art. 9. sect. 38. But perhaps the best discussion of the text is to be found in Stillingfleet's admirable *Discourse concerning the Sufferings of Christ*, chap. iii. sect. 7.

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—8 Gen. ix. 25.]

justice and some fatal curse annex'd
Deprives them of their outward liberty,
Their inward lost: witness th' irrev'rent son.
Of him who built the ark; who for the shame
Done to his father, heard this heavy curse,
Servant of servants, on his vicious race. *PL*, xii. 99–104.

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—23 sin] Quasi habitum quendam sive fomitem deinceps peccati ingenerarunt. "The particulars commonly reckoned, are, that from Adam we derive an original ignorance, a proneness to sin, a natural malice, a 'fomes,' or nest of sin imprinted and placed in our souls," &c. Taylor's *Works*, ix. 10.

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—2 Pelagius] This is incorrect. Augustine wrote in the beginning of the fifth century, but the term had been before employed by Cyprian, in the middle of the third. "Fuerant et ante Christum viri insignes, prophetæ et sacerdotes; sed in peccatis concepti et nati, nec originali nec personali caruere

delicto." *De Ieiunio et Tentatione.* Milton only once admits the expression into his poem:

Wept at completing of the mortal sin
Original. *PL,* ix. 1003–1004.

See Taylor's *Doctrine and Practice of Repentance,* chap. iv. sect. 1. *Works,* ix. 1.

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—11 guiltiness] "Concupiscentia est reatus originalis peccati." Augustine in libro *Retractationum.* —24 mind] "Peccatum originis varie admodum definitur a theologis, ita ut quid per ipsum intelligant vix satis capi possit. Scholastici dicunt vulgo, esse carentiam iustitiae originalis debitæ inesse. Sed Protestantes non acquiescunt in hac definitione, nec etiam inter se bene consentiunt" Curcell. *Dissertatio Secunda de Peccato Originis,* 5. See Calvin's objection to this definition, *Institut.* ii. 1, 8. Compare also Thomas Aquinas, 12 Qu. 82, art. 1. Concl.

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—11 magnitude] "Sins are not equal, but greater or less in their principle, as well as in their event. It was one of the errors of Jovinian, which he learned from the school of the Stoics, that all sins are alike grievous:

Cum dicas esse pares res
Furta latrociniis, et magnis parva mineris
Falce recisurum simili te, si tibi regnum
Permittant homines.
Hor. Serm. I. 3. 121." Taylor's *Works,* viii. 337.

See also Cicero's third paradox, ὅτι ἴσα τὰ ἁμαρτήματα, καὶ τὰ κατορθώματα; and his oration pro L. Murena: "omnia peccata esse paria; omne delictum, scelus esse nefarium; nec minus delinquere eum, qui gallum gallinaceum, cum opus non fuerit, quam eum qui patrem suffocaverit." —18 sin] See John iv. 17. ἔστιν ἁμαρτία οὐ πρὸς θάνατον.

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—7 whatever]

the fruit
Of that forbidden tree, whose mortal taste
Brought death into the world, *and all our woe. PL,* i. 1–3.

—11 threatened] The divine denunciation is interpreted in the same sense in *Paradise Lost:*

my sole command
Transgress'd, inevitably thou shalt die,
From that day mortal; and this happy state
Shalt lose, expell'd from hence into a world
Of woe and sorrow. *PL,* viii. 329–333.

—13 death] Wollebius, who was one of the theologians from whose works Milton compiled a system of divinity for the use of his pupils, enumerates the same four degrees of death, Bk. i. chap. 12.

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—14 shame]

innocence, that as a veil
Had shadow'd them from knowing ill, was gone,
Just confidence, and native righteousness,
And honor, from about them, naked left
To guilty shame. *PL*, ix. 1054–1058.

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—11 that] "Whatever else men call punishment or censure, is not properly an evil, so it be not an illegal violence, but a saving medicine, ordained of God both for the public and private good of man." *Reason*, iii. Pt. i. 254.

—14 death] See on line 20, page 129, volume xiv. And again: "For there are left some remains of God's image in man, as he is merely man." *Tetrachordon*, iv. 80.

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—17 vindicating] Ad asserendam iustitiam Dei. Milton introduces the Latinism in *Paradise Lost:*

That to the height of this great argument
I may *assert* eternal Providence,
And justify the ways of God to men. i. 24–26.

—23 indifferent] The classification of things indifferent is well put by Du Bartas.

Sole vice is ill, sole virtue good: and all
Besides the same, is selfly, simply, had
And held indifferent.

3d edn. Sylvester's translation, page 184.

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—5 man]

Else had the spring
Perpetual smil'd on earth with vernant flowers;

At that tasted fruit
The sun as from Thyestean banquet, turn'd
His course intended; else how had the world
Inhabited, though sinless, more than now,
Avoided pinching cold and scorching heat?
These changes in the heavens, though slow, produc'd
Like change on sea and land, sideral blast,
Vapor and mist, and exhalation hot,
Corrupt and pestilent. *PL*, x. 678–695.

—13 some] Pelagius, Socinus, Crellius, &c. "That Adam should not have died if he had not sinned, is so manifestly the doctrine of the Scriptures, and of the church of God, both before and since Christ our Savior's appearance in the flesh, that Pelagius of old, and Socinus in this latter age, are justly to be esteemed the most impudent of mortals for daring to call it into question." Bp. Bull's *Discourse on the State of Man before the Fall.* See also Hopkins *On the Two Covenants.* —22 sin] This opinion is maintained by Cur-

cellæus, *Instit.* iii. 13–21. See also his second dissertation *De Peccato Originis*, 56. —25 inadmissible] "Mors secessio quædam est animæ et corporis." Ambros. Tom. 4. *De Cain et Abel*, 1. c. 2. And Athanasius calls death ψυχῆς ἀπὸ σώματος χωρισμός. Tom. 1. *De Salut. Advent. Ies. Christ.* Similar definitions are given by Tertullian, *De Anima*, c. 51. Clemens Alexandrinus, *Stromat.* 7. page 741. Isidore Pelusiota, *Epist.* 248. lib. 3. Pachymeres in cap. 2. Dionysii Areopagitæ, *De Eccles. Hierarch.* page 239. Gregory of Nyssen, *Orat.* 8. *Contra Enaom.* Tom. 2. Ames, who was one of Milton's favorite systematic divines, makes death to consist in "the dissolving or loosing of that band wherewith the soul was joined with the body." "The royal preacher in my text, assuming that man is a compound of an organized body and an immaterial soul, places the formality and essence of death in the disunion and final separation of these two constituent parts: Death is when 'the dust returns to the earth as it was, and the spirit returns to God who gave it.'" Horsley's *Sermons*, iii. 189. The whole of the masterly discourse from which the preceding extract is taken, deserves to be compared with this chapter, as containing in a small compass the most philosophical as well as scriptural refutation of its arguments. See also the end of the sermon on John xi. 25, 26. in *Sermons*, iii. 131.

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—28 by sin] See Bp. Bull's *Discourse on the State of Man before the Fall*, where this opinion is illustrated. Milton introduces it in the mouth of Raphael in *Paradise Lost:*

> Time may come when men
> With angels may participate, and find
> No inconvenient diet, nor too light fare;
> And from these corporal nutriments perhaps
> Your bodies may at last turn all to spirit,
> Improv'd by tract of time, and wing'd ascend
> Ethereal as we; or may, at choice,
> Here or in heavenly Paradises dwell. *PL*, v. 493–500.

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—5 death]

> Yet one doubt
> Pursues me still, lest all I cannot die;
> Lest that pure breath of life, the spirit of man
> Which God inspir'd, cannot together perish
> With this corporeal clod: then in the grave,
> Or in some other dreadful place, who knows
> But I shall die a living death? O thought
> Horrid, if true! yet why? it was but breath
> Of life that sinn'd; what dies but what had life
> And sin? the body properly hath neither.
> All of me then shall die: let this appease
> The doubt, since human reach no further knows.
> *PL*, x. 782–793.

When Milton wrote *Il Penseroso*, his opinions respecting the soul seem to have been different. He there summons the spirit of Plato to unfold the mystery of the separate state in which he supposed it to exist after death.

unsphere
The spirit of Plato to unfold
What worlds, or what vast regions hold
Th' immortal mind, that hath forsook
Her mansion in this fleshly nook. 88–92.

—13 upward?] "Who knoweth the spirit of man that goeth upward?" Authorized translation. See Bp. Bull's *Discourse on the Subsistence of the Soul of Man after Death.* His supposition is that the words are spoken by an Epicurean, if he may be allowed so to call him by anticipation, who is deriding the notion of the soul's immortality.

PAGE 237

—29 question] "How much more rationally spake the heathen king Demophoön in a tragedy of Euripides, than these interpreters would put upon king David." *Tenure*, v. 13. It is related on the authority of one of Milton's daughters, that, after the Holy Scriptures, his favorite volumes were Homer, Euripides, and Ovid. The present treatise contains nine quotations from the classics, seven of which are from the authors mentioned. Aristotle, whom in the *Tenure*, v. 12. he calls "one of the best interpreters of nature and morality," is likewise often expressly quoted, or alluded to; but not a single direct reference is made to Plato, who, as Mr. Todd justly remarks on the authority of the poet himself, was one of the principal objects of his regard. Todd's *Some Account of the Life and Writings of Milton*, page 152.

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—1 τὸ σῶμ'] The old reading was τὸ σῶμ'. Porson proposed τὸ φῶς, *Adversaria*, page 235. Toup, in Suid. ii. 6. suggested τὸ ζῆν, but the offence against meter was pointed out by Porson, *Notæ Breves ad Toupii Emendationes*, ad page 234. In the next line the old reading was ἀπῆλθε. Gataker proposed ἀπελθεῖν, which emendation was adopted by Musgrave, and approved by Porson.

PAGE 241

—9 dissolution] "Qui urgent propriam *solvendi* et *dissolvendi* notionem, hi adeant Duker. ad Florum iv. 11. extr. qui docuit, *solvi* etiam metaphorice apud Latinos pro *mori* poni." Schleusner in voce ἀναλύω. —26 asleep] Ἀλλα μὴν οὐδ' ἀνευ γε μεταβολῆς· ὅταν γὰρ αὐτοί μηθὲν μεταβάλλωμεν τὴν διάνοιαν, ἢ λάθωμεν μεταβάλλοντες, οὐ δοκεῖ ἡμῖν γεγονέναι ὁ χρόνος· καθάπερ οὐδὲ τοῖς ἐν τῇ Σαρδοῖ μυθολογουμένοις καθεύδειν παρὰ τοῖς ἥρωσιν, ὅταν ἐγερθῶσι. συνάπτουσι γὰρ τὸ πρότερον νῦν τῷ ὕστερον νῦν, καὶ ἓν ποιοῦσιν, ἐξαιροῦντες διὰ τὴν ἀναισθησίαν τὸ μεταξύ. *Nat. Auscult.* iv. 16. edn. Duvall. Simplicius in his scholium on this passage explains the allusion at some length, but the most material part of his information is contained in the following note of Kuhnius: "Paulo modestius agunt Græci cum loquuntur de heroibus in Sardinia dormientibus, quorum mentionem facit Aristoteles libro iv. &c. Ubi Simplicius, ex Herculis filiis, quos ex Thestii natis susceperat, nonnullos

in Sardinia mortuos dici, illorumque corpora usque ad Aristotelis, forte et usque ad Alexandri Aphrodisiensis tempora mansisse integra et *ἀσηπτα*, et speciem dormientium præbuisse. Apud hos captabant dormientes somnia, et *συμβολικοὺς* somnos protrahebant, qui ab his heroibus corporis valetudinem commodam, vel alia quædam petitum venerant. Vide Schol. Græc. in Luciani Tom. I. pag. 3." Kuhnii *Observationes in Diogenis Laertii* Lib. i. segm. 109.

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—4 to-day] "Hanc vocem præcedentibus iungendam esse statuit cum aliis Hesychius, O. 49. qui citantur Schol. Codicis 34. Theophylactus. *ἄλλοι δὲ ἐκβιάζονται τὸ ῥῆμα, στίζοντες εἰς τὸ σήμερον, ἵνα ᾖ τὸ λεγόμενον τοιοῦτον· ἀμὴν λέγω σοι σήμερον· εἶτα τὸ· μετ' ἐμοῦ ἔσῃ ἐν τῷ παραδείσῳ συνεπιφέροντες.* Sever. Apologet. 22." Wetstein ad Luc. xxiii. 43. See the remarks of Whitby on this passage, and the reason which he gives against the punctuation proposed.

—16 passage] "Græci sic distinguunt, ut appareat eos statim mortuo Christo resurrexisse; verum non egressos e monumentis, nec apparuisse, priusquam resurrexisset Christus. Unde *resurrexerunt* positum est pro *revixerunt*." Erasmus ad Matt. xxviii. 55. He proceeds to quote Jerome, Chrysostom, and Origen in support of this interpretation. Theophylact and Augustine are against it.

—22 company] "Sine noxa, a poetical allusion founded on the Greek and Roman notions of pollution. Compare *Authoris ad Alexandri Mori supplementum responsio*, ix. 234. "Tu quasi Rheno amne lustratus; (quo devectum te in Belgium ais) et noxa omni ablutus . . . ad tempus latuisti."

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— 20 explains it] "Arrepta occasione ex comparatione proxime præcedente, corpus istud, ut est in hac vita calamitosum, comparat cum caduco et fragili tabernaculo; cui opponit cœleste domicilium, sic vocans firmam et perennem eiusdem corporis in cœlo glorificati conditionem. . . . Est autem etiam hic locus, de futura gloria, isti tractationi de ministerii dignitate insertus," &c. Beza ad 2 Cor. v. 1.

PAGE 251

—8 chapter] There is a mistake in this reference, arising probably from a subsequent alteration in the arrangement of the chapters. The subject is considered in the thirty-third chapter.

PAGE 255

—21 Lord] These words are found in fifteen manuscripts, according to Wetstein, and in the Vulgate, two Syriac, Coptic, and Arabic versions. See also Mill on this verse.

PAGE 257

—11 offering] "That his soul should make the trespass offering, expresses that it was with the full consent of his own mind that he made the painful atonement. See Vitringa upon the place." Horsley's *Bibl. Crit.* in loc. "Quandoquidem semetipsum exposuit," Tremellius. "If his soul shall make a propitiatory sacrifice." Lowth's Translation. A different sense is given to the passage in our authorized version: "when thou shalt make his soul an offering for sin."

PAGE 261

—24 substantially] Clarke, *Scripture Doctrine*, agrees with Milton in his interpretation of this text, but is fully refuted by Waterland in his seventh sermon on Christ's Divinity proved from his Attributes, to which the reader is referred for a masterly criticism on the passage. Clarke's *Works*, ii. 156.

PAGE 263

—10 Christ] Alluding to the sophistries of Socinus, Cellius, and other writers of the same school. —16 Scripture] Much stress is laid by Anti-Trinitarians on the non-occurrence of the word Trinity in Scripture. It seems to have been brought in from the Platonic school in the second century, to express the union of the three persons; and about the fourth century, when disputes concerning the nature of the Godhead first began to excite much attention, it came into general use as the most convenient term for expressing the Scripture doctrine on the subject. Hey's *Lectures*, Bk. iv. art. 1. sect. 4. Hill's *Lectures*, Bk. iii. chap. x. sect. 1. Welchman *On the Articles*, page 7. —21 which] "In whom," Authorized translation.

PAGE 267

—8 Chap. 7.] "Assumpsit humanam naturam, non hominem proprie loquendo. Nam λόγος in utero virginis existens, humanam naturam sibi ipse, in seipso, tum corpus ex substantia Mariæ formando, tum animam simul creando, assumpsit; atque ita illam in seipso, et sibi assumpsit, ut illa natura nunquam per se substiterit, extra λόγον; sed et tum primum, et deinceps semper in ϕγϕ tantum substiterit." It may be proper to subjoin the language of our own article two on the subject, that it may be seen in what degree Milton differs from it. "The Son . . . the very and eternal God, of one substance with the Father, took man's nature in the womb of the blessed virgin of her substance; so that two whole and perfect natures, that is, the Godhead and manhood, were joined together in one person, never to be divided; whereof is one Christ, very God and very man." The two great heresies on this doctrine were those of Nestorius and Eutyches, of whom the one confounded the natures, the other divided the persons. The council of Chalcedon declared it to be the true faith that Christ was perfect God and perfect man, ἀσυγχύτως, ἀτρέπτως, ἀδιαιρέτως, ἀχωρίστως. See Euagrii *Eccles. Histor.* lib. ii. cap. 4. Hooker's *Eccles. Polity*, Bk. v. sect. 51–54, and the authorities there quoted. Hey's *Lectures*, Bk. iv. art. ii. sects. 8, 9, 10. Horsley's sermon on Luke i. 28, vol. 3.

