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CONDUCTED BY W. W. EATON.

'Thou art the Christ, the Son of the Living God.—Peter On this Rock I will build my Church, and the gates of Hades shall not prevail against it.—The Lord Messiah.

TRUTH OF REVELATION SUSTAINED BY PAGAN LITERATURE.

BOND STREET, N. Y. JANUARY 10, 1841.

Brother Eaton,—In the course of my excursions among the muddy waters of Pagan literature, I occasionally fish up a few gems which have been so manifestly pilfered from patriarchal traditions or Jewish records, that I mark them as such. For the benefit of your readers that have not an opportunity of strengthening their faith by consulting the heathen masters' testimony to the faith divine, I arrange a few items under their respective heads; and

1. *Of the first transgression.* Hesiod, one of the oldest Greek writers, refers to this fact as a theft of fire; and declares the punishment of the deed thus:

"*Tois d' ego an.i puros doso lakon.*" Erg. i. 57.

(To them misfortune I will give, in return for the theft of fire.)

This evil he also traces in his theory to woman, who was to be to man a curse. These are his words:

"*Os il' autos andressi kakon thnetoisi gunaihas
Zeus 'upsebremetes theke.*" Erg. i. 600.

(And thus in like manner loud thundering Jove gave to mortal man woman as a curse.)

2. Ere the world was stained with sin, he thus paints the condition of the gods, and the state of the earth:

"*Os te theoi exon akdeea thumon exontes
Karpon d' Ephere zaidoros aurora
Automate pollon kai aphthonon.*" Erg. i. 117.

(And thus in like manner the gods passed their lives, having minds unruffled by care. And the bounteous earth yielded of its own accord fruits in abundance.)

3. *The effect of the first transgression, both on man and the earth.* The sentence of man to labour, by the judgment of the gods upon him, is clearly alluded to by Virgil; and thorns and thistles are introduced in the express words of scripture:

"*Mox et frumentis labor additus, ut mala culmos
Esset rubigo, segnisque horreret in arvis*