

**THE CONVERSION OF THE
NORTHERN NATIONS. THE BOYLE
LECTURES FOR THE YEAR 1865,
DELIVERED AT THE CHAPEL
ROYAL, WHITEHALL**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649159857

The conversion of the northern nations. The Boyle lectures for the year 1865, delivered at the Chapel Royal, Whitehall by Charles Merivale

Except for use in any review, the reproduction or utilisation of this work in whole or in part in any form by any electronic, mechanical or other means, now known or hereafter invented, including xerography, photocopying and recording, or in any information storage or retrieval system, is forbidden without the permission of the publisher, Trieste Publishing Pty Ltd, PO Box 1576 Collingwood, Victoria 3066 Australia.

All rights reserved.

Edited by Trieste Publishing Pty Ltd.
Cover @ 2017

This book is sold subject to the condition that it shall not, by way of trade or otherwise, be lent, re-sold, hired out, or otherwise circulated without the publisher's prior consent in any form or binding or cover other than that in which it is published and without a similar condition including this condition being imposed on the subsequent purchaser.

www.triestepublishing.com

CHARLES MERIVALE

**THE CONVERSION OF THE
NORTHERN NATIONS. THE BOYLE
LECTURES FOR THE YEAR 1865,
DELIVERED AT THE CHAPEL
ROYAL, WHITEHALL**

THE CONVERSION
OF
THE NORTHERN NATIONS.

THE CONVERSION

UNIV. OF CALIFORNIA

OF

THE NORTHERN NATIONS.

THE

BOYLE LECTURES

FOR THE YEAR 1865,

DELIVERED AT THE CHAPEL ROYAL, WHITEHALL.

BY

CHARLES MERIVALE, B.D.,

RECTOR OF LAWFORD; CHAPLAIN TO THE SPEAKER OF THE HOUSE OF COMMONS.

AUTHOR OF "A HISTORY OF THE ROMANS UNDER THE EMPIRE."

NEW YORK:

D. APPLETON AND COMPANY,

443 & 445 BROADWAY.

1866.

MA

PREFACE.

THE discourses which were delivered at the Boyle Lecture in the present year were intended to be a continuation of those of the year preceding, on the Conversion of the Roman Empire. It had been justly remarked that in my earlier course I had treated principally of the preparation of the heathen world for the reception of Christianity, and had said too little of the progress of thought and opinion among the Christians themselves, which led to that development of Nicene theology to which I had pointed as the goal of Pagan conversion. Without pledging myself at the time to carry on my historical view to the conversion of the Northern Nations, such had been from the first my wish and distant object; and I already contemplated giving such a sketch of the progress of dogma within the Church as might correspond with that of the revolution of religious opinion



without it. I make this remark now, superfluous though it may perhaps be, in order to explain why a series of discourses, to which I have given the general title of the 'Conversion of the Northern Nations,' commences with three at least, the subject of which may seem more closely connected with the earlier course than with the present. But in fact I wish the two little volumes to be regarded as one work; and if at some future time I may have the opportunity of printing them together, I shall probably give them the general title of the 'Conversion of the Ancient Heathens.'

The main object of both these courses of lectures has been to impress upon the hearer or reader the conviction, which must be ever present to the mind of one who is accustomed to study the broad features of human history, of the gradual and constant preparation of mankind, from the earliest known periods of antiquity, for the full development of religious life under the revelation of Jesus Christ. It is well to hold fast the assurance of the continuity of God's providence in the spiritual guidance of our species; to be convinced that, as we can discover no entirely new creation in the progress of material things since

the first beginning we can trace of them, so neither has there been any entirely new moral or religious revelation vouchsafed to us. The same God has been over all His works, both the material and the spiritual, from the beginning, animating, amending, informing, indoctrinating His moral creation, from time to time, in an appointed order and sequence, but never entirely breaking with the past, and effecting a new creation without using the materials of the old. Our religion is an historical one: it is the history of religious progress. The Scriptures of the Old and the New Testament testify to a progressive development of Divine Truth. The verities imparted to the patriarchs are still the foundation of the religion of Jesus Christ; and the religious notions of the Heathens, which seem to be themselves corruptions of the verities imparted to the patriarchs, or dim reflections of that Light which lighteth every man that cometh into the world, may well deserve to be regarded with interest, to be criticized with love and even with reverence. As in my former lectures I thought it right and just to show, as far as I might, the elements of truth and goodness disseminated among the benighted votaries of the imperial schools and temples, so in these I have not shrunk

from indicating the thread of moral and religious feeling which runs through the grovelling superstitions and intellectual darkness even of the Northern barbarians.

My limits, indeed, have been extremely narrow, and I cannot but acknowledge that I leave the subject, even in the rude sketch to which the conditions of the place and the occasion confined me, to the full as imperfect, and as abruptly concluded, as that to which I applied myself in the preceding year. If I seem to any to have trifled with a matter of real importance, I can only throw myself again on the indulgence which was before extended to me, while I hope at least that even such slight sketches as these may suffice to awaken an interest in the subject, in the minds of some who have ability and learning to prosecute it more worthily.

CONTENTS.

LECTURE I. (Page 11.)

THE PHILOSOPHICAL VIEW OF CHRIST'S REVELATION: JUSTIN
MARTYR AND CLEMENT OF ALEXANDRIA.

I CORINTH. IX. 3.

My answer to them that do examine me is this.

LECTURE II. (Page 31.)

THE PRACTICAL VIEW OF CHRIST'S REVELATION: TERTUL-
LIAN AND ORIGEN.

I CORINTH IX. 3.

My answer to them that do examine me is this.

LECTURE III. (Page 48.)

DOGOMATIC INFERENCES FROM CHRIST'S REVELATION: ATHA-
NASIUS AND AUGUSTINE.

COLOSS. II. 8, 9, 10.

*Beware lest any man spoil you through philosophy and vain deceit, after the
tradition of men, after the rudiments of the world, and not after Christ.
For in Him dwelleth all the fulness of the Godhead bodily. And ye are
complete in Him.*