

ABLE RESPONSIBLE
TIGHT BINDING
RELIEU TROP RIGIDE

The Christian Watchman

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BY PURENESS, BY KNOWLEDGE—BY LOVE, UNREIGNED.—ST. PAUL.

REV. E. B. DEMILL, A. M., Editor

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Original Contributions

For the Christian Watchman. THE BLESSING OF SIMCOON.

No. V.
HUMAN DEPRAVITY, REVEALED BY MAN'S
SIMCOON FORSAKE that the treatment which
Jesus should receive would reveal the true dis-
position of man, and bring into light the most
secret intentions and intentions of his heart.
It is of infinite importance that the real char-
acter of man should in some way be made
known. Men are ignorant of their own disposi-
tion. "Self-love, which ignorance of their
obligation to God combines to make them think
of themselves more highly than they ought to
think. Hence, they are liable to errors which
are most injurious to themselves and most dis-
honoring to God. They imagine that their
hearts are comparatively pure, their lives com-
paratively virtuous, that their sins are but few
and deserve but trivial penalties. Hence, they
persevere in a course of sin, vainly dreaming of
purity, or else if they cannot forget the
divine sentence "the soul that sinneth it shall
die," they regard the Deity as harsh and even
unjust, and with hearts filled with enmity toward
Him they plunge into sin with mingled reckless-
ness and terror. Besides, not only the well being
of man, but the glory of God requires that the
real disposition of man should be fully unveiled.
He has threatened the impenitent sinner with a
 fearful doom, so that all may perceive that God is just,
and even the condemned criminal himself be
constrained to acquiesce in the justice of his sen-
tence.
Now, the true character of man had never been
made known until Jesus came. The heathen it
is true were very sinful and exhibited great de-
pravity of heart. They sinned against the light
of nature, were evidently selfish and impure.
But to what extent were they depraved? Their
knowledge of duty, of the destiny of the soul,
was very imperfect. Who could tell but that
additional light on these points would lead to a
corresponding improvement in conduct and char-
acter. Were the heathen only partially de-
praved? Did their conduct result from but a
partial derangement of the faculties? To
those inquiries none could give a satisfactory re-
ply. The Jews also were sinners, they violated
the revealed law, they lived in known sin; with
their superior light, they exhibited no moral su-
periority over the heathen. Certainly knowledge
of duty was greater, so their disobedience gave
clearer evidence of depravity. But those Jews
were not fully acquainted with God. His love
was not revealed to them in all its full-
ness. The way of pardon for sin committed
was but imperfectly perceived. As we regard
the wickedness of the Jews, though amazed at
its extent, we cannot say that it proves a total
depravity of disposition. Might not additional
information respecting the character of God, and
the way of pardon have resulted in an entire
change of conduct? Judaism could not answer
this question; neither the light of nature nor the
revealed law brought out into view the secret
character of the human heart. This was dis-
closed by the treatment which Jesus has received
at the hands of men. As a sign spoken
against, he has revealed the secrets of many
hearts.
Jesus came into the world and presented con-
clusive evidence that he was an ambassador from
God to guilty man. He exhibited a glory as of
the only begotten Son of God. All necessary
truth he imparted. He affectionately invited
every rebel to accept of pardon and favor
from God. He pointed out the terrible conse-
quences of sin, and portrayed a heaven of bliss
for the holy. In order to procure for the
guilty, the pardon, and blessing which he freely
offered to all, He Himself voluntarily endured
an ignominious and terrible death. But He
was despised and rejected by men.
How strange is the conduct of these unbeliev-
ers. They were clearly to every intimation
of self-interest—yet when pardon and eternal fel-
icity is offered by Jesus it is contemptuously re-
jected.—Man has ever prized liberty—yet when
Jesus offers deliverance from the tyranny of sin
the boon is refused. Love which executes so great
a power over the human heart is impotent only
when manifested in its most exalted form by
Jesus Christ. Still more, the natural heart ex-
hibits positive enmity to Jesus—an enmity
which is palpably in proportion to the readiness
with which reason and conscience acknowledge
the truthfulness of his doctrine, and the righte-
ousness of his character and law.
Can we form the same estimate of human
character after such a sign has been spoken
against, as when men rejected only the imper-
fect light of nature or the stern commands of
law? Is there not unveiled a heart-felt dislike of
holiness and a determination at all hazards to
follow the devices and the desires of a depraved
disposition? Can we limit the depravity of the
natural man. If we could suppose that some ad-
ditional knowledge of God or duty or salvation,
or eternal destiny, fitted to eff a moral im-
provement could be made, we might still be in
doubt as to the extent of his depravity. If we
could suppose that another Saviour could be

For the Christian Watchman. JESUS DRIVES TRADERS OUT OF THE TEMPLE.

