

about the year 300 B.C. to 133 B.C., when the reigning sovereign, having no children, bequeathed his dominion to the Roman republic. It was in Mysia, on the river Caicus, and was 60 miles north of Smyrna.

Those who are interested in the history and formation of great libraries, as a great educational institution in this city is at the present moment, (Oct., 1893), on account of the munificent gift of a library building, will find pleasure in noting that Pergamos was known for its Library, founded and enriched by its kings, and the rival of the great Alexandrian library, which ultimately absorbed it under Cleopatra. The word "parchment" is supposed to be a corruption of "Pergamena Charta," for the Egyptians, like some modern nations, were opponents of free trade, and prevented the export of the papyrus plant; so is the men of Pergamos invented and used a new fabric—that now known as parchment—and on this fabric were inscribed the manuscripts of the Library of Pergamos.

It is of more direct and close interest to us, however, to discover why the epithet "Satan's seat" or "Satan's throne" is so pointedly applied to Pergamos in this message, and again the words "where Satan dwelleth" are used of Pergamos: both in verse 13. We shall, perhaps, find a partial answer to this enquiry in the fact that the Symbol of the Serpent was the most prominent object in the Temple of the healing God Æsculapius who was especially worshipped in Pergamos. Jews and Christians might readily conclude from this that Satan, whose symbol to them was the same Serpent, was being worshipped in Pergamos.

This by itself might scarcely account for the unenviable prominence given to Pergamos as Satan's seat; if we require further justification for the title, we shall find it:—

(1) In the persecution in which the otherwise unknown but faithful martyr Antipas was slain;

(2) In the fact that certain mysteries called the Cabiri were celebrated at Pergamos, and that these were so shocking that ancient heathen writers have conspired never to reveal them;

(3) In the Dionysia, or festivals in honor of Bacchus, which were so corrupting as to have been forbidden in Rome itself by the Senate's decree—a revelry of intemperance;

(4) In the Aphrodisia held in honor of Venus, where the noblest instincts of manhood and womanhood were corrupted and profligacy became a mark of religion instead of a mark of its absence.

The accumulation of such causes might well entitle Pergamos to be called the "Seat of Satan".

II. The title of Our Lord used in this message is, "He that hath the sharp sword with two edges". We shall not be wrong in interpreting the sword as being the Word of God, the sword of the spirit, and which is spoken of as sharper than any two-edged sword.