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The Works Of The Right Honourable Joseph Addison, Esq.

In Four Volumes

Addison, Joseph

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“ away, but the good man cut her short with the old *Sicilian* proverb,
 “ *Love me, love my dog.* From which time she lived very peaceably
 “ with both of them. The Ladies of *Syracuse* were very much annoyed
 “ with him, and several of very good reputation refused to come to court
 “ till he was discarded. There were indeed some of them that defied
 “ his sagacity, but it was observed, though he did not actually bite them,
 “ he would growl at them most confoundedly. To return to the dogs
 “ of the temple: after they had lived here in great repute for several
 “ years, it so happened, that as one of the Priests, who had been making
 “ a charitable visit to a widow who lived on the promontory of *Lilybeum*,
 “ returned home pretty late in the evening, the dogs flew at him with
 “ so much fury, that they would have worried him if his brethren had
 “ not come in to his assistance: upon which, says my Author, the dogs
 “ were all of them hanged, as having lost their original instinct.

I cannot conclude this paper without wishing, that we had some of this breed of dogs in *Great Britain*, which would certainly do *Justice*, I should say *Honour*, to the Ladies of our country, and shew the world the difference between pagan women, and those who are instructed in sounder principles of virtue and religion.

N^o 580. Friday, August 13.

-----*Si verbo audacia detur,*
Non metuum magni dixisse palatia coeli. Ov. Met.

S I R,
 “ I Considered in my two last Letters that awful and tremendous
 “ subject, the Ubiquity or Omnipresence of the Divine Being. I
 “ have shewn that he is equally present in all places throughout
 “ the whole extent of infinite space. This doctrine is so agreeable to
 “ reason, that we meet with it in the writings of the enlightened hea-
 “ thens, as I might show at large, were it not already done by other
 “ hands. But though the Deity be thus essentially present through all
 “ the immensity of space, there is one part of it in which he discovers
 N 2 “ himself

“ himself in a most transcendent and visible glory. This is that place
 “ which is marked out in Scripture under the different appellations of
 “ *Paradise, the third Heaven, the Throne of God, and the habitation of*
 “ *his Glory.* It is here where the glorified body of our Saviour resides,
 “ and where all the celestial hierarchies, and the innumerable hosts of
 “ Angels, are represented as perpetually surrounding the seat of God,
 “ with *Hallelujahs* and Hymns of praise. This is that presence of God
 “ which some of the Divines call his Glorious, and others his Majestatic
 “ presence. He is indeed as essentially present in all other places as in
 “ this, but it is here where he resides in a sensible magnificence, and in
 “ the midst of all those splendors which can affect the imagination of
 “ created Beings.

“ It is very remarkable that this opinion of God Almighty’s presence
 “ in heaven, whether discovered by the light of nature, or by a general
 “ tradition from our first parents, prevails among all the nations of the
 “ world, whatsoever different notions they entertain of the Godhead.
 “ If you look into *Homer*, that is, the most ancient of the *Greek* writers,
 “ you see the supreme powers seated in the heavens, and encompassed
 “ with inferior Deities, among whom the Muses are represented as sing-
 “ ing incessantly about his throne. Who does not here see the main
 “ strokes and outlines of this great truth we are speaking of? The
 “ same doctrine is shadowed out in many other heathen Authors, though
 “ at the same time, like several other revealed truths, dashed and adulter-
 “ rated with a mixture of fables and human inventions. But to pass o-
 “ ver the notions of the *Greeks* and *Romans*, those more enlightened parts
 “ of the pagan world, we find there is scarce a people among the late
 “ discovered nations who are not trained up in an opinion, that heaven
 “ is the habitation of the Divinity whom they worship.

“ As in *Solomon’s* temple there was the *Sanctum Sanctorum*, in which a
 “ visible Glory appeared among the figures of the Cherubins, and into which
 “ none but the High-Priest himself was permitted to enter, after having
 “ made an atonement for the sins of the people; so if we consider the
 “ whole creation as one great temple, there is in it this Holy of Holies,
 “ into which the High-Priest of our salvation entered, and took his place
 “ among Angels and Archangels, after having made a propitiation for the
 “ sins of mankind.

“ With how much skill must the throne of God be erected? With
 “ what glorious designs is that habitation beautified, which is contrived
 “ and built by him who inspired *Hiram* with wisdom? How great must
 “ be

“ be the Majesty of that place, where the whole art of creation has been
“ employed, and where God has chosen to show himself in the most
“ magnificent manner? What must be the Architecture of infinite power
“ under the direction of infinite wisdom? A spirit cannot but be transf-
“ ported, after an ineffable manner, with the sight of those objects, which
“ were made to affect him by that Being who knows the inward frame
“ of a soul, and how to please and ravish it in all its most secret powers
“ and faculties. It is to this majestic presence of God, we may apply
“ those beautiful expressions in holy writ: *Behold even to the moon, and*
“ *it shineth not; yea the stars are not pure in his sight.* The light of
“ the sun, and all the glories of the world in which we live, are but as
“ weak and sickly glimmerings, or rather darkness it self, in comparison
“ of those splendors which encompass the throne of God.

