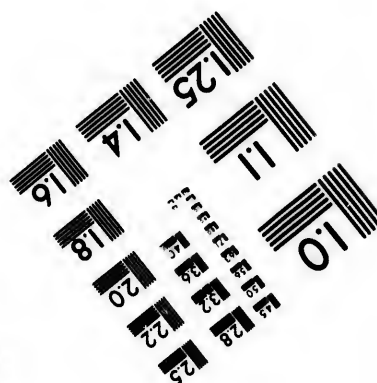
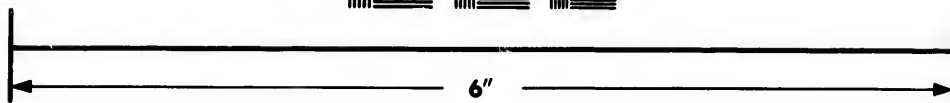
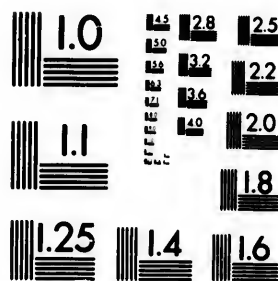


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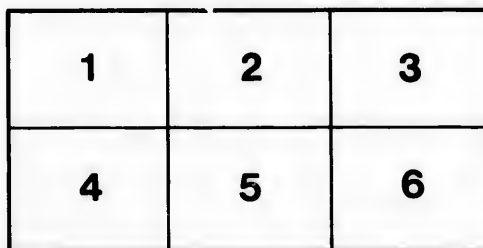
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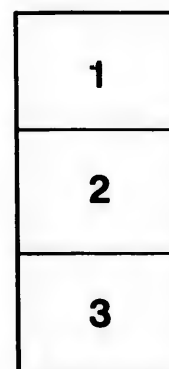
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# EXISTENCE AND DEITY

ILLUSTRATED AND EXPLAINED;

BY

ROBERT SHAW, M.A.,

FOR MANY YEARS A DILIGENT AND UNBIASED STUDENT OF THE SUBJECT OF DEITY AND OF  
CREATED EXISTENCE.

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*In Two Parts.*

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# EXISTENCE AND DEITY.

## PART II.

### THE ACCOUNTS OF THE CREATION IN THE BOOK OF GENESIS EXAMINED AND COMPARED FROM THE ORIGINAL.

IN the beginning of this book we have stated that the Deity is everywhere present, and that there is no place, conceivable or inconceivable, in which Deity does not exist. Thus, no one object exists which excludes or monopolises Deity, and none has ever existed which did, or will ever exist which can; for the Deity is absolutely infinite, containing in himself all extremes and means, moral as well as physical. This fact of the omnipresence of Deity should be kept in mind by the reader while perusing this second part of our work, in order that he may come to better understand the character of Deity in seeing it variously manifested and displayed.

We have there also defined creation to be change of matter, or of that which already exists, into other forms of existence; not the causing to exist a material or physical object, animate or inanimate, without matter before existing, out of which it is to be composed. This fact we have endeavoured there to illustrate; and it will be our endeavour in this second part of our work to make it more clear and acceptable to our readers by eradicating from their minds some deep-rooted prejudices which the creeds and teachings of the past with respect to creation, redemption, etc., may have caused to exist in them against it. The accounts of the creation of the world given in the book of Genesis are mythical, and have no more title to our credence, as setting forth fact, than have the cosmologies of other ancient nations than the Hebrews. The Hebrew cosmology, in accordance with limited human conceptions, represents God as an agent bringing the earth and the heavens, not before in existence, into being, in some way which is called creation; and then, as on each day of six successive days, issuing an arbitrary command, in obedience to which other things, not before in existence, spring into being, connected with the earth and



the heavens. Thus, on the first day, (Gen. ch. I, vs. 1-6) God is represented as creating light, and dividing between the light and the darkness ; which division constituted day and night ; and thus was created the first day. On the second day, (Gen. I, vs. 6-9,) he is represented as creating the firmament, (Heb. *râkiâ*, a flattened expansion,) which we call the sky, for the double purpose of, *first*, keeping the waters, which existed above, as it was conceived, and which are wont to come down to the earth in the form of rain, &c., from coming down all at once ; *secondly*, to serve as a support for the heavenly lights, the sun, moon and stars, which were conceived to be inserted in this firmament as nails are in a door, and from which consequently they might be conceived to be liable to drop out. (See Isaiah XIV, 12, XXXIV, 4 ; Matt. XXIV, 29.) This *râkiâ*, or canopy, with all its shining lamps, was thought to revolve round the earth once in the space of day and night, or in twenty-four hours.\* On the third day (Gen. I, 9-14) he is represented as gathering together the waters which were before spread broadcast over the earth, —so that the whole earth would have presented the appearance of a watery waste,—into one place, by which part of the surface of our globe becomes dry ; and hence the dry land is called earth, and the gathering together of the waters is called seas. On this day also he creates vegetables, each species and variety producing after its own kind. On the fourth day (Gen. I, 14-20) he is represented as creating the heavenly lights, the sun, moon and stars, which are inserted in the firmament, shining lamps, to give light upon the earth by day and by night. Here we find the inconsistency of the narrative in representing light to have been created twice, which shows it plainly to be mythical ; for on the first day, light is

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\* "The Hebrew term *râkiâ*, translated firmament, is generally regarded as expressive of simple expansion, and is so rendered in the margin of the authorized version. (Gen. I, 1-6.) The root means to expand by beating, whether by the hand, the foot, or any other instrument. It is especially used of beating out metals into thin plates. (Ex. XXXIX, 3 ; Num. XVI, 39.) The sense of solidity therefore is combined with the ideas of expansion and tenuity in the term. The same idea of solidity runs through all the references to the *râkiâ*. In Ex. XXIV, 10, it is represented as a solid floor. So again in Ezekiel I, 22-26, the firmament is the floor upon which the throne of the Most High is placed. Further, the office of the *râkiâ* in the economy of the world demanded strength and substance. It was to serve as a division between the waters above and the waters below. (Gen. I, 7.) In keeping with this view the *râkiâ* was provided with "windows," (Gen. VII, 11 ; Isa. XXIV, 18 ; Mal. III, 10,) and "doors" (Ps. LXXXVIII, 23,) through which the rain and the snow might descend. A secondary purpose which the *râkiâ* served was to support the heavenly bodies, sun, moon and stars (Gen. I, 14) in which they were fixed as nails, and from which consequently they might be said to drop off. (Isa. XIV, 12, XXXIV, 4 ; Matt. XXIV, 29.) In all these particulars we recognise the same view as was entertained by the Greeks, and to a certain extent by the Latins. If it be objected to the Mosaic account that the view embodied in the word *râkiâ* does not harmonise with strict philosophical truth, the answer to such an objection is that the writer describes things as they appear, rather than as they are." (Smith's Bible Dictionary, Art. "Firmament.")

represented to have been created; and to show the absurdity of supposing that light to have been of the character of the Aurora Borealis, the electrical light, the light proceeding from volcanic eruptions on the earth's surface, or any such transitory, accidental, or evanescent phenomena.—as some have pretended to suppose,—it is plainly stated (Gen. I, 1-6) that God divided the light from the darkness, called the light Day and the darkness he called Night; and the evening and the morning, or the intervals of light and darkness of the twenty-four hours, were the first day. Stories which do not represent reality, unless they be the production of learning and genius, will almost invariably be found to be inconsistent with themselves, or self-contradictory. Proper history, or narrative representing reality, will never be found inconsistent with itself, or self-contradictory, unless this spring from incompetency or accidental mistakes of the writer. On the fifth day (Gen. I, 20-24) God is represented as creating fish and fowls, or the various tribes that inhabit the waters and the air; and on the sixth all beasts and creeping things on and in the earth; as well as man, whom God creates after his own image and likeness. (Gen. I, 24-31.) In the act of creating man God is represented as plural, that is, as consisting of more than one person. This, besides the circumstance of man's being created in God's image and likeness, may suggest to the mind the probable conception of God which the framers and believers of this cosmological system entertained.

Elohim, the Hebrew word for God used in this chapter, is plural, but is turned into English as singular by the translators of our Bible. But in verse 26 this plurality is more explicitly set forth in the creation of man by the use of the pronouns "us" and "our". "And God (Elohim) said, let us make man in our image after our likeness." On the seventh day, (Gen., II, 1-4), which brings the narrative down to the fourth verse of the second chapter, God is represented to have rested from his work; and here, let us remark, is the foundation upon which the whole seven day system of Jews, as well as Christians, is built up.

Verse 4, of chapter II, begins another and distinct account of the creation. This narrative extends to the end of ch., IV, and includes an account of the garden of Eden, the fall of man, the murder of Abel by Cain &c. And there is a third account of the creation of man, which, beginning with ch., V, and being continued in a genealogy of the patriarchs, and in an account of Noah and the flood, extends to the end of ch., IX.

The style of the second of these narratives differs very considerably from that of the one we have just reviewed. In the first narrative the creative agent is designated by the term Elohim; in the second he is generally spoken of under the name of Jehovah Elohim. This goes to prove a fact which has been very clearly discovered by modern critics, that is, that the book of Genesis was not the production of a single author, but was made

up of many ancient documents, characterized by the use of the divine names, and by other peculiarities of style and narrative, some of them more ancient than others, but all of them having existed before the time Moses is represented to have lived. Of these documents the ones characterized by the use of the divine name Elohim are put down as more ancient than those characterized by the name Jehovah, or Jehovah Elohim. It is considered that Moses may have been the one that compiled these into the form in which we now have them in the book of Genesis, and the Pentateuch, (or the first five books of the Bible, all of which give evidence of having been compiled from different documents,) or that this compiling may have been done by some other and later hand than his, which probably it was.

This second account of the creation, ch., II, 4, 11, 24, is not only distinguished by a peculiar use of the divine names, — for here, and nowhere else in the whole Pentateuch, have we the combination of the two, Jehovah Elohim, — but also by a mode of expression peculiar to itself. No one will read this second account of the creation, and pretend to say that it came from the same source as the first, so entirely different is its representation. In the second it speaks of the day (Gen., II, vs., 4, 5,) in which the Lord God made the earth and the heavens, &c.; in the first it represents God as taking six days at least to accomplish the work of creation. In the second it represents the Lord God as having made "every plant of the field before it was in the earth, and every herb of the field before it grew"; in the first it represents God as, on the third day, commanding "the earth to bring forth grass, the herb yielding seed and the fruit-tree yielding fruit after its kind", which accordingly it is represented as doing on this very day. According to the second account, (Gen., II, v. 6,) a mist ascends from the surface of the earth, which comes down in rain and moisture, and waters the whole face of the ground, which, indeed, corresponds exactly with our knowledge now of how the earth is watered, namely, by the process of evaporation, by which the clouds, as a sponge, absorb the waters from the surface of the oceans, lakes and rivers, and distil it again in the form of rain, &c., upon the thirsty earth.

But in the first account an entirely different idea is represented, for the *ra'kid*, or firmament, is made with windows and doors in it which were opened and shut at the pleasure of Elohim, and through which the waters above the firmament should descend in the form of rain &c., upon the earth. In the second narrative (Gen. II v. 7,) the Lord God is represented as forming one man out of the dust of the ground, breathing into his nostrils the breath of life, and constituting him a living soul; but in the first God creates man in his own image, male and female, or mankind. In the second, (Gen. II, verses 18, 21-25), the Lord God observes that it is not good for the man whom he has formed to be alone, and so he causes a deep sleep to fall upon Adam, and while

in that unconscious state he extracts one of his ribs, out of which he forms a woman; in the first, no such means are employed in the production of a woman; Elohim creates mankind, male and female, in his own image. In the second narrative (Gen. 11, 19, 20,) the Lord God forms out of the ground every beast of the field, and every fowl of the air, and brings them to the man to see what he would call them; "and whatsoever Adam called every living creature, that was the name thereof;" in the first God commands the earth to bring forth the living creature after his kind, cattle and creeping thing and beast of the earth after its kind; and it was so. And God made all these terrestrial living creatures after their kind, and saw that it was good; but he is not represented here as bringing them to the man, or to man, to be named. In the second narrative (Gen. 11, 8-18) is represented the garden of Eden, with the tree of the knowledge of good and evil, and the tree of life, which the Lord God planted, and especially prepared to be the abode of the man and woman that he had formed; in the first no mention is made of such a garden or place having been prepared for man's abode; but "God blessed them, and God said unto them: Be fruitful and multiply and replenish the earth and subdue it; and have dominion over the fish of the sea, and over the fowls of the air, and over every living thing which moveth upon the earth." The earth here was the garden prepared for man's abode, which he was to cultivate and to keep; and all the productions of the earth, animate and inanimate, were given to him for his use. But a singular deficiency in the second account of creation is, that in it nothing is said of the creation of the water animals, fish, etc., which with all the rest of the creatures are mentioned in the first. According to this second account of creation especial care is represented to have been taken to provide for the comfort and convenience of the newly created pair, but in the next chapter (Gen. III) a representation is given of their fall through their yielding to the temptation of the old serpent, the devil, from the happy state of innocence in which they were created; and of their being cast out of paradise into the wide world. Did this narrative represent reality their expulsion from paradise might seem like their being cast out of an abode in a singularly beautiful and extensive garden, where grew all manner of delicious fruits and beautiful flowers, which had its enclosures of beasts and birds, both wild and tame, and its spacious streams flowing through it, replenished with fish of all kinds and varieties that pertain to rivers, into a wild inhospitable common, where grew neither plants nor fruits, nor flowers, where coursed no crystal river nor babbling brook, in which, like as in Eden, the finny tribes might sport, embanked with verdant meads, and dewy glades, and groves of trees through which the birds and beasts might flutter, frisk and feed; but where all around was a wild and dreary waste, and savage men, and savage beasts, and birds of prey, did roam at large.

