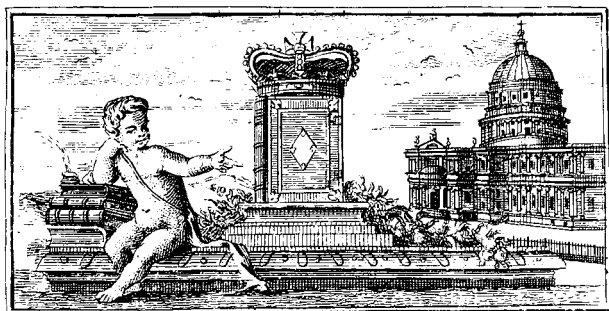


T H E
D O C T R I N E
O F
Abstinence *from* Blood
D E F E N D E D.

In A N S W E R to Two Pamphlets,
The One called,
*The Question about eating Blood stated and
examined, &c.*

The Other intitled,
The Prohibition of Blood a Temporary Precept.

By the AUTHOR of
REVELATION *Examined with Candour.*
~~*Dr. Patrick Delany Dean of Salisb.*~~
Unde fames homini vetitorum tanta ciborum?



L O N D O N :
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Blood, &c.] of Importance enough to be inserted into his own. I then judg'd it proper to let the manifold Mistakes of both go no longer un-noticed.

IT was easy to foresee from the first, that a Defence of the Apostolic Decree of Abstinence from Blood would draw many Inconveniencies upon me. I very well knew I had the Prejudices of Mankind to combat in this Controversy, and with them their Ridicule and Reproaches. — I had every thing to fear, and nothing to hope for from the Attempt. I had no Pride, either of Competition or Conquest, to indulge. I had no Rival of Reputation to contend with, (Men have no Rivals among the Dead) nor any Favourite in Power to please. I was sure to offend (and am but too well satisfied that I have offended many Persons of great Consequence, and nothing to gratify but a good Conscience.

WHAT Weight these Declarations will have with the Reader, I know not.
— This

P R E F A C E.

v

— *This I am sure of, they will have all I wish, where only I am solicitous, they should.*

As this is a kind of Letter to the Reader, I beg Leave to assure him, that all Controversy (especially betwixt Persons of the same Communion) is a kind of Writing for which I have ever had an Aversion; and that I engaged in this with great Reluctance. How hard is it not to be too much provoked with false Reasonings, and absurd Objections! and how difficult to use them as they deserve, without some Imputation (at least imply'd) upon their Author! How difficult at once to support a becoming Zeal for Truth, and a becoming Temper to its Adversaries! It is too much to pronounce, or even to hope, that I have done this in every Instance; tho' I can with great Truth affirm, that I have endeavour'd it in all. And where I suspected my own Prejudices, or the Bias of my Temper, I submitted to the Judgment of my Friends: Such Friends
as

as I was well satisfied were too clear-sighted to over-look my Errors, and too candid to conceal them. Common Prudence exacted thus much, and more cannot, I think, well be expected from human Frailty.

I SHALL only add, that inasmuch as one of my learned Adversaries professes only to enlarge upon what Dr. Hammond had delivered upon this Subject, (p. 34.) the Liberty I have taken in exposing the Weakness of those Arguments upon which that learned Doctor's Opinion is supported, will not, I hope, be interpreted into any personal Imputation (which was far from my Intentions) upon that learned Gentleman, who only undertakes to put those Arguments in an easy and full Light.

IT may be objected to me, that there is a third Pamphlet published in Defence of the Practice of eating Blood, &c. of which I have taken no Notice.

I ANSWER,

I ANSWER, that I make great Difference between Pamphlets written against the Doctrine I defend, and such as are professedly written against my Dissertations. I quarrel with no Man for differing from me in Opinion: God forbid I should. It is already sufficiently disadvantageous to me, that Men of much more Learning and better Abilities than I shall ever pretend to, think very differently from me upon this Point. I arraign not their Judgment or Dissent; but if I am charged with wrong Reasoning, or false Doctrine, there I think myself bound to make the best Defence I can: Where I am not so charged, let the Arguments of all those who differ in Opinion from me, have all the Weight they deserve: The candid Reader will, I hope, do the same Justice to mine.

BESIDES, the reputed Author of that Pamphlet is a Gentleman for whom I have long had so high a Veneration; a Man who hath deserved so well of Religion

gion in general, and of the established Church in particular; that nothing but the last Necessity of Self-Defence could force me into any Controversy of any kind with him.

ONE of the Authors before me hath been pleased to call his Work, *The Question about eating of Blood stated and examined*: And it must be owned, that there is a certain stating of a Question about the Middle of that Work; and I wish for his sake, as well as my own, that he had continued throughout rather to examine than to condemn the Arguments he opposes.

BUT as Contempt is not always a sure Ensign of Conquest, or Criterion of Truth, it is hoped the Reader will not suffer himself to be swayed in his Decisions, either by that, or any Consideration distinct from the Merits of the Cause; which are now, without more Ceremony, submitted to him.

T H E



T H E
D O C T R I N E
O F
A B S T I N E N C E *from* B L O O D
D E F E N D E D, &c.

I.

This Author's Introduction and Apology for writing against me consider'd.



HIS Author begins his Book with a Declaration of great Concern, to find himself engaged in writing against an Advocate for Revealed Religion.—But for my Part, I am at a Loss to think whence that Concern should arise; for surely there is no such Merit in barely being an Advocate even for the best Cause, unless that Trust be duly
B discharged;

discharged; and if the Cause be either betrayed, or ill defended, there is certainly much Demerit in it. And that this is my learned Adversary's Opinion of my Performance, is, I think, sufficiently evident, since the first Paragraph in his Book plainly implies my having *endeavoured to defend Religion upon wrong Principles*, (which is surely the worst Way of defending it that can be imagined, and the most advantageous to the Adversary); and since it is too notorious, that my best Endeavours in that Cause (which pretend to no other Merit than their being my best) have been so unfortunate as to deserve nothing from this Author, but his severest Censure in some Parts, his professed Contempt in others, and his cold Disregard, not to say Disdain, throughout.

THESE are indeed heavy Mortifications; but, however, as the Censure sits heaviest, I will remove that as well as I can; and for the rest, I must endeavour to bear them as becomes me in this Season of Humiliation.

BUT before I begin, I must beg Leave to express my Concern to find this Gentleman my Adversary; but for Reasons very remote, both from the Greatness of his Abilities, and the Goodness of his Cause; for if I were check'd by no Considerations but these, I could profess as seriously and as solemnly as *Job* did
in

of Abstinence from Blood. 3

in the Contention with his Friends, that nothing could be more desirable to me than *that mine Adversary had written a Book*: inasmuch as I neither have, nor can have, any thing in View but the Search and the Ascertaining of Truth; which is always best established by Opposition: and if the Merits of the Cause I defend, could be determined by the Weight of the Opposition made to it, I should have no Scruple to pronounce its Justice and its Truth now established.

My Adversary hath indeed written a Book, that abounds with Learning; but he very well knows, that Learning is no Security from Error; at least, he will, I hope, forgive my Infirmary, if, after the most careful and candid Enquiry, I can find nothing in it, but a Series of surprising Errors (however learned and ingenious) with very little Interruption, from the first Paragraph to the last.

A Book in which he hath been so unfortunate, in my humble Opinion, as to advance no one Proposition, directly or indirectly, against the Doctrine he would defeat, which is not manifestly repugnant either to Scripture, Reason, Antiquity, Experience, or all these at once.

THIS Author begins with a heavy Charge upon me, the Charge of vindicating Religion upon wrong Principles. I flatter myself, that he means only this Duty of Religion now in Debate, the Duty of Abstinence from Blood; and this I have endeavoured to defend, from the Will of God fully, clearly, and repeatedly revealed in this Point.—This is the main Principle upon which I have affirmed this Abstinence to be a Duty still incumbent upon Christians. And is this vindicating Religion upon wrong Principles? and is there a true Christian in the World, who will, upon mature Deliberation, say it is? God forbid.—

BUT I have placed Ceremonials upon an equal Foot with Fundamentals.

TO this I answer; that supposing this a mere Ceremonial, (which I have not yet granted, nor he proved) I have indeed placed it on the same Foot with Fundamentals, with regard to the Divine Prohibition, but no otherwise. This Gentleman will allow, that the eating of Blood was once as expressly prohibited as Murder; suppose it then a Ceremonial, was it not upon the same Foot with Fundamentals? I mean with regard to the Divine Prohibition; and suppose I think it still equally prohibited, where is the
 Absur-

Abfurdity of placing it ftill upon the fame Foot?

BUT ftill this Conduct may give Offence to well-meaning Minds.

FOR my part, I know not what well-meaning Minds this Conduct can any way offend: I am fure I meant no fuch Offence; but this I apprehend, with all Submiffion to fuch as differ from me, that thofe Minds are much more under the Influence of Vanity than of Wifdom, which can imagine any Abfurdity in God's ftill continuing fuch Creatures as we are, under the Reftraint of pofitive Inftitutions (fuppofing this fuch.)

THIS Gentleman, and others who refine with him, may require I know not what Reafons and Sanctions of Duty, diftinct from the Divine Commands, before they think themfelves bound to obey them; to me the bare Command is Reafon and Sanction fufficient. And in the Point before me, I am content to find the Duty of Abftinence from Blood, upon the fame Foot of Obligation, with thofe of the Sabbath and the Sacraments; nor do I apprehend that this Infirmary, will any way add to my Guilt or my Confufion at the Day of Judgment.

The



II.

*The several Grants to Adam and Noah
re-examined:*



HIS Author next proceeds to examine my Authorities from Scripture for the Duty of Abstinence from Blood.—

AND first he censures that Assertion of mine from the 9th Chapter of *Genesis*, that the Charter of Dominion over the animal World given to *Adam*, was enlarged to *Noah*.—
Here (says this learned Author, p. 4.) *I differ from him at first setting out; and apprehend, that if this Precept given to Noah made any Alteration in the Charter of Dominion given to Adam, it rather was to restrain it, than to enlarge it.*

IT is plain both from this and the following Paragraph, that this Author thinks the Charter of Dominion over the brute Creatures given to *Adam*, conveyed a Power of eating them,

of Abstinence from Blood. 7

them, and consequently, was the same with that given to *Noah*, bating that the latter was limited with regard to Blood. Now the Truth or Error of this Position will best appear from considering the several Grants made to *Adam* in Paradise, and to *Noah* after the Flood, as they are found in the first Chapter of *Genesis* at the 28th and 29th Verses, and the 9th Chapter and 3d Verse.

THE Grant of Dominion is in the first Chapter of *Genesis*, v. 28. *And God blessed them, and God said unto them, Be fruitful and multiply, and replenish the Earth, and subdue it, and have Dominion over the Fish of the Sea, and over the Fowl of the Air, and over every living thing that moveth upon the Face of the Earth.*

HERE is the first Grant; and the second immediately follows it, v. 29. *And God said, Behold, I have given you every Herb bearing Seed, which is upon the Face of all the Earth, and every Tree in which is the Fruit of a Tree yielding Seed: to you it shall be for Meat.*

I APPEAL to common Sense, Are not these two different Grants, and as distinct as Words can make them?

YOU shall have Dominion over the animal World,——says the first Grant;——The vegetable

8 *Defence of the Doctrine*

vegetable World shall be your Food,—says the second. — Is it possible that any two Grants can be more distinct, either in the Nature of the Things granted, or in the Terms of Conveyance? And here I must observe, that they are not both conveyed in one, but in two distinct Declarations, each of them introduced with the Solemnity of those awful Words,—*And God said—*

SUPPOSE this Gentleman should allow one of his Servants free Leave to ride a certain Horse, and to eat the Fruit of a certain Tree in his Garden; if this Servant should immediately conclude from that Concession, that he had a Right to eat the Horse, I believe this Writer would think the Inference a very strange one.—Now suppose, that instead of saying you shall have Leave to ride this Horse, his Master had said, Have Dominion over this Horse, and eat the Fruit of this Tree, would not the Grant in both Cases be the same? Could the Servant, think we, understand any thing by that Dominion over the Horse, but a Right of riding him and employing him to the several Purposes of Carriage, Tillage, &c.?

THE Grant to *Noah* is in the 9th Chapter of *Genesis*, v. 3. *Every moving thing that liveth shall be Meat for you; even as the green Herb have I given you all things.—*

THE

THE Grant to *Adam* gives every *Herb*, the Grant to *Noah* gives every moving thing that liveth, as the green *Herb*. Is this no additional Grant? No Enlargement of Charter? If it be not, 'tis evident these Words have no Meaning: And if they have not, could they come from God?

IN short, the Grant of Dominion over the animal World, and the Grant of the vegetable World for Food, given to *Adam*, are of as distinct a Nature from one another, and from the subsequent Grant to *Noah*, as Words can make them. And if two of them are still the same, I see no Use of Language, but to delude where it should direct. And to imagine this possible, of Words inspired by God himself, for the Direction of his Creatures, is a Supposition shocking, not only to Religion, but common Sense! And I have the Satisfaction to find, that my Conception of this Matter, is agreeable to the general Sense of the *Jews*, — the *Christian* Fathers, the first Reformers, and the best Commentators. * And as for such as think
with

* I beg Leave also to add, that of the Learned and Honourable Mr. *Robert Boyle*, (whose Skill in Divinity is not his lowest Praise) in his *Disquisition of Final Causes*, p. 81. " After the Deluge God delivered all terrestrial Beasts, Fowl, and
C " Fishes,

with my Adversary, let him count them up, and glory in them.

THAT nothing but vegetable Food was eaten before the Flood appears to me not only from the oldest Traditions upon this Head, but likewise from God's own Command to *Noah*, in relation to the Provisions to be laid up in the Ark, *Gen. vi. 21, 22.* *And take thou unto thee of all Food that is eaten, and thou shalt gather it to thee, and it shall be for Food for thee, and for them: thus did Noah; according to all that God commanded him, so did he.*

FROM these Words, it should seem, in the first Place, that there was then some kind of Food in the World which was not eaten: But however this may be, it is clear from this Command, *it shall be for Food for thee, and for them*, that *Noah's* Food in the Ark was such as he had in common with the other Creatures; and how any thing but the Fruits of the Earth could be a common Food to Man, and all other Creatures, I own, I cannot conceive.

BUT

" Fishes, &c. into the Hands of Men, and intended that they
 " should eat Animals, as before the Flood he had appointed
 " them all the sorts of wholesome Vegetables for their
 " Food."

BUT it is objected to me, (*p.* 11.) that I confine *Adam* to Bread and Herbs; and consequently, that upon my Principles, neither he nor his Sons had any more Right to the Fruit of a Tree, than to Flesh.— I answer, That by the Herbs of the Field, I understand the whole vegetable World, and apprehend, that the whole World have hitherto so understood it. I also apprehend, that the same is understood by the *green Herb* in the Grant to *Noah*; and for this plain Reason, because I apprehend, that all the Trees in the World are no other than green Herbs. And when this Gentleman proves they are not, I will undertake to prove, that an Oyster and a Snail are no Animals.— And I am pretty confident there is as much Difference betwixt an Oyster and an Elephant, as there is between a Cabbage and an Oak.— Tho' possibly *Adam* might not know this immediately after his Creation; and consequently, a more explicate Grant was necessary to him.





III.

The Grant of Dominion over the Creatures considered.



UT here this Author is pleased to take me to Task in the following manner; *I desire to know (says he) what sort of a Dominion it was that God gave Adam over the Fish of the Sea, and over the Fowls of the Air, and over every living thing that moveth upon the Earth, if it was not a Dominion that he was to make use of?* (p. 4.)

TO this I answer, That I really cannot tell what sort of a Dominion that is, which a Man is not to make use of: But I am humbly of Opinion, that there may be some use of Dominion over things, distinct from a Power of eating them; and that such Dominion might possibly be of some Advantage both to the Governor and the Governed: For Example;

I A M

I AM of Opinion, that it is the Interest of Sheep to be shorn, and that it was the Interest of *Abel* to shear them; and that their Milk and Wool sufficiently paid for their keeping, to an Owner who paid no Rent for his Land.

I AM also of Opinion, that *Jabal* might find his Account in feeding Cows, tho' he were as utter a Stranger to the Taste of their Flesh, as thousands who feed them in this Kingdom, at this Day, and pay heavy Rents into the Bargain; for the sole Advantage of their Milk, without the least Intention or Idea of eating one Morfel of them to the end of their Lives.

BESIDES, all Nations have not the same Opinion of the same kinds of Food; the Flesh of Cows and Oxen is in great Esteem in this Part of the World; but (if I am rightly informed) is far from being so in those Eastern Regions, where Mankind are supposed to have had their Origin. *

BUT

* The wise Son of *Syrach* seems to have thought in a very different manner from this Author: *The principal things for the whole Use of Man's Life* (says he) *are Water, Fire, Iron, and Salt, Flour of Wheat, Honey, Milk, and the Blood of the Grape, and Oyl, and Cloathing.* *Ecclus. chap. xxxix. v. 26.*

BUT to proceed, 'Tis sufficiently evident from the Scriptures, that the Firstlings of the Flock and Herd, were from the Beginning offered up in Sacrifice to God; and in that Case, it was the Interest of the Dam to be milked, and the Interest of her Keeper to turn that Milk to his own Use; as also in Cases of accidental Death, or Destruction of the Young by wild Beasts; or where the Parent gave more Milk than was necessary to the Preservation of the Young: And probably it was one Reason why the Males of the Flocks and the Herds were offered up in Sacrifice, that the Females, as of more Advantage to Mankind, might be multiplied beyond them. *Who feedeth a Flock, and eateth not of the Milk of the Flock*—is a Question which *Abel* might as rightfully have put as *St. Paul*; tho' possibly, *Who feedeth a Flock, and eateth not of the Flesh thereof*, is a Question which *Abel* had as little Right to put in one Case, as *St. Paul* in the other; but very possibly humble *Abel* was content to say to himself, what the wise Man says, Prov. xxvii. 26, 27. *The Lambs are for thy Cloathing, and the Goats are the Price of the Field; and thou shalt have Goats Milk enough for thy Food, for the Food of thy Household, and for Maintenance of thy Maidens.* *

AND

+ The *Nomades* of *Africk* fed upon the Milk of the *Cynocephales*, as some Northern Nations do upon that of the *Rain-Deer*.

AND was it nothing for the Antediluvians to have delicious Food and the comfortable Coverings both of Tents and Cloaths from the Creatures, unless they were also allowed to eat them?

THAT Tents were the first Houses, and that Skins were the original Cloathing of Mankind (as they are at this Day to many Hordes of *Tartars*) is, I believe past all doubt; and that they continued to be so for many Ages, appears evidently enough from the earliest Accounts we have of all Countries, and particularly of *Britain*; and how ill many Regions of the Earth could do without them at this Day is sufficiently known.*

NOR are even the Fowls of the Air unuseful to this Purpose. That Feathers made, and still make, a chief Part both of Dress and Covering to the Natives of *America*, is not denied; nor do even the politer *Europeans* disdain the Aid of their Ornaments at this Day; and much

Dominion over Fowl.

* The Skin of the River-Horse is in high Esteem among the *Africans* for Shields,—which are said to be Proof against Musket-Balls.

When Houses were built, and Skins ceased to be of common Use for Tents, they continued to be still demanded in War; (St. Paul wrought at this Trade) and are still the Houses of the *Calmous-Tartars*.

much less do they despise their various Uses : Such is the Beauty and Variety of their Colouring in some Regions of the Earth, as to be able to supply the Place of the Pollet and Pencil : Nor will my Adversary deny, that he himself hath some Reason to bless God for the Dominion of Man over the Fowls of the Air (supposing them uneaten) inasmuch as without this his Bed perhaps would not be quite so soft, nor his Sleep so sweet ; but if he has not, I own I have.

Beasts. AGAIN; Tillage was as old as *Adam*, and I see no Absurdity in supposing, that Oxen might be of as much Use (in that Respect) then, as now ; probably they ploughed the Field, probably they brought home the Corn, and when it was brought home, probably they trod it out.— And was all this nothing, unless they might be eaten also ?

BEASTS of Burthen, I humbly apprehend, were never absolutely unnecessary to Mankind ; and therefore a Right of Dominion over them for that sole Purpose, never could be a Grant absolutely useless and insignificant. And that this is the only Use of Oxen in many Parts of *Asia* and *Africa* at this Day, is, I think, past all doubt.

Now

Now these Advantages might, in my humble Opinion, make the human Dominion over the Creatures very advantageous, tho' it should not extend to a Right of eating them! and indeed I am inclined to believe, that this Writer is the only Man in the World who ever imagined, that the Idea of Dominion necessarily included in it a Power of eating. *

BUT this Point will perhaps be seen in a better Light from a very plain and familiar Instance.

SUPPOSE this Author, among his other Charities, should give any of his poor Dependants, an express Dominion over his Barns for Food, and over his Flocks and Herds to every Use and Advantage of Milk, Wool, Tillage and Carriage, but without the least Mention or Intimation of a License to eat them; reserving at the same time a certain Number to his own sole Use; — should this Dependant treat this Dominion with Disdain, upbraid his Benefactor with his Limitation, and cry out, *What sort of Dominion is this which a Man must not make use of? If Dominion has any*
D
Meaning,

* I am sure if it does, the Criticks are mightily mistaken, when they imagine *Achilles's* ἀνυποβέγγεσς βλαπτικός to be an Appellation of Reproach, instead of an Epithet of Right.

Meaning, it must imply a Power of eating; therefore I will not only milk and fleece these Flocks, but feed upon them also. — I appeal to his own Breast, whether he would not think such a Dependant not only very ungrateful and unreasonable, but very wrong-headed into the Bargain?

The Author's Objection from the Coats of Skins, *Gen. iii.* considered.

THIS learned Writer proceeds (*p. 4.*) “ and “ since we find in the “ 3d of *Gen. v. 21.* that “ upon the Expulsion of *Adam* and *Eve* out “ of Paradise, God was pleased to make “ *Coats of Skins for them, and cloath them.* “ Is there not as much Reason to apprehend, “ that the Dominion given to *Adam* did “ extend to the taking away the Life of any “ of the Creatures, as well to supply him “ with Food as with Raiment.

HERE this Author seems to take it for granted, that *Adam* slew these Creatures (of whose Skins it pleased God to make him and his Wife Coats) in order to cloath himself with their Skins, by Virtue of the Right of Dominion given him over the Brute World. But the Reader will please to observe, that if he does take this for granted, he does so without any Foundation of Proof, or even of Probability. — I apprehend, that all the learned Men in the World, who ever wrote
on

on this Subject, are, and ever were, of Opinion, that the Beasts whose Skins supplied *Adam* and *Eve* with Coats, were Beasts slain for Sacrifice; and I will venture to say, that I have demonstrated Sacrifices to be of divine Institution (and neither this Author, nor even any Infidel that I know of, hath yet attempted to confute me); and if they were slain for Sacrifice, they were slain by the immediate Command of God, and against all *Adam's* Instincts and Inclinations; (the Truth of this Assertion every Man who hath any Humanity will quickly feel himself convinced of); and consequently, they were not slain in the Intention of *Adam*, either for Cloathing or Food; both which Purposes must, in my humble Opinion, be very remote both from his Intention and Conception in that State of Things.

SURELY no Man living ever imagined, that *Adam* had any Instinct to gratify in destroying these Creatures: The Sight of living Animals, I believe, never yet created an Appetite in any mortal Man to devour them, even after full Information that he was privileged to devour them; and much less antecedent to such Information.—Nor is it to be imagined, that *Adam's* Knowledge of the Creatures extended to such Skill in their Structure, as to know the Nature and Use of their Skins, without immediate Information

from Almighty God.—We see, that when he had the Skins, he knew not how to make Coats of them; and surely it required much less Skill to shape them into Cloaths, than to sever them from the Animal, or to know that they were of a distinct Nature from the Flesh.—So that this Author's Opinion upon this Head, is in all Views, and upon all Accounts, utterly groundless.

