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**A Modest Account Concerning the Salutations.**

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A

*7/11/18*

Modest Account concerning the

**SALUTATIONS and KISSINGS**

In ancient Times :

In a LETTER to a FRIEND,

Requesting the same

W H E R E I N

Mr. Sandeman's Attempt, to revive the  
*holy and charitable Kifs, and the  
Love-Feasts, is considered :*

By CONSTANT ROCK-MAN, M. A.

*(G. Matthews)*

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I wish you could bear with me a little in my Folly :—For ye suffer Fools gladly ; seeing ye yourselves are wise, in 2 Cor. XI. 1. and 19.

His modis Scriptura de *Osculo* legitur : Quos, si recte intelligimus, non Parum ad Scripturæ Sensum conducit.

*Benedict. Aret. Loc. Commun. Loc. ciii. pag. 583.*

—Medio de fonte *lazarum*.

Surgit amari aliquid, quod in ipsis Floribus angat. *Lucret. Lib. 4.*

*Oscula Virus habent blandum : Nam Labra venenum Instillant Animis : Effuge ; tutus eris. De Theocrito reddit.*

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B O S T O N : N. E.

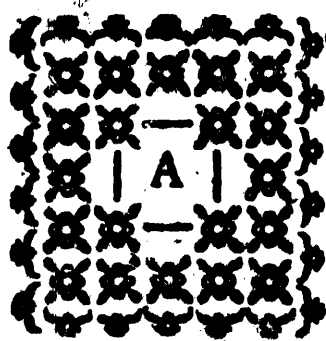
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# To the Reverend, &c. &c.

DEAR SIR,



ACCORDING to your Request, in a late Conversation, that I would furnish you with an Account, from the ancient Writers, concerning the Methods and Customs anciently observed *in their Salutations and Kissings*; and that I would particularly send you some Notes and Observations relative to the *holy and charitable Kissings*, which the modest and charitable Mr. Sandeman thinks necessary, and recommends, to be observed: I have now teated myself, with my *Common Place Books* before me, that I may collect such Things as may be curious, instructive and entertaining; in order to shew my Willingness and Readiness to gratifie and oblige you with respect to the Subject proposed.

It may not be amiss, in the *first Place*, to take some Notice of the scriptural Terms for the Practice of *saluting*.—Now the *Hebrew Word* for this is, *Neschikab*, in the Plural *Neschikotb*; from the Word *Naschab*, *he hath kissed*—This is the Word constantly used in the *Old Testament*.—In the *New Testament*,

*Testament*, there are especially two Words used for this Matter.—One of them, used about thirteen Times in the New Testament, and rendred for us *Kiss*, is *Phileema* : Which is probably derived from the Greek Verb *Phileo*, I love : And hence comes *Phileema*, the *Kiss*, as a Sign and Effect of Love.—The other Word is *Aspazomai* ; which is judg'd by good Criticks to be derived from *ama*, together, and *spao* to draw : And so it may signifie an *Attraction* in saluting.—There is another Greek Word, which is supposed to signifie something more : This is *agapan* ; which *Stephens* says, intends and means, together with *Kissing*, the casting of the Hands on the Neck : But I do not remember, that this Word is used in the New Testament. \*

As to the Word *Aspazomai*, there is nothing in it, which conveys the Idea of what is commonly called *Kissing*. It is frequently used to signifie, that such as are absent are *desired to be saluted*, or that a *Salutation is sent* by any one. And this is the general Meaning of the Word in the Writings of the Apostle *Paul*.

If it should be enquired, how *such as were present were of old saluted* ? The Answer must be, they were saluted in various Ways, and according to the various Customs of different Countries, either by friendly *Embratings*, or by giving *the Right-Hand* ; or, as among the *Jews*, sometimes by giving a *Kiss*, and by affectionate *Greetings and Speeches* also.

