

The latter too must have had more pagans to second him in his efforts than the former can be supposed to have had Christians. Yet, though he stirred up the Jews to his help, and endeavoured to avail himself of every thing in the shape of old and venerated opinions and institutions within his reach, that could be set in array against the new faith, all was in vain. His talents, his literary acquirements and his readiness in the use of them, were such as would have made him a formidable antagonist as a mere writer; yet with all this, and the power and patronage of the empire in his hands beside, he failed, and seems from the first to have been haunted by an impression, deepening into conviction at every step he took, that he would fail in the end. Conquering and to conquer, the Word grew and prevailed.

Yet it is remarkable, as distinguishing this crusade against Christianity from the attacks of modern Infidelity, that it was made in the name of another Faith. Strange as it may seem, Julian in rejecting Christianity adopted heathenism as a *Faith*. He did not venture to call the world to aid him in establishing a religion, the genuine and avowed offspring of the human understanding, and resting on no higher authority than the dictates of the reason of man. He did not give the homage of his own mind to such a human religion, but seems to have truly believed in the lie he propagated and patronized.

He speaks of the Christian Religion as "a human fabrication, put together by wickedness, having nothing Divine in it" but making a perverted use of the "fable-loving, childish irrational part of the soul, and offering a set of wonders to create belief," and thus addresses those who believe in these wonders, "Miserable men, shall one for this hate the intelligent among you, or pity the less understanding among you, who in following you have gone to such an excess of perdition as to leave the everlasting Gods, and go over to a crucified Jew." The offence of the Cross has not yet ceased and some of his expressions will still find admirers; but his "everlasting Gods" have gone to the moles and to the bats, and none are found so "childish, irrational, and fable-loving" as to seek them in their hidden corners and bring them forward as objects of belief, while around Jesus of Nazareth, the "crucified Jew," light, liberty and civilization, piety towards God and benevolence toward man, form a halo of ever increasing splendour. The boundaries of His worship are the boundaries of intellectual light in our world; beyond lie the dark places of the earth. Among His followers are numbered the wisest and best of men; they are "known among the nations and their seed among the people," as those who love righteousness and may be counted upon

for putting their shoulder to every good work. If any one, who has passed for a genuine follower of Jesus, be brought before the judges of the land as an evil doer, he is looked upon as a prodigy of wickedness, his sentence is pronounced with a shudder, the usual exhortation to repentance and commendation to the mercy of God is faltered out as to one of whom there is no hope, whose heart is hardened beyond the power of reproof, and who has sinned beyond the limits of Divine forgiveness. The discovery of atrocious guilt in one who has appeared eminent as a Christian fills with horror the minds of men little religious, as though the very foundations of human virtue were shaken by an earthquake, and the moral world were all gone out of its courses. They only recover from the shock by the involuntary intuitive reflection that after all the man cannot have been a Christian. In the convicted criminal there stands before them the unveiled hypocrite. The world may regard Christians as simple, and may call them silly; but it expects from them all some measure of the "wisdom of the just, which hateth iniquity." The jeers and scoffs of infidels, ancient and modern, may therefore be allowed to pass, as receiving their answer in the history of Christianity. We shall quote one or two more of the sayings of this "fanatic of Paganism," as Gibbon, though an admirer, was constrained to call him, in order to show that in his day the discovery had not been generally made, that reason is a sufficient guide in religion, and that man needs no assistance in the way of Divine revelation.

A philosopher, whose company he frequented, having stated that on one occasion he had gone to a temple of Hecate along with another philosopher named Maximus, and that the goddess through her statue had in a very singular manner testified her presence and the esteem in which she held his friend, adding that, though greatly struck at first by what he saw, yet upon reflection he thought there was nothing in it, finishing off with, "We need not trouble ourselves about such affairs, the main point is to purify our reason," to which Julian is said to have answered hastily, "As for your reasonings make the most of them; I have no confidence in them, your friend is the kind of man, of whom I am in search." The philosophers are supposed to have been playing the dying prince into each other's hands. We mention the anecdote to show that belief in supernatural communications was then very general, and that what Christianity had to contend against was the claims of rival revelations.

We give yet another passage more creditable to the good sense and just feeling of this singular character, as displaying the grounds on which almost all men feel the insufficiency of reason and the necessity of some kind of Divine Faith as a

guide and support amidst the difficulties of life. In a critical conjuncture of his affairs when the Emperor, shortly after the murder of his brother, summoned him to Constantinople in order to be made Cæsar, dreading a snare, and equally afraid to refuse or to comply with what he regarded, not without reason, as an insidious request, though it turned out otherwise, he fell into the following train of reflection which determined him to go and leave the result to the disposal of Providence.

"What am I thinking about?" said he, "I wish to resist the Gods, and trust to regulate my destiny with greater wisdom than theirs, to whom nothing is unknown. It is enough for human prudence to avoid making any great mistakes among the little circle of objects with which it is surrounded. It sees nothing but what is in our hands, or at most a very little of the future close to our door and ready to reveal itself. The counsels of the Gods embrace every thing. Masters of the future as of the present, both are alike well known to them. All their plans for us, and all their dealings with us, are for our best interests. You fly into a passion if any creature put under your power resists your will; as, for example, if your horse refuse to carry you. And you, who pretend to be a man and no mean one, wish to draw back and steal yourself away from the leading of the Gods. They have designs with regard to you, and you refuse to lend yourself to them. It is foolish, it is unjust. You are ready to flatter, and submit to baseness in order to escape death, when you ought, like Socrates, to commit yourself to the providence of God, doing what depends upon yourself, and leaving the rest to Him. It is not a question about seizing the purple, or any thing in order to secure it, but of receiving it at the hands of the Gods, who are holding it out to you, and are ready to invest you with it."

If the above sentiments have a real foundation in the created, dependent and short-sighted nature of man, our modern infidels may see what a task they have on hand when reduced to the necessity of opposing the Revelation of the Bible with nothing to put in its place but the wavering conclusions and uncertain guesses of their own minds. But to this necessity they are reduced; for the Bible has banished from the minds of all who study it every shadow of belief, destroyed the very possibility of belief, in any other Word of God but itself. The "everlasting Gods" of Julian have fled before it beyond the power of recall. The Church of Rome essayed to take the place of the Bible, and not without apparent success, while the Bible lay hid in costly manuscripts which few could possess or peruse, and its voice could only be heard through the preaching of her priesthood. She struggles hard to maintain her claim against it, as it issues daily by thousands from the press of the printer, and is preached with more or less of fullness from the numerous pulpits of Protestantism; but, though she strains every nerve, it is with a daily lessening chance of success. She must at last either submit to have her claims tried by the Bible, or deny its Divine authority; and the day