I AM far from denying, that *Adam* had a Right (by Virtue of the Dominion granted by God over them) to slay the Creatures upon proper Occasions. For tho' the Grant was given to Man in the State of Innocence; where there could, in all Probability, be no need of slaying them: Yet inasmuch as it never was revoked, it is reasonable to think that it was continued to every lawful Purpose that could be answered by a right and a reasonable Use of them. Now we have clear Reason to conclude from the Scriptures, that he had a Right to slay them for Cloathing and for Sacrifice; but no Colour of Reason to conclude from thence, that he had a Right to destroy them for Food, but quite the contrary; inasmuch as he was not only prescribed, but, as I apprehend, plainly limited to another Food; and that Limitation, according to a known Maxim, left him at Liberty, with respect to all right and reasonable Uses

Uses of the Creatures, in Cases not excepted or precluded.

To all this may be added, that this learned Gentleman forgets that Holocausts (*i. e.* Sacrifices where the whole Carcase, exclusive of the Skin, was consumed by Fire) are allowed on all hands to be the most ancient kind of animal Sacrifices known or heard of in the World; and therefore there is not the least Pretence or Appearance of Probability, that *Adam*, or any of the antediluvian World, devoured the Creatures devoted to God in Sacrifice.

THIS Author proceeds to another Argument upon this Point, which plainly appears to be in his Judgment decisive and unanswerable; but is in my Opinion as inconclusive as can well be imagined. His Words are these, *p.* 5. — “ Besides, if we suppose
“ the Stomachs of the Antediluvians were
“ formed in the same manner with our Stomachs, and find by Experience, that the
“ Stomach of Man is at present formed as
“ well to be carnivorous as graminivorous; I
“ say, that their having Stomachs partly formed
“ after the same manner with the Stomachs
“ of Creatures that live entirely upon Flesh,
“ is as strong a Proof to me, that they were
intended

My Adversary's Argument from the Make of the human Stomach considered.

“intended and did feed upon Flesh, as their
 “having had Feet is a Proof of their walk-
 “ing.”

NOW, not to insist on the Singularity of this Gentleman's Stile on this Occasion, his *carnivorous and graminivorous* Stomachs, Things, I believe, never before heard of, (at least it is the common Opinion, that it is the Business of the Stomach to digest, and not to devour) the Sum of his Argument is this: — If the human Stomach is fitted to digest Flesh, then Man had a Right to eat Flesh, and actually did so from the Beginning.

NOW if this Reasoning is right, then this Maxim must be true, that Fitness to do any Thing infers a Right to do that Thing; nay not only so, but infers the actual Exertion of that Right.—Does this Author believe, that he himself hath a Right to commit Murder and Incest upon the Evidence and Security of this Principle? I am sure he does not: And I dare say he would take it very ill to be concluded guilty of either in Consequence of this Maxim, —and God forbid he should.

LET us consider this Reasoning in another Light, which may probably be more agreeable.

I WILL

I WILL suppose this Writer to be very happily fitted both by his Birth, Education, Abilities, and Principles for the best Preferment (it matters not whether Ecclesiastical or Civil) in his Majesty's Gift; will it follow from hence, that he hath a Right to such Preferment without a previous Grant from his Majesty: I cannot think it will; and I am sure he is too dutiful to his Majesty, to say, or so much as to think he hath.—And if not, much less will it follow that he is in actual Possession of that Preferment, however desirable and advantageous such a Situation might be, both to himself and the World.

NOW the true Distinction upon this Maxim (which this learned Writer overlooked) is this,—Fitness to do a Thing without which we cannot live, infers our having done that Thing with as much Certainty as that we lived; and therefore the Antediluvians as certainly walked as they had Feet, because they could not live without walking; but their Fitness to eat Flesh infers not the same Certainty or Necessity of their having eaten it, because they could live without it.

A PLAIN obvious Instance will illustrate this to the meanest Capacity.

SUPPOSE

SUPPOSE a Pilgrim appointed by a Person of sufficient Authority to take a long Journey on Foot to a certain City; — suppose two different kinds of Food proper for his Sustainance in his Journey to this City; — suppose one of these expressly prescribed (and possibly by way of Penance) by the same authoritative Person, who had also an undoubted Right to prescribe in that Case, as well as sufficient Skill to prescribe properly; — suppose this Pilgrim, after a certain Time, arrived at that City, and confessedly on Foot; could we with as much Certainty infer, that he was supported in his Journey to this City by the Food not prescribed to him, as that he made Use of his Feet to carry him thither? I believe no Man of common Sense would say we could.

THE Reader may, if he pleases, apply this to Life; — he may consider Life as this Pilgrimage; — God the Author of the Pilgrimage; — the Grave, the City to which we are all appointed to travel; Herbs, &c. the Viaticum prescribed by our great and skilful Governor; and Flesh the Viaticum not prescribed: — The Inference is obvious. —

To

To all this I beg leave to add, that the *Essenes*, *Pythagoreans*, and *Brachmans* of Old, and their Successors the present *Bramins* and *Banians* of the *East*, and all the Monks and Religious Orders of Christians in *Æthiopia*, had and have, in all Probability, as good Flesh-Stomachs as their Neighbours; and yet I believe this Gentleman will not insist, contrary to the History of all Times, that they did and do actually eat Flesh.—And if these abstained and still abstain upon some mistaken Principle of Religion after the Deluge, 'tis possible, that others might have abstained in the same manner from some right Principle of Religion before.

Some Men always abstained from Flesh upon Principle.

I own it appears extremely probable to me, that if Mankind had not abstained from Flesh in the antediluvian World from a Principle of Religion, yet might they have abstained merely thro' Ignorance:—Nor can I conceive how they could tell, antecedent to the divine Licence, that Flesh was good and salutary Food, unless they were to be guided in this Point by Wolves and Tygers;—Creatures of all others the most opposite to the human Nature; and I think some Arguments might be drawn from their Tempers and

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short-livedness to shew, that such Food was neither salutary nor desirable to Man.

IF you suppose them influenced to a Desire of this Food by the Smell of Sacrifices, it must then be remembered, that none but the Religious sacrificed, and that their Sacrifices were *Holocausts*; and the Religious of the antediluvian World are almost universally believed not to have eaten *Flesh*: Besides, I very much doubt whether Habit hath not made the Smell of *Flesh* much more incentive to Appetite than Nature: * At least I know some Men of Sense who are of Opinion, that the Smell of *Flesh* is only agreeable from the Remembrance of that Pleasure which was wont to attend it in eating.

BUT however this may be, the Traditions of all Antiquity are agreed, that there was a Time when Mankind abstained from *Flesh*, and fed only upon the Fruits of the Earth.

HITHERTO, I hope, this learned Author's Opinions and Arguments appear sufficiently

* There are many Instances, (and I myself have known some) of Persons so thoroughly reconciled by Custom to the very worst Tastes and Smells, as not only to think them tolerable, but even delicious: And in Fact, several Persons who have long been accustomed to a Vegetable Diet, find the Smell of *Flesh* disagreeable.

ciently inconsistent with Scripture, with Reason, with Experience, with Antiquity.

WE shall now enquire whether he be more fortunate in these that follow.

THE Reader is by this Time, I hope, supplied with sufficient Answers to those quick Questions of this Author's, (*p.* 5.) "for what Use did *Abel* and *Jabal* give themselves the Trouble of feeding and guarding Sheep and Cattle? Was it only for the Sake of having their Skins to cloath themselves withal? Are not the Skins of those called Wild Beasts remarkably better for that Use?" —I say, the Reader is, I hope, by this Time enabled to answer these Questions:

INASMUCH as Cloathing was evidently not the only End attained by this Trouble; nor, if it were, could that End, (with humble Submission to this learned Author) be better attained by the Skins of Wild Beasts: — For in the first Place, their Skins are not better for Cloathing; and I will venture to oppose that of the single Sheep to the Advantages of them all put together; * (to say nothing of the Camel, the

Cloathing not the only End of Dominion over Brutes.

* Besides the many and excellent Uses answered by the Wool severed from the Skin, and by the Skin bared of the Wool, the

the Goat, and the Ox.—) And if they were better, could they be obtained with so much Ease and Safety, and in Numbers sufficient for all Mankind? and in Consequence of this, with so much Advantage to the World! * or if they could (which I believe this learned Author will not, upon more mature Deliberation, affirm,) yet still, methinks, we might be at Liberty to put the same Question to this Author concerning the Wild Beasts in general, which it pleased God to put to *Job* concerning the Unicorn, *Job xxxix. 9, &c.* *Will they be willing to serve thee, or abide in thy Crib? Canst thou bind them with their Bands in the Furrow? Or will they harrow the Valleys after thee? Wilt thou trust them because their Strength is great? Or wilt thou leave thy Labour to them? Wilt thou believe*

the Skins both of Lambs and Sheep are in many Countries in the highest Esteem both for Warmth and Delicacy. Many Hordes of *Tartars* are clad entirely by them, and even the luxurious *Persians* hold the Skin of a grown Sheep in the next Degree of Dignity to that of the Sable.

* If the Reader will please to figure to himself such Herds, and Troops, of Lions, Leopards, Tygers, Bears, &c. subsisting at once in the World, as were sufficient to supply all Mankind with Cloathing and other Conveniencies that could be supplied by Skins, he will soon be sensible how just and reasonable my Adversary's Opinion is upon this Point. (As for Furs of Sables, Ermins, Foxes, &c. they are only found in particular Northern Regions, where they are most wanted.)—*Probus's Circus* over-run with an infinite Number of Wild Beasts of all kinds, dreadful both to the Ears and Eyes of the Spectators, were, I think, a proper Emblem of the Theatre of the World upon this Author's Supposition.

*believe them that they will bring home thy Seed,
and gather it into thy Barn?*

AFTER all, suppose me, suppose Men every Way vastly my Superiors, ignorant of many noble and excellent Ends proposed and attained throughout the various Ages and Regions of the World, by the human Dominion over the Creatures exclusive of Food; can any thing be inferred against the Wisdom and Use of this Dominion from this Ignorance? God forbid. How unequal the utmost Extent of human Reason is to the unfathomable Depths of the divine Wisdom, in every Instance, is, I believe, universally allowed; and for my part if I knew of no other Use of the Creatures than to be Substitutes for the human Life forfeited by Sin, I should be contented humbly to acquiesce in that, and not only to acknowledge, but to adore the infinite Mercy of their Maker in the Appointment.





IV.

*An Objection about the Carcases of
Creatures slain for Sacrifices.*



UT this Author is still anxious to know, *p. 5.* (or rather anxious to pose my Ignorance) what is to become of the Carcases of the Creatures slain for Sacrifice.

I HAVE one plain Answer to this Question, —Holocausts were the earliest Sacrifices, —and in these the whole Animal was consumed except the Skin; so that he need be under no Pain about their being left to the Beasts of the Field and to Birds of Prey. —Tho' if they had, (as probably in some Instances they might) Beasts of the Field and Birds of Prey have as much Right to be fed as Man. —*The Eyes of all wait upon thee, O Lord, and thou givest them their Meat in due Season.* And there was probably more need
for

for their being fed by the Carcases of Creatures slain for Man's Use in the antediluvian World, because there was then in all Probability less Carnage, from the Longævity and superior Health and Strength of the Creatures, proportioned to that of their Lord.

AND as Man, by Virtue of his Right of Dominion, had doubtless often occasion to slay several Creatures besides those slain for Sacrifice, possibly such Slaughters were not unuseful to the Sustenance of such Creatures as subsist by Carnage.

THE Fat of all such as were not slain for Sacrifice, might be used to the several Purposes of Light, Oil, Grease, &c. as well then as now; — even under the old Law the Fat of the Beast that died of itself, and the Fat of that which was torn with Beasts, might be applied to any other Purpose, except that of Food. *Levit. vii. 24.*





V.

*Various Ends of the Human Dominion
over the Brute World.*



UT further, a Dominion to Man over the Creatures was necessary in order to empower him to destroy those that were noxious, as also to train up others to that very End; to guard not himself only, but also the several Creatures that were most useful to him, from the Invasion and Ravage of others.

IN what a Variety of Lights do the Beauty and Use of this Dominion shew themselves! to see some Creatures feed their Lord, and others fight for him; — some carry his Loads, and others cultivate his Lands; — to see one cloath him, and another bear him on his Back, conveying him with Speed and Safety where his Health, his Business, or even his Pleasures call him; — some coming
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at his Call, and others flying at his Command, — watching and obeying his very Beck! proud to be employed, and visibly rejoycing to have served him: To sum up all,—some lightening his Labours, and some atoning for his Guilt! —

ANOTHER End, answered by the Dominion of Man over the Creatures, distinct from the Power of eating them, was the Delight of his Senses,—and another the Entertainment of his Reason; and both these naturally led him to reverence and to adore their Maker.

How agreeably are we amused with the Gayety of some Animals, and the Good-will of others! the Sprightliness of one, the invincible Sloth and Sullenness of another; the Cunning of this Animal, and the Mimickry of that! the intractable Wildness and Ferity of one Race, and the familiar Gentleness of another! the Docility of one Species, and the insuperable Stupidity of others; their Arts of Annoyance and Defence! their Address and Dexterity in the greatest Exigences; their Skill to escape their Enemy, and their Wiles to compass their Prey! the periodical Shiftings and Migrations of some, the Recesses and Returns of others! the apparent Deaths and Revivals of others, and even their Resurrection under surprizingly new, fairer, and nobler Forms!—and above all, that amazing
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Variety and Profusion of Provision for the Support of all, from the Bounty and Beneficence of their Maker! *

AGAIN, Man's Right of Dominion over the Fowls of the Air, empowered him to confine some Birds for the Pleasure of their Musick, others for the Delight of his Eye, others for the Destruction of such Fowl and other Creatures as were noxious; as the Eagle and Hawk, to destroy the Kite; the Vulture, the Raven, and even to pick out the Eyes of the Wolf and Boar,——as it is well known they may be trained to do, and as the *Persians*, we are told, hunt with Leopards.

NOW that an explicit Grant upon this Point was useful to this very End, sufficiently appears from the Superstition of those Nations to whom this Grant is not known, many of whom make as much Conscience of supporting noxious Creatures, (caaecfully abstaining from all Injury and Offence towards them) as the best Christians of relieving good Men in Distress.

* That abundant Supply of Provision proper to each Species, is, doubtless, Matter of sufficient Admiration to every thinking Being; but the Provision made for the Support of those Creatures which never stir from the Place of their Nativity, or are destitute of Limbs to carry them in Search of their Prey, is just Matter of more distinguished Admiration; and such is the Condition of several Kinds of Shell-Fish in the Waters, and is commonly deemed the Condition of the Bird of Paradise at Land.

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THIS Right of Dominion also empower'd him to employ some Birds to carry his Messages, and to bring him Intelligence in his greatest Exigences; * to confine others to divide the dead and dark Hours of the Night, and call him up to his Cares,——and others, perhaps, for the Benefit of their Eggs, § at least all Birds whatsoever he had a Right to confine, the better to observe their Powers, their Instincts, their Abilities, their Friendships, their Enmities, their Dangers, their Defences, their Generation, their different Methods of Incubation, hatching and providing for their Young, the Beauty, Variety and Wisdom of their Structure, so admirably suited to their Element and Condition of Life !

How delightful an Employment is it to a reasonable and religious Spirit, to climb up this Scale of Life, from the Humming Bird of *America* to the Ostrich of *Arabia*, and at every Step, to contemplate, to admire, and to adore the Glory, the Grandeur, and the Goodness of their Maker !

* It is well known, that Pigeons are the great Conveyers of Intelligence thro' the Levant, and that they convey it with the Speed of ten Leagues an Hour.

§ The same Way of Reasoning that inferred the Lawfulness of eating Milk, would, in some measure, hold good with regard to Eggs.

IT is impossible either to ascend or descend through this Scale of Life, without discovering at ev'ry Step amazing Marks of Wisdom, as inexhaustible in the Variety of its Models, as in the Skill, the Richness, and the Magnificence of the Execution: These Observations cannot be made to any Degree of Accuracy, in many Instances, without a minute and exact Examination of their Parts, nor this, without a Right over their Lives; and therefore a Grant of Dominion was absolutely necessary to these Ends; and a Limitation of Dominion to a right and a rational Prosecution and Attainment of all these Ends, was perfectly consistent both with the Bounty and Beneficence of the Creator.

All these Advantages and Entertainments (except that of Musick) Man is also capable of receiving, with a new and amazing Variety, from the Beasts of the Field, (from the Mouse, up to the Elephant) and even from the Worms of the Earth, from the Earthworm and Caterpillar, to Creatures many Millions of Degrees less than a Mite.

ARE not many Creatures supported at this Day, and have they not been so, in various Regions of the Earth, merely for the Pleasure of seeing them, and observing upon their Natures! and is this no Pleasure to a reasonable

able and a philosophick Spirit? And is Dominion to these Ends of no Avail, unless that also of eating be added to them? Were they made only for the Entertainment of our Appetites, and is that their noblest Use? Such a Position might well enough become an Heathen High-Priest, or an Hog of *Epicurus's* Herd, but must surely be very ill suited to the Character of a Christian Philosopher.

AND I dare say, this Gentleman will do himself the Justice to own, that he hath sometimes, on occasional Journies, and often in his Researches into Nature, been rapt into Transport and Amazement, to behold the different Regions of this habitable World, the Rocks, the Mountains, the Marshes, the Vallies, nay even the barren Defarts, so richly, so wisely, and so beneficently furnished out with Creatures, for many wonderful and excellent Purposes of Providence, and for various Uses and Necessities of the human Life, distinct from Food.





VI.

The Wisdom of a gradual Grant.

AND here I cannot but contemplate upon the great Wisdom of God visible in a gradual Grant of the Creatures. Had Appetite been indulged in their Destruction from the first, it is evident, that in the extreme Degeneracy of human Nature (before the Flood) this End of their Being had only, or at least principally been regarded: And then, in all Probability, the very Species of many of them had been cut off from the Earth.

THE World is allowed to have been more thoroughly peopled before the Flood than since, so that if the several Creatures had then been eaten, 'tis impossible they could have escaped the Luxury and Barbarity of the then Inhabitants. Several kinds of Creatures have been utterly destroyed in particular

ticular Regions of the Earth since the Flood;* and, beyond all Question, Wastes and Deserts, and a Scarcity of Inhabitants, are absolutely necessary to the Preservation of many of them at this Day. — But if the Species had not been wholly destroyed by the Permission of this Kind of Food, before the Flood, yet many of their noblest Ends and Uses had certainly been defeated:—They would then have naturally been destroyed, when they were in most Perfection for Food; and then, ten thousand Ends and Uses of their Being had been lost. — The Consequences would, I apprehend, be much the same in Proportion, as if Mankind were regularly to be cut off at Thirty; 'tis evident, that human Nature would then be very little understood, and not one of its noblest Ends answered.— Apply this to the animal World.—Suppose their several Periods of Duration unknown, and you will find a thousand Instances of Instruction, useful Observation, and Advantages of various Kinds, cut off from Mankind. How many new Instincts are discovered, and Lessons of Wisdom learned from the Longævity and old Age of Animals of all Kinds!

* As the Cock of the Wood, and Mouse-Deer in *Ireland*.

THE Reader will best entertain himself with his own Contemplations upon this Head !

WHEN Appetite was precluded, Curiosity was left to its full Range; and nothing was more natural than to enquire diligently, and examine minutely, into the various Views and Purposes of the divine Wisdom in the Production of the Creatures, and the Ends answered to Man by his Dominion over them. And this Enquiry naturally terminated in a more perfect Knowledge of their Nature and Uses, than could otherwise ever have been attained or expected.—Tho' that Knowledge is to this Day very imperfect; and perhaps wants more Culture, and is capable of more Improvement, than any other Branch of Knowledge whatsoever.

I CANNOT quit this Subject without observing, upon the great Wisdom and Goodness of God, in preserving the Creatures at the Deluge, by the Ministration of *Noah* and his Sons; inasmuch as this naturally led them, nay almost laid them under a Necessity of observing their several Natures with uncommon Exactness and Attention.

A D A M had the Knowledge of the Brute World by Inspiration. When this
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Knowledge was impaired in his Posterity, no Man since *Adam* ever had such an Opportunity of recovering it, of being fully informed in the natural History of Animals, as *Noah* and his Sons. And when this was their sole Employment and Entertainment for almost a whole Year together; this was so thorough an Introduction into that Science, as could not but whet their Curiosity to carry it on to the greatest Perfection, for the rest of their Lives; which was the best Means imaginable, not only to restrain them from destroying the Creatures, but also to excite them to preserve and provide for them, with uncommon Care, till they were sufficiently multiplied for the Use of Men, over the Face of the Earth.

To this Purpose also, that Love and Liking, naturally arising from a long and familiar Acquaintance (especially in a common Confinement) could not but greatly contribute.

THERE is scarce any Creature so brutal as not to be sensible of good Offices; the constant Kindness which *Noah* and his Sons shewed these Creatures for so long a Time together, by supplying them with Food, &c. naturally tended to create a mutual Endearment between them, which (besides

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the Advantage of Security from them) was doubtless for some Time a strong Restraint both upon these Men and their Descendants from taking away the Lives of these Creatures, otherwise than thro' mere Necessity.



VII. *Man's*



VII.

*Man's Dominion over Fish and Insects
(exclusive of eating) not altogether
useless.*



OR is Man's Dominion even over the Fishes of the Sea (supposing them uneaten) altogether useless. — A Dominion over some of them is useful for the bare Pleasure of beholding them; such is (to mention only a few Instances) the Delight the *Chinese* receive from their Gold and Silver Fishes *; and the King of *Ceilon* from several kinds of

* *Gold and Silver Fish.*

Of these *Le Compté* gives the following Account. He tells us, they are the great Beauty and Ornament of the Courts and Gardens of great Persons; that the Male is of a most delicate Red from the Head to the Middle; the rest gilded with glittering Gold, far exceeding the Power of Art. — The Female is white, its Tail and one Part of its Body perfectly washed over with Silver: The Tail is fashioned like a Nosegay, thick and long, which gives a particular Grace to this Animal.

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Fish

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Fish which Travellers assure us are never brought to his Table, but supported wholly for his Pleasure : Such also are those venerable Carp at *Marli*, which are said to have subsisted there since the Time of *Henry* the Fourth of *France*; nor can I find that Men are likely to be robbed of this Pleasure by the Voracity of any of the *French* Monarchs.

A DOMINION over other Fish is found useful for the Benefit of their Oyl; which in the polar Regions of the World in some measure supplies the Absence of the Sun. — A Dominion over others for their Ivory *; over others for Medicine, for Painting and Improvement of Manufactures of various kinds; over others for their Skins, (subservient to various Uses) and over others for their Pearls and Shells of several sorts, which furnish out the Closets of the Curious, and minister alike to Ornament, Conveniency, and Curiosity. † Nay, we are told, that some

* The Wisdom and Bounty of Providence are, I think, very conspicuous in this Instance. — The Elephant, which is fitted for warmer Climates, supplies the South and East with Ivory, and the Maluis or the Narval (a Fish taken in the *Danish* Seas) and the Teeth of the Behemoth, an amphibious Animal taken in the River *Lena* and *Tartarian* Sea, supply the North.

† Fishes of several kinds are necessary for the Support of several sorts of Fowl, and other Creatures useful to Man, as Herons, Otters, Bevers, and even a kind of wild Sheep mentioned by *Oppian*. — Some of the *Americans* employed them to enrich their Lands.

Fishes to the South of *Italy* supply us even with Wool; nor will the Ladies allow even the Murex absolutely useless (tho' uneaten) for the sake of her Purple; nor my Adversary any one of the whole Number from the *Shrimp* to the *Whale*, for the Improvement of natural Knowledge, in which he is so well skilled.