John 2: 13-25.
Shortly after the arrival of Jesus at Capernaum,
the time for keeping the Passover of the Jews
came round. This festival could be kept only
in Jerusalem, and Jesus who obeyed every
title of the law, went up to the holy city, there
to observe this ancient institution.
The Temple included within its precincts not
only the sanctuary, but the surrounding courts,
and terraces. The sanctuary was closed against
all but the priests, the courts were however fre-
quented by the people. The porches, or arches,
by which the worshippers entered these sacred
enclosures, were deserted by the presence of
men who sought to make money out of those
who came hither to worship Jehovah. Here
were sold the oxen, and sheep, and doves, which
were used in the sacrifices. Here also were the
tables of the money changers, who gave Jewish
coin in exchange for Roman—it being necessary
for every worshipper to pay a tax of half a shekel
in Jewish money.
The clamor among the buyers and sellers, the
lowing of the oxen and the bleating of the sheep
in the presence of the merchants, and the jingling
of money were strange accompaniments to the wor-
ship of God, and seriously interrupted the devo-
tions of his people. Jesus came to the temple to
perform his devotions in accordance with the law
but he had no sooner heard the discordant sounds,
and witnessed the unbecoming spectacle, than
his soul was vexed within him. He made a
whip of small cords, and expelled all these
men with their merchandise: out of the sacred
enclosures. He also drove out all the sheep
and oxen, and doves, poured out in the ground
the coins of the money changers, and overturned
their tables. To those who sold doves he said,
"take these things hence, make not my fathers
house of merchandise." This circumstance
brought to the minds of the disciples in after
times the scriptures, "the zeal for thine house
hath consumed me." (Ps. 69: 10.)
"The Jews who stood by witnessing this
strange spectacle could not deny but that the
conduct of Jesus was right. They were aston-
ished at his exhibition of zeal, and the claim to
superior piety implied in his driving out the
money changers, and especially in calling God
his father.
They at once requested a miracle, as proof
that he had been commissioned by God to act as
a reformer, and to claim him as his Father. But
no miracle was necessary in the present instance,
the conscience of every Jew told him that the
piety of Jesus was approved of by God.
Jesus replied, I will give you a sign. Tear
down this temple, and in three days I will re-
build it. The Jews were astonished at this lan-
guage. They replied, "this temple required
thirty and six years for its erection, and will
not be rebuilt in three days."
Jesus however spoke of his own death and re-
surrection as a sign of his divine commission.
Therefore after he had risen from the dead, his
disciples remembered this prediction of their
master on this occasion and it strengthened their
faith in the Scriptures which he had sanctioned,
and in the words which he had spoken.
During the season of the festival of the pass-
over, and while Jesus was yet in Jerusalem he
wrought many miracles in the sight of the peo-
ple. In consequence many were convinced that
he was the long expected Messiah, but their
belief was simply conviction forced upon them
by the miracles which they saw performed.
But they were looking for a Messiah who
would set up a temporal kingdom and bless the nation
with material prosperity. They had no admira-
tion for one who was to grant righteousness and
peace by the dissemination of pure doctrine.
Hence Jesus did not put any confidence in them
nor did he choose them to be his disciples. He
foreknew that so soon as they became better ac-
quainted with his character and mission their
superficial faith would disappear. He knew
just what their views and feelings in refer-
ence to him were and did not value a faith
which depended exclusively upon miracles. He
knew all things and needed not that any should
testify as to the character of those with whom
he came in contact—for he knew the secrets of
all hearts.

For the Christian Watchman. Christianity of God, proved from its History.