THE *Greeks*, by their compound Word *Aspazesthai*, express all these Offices and Methods of Civility at

\* The Latin Word for a *Kiss* is *Osculum*, which is supposed to be derived from *Os contractum*, a Contraction of the Mouth in saluting.

at meeting together : So that there cannot, from the bare Use of that Word, be any certain Judgment form'd concerning the precise Way and Manner of the Salutation. Thus, this *Greek* Word is used, in Luk. I. 29 ; where it may most probably refer to *the Salutation by the Words and Expressions* in the Verse preceeding.—But, in Rom. XVI. 3, it seems to intend and mean the *performing of Courtesy and Kindness*.—And, in Heb. XI. 13, the Patriarchs are said to *have*, in our Version, *embraced the Promises* : It means, *kindly received and heartily entertained* them.—And so much, for the present, concerning the *Greek* Words for *saluting*, and their proper Intent and Meaning.

BUT, to come to the *Salutation by Kissing* ; which was the Point of Enquiry when we were last together.—Now the Use of this Salutation was promiscuous : My Meaning is, that it was practised both by good and bad sort of People.

SOME of the curious and critical have mention'd a sevenfold Salutation by Kissing ; namely, of *Union*, of *Love*, of *Honour and Reverence*, of *Reconciliation and Peace*, of *impious Betraying*, of *Lasciviousness* and of *Buffoonery or Drollery*.

AND *the Way* of this Salutation was various according to the Object, and according to the Design and End of it : For they kissed the *Head*, the *Cheek*, the *Chin*, the *Shoulders*, the *Hand* before, or the *Back* of it ; and, according to these Ways of saluting, they shewed their Benevolence, their Favour, their cordial Love, their Dutifulness, their Subjection.

THIS Custom of saluting originated from the ancient *Fathers* of the *Jewish* Church and People ; and *these* in high Reputation for their Virtue and Sanctity : And, from them, it seems to have been derived among all Nations.—Hence it is observed by *Austin*, that *it was a Custom in the Simplicity of those Ancients for Kinsfolks to salute their near Kinsfolks.* \*

AMONG the *Persians* it was usual for Friends, both when they *met* together and when they *parted*, to kiss one another. So *Xenophon* writes, that the *Medes* dismissed *Cyrus*, kissing *him* after the *Persian Manner*. † And in like manner *Cyrus* himself dismissed certain Friends from him, and received others. And *Herodotus*, in *Clio*, writes, that they *saluted with a Kiss*, when they *met* one another.—If the *Persians* were equal, they saluted, with the Mouth, the Mouth : But, if one was a little inferior to the other, the *Inferiour* was permitted only to kiss *the Check* of the other. But the *lowest* and *basest* among them used to fall at the Feet of the more worthy, and kiss *their Hands*.

It was the Custom of the Greeks to touch the *Chin* of him, who was saluted ; though the usual Salutation among them was taking hold of *the Hand* and kissing it. *Ulysses* is described as kissing the Heads and Hands of his Servants. It was customary for Boys and their Parents to *take hold of the Ears* of those, whom they loved, or would receive kindly, and kiss them. This sort of saluting was called *Chutran*, i. e. *Pot-kissing*, as it referred to that sort of *Pots*, which have two Ears to them. In *Plautus*, ‡ a Servant, flattering a loose Woman,

\* *Austin*. Lib. 1. *Supr. Genes.* Lib. 1. c. 87.

† *Xenophon*. *Cyropæd.* Lib. 1.

‡ *Plaut.* in *Pænulo*.

Woman, speaks to her thus, *suffer me, I entreat thee ; suffer me to take thee by the Ears, and give thee then a Sweeting.*—And the Romans \* took this Custom from the Greeks.