PAGE 271

—13 assert] "Those words . . . are as much against plain equity and the mercy of religion, as those words of 'take, eat, this is my body,' elementally understood, are against nature and sense." *Divorce*, iii. Pt. ii. 476.

PAGE 273

—6 divine] According to the Eutychian heresy. See the note on line 8, page 267. —8 forms] According to the Nestorian heresy. See the note on line 8, page 267.

PAGE 275

—25 himself]

he that dwelt above
High thron'd in secret bliss, for us frail dust

Emptied his glory, ev'n to nakedness. *Ode on the Circumcision*, 18–20. Newton remarks that the expression is taken from Philipp. ii. 7. though not as in our translation, "he made himself of no reputation," but as it is in the original, ἑαυτὸν ἐκένωσε.

PAGE 277

—1 acknowledged]

now by some strong motion I am led
Into the wilderness, to what intent
I know not yet, perhaps I need not know;
For what concerns my knowledge God reveals.
PR, i. 290–293.

Several of the expressions in the soliloquy from which these lines are extracted are founded on the supposition, that Christ was not possessed of all the knowledge which his human nature was capable of receiving by virtue of the union of the two natures, and from the first moment of that union. See the authorities by which this opinion is supported, in the note on the above passage in Dr. Hawkins's edition of Milton's poetical works.

PAGE 279

—7 *proprietatum*] ἀντίδοσις ἰδιωμάτων, the communication of the properties.

PAGE 281

—10 before] See pp. 365 and 391, volume xiv.

PAGE 283

—19 Messiah] See Poole's *Synopsis* in loc. where, besides the authorities mentioned by Milton, other Jewish commentators are cited as admitting the same interpretation of the passage.

PAGE 285

—7 salvation]

men hereafter may discern
From what consummate virtue I have chose
This perfect man, by merit call'd my Son,
To earn salvation for the sons of men. *PR*, i. 164–167.

PAGE 287

—19 Christ]

to God is no access
Without mediator, whose high office now
Moses in figure bears, to introduce
One greater. *PL*, xii. 239–242.

PAGE 299

—27 consciences]

to guide nations in the way of truth
By saving doctrine, and from error lead
To know, and knowing worship God aright,
Is yet more kingly; this attracts the soul,

Governs the inner man, the nobler part;
That other o'er the body only reigns,
And oft by force, which to a generous mind,
So reigning, can be no sincere delight. *PR*, ii. 473–480.

PAGE 301
—1 instruments]

by small
Accomplishing great things, by things deem'd weak
Subverting worldly strong. *PL*, xii. 566–568.

PAGE 307
—6 hell] It has not been questioned whether the soul of Christ descended into hell, (as seems to be implied in the words of Milton) which "none but an infidel will deny," says St. Augustin, "it is so clearly delivered in this prophecy of the Psalmist (Psal. xvi. 8–10.) and application of the apostle (Acts ii. 25.)" but the controverted point has been, what that hell was into which he descended. See the various opinions stated at large, in Burnet and Beveridge *On the Third Article;* Pearson *On the Creed*, Fifth Article; see also Bp. Horsley's Sermon on 1 Pet. iii. 18–20. vol. ii. 145. Hey's *Lectures*, Bk. ii. art. 3.

PAGE 311
—2 merits]

All power
I give thee; reign for ever, and assume
Thy merits. *PL*, iii. 317–319.

PAGE 313
—28 God]

Regardless of the bliss wherein he sat
Second to thee. *PL*, iii. 408–409.

who into glory him receiv'd,
Where now he sits at the right hand of bliss. *PL*, vi. 891–892.

PAGE 315
—8 ubiquity] This alludes to the doctrine of the Ubiquitarians, who held the omnipresence of the human body of Christ. This opinion seems to have been first maintained by Brentius, one of the earliest reformers, in 1560. Luther favored it in his controversy with Zuingle, but subsequently acknowledged its difficulties, especially as connected with the corporal presence in the Eucharist. After his death it was again advanced by Brentius, supported by Chemnitius and Andræas. The Lutheran church has received the doctrine. Curcellæus, *Instit.* v. 15. 9–15. argues against it; Milton alludes to it in the *Artis Logicæ*, xi. 374–376, instancing the fallacy of an argument by which it is sometimes supported. "Peccatur autem terminis pluribus, vel apertius, vel tectius. . . . Sic etiam cum non iisdem verbis aliud plane proponitur, aliud assumitur; ut dextera Dei est ubique; humanitas Christi sedet ad dextram Dei; ergo, humanitas Christi est ubique." —15 exaltation]

Therefore thy humiliation shall exalt
With thee thy manhood also to this throne;
Here shalt thou sit incarnate, here shall reign
Both God and Man, Son both of God and Man.
PL, iii. 313–316.

PAGE 317

—2 mankind]

Die, he or justice must; unless for him
Some other able, and as willing, pay
The rigid satisfaction, death for death. *PL*, iii. 210–212.

So Man, as is most just
Shall satisfy for man. *PL*, iii. 294–295.

Compare also *PL*, xii. 415–419. —13 things]

The law of God exact he shall fulfil
Both by obedience and by love, though love
Alone fulfil the law. *PL*, xii. 402-404.

—18 another] Alluding not only to the force of the preposition ἀντὶ, but to the import of the word λύτρον, whether in its classical sense, as implying a ransom paid for the release of a captive, or in its Hellenistic signification, as referring to the price of atonement and redemption required under the law. Compare Jahn. *Enchiridion Hermeneuticæ generalis*, cap. vi. sect. 51, note; Magee on the sense in which Christ is said in Scripture to have died for us. *On the Atonement*, i. 247, No. 30, edn. 1816. Whitby on John ii. 29. Lightfoot's *Works*, iv. 181, Pitman's edn. Stillingfleet's *Discourse concerning the Sufferings of Christ*, in which the Socinian errors on this subject are excellently combated; Warburton's *Divine Legation*, Bk. vi. sect. v. and Bk. ix. respecting the reality of Christ's sacrifice; Grotius *De Satisfactione Christi*, chaps. vi. and viii. and ix. See also the note of Raphelius quoted by Archbp. Magee, *On the Atonement*, i. 251.

PAGE 319

—2 mankind]

Giving to death, and dying to redeem. *PL*, iii. 299.

Which line is thus explained by Warburton. "Milton's system of divinity taught, not only that man was redeemed, but likewise that a real price was paid for his redemption; *dying to redeem* therefore signifying only redemption in a vague uncertain sense, but imperfectly represents his system; so imperfectly, that it may as well be called the Socinian; the price paid (which implies a proper redemption) is wanting. But to pay a price implying a voluntary act, the poet therefore well expresses it by *giving to death*, that is, giving himself to death; so that the sense of the line fully expresses Milton's notion; heavenly love gave a price for the redemption of mankind, and by virtue of that price really redeemed them." —6 mankind] See the texts and arguments on which this doctrine is supported in Whitby's Second Discourse on the Five Points, entitled *The Extent of Christ's Redemption*, and

in Barrow's four sermons on the doctrine of universal redemption. —26 world] So Beza in loc.

PAGE 323

—14 class] "De generibus singulorum, et non de singulis generum," by which words, as Edwards asserts, St. Austin would explain the text, "God would have all men to be saved." But Whitby has clearly shown that St. Austin, who certainly held the doctrine of universal redemption, could only mean that this passage was not a just proof of it, as all the Greek Scholiasts did. *On the Five Points*, Postscript, page 550.

PAGE 327

—19 John xvii. 9.] So Calvin. *Institut.* cap. 22. 7.

PAGE 351

—6 time]

> Him on this side Euphrates yet residing,
> Bred up in idol-worship. *PL*, xii. 114–115.
>
> Yet he at length, time to himself best known,
> Rememb'ring Abraham, by some wond'rous call
> May bring them back. *PR*, iii. 433–435.

PAGE 357

—24 faith] Ut *pœnitentia* ad *resipiscentiam*, ita fides huismodi se habet ad finem salvificam. This is probably an allusion to the distinction made by Lactantius between these two words. "Is enim quem facti sui pœnitet, errorem suum pristinum intelligit: ideoque Græci melius et significantius μετάνοιαν dicunt; quam nos possimus resipiscentiam dicere; resipiscit enim, ac mentem suam quasi ab insania recipit, quem errati piget, castigatque seipsum dementiæ, et confirmat animum suum ad rectius vivendum; tum illud maxime cavet, ne rursus in eosdem laqueos inducatur." Lib. 6. *De Vero Cultu*, c. 24. Tertullian, however, in his treatise on Repentance, and the Fathers in general, use the two words indiscriminately. Hey, *Lectures*, Bk. iv. art. 16. sect. 23, note *d*, is incorrect in stating, on the authority of Ainsworth, that the word "resipiscentia" was coined from μετάνοια in the time of Lactantius. The expression "resipiscere" in the 16th Article, Latin, is translated in the English articles both of 1552 and 1562 by the phrase "amend our lives." The last words of the same article, in both sets of the Latin, is "vere resipiscentibus"; which in the English of 1552 is rendered "to such as truly repent *and amend their lives*"; in the English of 1562 the words in italics are omitted.

VOLUME XVI

PAGE 25

Chapter title] Some ambiguity is caused in this chapter from the two significations of the word δικαιοσύνη, which our translators have sometimes rendered by the word "justification," sometimes by "righteousness." In Latin *iustitia* has the same double sense. Without attention to this circumstance the applicability of some of the quotations will scarcely be perceived by the English reader.

PAGE 27

—17 faith]

his obedience
Imputed becomes theirs by faith. *PL*, xii. 408–409.

PAGE 51

—13 fair] This interpretation of the passage, which is now generally received, is adopted in *Paradise Lost*, xi. 621–623:

To these that sober race of men, whose lives
Religious titled them the sons of God,
Shall yield up all their virtue.

But elsewhere Milton understands it of the fallen angels becoming enamored of the daughters of men:

Before the flood thou with thy lusty crew,
False titled sons of God, roaming the earth,
Cast wanton eyes on the daughters of men. *PR*, ii. 178–180.

Compare also *Paradise Lost*, iii. 463–465. V. 447–448.

PAGE 53

—19 liberty] "I will now show the wrong it doth, by violating the fundamental privilege of the gospel, the new birthright of every true believer, Christian liberty." *Civil Power*, vi. 28. "that they meddle not rashly with Christian liberty, the birthright and outward testimony of our adoption." *Ibid*, vi. 32. —28 1 Sam. xxi. 6.] "The Scripture also affords us David in the shewbread, Hezekiah in the passover, sound and safe transgressors of the literal command, which also dispensed not seldom with itself, and taught us on what just occasions to do so; until our Savior, for whom that great and godlike work was reserved, redeemed us to a state above prescriptions, by dissolving the whole law into charity." *Tetrachordon*, iv. 75–76. "Justice and religion are from the same God, and works of justice ofttimes more acceptable." *Tenure*, v. 27.

PAGE 65

—5 love] "If Christ be the Church's husband, expecting her to be presented before him a pure unspotted virgin, in what could he show his tender love to her more than in prescribing his own ways, which he but knows would be to the improvement of her health and beauty." *Reason*, iii. Pt. i. 188. "Marriage, which is the nearest resemblance of our union with Christ." *Tetrachordon*, iv. 98. "Marriage, which is the dearest league of love, and the dearest resemblance of that love which in Christ is dearest to his Church." *Reply to Answer against Divorce*, iv. 253.

PAGE 81

—10 contended] By Calvin, &c. Whitby argues similarly to Milton on this passage. *On the Five Points*, page 281.

PAGE 83

—28 little] The Alexandrian MS here reads ὀλίγως, "a little," instead of ὄντως. Other MSS read ὀλίγον, and the Vulgate "paululum." Wetstein's note upon the passage gives a full view of the various readings, and the authorities on which they rest. "ὀλίγως A.B. 8, 9, 19. in ora 25. Editio *Colinæi*. Versio *Vulg. Syr.* utraque. *Copt. Æthiop. Ephrem.* prob. *S. Castalione, T. A. Bengelio.* ὀλίγον 32, 42. Editio *Complut. Plant. Genev.* ὄντας 40. ὀλίγον *D. Heinsius.* οὕτως *Erasmi.* οἰνοφλυγοῦντας *R. Bentleius.*"

PAGE 85

—13–14 condition] This will be best explained by a parallel passage in Whitby. "Whereas some take refuge in the supposed conditional proposal of the words, which, say they, assert nothing; they fly for refuge to a mere mistake, the words in the original being not "if," but "beshub," ἐν ᾗ ἂν ἡμέρᾳ ἐπιστρέφῃ, "in the day that he turns away from his righteousness." And again, "when I say to the righteous he shall live, *vehu*, and he trust in his righteousness." *On the Five Points*, page 393.

PAGE 89

—3 disciples] See Calvin, *Institut.* iii. 3, 23, and iii. 24. 6, 7. Compare an answer similar to Milton's in Whitby *On the Five Points*, page 444.

—26 happens] "Sed inquies, vulgo dicitur de amico, eum nunquam fuisse verum amicum, qui tandem desiit esse. Respondeo, id non esse usquequaque et semper verum. Potest forsan id de aliquibus dici, sed non de omnibus," &c. Curcellæi *Instit.* vii. 10, 12.

PAGE 91

—19 faith] Calvin, *Institut.* ii. 3. 10. In answer compare Whitby *On the Five Points*, page 446.

PAGE 93

—28 observed] See Acta et Scripta Synodalia Dordracena, *in Defensione sententiæ Remonstrantium circa Articulum* v. *de Perseverantia.* "In communi vita nihil familiarius est, quam illud impossibile dicere, quod alicuius ingenio et naturæ repugnat; ut temperantem hominem non posse inebriari; doctum hominem non posse ferre contemptum; probum hominem non posse calumniari, &c. In scripturis, 2 Cor. xiii. 8. *non possumus quidquam adversus veritatem.* Sic Act. iv. 20. Quibus phrasibus non omnimodo impossibilitas earum rerum quæ fieri non posse dicuntur, indicatur, sed tantum moralis sive ethica, &c." pp. 320–324. See also Hey's *Lectures*, Bk. iv. art. 10. sect. 25. for the use of "impossible" in the sense of "not to be expected." The Arminians were called Remonstrants, because they remonstrated against the treatment which they experienced from their opponents the Gomarists, or Contra-remonstrants.

PAGE 95

—5 faith] "Apostoli mens est, illum qui ex Deo natus est, quatenus ex principio regenerationis suæ operatur, non posse peccato servire; sicut dici-

mus eum qui liberalis est, non posse sordide se gerere; qui temperans, non posse gulæ aut libidini indulgere; non quod absolute non possint in talia peccata labi, sed quia cum lapsi sunt, non se ut liberales aut temperantes solent et convenit, gesserunt." Curcellæi *Instit.* vii. 3. 9.

PAGE 103

—20 posterity] "Melchisedec . . . incited to do so, first, by the secret providence of God, intending him for a type of Christ and his priesthood." *Hirelings*, vi. 55.

PAGE 105

—3 institution] "It cannot be unknown by what expressions the holy St. Paul spares not to explain to us the nature and condition of the law, calling those ordinances, which were the chief and essential office of the priests, the elements and rudiments of the world, both weak and beggarly." *Reason*, iii. Pt. i. 198. "St. Paul comprehends both kinds alike, that is to say, both ceremony and circumstance under one and the same contemptuous name of 'weak and beggarly rudiments.'" *Civil Power*, vi. 29.

PAGE 111

—13 Jesus]

therefore shall not Moses, though of God
Highly belov'd, being but the minister
Of law, his people into Canaan lead;
But Joshua, whom the Gentiles Jesus call,
His name and office bearing, who shall quell
The adversary serpent, and bring back
Through the world's wilderness long-wander'd man
Safe to eternal Paradise of rest. *PL*, xii. 307–314.

PAGE 113

—5 evangelists]

thy great Deliverer, who shall bruise
The Serpent's head; whereof to thee anon
Plainlier shall be reveal'd. *PL*, xii. 149–151.
The Woman's seed, obscurely then foretold,
Now amplier known thy Savior and thy Lord.
PL, xii. 543–544.