AND as for the rest of the animal World, the Dominion even over Worms and Insects, will, I believe, never be counted absolutely useless, as long as the Bee, the Silkworm, the Gall-nut, the Byzantine Moth, the Insect of the Cephaleonian Holy-Oak, and the Cochineel keep their Credit in the World.*

* Besides all the Ends of Physick, Insects, Worms and Reptiles of all sorts are necessary for the Support of several kinds of Fowl many ways useful to Mankind.— It is well known, that the Glow-worm answered all the Ends and Uses of Candles and Torches to the *Americans*: As the Fire-fly in some measure answers the same Ends at *Siam*; the Account we have of it in *Harris's Collection of Travels*, Vol. 2d, is as follows, “ The
 “ Fire-fly is an admirable Insect: Their Wings are bright and
 “ shining like Fire, and they have four Wings like Locusts, of
 “ which two only are seen when they are at repose; the other
 “ two they spread out only when they are flying: They are
 “ very numerous, and the Trees by the River Sides are covered over with them; and tho' in the Day-time their Light
 “ appears little, yet in the Night, when it is most pleasant sailing
 “ in those hot Rivers, they are a most delicious and admirable
 “ Sight; for then the Branches of the Trees being covered with
 “ them, look as if they were set thick with innumerable
 “ Lights, which the Reflexion of the Water, especially if it
 “ be calm and smooth, infinitely multiplieth.—

TO all this may be added, that various Arts are very reasonably supposed to have been learned from the inferior Creatures, such as the Use of Sails, Oars, and Rudder, the Shield, Armour, &c. Nay not Arts only, but likewise various Lessons even of Virtue and Wisdom are learned from them, which are the natural Consequences of our Dominion over them.—The Advantages of Industry from the *Bever* and the *Ant*; and the Evils of Sloth from the Animal of that Name, which is remarkably impoverished (sometimes almost to Death) in his slothful Progress from one Place of Subsistence to another; the Advantages of Order and Regularity from the Bee.

THERE is scarce one Animal in the World, from which many useful Lessons of Life may not be learned; nor have the wisest of Mankind been ashamed to teach them,—the Blessings of parental Affection from some, and filial Affection from others; — the Advantages of Peace, and the Evils of Discord, especially to Creatures of the same Species, whose Contentions frequently make them a Prey to the common Enemy; — and a thousand others of equal Use and Wisdom; besides an Infinity of Examples, Allusions, Illustrations, and Images, of no less Importance than Pleasure to the human Mind, in
a thousand

a thousand Instances ! In a Word ; hence all the Wisdom of the *Grecian* Fables, and *Egyptian* Hieroglyphicks.

ANOTHER Use of Man's Dominion over the Creatures, is, that by an exact Enquiry into their Natures, he may be enabled to justify the Wisdom and Goodness of God in their Creation.

It were undoubtedly a just Imputation upon the Wisdom and Goodness of God, to form Creatures either for no End, or for Ends unworthy of infinite Wisdom and Goodness ; and therefore the Formation of Creatures noxious and useless, hath in all Ages been made an Objection, not only to the Attributes, but even to the Existence of the Divinity ; and nothing hath exercised the Abilities of the greatest Men of all Ages more, than such laborious Researches into the Ends and Uses of those Beings, as might best evince them neither the Work of Chance nor Malignity.

THIS hath been accurately and professedly done, in many Particulars, by many able Men, and occasionally by others, (from whom the Substance of this Defence is taken *) ;

* *Gesner, Derham, Nature displayed, Travels, &c.*

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but for my Part, I am content to view these Creatures in the Light of God's Ministers here on Earth; to be always at hand to humble the Vanity and to chastize the Wickedness of his Creatures, whenever their Sins call down his Wrath and Vengeance upon them; to let this Lord of the nether World see, that whenever he becomes rebellious to his Maker, he can arm the meanest of his own Subjects to chastize his Insolence; as he chastized (to omit many Instances in Heathen History) the haughty *Egyptians* by Lice, and Flies, and Frogs, and Caterpillars*; the *Canaanites* by the Hornet; and the *Israelites* themselves by fiery Serpents; the disobedient Prophet by a Lion; and the impious Parents of *Bethel*, in the Destruction of their rude, ill-educated and impious Children, by She-Bears.

BUT if all these Advantages were not derived to us from our Right of Rule over the Creatures, there is something singularly delightful in contemplating the human Dominion in this nether Orb, even in the Light of its Grandeur, Magnificence, Variety and Extent, distinct from its Uses: But above all,

* Caterpillars have often been found destructive in many Regions of the Earth; and Naturalists tell us of one kind of them, whose Smell is so offensive, that no human Creature can stand before it.

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in contemplating *the Wonders of God in the Deep!* to observe such infinite Numbers, with such infinite Variety of Creatures, in an Element so seemingly adverse to Life; and to see them so immensely prolific, in a Region of Salt and Sand, the liveliest Emblems of Barrenness *! to observe their Procreation, and Increase (in many Instances) by Means, and in a Method, so utterly different from earthly Animals, and such as would exhaust the Admiration of Ages! and will perhaps continue to do so to all Eternity, under the Notice of very superior Beings, and under the Contemplation of Wisdom infinitely transcending that of Man.

I speak this with the greatest Deference to the Judgment and Authority of my learned Adversary; and if I have the Misfortune to err in this Opinion, I have however the Felicity to err, after the Judgment of the wisest Men and greatest Philosophers of all Ages.—But if on the other Hand, the Dominion of Man over the other Creatures, to all the Purposes

* I am fully satisfied, that there is no Element without its proper Inhabitants: The Fire-fly, (which is generated, lives, and subsists in Fire, and perishes out of it) described by several ancient Naturalists, and known to them all, and to some of the Moderns, is to me a full Proof of this Position. I recommend this Observation to the serious Reflexions of those merry Gentlemen who ridicule the perpetual Duration of the human Bodies in the Torments of Hell.

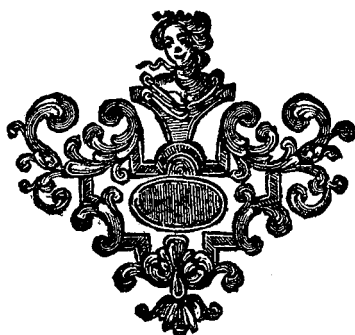
above-mentioned, and to that of Philosophy added to them all, be of no Use, then must it be owned, that *Apicius* was a much more considerable Man than either *Pliny* or *Aristotle*; and that *Solomon* did, with great Propriety, pronounce his own Wisdom upon this Head, *Vanity and Vexation of Spirit*.

IF the Dominion of Man over the Brute World, distinct from the Advantage of eating them, is found in Fact to answer many noble and excellent Uses, now, under all the Complaints of the Difficulty of Science, and Shortness of Life, it is evident, that these and many other Uses might be served by such a Dominion in the antediluvian World, from that Knowledge of the Creatures which *Adam* derived from immediate Inspiration, which however did not, in all Probability, extend to the Use either of Food or Raiment, inasmuch as neither of these were necessary in the paradisaical State.

To what Purposes that Knowledge of *Adam's* served beyond common Conveniency, we cannot say; but this is obvious, that (supposing it not perfect) it was easy to add to it, from the continued Experiments of even one curious Enquirer, for the Space of 8 or 900 Years together, and much more from the united Activity and Curiosity of many such, for more than 1600 Years.

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THE Reader will, I hope, believe by this Time, that it was not altogether an unmeaning and insignificant Dominion which God gave *Adam* over the Creatures, even supposing it not to extend to a Right, or even to a Skill of eating them; and if my Adversary still continues to think it was, I shall only beg Leave to put him in Mind, that the Creatures in common Use for Food are comparatively few; and that he, in the Character of a Christian, is as much obliged to account for the Wisdom and Use of Man's Dominion over the rest, as I am; and that Man's Dominion over the rest might answer the same Ends before the Flood, which they answer now, and it may be more.





VIII.

*Objections to my Account of the Grant
to Noah considered.*



HIS Author next proceeds to consider the Prohibition of Blood in the Grant of animal Food to Noah.—

I HAD said, that *one apparent Reason of this Prohibition was, to prevent unnecessary Cruelty in the Use of the Creatures.*—To this my learned Adversary answers, — “ And “ was not all this prohibited in the original “ Grant given to *Adam*, tho’ not expressly, “ yet implicitly, and as fully as if it had “ been expressed? When the great Creator “ gave a reasonable Creature Dominion over “ some of the Works of his Hands, did he “ not give it them * to make a reasonable “ Use of them? Was not Mankind obliged “ to make Use of their Reason then as much “ they are now? —And was not Cruelty to “ the Creature, or Luxury in the Use of them,

* N. B. The false Grammar of these Sentences is to be presumed a Slip of the Press.

“ &c.

“ &c. as much a Crime before the Flood as
“ it has been since? ”

THE Reader, I suppose, sees, that any Command from God to Man in relation to the Use of the Creatures, must, on the Foot of this Principle, be useless, inasmuch as he had made him a reasonable Creature; and will not any other Command to him for any other Purpose, where Reason can direct, be useless also for the same Reason? I am far from asserting, that my learned Adversary either foresaw or intended this Consequence.—But this is undeniable, that it clearly follows from the very Letter of his Position. For Instance; If a Prohibition of Cruelty to the Creatures was useless, because Man was made a reasonable Creature, then a Prohibition of Cruelty to Man was useless also for the same Reason; nay, in Truth was more useless; because Cruelty to Man is more contrary to Reason and Nature than Cruelty to a Brute; and therefore the Prohibition of Murder was absolutely needless.—And the same may be inferred of every other moral Precept and Prohibition throughout the Scriptures: For when the great Creator made Man a reasonable Creature, and gave him Health, and Life, and Strength, did he not give them to him, (to speak in the Style of this learned Author) *to make a reasonable Use of them? Was not Mankind obliged to make Use of their Reason*

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Reason then, as much as they are now? And was not Murder, or any other Violation of any moral Precept, as much a Crime in the Eye of Reason before the giving of the Law, or the Gospel, as since? — And what's the necessary Consequence from hence, but the utter Usefulness both of the Law and Gospel, with regard to Morality! — And is not this the Doctrine of the Author of Christianity as old as the Creation, — and all the other Advocates of Infidelity?

THIS learned Author was, it seems, determined to confute my Dissertations at any rate; but surely it must be Matter of melancholy Reflexion, even to an Adversary, to see this attempted by an avowed Christian, (however undesignedly) at the Expence of his Holy Religion! I shall only add, that the same Reasonings which have proved this Argument, not only inconclusive but contemptible, in Infidel Writings, will always be sufficient to render it invalid in * this.

BUT it seems this Precept to *Noah* was *only intended to prevent Cruelty to the Creatures while they were alive*, † p. 7. this is, indeed,

* See Leland's Answer to *Christianity as Old as the Creation*, and many others.

† N. B. The *Chinese* and *Indians* beat all Creatures to Death. See *ancient Accounts of China*, p. 35.

Neither

indeed, a very surprizing Observation.— And can this learned Author really believe me guilty of imagining, that the Design of the Precept was, to prevent Cruelty to the Creatures when they were dead? This, I think, could not be his Meaning, tho' I cannot take upon me to say what was; — unless it were, that this was the sole Reason of the Prohibition; and in that I differ from him for Reasons which I will not repeat, and which the Reader may find, if he pleases, in my Dissertations (Vol. 2d. p. 10, 11, 12, 13. *Eng. Ed.*) and which my Adversary should, methinks, in Justice to his own Candour and Integrity, have produced, even tho' they should be found (like some others) more entitled to his Contempt than Confutation.

N o w that this Precept was intended only to prevent Cruelty to the Creatures when alive, our learned Author tells us (*ibid.*) “ is evinced from the Permission in the 14th “ of *Deuteronomy* given to the *Jews*, to sell “ Creatures which died of themselves (and “ of Consequence had the Blood in them) “ to an Alien or a Stranger. For although “ the Alien or Stranger were not of the Stock

Neither the one nor the other kill their Meat by cutting the Throat, as do the *Mahometans*, but by beating them on the Mouth till they die.

of

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“ of *Abraham*, yet they must be allowed to
 “ be the Sons of *Noah* to whom this Prohi-
 “ bition was given. So that it is putting
 “ the Scriptures in too ludicrous a Light, to
 “ suppose God Almighty permitting the
 “ *Jews* to sell Meat to an Alien, which he
 “ had before-hand prohibited the Alien from
 “ eating.

THAT this Precept was intended only to prevent Cruelty to the Creatures when alive, is evinced (says my Adversary) from the Permission in the 14th Chapter of *Deuteronomy*.

THE *Jews* were permitted to sell Creatures which died of themselves, and consequently had the Blood in them, to an Alien.

THE Alien, tho' *Noah's* Son, might eat them when dead.

THEREFORE, the Prohibition to *Noah* was only intended to prevent Cruelty to the Creatures while they were alive.

POSSIBLY the Reader may see the Force of this Argument: I own, I cannot.

BUT who told this Gentleman, that the Stranger was prohibited by God to eat this Flesh, which the *Jews* were permitted to sell him? I am sure I never advanced any such
 Propo-

Proposition. — Nor do I know any one that hath. — He is here defeating a Monster of his own making: — And, I own, I am astonished to think how any candid and intelligent Man could thus urge and insist on this Objection, without taking the least Notice of a very plain and clear Answer made to it, in my Dissertations, *Vol. II. p. 15, 16*, and again *p. 39, 40*; the Sum of which is this, — the Precept to *Noah* prohibited the eating of Blood in the Creature alive, or designedly left in it, — or separated from it when dead; — and the Reasons of this Prohibition were, First; Because the Blood was to be poured out upon the Altar to make Atonement. Secondly, Because it was the Life; — and a religious Abstinence from it was a proper Recognition of God, as the Author and Giver of Life. — Thirdly, To prevent Cruelty to the Creatures, and in consequence of that, Luxury in the Abuse of them. — And, Fourthly, Idolatry; (the Reader may, if he thinks fit, see these Points discussed at large in my Dissertations) but *when the Creature died of itself, its Blood could neither be poured out upon the Altar for Atonement; nor abused to Idolatry; nor revered in Recognition of God's being the Author and the Giver of Life; nor spilt, to prevent Cruelty in the Use of the Creatures; and therefore there, such a small Portion of it, as could not be separated from the Flesh, was permitted to be*

be eaten with it: In effect permitted even to the Jew, under a very light Penalty.

THESE are the very Words of my Dissertation, p. 39; — and can it be imagined after this, that I believed this Flesh prohibited to an Alien, by vertue of the *Noachick* Precept. I believe no Mortal could imagine this, unless perhaps one who could believe me capable of thinking, that this Precept was intended to prohibit Cruelty to the Creatures after their Death.

GROTIUS is of Opinion, that even the Alien, who was allowed to eat of Creatures that died of themselves, was not allowed to eat the Blood of those Creatures. *Nec obstat quod incolæ incircumciso permittit Lex morticino vesci, Deut. xiv. 21. id enim fieri poterat detracto sanguine, non minus quam in eis animalibus quæ victûs causâ occidebantur.* * See his Comment upon *Acts* xv. and he is of Opinion, that all the Nations of the World observed this Law before they fell into Idolatry.

* By the *Morticina* here permitted to the Stranger, *Grotius* seems to understand, such Creatures as by Wounds, or other Accidents, bled to Death; or, perhaps, being found in a dying way, had the Blood drained from them before they expired.

I PASS by my learned Adversary's Remarks upon some of my Reasonings, *p.* 8. nor will I envy him his Complacence in his own Performance, nor the Reader any Light he may receive from it; — neither shall I make any other Remark on his Reasoning *p.* 9. but to beseech the Reader to reconsider that Part of my Dissertation to which this is supposed an Answer, — and to consult the best and most learned Commentators upon the Prohibition to *Noah* of eating the Blood with the Flesh. —

THIS Author is so good as to allow, *p.* 13. that one Reason why Blood was prohibited to be eaten, was, because it was appointed to make Atonement. — But as for the rest of my Reasons, he thinks them too insignificant to be answered. —

Is then the recognizing of God as the Author and Giver of Life, a Reason of no Weight?

GOD (says the learned *Calmet*) reserved to himself the Blood of all Sacrifices, as absolute Master of Life and Death: And again, “ God from the beginning forbad the eating
“ either of Blood alone, or of Blood mixed with
“ the Flesh, that is to say, Creatures suffocated and killed, without draining the Blood
I 2 “ from

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“ from them, because the Soul of the Creature (*i. e.* the animal Life) is in the Blood. —

See Calmet's Dict. Art. of Blood.

“ BLOOD (says another very learned Writer) “ was prohibited, First, As not so wholesome Food. Secondly, Left by being fleshed in Blood, they should become bloody-minded. Thirdly, Blood the Organ of Life is holy to God the Author of Life. —

AND after all this, are we to be swayed by this one Gentleman's Opinion, to believe, that God had no other Reason for this Prohibition, but because the Blood was to make Atonement? 'Tis strange that so many learned Men should have thought he had.

“ *SIC enim Deus* (says *Le Clerc* upon this Precept) “ *homines sine immanitate Brutis utendum docuit; nam cum effundi eorum sanguis nequeat, sine celeri morte, per exquisita veluti supplicia non esse occidenda ostendit.*” —

It is evident, that this learned Author also (and it were very easy to count up more) thinks, that God intended to prohibit Cruelty to the Creatures by this Precept. —
And

And Cruelty to Brutes he thinks a natural Introduction to Cruelty to Men.

GROTIUS also and Maimonides tell us, there were physical Reasons for this Prohibition. The Words of Grotius are these, in his Annot. Acts xv. *Et certe præcepti illius sicut observatio, non nimis superstitiosa, est facilis, ita causæ honestæ admodum, nam si quod naturale est spectamus, solent quæ tali alimento utuntur gentes efferari.*

HE instances in the *Americans*; and he might have instanced in the *Scythians*, and many barbarous Man-eating Nations, upon the *Eastern Coasts of Asia*.

[See *Ancient Travels to China.*]

WILL this learned Author assert, that Blood was not abused to the Purposes of Idolatry, or that God did not foresee that it would? For if he foresaw this, that was surely a good Reason for prohibiting it.

AND after all, is this learned Gentleman sure, that Diet hath no Influence upon our Tempers? All that I know, is, that learned Men of all Ages have thought it had; and I spoke on their Judgments, not my own; nor hath the Weight of his Judgment yet swayed me in Opposition to theirs.

BUT

BUT this learned Author tells us, *p.* 12. that “when Providence is pleased to give his
 “Reasons (Providence you see is here, by a bold Figure of Speech, made a Person)
 “he thinks we ought to be content there-
 “with.”

MAY we not then search out for some Reasons of a Precept or Prohibition, which Providence hath not been pleased to assign? Commentators and Preachers, are, upon this Supposition, a very useless and insignificant Set of Mortals: Where they have often been most honoured, and their Assistance most sought. — *Solomon* seems to me to have thought otherwise upon this Point; he thinks *it is the Glory of God to conceal a thing*, Prov. xxv. 2. The Honour and Majesty of God may often be concerned in giving his Decrees, without assigning any Reason for them. But should Men, upon a diligent and humble Enquiry, find out any Reasons of such Decrees worthy the Wisdom and Goodness of God, shall those be rejected because not assigned? This Author may allow himself in this Conduct: I dare not follow his Example. — At least I am sure I could not reject the Decree, tho’ I should despise the Reasons assigned for it; tho’ the Reasons of any divine Law were too
 hard

of Abstinence from Blood. 63

hard for me, and I observed the wise Son of Sirack's Direction, *not to search the things that are above my Strength*, yet should I add with him, — *but what is commanded thee, think thereupon with Reverence*, Ecclus. iii. 22.



IX. *My*



IX.

*My Adversary's Argument from the
Institution of the Lord's Supper con-
sidered.*



HIS learned Author's next Paragraph brings two heavy Charges upon me (both, I hope, undeserved).

HE hopes I recollect, (which seemingly implies that I had forgot) that the "receiving
" Bread and Wine was instituted by Christ
" himself, in Commemoration of the innumerable
" Benefits which, by his precious
" Blood-shedding, he hath obtained to us,
" &c."

BUT why should this Gentleman think I forgot this? Because he tells me, *p.* 13, that I say, (*p.* 37.) that — "we have as much
" Reason to abstain from Blood now in Com-
" memoration

“ memoration of the Atonement made by
 “ the Blood of Christ for the Sins of the
 “ whole World, as it was to abstain from it
 “ in view of that Atonement, &c.”

THIS is indeed a very extraordinary Reason for believing, that I forgot the Sacrament of the Lord's Supper, instituted in Memory of this Atonement.

BUT do I really say so? This learned Author will, I hope, (besides the Nonsense imputed to me in this Paragraph) forgive me if I think this a very wrong (tho' I am inclined to think it a mistaken) Representation: My Words are these, “ and surely
 “ 'tis no more unreasonable (tho' I won't take
 “ it upon me to pronounce it strictly obligatory) to abstain, &c.”

THIS Author proceeds, p. 14. “ and the
 “ Appointment of this Institution by our Saviour
 “ Jesus Christ, for this very End and
 “ Purpose, in Commemoration of himself
 “ once offered, wherein he made a full,
 “ perfect, and sufficient Sacrifice, Oblation,
 “ and Satisfaction for the Sins of the whole
 “ World, is a strong Proof to me, that although the Precept given to Noah had
 “ been conceived in as full and ample
 “ Terms, as that which was given afterwards to the Jews, yet its Obligation
 K “ would

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“ would have ceased when the Sacrifice and
“ the Oblation ceased. *Cessante ratione,*
“ *cessat lex.*”

TO this I answer, that had the View of the Atonement to be made by the Blood of Christ, been the only Reason of the Abstinence from Blood, enjoined by God, this Argument would have some Appearance of Reason and Proof. — But that this was not the only Reason of that Abstinence, the Reader is by this Time, I hope, fully satisfied.

BESIDES, if it had been the only Reason of this Abstinence, the appointing a new Memorial of any signal Mercy from God, does not, in my Apprehension, absolutely and necessarily abrogate and destroy the old.

SUPPOSE the Institution of the Sacrament a new Rule of Action in this Case, the plain Question is, Whether there be any Inconsistency between the new Rule and the old; for if there be not, I cannot see why both may not subsist at the same Time.

BUT it is urged, *p.* 14. that “ all the
“ other Types of our Saviour’s coming, or
“ of his Death, vanished in their Accom-
“ plishment, and the Obligation of observing
“ them

“ them was disannulled in their being fulfilled; how much more then ought this Type to cease on the ceasing of the Oblation and Sacrifice? Especially when we consider, that Christ was pleased to appoint a new and particular Institution in Remembrance of that Sacrifice which he offered for the Sins of Mankind, in his own Person, on the Cross.” —

Now this Objection, (if I rightly apprehend the Meaning of this hard Word *disannulled*) with great Submission, evidently confutes itself; for if Abstinence from Blood had been enjoined merely and solely because the Blood of the Sacrifice was a Type of the Atonement to be made by the Blood of Christ, — then it would follow, that this Abstinence should cease from the Moment of our Saviour’s Passion, *i. e.* from the Moment that the Atonement was made for the Sins of the whole World. * — Can any thing be plainer? And yet were the Apostles ignorant of this?

MOST certainly they were, upon this Gentleman’s Principles; for otherwise, it were impossible they could act so absurdly, as to re-enjoin this Abstinence so many Years

* It would also follow, that no Blood should be obtained from but that of the Sacrifice from the very Beginning.

after the Reason of it had entirely ceased.—
*For did not all the Types of our Saviour's
 Death vanish in their Accomplishment?*

THE Consequences from this Conduct of the Apostles are dreadful, — and therefore, either this learned Author's Opinion is very erroneous, or the Apostles could not be what they pretended, divinely inspired. — The Reader will embrace which Part of this Disjunction he thinks most reasonable: Nor will my Adversary get rid of this Difficulty by supposing the Apostolick Decree about Blood, &c. directed to the Profelyte Converts only.—However, I shall now proceed to examine the Grounds and Reasons of that Opinion. —

BUT first I must beg leave to thank this Gentleman for some Concessions previous to the Point in debate.

First, He owns himself to be a Christian,
p. 12. And,

Secondly, HE allows this Part of the Scripture to be genuine, *p. 15.*

AND I am the more pleased with the latter, as it shortens the Dispute between us.

HE

HE hath indeed made a third Concession, for which I cannot think myself indebted. — I “do likewise allow (says he) “that the Practice of Abstinence from Blood “had a long Continuance in a great Part of “the Christian Church, and especially among “the *Greeks*. —

BUT will this learned Gentleman allow no more? Will he not allow, that this Practice prevailed for some Time throughout the whole Christian Church, and continues to this Day in the *Greek Church*? 'Tis very strange, that this learned Gentleman, who values himself so justly upon his Sincerity, should yet scruple to allow what no Man of common Learning and Candour will, I believe, venture to deny.

I WILL not insist, that he saw the Consequence which must follow from this Concession, made in its full Extent, *viz.* That it is much more probable that he should, at this Distance of Time, be mistaken in the Intention and Extent of the Apostolick Decree, than that the whole Christian Church should be so mistaken, for the three first and purest Centuries of the Christian *Æra*.