The fact that a system of religion has succeed-
ed in acquiring great and extensive power over
the minds of men, in no proof of its truth, yet
there may be circumstances connected with its
progress which shall leave no doubt in the mind
of a candid man—that it is of God. There may
be such a relation between a religion and the state
of the world, that the success of the former can
only be explained upon the supposition that it is
of divine origin.
1. The progress of Christianity, in spite of the
exceeding wickedness of the world, proves that it
is not of man.
Upon the supposition that it is of earthly orig-
in, we cannot account for its successful opposi-
tion to antagonistic influences, its brilliant triumph
over systems in harmony with the depravity of
man, and rendered attractive by all that is ve-
nerable in antiquity, and bound to their hearts
by all the charms which art or literature afford.
When the gospel was first preached its success
seemed absolutely impossible.
The world was steeped in corruption, and in
corruption sanctioned by religion. The holy law
no longer influenced the Jew, except to increase
his pride and bigotry. Roman virtue had long
been a subject upon which none but poets ever
dreamed. The corrupt Roman despised the more
valuable and licentious Greek; both regarded the
Oriental as Christians now regard the Hindoo. The
gods of the pagan had been formed in accordance
with the impure imagination of man, and these
deities in their turn favored whatever was
vile in his heart. His religion strengthened his
passions, and took from vice its disgusting de-
filiations. It transformed cruelty into heroism,
followed licentiousness by the example of the
gods, and presented it to the imagination with
all the glowing charms of ideal beauty, and with
all the melody of musical tones.
Against this universal corruption of men—this
sanctioned by religion, Christianity opposed it-
self. Its author was the son of a carpenter. It
offered no bribe to the passions. It fulfilled not
the long cherished hopes of the Jew. To the
Greek it could point out no gods cherished in
their idolatry, no gorgeous temples, no
splendid literature. It could offer to the Roman
no amphitheatre streaming with blood, no new
lands to conquer, no new sources of wealth to
swell the treasury of the imperial city. On the
contrary, it opposed itself to the hot passions
and idolatrous worship of the pagan, to the
legality and spiritual pride of the Jew. It
offered the scorn of the world; the bitter en-
mity of friends, exile, torture and death. An
yet this religion claiming no like aid from the
natural heart, despising alike the arm of the war-
rior, and the learning of the philosopher,
extended from the place where it was first
preached, rapidly yet surely, until from Judaea
to Britain, from Gaul to Ethiopia, it ruled without
a rival. It was stronger than the arm of the
persecutor, more enduring than bigotry or re-
venge, more divine than philosophy.
We can account for this only upon the supposition
that Christianity came from God.
2. We think that we can trace in the condition
of the world, at the time when Christianity was
introduced a direct preparation for that event.
The condition of things was such that no im-
position, and especially such an imposition as
Christianity, could possibly have made any great
progress. While at the same time such never
before had so fair an opportunity of enacting the
benefit of men. It would seem as if the Gov-
ernor of the universe had so ordered events,
that as soon as the world was prepared for a re-
velation, that revelation was made.
Notice here that Rome had been made the
mother and head of nations. She stood forth
together in the closest intimacy. Ruled extended
from one extremity of her vast domain to the
other, so that communication from place to place
could be carried on with facility. The power of
Rome was so consolidated, all its energies
could be directed towards any portion of
her empire. Any imposition that she chose to
make could be immediately destroyed.
Notice also that intellect had been highly cul-
tivated among the Greeks and Romans. Many
of their learned men had perceived the falsity of
the pagan mythology. But those philosophers
who had rejected a religion followed by such
splendid associations, would scarcely be imposed
upon by a modern system, originating in Judaea,
pre-claimed by one who had been crucified.
There existed sufficient moral cultivation,
to examine the claims of any religion, they could
perceive the falsity of its pretended miracles as
well as we could at the present day.
Notice again that there existed an impression
upon the minds of many that a great teacher
was to appear to enlighten the darkness in which
the world then was. This impression so far as
it extended would lead men to attend to the
claims of a new religion, but would be equally
favorable to impostors. We find that there
were many such impostors, which, however,
never exerted any great influence.
A true religion would be able to take advan-
tage of all these circumstances. It could be
preached from country to country, by the com-
munications afforded by Roman roads. It need
not appeal to a people altogether ignorant. It
could expose its evidence to those well qualified

For the Christian Watchman. RECOLLECTIONS OF ROME.