—6 believers]

He to his own a Comforter shall send,
The promise of the Father, who shall dwell
His Spirit within them, and the law of faith
Working through love, upon their hearts shall write.
PL, xii. 486–489.

—19 *pacti*] Beza's translation. "Testamentum Vetus." Tremellius. "Veteris Testamenti." Vulgate. "Notandum, quod Berith verbum Hebraicum, Aquita, συνθηκὴν, id est, pactum interpretatur; LXX. semper διαθηκὴν, id est, testamentum: et in plerisque scripturarum locis testamentum non voluntatem defunctorum sonare, sed pactum viventium." Hieron. in Malach. cap. ii. quoted by Lardner, *History of the Apostles and Evangelists*.

PAGE 125

—28 law] This opinion, that it was inconsistent with the liberty of the gospel to consider the decalogue as a law binding on Christians, is probably the reason why Milton forbears to mention it, where Michael describes to Adam the civil and ritual commandments delivered to the Jews. The omission is too remarkable not to have been designed, considering the noble opportunity which would have been afforded for enlarging on its moral precepts. See *Paradise Lost*, xii. 230–248.

PAGE 129

—18 contends] Dissidii causa sublata, i. e. lege rituum, animisque pacatis et inter se amicis. Zanchius in loc.

PAGE 131

—22 depravity]

> therefore was law giv'n them to evince
> Their natural pravity by stirring up
> Sin against law to fight. *PL*, xii. 287–289.

PAGE 141

—19 fulfil]

> peace
> Of conscience, which the law by ceremonies
> Cannot appease, nor man the moral part
> Perform, and, not performing, cannot live.
> So law appears imperfect, and but giv'n
> With purpose to resign them, in full time,
> Up to a better cov'nant, disciplin'd
> From shadowy types to truth, from flesh to spirit,
> From imposition of strict laws to free
> Acceptance of large grace, from servile fear
> To filial, works of law to works of faith. *PL*, xii. 296–306.

PAGE 145

—1 law] "It is not the formal duty of worship, or the sitting still that keeps the holy rest of sabbath; but whosoever doth most according to charity, whether he works or works not, he breaks the holy rest of sabbath least. So marriage being a civil ordinance, made for man, not man for it, he who doth that which most accords with charity, first to himself, next to whom he next owes it, whether in marriage or divorce, he breaks the ordinance of marriage least." *Colasterion*, iv. 264.

PAGE 147

—10 opinion] "These authorities, without long search, I had to produce . . . But God (I solemnly attest him) withheld from my knowledge the consenting judgment of these men so late, until they could not be my instructors, but only my unexpected witnesses to partial men—." *Tetrachordon*, iv. 230. —23 law] Cameron appears to have been a favorite author with Milton. He elsewhere calls him "a late writer much applauded," and characterizes an observation which he makes on Matt. xix. 3. as "acute and learned." *Tetrachordon*, iv. 146–147. Mr. Todd also, in noticing that

Cameron was one of the few contemporary authors whom Milton has mentioned in terms of respect, quotes another passage in praise of him from the treatise cited above, where he is spoken of as "an ingenious writer, and in high esteem." *Tetrachordon*, iv. 195, *Life of Milton*, p. 153.

PAGE 149

—22 from it] "Non esse sub lege, non est, non teneri obedientia legis, sed liberum esse a maledictione, et coactione legis, et peccati irritatione." Polani *Syntagm. Theol.* lib. vi. cap. 10. *De Lege Dei.*

PAGE 151

—18 believers]

what the Spirit within
Shall on the heart engrave. *PL*, xii. 523–524.

"The state of religion under the gospel is far differing from what it was under the law; then was the state of rigor, childhood, bondage, and works, to all which force was not unbefitting; now is the state of grace, manhood, freedom, and faith, to all which belongs willingness and reason, not force: the law was then written on tables of stone, and to be performed according to the letter, willingly or unwillingly; the gospel, our new covenant, upon the heart of every believer, to be interpreted only by the sense of charity and inward persuasion." *Civil Power*, vi. 25.

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—3 faith] "Surely force cannot work persuasion, which is faith; cannot therefore justify or pacify the conscience: and that which justifies not in the gospel, condemns; is not only not good, but sinful to do: Rom. xiv. 23. *whatsoever is not of faith, is sin.*" *Civil Power*, vi. 33.

—16 therewith]

What will they then
But force the Spirit of grace itself, and bind
His consort Liberty? *PL*, xii. 524–526.

—17 gospel] "In respect of that verity and freedom which is evangelical, St. Paul comprehends both ends alike," &c. *Civil Power*, vi. 28–29.

PAGE 157

—11 falleth] "Ex ore tuo, hominum corruptissime, te redarguo; illudque apostoli abs te prolatum in te retorqueo, *quis es tu qui alienum servum iudicas?* coram domino nostro sine stemus vel cadamus." *Defensio Secunda*, viii. 182.

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—2 us] "In religion whatever we do under the gospel, we ought to be thereof persuaded without scruple; and are justified by the faith we have, not by the work we do: Rom. xiv. 5. *let every man be fully persuaded in his own mind.*" *Civil Power*, vi. 33.

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—14 liberty] "I have shown that the civil power hath neither right, nor can do right, by forcing religious things: I will now show the wrong it doth, by violating the fundamental principle of the gospel, the new birthright of every true believer, Christian liberty." *Civil Power*, vi. 28. ["Christian liberty, the birthright and outward testimony of our adoption." *Ibid*, vi.

32. "that sacred liberty, which our Savior with his own blood purchased forever." *Ibid.* vi. 32. "liberty, which is the certain and the sacred gift of God." *Ibid*, vi. 35.] —17 accord] "None more cautious of giving scandal than St. Paul. Yet while he made himself *servant to all*, that he *might gain the more*, he made himself so of his own accord, was not made so by outward force, testifying at the same time that he *was free from all men*." *Civil Power*, vi. 35. —24 harvest]

on earth
Who against faith and conscience can be heard
Infallible? *PL*, xii. 528–530.

"Seeing then that in matters of religion, as hath been proved, none can judge or determine here on earth, no not church-governors themselves against the consciences of other believers, my inference is, or rather not mine, but our Savior's own, that in those matters they neither can command or use constraint, lest they run rashly on a pernicious consequence, forewarned in that parable, Matt. xiii. from the 29th to the 31st verse, *lest while ye gather up the tares ye root up also the wheat with them: let both grow together until the harvest; and in the time of harvest I will say to the reapers, Gather ye together first the tares*," &c. *Civil Power*, vi. 9.

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—18 water] In *profluentem* aquam. By the admission of this word into the definition, it is evident that Milton attributed some importance to this circumstance, probably considering that the superior purity of running water was peculiarly typical of the thing signified. Hence it appears that the same epithet employed in *Paradise Lost*, in a passage very similar to the present, is not merely a poetical ornament.

them who shall believe
Baptizing *in the profluent stream*, the sign
Of washing them from guilt of sin to life
Pure, and in mind prepar'd, if so befall,
For death, like that which the Redeemer died.
PL, xii. 441–445.

Tertullian concludes differently, arguing that any water which can be conveniently procured, is sufficient for the spirit of the ordinance. "Nulla distinctio est mari quis an stagno, flumine an fonte, lacu an alveo diluatur; nec quidquam refert inter eos quos Ioannes in Iordane, et quos Petrus in Tiberi tinxit; nisi et ille spado quem Philippus inter vias fortuita aqua tinxit, plus salutis aut minus retulit." *De Baptismo*, iv.

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—11–12 incapable] For an answer to this, see Wall's *Defence of his History of Infant Baptism*, page 243, and Whitby on Matt. iii. 16. —21 heaven] See Beveridge *On the Twenty-seventh Article.*

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—22 infants] See wall *On Infant Baptism*, Pt. ii. chap. x. sect. 1. Bps. Burnet, Beveridge, and Tomline *On the Twenty-seventh Article.*

PAGE 179

—24 sense] "The best of them, as St. Paul saith, 'was shut up unto the faith under the law,' their schoolmaster, who was found to entice them as children with childish enticements. But the gospel is our manhood." *Smectymnuus*, iii. Pt. i. 363. "They will be always learning and never knowing; always infants." *Hirelings*, vi. 100.

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—19 belief] See Bps. Beveridge and Burnet *On the Twenty-seventh Article.* —28 rest] See Bp. Tomline *On the Twenty-seventh Article.*

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—25 Luke xi. 38.] See Wall *On Infant Baptism*, Pt. ii. chap. viii. vol. ii. page 300. *Defence*, &c. iii. 106–133. Walker's *Doctrine of Baptisms.*

PAGE 195

—23 transpiration]

with keen dispatch
Of real hunger, and concoctive heat
To transubstantiate; what redounds, transpires
Through spirits with ease. *PL*, v. 436–439.

PAGE 199

—1 Consubstantiation] "The Lutheran holds consubstantiation; an error, indeed, but not mortal." *True Religion*, vi. 169. —13 signifies] "Conversione autem hac ne decipiamur forte, neque enim fidissima est, cautiones quædam adhiberi solent; prima, ne termini sint figurati; ut, *panis est corpus Christi.*" *Artis Logicæ*, xi. 338.

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—4 Rev. i. 6.] "We are now under Christ, a royal priesthood, 1 Pet. ii. 9. as we are all coheirs, kings and priests with him." *Hirelings*, vi. 57.

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—13 church] "They insinuated that marriage was not holy without their benediction, and for the better color, made it a sacrament; being of itself a civil ordinance, a household contract, a thing indifferent and free to the whole race of mankind, not as religious, but as men; best indeed undertaken to religious ends, and as the apostle saith, 1 Cor. vii. *in the Lord;* yet not therefore invalid or unholy without a minister and his pretended necessary hallowing, more than any other act, enterprize, or contract of civil life, which ought all to be done also in the Lord and to his glory: all which, no less than marriage, were by the cunning of priests heretofore, as material to their profit, transacted at the altar. Our divines deny it to be a sacrament, yet retained the celebration, till prudently a late parliament recovered the civil liberty of marriage from their encroachment, and transferred the ratifying and registering thereof from the canonical shop to the proper cognizance of civil magistrates." *Hirelings*, vi. 72–73.

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Chapter Title] On the subject of this chapter, see Potter's *Church Government;* Hooker's *Ecclesiastical Polity*, Bk. iii; Taylor's Second Part of the Dissuasion from Popery, *Works*, vol. x; Burnet *On the Twenty-third Article.*

PAGE 225

—22 other] "It is God only who gives as well to believe aright, as to believe at all." *Hirelings*, vi. 47.

PAGE 227

—26 church]

man over men
He made not lord; such title to himself
Reserving, human left from human free. *PL*, xii. 69–71.

"Christ hath a government of his own, sufficient of itself to all his ends and purposes in governing his church." *Civil Power*, vi. 20.

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—8 Scripture] "All Protestants hold that Christ in his church hath left no vicegerent of his power; but himself, without deputy, is the only head thereof, governing it from heaven: how then can any Christian man derive his kingship from Christ, but with worse usurpation than the pope his headship over the church? since Christ not only hath not left the least shadow of a command for any such vicegerence from him in the state, as the pope pretends for his in the church." *Commonwealth*, vi. 124.

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—10 individual] Milton follows the interpretation of Chrysostom, Theodoret, Hilarius, &c., among the fathers; of Gregory the Great and Felix among the popes themselves. Of the moderns, Beza, Lightfoot, &c., have adopted the same opinion. On the other side are Tertullian, Ambrose, Basil, Whitby, Pere Simon, Grotius, &c. See Barrow *On the Pope's Supremacy*; Hammond and Whitby on Matt. x. 2. —19 committed] Milton elsewhere, to ridicule the notion that Peter and his successors are specially entrusted with the keys of heaven, places him at the "wicket," while "embryos and idiots, eremites and friars, white, black and gray, with all their trumpery," are "blown transverse" into the paradise of fools.

And now Saint Peter at heaven's wicket seems
To wait them with his keys. *PL*, iii. 484–485.

In *Lycidas*, however, the allusion to the keys is introduced more seriously.

Last came and last did go
The pilot of the Galilean lake;
Two massy keys he bore of metals twain,
The golden opes, the iron shuts amain.
108–111.

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—26–27 constituted] This is an important passage, because it discloses Milton's real views upon a point on which his opinions have been represented in a more unfavorable light than they seem to have deserved. Bishop Newton remarks that "in the latter part of his life he was not a professed member of any particular sect of Christians, he frequented no public worship, nor used any religious rite in his family. Whether so many different forms of worship as he had seen had made him indifferent to all forms; or whether he thought that all Christians had in some things corrupted the purity and simplicity of

the gospel; or whether he disliked their endless and uncharitable disputes, and that love of dominion and inclination to persecution which he said was a piece of popery inseparable from all churches; or whether he believed that a man might be a good Christian without joining in any communion; or whether he did not look upon himself as inspired, as wrapt up in God, and above all forms and ceremonies, it is not easy to determine: *to his own master he standeth or falleth:* but if he was of any denomination, he was a sort of Quietist, and was full of the interior of religion, though he so little regarded the exterior." The note of Dr. Hawkins on this passage, in his edition of Milton's *Poetical Works*, i. 101, deserves to be mentioned as containing a very candid and judicious estimate of Milton's character in regard to the point in question. Many parts of the present treatise bear a remarkable testimony to the acuteness with which Dr. Hawkins has detected some of the errors of Milton's religious system, by the unprejudiced spirit in which he has examined the imperfect materials afforded him in the printed works. He observes as follows on Milton's alleged disuse of public worship, which is asserted on the authority of Toland. "The reproach that has been thrown on him of frequenting no place of worship in his latter days, should be received, as Dr. Symmons observes, with some caution. His blindness and other infirmities might be in part his excuse; and it is certain that his daily employments were always ushered in by devout meditation and study of the Scriptures."

PAGE 235

—14 people] "Let no man cavil, but take the church of God as meaning the whole consistence of orders and members, as St. Paul's epistles express." *Reformation*, iii. Pt. i. 15.

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—16 word] Titles of honor are spoken of in the same slighting manner in the prophetic view which Michael unfolds to Adam of the corruptions which should prevail in the latter times of the church.

> Then shall they seek to avail themselves of names,
> Places, and titles, and with these to join
> Secular power . . . *PL*, xii. 515–517.

It is remarkable that this despiser of academical distinctions not only took his first two degrees in regular course at Cambridge, B.A. 1628, M.A. 1632, but was also admitted *ad eundem* at Oxford in 1635. See Wood, *Fasti Oxonienses*, x. 262.

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—12 minister] It is evident from many passages in the printed works of Milton, that even the Presbyterian institutions did not accord with his notions of Christian liberty. He often attacks the presbyters, during the time when episcopacy was abolished, with as much severity as the bishops during their ascendency. Warton observes, that he contended for that sort of individual or personal religion, by which every man is to be his own priest. See his edition of Milton's smaller Poems, p. 326. edn. 1785. "The third priesthood only remaining, is common to all the faithful." *Hirelings*, vi. 88. "If all the faith-

ful be now *a holy and a royal priesthood*, 1 Pet. ii. 5, 9. not excluded from the dispensation of things holiest, after free election of the church, and imposition of hand . . . for the gospel makes no difference from the magistrate himself to the meanest artificer, if God evidently favor him with spiritual gifts, as he can easily, and oft hath done." *Ibid.* vi. 98 "So is he by the same appointment [of God] ordained, and by the church's call admitted, to such offices of discipline in the church, to which his own spiritual gifts . . . have authorized him." *Reason*, iii. Pt. i. 261. "The functions of church government . . . commend him." *Ibid.* 262–263. —14 necessary gifts] "Heretofore in the first evangelic times (and it were happy for Christendom if it were so again) ministers of the gospel were by nothing else distinguished from other Christians but by their spiritual knowledge and sanctity of life." *Hirelings*, vi. 98. —16 families] "In the beginning this authority seems to have been placed, as both civil and religious rites once were, only in each father of a family." *Reason*, iii. Pt. i. 256. "In those days was no priest, but the father, or the first-born of each family." *Hirelings*, vi. 57.