The next chapter (Gen. IV) gives a further representation of the effects of their fall from original innocence, in the murder of Abel by Cain, which should at least teach men the importance of practising self-denial, of subduing in themselves the principle and spirit of malignancy, of eradicating that baneful principle from their very nature, and of cultivating in all circumstances the spirit of benevolence and brotherly love to their kindred and neighbors of mankind. It will, we think, require no long dissertation to convince any one who will give a sufficient degree of attention to the subject that this second account of creation is mythical, inconsistent in itself, in representing only a partial creation, and not at all representing reality. The first account is, as we have stated, mythical, and inconsistent in itself. But both of these accounts of creation come down to us with equal authority and as of equal credibility; and since they are inconsistent in themselves taken singly, and contradictory when examined with reference to each other, (for if one of them represents creation as having taken place in one way, and the other in another different way, both of them purporting to relate the same event or series of events, namely, the creation, they certainly contradict each other;) how can we accept either one of them as representing reality?

The third account of the creation in Genesis has especial reference to the creation of man. It does not, as the two preceding narratives, refer to the creation of the world or anything else pertaining to it, but man. This is found in the two first verses of ch. V, Genesis, and appears to correspond partly to the first, and partly to the second account of the creation of man, as set forth in the first and second chapters. Here the divine name Elohim is used, as in the first; not Jehovah Elohim, as in the second account; but the name Adam is here used, which does not appear in the first, but is in the second. It is as follows: "This is the book of the generations of Adam. In the day that God created man in the likeness of God made He him; male and female created He them, and blessed them, and called their name Adam in the day when they were created. And Adam lived an hundred and thirty years, and begat a son in his own likeness after his image, and called his name Seth, &c."

In the second account it is not said that God creates man in his own image after his likeness.\*

Thus, this third account corresponds partly to the first and partly to the second account of the creation of man, and appears to be inserted here for the purpose of exhibiting the genealogy of Noah with reference to Adam, or the reputed first man, according to the second account, which genealogy is given in the remaining part of Chapter V; and then the account of Noah and the flood to the end of Chapter IX.

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\* See I. Corinthians, XI, 7

Such is the result of a fair and impartial examination and comparison of the accounts of the Creation in the book of Genesis ; but notwithstanding this representation and the representations we have made as to existence in the First Part of our work, there still may be some who will incline to the formerly prevailing idea of the earth, and the heavens, and all things that are therein having been created out of nothing in six days, or in six long periods of time, or in whatever way they may happen to settle upon it. In reference to these last we may remark that if, after having perused this book, some see fit to differ from our conclusions in it, we do not wish to interfere with intelligent individual judgment, our desire being that all may rightly and intelligently exercise their judgment in coming to the knowledge of the truth concerning the subject under consideration, and that when they shall have arrived at the truth they may live and abide in it.

#### ON MYTHS ; THEIR ORIGIN, ETC.

Myths originate, not necessarily, as some say, in the early period of a nation's history, for a nation's history is permanent, though it may not be written, but in a nation's ignorance. Ancient men, for example, seeing around them certain institutions or states of things, and not being able, by the knowledge they possessed, to account for their existence, (for men naturally suppose that everything they see must have had an origin, that is, must have been brought into existence ;) arbitrarily, and, perhaps in some cases, ingeniously, ascribe their origin to some agent or occurrence, which never existed to produce them, unless in their imagination ; and so the mythical story is made up, the one part being added to the other, and all made to hang together as consistently as the amount of knowledge, or the ingenuity of the author or authors, allows it to be.

Also there may be different accounts of the origin of the same institution, or of the production of the same thing or state of things, from as many different authors, each and all of whom were ignorant of it ; one ascribing its origin to one cause or agent, another to another, one representing it as being produced in one way, another in another way, according to the view each happened to take of it ; (for we know that men often take different views of the same subject, with respect to which the facts are not known or given ;) and each of these stories put together as plausibly and consistently as the ability of the author admitted, but each, when examined with the eye of knowledge and of sound criticism, being found to be inconsistent with itself, and all, when examined with reference to each other, being found to contradict each other mutually.

Some myths there are doubtless which owe their origin to dreams or visions ; to false rumors from abroad, which, agreeing with the opinions of



the hearers, were eagerly caught up and systematized into plausible stories ; and to other causes, of which many likely ones might be adduced, and of which each one is privileged to think for himself. Yea, and upon such mythical foundations great superstructures of history have been raised. The histories of all the ancient nations have a mythical foundation ; that of the Medes and Persians, and Babylonians, and Assyrians ; that of the Egyptians, of the Greeks, of the Romans, and of the Germans : in short, of all the ancient nations ; for we know no exception to the statement. And how far these myths extend into the records, or at what point in the records the authentic history begins, is often a very difficult matter to determine, and requires the painstaking labor of the scholar and the critic. Until one arrives at the point in these records where the mythical chaff is no longer intermingled with the historical wheat the records cannot be relied on as authentic history or story.

SKETCH OF THE RELIGIOUS OR MYTHOLOGICAL SYSTEMS OF THE  
ANCIENT NATIONS.

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THE CHINESE.

The ancient religion of the Chinese, not speaking of Buddhism, which was imported to China at a later period from abroad, and which we shall have occasion to speak of afterwards, was an extremely meagre one ; and it is said their language does not contain a word or symbol representing a spiritual or divine Being. Confucius, their celebrated philosopher, who lived about the year 500 B. C, as well as his disciples and followers, never in their teachings alluded to a spiritual or divine Being as the creator, or the governor of the universe. In his life-time, it is said, all the relations of social and civil order were in a state of utter dissolution, and he, by inculcating a strict and pure system of ethics, endeavored to restore the morality and happiness of former ages. To this great object he devoted all the energies of his life, but he did not live to see the fruits of his labors ; for it was not till after his death, that his countrymen, appreciating his doctrines, really commenced the work of reform, and made his ethical system the soul of their social and political life. This tradition appears to be perfectly correct, and is borne out even by the present condition of the Chinese people. The moral code of Confucius teaches the most absolute submission of children to the will of their parents, of wives to that of their husbands, and of the whole nation to that of its rulers. The idea of freedom, or of a self-determining will, is not at all recognized in it.

## THE HINDOOS.

The Sanscrit, the ancient and sacred language of the Hindoos, in which their greatest works are written, is one of the richest, the most euphonious, and the most generally perfect that have ever been spoken by man. The most ancient works extant in this language are the Vedas and the Laws of Mann, in which at the same time we find the earliest form of the Indian religion. In them we meet with the idea of one uncreated supreme Being, existing from all eternity, and of himself, comprehending and pervading the universe as its soul. From him who is himself incomprehensible and invisible all visible things have emanated ; hence the universe is nothing but the unfolding of the divine Being, who is reflected in the whole as well as in every individual creature. This original and simple notion of one supreme Being was changed in the course of time into polytheism, (of which there is always great danger, and there never is any need, and that in the case of all nations,) and of which traces appear in the Vedas themselves. The stars, the elements, and all the powers of nature were conceived as different divine Beings that had emanated from the one supreme Deity. Even in the work of creation, a plurality of Gods were believed to have been engaged. Brahma, himself created by the first invisible cause, and assisted by the Pradshaptis (the lords of creation), called into being all the various living creatures. Nature after its creation is supposed to be under the special guardianship of eight spirits, or gods, of secondary rank, among whom Varuna presides over the sea, Pavana over the winds, Yama over justice, Locapalas over the world, Indra over the atmosphere, and Surya over the sun. Numberless spirits of an inferior order are subject to these, and are diffused throughout nature ; while the divine substance pervades all living beings, from Brahma, down to the lowest animals and plants. Within this endless variety of beings the souls of men were believed to migrate, entering, after the death of man, into beings of a higher or lower order, according to the degree to which they had become purified in passing through their previous state of existence. This doctrine of the transmigration of souls, which we meet with in other countries also, probably originated in India, where it was carried out to its full extent. By way of illustration we may state that, according to the common belief, the soul of a disciple of Brahma blaming his master passed after his death into the body of an ass ; if he calumniated his master into that of a dog ; if he robbed him into that of a little worm ; and if he envied him into an insect. By this it is seen in what a state of bondage of body and mind the lower orders of the Hindoos were kept, and what absolute control their priests and the higher castes exercised over them. This belief also led the Hindoos carefully to avoid killing or injuring any living being ; while, on the other hand, there was no scruple in treating a Pariah (one of the lowest class, or one not



included in any caste) with inhuman cruelty, because his very condition was regarded as a well-deserved punishment for his transgressions during a previous existence. It must not, however, be forgotten that this belief acted as a powerful stimulus to strive after moral purity and goodness, inasmuch as it created the notion that by self-denial, self-control, a knowledge of the sacred books, and a conscientious observance of the rules contained therein, the soul of man might return to God, and become worthy of his presence. The object, however, in all these things seems to have been to make men conform to certain mechanical rules rather than to make them strive after real purity of heart.

A somewhat different phase of this Indian religion appears in the national epics in which the gods are described as having descended to the earth, and as taking part in the affairs of men. At this stage the gods appear as real personifications, with definite forms; their images are set up in temples and worshipped, and the pure idea of one supreme and invisible Deity re-appears under the name of Brahma (of the neuter gender) who manifests himself in three divine capacities, bearing the names Brahma, (masculine,) the creator and lord of the universe; Vishnu, the preserver, and Siva, the destroyer. Vishnu is said to have come into the world in a variety of forms, to save it from the influence of evil powers, to punish vice, and to maintain order and justice. These numerous incarnations of the god furnish rich materials for a rich and fantastic theology. Siva is conceived as destroying all finite things; but as death is only a transition to a new form of life, he was also worshipped as the god of creative power; whence he is the representative of ever-decaying and reviving nature. The number of subordinate Deities also increases, and they assume more definite forms. The earth itself is conceived to be inhabited by hosts of spirits, dwelling in mountains, rivers, brooks, and groves; animals, and even plants, are worshipped as embodiments of divine powers and properties. This vast mythology, which subsequently became the popular religion of India, may be gathered from the works called Puranas, which occupy a middle character between epic and didactic poetry. They seem to be a compilation from earlier poems, and to have been made at the time when the Indians began to be divided into sects, that is, when the gods of the Trimurti began to be no longer regarded as subordinate to the one great original god, called Para-Brahma, but when one of the three was himself worshipped as the supreme god; for the sectarian divisions consisted in this, that some portion of the people worshipped one of the three gods of the Trimurti more particularly as the supreme being, while the two others enjoyed less honor; and the priests of one member of the Trimurti, with their votaries, persecuted the worshippers of either of the other two members with obstinacy and relentless fury. At first, Brahma seems to have had his separate worshippers, though no temples or images were erected

to him, for idolatry was then still unknown. Afterwards, there followed the separate worship of Vishnu, and last that of Siva and other gods. In the end, the worshippers of Vishnu and Siva gained the upper hand, and pure Brahminism was suppressed, although it is still largely represented in the worship of the idols of India.

In the sixth century B. C., according to the Cingalese chronology,—in the tenth, according to the Chinese,—a new religion arose in India in the midst of Brahminism. It was, and still is, called Buddhism, from Buddha, its founder, who came forward as the reformer of Brahminism. The history of this remarkable religious reformer is involved in obscurity, partly because it was written by his disciples in a legendary form, with additions and embellishments, and partly because until recently it was known only from the works of non-Indian followers of Buddha, such as the Tibetans, Chinese, and Mongols; while the most authentic, or Sanscrit, authorities have scarcely yet been thoroughly examined. The Sanscrit works are considerable in number, and are divided into three classes: the first of which consists of discourses and conversations of Buddha; the second of rules of discipline; and the third of metaphysical speculations.

According to the common legends about the origin of Buddha, his real name was Sakyarami, or Gautama. He was the son of a powerful prince, and the most handsome of all men. Even at his birth, he was surrounded with spirits, which continued to watch over him throughout his life. The fourfold miseries of mankind, viz: the pains of childhood, disease, old age, and death, affected and saddened him so much, that he resolved to renounce all the pomp and luxury of his station, and to lead the life of an humble hermit. After having spent a period of six years in this way, he returned among men, and began to inculcate to them the necessity of despising the pleasures of this world, and of subduing every selfish feeling. He himself practised these virtues to such a degree, that he became a superior being, Buddha, that is, an immortal. As such he was believed, after his death, to rule over the world for a period of five thousand years; at the expiration of which he was to be succeeded by another Buddha, as he himself had been preceded by four or six other Buddhas. The saints who, by their merits, ranked nearest to Buddha himself, and who might become his successors, were called Bodhisattvas. According to this doctrine, therefore, the highest power in the spiritual as well as in the natural world, belongs to defied men, and most of the Buddhists (this religion is likewise divided into several sects,) do not recognise one eternal divine creator and ruler of the world, but believe that all things have come, and are still coming, into existence by some inscrutable law of necessity, and by an unceasing process of change. Only one of these sects practises the worship of one supreme God, under the name of Adi-Buddha. But the non-existence of such a being had been asserted even before the time of

Sakyamuni, by certain Indian philosophers, from whom he perhaps borrowed the idea. He did not indeed impugn the existence of Brahma and the numerous others divinities, but he taught that the power of Buddha was greater than theirs. In other respects, he retained the doctrines of Brahminism, as, for instance, that of the migration of souls. Rewards and punishments, according to him, were not eternal, but he taught that the man raised by his virtues to the rank of a god, as well as the condemned, was subject to the immutable law of change; and that both must return to this earth to pass through fresh trials, and a fresh succession of changes. The highest happiness, in his opinion, was to escape from this eternal change of coming into being and dying; whence he held out to the faithful and the good the hope that in the end they would become a Nirwana, that is, that they would enter a state of almost entire annihilation. This state of supreme happiness is conceived differently by the different sects of Buddhists; but in the main idea all agree.