NO. XVII.
CHRISTIAN ANTIQUITIES—THE CATACOMBS.
The attention of the visitor to Rome will at first
be engaged by the stupendous remains of imperial
wealth and power, or by the magnificent churches
and cathedrals of mediæval and modern Rome. But
there are in this city antiquities which though dis-
connected with pagan or pope, yet are viewed with
deeper interest by the Christian traveller than the
Coliseum or St. Peter's. Here is a collection of
Christian antiquities which reveals to us a period
when the moral and religious life of Christians was
very different from that which animates the Roman
Catholic Church. These venerable remains enable
the imagination to form a distinct view of the
Church as it was before man corrupted it. They
carry us back into a period which antedates that
of reliable ecclesiastical history, and reveals to us a
people who were ignorant of the destructive doc-
trines and stages of the modern Romish church,
and who also were in possession of a faith, and a
hope of which the modern Catholic knows but lit-
tle. The Catacombs with the inscriptions found
in them, are to be studied, as the geologist studies
those formations which reveal the history of the
pre-adamic world. The most ancient of the churches
will also explain or corroborate the teachings of
the chapters, toms, inscriptions and ornaments of
the Catacombs.
Paris, Naples and other large cities are found to
have beneath their spacious caverns and excava-
tions which in modern times have been used as re-
positories for the dead. But in no city are these
excavations so extensive as in Rome, and no where
have they answered so noble a purpose. The Cata-
combs of Rome extend for miles in every direc-
tion under the city, and beneath the surface of the
Campagna, and they have not only sheltered the
remains of saints and martyrs, but also afforded
a secure refuge for the church of Christ when its
very existence was threatened. In order to see
as much as possible of these caverns which have
connected with them so many touching and sacred
associations, we go forth to the Basilica de S. Se-
bastiano, beneath which is an entrance to the Cata-
combs. We enter the Basilica and after a little
delay a monk appears who learns the object of our
visit. He retires and appears again provided with
torches for the underground journey. We descend
by a side door and in a few moments find ourselves
in a lofty but narrow vault. Our guide points out
to us rows of excavated graves in the walls on
either side of the vault. These graves are of vari-
ous dimensions, and arranged one above another
like berths in a cabin of a vessel. We proceed for
some distance along this vaulted passage until our
progress is stopped by the brick wall which blocks
up the way. We then turn into another passage
and proceed for some distance until we come to a
little chamber about fifteen feet square. We were
informed that this was formerly used as a chapel,
the fresco which once adorned it have severely
felt the combined influences of time, damp, and
torch smoke. If we remember rightly we spent
about an hour underground, traversing passages of
various altitudes and amplitudes peering into empty
graves or pausing a while in little chambers once
used as dwellings or chapels.
The inscriptions which were found in these tombs
now enrich the left wall of the Lapidarian gallery
in the Vatican. One cannot but feel peculiar emo-
tions of wonder and awe while silently traversing
the gloomy passages of these Catacombs. We won-
der how so many thousands managed long to sur-
vive in such a dreary region, in caverns dark and
damp and close. The innumerable little excava-
tions for the bodies of infants till how fatal! the
place was to these young sufferers, and doubtless
many who were driven here by the persecutor were
as truly martyrs as though they had met a more
rapid and violent death in the arena of the Coli-
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Though but little is now to be seen in the Cata-
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associations, we go forth to the Basilica de S. Se-
bastiano, beneath which is an entrance to the Cata-
combs. We enter the Basilica and after a little
delay a monk appears who learns the object of our
visit. He retires and appears again provided with
torches for the underground journey. We descend
by a side door and in a few moments find ourselves
in a lofty but narrow vault. Our guide points out
to us rows of excavated graves in the walls on
either side of the vault. These graves are of vari-
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information respecting the character of God, and
the way of pardon have resulted in an entire
change of conduct? Judaism could not answer
this question; neither the light of nature nor the
revealed law brought out into view the secret
character of the human heart. This was dis-
closed by the treatment which Jesus has received
at the hands of men. As a sign spoken
against, he has revealed the secrets of many
hearts.
Jesus came into the world and presented con-
clusive evidence that he was an ambassador from
God to guilty man. He exhibited a glory as of
the only begotten Son of God. All necessary
truth he imparted. He affectionately invited
every rebel to accept of pardon and favor
from God. He pointed out the terrible conse-
quences of sin, and portrayed a heaven of bliss
for the holy. In order to procure for the
guilty, the pardon, and blessing which he freely
offered to all, He Himself voluntarily endured
an ignominious and terrible death. But He
was despised and rejected by men.
How strange is the conduct of these unbeliev-
ers. They were clearly to every intimation
of self-interest—yet when pardon and eternal fel-
icity is offered by Jesus it is contemptuously re-
jected.—Man has ever prized liberty—yet when
Jesus offers deliverance from the tyranny of sin
the boon is refused. Love which executes so great
a power over the human heart is impotent only
when manifested in its most exalted form by
Jesus Christ. Still more, the natural heart ex-
hibits positive enmity to Jesus—an enmity
which is palpably in proportion to the readiness
with which reason and conscience acknowledge
the truthfulness of his doctrine, and the righte-
ousness of his character and law.
Can we form the same estimate of human
character after such a sign has been spoken
against, as when men rejected only the imper-
fect light of nature or the stern commands of
law? Is there not unveiled a heart-felt dislike of
holiness and a determination at all hazards to
follow the devices and the desires of a depraved
disposition? Can we limit the depravity of the
natural man. If we could suppose that some ad-
ditional knowledge of God or duty or salvation,
or eternal destiny, fitted to eff a moral im-
provement could be made, we might still be in
doubt as to the extent of his depravity. If we
could suppose that another Saviour could be