As for the Romans, they, meeting their Friends, embraced them and gave them a Kiss. But, towards the Women, they for a Season were more cautious. However they anon grew in the Fashion, until there was somewhat of Licentiousness in it : And as it was judg'd, that the Custom of saluting them, by *rushing on their Neck*, was a suspicious one ; therefore, says a learned Protestant Divine, *it was well taken away by an Edict of the Emperour Tiberius.*

It was the military Way, among the Romans, for the Soldiers to salute their Generals or Emperours, especially when any Thing was happily transacted, by *kissing their Hands and Knees* ; probably in Imitation of the Orientals. However it is plain, that *Julius Cæsar, Caligula, Maximinus*, and others held out their Feet to be kissed. †—Though it is said, the Emperour *Maximus* would never suffer any one to kiss his Feet, saying, *the Gods forbid, that any one of the Ingenuous should affix Kisses to my Feet.*

In the Time of *Cato*, they had not sunk so low in saluting : For, when he was digressing from his Province, as *Plutarch* writes, the Soldiers *reverently kissed his Hand* : Which is an Honour ever and anon contributed to Emperours : For, as *Jerom* has observed, *they that adore, bow down the Head, and kiss the Hand of the Object adored.* ‡

AND

\* *Et Fætus matrona dabit, natusque Parenti.*

*Oscula comprehensis auribus eripiet.* Tibkall.

† *Stuckii Antiquitat. p. 258.*

‡ *Cœlii Rhodig. Antiquæ Lætion. p. 175.*

AND indeed tho' *Adoration* properly means *the Salutation* with relation of *the Hand to the Mouth*; yet, *the Superstitious* and *Idolatrous* used, in saluting their *Idols*, to kiss their *Faces*, their *Hands*, their *Feet* and the *very Thresholds*, on which they were fastened. \*—But *Cicero* mentions an *Image of Hercules*, whose *Chin* was worn by the *Kisses* of the *Adorers*. †

As to the saluting of *Females*; *Cato* says, that *the Kiss* was first instituted to know, *whether the Women drank Wine?* For it was a *capital Fault* for the *Roman Women* to drink *Wine*.—And it is related, that, under *Romulus*, a *Woman*, who had drunk *Wine*, was killed by her *Husband*; and he was not punished for it: But surely he had not his *Desert* for his *Severity* and *Cruelty*.

CATO, the rigid *Censor*, was so concerned to keep up the *Roman Gravity*, that he was not for any *civil Salutations* of the *Ladies* before others: And he was so displeas'd with *Manlius* for giving his *Wife a Kiss* at *Noon-Day*, and in the *Presence* of his *Daughter*, that he drove him from the *Senate* on the *Account* of it. ‡

BUT we must not expatiate concerning the *Customs* and *Manners* of the *Greeks* and *Romans*—We must now come to the *Jews*, or *Hebrews*: And, among these, there were three sorts of *Kisses*, which were customary: These were the *Kisses of Homage, Adoration and Subjection*, as *Godwyn* observes. §

Now this *Kissing* may be very fitly distinguished into *civil and religious*: And both of these may be distinguished into *honest and base*.

#### VARIOUS

\* *Ursin. Analect. sacr. p. 124:*

† *Cicer. in Verrem. V.*

‡ *Plutarch in Cato. Major.*

§ *Godwyn's Moses and Aaron;*



VARIOUS was the Use of this Salutation. It was used among *Friends*, who had not for a long Time seen one another at their *first meeting*. Thus *Esau* received his Brother *Jacob* with a Kiss, in Genes. XXXIII. 4. So *Jacob* greeted *Rachel* with such a Salute in Gen. XXIX. 11. Thus *Moses*, in Exod. XVIII. 7, received his Father in Law. So *Joseph* kissed *all his Brethren* and wept on them, as in Gen. XLV. 15.—So the *Woman Sinner*, it is written in Luk. VII. 38. *kissed* our Saviour's Feet: Whether her Design was to *shew Adoration*, we cannot say: But perhaps this submissive Respect might be owing to the Posture of our Lord at the Table: For the Posture of eating then was lying on KLINAI, a sort of Beds, which were variously covered: Upon which they laid upon their Sides and leaned on their Elbows: And hence, as our Lord was lying in this Posture, the poor Woman could only get at his Feet, and was glad to salute them, in Token of her great Reverence towards Him.—But our Saviour, at the same Time, upbraids *the Pharisee*, at whose Table He was, at ver. 54, that, at his first Entrance into his House, *he had not given Him a Kiss*.—It is a plain matter of Fact then, that such a Custom of saluting was used at that Time among virtuous and good People, as a Testimonial of sincere and undissembled Love.