The objects which Sakyamuni himself had in view were far removed from those metaphysical speculations on which at a later period his followers became divided into sects. His own doctrines, though intimately connected with his philosophical views, were essentially practical; for he maintained that there were six cardinal virtues, by means of which a man might attain the condition of Nirwana, viz., almsgiving, pure morality, knowledge, energy in action, patience, and good-will towards his fellow-men. The fundamental principles of Buddhism, therefore, are essentially of an ethical nature, and the advantages which such a system seemed to afford were so great that it could not but attract great attention at a time when Brahminism, though still intellectually at its height, had sunk very low in a moral point of view. Religion in the hands of the Brahmins had become a mere mechanical observance of ill-understood ceremonies, for which Sakyamuni wished to substitute a truly pious life; at the same time he endeavoured to put an end to the haughty and domineering spirit of the priests. He accordingly denied the unconditional authority of the Vedas, and it was formerly believed that he even condemned the whole system of castes; but although this latter belief appears to be founded upon error, still it is evident that a pious and virtuous life being made the sole condition of eternal happiness, virtually the division into castes was not recognised, though they continued to exist as corporations of different occupations and trades, or as political bodies. The Brahmins alone, as a religious class, were not only not recognised, but vehemently opposed. This open rupture between the old and the new religion was not produced at once, for Sakyamuni himself did not aim at destroying what he found, but only wished to bring about a peaceful reform within the established religion, and to inculcate the necessity of a really pious life. His own personal influence, his discourses, and his austerity, however, produced

great effect, and disciples gathered around him from all classes, and even from the Brahminical caste. Afterwards, however, the Brahmins began to persecute the ascetic Buddhists; but the greater the opposition the greater was the success of the new religion. The lower castes in particular, feeling themselves elevated by the new doctrines, seized eagerly the opportunity of getting rid of fetters which had hitherto constrained them; and the teaching, addressed as it was to the people without distinction, produced astonishing effects. The Sudras (or lowest of the four castes) felt called upon to embrace the new doctrines, and to become members of the community of saints; and even many of the Kshatriyas (the second caste, the warriors,) impatient of the priestly arrogance of the Brahmins, (or first caste), adopted them in the end. Kings also joined the reformers, and gave a character to the new religion, at least in the eyes of the popular masses. About the middle of the third century B.C., we meet with a king Acoka, a grandson of Chandragupta, who ruled over nearly the whole of India, and was devotedly attached to the doctrines of Buddhism, without, however, persecuting the still numerous adherents of Brahminism. He not only erected numerous Buddha temples, but strove himself to live entirely in accordance with the ethical precepts of the new religion, practising the virtues of general benevolence and kindness to all men. He abolished capital punishment throughout his extensive dominions, erected everywhere hospitals for the sick, and made roads, shaded by trees, and provided with wells at certain intervals. He not only established and extended Buddhism in India, but even sent missionaries into foreign countries. The progress of the new religion was thus immense, but very little is known about the struggles it had to maintain in India with its great and powerful rival. All we know is that the Brahmins continued to exert themselves in maintaining their own religion, and the old state of things; and that after a few centuries a mighty reaction took place, in which the exasperated Brahmins succeeded in rousing their followers to a desperate and bloody contest with their opponents. These struggles, which appear to have lasted from the third to the seventh century of our era, terminated in the defeat of Buddhism, which was almost exterminated in the western peninsula. After the expulsion of the Buddhists, however, a sect of them, called Yainas, still maintained itself, rejecting the authority of the Vedas, and worshipping deified men. But Buddhism had long before spread beyond the borders of Western India, and had been adopted by numerous other Asiatic nations. In the third century B.C., it was introduced into Ceylon, whence it spread over nearly all the Indian islands, and over a great part of Further India, Thibet and China, in the last of which countries it took root as early as the first century of the Christian era, under the name of the religion of Fo, or Foö, which is the Chinese name for Buddha. It was especially the lower classes among the Chinese that eagerly took up

the new religion, and to this day Buddhism is the religion professed by a majority of the Chinese people. Altogether this religion is the most widely-spread in the world, extending from the Indus to Japan, and numbering over two hundred millions of adherents.

Buddhism has undergone various changes in the countries into which it has been introduced, but its most essential points everywhere are traceable to its Indian origin. It had at first combatted the existence of a privileged class of priests; but in its turn, probably for the purpose of self-preservation, or to be more effectual in the promulgation of its doctrines, it instituted an order of priesthood itself. Sakyamuni himself is said to have raised those of his followers who chose an ascetic life, by a kind of consecration, to the rank of Sramanas, which we may interpret by the term "mendicant friars"; for they were obliged to vow to spend their lives in celibacy, and to support themselves solely by alms. These Sramanas formed the retinue of Sakyamuni as long as he lived, and even those who lived in the wilds and solitudes sometimes gathered round him to listen to his discourses. These monks in the course of time began to congregate in separate buildings, and thus formed convents, which, by the liberality of their adherents, acquired great wealth, and were placed under strict regulations regarding dress, food, the mode of admission, and the like; in all of which respects they were types of the convents and monasteries afterwards and so long established in Christendom. These priests differed essentially from the Brahmins by their ascetic mode of life in convents, and by their celibacy. The worship of this new religion was at first very simple. Bloody sacrifices were unknown, because it was unlawful to kill any living being, and because the religion recognised no God to which sacrifice might be offered. Buddha alone was worshipped, and that in two ways, divine honors being paid to his image and to the remains of his body, the latter of which were preserved in eight metal boxes deposited in as many sacred buildings or temples. Buildings containing the remains of Buddha himself, or of distinguished persons who had supported his doctrines, were afterwards greatly multiplied. The Brahmins in a similar manner raised vast mounds over the remains of illustrious men, but never paid them any divine honors. Such Buddhist mausoleums are found in great numbers in those countries where his religion is, or was once, established, especially in Ceylon, where they are called Dagops. In Afghanistan, on the north-west of the Indus, many such monuments of great interest have been discovered in modern times, and are popularly known under the name of Topes. They are all built in the form of cupolas, with a few small chambers in the interior. Many of them have been opened, and a great number of objects of value, offered by pilgrims, have been found in them.



Buddhism, though originating in an opposition to the abuses of Brahminism, degenerated in the course of time into something which is probably worse than Brahminism. Its dogmas have become wild and fantastic; its form of worship is an empty system of pomps and ceremonies; and its ascetic priests are described as forming a most domineering hierarchy, so that in all Buddhist countries there exists a very marked distinction between the clergy and laity. The priests still live in convents, which are at the same time the schools for the young; and the greatest veneration is paid to them by the people; but they are in turn bound to strict obedience to their ecclesiastical superiors. Nowhere is the Buddhist hierarchy so fully and so perfectly organized as in Thibet, where nearly half of the population consists of priests, who, together with all the rest of the people, recognise a sort of pope, styled Dalai Lama, as their head. He is regarded as the living embodiment of a Bodhisattva, whose soul at the death of the individual in whom it has existed is believed always to migrate into the body of his successor. Many of the institutions and ceremonies of Buddhism have so striking a resemblance to those of the Roman Catholic religion that it was once believed that Christianity had exercised great influence upon Buddhism; but subsequent investigations have proved that the eastern institutions are more ancient than Christianity, and that in all probability Buddhism and Roman Catholicism have arrived at the same results independently of each other. Under such circumstances the expulsion of Buddhism from India has not been a misfortune, for at an early period its *pure ethics* gave way to the worship of its founder, and to a pompous and wearisome ceremonial; and its influence tended to retard rather than promote intellectual and literary culture. In India intellectual pursuits have always been mainly connected with Brahminism, as is clear from the development of its literature. The Buddhists have indeed a literature, but it was subservient only to a transmission of their doctrines; whereas the national, or Brahminical literature, embraces all the relations and manifestations of human life, and is worthy of careful study. The Vedas, as was remarked before, are the most ancient monuments of the Sanscrit, or Brahminical literature, and were, according to tradition, communicated to men by Brahma himself. They were then handed down by oral tradition, until a wise man, by the name of Vyasa (the collector) put them together in their present order, and divided them into four great parts, each of which is subdivided into two sections, of which the first contains prayers, hymns, and invocations, and the second rules about religious duties, and theologico-philosophical doctrines. Some few of the pieces constituting the Vedas are evidently later interpolations, but the genuine parts cannot belong to a later date than the tenth century B. C., but as much before that period as may be. In Sakyamuni's time they were revered as very ancient works. The book next in importance consists of the laws of Manu,

which was likewise believed to be divinely inspired, for Brahma was said to have communicated them to his grandson Manu, the first mortal. The laws contained in this book are intended as a basis for all the religious, political, and social relations of life. It begins with the creation of the world, in this respect like our Bible, and treats of education, marriage, domestic and religious duties, of government, the civil and penal law, of castes, repentance, the migration of souls, and the blessings of the future life. The age of this work is probably more recent than that of the Vedas, notwithstanding the tradition; and much also is traceable to subsequent compilers; but although despotism and priestly rule, as well as a great number of petty and childish ceremonies, form the main substance of the work, yet the whole is pervaded by a spirit of profound piety and benevolence toward men and all living creatures.

#### THE IRANIANS (BACTRIANS, MEDES, AND PERSIANS.)

It is one of the fundamental doctrines with all the Iranians that originally all things, both moral and physical, were divided into good and evil. Each of these two divisions was presided over by a divine being, the good by Ormuzd, and the evil by Ahriman. Neither of these beings was regarded as eternal, but as produced by Zervane Akrene, that is, uncreated Time, who, after the creation of Ormuzd and Ahriman, entirely disappears, leaving the creation and government of the world, and of all that is contained in it, to those two mighty and divine beings. Ormuzd was from the beginning in a region of light, the symbol of all that is good; while Ahriman dwelt in darkness, the symbol of all that is evil; and the two were perpetually at war with each other. Ormuzd began and completed the creation, which was a creation of light, and Ahriman, though conceived as the destroyer, was nevertheless regarded as a creator; but his creation was the empire of death and darkness, and evil, which he constituted in such a manner as to oppose to every creature of Ormuzd one created by himself, with similar qualities, but perverted into evil; thus he created the wolf as the counterpart to the useful dog; and in general all beasts of prey which shun the light and crawl on the earth, and all troublesome and destructive insects were regarded as creatures of Ahriman. In this manner the whole of the physical world was divided between light and darkness, and all the moral world between good and evil, and the two worlds were conceived as engaged in a perpetual contest with one another, the evil trying to destroy the good, while the good in its turn is bent upon overpowering the evil. It was believed however that in the end the principle of good would prevail, which belief would probably correspond with the Christian expectation of the Millennial era; and, according to some, even Ahriman and his followers were then to be purified and admitted among the blessed. In

both these empires, of light and of darkness, there existed intermediate beings between the supreme rulers and the race of mortals ; these consisted of spirits of different grades and ranks. The throne of Ormuzd was surrounded by six arch-spirits, called Amshaspands. Next to them in rank were the Izeds, who stood to the Amshaspands in the same relation as the latter did to Ormuzd. The hosts of other inferior spirits, called Fervers, were innumerable, and pervaded all nature ; for every living creature had its Ferver dwelling in it, imparting to it light and motion, and conferring physical and spiritual blessings on those who addressed it in pious and humble prayer. The spirits in the empire of Ahriman were called Devs, six of which answered to the Amshaspands, and they were the authors of every misfortune and of all sins. This religious system, notwithstanding its singular dualism, is yet far more spiritual than any of the other polytheistic religions of Asia. It seems to have originated in the worship of the heavenly bodies which shed their light upon the earth, for this worship prevailed in a very large part of Asia, where the cloudless sky, with its cerulean blue, clothes all nature with a peculiar brilliancy. Light, there, naturally appeared as the vivifying principle, diffusing joy and happiness over all creation, while darkness seemed to remove and destroy all that owed its origin and life to light. Hence fire also was worshipped as the element containing and diffusing light ; and in special places a perpetual fire was kept up with certain purifications and ceremonies. This material worship of light and fire was raised, in the religion of Ormuzd, to a spiritual character, for in it light is no longer a mere physical but a moral good, and the symbol of higher spiritual purity. For a long time worship was paid simply to the light and fire, as they appeared in nature ; the imaginations of the Iranians do not appear to have conceived the objects of their worship in definite forms, nor did they invent any mythological stories about them. Sacrifices were offered in the open air, and on hills ; and Herodotus expressly states that the Persians in his time had neither statues, nor temples, nor altars. But religion did not remain in this condition ; for idolatry was introduced as early as the age of the Persian empire. At a still later period idolatry again disappeared, and its place was supplied by the material worship of fire ; and at this stage the religion of Ormuzd has continued to the present day ; for the few surviving remnants of the ancient Iranians, called Parsi, still cling to the worship of their ancestors, notwithstanding the furious persecution of the Mahometans. They are found in some of the eastern parts of Iran, especially in Surate in western India, and their religion has become a coarse, mechanical, and superstitious fire-worship, detested and abhorred by the Mahometan population.

The sacred writings in the Zend (ancient Iranian) language, called Zend-Avesta, were unknown in Europe until, about the middle of the last cen-



tury, a Frenchman named Anquetil du Perron brought them to France and published a translation of them. These books excited great interest at the time, because they revealed one of the most remarkable of religious systems, which till then had been imperfectly known in Europe. The authenticity of the works, which was at first questioned, has since been established beyond all doubt by Oriental scholars. The legends and religious views which the books, especially the most ancient of them, contain, appear, if not in their original freshness and purity, yet free from foreign admixture.