X. *The*



X.

The principal Positions upon which my Adversary grounds his Opposition to me, — in relation to the Apostolick Decree.



UT to his Proofs, — That this Decree was intended only as a Direction to the *Jewish* Profelytes, he thinks evident upon the following Principles, and the Inferences that are or may be deduced from them; at least, as far as I am able to collect from his Reasonings upon this Point, with all the Attention I am Master of.

First, IN the first place, he tells us, (p. 16.) that Profelytes of the Gate, are, in the Language of the New Testament, sometimes called *Gentiles*, sometimes *Greeks*, sometimes *Worshippers*, sometimes *devout*,
pious,

pious, or *prudent Men*, and sometimes they are denoted by the Appellation of those *who fear God*. This Decree (says he) is plainly directed to those *who from among the Gentiles are turned unto God*.

THE natural Inference from these Positions, tho' not urged, is seemingly this, that wherever we meet the Words *Gentile*, *Greek*, *prudent Man*, &c. in the New Testament, we are to understand by them *Profelytes of the Gate*.

Secondly, THE first mention of St. Paul's Mission to the Gentiles, he tells us, is that, *Acts* xiii. where he and *Barnabas* are separated for that Work, — p. 17.

Thirdly, THAT *Sergius Paulus*, converted in that Progress, was a Profelyte of the Gate, p. 18.

Fourthly, HE doubts (he says p. 19.) whether the Apostles preached to the idolatrous Gentiles, before the passing of the Decree, (*viz.* about Blood, &c.) and it is plain from his whole Reasoning upon this Point, that he believes they did not. —

Fifthly, HE thinks, that St. Paul made not any Converts from among the idolatrous
Gentiles,

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Gentiles, till a Year at least after the Decree was past, in his next Apostolical Journey at *Thessalonica*, p. 19.

Sixthly, HE thinks it reasonable, that as the Gospel of Christ was first preached to the *Jews*, and *confined to them*, that the first *Gentile* Converts should be half-*Jews*, (p. 19.) and upon this Principle, I presume it is, that he thinks St. *Paul's* first Apostolick Journey was directed to those *Gentiles* who were Proselytes of the Gate, p. 19.

Seventhly, He thinks, that if this Decree had been intended for a Rule to the idolatrous *Gentiles*, St. *Paul*, when he wrote to them afterwards upon those Heads, would certainly have taken Notice of this Decree, whereas on the contrary he permits them to eat all sorts of Meats, even Things offered to Idols in the Idol-Temples, p. 30.

Eighthly, As to the Reason, why Fornication, an Offence against the Law of Nature, is joined with things in their Nature indifferent, he tells us, he is not certain whether the *Jews* did not think as lightly of this Point as the *Gentiles*, who thought Fornication no Crime. — He does not find the Word Fornication used in the Old Testament but in one Chapter of *Ezekiel*; — and then he thinks it rather

rather alludes to Idolatry ; —and that which makes this Reasoning the stronger (says he) is, that there is no other Offence against the Law of Nature mentioned in this Decree, (*p. 23.*) from whence 'tis evident, that he thinks Fornication was not criminal in the Judgment of the *Jews*, nor prohibited in the Old Testament.





XI.

*These Eight Positions considered in
their Order.*



OW it is my Misfortune to think every one of these Positions (upon which this learned Gentleman grounds his Opposition to me) erroneous; and some of them to such a Degree, that I think myself very unhappy in being forced, even in my own Defence, to go about to confute them. — However, I must at all Adventures defend what I apprehend to be Truth. —

First, AND first, as to the several Appellations by which Profelytes of the Gate are distinguished in the New Testament.

One of these, he tells us, is *Greeks*, as if *Greek* were but another Name for Profelyte: Whereas, I must confess, I never could find it
once

once used in that Sense throughout the whole New Testament.

THE *Hellenists*, or *Jews* of the Disperſion, are ſometimes render'd *Greeks* in our Tranſlation, as *Acts* vi. 1. — ix. 29. and the Word is ſometimes taken for the *Gentiles* at large, as *Acts* xi. 20. they being ſo called by the *Jews* from the Eſtabliſhment of the *Greek* Empire: It is alſo ſo uſed in the 2 *Maccabees* iv. 36. and in *Joſephus* *Antiq.* l. 19. c. 4. c. 6. c. 7. ſo alſo St. *Paul* uſes the Word, *Rom.* i. 14. *I am Debtor both to the Greeks and Barbarians.* — So alſo, v. 16. *to the Jew and to the Greek;* and again, x. 12. *for there is no Difference between the Jew and the Greek;* and again, *Galat.* iii. 28. *there is neither Jew nor Greek;* again, 1 *Cor.* i. 22, 23. *for the Jews require a Sign, and the Greeks ſeek after Wiſdom.* — But we preach *Chriſt crucified, unto the Jews a Stumbling-Block, and to the Greeks Fooliſhneſs;* — and ſo likewiſe in ſeveral other Places, *Jew* and *Greek* are but other Words for *Jew* and *Heathen.* — Even the *Greeks*, who are called *devout*, *Acts* xvii. 4. are not underſtood by Men of Learning to be Proſelytes, tho' they bid faireſt for that Title, but the pious among the *Heathens* at large. — Such as are ſtilled in the Talmud the pious among the *Gentiles*, in the 10th Chapter of the *Acts*, v. 4. *Greeks* ſignify the

native Inhabitants of *Corinth*, in Opposition to the *Jews*; and in the same Sense at the 17th Verse of the same Chapter, where it is said, *that the Greeks took Sosthenes, the Ruler of the Synagogue, and beat him before the Judgment Seat*: These were the same *Greeks* with whom *Paul* was before said to have disputed on the Sabbath; for that, it seems, was customary for the *Greeks* to do, as *Grotius* observes. — Now it can ne'er be imagin'd, that *Jewish* Profelytes would treat a Ruler of the Synagogue in such a manner. — So that these were plainly idolatrous *Heathen*.

THIS Gentleman will not, I presume, say, that the *Greek* Woman, out of whose Daughter our blessed Saviour cast a Devil, *Mark* vii. 26, 27. was a Profelyte: The Context plainly shews that she was an idolatrous *Heathen*.

WILL he say, that the *Greeks* in the Text of *St. John* c. vii. 35. were Profelytes, our Translators plainly understood it otherwise, and so do all Commentators whom I have consulted. So *Grotius* understands it; and the *Syriack* Version renders it the *wicked*.

NOR will the more judicious Learned allow him, that even the *Greeks*, who are said to have come up to worship at the Feast (*John* xii. 20.) were either *Jews* or Profelytes,

lytes, but pious Heathens that worshipped one God, * who naturally resorted to this Temple; there being no other to which they could resort without Idolatry.

AND as for the Word *Gentiles* and *Profelytes* being synonymous, the contrary to this is so notoriously true, that this learned Author might, with almost as much Appearance of Reason, have affirmed *Hebrews* and *Heathens* to be synonymous Terms.

So utterly groundless is this Opinion of our learned Author, that *Greek*, *Gentile*, and *Profelyte* are synonymous Terms. — Nor is he much happier in supposing, that *pious*, *devout*, *prudent*, and *Profelyte* are Words of the same Signification, as any Man will soon see who considers the Point, and consults the Judgments of the Learned upon it. —

Secondly, As to the second Point, *viz.* our Author's Assertion, that the first Mention of St. *Paul's* Mission to the *Gentiles*, is that *Acts* xiii. This, in my Opinion, cannot be made out in any Sense; for immediately after his Conversion God declares to *Ananias*, that *Saul was a chosen Vessel unto him, to bear his Name unto the Gentiles*, *Acts*. ix. 15.

* See *Grotius* upon the Place.

AND that he was actually sent on this Errand, at that very Time, appears very clearly from his own Account of that Matter in the Presence of *Agrippa*, Acts xxvi. 15, 16, 17. *And I said, Who art thou, Lord? And he said, I am Jesus, whom thou persecutest: But rise, and stand upon thy Feet; for I have appeared unto thee for this Purpose, to make thee a Minister and a Witness both of these Things which thou hast seen, and of those Things in the which I will appear unto thee; delivering thee from the People, and from the Gentiles, unto whom now I send thee. —* And we learn from his own Account of himself, Gal. i. 16, 17. that immediately after his Conversion he went into *Arabia*, the *Ismaelites* being, perhaps, in the Order of Providence, next to be regarded after the *Jews*.

THE candid Reader will judge from hence how just that Assertion of my learned Adversary, is, p. 19. that *it was ten Years after St. Paul's Conversion before he received his Mission to the Gentiles*.

AGAIN, it appears, that upon his first Arrival at *Jerusalem*, some Years after his Conversion, whilst he prayed in the Temple, and was in a Trance, God said unto him, *Depart, (i. e. from Jerusalem) for I will send thee*

thee far hence unto the Gentiles, Acts xxii. 21. This I take to be indisputably his second Mission to the *Gentiles*; at least five Years before that mentioned *Acts xiii.* — which was his third Mission.

NOR is it any Objection to this Opinion, that he and *Barnabas* were now separated in a solemn manner for that Work; for where is the Absurdity of supposing a solemn and devout Preparation precedent to every particular Mission?

HIS third Mission is, by the Ministry of the Church, directed by the Holy Ghost, and there a solemn Preparation was proper, and perhaps necessary, not only for their Direction and Edification, but also for the Direction of the Church in future Ages. — His first and second Missions were by the immediate Command of God; — and what Preparations preceded them, I take it for granted, were not necessary to be known, because not told.

BUT our learned Author will, perhaps, tell us, that by *Gentiles*, in all these Places, are meant, *Jewish* Profelytes. — If he should think fit to assert this, that Point, shall, by God's Blessing, be more fully considered under the 5th and 6th Heads, on which I have the Misfortune to differ from him. —

Thirdly,

Thirdly, I PROCEED now to consider the third, *viz.* Whether *Sergius Paulus*, Proconsul, or rather Proprætor, of *Cyprus*, was a *Jewish* Profelyte of the Gate.

OUR learned Author says he was, and this he tells us “ appears from his Intimacy with “ *Barjesus* the *Jew*, and his calling for *Bar-nabas* and *Saul*, and desiring to hear the “ Word of God, since it is plain that he must “ believe in God, before he would desire to “ hear the Word of God.” — *p.* 18.

1st. OUR learned Author believes he was a Profelyte from his Intimacy with a *Jew*. Must every one then who had anciently any Intimacy with a *Jew* be concluded a Profelyte? This indeed is a strange Insinuation! if this learned Author thinks, that *Barjesus* being a *Jew* would not converse with *Sergius Paulus*, unless he were a Profelyte, I should be glad to learn of him, why *St. Peter* made any Difficulty of conversing with *Cornelius*, who, upon his Supposition, was a Profelyte? 'Tis evident, that if *Sergius Paulus* was a Profelyte, because a *Jew* conversed with him, *Cornelius* was not a Profelyte, because a *Jew* would not converse with him till commanded by God. —

BUT

BUT this Author hath another Proof of *Sergius's* being a Profelyte, and that is, *because he believed in God.* — Were *Cicero* and *Socrates* Profelytes for that Reason? Our Author seems to me to have intimated to us before, that where-ever we meet the Words, *Greek, Gentile, devout, prudent, &c.* throughout the New Testament, we are to understand by them, Profelytes of the Gate; and now it seems, where-ever we hear of one who believes in God; he also must be a Profelyte; who then are they whom we are not to believe Profelytes? None that I can conceive but *Jews* and Atheists: For every other Denomination of Mankind must of Necessity fall under some one or other of the Characters above-mentioned.

BUT after all, was this same *Barjesus* really a *Jew*? *St. Paul* expressly tells us, that *he is not a Jew, who is a Jew outwardly.* That *Elymas* was a *Jew* by Extraction, I grant; but, with great Submission, there is Reason to believe, that he was no *Jew* by Religion; for the Text tells us, he was a *false Prophet and a Sorcerer*, two Characters utterly inconsistent with any true Belief in the *Jewish* Religion, — which expressly and repeatedly prohibited all Arts of Magick as Abominations to God.*

SUCH

* Thus Levit. xix. 31. *Regard not them that have familiar Spirits, neither seek after Wizards to be defiled by them: I am the Lord your God.*

M

Again,

SUCH a one, whom St. Paul, to crown his Character, calls a *Child of the Devil*, and *Enemy of all Righteousness*, was doubtless a very proper Person to make Converts to the Worship of the true God.

BUT if *Elymas* was a believing Jew, and *Sergius Paulus* a Profelyte, because he conversed with him, (for we know no more of his Intimacy than this) then must we believe, that *Titus* and *Vespasian* were also Profelytes, because *Josephus* conversed with them; and yet I don't find, that any of the Criticks or

Again, Levit. xx. 6. *And the Soul that turneth after such as have familiar Spirits, and after Wizards, to go a whoring after them, I will even set my Face against that Soul, and will cut him off from among his People.*

If *Sergius Paulus* had known this Penalty, and had any Faith in the Old Testament, in all Probability he would have kept *Barjesus* at a greater Distance.

Again, Levit. 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.*

And again, Deut. xviii. 10, 11, 12. *There shall not be found among you, any one that maketh his Son or his Daughter to pass thro' the Fire, — or that useth Divination, or an Observer 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 who do these Things are an Abomination to the Lord.

If *Barjesus* had been a believing Jew, could he have allowed himself in these evil Arts? Or, if this false Prophet had believed the true Prophets, he surely could not have despised that dreadful Threat in the 3d Chapter of *Malachi*, v. 5. *I will be a swift Witness against the Sorcerers, &c.*

Com-

Commentators, or even any of the *Jews* themselves, have made this Inference, however it might flatter their Vanity.

Fourthly, THE fourth Point in Contest betwixt me and this Author, is, Whether the Apostles preached to the idolatrous Heathens, as he calls them (but, as I apprehend, they ought to be called non-profelyted * Heathens) before the Decree at *Jerusalem*, he thinks they did not, and I think they did, for the following Reasons.

I. BECAUSE the Apostolick Decree was, as I apprehend, directed to them.

I TAKE it for granted, that this Decree was made in Conformity to the Will of God declared by St. *James*, in the Introduction to it; and that evidently respected the whole Gentile World (*Acts* xv. 14, 15, 16, 17, 18, 19.) Simeon *hath* declared (says St. *James*) *how God at the first did visit the Gentiles to take out of them a People for his Name. And to this agree the Words of the Prophets, as it is written, After this I will return, and will build again the Tabernacle of David, which is fallen down: And I will build again the Ruins*

* Non-profelyted I think the properer Term, inasmuch as I can by no Means bring myself to believe, that all Heathens, who were not Profelytes, were Idolaters.

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thereof; and I will set it up, that the Residue of Men might seek after the Lord, and all the Gentiles upon whom my Name is called, saith the Lord, who doeth all these Things. Known unto God are all his Works, from the Beginning of the World. Wherefore my Sentence is, &c.

Now if this Decree was made in Conformity to the Will of God, here declared, and the Apostle plainly grounds his Sentence upon it, and upon this Sentence the Decree was founded, then is it undeniable, that this Decree was intended as a Direction to *all* the Heathen, who were or should become Converts to the Christian Religion, to the End of the World.

2. BECAUSE there was no such thing as a Profelyte of the Gate, properly speaking, among the *Jews*, from the Time of the *Babylonish* Captivity. — All Forms of Admission into that Order, ceased from amongst them, from the Time that they themselves ceased to be a free People; (*See Selden de jure Nat. & Gent. &c. l. 2. c. 3. p. 187, 188.*) and all Heathens who worshipped the one true God, were freely permitted to dwell amongst them, without any Form of Admission into any Profelytism of any kind; and such was, as both *Selden* and *Grotius* agree, *Cornelius* the Centurion, *Acts* x.

How-

HOWEVER, since these Men may in some sort be considered as Profelytes of the Gate, because they believed in one God, and renounced Idolatry, as the Profelytes of the Gate did; let us for once suppose them such: Suppose *Cornelius*, and all his House, Profelytes, (and the rather, because he seems to have observed the stated Hours of Prayer in Use with the *Jews*) must we likewise suppose all his Kinsmen and near Friends to have been Profelytes? The Text says, that *Peter found many with him*. He was a Heathen, *Cæsarea* was inhabited partly by Heathens, and partly by *Jews*, it is not to be doubted but his Friends and Kindred were Heathen; there is not the least Colour of Reason to believe they were Profelytes; and yet as little is it to be doubted, that they were all made Converts.

HERE is a particular Account of the Sermon preached to them on this Occasion; and doubtless a very proper Sermon it was to mere Heathens, who, from their Situation and Circumstances could not fail to have heard both of the *Jewish* Prophets, of *Jesus*, his Miracles, and his Resurrection.

BESIDES all this, I think it probable from St. *Peter's* Apology, that neither *Cornelius*, nor any of his Friends were Profelytes,

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lytes, — *Ye know* (says the Apostle) *how that it is unlawful for a Man that is a Jew to keep Company, or come unto one of another Nation.* — Is it to be imagined, that the *Jews* were prohibited all kind of Commerce with their Profelytes who dwelt amongst them? a Profelyte of the Gate was admitted into their Synagogues: Could a greater Privilege be granted, and a less denied them? Besides, —

WE learn from the next Chapter, that the Apostles were offended at *St. Peter's* Conduct in this Point; and we see the Substance of his Apology, is, that God had now taken away all Distinction between *Jew* and *Gentile*; — upon which the Apostles *held their Peace, and glorified God, saying, Then hath God also to the Gentiles granted Repentance unto Life, Acts xi. 18.* Could all this Silence, Surprise, and glorifying of God, arise merely from the Conversion of two or three Profelytes?

AND yet less Reason is there to believe, that the great Number of *Grecians*, that is, Heathens, said to be converted at *Antioch* in the same Chapter (*Acts xi. 20, 21.*) were only Profelytes; — or that the Preaching of *Paul* and *Barnabas* there for a whole Year together upon this Encouragement (*i. e.* because of the Conversion of the Gentiles) was confined

confined to them; — the City was Heathen, it was large and populous, *much People* were *taught there*, v. 26. Must we of Necessity believe, that all these were either *Jews* or Profelytes? All Men have not the same Measure of Belief; I own this exceeds mine. — But I hasten to the Transaction at *Antioch* in *Pisidia*; in my Account of which I have had the Misfortune to give this learned Author such great Offence.

My Account of this Matter the Reader may, if he pleases, see in my second Dissertation, p. 45, &c. where, I hope, I have not given the least Ground to any one to imagine (however this learned Gentleman came to think so) that the Gentiles, to whom *St. Paul* addressed himself on the first Sabbath, and who desired to hear him again on the next, were idolatrous Gentiles: — Nothing could be more remote from my Thoughts than such a Supposition. — The Difficulty with me was, how those Numbers who came together on the next Sabbath, and are stiled in the Text, *the Multitudes, and almost the whole City*, could all be imagined to be Profelytes: Nor is this Difficulty any way abated by my Adversary's Comment upon those Expressions; he is pleased to tell me, that by the Expression of almost the whole City, is meant no more than a great Multitude: I am sure this learned Author
could

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could not imagine, that by the Expression of almost *the whole City's* coming together, I could understand the literal crowding of the Houses to hear the Apostle.

I NEVER apprehended, that more was meant by those Words than a great Multitude; but then I apprehend, that this Multitude was great, in Proportion to the Greatness of the City; and that it was a Multitude made up of almost all the Inhabitants of the City; (for so the Text fully warrants me to believe) and these, in my humble Opinion, can, with no Appearance of Reason, be presumed to have been all Profelytes.

BUT the Sermon which *St. Paul* preached on this Occasion, was not proper for the Conversion of Heathens; and he was desired to preach the same Sermon again the next Sabbath, *p.* 20. —

I ALLOW he was desired to preach the same Sermon the next Sabbath, but does it follow that he did so; — is it to be doubted whether *St. Paul* had Wisdom enough to vary his Discourse as Occasion required, and accommodate it to his Audience? And was the Audience the same on the second Sabbath? There is just as much Reason to believe, that his Discourse was the same, as that the Audience was.

BUT

BUT if our Author still insists, that all this mighty Multitude were Profelytes, I desire to know of him from whence the Envy of the *Jews* on this Occasion could arise: — The Text tells us, that *when the Jews saw the Multitudes, they were filled with Envy*, v. 45. did they envy that their own Profelytes should be preached to? Were they not preached to from the very first? Had not the Apostles preached to them on the preceding Sabbath? Did they then shew any Signs of Envy? None that we are told of: What then could create their Envy now? Why plainly this, that the Heathens at large, whom they regarded as vile and despicable, should, in this new Dispensation, be placed upon an equal Foot with themselves, whom they considered as the Elect and the Children of God, — *hinc illæ lachrymæ*; — and I believe our learned Author will find it hard to assign any other Reason of this Envy, consistent with common Sense.*

I HAD observed in my Dissertations, p. 46, 47. that when the *Jews* contradicted and blasphemed, the Apostles turned from them to the Gentiles; and when they had once

* St. Paul himself, I apprehend, fully justifies me in this Opinion, 1 *Thessal.* ii. 16. where, among other Complaints he brings against the *Jews*, he mentions this as one, — *forbidding us to speak to the Gentiles that they might be saved.*

applied themselves to the Gentiles, in Contradistinction to the *Jews*, I thought it very improbable, that the *Jews* should after this admit them to preach in their Synagogues; and besides all this, when the Text told me, that *the Word of the Lord was published throughout all the Region*, I thought I had Reason to believe, that the preaching of it was not confined to the Synagogues, or even to the City.

To this my learned Adversary objects, (p. 22.) that “the Original Word, which
“is here translated *published*, is the same
“with that made use of by St. *Mark*, where
“he says, xi. 16. that *Jesus* would not suffer
“that any Man should *carry* a Vessel
“thro’ the Temple:” And what’s the Inference from thence, unless it be, that the Word of the Lord was, in this Gentleman’s Judgment, *carried* throughout all the Region on this Occasion, as Vessels were *carried* thro’ the Temple? Might not the same Word have one Sense when applied to a Vessel, and another when applied to the Word of the Lord? For my Part, I am content to understand the Word here as every Body else understands it,* tho’ without the Censure of my Adversary’s Refinement.

* *In Pisidia diu pradicant* (says Pearson in his *Annales Paulini*, p. 7.) *praesertim Antiochia, donec verbum Dei diffeminaretur per universam regionem*, Acts xiii. 49.

BUT it seems, if I had allowed myself Patience to read one Verse further in this Chapter, I would have found it said, that *the Jews stirred up the devout and honourable Women, and chief Men of the City, and raised Persecution against Paul and Barnabas, and expelled them out of their Coasts,* — p. 22.

AND could this learned Gentleman really think, that I wrote my Dissertations without reading this Verse? I beg leave to assure him, that I did read it, and attended to it; but I own, that all I could learn from it, was, that the Apostles were not expelled 'till the *Word of the Lord was published throughout the whole Region*; and that this was the very Reason of their Expulsion; and if this was not the Reason of their Expulsion, I should be very glad this learned Author would be so good as to tell me what was. —

BUT besides all this, it seems, I mistook this *Antioch* in *Pisidia*, which I call a great City, for another *Antioch* in *Cælosyria*, (Postscript, p. 1.) otherwise I should not have called this *Antioch* a great City, for which my learned Adversary cannot find that I have any Authority in History. —

HIS not finding that I had any Authority for this Epithet, is, I own, at first Sight, a strong Presumption, that I was mistaken; but
N 2 is,

is, in Truth, only a Proof, that he gave himself little Trouble to enquire about it: For otherwise, this learned Author might very easily have found, that *Antioch* in *Pisidia* was the Metropolis of a very rich and populous Province of *Asia*, at the Time when the Cities of *Asia* were very rich and populous, and ample (that is, at the Time of the Apostles preaching in them); he might also have found, that in this City was a very famous Heathen Temple, with a very numerous Priesthood to attend it; he might also have found, that the *Multitudes* mentioned in the Text, plainly imply it to have been very populous; and were not all these Considerations sufficient Reasons for supposing this a great City?

SUPPOSE there was another City of the same Name greater, does it follow, that this was not great?