AND as at *meeting together*; so, at *parting* from one another, it was also used; as may be seen in 1 Kings XIX. 20. Gen. XXXI. 28. Ruth I. 14. 2 Sam. XIX. 39. And, together with *Tears shed*, in Testimony of true Love, there was a *Kiss given* at parting, in Act. XX. 37.

THIS Custom was used also in order to shew Reconciliation: So *David* in this Way testified his

Reconciliation to his naughty and vile Son *Absolem*, in 2 Sam. XIV. 33. And *the Father of the Prodigal* is represented as thus shewing Himself reconciled, in Luk. XV. 20.

SOMETIMES *approved Virtue* was thus confessed and acknowledged : And, in this Way, the Virtue of *Zerubbabel* had a signal Testimony given to it by *Darius*, in 3 Efdr. IV. 47.

AND besides, this Custom was sometimes used to find out the Truth of Fact : And therefore, when *Isaac* would discover, whether it was *Esau* or *Jacob* before him, *he kissed* his Son, as in Gen. XXVII. 26.—In these, and such-like Ways, was *Saluting used by a Kiss*, but in a *civil* Way and Manner.

BUT this Custom was used likewise *in a religious Way and Manner*. Thus the Israelites kissed *Baal*; probably when they *threw themselves down at the Feet* of this Idol.—And if the Object of their religious Worship was out of their Reach, as *the Sun and Moon*, &c; then they performed their Homage, and shewed their Veneration and Subjection by *looking* towards the Object of their Adoration, and *kissing their own Hand*, and waving it towards it, with a circular Motion of their Body. This Worship is mentioned in Job XXXI. 27. and in Ezek. VIII 16.

THUS an innocent Custom was made vile by an *idolatrous Abuse* of it :—Besides, it was abused by an *hypocritical Use* of it. Such an Use we find made of it, in 2 Sam. XV. 5. and in Matth. XXVI. 49. But, concerning such Salutes as these, there is a wise and true Proverb, in Prov. XXVII. 6—*The Kisses of an Enemy are deceitful.*

AND further, this innocent Custom was sometimes prostituted to the Purposes of *Impurity and Lewdness*. Thus the Harlot in the *Proverbs* is described as using it.—*Such an Abuse* of it in ancient Times by Men, whether to a married Woman or a Virgin, was judged worthy of a *Stripe*.—And it was forbidden by a severe Edict of the Emperour *Tiberius*.

THERE are some Passages in the holy Writings, which refer to *Salutations* more spiritual and more divine; which it may not be amiss barely to mention.—Thus, in Cantic. I. 1. *The Salutation* may probably intend the grateful Reception of the *Logos* into the human Body when preparing for it, and *the Desire of that* for the saluting it.—Thus, *the Salutation of the divine Father*, of the Deity, given to his returning Children, may be denoted in Luk. XV. 20; which may intimate *his kind Acceptance* of them, and giving them the greatest Consolation and Refreshment.—And besides, this Word is used to signify a great Consent, *Agreement and Harmony, as of Persons, so of Things*, from the coming of *the Messiah*, as in Psal. LXXXV. 10.

SOME *Hebrews* have noted, that there are three Sorts of Salutation by kissing: One is the *Kiss of Magnificence and Dignity*, in 1 Sam. X. 1. The other is the *Kiss of Meeters* on the Road, or in the Way, in Exod. IV. 27. The third is the *Kiss of Departure and Separation*, in Ruth I. 14. And, to these, Rabbi *Tauchuma* adds *the Kiss of Propinquity*, or near Relationship, in Gen. XXIX. 11. and 12. And the *Hebrews* have remarked, that, excepting the foregoing Salutations, *all Kissing is idle and vain, and tends to Foolishness.* \*

\* In *Beresith. Rabba*.