According to the ancient and genuine doctrine of the Zend-Avesta man became mortal through the sin of his first parents, and for the same reason he was placed in the middle between the world of Ormuzd and that of Ahriman. Being free in his choice, but weak, he would sink under the dominion of Ahriman and his agents, who watch him night and day, and endeavor to draw him into the regions of darkness, were it not that Ormuzd had revealed to him the law of light. Under the guidance of this law man is able to escape the pursuit of Ahriman and his Devs, and to arrive at a state of bliss, which was the object of Ormuzd in revealing his law. The sum and substance of this law is that in order to be happy man must be pure in his thoughts, words, and actions; and the pure man must shun the contact of everything proceeding from Ahriman, the source of all that is impure. If he has been unable to avoid coming into contact with the impure he is obliged to undergo a process of purification, consisting of a variety of ceremonies. The worship of the sacred fire, sacrifices, prayers, and the reading of the sacred books, constitute the chief religious observances; contact with dead bodies of animals or men was regarded as particularly polluting; whence the people were allowed neither to bury nor to burn the dead; by the former the earth would have become polluted and by the latter the fire. Accordingly there remained no way of disposing of the dead bodies but to expose them in a place where they did not come in contact with the earth until the birds of prey and the wild beasts had consumed the flesh, after which the bones were collected and preserved. In all this moral and physical purity are blended and con-founded. But one part of the law tells men what to do to induce the earth to yield them her blessings; they are enjoined to build towers where priests, herds, and flocks, women and children might congregate in purity; to cultivate waste lands and improve them by irrigation; and, lastly, to take care of the cattle and all domestic animals. The following is a maxim which we quote from the Zend-Avesta: "He who sows the ground with care and diligence acquires a greater stock of religious merit than he could gain by the repetition of ten thousand prayers." The prayers here referred to are most probably after the manner of those formal prayers which some people even now-a-days are wont to spend their time in repeating, to the neglect of their proper and pressing duties. There is no

reason why one, while being diligent and industrious in the pursuit of an honest business, may not cultivate a prayerful spirit ; why one may not at the same time be fervent in spirit, serving the Lord. That part of the law to which we have referred, as well as the maxims, of which there are many good ones, is evidently intended to preserve and promote civilization and the popular welfare ; and while Ormuzd thus presides over civilized life, Ahriman rejoices in wildness and savageness, and everything that is opposed to a well organized moral system. Hence the Iranians, considering their own country to be under the special protection of Ormuzd, believed that the land to the north-east, beyond the Oxus and Jaxartes was under the direct influence of Ahriman, because it was inhabited by rude nomadic tribes, which were hostile to them ; and they distinguished that country from their own by giving it the name Turan. Their aversion to the Turanians, however, did not arise merely from the fact of the latter being nomads, for some of the Iranian tribes themselves led a nomadic life, but because they were hostile to them, and all their social and religious institutions.

The religion of Ormuzd, by impressing upon its adherents the necessity of subduing nature, and of combating with all their might the influence of the empire of Ahriman, could not fail to rouse them to a life full of vigorous activity ; and it must have exercised a very considerable influence upon the social and political condition of the people ; but we possess very little historical information about the earliest times. The most ancient, and at the same time the only native records of the history of Iran are contained in the Zend-Avesta ; but they are so entirely mythical that it would be useless to attempt to deduce any real history from them. Also, the traditions embodied in the great epic poem by Firdusi, a Persian poet of the middle ages, are so thoroughly legendary, and so much embellished in the oriental fashion, that they cannot be regarded as a real basis for history. Hence the age of Zerdusht, commonly called Zoroaster, the famous religious lawgiver of the Persians, is buried in utter obscurity. Some Greek authors state that he flourished about five thousand years before the Trojan war, or over six thousand years before Christ, according to which he might be set down as a purely mythical personage. Firdusi relates that he lived in the time of king Gushtasb, who adopted his doctrines, ordered his subjects to establish the worship of fire, and diffused the Zend-Avesta throughout his dominions. The Zend-Avesta does not describe Zoroaster as the original author of fire-worship, but only as a prophet who developed and completed the whole system. Hence he cannot be regarded as a purely mythical personage, nor be assigned to as late a date as some critics would assign, that of Darius, the son of Hystaspes, in the 6th century B. C.

## THE BABYLONIANS OR CHALDÆANS.

The Babylonians, or Chaldæans, were especially celebrated as diviners ; it was especially by means of astrology that they pretended to obtain a knowledge of the future ; and as this knowledge was believed to be hereditary in the caste of the Chaldæans their predictions were thought to be infallible, and were consequently looked upon with great respect. This art of foretelling the future by observation of the stars was reduced by the Chaldæans to a regular system, which was called by both Greeks and Romans a Chaldæan science ; and ultimately astrologers in general came to be called Chaldæans in the southern countries of Europe. The belief in the possibility of such astrological prophecies arose among the Chaldæans from their notion of the divine powers possessed by the stars, a notion of which indications occur even in the religion of Ormuzd. The sun and the moon being the most prominent among the heavenly bodies were regarded by the Babylonians as the principal divinities, next to which came the planets or the twelve signs of the Zodiac. But these divinities were conceived in human form, and in this anthropomorphism Baal, or Belus, the sun-god, was the supreme divinity, whence Western nations identified him with the Greek Zeus, and the Roman Jupiter or Saturn. Belus was further regarded as the founder of the state and city of Babylon, and as the progenitor of the Babylonian kings. As Belus was the supreme male divinity, so Mylitta, or the moon-goddess, was the highest female divinity ; being also the symbol of productive nature, she is often mentioned by Greek and Roman writers under the name of Aphrodite, or Venus. Her worship was connected with the most revolting obscenity ; and seems to have contributed not a little to the demoralization of the Babylonian people.

The five planets were the heavenly bodies, from which in particular the Chaldæans pretended to obtain their knowledge of the future ; with them, as with all subsequent astrologers, Jupiter and Venus were beneficent powers, Mars and Saturn hostile, while Mercury was either the one or the other, according to its position. As the priests by their astrological observations were led to observe the stars and their revolutions, which, in the plains of Babylon, with their clear, unclouded sky, was easier than elsewhere, they gradually acquired real astronomical knowledge, which enabled them to calculate with astonishing accuracy the returns of eclipses of the sun and moon. In their chronological calculations, they had lunar cycles as their basis ; but they devised means for bringing the lunar and the solar year into harmony. They knew and employed the division of the day into twelve hours ; to determine which, they used a sort of a water-clock or clepsydra, which was afterwards adopted by Greek astronomers. This occupation, with mathematical calculations also,

led them to other branches of Natural Philosophy, such as mechanics ; and in western Asia the Babylonians were the first people that had a regular system of weights and measures, which was afterwards adopted by the Syrians and Greeks. Their system of religion, though faulty, operated well upon their character, and would have produced far more extensively beneficial effects, had they as a nation practised purity of life, and abstained from that licentiousness and gross immorality to which it is well known the Babylonians were addicted.

#### THE PHŒNICIANS.

The basis of the religion of the Phœnicians was also the worship of the heavenly bodies ; but this worship became coarse, and degenerated, in consequence of the notion which was gradually formed that the stars were persons with all the passions of human beings. The great god of the Shemitic race, Baal, is understood to have been the same with the Phœnician Moloch ; he was the demon of fire, to whom, for the purpose of appeasing his wrath, men, and especially children, were sacrificed in a most cruel and revolting manner. The statue of the god was made of brass, and when sacrifices were to be offered, the idol was made red-hot, and the wretched victims were placed in the arms to be slowly roasted to death. Their mothers, who were compelled to be present, did not venture, through fear, to give utterance to their feelings. Such sacrifices of children were offered every year on a certain day at the commencement of great undertakings, and during any misfortune with which the country was visited. But the progress of civilization and the government of Persia, to which Phœnicia ultimately became subject, forbade the perpetration of such horrors. During the siege of Tyre by Alexander the Great, some persons in despair proposed to return to the practice, which had long been discontinued ; but the magistrates prohibited it. It is uncertain whether Melkarth may be also regarded as identical with Baal and Moloch. His chief temple was at Tyre, but he was worshipped also in the Phœnician colonies. The Greeks partially identified him with their own Heracles, from whom, however, they sometimes distinguished him by the attribute of the "Tyrian." Among the female divinities Astarte occupied the first rank ; she was the tutelary goddess of the Sidonians, and was identified by the Greeks and Romans, sometimes with Aphrodite or Venus, and sometimes with Hera or Juno.

#### THE EGYPTIANS.

The Egyptians, though a people inclined to enjoy life, were nevertheless a serious and meditative people, and in one way or another religion, or

rather superstition, was connected with all their thoughts and actions. Their religion seems originally to have been a kind of pantheistic idolatry, or a worship of deity in all the manifestations of nature. This view appears to account more satisfactorily for their worship of animals than the explanations of the Greeks, according to whom it arose out of gratitude towards certain animals on account of their usefulness; for it was useful animals alone that they worshipped. \* In Osiris and Isis, they worshipped the fertilising powers of nature under the names of a male and female divinity. Kneph, or Neph, was conceived as the spirit of God pervading the universe at the creation, while Pthah was regarded as the real creator, and Amon, or Amon, as the king of the gods. The power of evil seems to have been personified in Typhon, who in many respects resembles the Persian Ahriman.

Among the animals receiving divine honors in Egypt, we may mention the ox, the dog, the cat, the ibis, the hawk, and some fishes, all of which were worshipped in all parts of Egypt; others enjoyed only a local veneration, while in some localities they were regarded as unclean, or were even objects of persecution. Thus, the sheep was worshipped only in the district of Thebes and Sais; the goat at Mendes; the wolf at Lycopolis; the lion at Leontopolis; the eagle at Thebes; the shrew-mouse at Athribis; and others elsewhere. Whoever killed a sacred animal intentionally was punished with death; if unintentionally, he might escape by paying a fine. Sometimes even bloody wars were, it is said, carried on between neighbouring districts because an animal had been killed in the one which was worshipped in the other. This strange superstition and fanaticism maintained themselves among the natives even during the time the country was governed by the Greeks, the successors of Alexander the Great, and by the Romans. We naturally conclude that such a system of animal worship must have been worthy not only of denunciation but ridicule, when we are told that when a cat died a natural death, all the inmates of the house shaved their eyebrows, and when a dog died they cut away the hair from all parts of their bodies! These sacred animals after their death were embalmed, and deposited as mummies in the sepulchres of men. In some instances the worship did not extend to whole classes or species of animals, but to one particular animal of the species, distinguished from the rest by certain marks. An animal of this kind was attended to with the greatest care, and the priests charged with it were held in the highest respect. The most celebrated among such animals was the bull Apis, which was kept

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\* True wisdom, however, teaches us not to worship the Deity under any form, real or symbolical, substantial or imaginary. Spiritual worship is what is, and what always has been alone required. The worship of the infinite and invisible Deity with a prayerful heart, and a contrite and pure spirit, shall not be despised.



at Memphis. The animal was always black, with a triangular white spot on his forehead, and the figure of an eagle on its neck. It was believed to confer upon boys attending upon it the power of prophesy. If it reached the age of twenty-five years, it was killed, but otherwise it was allowed to die a natural death. Such an event produced general mourning and lamentation, and its burial was accompanied with all imaginable pomp and ceremony. But the general grief gave way to the most unbounded joy as soon as the priest had discovered or prepared a calf with the requisite marks, and produced the new god. The ancients expressly state that the Apis was only the symbol of Osiris, whose soul was believed to be in the bull, and to migrate after his death into the body of his successor. This last notion is connected with the belief which the Egyptians shared with the Indians and other nations that the soul, after the death of the body migrated into another. The doctrine itself was, however, differently developed by the Hindoos than by the Egyptians; for according to Herodotus, the Egyptians believed that the soul of man after his death had to pass through the bodies of all the animals of the land and of the sea, and even through those of the birds of the air; and that then, after the lapse of three thousand years, it returned into the body of the human being. When, notwithstanding this theory of the migration of souls, we hear of the belief of the Egyptians in the existence of a kingdom of the dead, called Amenthes or Amenti, the sojourn of the souls in it could not have been conceived as permanent, and it was probably regarded as only a transition state, in which the mode of migration was determined by Osiris, the judge in the kingdom of the dead. His judgment is often represented in Egyptian paintings, and we there see the actions of the departed regularly weighed in a pair of scales. A similar judgment is said to have taken place in Egypt, whenever a person had died. On such an occasion any one might come forward with accusations against the deceased; and when the charges were proved, the burial of the body was forbidden. Even deceased kings had to undergo such an ordeal. The priests, it is said, eulogised him, but the assembled people either agreed, or expressed their dissent by a tumultuous noise; and if the latter prevailed, the king was deprived of the customary magnificent burial. This regulation was probably the reason why few of the Egyptian kings made any gross abuse of their power. Such extraordinary care as the Egyptians bestowed upon the preservation of dead bodies, seems to be irreconcilable with the doctrine of the migration of souls, as well as with that of a kingdom of the dead, unless we assume that the preservation of the body was believed to be indispensable to the immortality of the soul, and that the soul would return to it after its three thousand years of transmigration. There can be no doubt that the religion of the priests differed in many essential points from that of the great mass of the people. This has been so, and is so still, to a considerable extent, in all religions. We

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have little information as to the extent and amount of knowledge possessed by the Egyptian priests, simply because the country had no national literature. The god Thoth was regarded as the author of all knowledge, and believed to have invented arithmetic, geometry, astronomy, and the art of writing, all of which sciences were to some extent cultivated by the Egyptians ; the art of writing was used in the way of hieroglyphics.

#### THE PELASGIANS AND THE GREEKS OF HEROIC AND HISTORIC TIMES.

The religion of the ancient Pelasgians appears to have consisted mainly in the worship of the powers of nature, many traces of which are visible in the religion of the Hellenes, though they are more numerous in the purer religion of the Italian Pelasgians. Their principal god was Zeus, whose most ancient seat of worship was at Dodona, in Epirus. He there also had an oracle, which retained its celebrity for a very long period, until in the end it was eclipsed by that of Apollo, at Delphi. This male divinity Zeus had his counterpart in the female Dione, who was his wife, and the mother of Aphrodite, the goddess representing love and fertility. In some parts of Greece, such as the islands of Samothrace, Imbros, and Lemnos, in the north of the Egean, a certain mysterious Pelasgic worship continued to exist down to a late period. The most important branch of the Pelasgians were the Pierian Thracians, who inhabited the coast district of Macedonia, north of mount Olympus ; for mythology tells us that there the first poets flourished, such as Orpheus, Musæus, Thamyras, Eumolpus, and Linus, all mythical personages who probably never existed, only as the creations of the imagination ; but the legends about them show that, according to the notions of the Greeks, poetry had been widely and enthusiastically cultivated by the Pelasgian Pierians, and had been employed by them for the exaltation and embellishment of religious worship.

