

*ing great city of three days journey.* Few are the remaining signatures, in Asia Minor or in Judea, of Alexander's victorious arms. Few are the standing memorials in Gaul or in Britain, to evince that there was such a person as Julius Cæsar, who subdued the one, and invaded the other.

But that there was such a person as Jesus Christ, who lived, died and rose again, and founded a spiritual empire of religion, is an important fact, which the visible state of almost all Europe, and a considerable part of America, not to speak of other countries, sufficiently evinces. The customs and usages of every nation necessarily imply a cause, to which they owe their existence, and suppose a date from which they commence. Religious institutions so extensively received, and religious solemnities so extensively celebrated, lead the inquiring mind through past ages to the period at which they began, to the person who established them, and the source from which they originally flow. Do we see numbers of great and populous kingdoms, however they differ in other things, agreed in baptising their offspring in the name of the Father, and of the Son, and of the Holy Ghost ; in commemorating their divine Redeemer by the sacred memorials of bread and wine ; in appropriating the first day of the week statelily to his solemn worship ? How shall we account for institutions so extensively received and practised ? Were they instituted in the present age ? Did they commence in the times of our immediate ancestors ? No, we can trace the sacred stream to its source. We can recur to times in which no such usages were known ; times in which the Christian institution had not commenced ; in which Judaism and Paganism overspread *the whole* inhabited world. Do the present state of the Jews, their tenets, their ceremonial observances, their peculiar customs, their dispersion into all the nations of the world, yet remaining a distinct, separate body, through all the various changes  
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