BUT it is Time to write something now concerning *the particular Manner, or Fashion, of saluting* in those ancient Times — Now this, in general, was not *with the Mouth kissing the Lips* of another ; which has been the common Custom in later Ages ; and it is supposed Mr. Sandeman and his more knowing Disciples follow : For, in ancient Times, they generally used to apply *their Mouths*, sometimes on *the Eyes*, sometimes on *the Head*, sometimes on *the Shoulder*, and sometimes on *the Back of the Neck* : And *this latter*, it must be granted, was the most common and usual Custom among *the Hebrews*.

As among them, (the *Hebrews*) there was *the Kiss both of Salutation and of Valediction* ; so the Method, or Fashion, of observing *these* was alike ; namely, by *falling on the Neck* of the Person saluted at Arrival, or bidden Farewell, and there *kissing him*.—To evidence *this*, there may be two Testimonies produced. The former is the Parable of the *Prodigal Son*, in Luk. XV ; where the Father of the Prodigal is represented, upon his Return, as *running towards him, and falling on his Neck and kissing him*.—The other Proof is in Act. XX. 37. *They, i. e. the Elders, or Bishops, of Ephesus, at their taking their Leave of our Apostle Paul, wept sore and fell on Paul's Neck and kissed him*.

MAY it not here be very fitly enquired, whether Mr. Sandeman's Followers, in their Salutations, follow this Method of applying them ? For surely, if they are for reviving *the ancient Custom of Kissing*, must it not be thought proper, that the *ancient Fashion of using it* should be observed ?

THE *ancient Manners of Salutation* have now, my Friend, been specified : And it may be asked hereupon, whether we are *under any sort of Obligation*  
to

to follow those Manners ? To which we may answer, by no Means. The Custom of every Region may be duly observed and considered. But we are particularly to conform ourselves to the innocent Customs of our own Time and Country in such Matters as these ; *taking Care* however at the same Time *to avoid*, not only every Thing that is really, morally, evil ; but to abstain even from the Appearance of Evil also.

BUT, to come now at length to the Point, concerning which you enquired and requested, and which the preceeding Observations were intended to usher in to your favorable Notice : This is concerning *the holy Kiss*, and *the Kiss of Love and Charity*.—Some now, as Mr. Sandeman and his Followers, have insisted, that *this Kiss is enjoined* on Christians ; and therefore *they ought to be*, and continue, *in the Use* and Practice of it.

HERE it may be remark'd, that *the Kiss*, which is urged by Mr. Sandeman and Company, as of apostolical Injunction, may have the Characters of the *holy Kiss* and *the Kiss of Love and Charity* given by our Apostle ; in order to distinguish it from the Kiss, either of the *deceitful and feigning*, as of *Joab* ; or of the ambitious, as *Absolom* ; or the unchaste, as the *Harlot* in the *Proverbs* ; or the Betrayer, as *Judas*.

IT must be observed, that *Kissing* was a general Custom among the *Hebrews* and *Greeks* : And, as it would have been a vain Attempt in the Apostle wholly to break them off from it ; he is therefore so far from discouraging them in the *sober Use* of this civil Rite, that he *allows such an Use* of it : Nor is this all ; but he advises them further, instead

stead of using this Custom after the loose and sensual and corrupt Manner of *the Gentiles, the Heathens* ; to use it with a *sincerely affectionate, christian Frame and Temper of Mind, and with undissembled Purity.*

It does not yet appear, that this Custom was any part of *social, religious Worship.*—But it appears rather to have been a *civil Custom previous to their engaging in religious Worship.*—The Places, wherein it is mentioned, are as follow, Rom. XVI. 16. 1 Cor. XVI. 20. 2 Cor. XIII. 12. 1 Theff. V. 26, and 1 Pet. V. 14.

NOR does it, from any, or all, of these Places appear, that it was considered as any *sacred or mystical Rite* : Nor yet does it appear as *enjoined by a divine Law or Commandment.*—The Thing itself, I mean, *Kissing*, is not thus enjoined : But, if the Custom, from long Usage, must be observed ; then *the Manner* of doing it is subject to the divine Law : And *this* is declared by our Apostle.