The religion of the Greeks in the heroic age was only a further development of that of the Pelasgians, and not essentially different from that which we find established during the historical ages. The Greek sympathised strongly with the outer world, and in all the objects around him he found life, or imparted it to them from the fulness of his own imagination. Every part of nature roused in him a distinct sentiment of religious awe, and everywhere his imagination conceived divine forms to worship. The complicated system of mythology which arose out of this simple worship of the powers of nature was formed partly by a process of personification, partly by raising the local deities of certain tribes to the rank of national gods, and by connecting and uniting them into one great hierarchy. These processes were the work of the national mind of the Greeks, strengthened and guided by the poets. Each tribe or city, however, continued to

worship one or more deities as its special patrons or protectors. All the gods were conceived as beings in human forms, and as subject to the same passions and frailties as mortals ; but they were nevertheless believed to punish men for their offences both in this world and in the future state. Prayers and sacrifices were employed to propitiate them, and the more precious the offering was the more pleasing it was thought to be to the deity. Hence the sacrifice of human beings was the highest oblation. The gods were represented in statues or symbols, but we need not believe that the statues or symbols themselves were worshipped as the divine beings ; such gross idolatry seems to have arisen only in later times, when the symbol was confounded with the power symbolised.\* The functions of the priests, male and female, who were generally connected with the worship of some particular divinity, consisted mainly in offering sacrifices, though the king and the fathers of families might do the same on behalf of those whom they represented. The most important branch, however, of a priest's duties consisted in his ascertaining the will of the gods, and those occurrences of the future which the faculties of men were unable to divine. The belief in the possibility of acquiring such knowledge gave rise to oracular places, the most renowned of which was Dodona and Delphi ; but many other methods also were resorted to to discover the will of the gods or the decrees of destiny. The reverence and veneration for departed great men gradually led to hero worship, which, common as it was in more recent times, is never hinted at in the Homeric poems. The whole earth was conceived by the Greeks as a plane surface surrounded by the river Oceanus ; the Mediterranean was only a depression of the earth's surface, the central point of which was Delphi ; a vast pit in the earth called Hades was the receptacle of the departed spirits ; and far below the earth lay the still more dismal pit of Tartarus. Mount Olympus, in Thessaly, was regarded as the highest mountain on earth ; here was the habitation of Zeus, the supreme monarch of gods and men, and his attendant deities ; and the canopy of heaven was considered to be a solid vault of metal, supported by Atlas, who kept asunder heaven and earth.

One remarkable way in which the Greeks were accustomed to honor the gods was by the celebration of certain national games periodically in different parts of Greece. The most important of these festivals was that celebrated

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\* We may remark, however, that if a being in human form, or indeed in any form, is conceived as the object of worship, it is as reasonable to pray to a statue or symbol as to that creature of the imagination ; the one is just as absurd and as inadmissible as the other. The Deity being everywhere present is not to be represented by any creature, either substantial, tangible, and visible, or only imaginary ; it is dishonorable to the Deity to so represent him ; and still we cannot be too earnest and enthusiastic in our prayers to him and our worship of him.



every four years at Olympia in Elis. The foundation of these Olympic games belongs to a period buried in obscurity ; but after they had been discontinued for a long period, during the disturbances created by the conquest of Peloponnesus by the Dorians, they were revived by Iphitus and Lycurgus ; but they were not finally and permanently established till 776, B.C., whence that year was employed by the Greeks as a chronological era. During the celebration of these games at Olympia, there was a general suspension of hostilities, to enable the Greeks from all parts to attend them without hindrance or danger. The contests at this festival in honor of the Olympian Zeus consisted of exhibitions displaying almost every mode of bodily activity ; they included races on foot, and with horses and chariots ; contests in leaping, throwing, wrestling, and boxing ; and some in which several of these exercises were combined ; but no combats with any kind of weapon. Towns and families regarded it as the highest honor for one of their members to gain a victory in any of the contests at Olympia. The prize consisted of a simple garland of the leaves of the wild olive. Athens and Sparta showered honors upon any of their fellow citizens who had gained a prize. The celebrity of these Olympic games led to the institution of several others of a similar character, such as the Pythian, which were celebrated in the neighborhood of Delphi, in honor of Apollo, in the third year of every Olympiad ; the Nemean, which were celebrated at Nemea in Argolis, and the Isthmian, at the Isthmus of Corinth twice in every Olympiad.

The religious notions of the Greeks underwent a considerable change in the interval between the heroic age and the conquest of Greece by the Romans. The undoubting and childlike faith of the early times, when the gods were considered as beings that took an interest in the joys and sorrows of mortals, had long since vanished among the higher and educated classes, and was despised as superstitions. The philosophical enquiries from the time of Socrates downwards had shaken polytheism to its very foundations. Governments attempted to interfere, declaring themselves the defenders and upholders of the ancient national religion, and some philosophers were even punished or banished, ostensibly, for atheism. But it was of no avail : ancient polytheism could not maintain its ground, and was ultimately supplanted by a purer and holier religion, which was intended as a blessing for all mankind, but which at length itself became polytheistic, and no less absurd and wicked than the old religion which gave it place.

#### THE ROMANS.

The religion of the early Romans was in all essential points like that of the early Greeks, a worship of nature, and her various powers personi-

field; but with this difference, that the Greeks, being a more imaginative and poetical people, clothed their conceptions and ideas in the form of numberless stories, of which the Roman religion, in its ancient and pure state, is perfectly free. Jupiter was their supreme male divinity, the monarch of gods and men; and the corresponding female divinity was Juno, his sister and wife. This religious system of the Romans is described as a device of Numa Pompilius, the second king of Rome, (who, we may remark, is described by modern historians and critics to have been most probably a mythical personage, as was his immediate predecessor Romulus, the reputed founder of the state and city of Rome.) Numa's long reign of forty-three years, from 715 to 672, B.C., is represented as a period of uninterrupted peace, during which the king was chiefly occupied in establishing the priesthood, and the ceremonies connected with the worship of the gods. He first regulated the calendar by the institution of a lunar year of twelve months, or 355 days, of which some were set apart for religious purposes; and then instituted the various orders of priests, as the flamens, or priests of Mars, of Jupiter, and of Quirinus; the vestal virgins; the salii of Mars; the pontiffs, who possessed the most extensive powers in all matters connected with religion; and lastly, the college of augurs, whose business it was to ascertain the will of the gods by observing the flight of birds in the air and their manner of feeding. Numerous temples and altars were also erected to the gods; and in all these proceedings Numa is said to have been guided by the counsels of a divine being, the nymph Egeria, who favored him with her presence in a sacred grove. There can be no doubt that many of the institutions ascribed in the legend to Numa had existed from time immemorial among the Latins and Sabines. But in the reign of Tarquinius Priscus, the fifth king of Rome, the religion, which had before been of a simple and rustic character, is said, through his influence, to have become more pompous and showy; the gods are then said to have been first represented in human form. Moreover, as soon as the Romans had become connected with the Greeks in southern Italy, Greek local deities and forms of worship were adopted, and threw many of the parts of the ancient national religion into the shade to such a degree that they became mere matters of antiquarian curiosity, whose meaning and import were forgotten.

In the beginning of the empire a regular custom was introduced that on the decease of every emperor who had neither lived nor died like a tyrant, the senate by a solemn decree should place him in the number of the gods; and the ceremonies of his apotheosis were blended with those of his funeral. This legal, and, as it appears, injudicious profanation, so abhorrent to our sense of right, and so blasphemous withal, was then received with a very faint murmur by the easy nature of polytheism;

but it was received, so the event passed, as an institution, not of religion, but of policy : for though the worship of certain dead emperors was established by law their worship was never universally practised in the Roman empire, but in general only by those who were connected with the court and government. This worship of the deceased emperors was to some extent continued in the case of the Christian emperors.

In all ages, more especially among the eastern nations, there has been a certain kind of worship, which in our language is called *homage*, paid to ruling sovereigns. The pagan Roman emperors, and even the governors of provinces, who, indeed, according to their own Roman customs and usages, were rather democratic, that is, of the people, and accustomed to mingle with the people in all the affairs of life, social as well as civil, had this worship paid them in various ways, principally through the flattery of the conquered nations. This worship was also continued to the Christian emperors, and to the present day is given to ruling sovereigns of Europe, all calling themselves Christian.

#### THE ANCIENT GERMANS.

The religious system of the ancient Germans was not very unlike some of the systems we have reviewed. They adored the great visible objects and agents of nature : the sun, the moon, fire, and the earth, together with the imaginary deities that were supposed to preside over the most important occupations of human life. They practised arts of divination to discover the will of the superior beings ; and human sacrifices they supposed were the most acceptable oblations at their altars. The Germans neither represented the deity by any human figure, nor confined him within the walls of a temple : their only temples were dark and ancient groves, consecrated by the reverence of succeeding generations. Their secret gloom, the imagined residence of an invisible power, by presenting no distinct object of worship, impressed the mind with a deep sense of religious awe : and the priests, rude and illiterate as they were, had been taught by experience the use of every artifice that could preserve and fortify impressions so well suited to their own interests.

The defects of civil policy among the ancient and uncivilized Germans were sometimes supplied by the interposition of ecclesiastical authority. The latter was constantly exerted to maintain silence and decency in the popular assemblies : and was sometimes extended to a more enlarged concern for the national welfare. A solemn procession was occasionally celebrated in the territories which are at present called Mecklenburgh and Pomerania. The unknown symbol of the earth, covered with a thick veil, was placed on a carriage drawn by cows : and in this manner the goddess.

whose common residence was in the isle of Rugen, visited several adjacent tribes of her worshippers. During her progress, the sound of war was hushed, quarrels were suspended, arms laid aside, and the restless Germans had an opportunity of tasting the blessings of peace and harmony. The *Truce of God*, so often and so ineffectually proclaimed by the clergy of the eleventh century, was obviously an imitation of this ancient custom. A brave man among the Germans was the worthy favorite of their martial Deities; the wretch who lost his shield was alike banished from the civil and religious assemblies of his countrymen. Some of the German tribes appear to have embraced the doctrine of transmigration; others imagined a gross paradise of immortal drunkenness. All agreed that a life spent in arms and a glorious death in battle, were the best preparations for a happy futurity, either in this or in another world. The immortality so speciously promised by the German priests, was in some degree conferred by the bards. The genius and character of that singular order of men have most deservedly attracted the attention of all who have attempted to investigate the antiquities of the Germans, the Scandinavians, and the Celts. How faint and cold the sensation a peaceful man can only receive in the solitary study of the works of these bards! It was in the hour of battle, or in the feast of victory that the bards celebrated the prowess, and the glories of the heroes of ancient days, the ancestors of these warriors or chieftains who listened with transport to their artless but animated strains. The view of arms and of danger heightened the effect of the military song; and the passions which it tended to excite, the desire of fame and contempt of death, were habitual sentiments of a German mind.

#### THE GAULS AND BRITONS OR ANCIENT CELTS.

The religion of these ancient peoples was Druidical, but about this system of religion or of superstition little is known. The Druids, (wise men, magicians) practised their rites in dark groves, or other secret recesses; and in order to throw a greater mystery over their religion, they communicated their doctrines only to the initiated, and strictly prohibited the committing of them to writing, lest they should at any time be exposed to the scrutiny of the profane vulgar. Human sacrifices were offered among them; the spoils of war were often devoted to their divinities, and they punished with the severest tortures whoever dared to secrete any part of the consecrated offering. These treasures they kept in woods and forests, secured by no other guard than the terrors of their superstition; and their steady conquest over human avidity may be regarded as more signal than their availing to prompt men to the most extraordinary and the most violent efforts. They inculcated the eternal transmigration of souls, and

thereby extended their authority as far as the fears of their votaries. The people, fierce and violent, urged on to war by their priests and bards, rushed into battle with the greatest vehemence. Such an ascendant had this idolatrous superstition over the minds of the ancient Gauls and Britons, that the Romans, after their conquest, finding it impossible to reconcile these nations to the laws and institutions which they imposed, were at last obliged to abolish it by penal statutes ; a violence which had never, in any other instance, been practised by those tolerating conquerors.

#### THE AMERICAN INDIANS.

The superstitions of the various tribes of Indians of North and South America, were, and are, various. They, however, universally believe in the Great Spirit, and some of them, we know by experience, have very intelligent views of things spiritual. They also, in general, believe in immortality and in a blissful home, which awaits them after death, in some happy island which the Great Spirit has provided for the good. Their spiritual ideas are indeed sublime, inspired as they are by the wild scenery of their native forests ; by the bright waters of the majestic American rivers, and rippling brooks, roaring cataracts, and cascades ceaselessly flowing in their courses ; by the natural verdure which the earth presents in such luxurious abundance and such great variety beneath their feet and all around them ; and by the grand and diversified appearance which the sky presents above their heads, the shining orb of the sun dazzling their eyes while describing his course in the heavens during the day, and bedecked with the moon, displaying at times her different phases, and the stars and planets all pursuing their courses during the night. Their modes of worship, or rather religions, are different ; one of the tribes now in North America, perhaps more, is accustomed once every year to sacrifice a dog ; and the Aztecs of Mexico, and, doubtless, other tribes of the continent, and of the West India Islands, were accustomed to sacrifice human beings. It would be a desirable object if more efficient measures than ever yet were instituted, should be devised to civilize the tribes of the Indians, and bring them to a knowledge of the truth, to be and to do good. Doubtless there could be many good, sensible, and self-denying men found, and fitted, who would be willing to go among the Indians for that purpose, provided they were enabled first to undertake the enterprise, and then supported in their missionary work. And who of our readers would not be willing to contribute somewhat to such an enterprise, when they would hear of such an one being undertaken ? And shall not this book come to some who will themselves originate such measures as will result in ameliorating the condition of the poor benighted Indian ? God will recognize all such efforts, and will liberally reward them.

## THE MAHOMETANS.

The religion of Mahomet, which now overspreads a wide extent of the fairest portions of the earth, was begun to be introduced by its founder in the first quarter of the seventh century of our era. It is now, and for many centuries has been, the prevailing religion in those countries once constituting the Eastern Roman Empire, and including the cities of Jerusalem, Constantinople, Alexandria and Antioch. The conquest of the Eastern countries by the Mahometan arms, and the consequent establishment of the Mahometan religion on the ruins of Paganism and perverted Christianity, appears very like a divine judgment upon both Pagan and Christian idolatry. As has been shown before; and may be seen more fully hereafter, the idolatry which from the days of Constantine came to be practised by the Christians in those countries was even more absurd and abominable than that which had been destroyed with Paganism to give place to Christianity. And as people of our language in general know but little about Mahomet or Mahometanism, we think it necessary here to give a somewhat more detailed account of both, than we have given of any of the ancient religions of which we have spoken.