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—12 church] "This all Christians ought to know, that the title of clergy St. Peter gave to all God's people, till Pope Hyginus and the succeeding prelates took it from them, appropriating that name to themselves and their priests only, and condemning the rest of God's inheritance to an injurious and alienate condition of laity." *Reason*, iii. Pt. i. 257–258. "Ecclesiasticorum duntaxat bona fuere, qui hoc maxime sensu clerici, vel etiam holoclerici, ut qui sortem totam invasissent, rectius nominari poterant." *Defensio Secunda*, viii. 180. Milton seems to intimate that the distinction between clergy and laity is of modern date, whereas it was known in the time of Clemens Romanus. See Bingham's *Antiquities*, Clem. ad Cor. i. 5. sect. 40.

PAGE 247

—2 whatever] "It is a foul error, though too much believed among us, to think that the university makes a minister of the gospel: what it may conduce to other arts and sciences, I dispute not now; but that which makes fit a minister, the Scripture can best inform us to be only from above, whence also we are bid to seek them. Matt. ix. 38. Acts xx. 28. Rom. x. 15. *how shall they preach, unless they be sent?* By whom sent? By the university, or the magistrate, or their belly? No surely, but sent from God only, and that God who is not their belly." *Hirelings*, vi. 93. "Doubtless, if God only be he who gives ministers to his church till the world's end, and through the whole gospel never sent us for ministers to the schools of philosophy." *Ibid.* vi. 98.

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—1 funerals] "Burials and marriages are so little to be any part of their gain, that they who consider well, may find them to be no part of their function. . . . As for marriages, that ministers should meddle with them, as not sanctified or legitimate without their celebration, I find no ground in Scripture either of precept or example." *Hirelings*, vi. 71–72. —2 hirelings]

> Help us to save free conscience from the paw
> Of hireling wolves, whose gospel is their maw.
>
> Sonnet xvi. 13–14.

"Of which hireling crew . . . Christendom might soon rid herself and be happy, if Christians would but know their own dignity, their liberty, their adoption . . . and let it not be wondered if I say their spiritual priesthood, whereby they have all equal access to any ministerial function, whenever called by their own abilities and the church, though they never came near the university." *Hirelings*, vi. 99. —4 law] "The intervention of a priest to solemnize the contract, is merely *iuris positivi*, and not *naturalis aut divini*; it being said that Pope Innocent the Third was the first who ordained the celebration of marriage in the church; before which it was totally a civil contract." Blackstone, *Commentaries*, Bk. i. chap. 15. —23 Bible] By orthodox Milton must here mean the Protestant or reformed churches, in opposition to the church of Rome, which holds the authority of the apocryphal books. It is remarkable that in the articles of 1552 no list is given. Compare Cosin, and Jones *On the Canon of Scripture*.

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—28 men] "The papal antichristian church permits not her laity to read the Bible in their own tongue; our church on the contrary hath proposed it to all men . . . Neither let the countryman, the tradesman, the lawyer, the physician, the statesman excuse himself by his much business from the studious reading thereof." *True Religion*, vi. 175

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—13 reading] "I offer it to the reason of any man, whether he think the knowledge of Christian religion harder than any other art or science to attain. I suppose he will grant that it is far easier, both of itself, and in regard of God's assisting Spirit . . . Therefore are the Scriptures translated into every vulgar tongue, as being held in main matters of belief and salvation plain and easy to the poorest, and such no less than their teachers have the Spirit to guide them in all truth, John xiv. 26. xvi. 13." *Hirelings*, vi. 75.

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—1–2 believers]

the truth,
Left only in those written records pure,
Though not but by the Spirit understood. *PL*, xii, 511–513.

He, who receives
Light from above, from the fountain of light,
No other doctrine needs, though granted true. *PR*, iv. 288–290.

"The study of Scripture, which is the only true theology." *Hirelings*, vi. 80.

—9 comments] Considering the language employed in parts of this treatise, Milton more frequently censures the metaphysical divinity than might have been expected. His practice at least, in this as well as in some other points, is not very consistent with his theory. He speaks, however, in other works in the same slighting manner of the sophistry of the schools. In the following passage it is not impossible that he may allude to the very treatise now published. "Somewhere or other, I trust, may be found some wholesome body of divinity, as they call it, without school-terms and metaphysical notions, which have obscured rather than explained our religion, and made it difficult without cause." *Hirelings*, vi. 78.

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—16 of it] Διάβολος ψευστὴς καὶ πατὴρ αὐτοῦ, which was understood by some to imply that the Devil had a father who was a liar. Milton has probably selected this example on account of the error, which Nonnus has preserved in his paraphrase,

Ψευστὴς αὐτὸς ἔφυ ψευδήμονος ἐκ γενετῆρος.

See Blackwall *On Sacred Classics*, i. 115. —25 himself] Milton, as might be expected, asserts in the most unqualified terms the right of private judgment. The doctrine of the Church of England is that the Church has authority in controversies of Faith; yet, as it ought not to decree anything against Holy Writ, so besides the same ought it not to enforce anything to be believed for necessity of salvation. See Art 20. —26 him] "Every true Christian, able to give a reason of his faith, hath the word of God before him, the promised Holy Spirit, and the mind of Christ within: 1 Cor. ii. 16." *Civil Power*, vi. 7.

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—17 faith] "What Protestant then, who himself maintains the same principles, and disavows all implicit faith, would prosecute, and not rather charitably tolerate such men as these?" *True Religion*, vi. 170. —27 alone] "First it cannot be denied . . . counts all heretics but himself." *Civil Power*, vi. 6–14.

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—6 Laodicea] "We have the strongest reasons for believing," says Mr. Rennell, "that no apostolic work, whether Gospel or Epistle, has ever perished." With regard to the epistle from Laodicea, it is generally held that it was not originally addressed to the Laodiceans, but transmitted to them from some other church, probably from the Ephesians. See Rennell's *Proofs of Inspiration*, chap. vi. page 124. See also Lander, *History of the Apostles and Evangelists*, iv. chap. 13.

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—22 editions] Mill, who collated about 112 MSS, has noted 30,000 different readings in the New Testament, to which additions have been made by Kuster, Bengelius, &c. The variations, however, are mostly minute, and not such as to affect our belief in important articles. See Millii *Prolegomena in Nov. Test.* Hey's *Lectures*, i. 44, edn. Cambridge, 1822.

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—3 Zechariah] See Horne's *Introduction to the Critical Study of the Scriptures*, ii. 385, note 2.

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—5 follow] In the forty-two articles agreed upon in the convocation held at London in the year 1552, is the following clause, omitted at the subsequent revision ten years afterwards, which is directly in opposition to Milton's opinion as expressed above. "Illi non sunt audiendi qui sacras literas tantum infirmis datas esse perhibent, et Spiritum perpetuo iactant, a quo sibi quæ prædicant suggeri asserunt, quamquam cum sacris litteris apertissime pugnant." Welchman's *Articuli Eccles. Anglican.* Append. page 66.

It is singular that Milton should have fallen into this error, which is that of the Quakers. Once it is admitted, it opens the door to any wild conceit which the imagination can frame. —18 adultery] For the authenticity of the passage alluded to, John vii. 53. and viii. 1–11. see Whitby, Mill, and Lightfoot in loc. Selden, *Uxor. Heb.* iii. 11. Simon, *Crit. Hist. of the New Testament*, i. 13. Michaelis, Pt. i. chap. vi. sect. 11. Against its authenticity, see Beza, Grotius, Wetstein, Hammond, and Le Clerc in loc. The principal writers on each side of the question are enumerated by Dr. Townsend in his *Chronological Arrangement of the New Testament*, i. 315. passages] As, for example, Mark xvi. 9–20. John v. 4. xx. 24. to the end. See Grotius in loc.

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—4 John iv. 42.] "As the Samaritans believed Christ, first for the woman's word, but next and much rather for his own, so we the Scripture: first on the church's word, but afterwards and much more for its own, as the word of God; yea the church itself we believe then for the Scripture." *Civil Power*, vi 13. —12 itself]

> from that pretence
> Spiritual laws by carnal power shall force
> On every conscience; laws which none shall find
> Left them inroll'd, or what the Spirit within
> Shall on the heart engrave. What will they then
> But force the Spirit of grace itself?
>
> for, on earth,
> Who against faith and conscience can be heard
> Infallible? *PL*, xii. 520–530.

"With good cause, therefore, it is the general consent of all sound Protestant writers, that neither traditions, councils, nor canons of any visible church, much less edicts of any magistrate or civil session, but the Scripture only, can be the final judge or rule in matters of religion, and that only in the conscience of every Christian to himself." *Civil Power*, vi. 6–7. —23 unwritten] "He hath revealed and taught it us in the Holy Scriptures by inspired ministers, and in the gospel by his own Son and his apostles, with strictest command to reject all other traditions or additions whatsoever; according to that of St. Paul, Gal. i. 8. and Deut. iv. 2. Rev. xxii. 18, 19." *True Religion*, vi. 166. Compare Tillotson's *Rule of Faith* and Burnet *On the Sixth Article*.

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—17 antiquity] "If we turn this our discreet and wary usage of them into a blind devotion towards them, and whatsoever we find written by them, we both forsake our own grounds and reasons which led us at first to part from Rome, that is, to hold to the Scriptures against all antiquity." *Prelatical Episcopacy*, iii. Pt. i. 101.

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—1 alone] "Remonst. He that said I am the way, said that the old way

was the good way. Answ. He bids ask of the old paths, or for the old ways, where or which is the good way; which implies that all old ways are not good, but that the good way is to be searched with diligence among the old ways, which is a thing that we do in the oldest records we have, the gospel." *Animadversions*, iii. Pt. i. 139. —24 saints] See, on the first part of this chapter, Stillingfleet's *Irenicum;* Hooker's *Ecclesiastical Polity;* Bp. Hall's *Episcopacy by Divine Right Asserted;* Bp. Parker's *Account of the Government of the Christian Church for the first Six Hundred Years;* Bp. Jeremy Taylor's Episcopacy Asserted, *Works*, vii.

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—5 bishops] "Bishops and presbyters are the same to us both name and thing." *Areopagitica*, iv. 331. "It will not be denied that in the Gospel there be but two ministerial degrees, presbyters and deacons." *Hirelings*, vi. 53. "Through all which book can be nowhere, either by plain text, or solid reasoning, found any difference between a bishop and a presbyter, save that they be two names to signify the same order." *Prelatical Episcopacy*, iii. Pt. i. 81. "A bishop and presbyter is all one both in name and office . . . it being undeniable that there are but two ecclesiastical orders, bishops and deacons, mentioned in the Gospel." *Ibid.* iii. Pt. i. 102–103. —11 deacon] "More beneath in the 14th verse of the third chapter, when he hath delivered the duties of bishops, or presbyters, and deacons, not once naming any other order in the church." *Reason*, iii. Pt. i. 192.

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—1 people] "He that enabled with gifts from God, and the lawful and primitive choice of the church assembled in convenient number, faithfully from that time forward feeds his parochial flock, has his co-equal and co-presbyterial power to ordain ministers and deacons by public prayer and vote of Christ's congregation, in like sort as he himself was ordained, and is a true apostolic bishop." *Reformation*, iii. Pt. i. 12. "He that will mould a modern bishop into a primitive, must yield him to be elected by the popular voice." *Ibid.* iii. Pt. i. 19. —26 force] "See the forwardness of this man; he would persuade us that the succession and divine right of bishopdom hath been unquestionable through all ages." *Animadversions*, iii. Pt. i. 116.

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—8 apostle] "We consider, first, what recompense God hath ordained should be given to ministers of the church; (for that a recompense ought to be given them, and may by them justly be received, our Savior himself from the very light of reason and of equity hath declared, Luke x. 7. 'the laborer is worthy of his hire.')" *Hirelings*, vi. 50. —27 example] "Which argues also the difficulty, or rather the impossibility to remove them quite, unless every minister were, as St. Paul, contented to preach gratis; but few such are to be found." *Hirelings*, vi. 50.

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—25 gospel] "But most of all are they to be reviled and shamed, who cry out with the distinct voice of notorious hirelings, that if ye settle not our maintenance by law, farewell the Gospel." *Hirelings*, vi. 97. —28 super-

stition] si vi et pecunia stat Christiana religio atque fulcitur, quid est quamobrem non æque ac Turcarum religio suspecta esse videatur? "For if it must be thus, how can any Christian object it to a Turk, that his religion stands by force only; and not justly fear from him this reply, yours both by force and money, in the judgment of your own preachers?" *Hirelings*, vi. 97.

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—6 gospel]

Wolves shall succeed for teachers, grievous wolves. *PL*, xii. 508. "Not long after, as the apostle foretold, hirelings like wolves came in by herds." *Hirelings*, vi. 49. To the same effect Milton quotes Gildas's character of the Saxon clergy: "subtle prowlers, pastors in name, but indeed wolves; intent upon all occasions, not to feed the flock, but to pamper and well-line themselves." *History of Britain*, x. 134. "Immo lupi verius plerique eorum, quam aliud quidvis erant dicendi . . . pinguia illis plerumque omnia, ne ingenio quidem excepto; decimis enim saginantur, improbato ab aliis omnibus ecclesiis more; Deoque sic diffidunt, ut eas malint per magistratum atque per vim suis gregibus extorquere, quam vel divinæ providentiæ, vel ecclesiarum benevolentiæ et gratitudini debere." *Defensio Secunda*, viii. 180–182.

—28 own] "Under the law he gave them tithes; under the gospel, having left all things in his church to charity and Christian freedom, he hath given them only what is justly given them. That, as well under the gospel, as under the law, say our English divines, and they only of all Protestants, is tithes; and they say true, if any man be so minded to give them of his own the tenth or twentieth; but that the law therefore of tithes is in force under the gospel, all other Protestant divines, though equally concerned, yet constantly deny." *Hirelings*, vi. 50–51.

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—9 profit] "Any one may perceive what iniquity and violence hath prevailed since in the church, whereby it hath been so ordered, that they also shall be compelled to recompense the parochial minister, who neither chose him for their teacher, nor have received instruction from him." *Hirelings*, vi. 74. "If he give it as to his teacher, what justice or equity compels him to pay for learning that religion which leaves freely to his choice whether he will learn it or no, whether of this teacher or of another, and especially to pay for what he never learned, or approves not?" *Ibid.* vi. 85. —17 themselves] This passage is remarkable for being perhaps the only remark in the treatise which alludes directly to Milton's times. He refers to the ministers of the Presbyterian establishment, of whom he complains heavily in other works. "They have fed themselves, and not their flocks." *Animadversions*, iii. Pt. i. 170. "Rambling from benefice to benefice, like ravenous wolves, seeking where they may devour the biggest." *Tenure*, v. 44. "Aliis fortasse in locis haud æque ministris provisum; nostris iam satis superque bene erat; oves potius appellandi quam pastores, pascuntur magis quam pascunt." *Defensio Secunda*, viii. 180. —18 live] In *Hirelings*, vi. 80, Milton answers the "sluggish objection" of how ministers shall live, by proposing the public foundations for their education should be so conducted

that "the youth therein may be at once brought up to a competence of learning and to an honest trade; and the hours of teaching so ordered, as their study may be no hindrance to their labor or other calling." The destruction of the clerical order for which Milton contends in these passages is a singular proposal. It is extraordinary that he should have seen no distinction between the ordinary case of religious teachers, and that of our Lord, even if he had united a secular business with his ministry, which Mark vi. 3. does not prove, or of St. Paul and other inspired men. —24 Paul] "Our great clerks think that these men, because they have a trade, (as Christ himself and St. Paul had) cannot therefore attain to some good measure of knowledge." *Animadversions*, iii. Pt. i. 118. "This was the breeding of St. Paul, though born of no mean parents, a free citizen of the Roman empire; so little did his trade debase him, that it rather enabled him to use that magnanimity of preaching the gospel through Asia and Europe at his own charges." *Hirelings*, vi. 80. "The church elected them to be her teachers and overseers, though not thereby to separate them from whatever calling she then found them following beside; as the example of St. Paul declares, and the first times of Christianity." *Ibid.* vi. 98. —28 occurred] "They pretend that their education, either at school or university, hath been very chargeable, and therefore ought to be repaired in future by a plentiful maintenance." *Hirelings*, vi. 91. See also *Animadversions*, iii. Pt. i. 160.