THERE is not yet the least Proof, that there were in the ancient Assemblies *promiscuous Salutations*, according to every one's own Will and Pleasure : Nor is it at all likely, that there were any such — Such *promiscuous Salutations*, in the Assemblies for Worship, would have *produced some Disorders*, which must have been contrary to the divine Mind and Will.—We read, it is most certain, in 1 Cor. XVI. 20. *All the Brethren greet you* : *Greet*, is the same Word, which is sometimes rendred *Kiss* ; and in 1 Theff. V. 26. *Greet, or kiss, all the Brethren with a holy Kiss.*—It may well be asked here, where Mr. Sandeman and Company can point us to any Direction, that *all the Women were to be saluted* by the

the Men ? It is most certain, we never read of any such Thing.—But it is plain, that the *Women are commanded to keep Silence* in the Church Assembly ; as in 1 Cor. XIV. 34. And hence it is not at all probable, that there should be *mutual Salutations* between *them* and *the Men* : For *these* would have a Tendency to produce the *Breaches of Silence*.—And further, we have Reason to think, as that it was not customary among the *Hebrews* (as it was among the *Romans*) for the *Men and Women*, when they went abroad, to *salute those*, whom they met, *with kissing* ; so that, in their *Ecclesiastical Assemblies*, the *Men and Women were separated* : They were in *different Parts* of the Places of Worship, and not together. And *this Separation* of them, as a learned Writer of the *Roman Communion* has well observed, would not well admit of a *mixt Salutation* \*

We therefore think, it may with good Reason be concluded, that, at the Entrance into the Places of Worship, *the Men*, in their Compartment, *saluted the Men* ; and *the Women*, in their Part, *saluted their Sisters*.—And, if the same Custom were observed in any reformed Churches, I suppose it would not be offensive :—But, as it is *unusual*, so it is quite *unnecessary* : Therefore we may say, as our Apostle has taught us, *if any Man seem to be contentious, we have now no such Custom ; neither the Churches of GOD, i. e. in Europe or America.*

It must be granted however, that *holy and charitable Salutations* were observed in the Days of the Apostles : And the Practice continued in the Church for above a Century : It is mentioned by *Justin Martyr* : † And *Tertullian* calls it a *Symbol* of

\* Baronius, ad An. 45. Sect. 26.

† Justin Martyr. *Apolog.*

*of Prayer* : \* And anciently, at the Gates of the Temples and the Thresholds, the Christians used to fall down and kiss, as Cyril mentions : † And it is observed by him, that, in the primitive Church, Christians, before the holy Communion, kissed one another : And this was done, at the crying out of the Deacon, *Embrace, and kiss ye, one another* — And Voetius asserts, that *the Use of this Kissing has remained in the Greek Churches to the present Day.* ‡

BUT it may here be demanded, *how this Practice came to be laid aside?* And the Answer must be, *from the Prostitution and Abuse of it* ; to which, through the Infirmary and Corruption of human Nature, it is liable : For, as a learned Writer has observed, § *Fraud crept in under this Custom into religious Assemblies* : And many, by *Stealth, rushed into the Kisses and Embraces of Women, though distinct in Places* : And, on this Account, according to the learned *A Lapide*, ¶ other Customs ensued, which he mentions. And the learned *Voet* acquaints us, that, instead of the Kisses, which the ancient Christians used commonly to give one another, the Romanists ordered, that they should be affixed to a Table ; [which was called] *the Table of Peace.* And, in the Celebration of the Mass, they give nine Salutes to the Altar ; then there is the Kissing of the Hands, of the Books of the Gospels, &c. || — Cyril mentions it, that the Christians anciently used also to fall down at the Thresholds of the Places of Worship and kiss ; which was a mere Relique of Paganism. \*\*

THUS

\* Tertullian *De Orat.* Lib.