Seven hundred years before the age of Mahomet the Jews were settled in Arabia; and a far greater number were exiled from the holy land in the wars of Titus and Hadrian. The industrious exiles aspired to liberty and power; they erected synagogues in the cities and castles in the wilderness, and their Gentile converts were confounded with the children of Israel, whom they resembled in the natural mark of circumcision.\* The Christian missionaries were still more active and successful in proselytizing; the Catholic missionaries asserted the universal reign of the Church; the Marcionites, and Manicheans, being oppressed by the Catholics, successively retired beyond the limits of the Roman empire, and dispersed their fantastic opinions and apocryphal gospels; the churches of Yemen and the princes of Hira and Sassan, were interested in the creed of the Jacobites and Nestorians. The liberty of choice was presented to the Arabian tribes by the variety of Christian sects; each Arab was free to choose or to compose his private religion; and the rude superstition of his house was mingled with the sublime theology of Christian saints and martyrs. A fundamental article of faith was inculcated by the consent of the learned strangers; the existence of one supreme god, who is exalted above the powers of heaven and earth, but who had often revealed himself to mankind by the ministry of his angels and prophets, and whose wisdom and power had interrupted by seasonable

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\* The Arabians practised circumcision as well as the Jews.



miracles the order of nature. The most rational of the Arabs acknowledged his power, though they might neglect his worship; and it seemed to be habit rather than conviction that still attached them to the relics of idolatry. The Jews and Christians were called the people of the Book; the Bible was already translated into the Arabic language, and the volume of the Old Testament was accepted with accord by the hostile Arabian tribes. In the story of the Hebrew patriarchs the Arabs were delighted to discover the fathers of their nation. They applauded the birth and promises of Ishmael, revered the faith and virtues of Abraham; traced his pedigree and their own to the creation of the first man, and imbibed with equal credulity the prodigies of the sacred text, and the dreams and traditions of the Jewish rabbis.

The Christians have unskillfully calumniated Mahomet in describing him to be of a base and plebeian origin, for by this they exult rather than degrade the merit of their adversary. His descent from Ishmael was a national privilege or fable; but, although the first steps of the pedigree could not be traced, he could produce many generations of pure and genuine nobility. He sprung from the tribe of Koreish and the family of Hashem, the most illustrious of the Arabs, the Princes of Mecca and the hereditary guardians of the Caaba, or Temple of Mecca. Thus, Mahomet was of a priestly family, the sacerdotal office having devolved through four lineal descents to the grandfather of the prophet; and the family of the Hashemites, from whence he sprang, was the most venerable and sacred in the eyes of their nation. Abdallah, the son of Abdul Motaleb, was the most beautiful and modest of the Arabian youth; and in the first night when he consummated his marriage with Amina (a Jewish maiden) of the noble race of the Zahrites, two hundred virgins are said to have expired through jealousy and despair. Mahomet, the only son of Abdallah and Amina, was born at Mecca about four years after the death of the Emperor Justinian, or about the year 570 A. D. In his infancy he was deprived of his father, his mother, and his grandfather: his uncles were strong and numerous; and in the division of the inheritance the orphan's share was reduced to five camels and an Ethiopian maid-servant. At home and abroad, in peace and in war, Abu Taleb, the most respectable of his uncles, was the guide and guardian of his youth; and in his twenty-fifth year Mahomet entered into the service of Cadijah, a rich and noble widow of Mecca, who soon rewarded his fidelity with the gift of her hand and fortune. The marriage contract, in the simple style of antiquity, recites the mutual love of Mahomet and Cadijah; describes him as the most accomplished of the Koreish, and stipulates a dowry of twelve ounces of gold, and twenty camels, which was supplied by his uncle's liberality. By this alliance the son of Abdallah was restored to the station of his ancestors; and the judicious matron was content with his domestic virtues, till, in the



fortieth year of his age, he assumed the title of a prophet, and proclaimed the religion of the Koran. Being persecuted in Mecca he fled to Medina, whence he afterwards returned as a conqueror to Mecca; and the date of his flight from Mecca is called the *Hegira*, whence dates the Mahometan era. Mahomet's youth was spent in the bosom of the noblest race, and in the use of the purest dialect of Arabia, and the fluency of his speech was moderated and enhanced by the practice of discreet and reasonable silence. With these powers of eloquence Mahomet was an illiterate barbarian; he had never in his youth been instructed in the art of reading and writing, though doubtless he saw the necessity of them and acquired these arts to some extent afterwards; the common ignorance that surrounded him exempted him from reproach, but he was reduced to a narrow circle of existence, and deprived of those faithful mirrors which reflect to our minds the minds of sages and of nations. Yet the book of nature and of man was open to him; in two journeys which he made in his youth, in company with the caravan, to the fairs of Bosra and Damascus in Syria, his eye of genius might discover some objects imperceptible to his grosser companions; some seeds of knowledge might be cast upon a fruitful soil; but his ignorance of the Syrian language must have checked his curiosity; and in the life and writings of Mahomet one cannot perceive that his prospect was far extended beyond the limits of the Arabian world. From every region of that solitary empire the pilgrims were annually assembled at Mecca by the calls of devotion and commerce; in the free concourse of multitudes a simple citizen in his native tongue might study the political state and character of the tribes, the creeds and practice of the Jews and Christians. Some learned strangers might possibly be obliged to seek the rights of hospitality; and the enemies of Mahomet have named the Jew, the Persian, and the Syrian monk, whom they claim lent their secret aid to the composition of the Koran. If it requires uniformity in a work to denote its being the production of a single artist it will be plainly discernable by any one who takes the pains to examine it that neither Mahomet nor any other one man was the author of the Koran, though it may be he compiled it into some such form as we have it now from his own composition and from pre-existing materials.

From his earliest youth Mahomet was accustomed to religious contemplations. Each year during the month Ramadan\* he withdrew from the public and from his wife, Cadijah, into the cave of Hera, three miles from Mecca, where it is probable he spent his time in religious contemplations, in composing and arranging the Koran, and in devising schemes for his future conquests. The faith which, under the name of *Islam*, he

\* The ninth month of the Mahometan year.

preached to his family and nation was this : THAT THERE IS ONLY ONE GOD, AND THAT MAHOMET IS THE APOSTLE OF GOD.

Mahomet rejected the worship of idols and men, of stars and planets. In the Deity he confessed and adored an infinite and eternal being, without form or place, without issue or similitude, present to our most secret thoughts, existing by the necessity of his own nature, and deriving from himself all moral and intellectual perfection. These sublime truths, thus announced in the language of the prophet, are firmly held by his followers, and defined with metaphysical precision by the interpreters of the Koran. The professors of the religion of Mahomet are universally distinguished by the name of *Unitarians* ; and the danger of their becoming idolaters has been prevented by the interdiction of images. The doctrine of eternal decrees and of absolute predestination is strictly held by the Mahometans ; and they too struggle with the common difficulties, how to reconcile the prescience and predetermination of God with the freedom and responsibility of man ; how to explain the permission of evil under the reign of infinite power and infinite goodness.

Mahomet liberally allowed to his predecessors, the prophets of the Old Testament, the same credit which he claimed for himself ; and the chain of inspiration was thus continued from the fall of Adam to the promulgation of the Koran. During that period some rays of prophetic light had been imparted to one hundred and twenty-four thousand of the elect, discriminated by their respective degrees of virtue and grace ; three hundred and thirteen apostles were sent with a special commission to recall mankind from idolatry and vice ; one hundred and four volumes had been dictated by the holy spirit ; and six legislators of transcendent brightness had announced to mankind the six successive revelations of various rites, but of one immutable religion. The station and authority of Adam, Noah, Abraham, Moses, Christ, and Mahomet rise in just gradations above each other ; but whoever hates or rejects any one of the prophets is numbered with the infidels. Of the myriads of prophets Moses and Christ alone lived and reigned ; and the remnant of the inspired writings are composed in the books of the Old and New Testament. For the author of Christianity the Mahometans are taught by the prophet to entertain a high and mysterious reverence. " Verily Christ Jesus, the son of Mary, is the apostle of God ; and his word, which he conveyed unto Mary, and a spirit proceeding from him, honorable in this world and in the world to come ; and one of those that approach near to the presence of God." The wonders of the genuine and apocryphal gospels are profusely heaped on his head ; and the Romish Church has not disdained to borrow from the Koran the immaculate conception of his virgin mother. Yet Jesus was a mere mortal, and at the day of judgment his testimony will serve to condemn both the Jews that reject him as a prophet, and the Christians who adore him as the Son

of God. The malice of his enemies aspersed his reputation and conspired against his life; but their intention only was guilty; a phantom or a criminal was substituted on the cross; and the innocent saint was translated to the seventh heaven. During some hundreds of years, the gospel was the way of truth and salvation; but the Christians insensibly forgot both the laws and the example of the founder of their faith; and Mahomet was instructed by the Gnostics \* to accuse the church as well as the synagogue of corrupting the integrity of the sacred text. Moses and Christ rejoiced in the assurance of a future prophet, more illustrious than themselves; the evangelical promise of the Paraclete, or holy spirit, was prefigured in the name † and accomplished in the person of Mahomet, the greatest and the last of the apostles of God. The inspirations of the Hebrew prophets might not be incompatible with the exercise of their reason and memory; and the diversity of their genius is strongly marked in the style and composition of the prophetic books of the Bible. But Mahomet was content with a character, more humble yet more sublime, of a simple editor. The substance of the Koran, according to himself or his disciples, is uncreated and eternal, subsisting in the essence of the Deity, and inscribed with a pen of light on the table of his everlasting decrees. A paper copy in a volume of silk and gems was brought down to the lowest heaven by the angel Gabriel, who, under the Jewish economy, had been despatched on the most important errands: and this trusty messenger successively revealed the chapters and verses to the Arabian prophet. Instead of a perpetual and perfect measure of the divine will the fragments of the Koran were produced at the discretion of Mahomet; each revelation is suited to the exigencies of his policy or passion; and all contradiction is removed by the saving maxim that any text of scripture is abrogated or modified by any subsequent passage. The word of God and his apostle was diligently recorded by his disciples on palm leaves, and the shoulder-bones of mutton; and the pages, without order or connection, were cast into a domestic chest in the custody of one of his wives. Two years after the death of Mahomet, the sacred volume was collected and published by his friend and successor Abubeker. The work was revised by the caliph Othman, in the thirtieth year of the Hegira; and the various editions of the Koran assert the same miraculous privilege of a uniform and incorruptible text. In the spirit of enthusiasm or of vanity, the prophet rests the authority of his mission on the merit of his book; boldly challenges men and angels to imitate the beauties of a single page; and presumes to assert that God alone could dictate this incomparable performance. This argu-

\* One of the most influential and learned of the primitive Christian sects.

† This arises merely from a play upon words, their making the word *παραλήτος* afford the etymology of the name Mohammed or Mahomet.

ment, doubtless, is most powerfully addressed to a devout Arabian, whose mind is enthusiastic with faith and rapture; whose ear is delighted with the music of sounds; and who by his ignorance is incapable of comparing the productions of human genius. The harmony and copiousness of the Koran will not reach, in a translation, the English scholar: he will peruse with impatience the endless incoherent rhapsody of fable and precept and declamation, which seldom excites a sentiment or an idea, which sometimes crawls along the dust, and is sometimes lost in the clouds. The divine attributes exalt the fancy of the Arabian prophet; but his loftiest strains must yield to the sublime simplicity of the book of Job, composed at an early age in the same country, and probably in a dialect of the same language; and, indeed, it might well be asked, if the composition of the Koran exceed the faculties of man, to what superior intelligence should we ascribe the *Iliad* of Homer, or the *Philippics* of Demosthenes?

The sayings of Mahomet were regarded as so many lessons of truth; his actions as so many examples of virtue; and the public and private memorials were preserved by his wives and companions. At the end of two hundred years the *Sonna*, or oral law, was determined and consecrated by the labors of Al Bochari, who discriminated 7,275 genuine traditions from a mass of 300,000 reports of a more doubtful or a spurious character. Each day the pious collector prayed in the temple of Mecca and performed his ablutions with the holy waters of Zemzem (the holy well in the Caaba), the pages were successively deposited upon the pulpit and the seculchre of the apostle; and the work has been approved by the four orthodox sects of the *Sonnites*.

The mission of the ancient prophets of Moses and Jesus had been confirmed by many splendid prodigies; and Mahomet was repeatedly urged by the inhabitants of Mecca and Medina to produce a similar evidence of his divine mission; to call down from heaven the angel or the volume of his revelation, to create a garden in the desert or to kindle a conflagration in the unbelieving city. As often as he is pressed by the *Koreish* he involves himself in the obscure boast of vision and prophecy, appeals to the internal proof of his doctrine, and shields himself behind the providence of God, who refuses those signs and wonders that would depreciate the merit of faith, and aggravate the guilt of infidelity. But the modest or angry tone of his apologies betrays his weakness and vexation; and these passages of scandal go to establish the integrity of the Koran.

The followers of Mahomet are more assured than he was himself of his miraculous gifts, and their confidence and credulity increase as they are farther removed from the time and place of his spiritual exploits. They believe or affirm that trees went forth to meet him; that he was saluted by stones; that water gushed from his fingers; that he fed the hungry, cured the sick, and raised the dead; that a beam groaned to him; that a camel

complained to him ; that a shoulder of mutton informed him of its being poisoned ; and that both animate and inanimate nature were equally subject to the apostle of God.

His *dream* of a nocturnal journey is seriously described as a real and corporeal transaction. A mysterious animal, the Borak, conveyed him from the temple of Mecca to that of Jerusalem : with his companion Gabriel he successively ascended the seven heavens, and received and repaid the salutations of the patriarchs, the prophets, and the angels, in their respective mansions. Beyond the seventh heaven Mahomet alone was permitted to proceed : he passed the veil of unity, approached within two bow-shots of the throne, and felt a cold that pierced him to the heart when his shoulder was touched by the hand of God. After this familiar though important conversation he again descended to Jerusalem, remounted the Borak, returned to Mecca, and performed in the tenth part of a night the journey of (according to the common opinion) perhaps thousands of years.

