

CARDUERS : interuent segetes, subet aspera sylva
Lappæquo TRIBULIQUE." Georg. i. 150.

(Presently also the calamity was imposed upon the fruits, that the noxious mildew gnawed away the stems, and the barren thistle shot up its prickly head in the field; the crops die, a rough wood succeeds, and burrs and caltrops.)

4. *Sacrifice.* This the whole heathen world not only believed was necessary to acceptance by the gods, but they practised it to the utmost limits of extravagance and wickedness: even to the sacrifice of human beings, as being the most costly. From the father of poets might be culled a ritual differing, but little from Leviticus. Even that important appointment of the *first born lamb* is spoken of by him as a matter well understood:

"*Arnon protogonon rexein eren ekatomben.*" II. 102.

(That he would offer a splendid hecatomb of firstling lambs.)

Horace, too, in his second Ode, refers the appointment of sacrifice to a divine original:

"*Cui dabit partes seclus expiandi
Jupiter?"*

(To whom shall Jupiter assign to purge the guilty deed?)

This efficacy of blood to cleanse from sin, was then generally, nay, universally admitted and acted upon. But from what source is its appointment? Assuredly it must be a dictate either of reason or of revelation. Not of reason; for it would revolt at the very idea of attempting to purify one being by shedding the innocent blood of another. So pronounces reason, and so thought Cato:

"*Cum sis ipse nocens, moriter cur victima pro te?
Stultitia est morte alterius sperere salutem.*"—Lid. 4. dist. 14.

(When you yourself are guilty, why does a victim die in thy stead? It is a folly to hope for safety by another dying in your place.)

If therefore the doctrine and practice are both at war with reason, reason could never have suggested and taught the one, or yielded his assent to the other, unless so taught, and so directed, by reason's author. To me, indeed, this point is clear, that if reason could not discover she could not teach the doctrine of divine acceptance through blood; and if *she* did not originate it, revelation must. The heathen must therefore have obtained both the doctrine and the practice from those who first received them from Heaven.

But this is not the only item of divine truth which the Pagans were acquainted with. Many of the miracles of the Old Testament are referred to, or accommodated to their own gods or heroes. Thus Horace, paraphrasing Hesiod, refers to the shortening of human life after the flood, together with the very cause which the Bible assigns for it:

"*Lemotique prius tordæ necepitaa
Lethi corripuit gradum.*"

(Death, which till then had moved slowly to his prey, now, that men had become corrupt, swept swiftly on his way).

In the fourth book of Virgil's *Georgics*, the story of Arislaeus opens