SUPPOSE the City of *Worcester* were called *London upon Severn*, might I not with Truth stile this a great or an ample City, tho' *London upon Thames* be greater.

AND after all, if I had meant *Antioch* in *Syria*, my Adversary must own, that my Epithets were not such as they should be; since instead of stiling that City *great* and *ample*, I should, in common Justice to my
Argu-

Argument, have stiled it magnificent, vast, or immense, or all these together !

To what hath already been said in relation to this City, I beg Leave to add, that the great Heathen Temple in it, is a new Reason to believe, that the Apostles preached to the idolatrous Heathen in that City.

GROTIUS in his Comment on this Chapter, hints it as a Reason (in the precedent Verse) why the Apostles went to *Perga*, that there was a famous Temple dedicated to *Diana*. * *Ita ubique manum cum idolis conferbant Apostoli* ; (thus the Apostles every where grappled with Idols) says this learned Writer : And was not this as good a Reason for going to *Antioch* as to *Perga* ? And I should be glad to know how the Apostles contended with Idols, otherwise than by preaching against Idolatry. — To whom do Physicians prescribe, *to them that are whole, or to them that are sick* ?

I HAD the Misfortune to give great Offence to this learned Author by a Paragraph in my Dissertations, p. 46, in the following Words, “ Now this Transaction at *Antioch*

* And doubtless the Reason why he did not make the same Reflexion with regard to this City of *Antioch*, was, because it was needless to repeat it.

“ happened

“ happened seven Years before the Decree
 “ against Blood and Things strangled was
 “ passed by the Apostles at *Jerusalem*; can
 “ any Man in his Senses doubt after this,
 “ whether the Apostles preached to the
 “ Gentiles before the passing of that De-
 “ cree? ”

To which this learned Author was pleased to answer, with a very calm Contempt, (*p. 19.*)
 “ if by the *Gentiles*, our Author means *ido-*
 “ *latrous Gentiles*, I must inform him, that
 “ there is a Person who imagines himself in
 “ his Senses, that not only doubts whether
 “ the Apostles preached to the idolatrous
 “ Gentiles before the passing of the Decree;
 “ but apprehends he has very good Reasons
 “ to believe, that *St. Paul* never made any
 “ Converts from among the idolatrous Gen-
 “ tiles till a Year at least after the Decree was
 “ past, in his next Apostolick Journey at
 “ *Thessalonica*.”

THE Reader will easily apprehend, that I had no Intention to provoke this learned Gentleman by that unlucky Question. — I never had the least doubt of his being in his Senses; but this I must beg Leave to say, that for the Honour of his own Understanding, I hope he is not still of the same Opinion.

Fifthly,

Fifthly, WHETHER St. Paul made no Converts from among the idolatrous Gentiles till the Time now mentioned by our learned Author, comes next to be consider'd.

THAT St. Paul had three Missions to the Gentiles before the Decree at *Jerusalem*, is now, I hope, past all doubt to the candid Reader. And that he should be three Times solemnly appointed to that Work by the immediate Direction of Almighty God, to no Purpose, is surely as shocking a Supposition, as ever entered even into an infidel Heart! unless we suppose, that by *Gentiles*, every where in the New Testament, is meant nothing but Profelytes, which is an Absurdity too glaring and too gross to be confuted; at least, if our learned Author be right in this Opinion, then I will venture to say, that the Apostles made a most absurd and shocking Application of a Prophecy in *Isaiah*, Acts xiii. 47. when turning from the *Jews* to the Gentiles, they tell them, — *for so hath the Lord commanded us, saying, I have set thee to be a Light of the Gentiles, that thou shouldst be for Salvation unto the Ends of the Earth.* Can any thing less be meant by these Expressions than the Gentiles over the Face of the whole Earth? And do not the Apostles now profess to act in Conformity to this Command? And how did they act in Conformity

formity to it, if they confined their Preaching to a few Profelytes, scattered thro' the *Jewish* Synagogues?

AND what was the Consequence of this Apostolick Declaration? *When the Gentiles heard this, they were glad, and glorified the Word of the Lord, and as many as were ordained to eternal Life believed, v. 48.*

I AM unwilling to offend my learned Adversary a second Time; but in Presumption, that a Truth, attended with so much Evidence, will not again provoke him, I will once more venture to declare myself well convinced, and, I hope, the Reader will quickly be so, that this Transaction at *Antioch* happened seven Years before the Decree against Blood and Things strangled was passed by the Apostles at *Jerusalem*; but however that may be, I will still hope, that no Man in his Senses, will, when he hath read this Defence, any longer doubt whether the Apostles preached to the Gentiles at large before the passing of that Decree? *That no Man in his Senses* will still insist, that *St. Paul* made no Converts from among the Gentiles at large till a Year after the passing this Decree?

AGAIN, we find from the first Verse of the next Chapter, that a great Multitude of
Greeks

Greeks were converted at Iconium, Acts xiv. 1. and that by Greeks are always meant Gentiles at large, throughout the New Testament, I have already shewn. I have also before observed to you, that the Greeks had their Meetings and Disputations on the Sabbath as well as the Jews, and if they had a Mind to have these Meetings and Disputations with the Jews in their Synagogues, is it to be imagined, that the Jews should dare to refuse them Admittance where they were in Subjection? The Text tells us, that they (the Apostles) *went into the Synagogue of the Jews, and so spake, that a great Multitude of the Jews, and also of the Greeks, believed*: From whence I think it credible, that the natural Curiosity of the Greeks drew them in great Crowds to the Jewish Synagogue (as Christians occasionally resort to them now) to hear the Apostles, whose Fame was by this time fully spread all over Asia; — and that the Consequence of that Concourse was the Conversion of a great Multitude of them, which I humbly apprehend could not with Truth be said of the Profelytes of any one Synagogue, in any one Heathen City of Asia. —

BESIDES, we find, that on the Contest which ensued, *the Multitude of the City was divided, and Part held with the Jews, and Part with the Apostles*: 'Tis certainly most credible,



dible, that the Profelytes (if there were any) were of the Part which held with the *Jews*, and consequently, that those which held with the Apostles were the Heathen non-profelyted Converts; at least 'tis probable, that the Profelytes took some one Side in this Contest, and then their Antagonists must be Heathens at large, unless our learned Author will rather suppose, that the Multitude of this City also, as well as that of *Antioch*, consisted wholly of Profelytes.

BUT what puts this Matter beyond all Controversy, is, the Account we have in this same Chapter (*Acts* xiv.) of the Transactions at *Lystra* and *Derbe*: The Text tells us expressly, that *they* (the Apostles) *preached the Gospel there*.

AND that there was no Synagogue in those Cities, or in the Region round about, I think is evident, because we hear of none; whereas we always hear of the Apostles beginning their Teaching in the Synagogues wherever there were any; — nor in all Probability was there so much as one *Jew* in either of those Cities, 1. Because we hear of none; and 2. Because the Persecution raised against the Apostles was raised by *Jews* from *Iconium* and *Antioch*, v. 19. who are not said to have excited the *Jews* of the Place against *Paul* and *Barnabas*, but to have *persuaded the People*;

People; and when they had done so, stoned *Paul*, and drew him out of the City, supposing him dead.

WHETHER the Apostles made any Converts by their preaching throughout these Cities, and the Region round about, is not expressly said on this Occasion; but surely, if we had no Information upon this Point, we could not but think it exceedingly probable that they did, by there continuing there till they were forced away, whereas they were expressly commanded by our Saviour to depart from all Places where they were not received; that is, where their Doctrine was not: — Besides the great Improbability of their preaching so long a Time without any Effect.

BUT that they did make Converts here, at this Time, is, I think, put out of all Doubt, by a subsequent Passage in the same Chapter, *Acts* xiv. 20, 21. where we find, that when *Paul* returned to *Lystra* from *Derbe* (where he preached the Gospel a second Time) *he confirmed the Souls of the Disciples, &c.*

THE Relation stands thus; when *Paul* was stoned at *Lystra*, he and *Barnabas* departed the next Day to *Derbe*; and when they had preached the Gospel to that City, and

had taught many, they returned again to Lystra, and to Iconium, and Antioch, confirming the Souls of the Disciples, and exhorting them to continue in the Faith, &c. Can any Man doubt after this, whether the Apostles preached and made Converts in each of these Cities?

AND we find, besides all this, that there was at least one Man of St. *Paul's* Audience, at his first preaching there, who had Faith: The Cripple had Faith enough to be healed, and, I think, we cannot reasonably doubt, that he had Faith enough to become a Convert. — The same Heathens who heard St. *Paul* preach, saw him work this Miracle; the Miracle made them conclude him a God, and his Eloquence made them conclude him the God of Eloquence: The Heathen Mythology made *Mercury* an Attendant upon *Jupiter*; immediately *Barnabas* is called *Jupiter*, and *Paul*, *Mercurius*, the Priests are summoned, and Sacrifices prepared.

OUR learned Author will, I hope, own, that these, at least, were idolatrous Heathens. And if he will not allow, that one Cripple was made a Convert on this Occasion; yet, I believe, he will not deny, that others were; — that those Disciples, whose Souls the Apostles returned to confirm, were Converts.

AND

AND indeed I am astonished how any Man of Candour and good Sense could read this Transaction at *Lystra*, and yet doubt whether any of the idolatrous Heathen were preached to by the Apostles before the Decree at *Jerusalem*.

AFTER this we are told, that as *Paul* and *Barnabas* returned to *Jerusalem*, they passed thro' *Phœnice* and *Samaria*, declaring the Conversion of the Gentiles; and that this Declaration caused great Joy in all the Brethren, *Acts xv. 3.* And that when they came to *Jerusalem*, they again declared the same to the Church.—After this, *Peter*, on Occasion of the Dispute which ensued soon after, rose up and said, *Men and Brethren, ye know how that a good while ago God made Choice among us, that the Gentiles by my Mouth should hear the Word of the Gospel and believe, — and put no Difference between us and them, &c.* After this we are told, that the Multitude kept Silence, and gave Audience to *Barnabas* and *Paul*, declaring what Miracles and Wonders God had wrought among the Gentiles by them.

AND after all, — was all this Joy, all these Declarations, all these Miracles and Wonders for nothing more than the Conversion of a few Profelytes? What strange Ideas must any Man, who can believe this, entertain

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tain of the Apostles? I had almost said, of the Wisdom and Power of God in their Mission and Miracles!

BESIDES all this, that the Gaoler at *Philippi*, and his Household, were of the Heathen at large, and made Converts by *St. Paul* before his Arrival at *Thessalonica*, can be no Doubt to any Man who reads the 16th Chapter of the Acts. So that this Gentleman's Hypothesis is every Way unsupported.

SUCH is the Train of Errors which Men, who pride themselves upon their Integrity as well as their Abilities, are daily seen to run into, rather than give up an idle Hypothesis, or submit to be informed by an Inferior! —

Sixthly, BUT we are not yet come to an End of them, and therefore I proceed, in the 6th Place, to enquire, Whether the Gospel was first preached to the *Jews*, and confined to them, as our Author thinks it was, *p. 29.*

THAT it was first preached to them, is undoubted; but that it was not from the first confined to them, is equally undoubted. —

THE

THE very first Time that the Gospel was preached by the Apostles after the Resurrection of Christ, we find that it was preached among others, to *Cretes and Arabians, Strangers of Rome, Jews and Profelytes*, Acts ii. 10, 11. So that *Profelytes* at least, if not *Strangers*, (*i. e.* Heathens at large) were admitted to the Benefit of it from the very Beginning. As is also evident from *Nicholas*, a Profelyte of *Antioch*, who was one of the first seven Deacons, *Acts* vi. 5. and indeed it was impossible it should be otherwise, inasmuch as the Apostles always began their Teaching and Preaching in the Synagogues, where the Profelytes, and all religious Heathens, were admitted; who could not be untaught, unless they acted the Part of the deaf Adder, and *refused to hear the Voice of the Charmer, charm he never so wisely*. And that the Persons here called *Strangers of Rome* were not *Jews*, is, I believe, allowed; and I think 'tis equally plain from the Text, that they were not Profelytes: Nor ought we to be surprized to hear this, when we find the Apostles declaring to the *Jews* on this very Occasion, that the Promise was not only to them, *but to all that were afar off*, v. 39. and that the Effects of it reached some of them who were *afar off*, at this very Time, is very probable from the Prophecy now quoted by *St. Peter*, v. 17. — *And it shall come*

come to pass in the last Days, saith God, that I will pour out my Spirit upon all Flesh. — And the surest Way to prove this Prophecy rightly apply'd on this Occasion, was to shew it fulfilled; nor can I conceive how it could be apply'd, if it had not been fulfilled.

OUR learned Author hath indeed a very ingenious Supposition, *p.* 19. that *St. Paul's* first Apostolick Journey was directed to those Gentiles who were Profelytes of the Gate. — But the Misfortune is, that there is no Foundation for this ingenious Supposition, either in Reason or in Fact.

1st. BECAUSE the proper Place of Preaching to these Profelytes was in the Synagogues, whither they were wont to resort on the Sabbath with the *Jews*: * Nor do we hear of any Assemblies, or any Places of Assembly, that they had distinct from the *Jews*.

* And that they were in Fact preached to there, appears, not only from what has already been said, but likewise from several Introductions and Passages in *St. Paul's* Discourses: — For Example, his Sermon at *Antioch in Pisidia*, *Acts* xiii. 16. begins thus, — *Men of Israel, and ye that fear God.* Where by the Expression, *Ye that fear God*, the Apostle undoubtedly meant the Gentiles of his Audience. — So likewise in the 26th Verse, *Men and Brethren, Children of the Stock of Abraham, and whosoever among you feareth God, to you is the Word of this Salvation sent.* From whence it appears, that the Word of the Lord was now sent to every one that feared God, as well as to the *Jews*.

AND,

AND, *Secondly*, Because in Fact we never hear of the Apostles addressing themselves to these Profelytes otherwise than conjointly with the *Jews*, except in the Case of *Corneilius* (supposing him a Profelyte) which was before consider'd, and that by a particular Command from God.—So that this ingenious Author's imaginary Mission to the Profelytes of the Gate, is altogether without any Foundation either of Reason or Fact.

NOW the Consequence from all this is clear and cogent, if there were no Apostolick Missions to the Profelytes of the Gate, but to the Gentiles at large, (as there certainly were not) then the Gentiles who are said to have been preached to and converted throughout the New Testament, are the Gentiles at large. — And if the Gentiles at large were preached to and converted, then doth the Apostolick Decree plainly regard them, inasmuch as it was evidently intended as a Direction *to them which from among the Gentiles were turned to God*, Acts xv. 19.

Seventhly, BUT it seems there is still a formidable Objection in our Way. —

“ IF this Decree had been intended for a
 “ Rule to the idolatrous Gentiles, *St. Paul*,
 “ when he wrote to them afterwards upon
 P “ any

“ any of these Heads, would certainly have
 “ taken Notice of this Decree; whereas he,
 “ on the contrary, permits them not only to
 “ eat all sorts of Meat, without any Excep-
 “ tion, of Things strangled, or of Blood,
 “ but also Things offered to Idols; ” —
 nay, to eat Things offered to Idols, even in
 the Idol Temples, *p.* 30.

To this I answer, first, by asking, Whether the second Commandment was intended as a Rule for the idolatrous Gentiles after their Conversion? I think it evident, upon the Foot of this Author's Reasoning, that it was not; for if it had, when *St. Paul* wrote to them afterwards upon this Head, he would certainly have taken Notice of this Command; — and yet 'tis certain he does not; — and was the second Commandment for that Reason not obligatory; and does this learned Gentleman still think there is any Weight in this Argument?

BUT *St. Paul* not only takes no Notice of this Decree, but permits all sorts of Meats to be eaten, without any Exception to Blood, or Things strangled.

I MUST own, I cannot, without some Surprise, see this Argument urged by this Author, and urged with such an Air of Triumph, as if it never had been answered; or
 rather,

rather, as if it were absolutely unanswerable; whereas I will venture to say, it hath already received a plain, a clear, and a full Confutation in my Dissertations, *p.* 58, 62, 64, 65, 66, 67, 68, 69.

How far this learned Author hath shewn his Affection for this Objection, by taking no Notice of Arguments that utterly overthrow it, is sufficiently obvious, but how far he hath consulted the Credit of his Integrity (or rather of his Accuracy) in this Conduct, the candid and unprejudiced Reader will best judge.

BUT *St. Paul* (if we are to rest upon the Credit of this Author) is so far from forbidding to eat Meats offered to Idols, that he allows them to do it even in the Temple of an Idol, — *p.* 30.

THE Reader will, I hope, forgive me if I declare myself surprized to see this Assertion fall from the Pen of an intelligent Christian! that an Apostle should give Licence and Sanction to an Action in its own Nature so utterly unchristian! especially when the direct contrary is so evidently the plain Purpose and Intention of *St. Paul*, — as will fully appear to every intelligent Reader who peruses the 8th, 9th, and 10th Chapters

of his first Epistle to the *Corinthians*, with Attention.

THERE he will plainly see, that St. *Paul's* seeming Concessions, upon the Point of eating Things offered to Idols, are, in Truth, the Adversary's Arguments; which, supposing all they say to be true, the Apostle plainly shews will not yet infer the Lawfulness of eating Meats offered to Idols.

THE great Argument for that Practice was this, — that an Idol was nothing; — that wise Men knew it to be nothing; — that That which had no Existence could not pollute; * therefore what signified eating Things offered to Idols, even in the Idol Temples, — since Things offered to Idols, were in Truth Things offered to nothing.

NOw the Question is, how the Apostle answers this Argument?

HE answers, first, by owning the Wisdom and Abilities of the Objectors, *we know that we all have Knowledge*, 1 Cor. viii. 1. but what then? *Knowledge puffeth up, but Charity edifieth.* Tho' you should act in this Point from Knowledge, yet Charity were a much surer Rule of Conduct.

* See *Grotius*, 1 Cor. viii. 1.

BUT did the Apostle in reality believe these Men so very knowing? 'Tis plain to a Demonstration, that he did not, both from the 3d Chapter of this Epistle, and from his very next Words after this Concession.

IN the 3d Chapter of this Epistle, v. 2. he tells them, that he had *fed them with Milk and not with Meat. For hitherto* (says he) *ye were not able to bear it, neither yet now are ye able.* And in the 8th Chapter, after he had made his Concession now mentioned, concerning their Knowledge, he adds, — *and if any Man think that he knoweth any thing, he knoweth nothing yet as he ought to know.* However, he still proceeds upon a Supposition, that they were very knowing, to let them see that the Liberty they took would be attended with ill Consequences in seducing the Ignorant to Idolatry: For supposing they, from the Fulness of their Knowledge, that an Idol was nothing, could innocently eat Things offered to Idols, even in the Idol Temples, yet still others, who had not this Knowledge, might be seduced to sin by their Example. —

THAT this is the plain Purpose of the Apostle's Argument upon this Point, clearly appears from his own Words, consider'd in their natural Order, leaving out nothing but his Digressions, c. viii. v. 4. &c. *As concern-*
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ing therefore the eating of those Things that are offered in Sacrifice unto Idols, we know that an Idol is nothing in the World.—Howbeit there is not in every Man that Knowledge; for some with Conscience of the Idol unto this Hour, eat it as a Thing offered to an Idol; and their Conscience being weak, is defiled.—Take heed lest by any means this Liberty of yours become a Stumbling-Block to them that are weak.

HE then proceeds to add the Reason of this Caution, with bitter Upbraidings of their vain Vaunts of Knowledge, *for if any Man see thee which hast Knowledge, sit at Meat in the Idols Temple, shall not the Conscience of him that is weak, be emboldened to eat those things which are offered to Idols; and thro' thy Knowledge shall the weak Brother perish for whom Christ died. But when ye sin so against the Brethren, and wound their weak Conscience, ye sin against Christ.*

WILL any considering Man take all this for a Concession to Men of Knowledge to eat Things sacrificed to Idols? When it is evidently a Prohibition of that Practice, from the ill Consequences which must for ever naturally and necessarily attend it.

SUPPOSE a Protestant arguing with an intelligent Man of the Church of *Rome*, against bowing or kneeling before the Images
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of Saints or Angels, in Churches erected in Honour of those Saints or Angels; suppose that intelligent Person defending this Practice by declaring, that he knew very well, that there was no inherent Virtue or Intelligence in the Image; that in reality he paid no Devotion, nor any thing more than a civil Regard to it; that all his Regard arose only from its being a Memorial to him of some holy Saint or Angel in Heaven, &c.

To this the Protestant replies, Possibly you who are a knowing Man may know, that there is no Virtue or Intelligence in this Piece of Wood; but does every ignorant Man of your Communion know as much? Does not this Practice of yours naturally tend to mislead them? And do they not in fact worship the Images themselves, believing them to be endowed with various Powers and Virtues? And is not this Idolatry? *When ye sin thus against the Brethren, and wound their weak Conscience, be assured ye sin against Christ.*

I SAY, suppose a Protestant arguing in this manner, with an intelligent Man of the Church of *Rome*, against bowing and kneeling before Images, — could we reasonably infer, that the Person who argued thus, approved this Practice? No certainly, but the direct contrary; and we should be more confirmed in this Opinion if we found him
after

after this urging other Arguments, and of greater Weight against the same Practice.

NOW this is exactly *St. Paul's* Case, he is not content to argue against the Practice of eating Things offered to Idols, from the Danger of drawing the Weak into Idolatry, he goes a great deal farther; he argues against it from very important Reasons, that equally affect the Knowing and the Ignorant.

ALMOST his whole next Chapter (chap. ix.) is spent in shewing, that he himself had as many Advantages, and was entitled to as many Privileges, as any Member of the Christian Church; — and yet he made Use of no one of them, even where he could do it innocently; he then proceeds (chap. x.) to caution them against Intemperance, against lusting after forbidden Foods, against Idolatry, against Fornication, against tempting of Christ, &c. from the Judgments which these Crimes drew down upon the Children of *Israel* in the Wilderness, and returning to his first Point, concludes all his Cautions with this earnest Exhortation, (chap. x. 14.) *Wherefore, my dearly Beloved, flee from Idolatry.* He then argues against eating Things offered to Idols, from the Nature of the Christian Sacrament, and the *Jewish* Sacrifices: The Substance of his Argument is this, the Participation of the Bread and Wine in the Sacrament
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of the Lord's Supper is the Communion of the Body and Blood of Christ, as eating of the *Jewish* Sacrifices was partaking of the Altar, and an Act of Worship to that God to whom the Sacrifices were offered: What was the Consequence from hence? Why plainly this, that eating of the Idol Sacrifices was partaking of the Idol-Altar, and an Act of Worship to that Being to whom the Sacrifice was offered. * The Apostle saw plainly, that his Adversaries would soon see this Consequence, and would endeavour to obviate it by saying, that an Idol was nothing: — How then does he reply to this Argument? Why plainly thus, † I don't say that an Idol is any thing; I don't say that there are any such Beings as *Jupiter, Juno, Mars, or Mercury*;

* Eating Things offered to Idols as such, is, we see upon the Apostle's Reasoning, in its own Nature as much an Act of Idolatry, as eating the Sacrament of the Lord's Supper as such, is an Act of Adoration to *Jesus Christ*.

† His own Words at large stand thus, — 1 Cor. x. 15, &c. *I speak as to wise Men; judge ye what I say. — 16. The Cup of Blessing which we ble's, is it not the Communion of the Blood of Christ? The Bread which we break, is it not the Communion of the Body of Christ? — 17. For we being many, are one Bread and one Body; for we are all Partakers of that one Bread. — 18. Behold Israel after the Flesh: Are not they which eat of the Sacrifices, Partakers of the Altar? — 19. What say I then? That the Idol is any thing, or that which is offered in Sacrifice to Idols is any thing? — 20. But I say, that the things which the Gentiles sacrifice, they sacrifice to Devils, and not to God; and I would not that ye should have Fellowship with Devils. — 21. Ye cannot drink the Cup of the Lord and the Cup of Devils; ye cannot be Partakers of the Lord's Table and the Table of Devils.*

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but this I say, *That the Things which the Gentiles sacrifice, they sacrifice to Devils and not to God; and I would not that ye should have Fellowship with Devils. Ye cannot drink the Cup of the Lord, and the Cup of Devils. (Ye cannot, that is, ye cannot do it without Guilt; — ye must not do it) Ye cannot be Partakers of the Lord's Table, and the Table of Devils. —*

AND after all this, can any thing be imagined more shocking, than to hear a Christian assert, that St. Paul allows the eating of Things offered to Idols, even in the Idol Temples !