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—7 church] "I shall not decline the more for that, to speak my opinion in the controversy next moved, whether the people may be allowed for competent judges of a minister's ability. For how else can be fulfilled that which God hath promised, to pour out such abundance of knowledge upon all sorts of men in the times of the gospel? How should the people examine the doctrine which is taught them, as Christ and his apostles continually bid them do? How should they *discern and beware of false prophets, and try every spirit*, if they must be thought unfit to judge of the minister's abilities?" *Smectymnuus*, iii. Pt. i. 344. "Every member of the church, at least of any breeding or capacity, so well ought to be grounded in spiritual knowledge, as, if need be, to examine their teachers themselves, Acts xvii. 11. Rev. ii. 2. How should any private Christian try his teachers, unless he be well grounded himself in the rule of Scripture by which he is taught?" *True Religion*, vi. 176.

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—6–7 tolerated] "Hæreses quidem, sic vere dictas, nos nullas approbamus, ne omnes quidem toleramus; extirpatas etiam volumus, sed quibus convenit modis, præceptis nimirum et saniore doctrina, ut in mente sitas, non ferro ac flagris quasi ex corpore evellendas." *Defensio Secunda*, viii. 178–180.

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—14 alone] In *Hirelings*, vi. 64, Milton describes the Jewish church as a "national church of many incomplete synagogues, uniting the accomplishment of divine worship in one temple"; whereas the Christian church is

"Universal . . . consisting of many particular churches complete in themselves."

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—1 churches] "But to proceed further in the truth yet more freely, seeing the Christian church is not national, but consisting of many particular congregations." *Hirelings*, vi. 83. —2 itself] Suis in se numeris omnes absolutæ: a Ciceronian expression which he has imitated elsewhere, speaking of the Deity:

through all numbers absolute, though one. *PL*, viii. 421.

"Per se ipse parlamentum omnibus numeris absolutum et legitimum . . . constituebat." *First Defence*, vii. 488. "Hypocritam numeris omnibus absolutum." *Pro se Defensio*, ix. 142. —15 Scripture] It is probably owing to Milton's dislike of councils, that he describes in his epic poems the consultations of the fallen angels in terms borrowed from ecclesiastical assemblies. The devils are said to "sit in secret conclave," *Paradise Lost*, i. 795; and their council is styled "a gloomy consistory," *Paradise Regained*, i. 442. He also says in a letter to a friend, written in the year 1659, "I pray that the Protestant synod, which you say is soon to meet at Leyden, may have a happy termination, which has never yet happened to any synod that has ever met before." [*Epistolarum Familiarum*, No. 29.]

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—1 Jerusalem] "That way which the apostles used, was to call a council; from which, by anything that can be learned from the fifteenth of the Acts, no faithful Christian was debarred, to whom knowledge and piety might give entrance." *Reason*, iii. Pt. i. 217. "These debates, in his judgment, would have been ended better by the best divines in Christendom in a full and free synod. A most improbable way, and such as never yet was used, at least with good success, by any Protestant kingdom or state since the reformation." *Eikonklastes*, v. 208. See also *Ibid.* v. 248. Among the subjects for tragedies, given by Birch and Todd from Milton's MSS. is "Ahab; beginning at the *synod* of false prophets." Of councils, however, composed as he supposes them to have been in the early times of Christianity, he speaks otherwise in *Divorce*, iii. Pt. ii. 376.

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Chapter title] On the subject of this chapter see Hooker, and Potter *On Church Government*. —2 discipline] "Let whoso will interpret or determine, so it be according to true church discipline, which is exercised on them only who have willingly joined themselves in that covenant of union." *Civil Power*, vi. 9–10.

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—25 from] This is an allusion to the commendatory letters which were anciently granted by the bishops and governors of churches to such of their members as were obliged to travel, on showing which they were permitted to communicate in all churches through which they passed. Tertullian calls a testimonial of this kind "communicatio pacis, et appellatio fraternitatis, et contemperatio hospitalitatis." *De Præscript. Advers. Hæret.* page 76, edn.

1580, Paris. Milton reproaches Morus bitterly because these testimonials had been refused him. "Petit insuper literas impudentissimus homo commendatitias," &c. *Pro se Defensio*, ix. 208.

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—12 questions]

at our great feast
I went into the temple, there to hear
The teachers of our law, and to propose
What might improve my knowledge or their own.
PR, i. 210–213.

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—1 church] This clause is probably added on account of the doctrines of the Quakers, which in Milton's time began to attract attention. —9 silence] The texts quoted in this paragraph appear to have been in Milton's mind in that passage of *Paradise Lost* where Eve is represented as retiring from the table as soon as she perceived from Adam's countenance that the conversation was beginning to assume an abstruse cast:

Such pleasure she reserv'd,
Adam relating, she sole auditress;
Her husband the relater she preferr'd
Before the angel, and of him to ask
Chose rather. viii. 50–54.

The same decorum is observed subsequently, when Eve is not permitted to see the vision which Michael displays to Adam from the highest hill of Paradise. On descending from the "specular mount" to the bower where Eve had been left sleeping, the angel says to his companion,

thou, at season fit,
Let her with thee partake what thou hast heard;
Chiefly what may concern her faith to know. *PL*, xii. 597–599.

—11 keys] "Surely much rather might the heavenly ministry of the evangel bind himself about with far more piercing beams of majesty and awe, by wanting the beggarly help of halings and amercements in the use of her powerful keys." *Reason*, iii. Pt. i. 251. "The church in all ages, primitive, Romish, or Protestant, held it ever no less their duty, than the power of their keys," &c. *Tenure*, v. 27.

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—24 church] "Quos ecclesiæ est e cœtu fidelium eiicere, non magistratum e civitate pellere, siquidem in leges civiles non peccant." *First Defence*, vii. 34. The various degrees of church censure, its design, and its effects, are described in a most eloquent passage of the treatise on *Church Government*, iii. Pt. i. 263–267. Compare also *Reformation*, iii. Pt. i. 69–70.

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—1 1 Cor. v. 5.] Milton gives the same explanation of this text in *Civil Power*, vi. 38. Hey's interpretation is nearly similar, *Lectures*, Bk. iv. art. 33. sect. 13.

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—13 jurisdiction] "Especially for that the church hath in immediate cure those inner parts and affections of the mind, where the seat of reason is." *Reason*, iii. Pt. i. 182. "The magistrate hath only to deal with the outward part . . . God hath committed this other office, of preserving in healthful constitution the inner man, to his spiritual deputy, the minister of each congregation," &c. *Ibid.* iii. Pt. i. 254–257. "Christ hath a government of his own. . . . It deals only with the inward man and his actions, which are all spiritual, and to outward force not liable." *Civil Power*, vi. 20.

this attracts the soul,
Governs the inner man, the nobler part;
That other o'er the body only reigns. *PR*, ii. 476.

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—26 itself]

Truth shall retire
Bestuck with sland'rous darts, and works of faith
Rarely be found: so shall the world go on,
To good malignant, to bad men benign,
Under her own weight groaning; till the day
Appear of respiration to the just,
And vengeance to the wicked. *PL*, xii. 535–541.

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—13 tribes] Compare *Paradise Regained*, iii. 433–439, especially with reference to the passage quoted from Isaiah xxvii.

Yet he at length (time to himself best known)
Rememb'ring Abraham, by some wond'rous call
May bring them back, repentent and sincere,
And at their passing cleave the Assyrian flood,
While to their native land with joy they haste,
As the Red Sea and Jordan once he cleft,
When to the promis'd land their fathers pass'd.

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—3–4 mankind]

When thou attended gloriously from heav'n
Shalt in the sky appear, and from thee send
The summoning archangels to proclaim
Thy dread tribunal; forthwith from all winds
The living, and forthwith the cited dead
Of all past ages, to the general doom
Shall hasten; such a peal shall rouse their sleep.
Then, all thy saints assembled, thou shalt judge
Bad men and angels; they, arraign'd, shall sink
Beneath thy sentence. *PL*, iii. 323–332.

thence shall come
When this world's dissolution shall be ripe,

With glory and power to judge both quick and dead.
PL, xii. 458–460.

Last in the clouds from heav'n to be reveal'd
In glory of the Father, to dissolve
Satan with his perverted world. *PL*, xii. 545–547.

—9 man]

Vicegerent Son, to thee I have transferr'd
All judgment, whether in heav'n, or earth, or hell.
Easy it may be seen that I intend
Mercy colleague with justice, sending thee
Man's friend, his mediator, his design'd
Both ransom and redeemer voluntary,
And destin'd man himself to judge man fall'n. *PL*, x. 56–62.

—25 words]

Only add
Deeds to thy knowledge answerable. *PL*, xii. 581–582.

"He who from such a kind of psalmistry, or any other verbal devotion, without the pledge and earnest of suitable deeds, can be persuaded of a real and true righteousness in the person, hath yet much to learn." *Eikonklastes*, v. 83–84.

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—17 subdued] The Millenarians or Fifth Monarchy men of the 17th century were sufficiently numerous to occupy a place in the history of Milton's times. It appears from this treatise, that he himself was far from holding the extravagant and fanatical opinions which characterized the greater part of this sect. He believes, in common with Irenæus and Lactantius among the fathers, and with Joseph Mede and Bp. Newton among the moderns, that Christ will "reign on earth with his saints, until all his enemies shall be subdued." Allusions to this belief are frequent in all his works. Iren. lib. v. cap. 35. Lactan. lib. v. cap. 24. Mede, Bk. iii. 571, 602–605. Bk. iv. 836, &c. edn. 1672, fol. London. Newton *On the Prophecies*, ii. 348–394. Lardner's *Credibility*, &c. Pt. ii. chap. 43.

till
Earth be chang'd to heav'n, and heav'n to earth,
One kingdom, joy and union without end. *PL*, vii. 157–161.

He shall ascend
The throne hereditary, bound his reign
With earth's wide bounds, his glory with the heaven.
PL, xii. 369–371.

And again in a splendid passage near the end of *Reformation*, iii. Pt. i. 78–79: "Thou, the eternal and shortly expected King, shalt open the clouds to judge the several kingdoms of the world, and distributing national honors and rewards to religious and just commonwealths, shall put an end to all earthly tyrannies, proclaiming thy universal and mild monarchy through heaven and

earth; where they undoubtedly, that by their labors, counsels, and prayers, have been earnest for the common good of religion and their country, shall receive above the inferior orders of the blessed, the regal addition of principalities, legions, and thrones into their glorious titles, and in supereminence of beatific vision, progressing the dateless and irrevoluble circle of eternity, shall clasp inseparable hands with joy and bliss, in over-measure for ever." —27 it] "*Veniebat;* perfecturus in terris mysterium redemptionis nostræ." Junius on Dan. vii. 13.

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—2 Israel] It is evident from this application of the text that Milton adopted a different punctuation from our translators, who join the words "in the regeneration" with the first member of the sentence. But see Wolfii *Curæ Philol.* in loc. where references may be found to the authorities for both interpretations.

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—25 accomplished]

Then thou thy regal sceptre shalt lay by,
For regal sceptre thou no more shalt need,
God shall be all in all. *PL,* iii. 339–341.

PAGE 369

—17 conflagration]

Meanwhile
The world shall burn. *PL,* iii. 333–334.

PAGE 371

—12 sense] "Quidam enim eorum censent peccatum originis puniri tantum *pœna damni;* alii vero insuper ei *pœnam sensus* adiungunt." *Dissertatio Secunda de Peccato Originis,* Curcell. 61. "To which two heads, all that is necessary to be known concerning this everlasting punishment may be reduced; and we shall accordingly consider it as it is both *pœna damni* and *pœna sensus,* the punishment of loss and the punishment of sense." Beveridge, *Works,* ii. 449. See also Taylor, *Works,* ix. 369.

PAGE 373

—15 Tophet]

Tophet thence
And black Gehenna call'd, the type of hell. *PL,* i. 404–405.

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—4 passed] In the argument to the first book of *Paradise Lost,* hell is described as situated "not in the center (for heaven and earth may be supposed as yet not made, *certainly not yet accursed*) but in a place of utter [that is, outer] darkness, fitliest called Chaos." —6 divines] Καὶ ποῦ, φησὶ, καὶ ἐν ποίῳ χωρίῳ αὕτη ἔσται ἡ γέεννα; τί σοι τούτου μέλει; τὸ γὰρ ζητούμενον, δεῖξαι ὅτι ἔστιν, οὐ ποῦ τεταμίευται, καὶ ἐν ποίῳ χωρίῳ . . . . . ἀλλ' ἐν ποίῳ τόπῳ, φησὶν, ἔσται; ἔξω που, ὡς ἔγωγε οἶμαι, τοῦ κόσμου τούτου παντός. καθάπερ γὰρ τῶν βασιλείων τὰ δεσμωτήρια καὶ τὰ μέταλλα πόρρω διέστηκεν, οὕτω δὴ καὶ τῆς οἰκουμένης ταύτης ἔξω που ἔσται ἡ γέεννα. Chrysost. in Ep. ad Rom. Homil. 31. The opinions of the Fathers and others on this subject are quoted by King *On the Creed,* 225–230. Milton elsewhere refers to the locality of hell:

Such place eternal justice had prepared
For those rebellious; here their prison ordain'd
In utter darkness, and their portion set
As far remov'd from God and light of heaven,
As from the center thrice to th' utmost pole. *PL*, i. 70–74.

them that bide
In heav'n, or earth, or under earth in hell. *PL*, iii. 321–322.

Again: "to banish for ever into a local hell, whether in the air or in the center, or in that uttermost and bottomless gulf of Chaos, deeper from holy bliss than the world's diameter multiplied, they thought not a punishment so proper and proportionate for God to inflict, as to punish sin with sin." *Divorce*, iii. Pt. ii. 442. See, however, *PL*, xii. 41, where Milton is inconsistent with himself, as Bentley has noticed. —15 vision] The distinction which Milton makes between the beginnings of bliss which are attainable in this life, and that perfect glorification which will ensue hereafter, coincides with the expressions in the *Hymn on the Nativity:*

And then at last our bliss
Full and perfect is,
But now begins. xviii. 165–167.

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—25 perpetuity] The following quotations will show that Milton took pleasure in frequently recurring to this idea.

The world shall burn, and from her ashes spring
New heav'n and earth, wherein the just shall dwell,
And after all their tribulations long
See golden days. *PL*, iii. 334–337.

Then heav'n and earth renew'd shall be made pure
To sanctity that shall receive no stain. *PL*, x. 638–639.

the Son
Destin'd restorer of mankind, by whom
New heav'n and earth shall to the ages rise,
Or down from heav'n descend. *PL*, x. 645–648.

to second life
Wak'd in the renovation of the just
Resigns him up with heav'n and earth renew'd. *PL*, xi. 64–66.

till fire purge all things new,
Both heav'n and earth, wherein the just shall dwell.
PL, xi. 900–901.

to reward
His faithful, and receive them into bliss,
Whether in heav'n or earth; for then the earth
Shall all be Paradise, far happier place
Than this of Eden, and far happier days. *PL*, xii. 461–465.

then raise
From the conflagrant mass, purg'd and refin'd,

New heav'ns, new earth, ages of endless date,
Founded in righteousness and peace and love,
To bring forth fruits, joy and eternal bliss. *PL*, xii. 547–551.

VOLUME XVII

PAGE 3

—3 God] See note on line 14, page 23, vol. xiv.

PAGE 7

—18 decalogue] See the Fifth Homily: Mede, B.I. Disc. 39. Bull, vol. i. sermon 1 on Hos. x. 12.

PAGE 9

—6 it is] See note on line 23, page 221, vol. xiv. —16 faith]

his obedience
Imputed becomes theirs by faith, his merits
To save them, not their own, though legal works.
PL, xii. 408–410.

—28 occasions] See note on line 28, page 53, vol. xvi.

PAGE 17

—13 precepts] Founded upon 1 Cor. vii. 6, 25, 26, 40. 2 Cor. viii. 8, 10. See Mosheim, Century ii. chap. iii. sect. 11–14. Hey's *Lectures*, Bk. iv. art. 14, sect. 2. Barbeyrac on Grotius *De Iure*, 1.2.9. Hill's *Lectures*, iii. 251. These counsels of perfection, as they are called by the Papists, are commonly reduced to three: voluntary poverty, a vow of perpetual chastity, and of regular obedience; and to these three Milton alludes in the next page.

PAGE 23

—17 him]

God doth not need
Either man's work or his own gifts. Sonnet xix. 9–10.

PAGE 33

—16 God]

have my fill
Of knowledge what this vessel can contain;
Beyond which was my folly to aspire. *PL*, xii. 558–560.