† Cyril. *Cateches.* V.

‡ Voet. *Polit. Eccles.* Part I. p. 470.

§ Joh. Lud. De la Cerda's *Adversar. sacr.*

¶ *A Lapide's* Comment. ad 2 Corinth. xiii.

|| Voet. *De Superstition.* p. 126.

\*\* *Amplexæque tenent postes, atque Oscula figunt.* Virg. *Æneid.* L. 2.



Thus we see, that an *innocent Custom* by Degrees grew to be an *irregular and loose one* : And, by Reason of *this*, a number of *superstitious Practices* were introduced and followed : And hence have wise and good Christians in general done with it.

THERE was also another Custom observed in the primitive Church, which Mr. *Sandeman* and Company are fond of observing and recommending ; that is, the *keeping of Agapæ, or Love-Feasts*.— This was observed among the Christians in their Meeting-Places, *after the holy Supper*, for testifying and confirming their mutual Love and Charity : And hence was *the Name* derived. But it was soon found, that *bad People* attended these Feasts along with the good, and made an ill Use of them :— Hence we read in *Jude 12. of these Spots in their Feasts of Charity*. And as we find from the Apostle *Paul*, that an Abuse in this Matter had crept in among the *Corinthians*, in *1 Cor. XI* ; so the Apostle, in order to rectifie it, leads them back to the *original Institution and Celebration of the Lord's Supper*, and would have them so, in like Manner, observe it : Nor does he give any Direction for observing the *Agapæ*, the Love-Feasts, after it.—And it is plain, that *these Love-Feasts* were afterwards abolished ; and we may well apprehend, from the Reasons abovementioned, that they were wholly omitted ; as we learn indeed they were from the ancient Writers, *Tertullian*, \* *Minutius Fælix* † and *Clement of Alexandria*. ‡

So, Sir, you see, that as the *Love-Feasts and the Kiss of Charity* were not originally *divine Institutions* ;

\* *Tertullian. Apolog. c. 39.*

† *Minutius Fælix in Octavio.*

‡ *Clement. Alexandr. Pædagog. 12.*

ons ; but Appendages to them, and observed as such ; so, when they were, if not Causes, yet Occasions of Sin and Folly, they were prudently laid aside : And the Church of CHRIST has lost and suffered nothing of any great Consequence by a Deprivation of them.

BUT if you should be ready to demand of me, what may be thought of any modern attempts to revive this obsolete Practice of Kissing in Christian Assemblies ? I do not chuse to give any Answer of my own : But I will beg leave to quote, as worthy Consideration, two Passages from two eminently learned and pious Reformers.

THE former is *Peter Martyr*, who, in his Commentary on the first Epistle to the *Corinthians*, dedicated to the most excellent King *Edward the VIth*, of precious Memory, has the following Words, “ *The pious do not lay much Stress on external Things. It is enough in the present Case, if the Thing itself be preserved, that is, the Consent of the Minds ; inasmuch as we have no Command of this external Sign of the holy Kiss. — However it was in Use, when the Church was principally made up of believing Jews ; I shall not contend, or strive, that the Use of this Symbol should be restored, where it is not.*” \*

AND the other pious and learned Writer, that I would cite, is *Beza*, who writes in the following Manner, *Whosoever will now urge for this Practice [i. e. Kissing in Christian Assemblies] is not only foolish ; but will also labour under the Suspicion of some base Crime : † — Thus he.*

THUS

\* *Peter Martyr. Comment. in 1 Cor. XVI.*

† *Beza Comment. in 2 Cor. XIII. 12.*

THUS have I written to you a great Part of what I have observed and collected on the Subject proposed by you : If these Communications afford you any Entertainment, I shall be glad : And, if they may serve for the Instruction and Improvement of any others, they are at your Service :— You may do as you please with them.

So, having performed the Office of Friendship requested of me, and wishing you all manner of Prosperity and Happiness ; I kiss your Hands, as being

Your sincere Friend,

and most humble Servant,

CONSTANT ROCK-MAN.