As for this Apostle's Permission in relation to Things sold in the Shambles, I refer my Reader for a plain Account of that Matter to my Dissertations, *Vol. II. p. 64, &c.*

Eighthly, I now proceed to the last Point in which I have the Misfortune to differ from this learned Author, in relation to this Decree at *Jerusalem, viz.* Why Fornication, an Offence against the Law of Nature, is joined with Things in their own Nature indifferent.

THE Reason of this he owns to be Conjectural; however, he thinks it may be this, “ That tho’ Fornication is an Offence against
“ the

“ the Law of Nature, when strictly and im-
 “ partially consider’d, yet the Gentiles did
 “ not acknowledge it such; ” and he adds, *I*
am not certain whether it was not as lightly
thought of by the Jews. The Reason of his
 Doubt upon this Point is added; “ I don’t
 “ find (says he) the Word Fornication used
 “ in the Old Testament, but in one Chapter
 “ of *Ezekiel*, and then it rather seems to al-
 “ lude to Idolatry, which is often in the Old
 “ Testament, denoted by the Words Whore-
 “ dom and Adultery.

ASTONISHING! that a Christian, who
 had ever read the Bible, should doubt whe-
 ther Fornication was a Sin in the Sense of the
 Old Testament! when it is a Guilt so noto-
 riously, so repeatedly, so variously prohibi-
 ted throughout that Dispensation: If my Ad-
 versary had grounded his Doubt upon the
 corrupt Comments of the *Jews* on this Head
 (and possibly he meant no more) I should
 have no Controversy with him upon the
 Point; but then have we not Reason to ask,
 Why this Distinction was not made, and to
 what Purpose was that Observation, that the
 Word *Fornication* was not found in the Old
 Testament, applied to the Vice properly so
 called? What tho’ the Word Fornication
 should be found but once in the Old Testa-
 ment, and then applied to Idolatry, yet
 might not this learned Author have clearly

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inferred

inferred this Practice to be criminal from the Appellation of Fornication, of Whoredom, and Adultery, which he himself found applied to Idolatry? Is not Fornication one kind of Whoredom? And is not all Whoredom prohibited by calling Idolatry by that Name? Is not Idolatry one of the greatest Sins that can be committed? And would it not be astonishing, if the Scriptures should arraign this Sin by another Name, by the Name of some other Practice, which implied no Guilt at all!

FOR my own Part, I am fully satisfied, that the Seventh Commandment prohibited all Commerce of Men with all Women whatsoever, except their own Wives; and, I apprehend, I am sufficiently authorized to think so, inasmuch as our Saviour, in the Question of Divorce, makes no Distinction between Adultery and Fornication, *Matt. xix. 9.* The Opinions of the corrupt *Jews* upon these Points I regard not. I shall therefore trouble myself no further than to shew the Sense of the Old Testament upon the Point.

THE first Account we find of this Crime in the Old Testament is the Rape of *Dinah*; and the Guilt was so grievous in the Eyes of her Brethren, that they destroyed a whole City in Revenge of it; and their only Apology

logy was, *Should he deal with our Sister as with an Harlot?* Gen. xxxiv.

AGAIN; when *Judah* had been guilty of a criminal Commerce with *Tamar*, who had carry'd off his Pledges; he said, *Let her take it to her, lest we be shamed*, Gen. xxxviii.— An Expression which plainly implies a Consciousness of Guilt; — and when he was told that his Daughter-in-Law had played the Harlot, — he said, — *Bring her forth, and let her be burnt*. Could he doom her to the Stake for what was then deemed no Offence!

AGAIN, *Levit. xix. 29. Do not prostitute thy Daughter to cause her to be a Whore, lest the Land fall to Whoredom, and the Land become full of Wickedness*. Here we see, that this one Sin was thought sufficient to fill the Land with Wickedness. — And in the 21st Chapter of this Book at the 9th Verse, we find, that the Daughter of a Priest who had played the Whore was to be *burnt with Fire*.

THE Case of *Zimri* and *Cosbi* is sufficiently known from the 25th Chapter of *Numbers*; and that Fornication was a principal Part of that Guilt, which then drew down the Judgments of God upon the Children of *Israel*, sufficiently appears from what the Apostle says,

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says, *1 Cor. x. 8. Neither let us commit Fornication, as some of them committed, and fell in one Day three and twenty thousand.*

IN the 22d Chapter of *Deuteronomy* we find, that the Damsel who was defiled in her Father's House, before Marriage, if the Crime was discovered after, was to be stoned to Death, *because she wrought Folly in Israel to play the Whore in her Father's House.* Nor is it easy to conceive how any Sin can be more discountenanced in the 23d Chapter of *Deuteronomy*, v. 2. *A Bastard shall not enter into the Congregation of the Lord; even to his tenth Generation shall he not enter into the Congregation of the Lord.*

AND in the 23d Chapter of *Deuteronomy* at the 17th Verse, we find an express and utter Prohibition of this Guilt connected with that which is the most shocking that can be named, — *There shall be no Whore of the Daughters of Israel, nor a Sodomite of the Sons of Israel.** Nor was the Hire of an Harlot so much as to be admitted into the House of the Lord, v. 18. The Gain made

* In the Version of *Edward the Sixth* the Verse is thus translated, — *There shall be no Whore of the Daughters of Israel, nor Whorekeeper of the Sons of Israel;* which, I own, I apprehend to be the true Sense of the Place, Sodomy being before prohibited under Penalty of Death to both Parties. *Levit. xx. 13.*

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by this Guilt could not so much as be apply'd to a Sacrifice to make Atonement for it.

AND last of all, Was not this one of those Crimes which robbed *Eli's* Family of the Priesthood, and cut off both his Sons in one Day; *because they made themselves vile, and he restrained them not.* Had that criminal Commerce, by which *they made themselves vile*, been with married Women, their Father needed not to have chastized them, Death had been their Punishment by the Law.

IT were easy to add many other Proofs, from many other Parts of the Old Testament; but the candid Reader, it is to be hoped, will require no more Satisfaction upon this Head, — with regard to the *Israelites*.

As to the Heathen, it is not to be deny'd, that this Guilt was too lightly deem'd of amongst them; and yet whoever seriously attends to the Sense of the wiser and more thinking Men amongst them will find, that, generally speaking, Chastity was always deemed a Virtue, at least in the other Sex, (*Fœminarum ista virtus*, says *Cicero*) and that even in Men a Commerce with common Women, was rather deemed a light Guilt than none at all.

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HOWEVER, forasmuch as the Guilt of this Practice was grown almost universal over the *East*; and Prostitutions were not only not prohibited, but in many Places enjoyned; — enjoyned as Duties and Acts of Devotion; therefore nothing was more necessary than a Reformation in this Point.

AND now what is the Consequence from all this? Why plainly and clearly this, — the *Jews* knew Fornication to be criminal in the Sense of the Old Testament, and therefore offensive to God, and consequently, so did the Profelytes; — but the Heathens at large did not: — To whom then could this Decree, with most Wisdom and Propriety, be directed or enjoyned; to those who needed Information upon this Point, or to those who needed it not?





*An ANSWER to a Pamphlet called,
The Prohibition of Blood a Tem-
porary Precept.*



UT it is objected to
me also by another
learned Author, *
that I have placed

The Objection of
placing Ceremonials
and Fundamentals
upon the same Foot.

Abstinence from Blood upon an equal Foot
of Necessity with Abstinence from Idolatry
and Whoredom.

I ANSWER, that I have placed it upon
no other Foot of Necessity than what I found
it placed upon in the Law of God. — I ap-
prehend them both to be equally prohibited;
and in that View I apprehend Abstinence
from both to be equally necessary, but no
otherwise. —

* The Author of a Pamphlet entitled, *The Prohibition of Blood
a Temporary Precept.*

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I HOPED I had obviated all Objections of this kind by a plain express Declaration upon this Point, *Revel. Exam. Vol. 2d. Engl. ed. p. 39. The eating of Blood, as such, was never imagined an Action simply and in itself sinful.* If my learned Adversary had considered this Declaration, he had spared himself a great deal of unnecessary Trouble in explaining the Nature of moral Actions. I never imagined the eating of Blood to be an Action simply and in itself immoral. But I think this Practice ever was, and ever will be of evil Tendency; — and that, I think, was Reason enough to the divine Wisdom for prohibiting it, tho' it be not in itself immoral, yet, I apprehend, it hath a near Relation and a Connection, which, in the ordinary Course of Things, will for ever be inseparable from Things that are so; — I mean Luxury and Cruelty. St. *Jerom* says, that one End of the Precept was to restrain Gluttony; and I humbly apprehend, that Blood, and Things strangled, have nearly the same Relation to Luxury and Cruelty, that Anger and abusive Appellations have to Murder, and therefore ought equally to be avoided.—

I APPREHEND moreover, that Abstinence from Blood in Recognition of God's being the Author and Giver of Life, ever was, and ever will be of great Importance to
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Religion; * and therefore I cannot conceive any Reason, or any Appearance of Reason, why it should be disregarded to the End of the World: And therefore I cannot but again repeat what I laid down in my Dissertations, that the Reasons of Abstinence from Blood must eternally hold as long as Cruelty and Luxury are Crimes, or the Recognition of God as the Author and Giver of Life, a Duty.

If then my learned Adversaries would effectually confute me upon this Point, let them not amuse themselves and their Readers with moral Abstractions, but prove, that this Doctrine hath no relation to these Crimes, or these Duties; let them prove, 1st. That the Practice of eating Blood and Things strangled hath no natural Tendency either to Luxury or Cruelty, Vices or Inconveniencies of any kind. — 2^{dly}. Let them confute those Historical Relations which assure us, that in Fact they have had these Effects. And 3^{dly}. That Abstinence from Blood in Recognition of God's being the Author and Giver of Life, hath no natural Tendency to create a Réverence to the Divine Being; or a grateful Sense of his Goodness in the Grant of the

* The *Jews* when they kill any Creature for Food, put up a solemn Thanksgiving to God for the Grant of the Creatures to *Noah*.

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Creatures in the Minds of Men; and in Consequence of that, to support true Religion in the World. — Let them prove, besides all this, that the Health of Mankind is no Way concerned in this Abstinence; nor the Good of Society, in a more advantageous Use of the Creatures. Till they have done all this, I must beg Leave to think (with great Submission) that they have done nothing. *

HOWEVER, one Thing I will observe by the Way, — That one Principle laid down by the learned Author before me, is, (if I may take upon me to understand it) a Principle of very dangerous Tendency, *viz.*

* There is a Practice sufficiently known to obtain among the Poor of the Kingdom of *Ireland*; it is customary with them to bleed their Cattle for Food in Years of Scarcity: This Practice hath many Evils, that ever have, and ever will attend it. —

One is, that the Cattle being thus weaken'd by Loss of Blood, frequently die the ensuing Winter; and the next is, that if by good Fortune they escape Death, they seldom fail to be both useless and unfruitful, at least for one Year following; inasmuch that I have been well assured by intelligent Men of great Integrity, that the Breed of Cattle was, during the late Years of Scarcity in the North, diminished by the Practice of Bleeding, in one County of that Kingdom, by at least two Thousand each Year.

It may be urged in Defence of this Practice, that Necessity compels to it; — I answer, that more Sustainance may be drawn from the Flesh of one Cow, than from the Blood of twenty; and with ten times less Damage to the Owner, who is at more Expence in the Maintenance of the Cattle so drained, in the ensuing Winter, with great Hazard of their Death, and little or no Chance either of Milk or Fruitfulness.

that

that “ the Rectitude or Obliquity of such
“ Actions as are obligatory, antecedent to
“ any positive Institution of Almighty God,
“ are, as far as respects any Obligation from
“ natural Religion, discoverable by the
Light of natural Reason, *p.* 6.

I own, that when these Duties are discovered to us by Revelation, they are soon found agreeable to natural Reason: But I am satisfied, that since the Fall, no one Duty, either of Morality or natural Religion, was ever searched out, discovered, ascertained, and universally allowed to be agreeable to natural Reason, antecedent to its being commanded by Almighty God.

I will instance but in one, — There is no one moral or social Obligation more agreeable to Reason, than the sacred and inseparable Union of one Man with one Woman in Marriage; and yet Polygamy was never found to be a Violation of the Law of Nature, antecedent to its being prohibited by the Christian Religion. And the same might easily be shewn of every Duty in the Decalogue. And therefore Reason is far from being that sure Guide in Matters of Religion which its modern Magnifiers, not to say Idolaters, boast it to be.

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I CHALLENGE this Gentleman, and all the Advocates for the Sufficiency of Reason put together, to produce any one Duty, either of Morality or natural Religion, that is not, or hath not been disclaimed, nationally, publickly, and deliberately in the Heathen World.

BUT this learned Author objects, that I myself acknowledge, “ that the very Reason
 “ of abstaining from Blood from the Begin-
 “ ning, was, that the Blood was to be
 “ poured out upon the Altar in Sacrifice.
 “ Now does it not from hence follow, (says my Adversary) “ that if Sacrifice was ever to
 “ cease, the Duty of Abstinence from Blood
 “ was to cease with it? As all Laws whatso-
 “ ever are grounded on some Reason or
 “ other, so is it an undoubted Maxim, that
 “ when the Reason ceases on which the Law
 “ is founded, the Law itself can be no longer
 “ in Force,” *p.* 17.

TO this I answer, That I did assign it as one Reason of Abstinence from Blood, that it was appointed to make Atonement, but I never assigned this as the only Reason; and this, I believe, my learned Adversary will not deny, when he considers, that I have in Fact assigned several others.

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IN the next Place, if I had assigned no other, I deny both his Consequence, and the Maxim upon which it is founded. A Law may be made for one Reason, and yet subsist, and be in full Force for other and perhaps better Reasons, when the Reason on which it was founded hath long since entirely ceased. — What does this learned Gentleman think of the Test Act in *England*.

AND if this be true of human Laws, much more of divine. — God may assign but one Reason of his giving any Law to his Creatures, but he may have many more of equal Wisdom and Goodness for enjoying it. He only is Judge; and surely it would be strange Presumption to pronounce any one of his Laws abrogated, before he himself declares it to be so; and much more after he hath re-enjoined it; which is the Case of Abstinence from Blood.

BUT it is objected by our learned Author (*p.* 19.) “ that most of the Laws of *Moses* “ were symbolical in their Nature, and had “ some moral Duty couched under them; “ and therefore if we are to abstain from “ Blood on Account of recognizing God as “ the Author and Giver of Life, and to “ avoid Cruelty to the Creatures, *i. e.* if “ these be sufficient Reasons to make the Pro-

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“ Prohibition of perpetual Obligation, by
 “ the same Method of Reasoning we may
 “ infer the Necessity of adhering to the
 “ Whole, or at least the greater Part of the
 “ Law of *Moses*, to the End of the World.
 “ — Thus Circumcision pointed out the
 “ Reasonableness and Necessity of mortify-
 “ ing carnal Lusts,” &c.

IN answer to this, I must own, I am astonished to see a Man of Sense reason at this rate. Did Circumcision naturally and universally tend to procure any Good to the Person who observed it, or to guard him from any Evil? This I am sure of, Pain and Danger attended it, and it had otherwise perhaps not answered its End. Had it any natural Tendency to promote any one Duty towards God or Man, to procure any one Advantage to Society, or preclude any one Evil or Inconveniency? If it had, why are not these Evils and Advantages illustrated to us? And last of all, Is it enjoined to all Mankind under the Dispensation of the New Testament, or was it ever so enjoined? And as for any other of the *Jewish* Rites, if they are found to be attended with any natural Advantages, doubtless it is so far Matter of Prudence, tho’ not Matter of strict Obligation, to observe them.

’T IS

'TIS very strange, that a Man of so much Discernment cannot distinguish between being a Symbol of some moral Duty; and being naturally connected with it; between the Nature of such Actions, as are but mere Emblems of Virtue, and such as naturally tend to promote that Virtue; nay more, to repress the contrary Vice, together with many other Evils. And lastly, 'tis very strange this Gentleman will put no Difference between Duties that are abrogated under the Dispensation of the New Testament, and those that are expressly re-enjoined: For this at least makes an essential Difference.

BUT it is farther urged by my learned Adversary, (*p.* 20.) " that the moral Duties, " supposed to be intimated to us by the " Prohibition of Blood, in no wise infer the " Necessity of Abstinence from Blood; but " Abstinence from Blood inferred the Necessity of these Duties."

I OWN I have some Difficulty in attempting to answer this Objection, because I cannot take upon me to say, that I clearly understand it. But what I apprehend of Abstinence from Blood is this, That it was not enjoined as a Type, but as a Means to an End; and therefore was not instituted for its own Sake, but for the Sake of those excellent Ends

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which

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which it was naturally fitted to attain, as a Medium. Now if my learned Adversary would overthrow my Opinion in this Point, his Business is to shew, that this Abstinence can, with no Propriety, be considered as a Means to an End; that it hath no natural Tendency to any Good of any kind; nor the contrary Practice to any Evil. And could this be done (as it cannot) what would be the Consequence? That this Precept is abolished? No surely; — but that it is only a mere positive Institution, — upon no better Foundation than the Sabbath and the Sacraments.

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WHEN I consider this as a Command so often and so solemnly given by God, and never pretended to be repealed with any Degree of rational Evidence, I am amazed to think how any serious Christian can satisfy himself that he is entirely dispensed with from paying any Regard to this Command, from the Force of such Reasonings as are brought against it. That a Regard to this Command should be now branded with the Infamy of Superstition, which was once the Test of Christianity? That we should now do that in Sport, which a Christian Martyr would dread, would detest to do, even to save his Life! And for what! for what is too despicable to be named, — for what is become even proverbial in the World for Insignificancy?

Does

Does Job serve God for nought? Was a rational and an important Question; we are all interested in our Duty to him; If we do not serve God for nought, shall we dis-serve him for nought? The Stupidity of this Conduct is as amazing as the Impiety of it.

THE Reader will, I hope, forgive me: I own, my Patience fails me when I see a Regard to the divine Command of Abstinence from Blood and Things strangled mark'd with a Brand of Superstition. I now beg leave to recommend, in the calmest Manner, the 35th Chapter of *Jeremiah* to the serious Perusal of those Gentlemen, who can treat a Command so solemnly given and repeated by God, with such shocking Contumely! there they will find, that a religious Regard to a Command given by a Father, even in Things where he had no Right to command, was, in the Estimation of God himself, so far from deserving either Reproof or Censure, that it was crown'd at once with distinguished Applause and Blessing.

JONADAB the Son of *Rechab* commanded his Descendants to drink no Wine, to build no House, to plant no Vineyard: — They obeyed him religiously: — God upbraids his People with this Obedience, and then pronounces a Blessing upon it, *v.* 13.

THUS saith the Lord of Hosts, the God of Israel, Go, and tell the Men of Judah, and the Inhabitants of Jerusalem, Will ye not receive Instruction to hearken to my Words? saith the Lord. The Words of Jonadab the Son of Rechab, that he commanded his Sons not to drink Wine, are performed; for unto this Day they drink none, but obey their Father's Commandment: Notwithstanding I have spoken unto you, rising early, and speaking, but ye hearkened not unto me, &c. v. 18. And Jeremiah said unto the House of the Rechabites, Thus saith the Lord of Hosts, the God of Israel, Because ye have obeyed the Command of Jonadab your Father, and kept all his Precepts, and done according to all that he commanded you; therefore thus saith the Lord of Hosts, the God of Israel, Jonadab the Son of Rechab shall not want a Man to stand before me for ever.

SHALL we be less regarded or less rewarded by God for Abstinence from Blood in Obedience to his Command, than the *Rechabites* were for Abstinence from Wine, in Obedience to their Father's? Let those who are hardy enough to live in a profess'd Disregard of this Command, beware that the *Rechabites* rise not up in Judgment against them and condemn them.

BUT

BUT the Decree (about Blood) “ was enacted (we are told) to reconcile the “ *Jewish* and Gentile Converts, and to prevent a Schism in the Church.” (*p.* 30.) The Consequence from hence is, that it is now of no Force, there being no *Jewish* and Gentile Converts in the Church to be reconciled.

IT is owing, perhaps, to Prejudice, that I am sometimes surprized to see Men of Sense impose upon themselves by such Ways of arguing! The Decree was made to reconcile the *Jewish* and Gentile Converts: — To reconcile them to what! or in what! to certain Points of Duty, or to certain Points of no Duty? Are all these Points Points of no Duty? And was the Observance of them useless to every Purpose but that of Peace?

THE Apostles Creed was made to reconcile Christians, and to prevent Schisms; — Is it of no Use beyond that Reconcilement! and hath our Obligation to the Belief of it now ceased! Are such Reasonings as this to countervail a divine Command? And is it any Way consistent with Right Reason, or Christian Humility, to think they ought?

BUT why were these Things stiled necessary by the Apostles?

To

TO this we are answered, that they were necessary to the Peace of the Church at that Time. — “ For the Gentiles not to comply
 “ with any Part of the *Mosaick* Law would
 “ have afforded Matter of Scandal to the
 “ *Jewish* Converts; therefore the Apostles
 “ thought it necessary to require their Com-
 “ pliance with the Laws of *Moses*, so far as
 “ to observe the Precepts of the Sons of
 “ *Noah*.” p. 32.

WERE then the Precepts of the Sons of *Noah* considered by the *Jews* as Parts of the Law of *Moses*? And did they deduce their Force and Obligation upon the Gentile World from that Law? And did the primitive Christians abstain from Blood merely out of regard to the *Jews*? This learned Gentleman will not, I believe, upon Recollection maintain these Positions; — and till he can maintain them, his imaginary Necessity will have no Foundation. I shall only beg Leave to tell him, that the *Jews* themselves, and all Christian Antiquity, are full against him in these Points.

BUT after all, if these Points were only enjoined for Peace sake, and to avoid Scandal, how came the primitive Christians to be so utterly ignorant of this sole End and Reason of their Institution? 'Tis astonishing,
 that

of Abstinence from Blood. 135

that no one of them should ever hit upon this Reason, or so much hint it! but that they should one and all cry out against touching Blood as a detestable Pollution! 'Tis astonishing, that *Clemens*, *Origen*, and *Tertullian* should be less knowing in this Point than either of my learned Antagonists: — But I forbear urging this Point; — another Gentleman, and much abler, hath, as I am informed, undertaken it.

I SHALL only add, that the subsequent Practice is allowed on all Hands to be the best Comment upon the Nature and Intention of all Laws; and that the Practice of Abstinence from Blood and Things strangled became and continued universal in the Church long after the Destruction of *Jerusalem*, and the Coalition of *Jew* and Gentile into one Church, and continues to this Day to be religiously regarded in that Region of the Earth where the Command was given. And if this be a right Rule of interpreting the Intent of any Law, this Law was never intended to be only of temporary Obligation.

WHEN our Adversaries are asked, How come Things of a temporary, and Things of an eternal Obligation, placed on the same Foot of Necessity in the same Decree?

THEIR

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THEIR only Answer is, that there was a Necessity of prohibiting Fornication at this Time, on Account of the Ignorance of the Heathen World in this Point.

BUT can they imagine, that any Man of common Sense will be put off with such an Answer as this? I allow there was a Necessity of prohibiting Fornication at this Time; but was there a Necessity of putting Abstinence from Blood upon the same Foot of Necessity with it in the same Decree? Could no Distinction be made between them, nor distinct Decrees concerning them? Or could not the Apostles have contented themselves with reasoning, cautioning, and exhorting against Fornication and Idolatry, as against all other Vices, in their Sermons and Epistles? And if this Gentleman cannot give us clear and satisfactory Reasons why these Things were put together by the Apostles; I apprehend he will find it much harder to give solid and satisfactory Reasons why they should be parted. Our Saviour's Rule in another Case, will, I think, hold full as well in this, — *What therefore God hath joined together, let no Man put asunder.*

WE are now come to our Adversary's main Argument against the perpetual Obligation of this Decree.