For the Christian Watchman. JESUS DRIVES TRADERS OUT OF THE TEMPLE.

John 2: 13-25.
Shortly after the arrival of Jesus at Capernaum,
the time for keeping the Passover of the Jews
came round. This festival could be kept only
in Jerusalem, and Jesus who obeyed every
title of the law, went up to the holy city, there
to observe this ancient institution.
The Temple included within its precincts not
only the sanctuary, but the surrounding courts,
and terraces. The sanctuary was closed against
all but the priests, the courts were however fre-
quented by the people. The porches, or arches,
by which the worshippers entered these sacred
enclosures, were deserted by the presence of
men who sought to make money out of those
who came hither to worship Jehovah. Here
were sold the oxen, and sheep, and doves, which
were used in the sacrifices. Here also were the
tables of the money changers, who gave Jewish
coin in exchange for Roman—it being necessary
for every worshipper to pay a tax of half a shekel
in Jewish money.
The clamor among the buyers and sellers, the
lowing of the oxen and the bleating of the sheep
in the presence of the merchants, and the jingling
of money were strange accompaniments to the wor-
ship of God, and seriously interrupted the devo-
tions of his people. Jesus came to the temple to
perform his devotions in accordance with the law
but he had no sooner heard the discordant sounds,
and witnessed the unbecoming spectacle, than
his soul was vexed within him. He made a
whip of small cords, and expelled all these
men with their merchandise: out of the sacred
enclosures. He also drove out all the sheep
and oxen, and doves, poured out in the ground
the coins of the money changers, and overturned
their tables. To those who sold doves he said,
"take these things hence, make not my fathers
house of merchandise." This circumstance
brought to the minds of the disciples in after
times the scriptures, "the zeal for thine house
hath consumed me." (Ps. 69: 10.)
"The Jews who stood by witnessing this
strange spectacle could not deny but that the
conduct of Jesus was right. They were aston-
ished at his exhibition of zeal, and the claim to
superior piety implied in his driving out the
money changers, and especially in calling God
his father.
They at once requested a miracle, as proof
that he had been commissioned by God to act as
a reformer, and to claim him as his Father. But
no miracle was necessary in the present instance,
the conscience of every Jew told him that the
piety of Jesus was approved of by God.
Jesus replied, I will give you a sign. Tear
down this temple, and in three days I will re-
build it. The Jews were astonished at this lan-
guage. They replied, "this temple required
thirty and six years for its erection, and will
not be rebuilt in three days."
Jesus however spoke of his own death and re-
surrection as a sign of his divine commission.
Therefore after he had risen from the dead, his
disciples remembered this prediction of their
master on this occasion and it strengthened their
faith in the Scriptures which he had sanctioned,
and in the words which he had spoken.
During the season of the festival of the pass-
over, and while Jesus was yet in Jerusalem he
wrought many miracles in the sight of the peo-
ple. In consequence many were convinced that
he was the long expected Messiah, but their
belief was simply conviction forced upon them
by the miracles which they saw performed.
But they were looking for a Messiah who
would set up a temporal kingdom and bless the nation
with material prosperity. They had no admira-
tion for one who was to grant righteousness and
peace by the dissemination of pure doctrine.
Hence Jesus did not put any confidence in them
nor did he choose them to be his disciples. He
foreknew that so soon as they became better ac-
quainted with his character and mission their
superficial faith would disappear. He knew
just what their views and feelings in refer-
ence to him were and did not value a faith
which depended exclusively upon miracles. He
knew all things and needed not that any should
testify as to the character of those with whom
he came in contact—for he knew the secrets of
all hearts.

For the Christian Watchman. Christianity of God, proved from its History.