PAGE 39

—8 least] Compare Gregorii, *Moral.* lib. xxxii. cap. 18; Gerson, Tract 8. in Magnif. num. 83. lit. F; Cic. *De Officiis*, 3. 1. iii; Petrarch, lib. v. *Epist. rerum senilium.*

PAGE 43

—5 conscience] "I will begin somewhat higher, and speak of punishment; which as it is an evil, I esteem to be of two sorts, or rather two degrees only; a reprobate conscience in this life, and hell in the other world." *Reason*, iii. Pt. i. 254.

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—8 angels] See Grotius and Wetstein on Matt. iv. 10. and Leigh's *Critica*

Sacra on the words *δουλεύω* and *δουλεία*. See also the Homily *Against Peril of Idolatry;* Stillingfleet's *Discourse concerning the Nature of Idolatry;* Waterland's Vindication of Christ's Divinity, *Works*, i. 166. —9 worship] Hammond gives a favorable interpretation to the word, Col. ii. 23.

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—2 Christianity] "He [Constantine] gave and ministered occasion to bring in a deluge of ceremonies, thereby either to draw in the heathen by a resemblance of their rites, or to set a gloss upon the simplicity and plainness of Christianity, which, to the gorgeous solemnities of paganism, and the sense of the world's children, seemed but a homely and yeomanly religion." *Reformation*, iii. Pt. i. 24–25. "This was that which made the old Christians paganize, while by their scandalous and base conforming to heathenism they did no more, when they had done their utmost, but bring some pagans to Christianize; for true Christians they neither were themselves, nor could make others in this fashion." *Animadversions*, iii. Pt. i. 130. For numerous instances of these corruptions, see the ecclesiastical historians and other authorities. The policy which led to what one of the most eloquent of living writers happily calls "paganizing Christianity in order to christen paganism," has found its supporters in Mosheim and Gibbon. The former says: "in these early times it was both wise and necessary to show, in the establishment of outward forms of worship, some indulgence to the ancient opinions, manners and laws of the respective nations to whom the gospel was preached. . . . In a word, the external forms of worship used in the times of old must necessarily have been regulated and modified according to the character, genius, and manners of the different nations on which the light of the gospel arose." *Ecclesiastical History*, i. 100. "The bishops augmented the number of religious rites in the Christian worship, by way of accommodation to the infirmities and prejudices both of Jews and heathens, in order to facilitate thus their conversion to Christianity," &c. *Ibid.* 162. "After the conversion of the Imperial city, the Christians still continued in the month of February the annual celebration of the Lupercalia; to which they ascribed a secret and mysterious influence on the genial powers of the animal and vegetable world." Gibbon's *Decline and Fall of the Roman Empire*, chap. xxxvi. Barbeyrac, *Traité de la Morale des Pères*, chap. v. sect. 59, &c. accuses Clemens Alexandrinus of having permitted the heathen converts to worship the sun, moon, and other heavenly bodies; but the passage alluded to, when candidly considered, seems to admit of a different construction. See *Strom.* lib. vi. cap. xiv. pp. 795, 796. Edn. Oxon. The author of the life of Gregory Thaumaturgus mentions the following instance of a concession granted to the Christians of the second century. "Cum animadvertisset [Gregorius] quod ob corporeas delectationes et voluptates simplex et imperitum vulgus in simulacrorum cultus errore permaneret . . . permisit eis, ut in memoriam et recordationem sanctorum martyrum sese oblectarent, et in lætitiam effunderentur, quod successu temporis aliquando futurum esset ut sua sponte ad honestiorem et accuratiorem vitæ rationem transirent." In the sixth century, Gregory the First, Bishop of Rome, even went so far as to rebuke Serenus,

Bishop of Marseilles, for breaking the images placed in churches, stating that he was desirous of conciliating the affections of the people by permitting the use of them, as pieces of history to instruct their minds in the leading facts of Christianity. See Milner's *Church History*, iii. 55. Acting on the same principle, he also wrote to Mellitus, a missionary proceeding to Britain, recommending certain concessions to the early converts among our own countrymen, who had been accustomed to propitiate demons, and to indulge in sacrificial feasts. *Ibid.* p. 79. Tertullian seems to have formed a better judgment respecting the spirit of Christianity. See the treatise *De Creatione*, where he complains of the unnecessary introduction of additional rites into the church, borrowed from the enemies of the true religion. —12 mind] This is one of the faults with which Milton reproaches King Charles. He admits the diligence and exactitude with which that monarch performed all the external acts of religion, or, as he terms it, "the outward work of devotion," but charges him with insincerity and formality in prayer. "He who from such a kind of psalmistry, or any other verbal devotion, without the pledge and earnest of suitable deeds, can be persuaded of a zeal and true righteousness in the person, hath much yet to learn; and knows not that the deepest policy of a tyrant hath been ever to counterfeit religious." *Eikonklastes*, v. 83–84.

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—27 observed]

> This said unanimous, and other rites
> Observing none, but adoration pure,
> Which God likes best. *PL*, iv. 736–738.

PAGE 81

—19 Christ] Compare Barrow's two sermons on 1 Thess. v. 17. Beveridge's *Great Necessity and Advantage of Public Prayer Books*, i. 477.

PAGE 85

—8 day] "If the Lord's Prayer had been 'the warrant or pattern of set liturgies,' as is here affirmed, why was neither that prayer, nor any other set form ever after used, or so much as mentioned by the apostles, much less commended to our use?" *Eikonklastes*, v. 222. See this answered by Mede, Bk. i. Disc. 1 on Matt. vi. 9. —12 respect] Conformably with his opinions on this subject, Milton ascribes extemporaneous effusions to our first parents:

> Lowly they bow'd adoring, and began
> Their orisons, each morning duly paid
> In various style; for neither various style
> Nor holy rapture wanted they to praise
> Their Maker, in fit strains pronounc'd, or sung
> Unmeditated. *PL*, v. 144–149.

"It is not the goodness of matter, therefore, which is not, nor can be owed to the liturgy, that will bear it out, if the form, which is the essence of it, be fantastic and superstitious, the end sinister, and the imposition violent." *Animadversions*, iii. Pt. i. 129–130. "Neither can any true Christian find a

reason why liturgy should be at all admitted, a prescription not imposed or practised by those first founders of the church, who alone had that authority," &c. *Eikonklastes*, v. 221. Compare also the whole of the chapter entitled "On the Ordinance against the Common Prayer Book," from which the last quotation is taken. On the other side of the question see Heylin's *Ecclesia Vindicata*, Bp. Jeremy Taylor's *Apology for Authorized and Set Forms of Liturgy*, *Works*, vii. Hammond's *View of the New Directory*.

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—22 available]

sighs now breath'd
Unutterable, which the spirit of prayer
Inspir'd, and wing'd for heav'n with speedier flight
Than loudest oratory. *PL*, xi. 5–8.

Now therefore bend thine ear
To supplication, hear his sighs though mute,
Unskilful with what words to pray. *PL*, xi. 30–32.

this will prayer,
Or one short sigh of human breath, upborne
Ev'n to the seat of God. *PL*, xi. 146–148.

"Though we know not what to pray as we ought, yet he with sighs unutterable by any words, much less by a stinted liturgy, dwelling in us makes intercession for us." *Eikonklastes*, v. 224.

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—26 necessary] "It is his promise also that where two or three gathered together in his name shall agree to ask him anything, it shall be granted, for he is there in the midst of them." *Eikonklastes*, v. 224.

PAGE 91

—7 vain] "There is a large difference in the repetition of some pathetical ejaculation raised out of the sudden earnestness and vigor of the inflamed soul, (such as was that of Christ in the garden) from the continual rehearsal of our daily orisons; which if a man shall kneel down in a morning, and say over, and presently in another part of the room kneel down again, and in other words ask but still for the same things as it were out of one inventory, I cannot see how he will escape that heathenish battology of multiplying words, which Christ himself, that has the putting up of our prayers, told us would not be acceptable in heaven." *Animadversions*, iii. Pt. i. 124. Compare on this point, and indeed on the whole subject of this chapter, Hammond's *Practical Catechism*, Bk. iii. sect. 3. —10 law] Adam and Eve are represented in *Paradise Lost* as praying, sometimes in a standing posture, sometimes kneeling, sometimes prostrate:

Thus they, in lowliest plight repentant stood,
Praying. *PL*, xi. 1–2.

where all the commentators have mistaken the true import of the phrase.

since I sought
By prayer th' offended Deity to appease,
Kneel'd, and before him humbled all my heart.
PL, xi. 148–150.

They forthwith to the place
Repairing where he judg'd them, prostrate fell
Before him reverent, and both confess'd
Humbly their faults, and pardon begg'd. *PL*, x. 1098–1101.

—27 alike]

She *as a veil* down to the slender waist
Her unadorned golden tresses wore

which implied
Subjection. *PL*, iv. 304–307.

See 1 Cor. xi. 15. "her hair is given her for a covering," where the marginal reading is "for a veil."

PAGE 93

—11 God]

sanctitude severe and pure,
Severe, but in true filial freedom plac'd. *PL*, iv. 293–294.

—16 passage] "Si forte in Livonia, Norvegia, Suedia, Moscovia, &c. hyberno tempore, capite adeoque et manibus tectis orant, ratio est manifesta; natura nempe cœli, ob aëris inclementiam, non patitur ut sint tum aperto capite: itaque etsi tum adversus τὸ ῥητὸν huius canonis forte faciunt, non faciunt tamen adversus eius mentem, et rationem qua nititur, consuetudinem nimirum civilem: nam tum apud eos ne supplices quidem caput forte aperire solent, aut inferiores coram superioribus, ob cœli, uti dixi, inclementiam stare." Lud. Cappelli *Spicilegium in* 1 Cor. xi. 4. Compare however the whole passage, Sect. 1–15. —18 suitable]

To teach thee that God attributes to place
No sanctity, if none be thither brought
By men who there frequent, or therein dwell. *PL*, xi. 836–838.

PAGE 97

—3 iii. 8.] "Super populum tuum sit benedictio tua maxime." Tremell. The precatory form is not preserved in our Authorized translation, "thy blessing is upon thy people."

PAGE 103

—20 king] "If God afterward gave or permitted this insurrection of episcopacy, it is to be feared he did it in his wrath, as he gave the Israelites a king." *Reason*, iii. Pt. i. 211. "Monarchiam non nisi sero petentibus, idque ægre concesserit. . . . Quid nostra refert qualem sibi regem Israelitæ voluerint, præsertim Deo irato, non solum quod regem vellent ad exemplum gentium, et non suæ legis, sed plane quod vellent regem?" *First Defence*, vii. 76–84. "Petentibus tamen iis dedit regem Deus quamvis iratus." *Ibid.* vii. 156.

PAGE 117

—21 God]

Yet, sacrilegious, to himself would take
That which to God alone of right belongs. *PR*, iii. 140–141.

PAGE 119

—9 name] In the hymn of our first parents, when
prompt eloquence
Flow'd from their lips, in prose or numerous verse,
PL, v. 149–150,

Milton says of the angels extolling their Maker,
ye behold him, and with songs
And choral symphonies, day without night,
Circle his throne rejoicing. *PL*, v. 161–163.

PAGE 123

—8 binding] See Paley's *Moral Philosophy*, Bk. iii. Pt. i. sect. 5. Taylor's *Ductor Dubitantium*, Bk. iii. chap. 2. Rule 5. *Works*, xiii. 350–388. —17 stronger]

Thou know'st the magistrates
And princes of my country came in person,
Solicited, commanded, threaten'd, urg'd,
Adjur'd by all the bonds of civil duty
And of religion, press'd how just it was,
How honorable, how glorious to intrap
A common enemy, who had destroy'd
Such numbers of our nation

At length that grounded maxim
So ripe and celebrated in the mouths
Of wisest men, that to the public good
Private respects must yield, with grave authority
Took full possession of me, and prevail'd;
Virtue, as I thought, truth, duty so enjoining. *SA*, 850–870.

PAGE 125

—10 compact]

how soon
Would height recall high thoughts, how soon unsay
What feign'd submission swore? ease would recant
Vows made in pain, as violent and void. *PL*, iv. 94–97.

PAGE 129

—12 swearing] A law against profane swearing was passed by Milton's party during the Commonwealth, inflicting penalties proportioned to the rank in life of the party offending. See Neal's *History of the Puritans*.

PAGE 131

—21 oath] Compare Wetstein's note on this passage.

PAGE 133

—20 questions] According to the practice of the Puritanical party in Milton's time, a practice which was also continued to a much later period.

PAGE 141

—17 idolatry] See *True Religion*, vi. 172–173, where after describing the twofold power, ecclesiastical and political, claimed by the Roman Catho-

lics, Milton proceeds thus: "Whether therefore it be fit or reasonable to tolerate men thus principled in religion towards the state, I submit it to the consideration of all magistrates, who are best able to provide for their own and the public safety. As for tolerating the exercise of their religion, supposing their state-activities not to be dangerous, I answer, that toleration is either public or private; and the exercise of their religion, as far as it is idolatrous, can be tolerated neither way: not publicly, without grievous and unsufferable scandal given to all conscientious beholders; not privately, without great offence to God, declared against all kind of idolatry, though secret. Ezek. viii. 7, 8. . . . Having shown thus, that popery, as being idolatrous, is not to be tolerated either in public or in private, it must now be thought how to remove it," &c. &c.

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—1 books] "They will not go about to prove their idolatries by the word of God, but turn to shifts and evasions, and frivolous distinctions; idols they say are laymen's books, and a great means to stir up pious thoughts and devotion in the learnedest." *True Religion*, vi. 174. Comber attributes the expression of "books of the unlearned," as applied to images and pictures, to Porphyry, and refers to Euseb. *Præpar. Evangel.* lib. iii. See Rhem. Test. on John v. 21. and Hey's *Lectures*, Bk. iv. art. 22. sect. 18. note 6.

PAGE 145

—18 uncircumcised]

that he may dispense with me, or thee,
Present in temples at idolatrous rites,
For some important cause, thou need'st not doubt.

SA, 1377–1379.

PAGE 147

—14 frivolous] See Middleton's *Prefatory Discourse to the Letter from Rome*, page 268, edn. London, 1825. Bp. Porteus's *Brief Confutation*, Pt. ii. chap. 1. —21 being] So Cyril, Junius, Piscator, &c. This question is learnedly and satisfactorily discussed by Allix, *Judgment of the Ancient Jewish Church against the Unitarians*, page 349.

PAGE 149

—15 arts] Belief in witchcraft, which is here opposed by Milton, was one of the errors of his age. In 1644, and the two following years, nearly an hundred persons suffered the sentence of the law in the three counties of Norfolk, Suffolk, and Essex, for alleged conspiracy with evil spirits. The same absurdities continued to be believed long after the Restoration, and numerous victims are on record whose lives were forfeited to the popular superstition.

PAGE 151

—15 them] Thus our Saviour in *Paradise Regained*, iv. 489–491.

what they can do as signs
Betok'ning, or ill boding, I contemn
As false portents, not sent from God, but thee:

compared with the words of Satan, v. 382–390, &c.

Now contrary, if I read aught in heav'n,
Or heav'n write aught of fate, by what the stars
Voluminous, or single characters,
In their conjunction met, give me to spell,
Sorrows and labors, opposition, hate,
Attends thee, scorns, reproaches, injuries,
Violence and stripes, and lastly cruel death.
A kingdom they portend thee, but what kingdom,
Real or allegoric, I discern not.

These last words probably allude to the star, mentioned below, by which the birth of Christ, as "King of the Jews," was announced to the wise men. —18 bodies] It is remarkable that among those who ridiculed the astrologers of Milton's times, was one of his own nephews, John Philips. At the close of the year 1659, he published a pamphlet entitled "Montelion, 1660: or the Prophetical Almanack; being a true and an exact Accompt of all the Revolutions that are to happen in the World, this present year 1660, till this time Twelvemonth. By Montelion, Knight of the Oracle, a Wellwisher to the Mathematicks." This almanac was so well received that he continued his plan by a similar publication for the following year, which contained among other articles an "exact Chronology of memorable things, after the manner of an Almanac, stating how many years it is since each event happened." Among the entries is the following. It will be remembered that it was to a Mr. Skinner that the custody of this treatise was entrusted. "Since Mr. Skinner spoke discreetly at the Rota. 1 *year.*" John Philips subsequently published another burlesque work on the same subject, under the title of "Montelion's Introduction to Astrology, after a new, but more Easie Way, shewing the whole Method of that Learned Art." But the most celebrated of the Astrologers of the time were the famous William Lilly and John Booker, who were frequently consulted by the Parliament and the generals of the Army, as to the countenance which the stars portended to their undertakings. Among other prophecies, Lilly was unfortunate enough to foretell a long and prosperous reign to the Protector Richard, of which prediction, less than eight months sufficed to prove the falsity. See Godwin's *Lives of Edward and John Philips*, chap. vi. page 96.