“ WE

“ WE are (it seems) to take it for a Rule
 “ in reading the holy Scriptures, that there
 “ is no one moral or christian Duty of per-
 “ petual Obligation enjoined in any one
 “ Passage, that is not in many others also;
 “ but here is Abstinence from Blood enjoined
 “ in one Passage only of the New Testament,
 “ and upon a particular Occasion.” (*p.* 33.)
 From whence we are to infer, that this was
 only of temporary Obligation.

To this I answer, that I take this to be,
 First, a very dangerous Rule; and, Second-
 ly, a very false one.

SUPPOSE the Ten Commandments once
 only given by God, and no Prophet ever
 sent by him to repeat or renew them, would
 their Obligation cease for that Reason?

THE Sacrament of the Lord's Supper was
 instituted but once, and on a particular Oc-
 casion. Suppose there were no Apostolick
 Precept extant concerning it; would not that
 Institution, and the subsequent Practice of the
 Church, sufficiently authorize us in a perpe-
 tual Observance of it? Will any Christian dare
 to say they would not?

SUPPOSE the Apostolick Decree about
 Blood, &c. not extant, and the Prohibition
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contained in it, enjoined by the twelve Apostles in twelve distinct Epistles; would these twelve distinct Prohibitions be more authoritative than this single Decree? Or our Obligations to those Abstinences of more Force?

To what do distinct Prohibitions, or repeated Commands, concerning any Sin or Duty, amount? Do they add any new Obligation to Obedience? They indeed often serve to explain the Nature of the Duty, or set forth the Evil and Danger of the Guilt more fully; but create no new Obligations concerning them. Now the Nature of this Duty was easily, clearly, and fully understood at once, and needed no Comment.

AND here I cannot but observe, that this Argument, from the Repetition of the same Precepts in the Scriptures, which my Adversary urges as a sure Mark of their being intended to be of perpetual Obligation, hath been urged by others * against the divine Authority of those Parts of Scripture wherein those Repetitions are found; inasmuch as Repetitions added no Authority, and were therefore useless. It is the hard Fate, or shall I call it the Felicity, of those that de-

* See *Pere Simon's Critical History of the Old Testament.*

send the Scriptures, to be obliged to combat contradictory Objections.

IN the next Place I apprehend this Rule to be false in Fact. For Example; Our Saviour's Sermon upon the Mount is allowed to contain the noblest Collection of Christian Duties and Precepts extant. I apprehend our learned Author would find great Difficulty in making up a complete System of these Precepts from all the other Parts of the Old and New Testament put together. Is our Obligation to the Observance of any of these Precepts invalidated for that Reason?

THERE is a Curse in *Deut. xxvii. 18.* upon the *Man that maketh the Blind to wander out of the Way.* Doubtless this Curse implies a Command; but 'tis a Command which I cannot find repeated throughout the whole Scripture. You will say, perhaps, that Reason and Humanity forbid this Practice: I answer, and so do they both forbid the torturing of Animals to Death. Is the Prohibition of these Practices useless for that Reason? And yet are they no where prohibited, that I know of, but in the Apostolick Decree: And there they are prohibited in their Cause.

THERE never was a nobler, a wiser, or a more equitable Political Law in any Nation

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than that in the 19th Chapter of *Deuteronomy*, which decreed all that Evil to a false Witness which he intended to bring upon his Neighbour. — No Law could be of more Consequence to Society than this; and yet this Law is but once laid down, and not so much as once alluded to, that I can find, throughout the whole Old Testament. This Law was a Rule of Duty to the *Jews*, and should be so to every Nation under Heaven; if they had but Sense enough to take the Laws of God for their Direction: Did their Obligation to observe it cease for that Reason, before the Power of observing it ceased?

IT will be objected, perhaps, that no direct Proof can be drawn from this Instance against our Author's Position. I own it: But I think, that from hence an Argument may be drawn against it, *a fortiori*: For if a mere civil Institution was obligatory as long as it was possible to observe it; a religious Institution is, I believe, yet more so.

WHAT does this learned Author think of that noble Rule of *doing unto all Men as we would they should do to us*? This is but twice recited throughout the whole New Testament; and both the Recitals are plainly Histories of one and the same Discourse of our blessed Saviour's? Does this Rule lay no
 autho-

authoritative Obligation upon Christians for that Reason ?

Now the Duties of the Decree at *Jerusalem* are oftener recited than this Law. First, They are declared by St. *James* to be such as ought to be enjoined the Heathen Converts. Secondly, They are declared to be such by the whole Church: And, Thirdly, The Decree is recited about eight Years after it was made, (*Acts* xxi. 25.) on Occasion of the Complaint brought against St. *Paul* of his teaching the convert *Jews* to forsake the Law of *Moses*. *As touching the Gentiles that believe* (says St. *James*) *we have written and concluded, that they observe no such Thing; save only, that they keep themselves from Things offered to Idols, and from Blood, and from strangled, and from Fornication.* My learned Adversary will, perhaps, be hard put to it to find many Christian Precepts thrice recited throughout the Gospel, — as this is.

AND here we may observe by the Way, that St. *Paul's* first Epistle to the *Corinthians*, in which he is supposed by one of my learned Adversaries to allow an unlimited License of Food, even of Things offered to Idols, as such, in Contradiction to the Apostolick Decree, was written a Year before the Recital of this Decree by St. *James*, now mentioned; and

and yet it plainly appears from this Recital, that the Decree was now in full Force: And therefore I think we have now at least Reason to hope, that we shall never more hear of this very ill-grounded Objection. *

BUT further; I believe it will not be denied, that Things offered to Idols are, at least, once more prohibited, (in the Reproof to the Church of *Pergamos*) Rev. ii. 14. *But I have a few Things against thee, because thou hast there them that hold the Doctrine of Balaam, to eat Things sacrificed to Idols, &c.* Now that Blood was one of the Things offered to Idols, is, I believe, not doubted by any Man of common Learning. And whether the Apostle might not have the Pro-

* From hence too we may observe, how ill founded that Criticism of Dr. *Hammond's* is, upon which one of my learned Adversaries seems to lay some Stress, viz. That the Expression in the Decree which we render *if you keep*, is, in the Original, *keeping*, in the present Tense; as if this were no new Direction for the future, but a Direction to continue the Forbearance of those Meats which they had hitherto abstained from as *Profelytes of the Gate*: Whereas the Expression here used by St. *James* is an Expression of a quite different Sense; *We have written to them* (says the Apostle) *that they observe no such thing* [τὴν αἰν] *but that they keep themselves* [φυλάσσασθαι] i. e. that they guard against these things for the Time to come.

But suppose this also were put in the present Tense, what could be inferred from it? Is it to be doubted, whether the Apostles preached Abstinence from these Things from the very Beginning, as well to the Heathens at large (where such Preaching was most wanted) as to the Profelytes of the Gate? How then could it be inferred from any such Expression, that this Decree was directed to the Profelytes only?

hibition

hibition of this kind of Food in View in this Place is submitted to the Reader.

BUT however that may be; sure no reasonable Man can still think that St. *Paul* allowed a Practice which is here reprov'd, and in the Person of our Saviour himself, so many Years after that suppos'd Allowance? Nay, so many Years even after the Sacrifice and the Oblation had entirely ceased.

BUT suppose no mention were made of any of the Points contained in this Decree, in the subsequent Epistles or Writings of the Apostles; what could any reasonable Man infer from this Silence? That all these Points were of temporary Obligation! No surely; — nothing in Nature could be more irrational than such an Inference. The natural Inference would be, that a due Deference was paid to the Apostolick Sentence upon these Points; and therefore, there was no Necessity of repeated Precepts or Prohibitions concerning them. And this, I am fully satisfied, was the Case with regard to Abstinence from Blood, from the speedy and universal Prevalence of this Doctrine throughout the Christian Church.

THE natural Temptations to transgress, must be allowed weaker in this Point, than in most others; and therefore 'tis to be presum'd, that

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that Men were easier subdued to Obedience upon it: — However, even this, I apprehend, was not done without some Difficulty. And this I take to be the Reason of those frequent Allusions to the Prohibitions of this Decree with regard to Food, throughout *St. Paul's Epistles*; for that there are such is undoubted.

I WILL begin with one, which, I believe, no candid Man will long contest with me: It is in the Close of his Epistle to the *Romans*, chap. xvi. v. 17, 18. *Now I beseech you, Brethren, mark them which cause Divisions and Offences, contrary to the Doctrine which ye have learned; and avoid them: For they that are such, serve not our Lord Jesus Christ, but their own BELLY; and by good Words and fair Speeches deceive the Hearts of the Simple.* Is it not evident at first sight, that those who created these Divisions and Offences, created them under specious Pretences of promoting the Purity of the Christian Religion, but in Truth to gratify their Appetites? And in what respect could they gratify their Appetites under a Pretence of promoting the Religion of Christ, but by arguing (as the Enemies of the Apostolick Decree do now) that Christianity does *not consist in Meats and Drinks, but in Righteousness, Truth, &c.* And does any Man of common Sense think this Objection of Force enough to overthrow the
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the Doctrine of Abstinence from Blood and Things strangled? Every one knows, that Peace and Righteousness are the main Ends of the Christian Religion; but is nothing else, either in its Discipline or Institutions, to be regarded for that Reason? What specious Trifling is this! *

GOD expressly disclaims the *Jewish* Sacrifices by the Mouth of his Prophet *Isaiah*. Does it follow from hence, that Sacrifices were not of his own Institution? Or that he had no Regard to them? Or that the *Jews* were not still bound to offer them, till he thought fit to abrogate them by an express Revelation? No surely, — what he re- proves, is the Abuse of this Practice; and the Confidence they placed in it, to the Neglect of the weightier Things of the Law. The same Observation will hold with regard to the Doctrine of Abstinence from Blood, &c. And *Grotius* himself declares for the Observance of this Precept, provided it be done without Superstition.

AGAIN, in 1 *Cor.* x. the Apostle cautions the *Corinthians* against lusting after evil

* Of the same Nature is that other ignorant Objection from those Words of St. Paul's, Gal. v. 1. *Stand fast therefore in the Liberty wherewith Christ hath made us free; and be not entangled again with the Yoke of Bondage.* The very next Verse shews, that the Yoke here meant is the Yoke of Circumcision, and the whole *Mosaic* Law.

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Things, against Idolatry, and against Fornication, from the Example of those Judgments which these evil Practices drew down upon the Children of *Israel* in the Wilderness. Now what was this lusting? It was evidently and undeniably lusting after those *Egyptian* Foods from which it had pleased God to preclude them during their Continuance in the Wilderness. Now what was all this to the *Corinthians*, unless they also were criminal in lusting after certain Foods from which God also had precluded them? And what Food could they possibly be criminal in lusting after, except Blood and Things strangled. *

AGAIN, the Apostle, in the 32d Verse of this Chapter, exhorts them *to give no Offence to the Jews, or Gentiles, or Church of God*. This Exhortation, from the Tenour of the Chapter, plainly relates to Food: And

* The Apostle expressly tells them, *v. 11. Now these things happened unto them for Ensamples, and they are written for our Admonition, upon whom the Ends of the World are come*. How could the *Jews* be Examples to the rest of Mankind in the last Period of Time? No other imaginable Way but this: That the Wilderness was a Type of the World, and the Travels of the *Israelites* in it an Emblem of the Travels of this Life; and the Judgments of God upon them for their several Crimes, Types of those Judgments which should await like Crimes in After-Ages of the World; and we know of no Crime among the *Corinthians* that could bear any Resemblance, but this here alluded to, except that of eating Blood and Things strangled, from which it had pleased God to preclude them during their Continuance in the Wilderness of this World.

in what Food could they give Offence to any of these, except that of Blood and Things strangled; always unlawful to the *Jews*; and now prohibited to the *Gentiles* by a Decree of the Church? And certainly there is a great and a becoming Decency in the Apostle's condemning this Lust of forbidden Food from the Judgments drawn down upon the *Israelites* for the like Guilt; and from the Offence that Practice must give to the Church of God (which sufficiently implied the Guilt of contravening the Apostolick Decree) rather than expressly urging and insisting upon the Weight of that Decree, which he himself had principally occasioned, and deposited with the Churches: And consequently, the Honour of which he might be thought more interested to maintain.

I APPREHEND also, that this Decree is referred to the 11th Chapter of this Epistle, v. 2. *Now I praise you, Brethren, that you remember me in all Things; and keep the Ordinances as I delivered them unto you.* If they remembred the Apostle in all Things, they certainly remembred him in the Apostolick Decree which he deposited with them. And probably, that very Decree was one of those Ordinances which he praised them for observing. The Word in the Original signifies *Traditions*; but I think there is Reason to believe from the 11th Chapter of this first

Epistle to the *Corinthians*, v. 23. that the Apostle means by that Expression all those Precepts of the Christian Religion which they had received from him, or which he had delivered to them: The Word *Tradition* being the same in Sense with *delivering*.

A SHORT Inspection into the *Greek* Text of this Verse, will, I believe, satisfy the learned Reader in the Reasonableness of this Opinion. * *For I have received of the Lord* (says the Apostle) *that which I also delivered unto you, that the Lord Jesus, in the same Night in which he was betrayed, took Bread, &c.* From whence 'tis evident, that one of those Things which he *delivered* to them, *i. e.* one of his *Traditions*, was our Saviour's Institution of the Sacrament of the Lord's Supper: And I think there is no Reason to doubt, that the Apostolick Decree was another; inasmuch as he was appointed to deposite this Decree with the several Churches, as he travelled through them. †

I A P P R E -

* Ἐγὼ γὰρ παρέλαβον ἀπὸ τοῦ Κυρίου, ὁ καὶ παρέδωκε ὑμῖν, ὅτι ὁ Κύριος Ἰησοῦς ἐν τῇ νυκτὶ, ἣν παρέδιδото, ἔλαβεν ἄρτον &c.

† And here I beg Leave to observe by the Way, upon the wrong Reasoning of those who pretend, that the Apostolick Decree was obligatory only on those to whom the Apostolick Letter was immediately directed. Inasmuch as it appears from *Acts* xvi. that after St. Paul had passed thro' *Antioch*, *Syria*, and *Cilicia*, whither the Letter was directed; he came to *Dybe*, *Lystra*, and *Iconium*. And as they went through the Cities,

I APPREHEND, that there are several other References to this Decree in several other Passages of St. Paul's Epistles; such as that 1 Cor. vi. 13. *Meats for the Belly, and the Belly for Meats, &c.* And that other Passage, 2 Cor. xi. 31. where the Apostle expresses his Fears of their being seduced by false Teachers, as *Eve was by the Subtlety of the Serpent.* Now we know that the Serpent's Delusion was his persuading *Eve* that the Food, which God had forbidden, might yet safely be eaten.

I SHALL add but one more, which I think no candid Man can deny to have a plain Reference to the Point before us: It is in the 12th Chapter to the *Hebrews*, v. 16. *Left there be any Fornicator, or profane Person, as Esau, who for one Morsel of Meat sold his Birthright.* This I take to be a Caution against Fornication and forbidden Food.

THE Birthright of Christians is their Inheritance in Heaven; and how any Man could forfeit that by eating one Morsel of Meat,

ties, they (that is he and Silas) delivered them the Decrees for to keep that were ordained of the Apostles and Elders that were at Jerusalem, v. 4.

From whence it appears, that as the Apostolick Decree was of universal Concern, it was deposited with the several Churches, as the Apostles passed through them.

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otherwise than by eating it in a profane Contempt of the divine Command, I own I cannot conceive.

OTHERS may sport with what I think Perdition. There may be much Fortitude and Dexterity in dancing upon the Brink of a Precipice, but surely there is but little Wisdom in it. — Security from Sin is not among the Privileges of Mortality; it were too much Presumption to pronounce upon insuring Salvation: Our Resolutions however are our own; and thus far I am determined, — that, with God's Assistance, I will never barter my Birthright, I will never risque my Inheritance in Heaven, *for a Morsel of Meat.*





An ANSWER to the Postscript annexed to the Question about Blood stated, &c.



HAD said in my second Dissertation upon Blood, &c. that the Transaction at *Antioch*, mentioned *Acts* xiii. happened seven Years before the Decree against Blood and Things strangled was passed by the Apostles at *Jerusalem*; and I own frankly that I said this upon the Credit of Archbishop *Usher*, who had taken Pains to settle the Chronology of the several Transactions of the holy Apostles mentioned in the *Acts*; and as the Merits of the Cause no way depended upon that Point, I little thought I should ever be called to an Account for it. However, my learned Adversary was, it seems, resolved not to let the slightest Slip of my Pen pass uncensured. — Nay, rather than let me escape, he determined that Men of the greatest Credit in the learned World should suffer with me.

I O W N

I OWN they are Men, with whom I could almost be contented to err; (at least, with whom I am more than contented to be condemned) but as I am far from being yet convinced that they have erred, I will take upon me to shew, that my learned Adversary hath no Cause of Triumph from his imaginary Conquest over them. — A Triumph over so obscure a Man as I am, would add little to his Glory: But *Usher*, *Grotius*, and *Pearson*, were Heroes worthy of his Ambition.

IN the first Place then, I take it for granted, that the Reason assigned by my Adversary, why the Time of *St. Paul's* being in *Jerusalem*, mentioned *Acts* xv. is thought the same with that mentioned *Gal.* ii. are right: — So far I agree with him. — But the Reasons he urges to prove, that those two Passages do not refer to the same Time, are, I must own, far from being satisfactory to me. — The Reader will judge for himself.

HIS first is as follows, (*Postsc.* p. 3.)
 “ For first it is said in the 15th Chapter of
 “ the *Acts*, that as *Paul* and *Barnabas* went
 “ to *Jerusalem*, through *Phœnice* and *Sama-*
 “ *ria*, they declared the Conversion of the
 “ Gentiles; and that when they were come
 “ to *Jerusalem* they were received of the
 “ Church,

“ Church, and of the Apostles, and Elders;
 “ and that all the Multitude kept Silence,
 “ and gave Audience to *Barnabas* and *Paul*,
 “ declaring what Miracles and Wonders
 “ God had wrought among the Gentiles.
 “ Whereas in that Account which St. *Paul*
 “ gives of himself in the 2d Chapter of *Gala-*
 “ *tians*, he says, that when he came to *Je-*
 “ *rusalem* he communicated unto them that
 “ Gospel which he preached unto the
 “ Gentiles, but privately, and only to them
 “ that were of Reputation.”

NOW these Accounts this learned Gentle-
 man thinks so different, that they cannot re-
 fer to one and the same Time.

BUT with great Submission, if he had
 pleased to have transcribed a little more from
 the 2d Chapter of the Epistle to the *Gala-*
tians, the Reader would have found, that
 both these Accounts were perfectly consistent;
 — he would have found, (*v. 9.*) that when
James, *Cephas* and *John* perceived the Grace
 that was given to St. *Paul*, they gave him
 and *Barnabas* the Right Hand of Fellowship;
 that is, they admitted them into their Society,
 and received them as Apostles. And when
 they were so received of *them*, there was no
 doubt of their being so received of the whole
 Church: And then what should hinder them
 from coming to, and speaking their Thoughts

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in

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in that Assembly, by which the Decree of *Jerusalem* was passed.

FOR my Part, I can conceive no kind of Inconsistency in these Relations. — Nay, I think it demonstrable from two or three other Circumstances, that these two Relations must refer to the same Time.

FOR, 1st. from *Acts* xv. it appears, that *Barnabas* went with *St. Paul* to *Jerusalem*, and was with him at the Council there. From *Gal.* ii. it appears, that *St. Paul* took the Journey to *Jerusalem*, there mentioned, in Company with *Barnabas* and *Titus*. Now soon after the Apostolick Decree, *Paul* and *Barnabas* separated upon a very sharp Contention, and never more travelled together that we know of. Consequently, the Journey to *Jerusalem*, mentioned *Gal.* ii. must be the same with that mentioned *Acts* xv.

2^{dly}. FROM *Acts* xv. it appears, that when the Decree at *Jerusalem* was passed, *Paul* and *Barnabas* were sent with it to the Gentiles; and that the first Place they went to was *Antioch*, where they continued some Time: From *Gal.* ii. it appears, that *Paul* and *Barnabas* were admitted into the College of the Apostles to this very End, that they should be sent to the Gentiles: It appears also from the same Epistle, that when they

they were sent, they went into *Antioch*, for immediately after it follows, (Gal. ii. 11.) *but when Peter came to Antioch, I withstood him Face to Face, &c.* And what makes this Argument unanswerable, is, that this is the only Time after the Apostolick Decree, that St. Peter was at *Antioch*, at the same Time that St. Paul was there.

To sum up all; — the Reasons why these two Relations of Gal. ii. and Acts xv. are believed to refer to the same Journey, are in short these.

1. BECAUSE St. Paul's Errand was the same in both Relations, *viz.* to communicate to the Apostles the Gospel which he had preached among the Gentiles.

2. BECAUSE this was such an Errand as, being once delivered, never needed to be repeated; and consequently, there was no need of two Journies for it.

3. BECAUSE both Relations mention his travelling to *Jerusalem* with *Barnabas*, which he never did after the Time of the Council. And,

4. BECAUSE both Relations mention his being at *Antioch* immediately after this Journey to *Jerusalem*, and one of them his meet-
X 2
ing

ing *St. Peter* there, which could only be soon after the Apostolick Council. — In both Relations he travelled to the same Place, in the same Company, upon the same Errand. — He returned to the same Place, in the same Company, upon the same Errand. — Here are all the Characters of Sameness that can well be imagined !

Now how are all these Reasons to be evaded and invalidated ? Nothing easier : — 'Tis but supposing *St. Paul* to have taken another Journey to *Jerusalem* four Years after the Apostolick Decree, and to have met *Barnabas* somewhere upon the Road, and so the Work is done, (*p. 14.*)

ALL this is very well ; — 'tis very ingeniously imagined. — The only Question is, Whether it hath either Reason or Scripture to support it ?

St. PAUL went again to *Jerusalem* (says my learned Adversary) four Years after the Apostolick Decree. To what Purpose ? Why, by my Adversary's own Confession, to do what he had already done four Years before, (*Postf. p. 2.*) “ to communicate to
“ the Apostles that Doctrine which he had
“ preached to the Gentiles.” — To communicate that Doctrine privately and to particular Persons, which he had before communi-
cated

cated publickly to the whole Church, *i. e.* to do that suspiciously, unnecessarily, and unseasonably, which he had before done openly, seasonably, and as the Nature and Reason of Things required.

St. *PAUL* having been made an Apostle by immediate Revelation, without the Privy of the Apostolick College, nothing could be more reasonable, than that he should first communicate the Gospel he preached to the Apostles, so far as to satisfy them of the Truth of his Mission, before they admitted him into their Number. — This was necessary to prevent an early and a dangerous Schism in the Church. — And this he himself assures us that he did (*Gal. ii.*) But doing all this, four Years after all this was done, in an inverted Order, is a kind of Conduct which, I own, I have not Capacity to comprehend.

BESIDES, if I could comprehend it, what am I to think of St. *Luke*? His Credit must suffer exceedingly, either as an Annalist, or an Historian, upon this Supposition. — St. *Luke* (a Native of *Antioch*) was, in all Probability, St. *Paul's* Companion, from the Time of his Return to that City, after the Apostolick Decree; at least, he was professedly his Companion from the Time of his being at *Troas*, which was in the very Year of the Apostolick Decree. That the Apostle
should

should take Journeys before this, of which the Evangelist takes no Notice, is not at all surprising. — The Transactions of the other Apostles principally employed his Pen before St. *Paul* was received as an Apostle: But whoever reads the Acts of the holy Apostles, will clearly see, that St. *Luke* never loses sight of St. *Paul* from the Time of his returning to *Antioch* after the Apostolick Council, till he had settled him in *Rome*, which was about ten Years after: And that St. *Paul* is the only Apostle whose Transactions he recites during that whole Period. And at the same Time that he acts in this Character, to suppose him to omit one intire Journey, to, and from *Jerusalem*, is supposing so monstrous a Neglect and Inconsistency, as I could not allow myself to impute to any Annalists or Historian of common Credit, and much less to an Evangelist. Nor do I see how my Adversary can get rid of this Difficulty, but by owning, that the Apostle's Errand in this second supposed Journey was so idle, that the Evangelist was ashamed to mention it.

