

head, and who, in so doing, was to have his own heel bruised. The patriarchs, and the ancient world in general, as can be fully proved, knew right well that the "bruising of the heel" of the promised seed implied his death, and that the curse could be removed from the world only by the death of the *Grand Deliverer*. The death of the far-famed conqueror, therefore, in the midst of his glory, favoured, rather than otherwise, his mother's design. But yet, if a mere mortal were all at once set up publicly as an object of worship, the common sense of mankind would have been shocked by so monstrous a proposal. Apostacy had gone far; but the world was not yet ripe for this. She therefore went warily to work; and, working in the dark, sought by little and little to seduce the sons of men from their allegiance to their Maker. As "the woman" in the Apocalypse, with the golden cup in her hand, has on her forehead the name written, "MYSTERY, Babylon the great," so her prototype, the Chaldean queen, who made the Babylon of Nimrod "a golden cup," by which all the ancient world was "made drunken" (Jer. li. 7), for the exalting of her son, and through him, by consequence of herself, instituted the celebrated Chaldean "Mysteries." In these, under the seal of secrecy and the sanction of an oath, and by means of magical delusions, men were gradually initiated in all the abominations and the blasphemy concocted in her depraved and polluted mind. The scheme took effect, and in course of time mother and son were worshipped with an enthusiasm that was incredible, and their images were everywhere set up and publicly adored.

The son was looked upon as invested with all the attributes, and called by almost all the names of the promised Messiah. As Christ in the Hebrew of the Old Testament was called *Adonai*,—"The Lord,"—so Tammuz was called *Adon*, or *Adonis*. As mediator and head of the covenant of grace, he was styled *Baal-berith*,—"Lord of the covenant."—(Judges viii. 33.) He was commonly addressed as "Saviour of the world," through whom "goodness and truth were revealed to mankind." He was regarded as the predestined heir of all things, and judge of the dead. In this character he was styled "*King of kings and Lord of lords*," it being as a professed incarnation of this hero-god that the celebrated Sesostris caused this very title to be added to his name on the monuments which he erected to perpetuate the remembrance of his victories. He was worshipped in Babylon as "*El-Bar*," or "God the Son." Under this name he is introduced by Berosus, the Chaldean historian, as successor of Nimrod. Under this