“ As the *Glory* of this place is transcendent beyond imagination, so
“ probably is the *Extent* of it. There is Light behind Light, and Glory
“ within Glory. How far that space may reach, in which God thus ap-
“ pears in perfect Majesty, we cannot possibly conceive. Though it is
“ not infinite, it may be indefinite; and though not immeasurable in it
“ self, it may be so with regard to any created eye or imagination. If
“ he has made these lower regions of matter so inconceivably wide and
“ magnificent for the habitation of mortal and perishable Beings, how
“ great may we suppose the courts of his house to be, where he makes
“ his residence in a more especial manner, and displays himself in the full-
“ ness of his Glory, among an innumerable company of Angels, and
“ spirits of just men made perfect?

“ This is certain, that our imaginations cannot be raised too high,
“ when we think on a place where Omnipotence and Omniscience have
“ so signally exerted themselves, because that they are able to produce a
“ scene infinitely more great and glorious than what we are able to ima-
“ gine. It is not impossible but at the consummation of all things, these
“ outward apartments of nature, which are now suited to those Beings
“ who inhabit them, may be taken in and added to that glorious place of
“ which I am here speaking; and by that means made a proper habita-
“ tion for Beings who are exempt from mortality, and cleared of their
“ imperfections: for so the Scripture seems to intimate, when it speaks
“ of new heavens and of a new earth, wherein dwelleth righteousness.

“ I have only considered this glorious place with regard to the sight
“ and imagination, though it is highly probable that our other senses may
“ here likewise enjoy their highest Gratifications. There is nothing
“ which

“ which more ravishes and transports the soul, than harmony; and we have
 “ great reason to believe, from the descriptions of this place in holy Scripture,
 “ that this is one of the entertainments of it. And if the soul of man can be
 “ so wonderfully affected with those strains of music, which human art is
 “ capable of producing, how much more will it be raised and elevated
 “ by those, in which is exerted the whole power of harmony! the senses
 “ are faculties of the human soul, though they cannot be employed, du-
 “ ring this our vital union, without proper instruments in the body.
 “ Why therefore should we exclude the satisfaction of these faculties,
 “ which we find by experience are inlets of great pleasure to the soul,
 “ from among those entertainments which are to make up our happiness
 “ hereafter? why should we suppose that our hearing and seeing will not
 “ be gratified with those objects which are most agreeable to them, and
 “ which they cannot meet with in these lower regions of nature; objects,
 “ *which neither eye hath seen, nor ear heard, nor can it enter into the*
 “ *heart of man to conceive? I knew a man in Christ* (says St. Paul speak-
 “ ing of himself) *above fourteen years ago (whether in the body, I cannot*
 “ *tell, or whether out of the body, I cannot tell: God knoweth) such a*
 “ *one caught up to the third heaven. And I knew such a man (whether*
 “ *in the body, or out of the body, I cannot tell: God knoweth) how that*
 “ *he was caught up into paradise, and heard unspeakable words, which*
 “ *it is not possible for man to utter.* By this is meant, that what he heard
 “ was so infinitely different from any thing which he had heard in this
 “ world, that it was impossible to express it in such words as might con-
 “ vey a notion of it to his hearers.

“ It is very natural for us to take delight in enquiries concerning any
 “ foreign country, where we are some time or other to make our abode;
 “ and as we all hope to be admitted into this glorious place, it is both a
 “ laudable and useful curiosity, to get what informations we can of it,
 “ whilst we make use of revelation for our guide. When these everlast-
 “ ing doors shall be opened to us, we may be sure that the pleasures and
 “ beauties of this place will infinitely transcend our present hopes and
 “ expectations, and that the glorious appearance of the throne of God,
 “ will rise infinitely beyond whatever we are able to conceive of it. We
 “ might here entertain our selves with many other speculations on this
 “ subject, from those several hints which we find of it in the holy Scrip-
 “ tures; as whether there may not be different mansions and apartments
 “ of glory, to Beings of different natures; whether as they excel one
 “ another in perfection, they are not admitted nearer to the throne of
 “ the

“ the Almighty, and enjoy greater manifestations of his presence; whether there are not solemn times and occasions, when all the multitude of heaven celebrate the presence of their Maker in more extraordinary forms of praise and adoration; as *Adam*, though he had continued in a state of innocence, would, in the opinion of our Divines, have kept holy the Sabbath day, in a more particular manner than any other of the seven. These, and the like speculations, we may very innocently indulge, so long as we make use of them to inspire us with a desire of becoming inhabitants of this delightful place.

“ I have in this, and in two foregoing Letters, treated on the most serious subject that can employ the mind of man, the Omnipresence of the Deity; a subject which, if possible, should never depart from our meditations. We have considered the divine Being, as he inhabits infinitude, as he dwells among his works, as he is present to the mind of man, and as he discovers himself in a more glorious manner among the regions of the blest. Such a consideration should be kept awake in us at all times, and in all places, and possess our minds with a perpetual awe and reverence. It should be interwoven with all our thoughts and perceptions, and become one with the consciousness of our own Being. It is not to be reflected on in the coldness of Philosophy, but ought to sink us into the lowest prostration before him, who is so astonishingly Great, Wonderful, and Holy.

N^o 582. *Wednesday, August 18.*

-----*Tenet insanabile multos*
Scribendi Cacoethes-----

Juv.

THERE is a certain distemper, which is mentioned neither by *Galen* nor *Hippocrates*, nor to be met with in the *London Dispensary*. *Juvenal*, in the motto of my paper, terms it a *Cacoethes*; which is a hard word for a disease called in plain *English*, *the itch of writing*. This *Cacoethes* is as epidemical as the small-pox, there being very few who are not seized with it some time or other in their lives.

There