According to another legend the prophet confounded in a national assembly the malicious charge of the Koreish. His resistless word split asunder the orb of the moon ; the planet, obedient, stooped from her station in the sky, accomplished the seven revolutions round the Caaba, saluted Mahomet in the Arabian tongue, and, suddenly contracting her dimensions, entered at the collar and issued forth through the sleeve of his shirt. The vulgar are interested in these marvellous tales, but the gravest of the Mussulman doctors imitate the modesty of their master and indulge a latitude of faith or interpretation.

In the times of idolatry the precincts of Mecca enjoyed the rights of sanctuary ; and in the last month of each year the city and the Caaba were crowded with a long train of pilgrims, who presented their vows and offerings in the temple. Mahomet, through prejudice, or policy, or fanaticism, sanctified those ancient rites of the Arabians, so that the same rites which are now practised by the faithful Mussulman were invented and practised in the times of superstition and idolatry. At an awful distance they cast away their garments ; seven times with hasty steps they encircled the Caaba, and kissed the black stone ; seven times they visited and adored the adjacent mountains ; seven times they threw stones into the valley of Mina ; and the pilgrimage was accomplished, as at the present, by a sacrifice of sheep and camels, and the burial of their hair and nails in the consecrated ground. But the precepts of Mahomet himself inculcate a more simple and rational piety : prayer, fasting, and alms are the religious duties of a Mussulman : and he is encouraged to hope that prayer will carry him half way to God, fasting will bring him to the door of his palace, and alms will give him admittance. According to the tradition of the nocturnal journey the apostle in his personal conference with deity was commanded to impose on his disciples the daily obligation of fifty

prayers. By the advice of Moses he applied for an alleviation of this intolerable burden ; the number was gradually reduced to five, without any dispensation of business, or pleasure, or time, or place. The devotion of the faithful is repeated at daybreak, at noon, in the afternoon, in the evening, and at the first watch of the night ; and in the present diminution of religious fervor our travellers are sometimes edified by the profound humility and attention of the Turks and Persians. Cleanliness is the key of prayer ; the frequent washing of the hands, the face, and the body, which was practised of old by the Arabs, is solemnly enjoined by the Koran ; and a permission is formally granted to supply with sand the want of water in the Arabian deserts or elsewhere. The words and attitudes of supplication, as it is performed either sitting, or standing, or prostrate on the ground, are prescribed by custom or authority ; but the prayer is poured forth in short and fervent ejaculations ; the measure of zeal is not exhausted by a tedious liturgy ; and each Mussulman for his own person is invested with the character of a priest. Among the theists who reject the use of images it has been found necessary to restrain the wanderings of the mind by directing the eye and the thought to a *Kebla*, or visible point of the horizon. The prophet was at first inclined to gratify the Jews with the choice of Jerusalem ; but he soon displayed a more natural partiality, and five times every day the eyes of the nations at Astracan, at Delhi, and at Fez are devoutly turned toward the holy temple at Mecca. Yet, every spot for the service of God is equally pure ; the Mahometans indifferently pray in their chambers or on the street. As a distinction from the Jews and Christians the Friday of each week is set apart for the useful institution of public worship ; the people are assembled in the church ; and the *Imam*, some respectable elder, ascends the pulpit to begin the prayer and pronounce the sermon. But the Mahometan religion is without priesthood or sacrifice \* ; and the independent spirit of fanaticism or pure religion looks down with contempt on the ministers and the slaves of superstition. The voluntary penance of the ascetic Christians, the torment and glory of their lives, was odious to a prophet who censured in his companions a rash vow of abstaining from flesh, and women, and sleep, and firmly declared that he would suffer no monks in his religion. Notwithstanding, he instituted in each year a fast of thirty days, and strenuously recommended the observance as a discipline which purifies the soul and subdues the body, as a salutary exercise of obedience to the will of God and his apostle. During the month of Ramadan, from the rising to the setting of the sun, the Mussulman abstains from eating and drinking, and women, and

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\* Although sacrifice forms no part of the ordinary Mahometan ritual, yet, as mentioned above, Mahomet retained, and the Koran sanctions, the sacrifice of sheep and camels at Mecca, with which the pilgrims who assemble there achieve their ceremonial.



baths and perfumes, from all nourishment that can restore his strength, from all pleasure that can gratify his senses. In the revolution of the lunar year, the Ramadan coincides alternately with the winter cold and the summer heat; and the patient martyr, without assuaging his thirst with a drop of water, must await the close of a tedious and sultry day.

The interdiction of wine, peculiar to some orders of priests and hermits, is converted by Mahomet alone into a positive and general law; and a very considerable portion of the inhabitants of the globe have abjured at his command the use of that salutary though dangerous liquor. These painful restraints are doubtless violated by the libertine, and eluded by the hypocrite; but the legislator by whom they were enacted cannot, indeed, be accused of alluring his proselytes by the indulgence of their sensual appetites.

The charity of the Mahometans extends to the inferior animals, and the Koran repeatedly inculcates, not as a merit, but as an indispensable duty, the relief of the indigent and unfortunate.

Mahomet is perhaps the only lawgiver who has defined the precise measure of charity; the standard may vary with the degree and nature of property, as it consists either in money, in corn, or cattle, in fruits, or merchandise. But the Mussulman does not accomplish the law unless he bestows a *tenth* of his revenue for the needy; and if his conscience accuses him of fraud or extortion the tenth, under the idea of restitution, is enlarged to a *fifth*. Such a benevolent law must be productive of excellent effects, since men are forbidden to injure or oppress those whom they are bound to assist.

The two articles of belief, and the four practical duties of Islam, are guarded by rewards and punishments; and the faith of the Mussulman is devoutly fixed upon the event of the judgment and the last day. The prophet has not determined the moment of that awful catastrophe, though he darkly announces the signs both in heaven and earth which will precede the universal dissolution, when life shall be destroyed, and the order of creation confounded in the primitive chaos. At the blast of the trumpet new worlds shall start into being; angels, genii, and men shall arise from the dead; and the human soul shall again be united to the body. The doctrine of the resurrection, as we have seen, seems to have been entertained by the ancient Egyptians; and in accordance with this belief their dead were embalmed, and their pyramids constructed to preserve the ancient mansion of the soul during a period of three thousand years. But the attempt is evidently partial and unavailing, and it is with a more philosophical spirit that Mahomet relies on the omnipotence of the creator, whose word can reanimate the breathless clay, and collect the innumerable atoms which no longer retain their form or substance. The reunion of the soul and body will be followed by the final judgment of mankind; and

in his representation of what will take place on that momentous occasion the prophet has faithfully copied the magian picture of the slow and successive operations of an earthly tribunal. Mahomet held out the hope of salvation, and of a favorable sentence in the last day, to all who would believe in God, and accomplish good works. In the idiom of the Koran the belief of God is inseparable from that of Mahomet; the good works are those which he has enjoined, and the two qualifications imply the profession of Islam, to which all nations and all sects are equally invited. The spiritually blind, though excused by ignorance, and distinguished by virtue, will be scourged with everlasting torments; and Mahomet shed tears over the tomb of his mother, for whom he was forbidden to pray, displaying thereby a striking contrast of humanity and enthusiasm. The doom of the infidels is common, the measure of their guilt and punishment is determined by the degree of evidence which they have neglected, and by the magnitude of the errors which they have entertained; the lowest hell is reserved for the heartless hypocrites, who have assumed the mask of religion. After the greater part of mankind have been condemned for their opinions the true believers will be judged by their actions. The good and evil of each Mussulman will be accurately weighed in a real or allegorical balance; and a singular mode of compensation will be allowed for the payment of injuries; the aggressor will restore an equivalent of his own good actions for the benefit of the person whom he has wronged; and if he should be destitute of any good moral property the weight of his sins will be loaded with an adequate share of the demerits of the sufferer. According as the shares of guilt or virtue shall preponderate the sentence shall be pronounced, and all without distinction will pass over the sharp and perilous bridge of the abyss; but the innocent, treading in the footsteps of Mahomet, shall gloriously enter the gates of paradise, while the guilty shall fall into the first and mildest of the seven hells. The term of expiation will vary from nine hundred to seven thousand years; but the prophet has judiciously promised that all his disciples, whatever may be their sins, shall be saved by their own faith, and his intercession, from eternal condemnation. It is not surprising that superstition should act most powerfully on the fears of her votaries since the human imagination can paint with more energy and vividness the misery than the bliss of a future life. With the two simple elements of darkness and fire a sensation of pain is created, which may be aggravated to an infinite degree by the idea of endless duration. But our idea of the continuity of pleasure operates with an opposite effect, and many of our present enjoyments are obtained from a relief or a comparison of evil. It is natural enough that an Arabian prophet should expatiate with rapture on the groves, the fountains, and the rivers of paradise; but instead of inspiring the blissful inhabitants with a liberal taste for harmony and science, conversation and

friendship, he idly celebrates the pearls and diamonds, the robes of silk, marble palaces, dishes of gold, rich wines, artificial dainties, numerous attendants, and the whole train of sensual and costly luxury which becomes insipid to the possessor even in the short period of this mortal life. Seventy-two *Houris*, or black-eyed maidens of resplendent beauty, blooming youth, virgin purity, and exquisite sensibility, will be created for the use of the meanest believer; a moment of pleasure will be prolonged to a thousand years, and his faculties will be increased a hundred-fold to render him worthy and capable of his felicity. Notwithstanding a vulgar prejudice the gates of heaven will be open to both sexes; but Mahomet has not specified the male companions of the female elect, lest he should either alarm the jealousy of their former husbands, or disturb their felicity by the suspicion of an everlasting marriage. This representation of a carnal paradise has provoked the indignation, perhaps the envy, of the Christian monks; they declaim against the impure religion of Mahomet; but the modest expounders of the Mahometan faith have recourse to the excuse of figures and allegories. A large party, however, adhere without shame to the literal interpretation of the Koran; useless, say they, would be the resurrection of the body unless it were restored to the possession and exercise of its noblest faculties; and the union of intellectual and sensual enjoyments is necessary to complete the happiness of the double animal, the perfect man. Yet the joys of the Mahometan paradise are not to be confined to the indulgence of luxury and appetite, and the prophet has expressly declared that all meaner happiness will be forgotten and despised by the saints and martyrs who shall be admitted to the beatitude of the divine vision.

They who refer to vision or allegory the pictures of the future state, as of paradise and hell, and the nocturnal journey to heaven by the way of the temple at Jerusalem, and some other representations, are doubtless the more correct; but there are some representations, such as the revelation of the Koran, in chapters and verses, by Gabriel to Mahomet, &c., which seem irreconcilable either with allegory or reality. Some of these representations were doubtless filled out and enlarged from the mythologies of other eastern nations; but would not the conquest of the eastern nations, including Jerusalem and its temple—(that temple which above all others in ancient times was distinguished for the worship of the one supreme God)—by the Mahometan arms be a fulfilment of the prophetic vision of a nocturnal visit to Jerusalem, and through the temple, to the seventh heaven, by Mahomet?

The key to the success of Mahomet's movement, and ultimately to the success of the Mahometan arms, was the doctrine of one infinite and invisible God which the prophet preached, a doctrine which commends itself to, and is at once approved by the human understanding. The

prophet being transported in visions, or having transported himself, as it were, in allegory, from Mecca, the very seat and centre of idol worship, to Jerusalem and its temple, where the one invisible God was alone wont to be worshipped, would at once symbolise the character of his mission as against idolatry, and his being taken up to the seventh heaven would indicate the complete success of his mission and movement. His feeling the cold hand of God pressing upon him, and having to retire when within two bow-shots of the throne, appears to indicate that he himself would die, and that the cold earth would receive him before his Mahometans should succeed in taking Jerusalem and the temple; but he being taken up to the seventh heaven, and admitted to the presence and converse of Deity, would still indicate complete success for his mission. And it is a fact that Jerusalem was taken in the reign of the *third* caliph, Omar,\* the *second* successor of Mahomet, so that the latter was within two prophetic bow-shots of the throne, and Omar himself worshipped in the temple, though not after the manner of the Jews or Christians. And would not the vision of paradise and of the dark-eyed maidens, the pearls and diamonds, the robes of silk, marble palaces, rich wines, artificial dainties, numerous attendants, and the like, be amply fulfilled in the spoils not only of inanimate things, but of human beings, comprising myriads of the most beautiful and delicate females, which fell into the hands of the Mahometans, Arabians and Turks, on their conquest of the nations and the great cities of the East, especially of the Eastern Roman Empire and Persia? These conquests were continued from the rise of Mahomet, in the beginning of the seventh century, for a period of nearly nine hundred years, to the capture of Constantinople by the Turks in 1453, and for some time after they were pushed forward in the Roman Empire in Europe. And would not his idea of hell be amply realized in the captivity, the enslavement, the despair, and the destruction of those who opposed the Mahometan arms during that long period, and in that long series of conquests? The history of the Mahometan conquests doubtless will tell. It seems very plain that the prophet, or some one else connected with his movement, but most probably himself, had a series of visions, indicating the conquest of the Eastern Roman Empire, and the other eastern countries, by his followers, in which the main idea would be the subversion of idolatry and the establishment of the worship of the true God in its stead; although he, or whoever experienced them, may not have fully understood at the time their import. Yet we must distinguish between these visions and some that seem clearly enough to have been falsely attributed to Mahomet.

It is peculiar to Mahometanism, among all religions, always to have enforced its tenets with the sword. The Mussulmans came with the sword

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\* Mahomet died in 632; Jerusalem was taken in 637.

in one hand, the Koran in the other, and left no alternative between the acceptance of the faith of God and His apostle, and submission and tribute, or extermination. Mahometanism swept like a destructive wave over the eastern, and to a great extent over the western nations, trailing the idols in the dust and grinding them to powder; yea, and where it did not destroy idolatry it rebuked it, and it remains a standing rebuke to it to-day. In the Caaba, or ancient temple of Mecca alone 360 idols were destroyed by Mahomet; figures of men, eagles, lions, and antelopes, etc., which were consecrated from time immemorial by different Arabian tribes, and those that were destroyed by the Mahometans in both Pagan and Christian temples over the wide extent of the globe where their arms have prevailed could, perhaps, hardly be numbered.