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—17–18 whatever] See Suicer in voce *βλασφημία*, and Campbell's Ninth Dissertation, Pt. ii. vol. ii. 76.

PAGE 159

—8 God] "Some are ready to cry out, what shall then be done to blasphemy? Them I would first exhort not thus to terrify and pose the people with a Greek word; but to teach them better what it is, being a most usual and common word in that language to signify any slander, any malicious or evil speaking whether against God or man, or any thing to good belonging. Blasphemy, or evil speaking against God maliciously, is far from conscience in religion." *Civil Power*, vi. 10–11. "Id esse blasphemiam quo tu pacto

evincis? nisi si forte theologorum dictatis quibusvis contradicere, nunc primum blasphemia est credenda." *Pro Se Defensio*, ix. 58.

PAGE 161

—2 death] "Such as these, indeed, were capitally punished by the law of Moses, as the only true heretics, idolaters, plain and open deserters of God and his known law." *Civil Power*, vi. 14.

PAGE 167

—19 time] "that the body, with all the circumstances of place and time, were purified by the affections of the regenerate soul." *Reformation*, iii. Pt. i. 1. "Tertius modus est adiunctorum quæ recipiuntur ad subiectum; quæ vulgo circumstantiæ nuncupantur, quia extra subiectum sunt. Huc tempus refertur." *Artis Logicæ*, xi. 92.

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—4 Ames] Dr. William Ames, a Puritan divine in the time of James and Charles the First, and Professor of Divinity in the University of Franeker, a town of the Netherlands, in Friesland. It was partly from the work quoted above, and partly from *The Abridgement of Christian Divinitie* by Wollebius, that Milton, according to Philips, compiled for the use of his pupils a system of divinity, which they wrote on Sundays at his dictation. An English translation of Ames's treatise was published by order of the House of Commons in 1642, under the title of *The Marrow of Sacred Divinity, drawne out of the Holy Scriptures and the Interpreters thereof, and brought into method.* It is divided into two books, of which the first, entitled On Faith in God, contains forty-one chapters, and the second, On Observance toward God, twenty-two. It is quite evident that Milton has frequently availed himself of this volume, both in the distribution of his subject and arrangement of the chapters, which frequently coincide with that of Ames, and in the citation of particular passages and applications of Scripture; though their opinions differ materially on several important points. The translation is very badly executed, as the version of the passage quoted in the text will show. "That rule therefore of interpreting the Scriptures which is wont to be delivered by some, is not universally true; that all those duties [are] morall and immutable, which have morall and immutable reasons joyned to them; except it be thus understood, that those duties doe follow upon those reasons, no speciall command coming betweene." Milton quotes in his Tetrachordon the definition of marriage given by Ames, and passes a just censure on it. See iv. 102–103. The Treatise of Wollebius is also divided into two parts, On the Knowledge and On the Worship of God, the first comprised in thirty-six, and the second in fourteen chapters. The plan of the latter division is very similar to the corresponding portion of Milton's work, and not only the arguments, but even whole sentences are sometimes almost identically the same. Besides Ames and Wollebius, the following, among the writers who published general systems of divinity between the Reformation and the time of Milton, appear certainly to have been known to him: Calvin, *Institutio Christianæ Religionis*, first published in 1536, and an enlarged edition in the following year; Episcopius, *Institutio*, &c. contained in the first volume of his *Opera Theologica*,

Amster. 1650; Beza, *Confessio Christianæ Fidei*, 1560; Polanus, *Syntagma Theologiæ Christianæ*, Han. 1609. An abridgement of theology will also be found in the first volume of Placæus's Works. —11 God] [Sumner does not translate, but gives Ames's Latin text: "Non est catholicæ veritatis illa regula interpretandi scripturas quæ tradi solet a quibusdam, officia illa omnia esse moralia et immutabilia quæ rationes morales et immutabiles habent sibi annexas; nisi sic intelligatur ut illa officia sequantur ex illis rationibus, nullo singulari Dei præcepto intercedente." The translation here given is by Jean Stoner on the basis of the text of the third edition, 1629, which is considered a much better text than that of earlier editions. In the third edition the clause after "a quibusdam" is a substantive clause introduced by "quod" with a finite verb "sunt" in place of the indirect discourse of the text quoted by Sumner. The clause from "quod" to "annexas" is in italics, and is evidently quoted with some degree of entirety from another theological work.]

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—8 institution] See vol. xvi. 112–162, and the note on line 28, page 125, vol. xvi. To what is there said may be added the following passage, in which Milton is speaking of the Russian church: "They hold the ten commandments not to concern them, saying that God gave them under the law, which Christ by his death on the cross hath abrogated." *History of Moscovia*, x. 339.

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—15 it] "What but a vain shadow else is the abolition of those ordinances, that hand-writing nailed to the cross? What great purchase is this Christian liberty which Paul so often boasts of? His doctrine is, that he who eats or eats not, regards a day or regards it not, may do either to the Lord." *Areopagitica*, iv. 348. —28 old] "It would be helpful to us if we might borrow such authority as the rhetoricians by patent may give us, with a kind of Promethean skill to shape and fashion this outward man into the similitude of a body." *Reason*, iii. Pt. i. 254. "Malui abs te decerpta transcribere, quæ tu Aristoteli, ut ignem Iovi Prometheus, ad eversionem monarcharum, et perniciem ipsius tuam, surripuisti." *First Defence*, vii, 270.

PAGE 181

—6 bound] "They ought to know, or to remember, that not examples, but express commands oblige our obedience to God or man." *Hirelings*, vi. 54.

PAGE 185

—10 observance] "God delights not to make a drudge of virtue, whose actions must be all elective and unconstrained." *Divorce*, iii. Pt. ii. 495. —11 another] "What would ye say now, grave fathers, if you should wake and see unworthy bishops, or rather no bishops, but Egyptian taskmasters of ceremonies, thrust purposely upon the groaning church, to the affliction and vexation of God's people?" *Reformation*, iii. Pt. i. 17. "when God comes to visit upon you all this fourscore years' vexation of his church under your Egyptian tyranny?" *Reason*, iii. Pt. i. 222. "Populus universus, libera

nimirum gens, . . . a servitute, regum Ægyptiorum ideo liberatus, ut uni ex fratribus suis, duriore si libeat servitute, opprimendus traderetur." *First Defence*, vii. 98.

PAGE 193

—1 week] "As therefore the seventh day is not moral, but a convenient recourse of worship in fit season, whether seventh or other number." *Hirelings*, vi. 67. —14 expressed] Several of these divines are elsewhere mentioned by Milton in terms of commendation. "Bucer (whom our famous Dr. Rainolds was wont to prefer before Calvin) in his comment on Matthew, and in his second book of the kingdom of Christ. . . . This book he wrote here in England, where he lived the greatest admired man." *Tetrachordon*, iv. 224. See also the address to the Parliament, prefixed to the *Judgment of Martin Bucer concerning Divorce*, iv. 7–20. Peter Martyr is twice quoted with reference to the same subjects. *Ibid.* iv. 5, 225. Musculus is also called "a divine of no mean fame." *Ibid.* iv. 226. In proof of Milton's assertion that these divines agree with him on the subject of the sabbath, the following passages may be cited from their respective works. "Sic de sabbatho. Quod septimo die, illa quæ a Iudæis observatur numeratione, ab omni opere servili vacandum erat, præceptum legis externum fuit, solis Iudæis, quibus datum exstitit, observandum, &c. . . . Hæc ergo ad nos pertinent, illa Iudæis recte relinquuntur." Bucer *in sacra quatuor Evangelia Enarrat. Perpet.* ad Matt. x. 9. "Cæterum non dubium quin Domini Christi adventu, quod cæremoniale hic [in sabbatho] erat, abolitum fuerit. Ipse enim veritas est, cuius præsentia figuræ omnes evanescunt . . . Ideo sublatam umbram fuisse rei futuræ alibi scribit apostolus; corpus exstare in Christo, hoc est, solidam veritatis substantiam, quam illo loco bene explicavit. Ea non uno die contenta est, sed toto vitæ nostræ cursu, donec penitus nobismetipsis mortui, Dei vita impleamur. A Christianis ergo abesse debet superstitiosa dierum observatio," &c. &c. Calvin. *Instit. Christian.* cap. viii. Sect. 31. See also *Comment. in quinque libros Mosis*, nearly at the end of the preface to the remarks on the Mosaic law. "Deinde quod locum Pauli Heb. iii. et iv. concernit, notandum est illud *hodie* non esse alligandum septimo diei, sed exigere a nobis perpetuam obedientiam verbo Dei præstandam. Est enim nobis perpetuus sabbathismus, quo coram Deo in spiritu comparentes, maiestatem illius celebramus, cum adoratione invocamus, ac vocem illius audimus; verum hic sensus et modus iste mystici sabbathismi non excludit ecclesiasticorum conventuum usum, sicut hodie fanatici quidam homines somniant, ac seipsos una cum aliis ab ecclesiæ conventibus abducunt." Musculus, *Comment. in Psalm.* xcv. 8. "Cum igitur sabbathum septimani diei typus fuerit, admonens populum et de suo officio, sive de pietate erga Deum, et de beneficio Dei erga populum per Christum præstando, una cum aliis cæremoniis, adventu Christi, per quem est impletum quod illa significabant, abrogatum est. Quod etiam Paulus testatur Col. ii." &c. &c. Ursinus, *Tractat. Theolog. in expositione Quarti Præcepti.* "Christiani respondent Iudæis . . . sabbathum abrogatum ratione cæremoniæ et geminæ circumstantiæ, &c. . . . deinde observatione septimi illius diei definiti. Quo modo appendix erat legis moralis, ad popu-

lum Iudaicum solum pertinens." Gomarus, *Oper. Theolog. in Explicatione Ep. ad Colossenses*, cap. ii. Peter Martyr, however, seems to hold a different opinion. "Qui autem robustiori fide erant præditi, illi omnes dies perinde habuerunt. Dominicam tamen diem excipimus; pertinet enim ad decalogum, ut ex hebdomada integra unus dies divino cultui consecretur," &c. *Comment. in Ep. ad Romanos*, cap. xiv.

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—10 self]

Be penitent, and for thy fault contrite;
But act not in thy own affliction, son;
Repent the sin; but if the punishment
Thou canst avoid, self-preservation bids:
Or th' execution leave to high disposal,
And let another hand, not thine, exact
Thy penal forfeit from thyself: perhaps
God will relent, and quit thee all his debt;
Who ever more approves, and more accepts,
(Best pleas'd with humble and filial submission)
Him who, imploring mercy, sues for life,
Than who, self-rigorous, chooses death as due;
Which argues over-just, and self-displeas'd
For self-offence, more than for God offended. *SA*, 502–515.

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—18 drinking] Abstinence in diet, says a biographer of Milton, was one of his favorite virtues, which he practised invariably through life, and availed himself of every opportunity to recommend in his writings. He is reported to have partaken rarely of wine or of any strong liquors. In his *Areopagitica*, iv. 309, the following passage occurs: "How great a virtue is temperance, how much of moment through the whole life of man! Yet God commits the managing so great a trust, without particular law or prescription, wholly to the demeanor of every grown man." Again, in *Paradise Lost*, xi. 530–534,

well observe
The rule of *Not too much*, by temperance taught,
In what thou eat'st and drink'st, seeking from thence
Due nourishment, not gluttonous delight,
Till many years over thy head return.

See also *Samson Agonistes*, 542, &c. and the second elegy to Diodati. In *Smectymnuus*, iii. Pt. i. 307 he vindicates himself with some indignation against the charge of being a sack-drinker, which one of his opponents had brought against him. He concludes his defence with the following sentence. "For the readers [of the book in which the accusation appeared], if they can believe me, principally for those reasons which I have alleged, to be of life and purpose neither dishonest nor unchaste, they will be easily induced to think me sober both of wine and of word; but if I have been already successless in persuading them, all that I can further say will be but vain; and

it will be better thrift to save two tedious labors, mine of excusing, and theirs of needless hearing."

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—25 sleep] Milton is known on his own authority to have seldom gone to bed before midnight, after the twelfth year of his age; to which practise he attributes his subsequent blindness. See *Defensio Secunda*, viii. 68–70, and Todd's *Life*, &c. page 7, note t. His habit of early rising is also mentioned by all his biographers. In summer he rose at four, in winter at five; or if he remained in bed beyond these hours, he employed a person to read to him from the time of his awaking. He has left the following account of his mode of living during his early years in *Smectymnuus*, iii. Pt. i. 298–299: "Those morning haunts are where they should be, at home; not sleeping, or concocting the surfeits of an irregular feast, but up and stirring, in winter often ere the sound of any bell awake men to labor or devotion; in summer as oft with the bird that first rouses, or not much tardier, to read good authors or cause them to be read, till the attention be weary, or memory have his full fraught: then with useful and generous labors preserving the body's health and hardiness to render lightsome, clear, and not lumpish obedience to the mind, to the cause of religion, and our country's liberty, when it shall require firm hearts in sound bodies to stand and cover their stations, rather than to see the ruin of our protestation, and the inforcement of a slavish life."

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—7 injury] The same enemy of Milton who was alluded to in a preceding page as charging him with intemperance in drinking, also accuses him of licentiousness, and of frequenting "play-houses and the bordelloes." The imputation is thus repelled: "Having had the doctrine of Holy Scripture, unfolding those chaste and high mysteries, with timeliest care infused, that *the body is for the Lord, and the Lord for the body*, thus also I argued to myself, that if unchastity in a woman, whom St. Paul terms the glory of man, be such a scandal and dishonor, then certainly in a man, who is both the image and glory of God, it must, though commonly not so thought, be much more deflowering and dishonorable; in that he sins both against his own body, which is the perfecter sex, and his own glory, which is in the woman; and that which is worst, against the image and glory of God, which is in himself. Nor did I slumber over that place expressing such high rewards of ever accompanying the Lamb, with those celestial songs to others inapprehensible, but not to those who were not defiled with women, which doubtless means fornication, for marriage must not be called a defilement. Thus large I have purposely been, that if I had been justly taxed with this crime, it may come upon me, after all this my confession, with a tenfold shame; but if I have hitherto deserved no such opprobrious word or suspicion, I may hereby engage myself now openly to the faithful observation of what I have professed." *Smectymnuus*, iii. Pt. i. 306. Elsewhere, in speaking of his return to England through Geneva, he takes occasion to repel the slanders of Morus, by asserting the purity of his conduct during his stay in Italy. "Quæ urbs, cum in mentem mihi hinc veniat Mori calumniatoris, facit ut Deum hic

rursus testem invocem, me his omnibus in locis, ubi tam multa licent, ab omni flagitio ac probro integrum atque intactum vixisse, illud perpetuo cogitantem, si hominum latere oculos possem, Dei certe non posse." *Defensio Secunda*, viii. 126. He repeats the protestation in *Pro Se Defensio*, ix. 178. Compare also "Ego ergo scortator . . . et perspexero facile et risero." *Ibid.* ix. 162–164. See also the noble passage in *Comus*, 418–475.

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—19 door] The character of Eve is constructed throughout with a most beautiful attention to the decencies of female decorum. While the angel and Adam conversed together, she remained at a distance, but within view. When, however, they entered "on studious thoughts abstruse," she withdrew entirely.

> which Eve
> Perceiving, where she sat retir'd in sight,
> With lowliness majestic from her seat,
> And grace that won who said to wish her stay,
> Rose, and went forth among her fruits and flowers.
> *PL*, viii. 40–44.

Subsequently, Adam bears testimony that she seemed "well to know her own." *PL*, viii. 548.

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—2 it] With reference to this subject compare Milton's spirited account of himself in reply to the calumnies circulated against his character, *Defensio Secunda*, viii. 116: "Nunc quoniam iste . . . congestis in me tot una serie mendaciis, apud exteros infamem reddere conatus est, peto ne quis rem secus interpretetur, aut in invidiam trahat, neve moleste ferat, si de me plura quam vellem et dixi supra, et porro dicam; ut si oculos a cæcitate, nomen ab oblivione aut calumnia non possum, vitam tamen possim ab ea saltem obscuritate quæ eum macula sit, in lucem vindicare," &c.

