§ uJ . FOR WHAT READERS, &e. [intropucrion.   
   
   
 our Apostle’s practice in sending these greetings. They are found in   
 greatest abundance in the Epistle to the Romans, written to a church   
 which, as a church, he had never seen, but which, owing to its situation   
 in the great metropolis, contained many of his own friends and fellow-   
 labourers, and many friends also of those who were with him at Corinth.   
 In 1 Cor., written to a church which he had founded, and among whom   
 he had long resided (Acts xviii. 11), there is not one person saluted by   
 name‘ ;—and one salutation only sent, from Aquila and Priscilla. In   
 2 Cor., not one personal salutation of either kind. In Gal., not one: a   
 circumstance commonly accounted for by the subject and tone of the   
 Epistle: and if there, why not here also? In Phil., not one: though   
 an approach may be said to be made to a personal greeting in “chiefly   
 they of Czsar’s household.” In Col., the Epistle sent at the same time   
 as this, and by the same messengers, several of both kinds. In 1 Thess.   
 and 2 Thess., none of either kind. In 1 Tim., sent to Ephesus (seo   
 Introd.), none: in 2 Tim., several of both kinds: in Philemon, saluta-   
 tions from, but not to, any brethren.   
 The result at which we thus arrive, without establishing any fixed   
 law as to the Apostle’s practice, shews us how little weight such an   
 objection as this can have. The Philippians were his dearly beloved, his   
 joy and his crown: yet not one of them is saluted. The Galatians were   
 his little children, of whom he was in labour till Christ should be formed   
 in them: yet not one is saluted. The Thessalonians were imitators of   
 him and of the Lord, patterns to all that believed in Macedonia and   
 Achaia: yet not one of them is selected for salutation. The general   
 salutations found in several of these cases, the total omission of all   
 salutation in others, seem to follow no rule but the fervour of his own   
 mind, and the free play of his feeling as he writes. The more general   
 and solemn the subject, the less he seems to give of these individual   
 notices: the better he knows those to whom he is writing, as a whole,   
 the less he seems disposed to select particular persons for his affec-   
 tionate remembrance. May we not then conceive it to be natural, that   
 in writing to a church with which he had been so long and intimately   
 acquainted, in writing too on so grand and solemn a subject as the con-   
 stitution and prospects of Christ’s universal church, he should pass   
 over all personal notices, referring them as he does to Tychicus, the   
 bearer of the Epistle? I own I am unable to see any thing impro-   
 bable in this :—but it seems to me, as far as we can trace his practice,   
 to be in accordance with it.   
   
   
   
   
   
   
   
   
   
   
   
 4 It is plain that the salutation sent from persons who were with the Apostle,   
 would depend on his circumstances at the time, and on the connexion between those   
 with him and the church to which he was writing. When he wrote from Corinth to   
 Rome they were abundant.   
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