

possessed of the devil, it were irrational to suppose that it could mean anything further than that 'they were mad, or had hysteric fits.' When Jesus, therefore," continues the Rationalist, "was tempted of the devil in the wilderness, it was only an *allusion to a fictitious being*; and the proper and most rational meaning is, that he was fighting with some good and bad thoughts which alternately possessed him: such were the eastern metaphors and oriental figures then in use."

Thus the so-called rational Christian makes Satan and his angels to be nothing more than an *eastern metaphor* and *oriental figures*.

We shall now give a few passages of Scripture, where the real existence of evil spirits is positively asserted, with the Rationalist's exposition of these passages, in order that he may see the absurdity of his scheme:—

1 Chron. xxi. 1. "And Satan," an eastern metaphor, "stood up against Israel, and provoked David to number Israel."

Job, i. 6. "When the sons of God came to present themselves before the Lord, Satan," an eastern metaphor, "came also among them."

Matt. xii. 24. "This fellow doth not cast out devils," oriental figures, "but by Beelzebub the Prince of devils:" by the Prince of eastern metaphors.

Matt. xiii. 19. "Then cometh the wicked one," an eastern metaphor, "and catcheth away that which was sown in the heart."

Matt. xiii. 38. "The tares are the children of the wicked one:" the children of an eastern metaphor.

Matt. xiii. 39. "The enemy that sowed them is the devil;" an eastern metaphor.

Matt. xxv. 41. "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels;" prepared for an eastern metaphor and his oriental figures.

Mark v. 9. "And he asked him, What is thy name? And he answered, saying, My name is Legion: for we are many." My name is an eastern metaphor, which contains many oriental figures.

2 Cor. iv. 4. "The god of this world," an eastern metaphor, "hath blinded the minds of them which believe not."