PAGE 253

—29 affliction] This distinction is well illustrated in the character of Samson throughout the drama which bears that name.

PAGE 259

—16 church] "But ye will say, these [the prophets] had immediate warrant from God to be thus bitter; and I say, so much the plainlier is it proved, that there may be a sanctified bitterness against the enemies of truth." *Smectymnuus*, iii. Pt. i. 314.

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—17 race]

> Aside the devil turn'd
> For envy, yet with jealous leer malign
> Ey'd them askance. *PL*, iv. 502–504.
> I reck not, so it light well aim'd,
> Since higher I fall short, on him who next
> Provokes my envy, this new favorite
> Of Heav'n, this man of clay. *PL*, ix. 173–176.

—18 brother]

Th' unjust the just hath slain,
For envy that his brother's offering found
From Heav'n acceptance. *PL*, xi. 455.

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—17 individuals] A scrupulous attention is paid throughout *Paradise Lost* to this duty, and inferiors are generally represented as showing their respect to personages of superior dignity in the manner here mentioned. Thus it is said of the fallen angels worshipping Satan,

Towards him they bend,
With awful reverence prone. ii. 477–478.

Of the angels in heaven:

Lowly reverent
Towards either throne they bow, and to the ground
With solemn adoration down they cast
Their crowns. iii. 349–352.

Of the angels stationed to guard Paradise, at the appearance of Raphael:

to his state
And to his message high in honor rise,
For on some message high they guess'd him bound. v. 288–290.

Of Adam in presence of Raphael:

though not aw'd,
Yet with submiss approach and rev'rence meek,
As to superior nature bowing low,
Thus said. v. 358–361.

Of the Messiah when leaving the Father to go against the rebel angels:

he o'er his scepter bowing, rose
From the right hand of glory where he sat. vi. 746–747.

Of Eve before the tree of knowledge:

from the tree her step she turn'd;
But first low reverence done, as to the Pow'r
That dwelt within. ix. 834–836.

Thus also in his early poem of *Arcades:*

the great mistress of yon princely shrine,
Whom with low reverence I adore as mine. 36–37.

PAGE 299

—4 deceiving] Compare with the following pages Bp. Jeremy Taylor's elaborate inquiry concerning the lawfulness of lies, equivocations, and mental reservations in particular cases. *Works*, xiii. 351. —20 *iniuria*] This proverb is quoted by Milton in *Artis Logicæ*, xi. 164: "Quibus nullum est ius, iis nulla fit iniuria."

PAGE 307

—10 father] Patri imposuit. "Argumentum hoc toties inculcatum, quod multis in ore est, multis imposuit, tyranno parendum esse." *First Defence*, vii. 172–173. —25 Pharaoh] Ut Pharaoni verba daret. "Deus et propheta populo verba dare voluerunt." *First Defence*, vii. 134.

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—14 himself] "Hunc tamen dum, publice munerantur ut regem suum, interficiunt per insidias ut hostem. Verum Ehudes, qui interfecit, Dei monitu id fecisse creditur." *First Defence*, vii. 216. —18 difference] "Dissimulavit enim, sed sine mendacio, et pia fraude intercepit Iahel hostem Domini, quam rem Spiritus Sanctus probat, infra cap. v. 4." Junius in loc.

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—1 patrum] This appears to be a favorite allusion with Milton.

> all these, upwhirl'd aloft,
> Fly o'er the backside of the world far off
> Into a Limbo large and broad, since call'd
> The Paradise of Fools. *PL*, iii. 493–496.

"That mysterious iniquity, provoked and troubled at the first entrance of reformation, sought out new Limboes and new Hells wherein they might include our books also within the number of their damned." *Areopagitica*, iv. 305. "Te Deum has a smatch in it of limbus patrum; as if Christ had not 'opened the kingdom of heaven,' before he had 'overcome the sharpness of death.'" *Smectymnuus*, iii. Pt. i. 353.

PAGE 319

—19 inquiry] See Seneca *De Beneficiis*, lib. iv. cap. 34, 35. Thomas Aquinas, 22. sec. 110. art. 35.

PAGE 321

—8 probity] Richardson says that Milton "had a gravity in his temper, not melancholy, or not till the latter part of his life, not sour, morose, or ill-natured; but a certain severity of mind, a mind not condescending to little things." *Remarks*, p. xv. "In his whole deportment," says Symmons, "there was visible a certain dignity of mind, and a something of conscious superiority, which could not at all times be suppressed or wholly withdrawn from observation. His temper was grave, without any taint of melancholy." vii. 512. —20 loquacity]

> my crime,
> Shameful garrulity
> a sin
> That Gentiles in their parables condemn,
> To their abyss and horrid pains confin'd. *SA*, 490–501.

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—3 access] Compare on this head, and with the three next paragraphs, the following passages from Symmons. "Of this great man the manners are universally allowed to have been affable and graceful, the conversation cheerful, instructive, and engaging. His youngest daughter . . . affirmed that he was delightful company; the life of the conversation, not only on account of his flow of subject, but of his unaffected cheerfulness and civility." Isaac Vossius describes him as "comen, affabilem, multisque aliis præditum virtutibus." Burmann, *Syll.* iii. 618. See also N. Heinsius: "Virum esse miti comique ingenio aiunt, quique aliam non habuisse se causam profitetur Scribonium acerbe insectandi, quam quod ille et viros e maximis cele-

berrimisque multos nihil benignius exceperit, et quod in universam Anglorum gentem conviciis atrocissimis iniurius valde fuerit." Burmann, *Syll.* iii. 276. Salmasius is here alluded to under the name of Scribonius.

PAGE 325

—1 jesting] εὐτραπελία. "Nomen medium, proprie significat concinnam mutationem, et intra virtutes morales ab Aristotele numeratur, urbanitas. Sed in Novo Testamento in malam partem usurpatur pro scurrilitate. Eam vocem pro scurrilitate apostolus posuit, quod plerumque qui urbanitatem affectant, a medio virtutis aberrantes, ad scurrilitatem declinent. Qua in significatione etiam Pindarus poeta Græcam vocem usurpasse legitur. Itaque recte noster interpres *scurrilitatem* vertit." Estius in locum. See Leigh's *Critica Sacra*, Schleusner, Wetstein, Elsner, and Macknight. —10 speaker] "The Spirit of God, who is purity itself, when he would reprove any fault severely, or but relate things done or said with indignation by others, abstains not from some words not civil at other times to be spoken, &c. &c. . . . whereas God, who is the author both of purity and eloquence, chose this phrase as fittest in that vehement character wherein he spake, otherwise that plain word might have easily been forborne: which the masoreths and rabbinical scholiasts not well attending, have often used to blur the margent with Keri instead of Ketiv, and gave us this insulse rule out of their Talmud, 'that all words which in the law are written obscenely, must be changed to more civil words;' fools, who would teach men to read more decently than God thought good to write." *Smectymnuus*, iii. Pt. i. 315–316. "Ask a Talmudist what ails the modesty of his marginal Keri, that Moses and all the prophets cannot persuade him to pronounce the textual Ketiv." *Areopagitica*, iv. 312. "Tu fortasse, ut sunt fere hypocritæ, verbis tetrici, rebus obscœni, ne ipsum quidem Mosen ista noxa immunem abs te dimiseris; cum alibi sæpius, tum etiam ubi Phineæ hasta qua parte mulierem transfixerit, si qua fides Hebræis, aperte narrat. . . . Non te Salomonis Euphemismi censorem, non prophetarum scripta tuam turpiculi immo nonnunquam plane obscœni censuram effugerint, quoties Masorethis et Rabbinis, pro eo quod diserte scriptum est, suum libet Keri adscribere. Ad me quod attinet, fateor malle me cum sacris scriptoribus εὐθῤῥήμονα, quem cum futilibus Rabbinis εὐσχήμονα esse." *Pro Se Defensio*, ix. 110–112.

PAGE 341

—3 considerations] "Usury, so much as is permitted by the magistrate, and demanded with common equity, is neither against the word of God, nor the rule of charity; as hath been often discussed by men of eminent learning and judgment." *Divorce*, iii. Pt. ii. 472.

PAGE 343

—10 trust] The biographers of Milton relate that he himself suffered no inconsiderable injury from the want of good faith in those to whom he had entrusted a large part of his fortune. "He sustained such losses as might well have broke any person less frugal and temperate than himself: no less than 2000*l.* which he put for security and improvement into the excise office, but neglecting to recal it in time, could never after get it out, with all the

power and interest he had in the great ones of those times; besides another great sum, by mismanagement and for want of good advice." Edward Philips, *Life of Milton*. No. II. Appendix to Godwin's *Lives of Edward and John Philips*, page 382.

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—11 thee]

My author and disposer, what thou bidd'st
Unargu'd I obey; so God ordains;
God is thy law, thou mine. *PL*, iv. 635–637.
Was she thy God, that her thou didst obey
Before his voice, or was she made thy guide,
Superior, or but equal, that to her
Thou didst resign thy manhood, and the place
Wherein God set thee above her made of thee
And for thee, whose perfection far excell'd
Hers in all real dignity. *PL*, x. 145–151.
to thy husband's will
Thine shall submit; he over thee shall rule. *PL*, x. 195–196.

"But St. Paul ends the controversy . . . that indelible character of priority which God crowned him with." *Tetrachordon*, iv. 76–77. —17 house] "Nevertheless, as I find that Grotius on this place hath observed, the Christian emperors, Theodosius the second and Justinian, men of high wisdom and reputed piety, decreed it to be a divorcive fornication, if the wife attempted either against the knowledge, or obstinately against the will of her husband, such things as gave open suspicion of adulterizing, as the wilful haunting of feasts, and invitations with men not of her near kindred, the lying forth of her house without probable cause, the frequenting of theatres against her husband's mind," &c. *Divorce*, iii. Pt. ii. 487.

PAGE 357

—1 severity] Milton has been accused of treating his children with severity, but the charge seems to have been unfounded. From one instance of his alleged harshness his character has been vindicated by Mrs. Hannah More, in her *Strictures on the Modern System of Female Education*. It seems indeed that there are good grounds for believing that Milton himself had reason to complain of the misconduct and inattention of his daughters. His nuncupative will contains the following passage: "The portion due to me from Mr. Powell, my former wife's father, I leave to the unkind children I had by her, having received no parte of it: but my meaning is, they shall have no other benefit of my estate than the said portion, and what I have besides done for them, they having been very undutifull to me." Hawkins's edn. Milton's *Poetical Works*, page cxv. Christopher Milton, the testator's brother, proves as follows in his examination respecting the validity of this will in the Prerogative Court: "The said deceased was then ill of the goute, and what he then spoke touching his will was in a very calme manner; only [he] complained, but without passion, that his children had been unkind to him. . . .

He knoweth not how the parties ministring these interrogatories frequent the church, or in what manner of behaviour of life and conversacion they are of, they living apart from their father four or five yeares last past; and as touching his the deceased's displeasure with them, he only heard him say at the tyme of declaring of his will, that they were undutifull and unkind to him, not expressing any particulars; but in former tymes he hath herd him complain, that they were careless of him being blind, and made nothing of deserting him." The testimony of Elizabeth Fisher, Milton's maid-servant, contains some curious additional particulars. "This respondent hath heard the deceased declare his displeasure against the parties ministrant his children; and particularly the deceased declared to this respondent that a little before he was marryed to Elizabeth Milton, his own relict, a former maid-servant of his told Mary, one of the deceased's daughters, and one of the ministrants, that she heard the deceased was to be marryed, to which the said Mary replyed to the said maid-servant, that that was no news to heare of his wedding, but if she could heare of his death that was something; and further told this respondent, that all his said children did combine together and counsel his maid-servant to cheat him the deceased in her markettings, and that his said children had made away some of his bookes, and would have sold the rest of his bookes to the dunghill women, or hee the deceased spoke words to this respondent to the selfsame effect and purpose."

PAGE 361

—2 prophets] The words of our translation, as well as of the Septuagint and the Latin Vulgate, do not necessarily imply that Samuel taught, but that he presided in the schools of the prophets. But Milton probably understands the text in the right manner. Jonathan renders it "et Samuelem stantem docentem super eos." See Stillingfleet's elaborate account of the schools of the prophets, *Origines Sacræ*, Bk. ii. chap. iv. sect. 3. It will be remembered that Milton was reproached by his enemies with having been a schoolmaster. In the *Transproser Rehearsed*, written by R. Leigh, Oxon. 1673, 12mo. he is called *a Latin Secretary and an English Schoolmaster*, p. 128. and Salmasius in his posthumous reply to the *Defence of the People of England*, describes him as "ludimagister in schola triviali Londinensi." Newton and Symmons have vindicated him from this crime with more seriousness than the charge seems to deserve.

PAGE 373

—8 charity] Milton, when speaking of his mother, particularly notices her charitable disposition. "Londini sum natus . . . matre probatissima, et eleemosynis per viciniam potissimum nota." *Defensio Secunda*, viii. 118.

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—28 necessity] This is an allusion to the mendicant Friars, who made poverty a part of the rule of their order. Their increase was so great, owing to the encouragement shown them by Pope Innocent III, that Gregory the Tenth found it necessary to reduce them to the four orders of Dominicans, Franciscans, Carmelites, and Augustines.

PAGE 389

—23 good] "Definiendo enim explicat, nequis errare et opiniones hinc stolidas aucupari possit, qui sint magistratus potestatis huius ministri, et quam ob causam subiectos esse nos hortetur: "Magistratus non sunt timori bonis operibus, sed malis; boni a potestate hac laudem adipiscentur; magistratus minister est Dei nostro bono datus; non frustra gladium gerit, vindex ad iram ei qui malum facit.'" *First Defence*, vii. 174.

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—8 people] See on this and the following paragraph *Civil Power* throughout, and the *History of Britain*, x. 322. "While they taught compulsion without convincement, which not long before they complained of as executed unchristianly against themselves, these intents are clear to have been no better than antichristian; setting up a spiritual tyranny by a secular power, to the advancing of their own authority above the magistrate, whom they would have made their executioner to punish church-delinquencies, whereof civil laws have no cognizance." This was one of the paragraphs omitted for political reasons in all the early editions of the *History of Britain*. It appeared first in the collection of Milton's *Works* published in 2 vols. folio, 1738. [Observe the differences in the wording of the two texts.]

PAGE 397

—15 authority] "Why did he lay restraints, and force enlargements upon our consciences in things for which we were to answer God only and the church? God bids us 'be subject for conscience sake,' that is, as to a magistrate, and in the laws, not usurping over spiritual things, as Lucifer beyond his sphere." *Eikonklastes*, v. 218.

PAGE 403

—9 Scripture] "Neither God nor nature put civil power into the hands of any whomsoever, but to a lawful end, and commands our obedience to the authority of law only, not to the tyrannical force of any person." *Eikonklastes*, v. 241–242. "Quæ autem potestas, qui magistratus, contraria his facit, neque illa, neque hic, a Deo proprie ordinatus est. Unde neque tali vel potestati vel magistratui subiectio debetur aut præcipitur, neque nos prudenter obsistere prohibemur." *First Defence*, vii. 174–176.

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—2 safety] This is a remarkable passage, considering the prominent part taken by the author not only against the monarchy, but against the monarch himself. It is evident that his experience of the miseries caused by the civil disturbances of those evil times had taught him that a regard to the general good might sometimes render a temporary sacrifice of abstract rights not inconsistent with the sincerest love of political or religious liberty. "Prudenter igitur Ecclesiastes hoc in loco [cap. viii. 1, &c.] monet privatos ne cum rege contendant; nam etiam cum divite, cum potenti quovis, ut plurimum damnosa contentio est." *First Defence*, vii. 82.

PAGE 411

—19 Testament] The texts on which the Society of Friends maintains the unlawfulness of war are 2 Sam. xxii. 35. and Psal. cxliv. 1.

PAGE 413

—6 affairs] For Milton's opinion of the value of the Scriptures as teachers of political wisdom:

> Their orators thou then extoll'st, as those
> The top of eloquence, statists indeed,
> And lovers of their country, as may seem;
> But herein to our prophets far beneath,
> As men divinely taught, and better teaching
> The solid rules of civil government
> In their majestic unaffected style
> Than all the oratory of Greece and Rome.
> In them is plainest taught, and easiest learnt
> What makes a nation happy, and keeps it so,
> What ruins kingdoms, and lays cities flat;
> These only with our law best form a king. *PR*, iv. 353–364.

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