The fact that a system of religion has succeed-
ed in acquiring great and extensive power over
the minds of men, in no proof of its truth, yet
there may be circumstances connected with its
progress which shall leave no doubt in the mind
of a candid man—that it is of God. There may
be such a relation between a religion and the state
of the world, that the success of the former can
only be explained upon the supposition that it is
of divine origin.
1. The progress of Christianity, in spite of the
exceeding wickedness of the world, proves that it
is not of man.
Upon the supposition that it is of earthly orig-
in, we cannot account for its successful opposi-
tion to antagonistic influences, its brilliant triumph
over systems in harmony with the depravity of
man, and rendered attractive by all that is ve-
nerable in antiquity, and bound to their hearts
by all the charms which art or literature afford.
When the gospel was first preached its success
seemed absolutely impossible.
The world was steeped in corruption, and in
corruption sanctioned by religion. The holy law
no longer influenced the Jew, except to increase
his pride and bigotry. Roman virtue had long
been a subject upon which none but poets ever
dreamed. The corrupt Roman despised the more
valuable and licentious Greek; both regarded the
Oriental as Christians now regard the Hindoo. The
gods of the pagan had been formed in accordance
with the impure imagination of man, and these
deities in their turn favored whatever was
vile in his heart. His religion strengthened his
passions, and took from vice its disgusting de-
filiations. It transformed cruelty into heroism,
followed licentiousness by the example of the
gods, and presented it to the imagination with
all the glowing charms of ideal beauty, and with
all the melody of musical tones.
Against this universal corruption of men—this
sanctioned by religion, Christianity opposed it-
self. Its author was the son of a carpenter. It
offered no bribe to the passions. It fulfilled not
the long cherished hopes of the Jew. To the
Greek it could point out no gods cherished in
their idolatry, no gorgeous temples, no
splendid literature. It could offer to the Roman
no amphitheatre streaming with blood, no new
lands to conquer, no new sources of wealth to
swell the treasury of the imperial city. On the
contrary, it opposed itself to the hot passions
and idolatrous worship of the pagan, to the
legality and spiritual pride of the Jew. It
offered the scorn of the world; the bitter en-
mity of friends, exile, torture and death. An
yet this religion claiming no like aid from the
natural heart, despising alike the arm of the war-
rior, and the learning of the philosopher,
extended from the place where it was first
preached, rapidly yet surely, until from Judaea
to Britain, from Gaul to Ethiopia, it ruled without
a rival. It was stronger than the arm of the
persecutor, more enduring than bigotry or re-
venge, more divine than philosophy.
We can account for this only upon the supposition
that Christianity came from God.
2. We think that we can trace in the condition
of the world, at the time when Christianity was
introduced a direct preparation for that event.
The condition of things was such that no im-
position, and especially such an imposition as
Christianity, could possibly have made any great
progress. While at the same time such never
before had so fair an opportunity of enacting the
benefit of men. It would seem as if the Gov-
ernor of the universe had so ordered events,
that as soon as the world was prepared for a re-
velation, that revelation was made.
Notice here that Rome had been made the
mother and head of nations. She stood forth
together in the closest intimacy. Ruled extended
from one extremity of her vast domain to the
other, so that communication from place to place
could be carried on with facility. The power of
Rome was so consolidated, all its energies
could be directed towards any portion of
her empire. Any imposition that she chose to
make could be immediately destroyed.
Notice also that intellect had been highly cul-
tivated among the Greeks and Romans. Many
of their learned men had perceived the falsity of
the pagan mythology. But those philosophers
who had rejected a religion followed by such
splendid associations, would scarcely be imposed
upon by a modern system, originating in Judaea,
pre-claimed by one who had been crucified.
There existed sufficient moral cultivation,
to examine the claims of any religion, they could
perceive the falsity of its pretended miracles as
well as we could at the present day.
Notice again that there existed an impression
upon the minds of many that a great teacher
was to appear to enlighten the darkness in which
the world then was. This impression so far as
it extended would lead men to attend to the
claims of a new religion, but would be equally
favorable to impostors. We find that there
were many such impostors, which, however,
never exerted any great influence.
A true religion would be able to take advan-
tage of all these circumstances. It could be
preached from country to country, by the com-
munications afforded by Roman roads. It need
not appeal to a people altogether ignorant. It
could expose its evidence to those well qualified

For the Christian Watchman. RECOLLECTIONS OF ROME.