ANOTHER Reason why this learned Author thinks these two Relations cannot refer to the same Time, is, (*p.* 4.) because St. *Paul* says in his Epistle to the *Galatians*, “ that he went up this Time by Revelation; “ whereas it is manifest, when he went up “ from *Antioch*, (as mentioned *Acts* xv.) “ that

“ that he was sent by the Church at *Antioch*
 “ on purpose to consult the Apostles at *Jeru-*
 “ *salem*. Which Accounts are so exceeding-
 “ ly different (says my Adversary) that one
 “ cannot well imagine the Transactions re-
 “ ferred to by them could happen at the
 “ same Time of St. *Paul*'s being at *Jeru-*
 “ *salem*.

I ANSWER, That these Accounts do indeed relate different Circumstances of the same Transaction ; but surely this can never make them any Way inconsistent. Is it any Inconsistency, that St. *Paul* should be commissioned by the Church at *Antioch* to go up to *Jerusalem*, and at the same Time commanded by God to go thither? *Balaam* was desired by *Balak*'s Servants to come to their Master, and at the same Time commanded by God to go.

St. *PETER* was intreated by the Messengers of *Cornelius* to go to their Master, and at the same Time commanded by God to go.

FOR my Part, I think there is good Reason to believe, that St. *Paul* never went to *Jerusalem*, or any where else, from the Time of his Conversion, otherwise than by Revelation ; that all his Journeyings were by the Direction of the Spirit of God. — Thus much

much is certain, that his three Missions to the Gentiles were by Revelation; that he journeyed thus to *Philippi*, and to *Rome*: And it is also certain, that the next Time he returned to *Jerusalem*, was by Revelation (*Acts* xx, 22.) It is also certain, that once he was forbidden by the Holy Ghost to preach the Gospel in *Asia*; and another Time, when he had a Mind to go to *Bithynia*, the Spirit suffered him not (*Acts* xvi.) And I see no Reason that this Time and this Journey should be excepted from the Influence of the Holy Ghost, when his Errand was of the greatest Importance.

THERE is another Circumstance which this Gentleman thinks is of no small Moment (*p.* 15.) to prove the Journey to *Jerusalem*, (*Gal.* ii.) not to be the same with that mentioned *Acts* xv.; that in the former the Apostles are said to have recommended to *St. Paul* to remember the Poor, which there was no need of doing, on Supposition that it was the same with that of *Acts* xv. because he had done that in the very last Journey before.

I BEG Leave to tell the Reader, that upon the very first Sight of this momentuous Argument of my Adversary's, I thought so differently of it, that I had almost quite forgot to take Notice of it; but upon Recollection,
I thought

I thought it better to give it this short Answer, Very probably the Minister of this Gentleman's Parish may remind him of remembering the Poor next *Sunday*, though very possibly he did not forget it last *Sunday*.

St. *PAUL* tells us, that he *was always forward to do* this Work; and that was very probably the Reason why the Apostles were forward in desiring him to do it. If this Gentleman were acquainted with the Minister of his Parish, he would find, that the Men he is most apt to sollicite for charitable Offices, are the Men whom he knows most inclined and exercised that Way; and that their having done such Offices before, and before, and before, is the very Reason why they are desired to do them again, and again, and again.

UPON the Whole, I think nothing can hitherto be inferred from our Author's Reasonings, with any Appearance of Probability, against the Coincidence of these two Relations, and their Reference to the same Point of Time.

BUT we are now attacked with a chronological Argument to the same Purpose, which my learned Adversary seems to think invincible; but to me it appears in quite another Light.

Y

W H E N

WHEN I first perused this learned Work, I own, I was somewhat amazed and embarrassed with the vast Apparatus and Waste of Learning, which so encompassed, as in some measure to incumber it: But upon Enquiry my Amazement was soon over.

WHOEVER takes the Trouble of reading Bishop Pearson's *Annales Paulini*, will find, that this learned Prelate hath left little more to those who come after, or, to speak more properly, who glean after him upon this Subject, than the Trouble of collecting with Care what he thought not worth taking up.

THE Sum of my Adversary's Argument, stript of all its Ornaments and Appendages, is this:

St. *PAUL*'s Journey to *Jerusalem* in the Year of the Decree, was in the Beginning of the Year of our Lord 49, (*p.* 12.) that mentioned *Gal.* ii. was in the Beginning of the Year of our Lord 53, (*p.* 6.) Consequently, these two Journeys were at four Years distance; and the Decree at *Jerusalem* was four Years earlier than I suppose it.

Now the short Question is, how he proves that the Decree at *Jerusalem* was made in the Year 49?

AND

AND his Proof, put in the clearest Light, stands thus :

THE *Jews* were expelled the City of *Rome* by *Claudius*. This Expulsion, in all Probability, happened on Account of a Violence offered by some *Jews* to one of *Claudius's* Servants, and the Death of some *Roman* Soldiers, who were killed in a Fray that happened between the *Jews* and *Samaritans*, when *Cumanus* and *Felix* were Governors of *Judea* (in the Division of which *Galilee* fell to the Lot of *Cumanus*, and *Samaria* to that of *Felix*.)

QUADRATUS, Governor of *Syria*, was concerned in making up this Dissention between the *Jews* and *Samaritans*. *Quadratus* was made Governor of *Syria* in the 9th Year of *Claudius*.

THE Foundation of this Dispute between the *Jews* and *Samaritans*, our learned Author supposes to have happened in the Beginning of the 9th Year of *Claudius*; — and the Dispute concluded; — Complaints carried; — the Cause heard; — and the *Claudian* Edict published before the End of the same Year; — and *Aquila* and *Priscilla*, who were banished by this Edict, to have

met St. *Paul* at *Corinth*, on the Beginning of the 10th Year of *Claudius*.

NOW the 10th Year of *Claudius* (says he) falls in with the 51st Year of Christ: From which deducting two Years, allowed for St. *Paul's* Peregrination from *Jerusalem* to *Corinth*, the Year of his leaving *Jerusalem*, and consequently of the Apostolick Decree, was the Year of our Lord 49.

THE Reader must observe how many Transactions are crowded into the Compass of one Year to make up this Hypothesis,

QUADRATUS (says our learned Author) was made Governor of *Syria* in the 9th Year of *Claudius*.

NOW this, with great Submission, hath nothing to do with the Merits of the Cause. The Question is not when he was made Governor of *Syria*, but when he interposed in the Contest between the *Jews* and *Samaritans*; and this appears plainly and demonstrably from *Tacitus* to have been in the 12th Year of *Claudius*. (*Tac. An.* l. 12. c. 54.)

BESIDES, my learned Adversary might have found from this very Chapter, that *Felix* had been now a long Time in this Government, [*Jampridem* *Judææ impositus*, says *Tacitus*]

Tacitus] that he and *Cumanus* found their Account in conniving at these Dissentions, [*Igitur raptare inter se* (says *Tac. ibid.*) *immittere latronum globos, componere insidias & aliquando præliis congregi, spoliaque & prædas ad procuratores referre*] This seems rather the Work of several Years.

A 11 length, to prevent Things from coming to great Extremity, *Quadratus* interposed: And this was demonstrably in the 12th Year of *Claudius*; and if we may judge by the Order of Things, as they are set down by this accurate Annalist, about the Middle of that Year.

IF we allow after this a reasonable Time for carrying the Complaints on both Sides to *Quadratus* first, and afterwards to the Court of *Rome*; — the Contest that ensued; — the Decision of the Cause; — and the Edict consequent to it; an Allowance of one Year will be found rather too little for all these Transactions.

TACITUS gives us to understand, that when *Claudius* heard the Causes of these Com-motions, he commissioned *Quadratus* to examine into the Conduct of the Procurators and determine upon it: And *Josephus* tells us (*Ant. l. 20. c. 5.*) that *Quadratus* heard the *Samaritans* and *Jews* upon this Point at three different

different Times and Places; 1st. at *Tyre*; 2^{dly}. at *Samaria*, and 3^{dly}. at *Lydda*; and that after all this he remitted them to *Rome*, together with *Cumanus*, for the Emperor's Decision; who after a fair and full Hearing condemned the *Samaritans*.

It was probably some Time before the Parties could agree upon the Methods and Messengers of their Complaints; — it took some Time to carry them to *Tyre*, where *Quadratus* then resided; — and it took *Quadratus* some Time to hear them there first, and afterwards at *Samaria* and *Lydda*; — and after all this, it took some Time to remit them all to *Claudius*. And when they and the Cause were brought before him, it was natural for *Cumanus* and *Felix*, conscious of their own Guilt, to give all the Delay they could to the Hearing and Determination of it. And *Tacitus* assures us, that they actually did so, [*Cumanus & Felix cunctationem ad ferebant*, l. 12. c. 54.] and what Delays could *Felix* contrive, in which he would not be effectually indulged, on Account of the Power of his Brother *Pallas*, *Claudius*'s then reigning Favourite, who had Interest enough to make him a Judge in this very Cause, where he was a Party and a Criminal?

ALL this considered, the Edict of Expulsion may very well be referred to the 13th Year

Year of *Claudius*. — Some Time must be allowed the *Jews* for departing from the City; — and some Time after this must be allowed *Aquila* and *Priscilla* for travelling and settling at *Corinth*; — and they were arrived there some Time before *St. Paul* came thither.

AND if we suppose *St. Paul* to have arrived at *Corinth* towards the Beginning of the 14th Year of *Claudius*, then near two Years will have elapsed from the passing of the Apostolick Decree to his Arrival at that City; and then *St. Paul's* Journey to *Jerusalem*, mentioned *Gal. ii.* and that mentioned *Acts xv.* coincide in the Beginning of the Year of our Lord 52.

AND whereas our learned Author thought fit to refer *St. Paul's* second Arrival at *Jerusalem*, mentioned *Gal. ii.* to the Beginning of the Year of our Lord 53, the candid Reader will easily see, that there is no Reason from *St. Paul's* own Account of it, it to refer to that Year.

St. PAUL tells us, that three Years after his Conversion he went to *Jerusalem*; and then fourteen Years after he went thither again. Suppose these three and these fourteen to be complete Years, (which it is not absolutely necessary to suppose in the Stile of Scripture) three and fourteen complete Years
make

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make but seventeen complete Years. —
St. Paul was converted towards the Beginning
of the Year of our Lord 35 of the vulgar
Æra; * seventeen added to thirty-five make
but fifty-two; and seventeen Years from the
Beginning of the Year 35, bring us only to
the Beginning of the Year 52, the *Æra* of the
Apostolick Edict.

Now the only Objection that lies against
this Account is this; That both the Interpo-
sition of *Quadratus*, and the Sentence passed
upon *Cumanus* for his Misbehaviour in *Judæa*,
are mentioned together by *Tacitus*; which
grounds a Presumption, that both were in the
same Year: And it is probable, that the Ex-
pulsion of the *Jews* was not delayed beyond
the Hearing of the Cause, and then the Ex-
pulsion of the *Jews* will be in the 12th Year
of *Claudius*.

I ANSWER, 1st. That nothing is more
common with the best Historians than to
unite the Punishment of Men with their
Crimes, for the Sake of Brevity and Perspi-
cuity, tho' considerable Spaces of Time have
passed between them: And therefore no
Conclusion can be drawn to the Disadvantage
of my Reasoning upon this Point from that
Objection.

* See *Pearson's Annales Paulini*,

2dly. THAT ascribing the Expulsion of the *Jews* to the Disorders which happened on this Occasion, is altogether conjectural. *Tacitus* says nothing of it, and *Suetonius*, who mentions it, only ascribes it to their turbulent Spirit in general [Judæos, says he, *impulsore* CHRESTO *assidue tumultuantes Româ expulit.**] Now this Decree seems rather levelled against *Christians* than *Jews*: For the *Jews* being the first Converts to the Christian Religion, the Heathens made no Distinction between them and Christians for some Time.

BUT suppose the *Jews* expelled in the 12th Year of *Claudius*, and for the Reasons supposed by Bishop *Pearson* and my Adversary, they were only expelled from *Rome*, and *Aquila* and *Priscilla* might have tarried, for any thing I see, in any other Part of *Italy* as long as they thought fit; and their Arrival at *Corinth* might as well have been at the Distance of two Years from the *Claudian* Edict,

* *Dio* observes (Edit. *Leucencl.* p. 669.) among other right Regulations of *Claudius* in the Beginning of his Reign, that when the City of *Rome* was exceedingly crowded with *Jews*, he did not expel them, because that could not be done without Tumult, but he prohibited their Meetings. Now if we consider the Words of *Suetonius*, we shall find Reason to conclude, that upon their continuing to crowd the City, and disobeying this Edict, (as in all Probability they did) *Claudius* was in the End under a Necessity of expelling them.

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as at the Distance of one: And the Text only tells us, that *they were lately come from Italy, because that Claudius had commanded all the Jews to depart from Rome.*

BUT however, that the Expulsion of the *Jews* was in the 13th Year of *Claudius*, appears to me very evident from another Proof.

TACITUS, 'tis true, takes no Notice of this Expulsion, but he mentions the Restitution of the *Rhodians* to their Liberty, and the Privileges granted to the People of *Ilium*, on Account of their Relation to the *Romans*, who vaunted their Descent from *Ilium*. And both these Events he places in the 13th Year of *Claudius* (*An. l. 12. c. 58.*) *Suetonius* mentions both these Events, and immediately subjoins to them the Expulsion of the *Jews*, (in *Claud. c. 25.*) From whence 'tis natural to infer, that all these Events happened about the same Time. For having no Connection in the Nature of the Things, they could have nothing to connect them in the Relation of the Historian, but the Unity of Time. *

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* *Tacitus's* Account of this Matter, stript of unnecessary Circumstances, stands thus, — *Causa Ilienſium ſuſcepta Romanum Proja demiffum, & Julia ſtirpis auctorem Æneam, aliq; haud procul*

THE Reader will please to observe, that my Reasonings in this chronological Controversy are founded upon the Letter of Scripture, and upon the Faith of accurate and reputable Historians: That I have indulged myself in no Hypothesis, no imaginary Dates of Facts, no imaginary Meetings, no fictitious and unnecessary Journies, upon unnecessary and unreasonable Errands: And lastly, I had no Hypothesis, or Opinion of my own, to defend in this Dispute: The Assertion that drew it upon me being professedly grounded upon the Credit of Archbishop *Usher's* Chronology affixed to the Bible.

HOWEVER my Reader hath hitherto been entertained, he will now doubtless feel some Satisfaction to find himself at the Close of a tedious and troublesome Controversy. And as the Road he hath passed through afforded some Variety, and is not yet become a beaten Track, it may possibly be not irksome to him to employ a few Moments in recollecting the several Stages of it.

procul fabulis, verum facunde exsecutus, impetrat ut Ilienses omni publico munere solverentur: Eodem Oratore — redditur Rhodiis libertas. — Annal. l. 12. c. 58.

Suetonius's thus, — *Libertatem Rhodiis ob penitentiam veterum delictorum reddidit. Iliensibus, quasi Romana gentis auctoribus, tributa in perpetuum remisit. Judæos, impulsore Chresto, assidue tumultuantes Româ expulit.* (Suet. Claud. c. 25.)

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First,

First, I N the first Place then I endeavoured to shew, that the Grant of Dominion over the animal World, and the Grant of the vegetable World for Food, given to *Adam*, were in their Nature distinct Grants: And shew'd, from a suppos'd Instance of my Adversary's Beneficence, that the Idea of Dominion did not necessarily include in it a Power of eating.

Secondly, I ENDEAVOURED to shew, that many excellent Ends and Uses of Life were answered by the Dominion of Man over the Creatures, exclusive of Food. And under this Head, I endeavoured to illustrate the Wisdom of a gradual Grant.

Thirdly, I ENDEAVOURED to shew, that my Explication of the subsequent Grant to *Noah* had very little Singularity in it; but was supported by the Suffrages of many learned and eminent Men, *Maimonides*, *Grotius*, *Calmet*, *Le Clerc*, &c. And consequently, that my learned Adversary's Contempt of some Reasons assigned for the Limitation of that Grant, fell not so properly upon me, as upon the great and learned Men of all Ages whose Opinions I adopted.

W H E N I had removed some Objections that lay in my Way, I then proceeded to
consider

consider the principal Points upon which my Adversary grounded his Opposition to me, in relation to the Apostolick Decree at *Jerusalem*. I shewed,

First, THAT *Greeks, Gentiles, &c.* were not other Names for *Profelytes of the Gate* throughout the New Testament.

Secondly, THAT St. *Paul's* Mission, mentioned *Acts* xiii. was his *third*; and not, as my Author asserted, his *first* Mission to the Gentiles.

Thirdly, THAT *Sergius Paulus* cannot necessarily be concluded to have been a *Profelyte of the Gate*, either because he conversed with *Barjesus*, or believed in God: And that if he was a *Profelyte*, for the Reasons assigned by my Adversary, *Cornelius* was not a *Profelyte* for the same Reasons.

Fourthly, I PROVED at large, and by many and various Instances, that the Apostles preached to the idolatrous or non-profelyted Gentiles before the Decree at *Jerusalem*.

Fifthly, THAT St. *Paul* made many Converts from among the Gentiles at large before his Arrival at *Thessalonica*.

Sixthly,

Sixthly, THAT the preaching of the Gospel was not confined to the *Jews* from the Beginning, neither had St. *Paul* any particular Mission to the Profelytes of the Gate.

Seventhly, I REMOVED the Objection of St. *Paul's* Silence in relation to the Apostolick Decree in his Epistles; and shewed, that it holds as strong against the Validity of the Second Commandment, as against that of the Apostolick Decree: And that the Supposition of his permitting Christians to eat Things offered to Idols, even in the Idol-Temples, is a most flagrant and injurious Mistake.

Eighthly, THAT Fornication was criminal in the Sense of the Old Testament.

I HAVE been the shorter in recapitulating these Heads, from an Apprehension that my Reader may have thought me too long in discussing them.

I NEXT proceeded to consider some Points objected to me in a Pamphlet called, *The Prohibition of Blood a Temporary Precept*.

To the first Objection I answered, that I placed Abstinence from Blood upon the same Foot with Idolatry and Whoredom, with
regard

regard to the Divine Prohibition; and no otherwise: And, that I apprehend Abstinence from Blood, tho' not strictly a moral Duty, to be nearly connected with Morality: That I considered it, not as merely emblematical of any Point of Virtue or Religion, but as a Means to an End, which mainly distinguishes this Duty from the Ceremonies of the Law: Besides, that this was re-enjoined when those were abolished.

IN the next Place I answered that Objection, " That Abstinence from Blood was " only enjoined in the View of the Atonement to be made by Christ," by shewing, 1st. That this was not the sole Reason of that Injunction; and in the next Place, That if it had been the sole Reason *known to us* his Maxim of *Cessante ratione, cessat lex*, will not always hold good. I instanced in the Case of the *Test*.

TO my learned Adversary's next Argument, " That the Apostolick Decree was " only a Decree of Peace, in order to reconcile *Jew* and Gentile," I answered, 1st. by asking, Whether this Reconcilement was to be upon Points of some Importance, or Points of none: And are Whoredom and Idolatry Points of no Importance? And, 2^{dly}. by urging, That the primitive Christians, who should best understand the Decree, never

ver imagined it to be what this Author pronounces it: And that the subsequent Practice is the best Comment upon the Meaning and Intention of all Laws.

IN the last Place I shewed, by many Instances, that this ingenious Gentleman's Rule of judging of the perpetual Obligation of Precepts by their frequent Repetition in the Scriptures, was in its Nature dangerous, and in Fact false: That the Duties of this Decree are thrice recited; which is more than can be said of many Christian Precepts of the highest Importance: And that there are besides this, frequent Allusions to them, throughout St. *Paul's* Epistles; and that the Repetition of the same Precepts in the Scriptures is by some made an Objection against the divine Authority of them.

As to my other learned Adversary's Postscript in relation to the Time of the Apostolick Decree, the Reader will, I hope, forgive me the Presumption of endeavouring to clear Archbishop *Usher's* Credit from the Objections urged against his Chronology in this Point.

THE best Apology I can make, is, that I have attempted this as briefly as I could; and anticipated very little of that Pleasure which the learned Reader will find in that
great

great Man's own Account of this Matter. Besides, I was in some measure accountable, if not for following, yet at least for adhering to any Authority which so learned an Adversary thought fit to contest with me.

I HAVE now done with every thing objected to me by my learned Adversaries. But tho' I have done questioning *them*, I cannot help putting this Question to my *self* over and over again, What could tempt them to set themselves so eagerly and so vehemently against me in this Point? Is it criminal, is there any Guilt in endeavouring to restore a Precept confessedly Apostolical, to its primitive Observance? Are the Duties of it either dark or doubtful? Or the Observance of it either dangerous or difficult? Confessedly otherwise: Nothing plainer; nothing easier; nothing safer.

Is any moral Duty, is any natural Instinct controlled by the Prohibition of Blood? I am sure no Instinct that I know of which can properly be called human: Or will ever be owned by any but *Circe's* Herd. And as for Morality, I know no Objection to it but its Enmity to Luxury and Intemperance. It would, perhaps, puzzle a Schoolman to find any other Objection against it; it would puzzle *Apicius* to find out any other Reason for it. Methinks then we might expostulate

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with some of those who receive our Exhortations upon this Point with so much Disdain, as Naaman's Servants did with their Lord, 2 Kings v. 13. *My Fathers, if the Apostles had bid you do some great Thing, would ye not have done it? Or as Moses (pardon the Comparison) with the perverse Israelites, Deut. xxx. 11, 12, 13, 14, 19. For this Commandment is not hidden from thee, neither is it far off: It is not in Heaven, that thou shouldest say, Who shall go up for us to Heaven, and bring it to us, that we may hear it, and do it? Neither is it beyond the Sea, that thou shouldest say, Who shall go over the Sea for us, and bring it unto us, that we may hear it, and do it? But the Word is very nigh unto thee, in thy Mouth, and in thy Heart, that thou mayest do it. — I call Heaven and Earth to record this Day against you, that I have set before you Life and Death, Blessing and Cursing; therefore chuse Life, that both thou and thy Seed may live.*

BUT this is a positive Institution. — Suppose it such: — Is human Nature in more Perfection now than at the Creation? And hath our Fall so far exalted us above our first Parents? Whatever the Forbidden Fruit was in the Wisdom of the Prohibitor, was it not, with regard to *Adam*, a positive Institution? And are such Restraints still irrational towards us, from that Being who hath not less
ever

even the Angels of Heaven to the free uncorrected Guidance of their own Wisdom!

GOOD God, What would human Vanity aim at, and where will its Arrogance end! Are the Restraints even of infinite and unerring Wisdom irrational to Creatures of our Excellence! *Behold, he put no Trust in his Servants, and his Angels he charged with Folly; how much less in them that dwell in Houses of Clay; whose Foundation is in the Dust; which are crushed before the Moth?* Job iv. 18, 19.

THAT this Command was plainly, expressly and solemnly given by the Apostles, is not denied; That it ever was as plainly and expressly repealed, is not pretended. Can it then be made a Question, which is the safe Side in this Controversy? The Adversaries Plea is at best but doubtful. Suppose our Obedience in this Point intitled to no Reward of Piety; Common Sense cannot refuse it the Praise of Prudence: For, Prudence will always be on the safe Side.

BUT it is a slight and a trifling Affair.— I answer, That the *Matter* of the Command is indeed seemingly of no mighty Moment: But can the *Command* itself be called so? A Command from God slight, and of small Moment! Allow this the least of all the

Commandments of God, can you forget that dreadful Denunciation of our Saviour's, Matt. v. *Whosoever shall break one of these least Commandments, and shall teach Men so, he shall be called the least in the Kingdom of Heaven?* Can you forget that *fine* Caution and Observation of the Apostle's, *A little Leaven leaveneth the whole Lump.* Eating an Apple was seemingly as slight an Affair as this: And yet one Transgression in that Trifle lost *Adam* and his Posterity Paradise. Eating a Mess of Pottage, in the Extremity of Hunger, was *seemingly* more innocent and of less Moment than either of these: And yet that Indulgence lost *Esau* his Birthright. Heaven is the Birthright of Christians, as the Blessing was *Esau's*. — I will repeat it once more: — By God's Assistance, I will never barter my Birthright, I will never risque my Inheritance in Heaven, *for one Morfel of Meat.*

F I N I S.





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