After the apostle had undertaken to propagate his religion by the sword, he carried out his project with the greatest zeal and effect, though this was often attended, as seems inevitable in the case of an antagonist fighting for the success of his cause, if not for his life, with great cruelty. The prophet is represented to say at the outstart of his mission: "The sword is the key of heaven and of hell; a drop of blood shed in the cause of God, a night spent in arms, is of more avail than two months spent in fasting and prayer; whosoever falls in battle, his sins are forgiven; at the day of judgment his wounds shall be resplendent as vermilion, and odoriferous as musk; and the loss of his limbs shall be supplied by the wings of angels and cherubim." Thus, the intrepid souls of the Arabs were fired with enthusiasm; the picture of the invisible world was painted vividly upon their imagination; and the death which they had been wont to despise became an object of hope and desire. Before the battle of Yermuk, which took place a few years after Mahomet's death, where they defeated the Roman army with prodigious slaughter, the exhortation of the general was brief and forcible: "Paradise is before you, the devil and hell fire in your rear." Also, the doctrine of fate and predestination, inculcated so strongly in the Koran, left the followers of Mahomet to advance fearlessly to battle; for their idea was that there is no danger where there is no chance; they were ordained to perish in their beds, or they were safe and invulnerable amid the darts of the enemy.

The following is the most glaring specimen of the cruelties of Mahomet himself. There are said to have been seven hundred Jews who had joined with the Koreish in resisting the prophet; after a siege of twenty-five days they surrendered. On their surrender a venerable elder, whom they supposed an old acquaintance and friend, and to whom they had appealed, pronounced the sentence of their death. The seven hundred were dragged in chains to the market-place of the city, and the prophet beheld with an inflexible eye the destruction of his captive

enemies. There may possibly be another version of this story, which would reflect more favorably upon the character of Mahomet; and if this version be true how do we know but that the conduct of these Jews had entitled them to harsh treatment at his hands, in retaliation for the injury they might or meant to have done his cause, and, perhaps the many times seven hundred of his followers they might have caused to be killed? If the story be true that these Jews were put to death with such aggravated cruelty as they are represented to have been, and that act had been authorized and justified by the laws of war, it will not still appear so bad as the slaughter of the four thousand five hundred Saxon captives by Charlemagne, whom that cruel tyrant had beheaded on the same spot. And if Mahomet is recognised by his followers as the apostle of God, Charlemagne is recognised as a saint of the Roman Calendar; and this saint with a rare felicity is crowned with the praises of some of the historians and philosophers of an enlightened age.

But we are to bear in mind that Mahomet in his extirpation of idolatry claims to follow the example of the Israelites in their extirpation of it from the land of Canaan; and the same bloody precepts so repeatedly inculcated in the Koran are ascribed by the author to the books of Moses and even the Gospels. The mild tenor of the Gospels should, however, have explained to him the text that Jesus did not bring peace on earth, but a sword. But the military laws of the Hebrews are even more rigid than those of the Arabian legislator. The Lord of hosts marched in person before the Israelites; if a city resisted their summons the males without distinction were put to the sword; the seven nations of Canaan were devoted to destruction; and neither repentance nor conversion could shield them from their inevitable doom that no creature within their confines should be left alive. The fair option of friendship, or submission, or battle was proposed to the enemies of Mahomet. If they professed the creed of Islam they were admitted to all the temporal and spiritual benefits of his primitive disciples, and marched under the same banner to extend the religion which they had embraced. The clemency of the prophet was decided by his interest, yet he rarely insulted a prostrate enemy: and he appears to promise that on the payment of a tribute the least guilty of his unbelieving subjects might be indulged in their worship, or at least in their imperfect faith. The choice of Jerusalem for the first Kebla of prayer discovers the early propensity of Mahomet in favor of the Jews; and well would it have been for them had they recognised in him the hope of Israel and their promised Messiah. Their rejection of him converted his friendship into opposition and resentment, which he caused that unhappy people to experience to the last days of his life; and in the double character of an apostle and a conqueror his persecution was extended to both worlds. This resentment to the Jews is, however, thought to have been partly caused by his serious belief that he had been poisoned at Chaibar by a Jewish female.



If we inquire the causes which operated on Mahomet and led him to adopt and to follow the course which he did in the propagation of his faith, and the extension of his empire, we shall find them to be mainly two. First, he felt fully impressed from his early life with a divine mission for the extirpation of idolatry, and the promulgation of the faith of one God. This sprung from the principle of truth within him, which is also in every human being, by his holy and devotional manner of life gradually ripening to perfection, and which was the great cause. We cannot say that from his early youth he was instructed in the faith of the divine unity, for his mother Amina, who was a Jewess, and who would have been so likely to have so instructed him, died while he was an infant, as did also his father and his grandfather. But he was in his youth of a pious contemplative disposition, of a mind susceptible of the impressions of truth, if perchance he could come by them in any way. During the first twenty-five years of his life or before he entered with Cadijah, whom he afterwards married, he may have been to a great extent surrounded with Jewish and Christian influences, for these two sects were abundantly represented in Mecca, his native city, at that time. The unity of God is an idea most congenial to nature and reason; and intercourse and conversation with the Jews and Christians would teach him to despise and detest the idolatry of Mecca. He would feel it his duty as a man and a citizen to rescue and save his country from the dominion of sin and error. The teachings, therefore, which he would receive from the Jews and Christians, and from the Jewish and Christian Scriptures, especially from the former—for the Scriptures of the Old Testament more particularly were those which he took for the rule and guide of his life—would be the second cause which might be assigned for Mahomet taking the course which he did, and which, speaking correctly, would be only an accidental cause; but though accidental none the less effectual; for if Mahomet had been born and raised in other circumstances than those in which he was, that is, if he had been born and brought up in a place where he would not be surrounded or influenced by Jews or Christians, but only by Arabian idolaters, although he might be genuinely good morally in his youth, and live righteously during his life, yet as to his religion he would be likely to live and die not remarkably different from his idolatrous neighbors. To his ignorance and prejudice is to be attributed the peculiar interpretation which he gave to the Hebrew Scriptures. It is well known that Mahomet was not well learned; it is even thought by some from certain passages that occur in the Koran that he could not read nor write; but there seems to us to be good evidence of his being able to do both, though probably not very perfectly. The extent of his learning then did not permit him to comprehend those Scriptures, and so, as an ignorant, illiterate man naturally would, he interpreted literally both the Old and the New Testament. This literal interpretation of the Old Testament satisfied the

prejudice of the Arabs, which they had in common with the Jews, of tracing back their pedigree to the first man, the Arabs through Ishmael, the Jews through Isaac. And not only so, but Mahomet gave his own peculiar interpretation to the apocryphal books of the Jews and Christians; and the result of all these peculiar and various interpretations we find in the life and religious system of Mahomet in the Koran. It is not at all surprising, therefore, that Mahomet, taking the books of Moses for his guide in the extirpation of idolatry and the promulgation of his faith, should take the very course he did, and propagate it by the sword. The wonder is, if any, that he proceeded so gently as he did against the idolaters; but it is probable that his conduct was moderated by the mild and gentle teachings of the Christian gospels. Ignorance is the mother of all false systems of religion, and Mahomet, in so far as he has given a *false meaning* to the Scriptures, and has put them before the world in the Koran, with a mixture of Arabic and other Eastern fables, in this false light, is not improperly styled a false prophet; in other respects he was worthy of the name of a true prophet and a true man. As for his system of religion, in so far as it is good, and there are many good points in it, it speaks for itself; and in so far as it is not good, and there are some things practised in it which are unnecessary and wrong, it also is judged by the common sense of an enlightened mankind.

There are many things in the life of the Arabian prophet which are indeed worthy of example. When Mahomet might have been a king he despised the pomp of royalty; the apostle submitted to the menial offices of the family; he kindled the fire, swept the floor, milked the ewes, and mended with his own hands his shoes and his woollen garment. Disdaining the life of a monk or the penance of a hermit, he observed without effort or vanity the abstemious diet of an Arab and a soldier. On certain occasions he feasted his companions with rustic and hospitable plenty, but in his domestic life many weeks would elapse without a fire being kindled on his hearth. The interdiction of wine was confirmed by his example; he used a sparing allowance of barley bread to satisfy his hunger; he delighted in the taste of milk and honey; but his ordinary food consisted of dates and water. Perfumes and women were the two sensual enjoyments which he took pleasure in, and which his religion did not forbid. The social life of the Mahometans is regulated by the civil and religious laws of the Koran; the boundless license of polygamy is reduced to four legitimate wives or concubines; but Mahomet dispensed himself from the laws which he had imposed upon his followers; and still, if we remember the seven hundred wives and three hundred concubines of the wise Solomon, we shall be inclined to applaud the moderation of the Arabian prophet who espoused no more than fifteen or seventeen wives.

In closing this account of the ancient religions, we may state that the systems of mythology of the ancient nations varied according to the genius of the different peoples. The experience of mankind in all nations \* and ages demonstrates that man acknowledges and recognizes the existence of a Being infinitely greater every way than himself, and with which he is himself in some way connected. This knowledge has its origin in an innate sense, which is strengthened, and developed, and brought to a full conviction by the daily observation and experience of life. This Infinite Being the different ancient nations represented in so many different ways according to the view which their peculiar genius or turn of character, and their ignorance of the constitution of nature and of the true God, caused them to take of Him.

Thus the Egyptians acknowledged and worshipped Deity not only in personifications, but especially in the animal creation.

The Iranians, that is, the Medes, Persians, and Bactrians, acknowledged Deity first under the abstract idea of uncreated Time, then under metaphysical personifications of good and evil, light and darkness, and fire, until they ultimately came to worship material fire, which they continue yet to some extent to do.

The Indians, or Hindoos, at different periods of their history conceived of the Deity differently. They, first, according to their extant literature, worshipped the Invisible and Infinite Being which they conceived to have given birth to all visible and finite things. In another and succeeding age they change this simple and original notion of Deity into polytheism, and worship the stars, the elements, and all the powers of nature as divine beings that had emanated from one supreme being. They now recognize Brahma, himself conceived as a created being, who, with the assistance of the Pradsbaptis, brought into existence all the various living creatures. They conceive also eight spirits, under whose guardianship is nature in its various departments or localities. Then, according to their national epics, they conceive of the gods in definite forms descending to the earth and taking part in the concerns of men, and worship their images set up in temples. Brahma (neuter) now appears as the supreme deity under the three names or characters of Brahma the creator, Siva the destroyer, and Vishnu the preserver. Then comes an age when one of these three deities or characters of deity is itself worshipped as the Supreme God.

Then arose Buddhism in the midst of Brahminism, which taught that the power of Buddha or perfect man was greater than that of Brahma, and which resulted (though it does not seem to have been so intended by its founder) in the worship of Buddha, a deified man, and a host of other deified men. And still the worship of Deity, as variously symbolised by differently formed idols, is practised by the Hindoos.

\* The ancient Chinese can hardly be called an exception to this statement.

The Babylonians and Phœnicians acknowledged the Deity in the heavenly bodies, which they conceived in human forms, with all the faculties and passions of human nature.

The ancient Chinese acknowledged Deity especially in the moral, pious, and dutiful life of their people ; in more recent times they have, to a large extent, fallen into the idolatry of Buddhism.

The ancient Pelasgians, Greeks, and Romans acknowledged Deity in the powers of nature, which they conceived in the forms of human beings, male and female, and which they honored in various ways, even to the extent of human sacrifices.

The Germans and other northern nations acknowledged Deity especially in the sun, moon, earth and fire.

The Hebrews acknowledged Deity as a being aside from and above nature, but still in some way connected with nature and themselves, which they indistinctly personified under the names Elohim and Jehovah ; and also under visible material forms as represented in the self-idols at Bethel and Dan.

The American Indians acknowledge Deity as the great spirit pervading all nature, ever and everywhere present.

As for the mythological system of the Druids, their silence and secrecy concerning it, in the practice of their worship, and in leaving no literary records, prevent us from having any definite knowledge of it.

The Mahometans acknowledge Deity as a being infinite and invisible, omnipresent and omnipotent.

Trinitarian Christians, a name which embraces the three great branches of Christians, Greek, Latin, and Reformed, as they all profess the faith of the Trinity, acknowledge and worship Deity as existing in some mysterious way, which they describe as three persons united in one being, so that there are three, and still there is only one ; a being which, indeed, as they have explained it, is purely imaginary, a myth ; but when rightly explained the Trinity sets forth a reality ; for who will not understand that a father must be a son, and may, if he but will, be a holy person or influence ? If he be not a good, and true, and holy person he never will be likely to understand himself as representing the Trinity. The Trinity is not three persons in one but one person in three characters, for the purpose we believe of illustrating the eternal existence of man ; and each human being may represent the Trinity. Now this, as we have explained it, is what is rightly understood as the Trinity ; but would not even the Mahometan worship of one invisible and infinite Deity, or the Indian worship of the Great Spirit under no form, appear far more sublime and permissible than the worship of the Trinity either imaginary or real ? for Deity is not to be worshipped under the form of a human being, or under any form whatever, be it real or imaginary. The Deity is everywhere present, will

hear and understand every prayer that is addressed to Him, and knows every secret thought and desire.

THE ACCOUNT OF JESUS CHRIST, INCLUDING THE ACCOUNT OF JOHN THE BAPTIST, AS SET FORTH IN THE FOUR GOSPELS, COMPARED AND EXAMINED FROM THE ORIGINAL.

We here deem it necessary to give an account of Jesus Christ as we find it set forth in the four gospels. First, the account of His birth and life until He has chosen His twelve apostles, and to do this the more fully and intelligibly we shall have to give the account of the forerunner, John the Baptist, as the early histories of the two characters are somewhat interwoven with each other. Second, and following this, we shall give an account of the miracles of Jesus as we find them recorded in the four gospels. And, thirdly, an account of the preliminaries to the trial, the trial, the crucifixion, resurrection, and post-resurrection appearances of Jesus, as set forth in the four gospels. And, fourthly, we shall give a short review and examination of the book of the Acts of the Apostles. In our account of John the Baptist and of Christ we shall have to transcribe in full from the four gospels the passages which bear on these subjects, so that the text itself shall be before the eyes of our readers; and in each case we shall compare the several accounts with each other, show wherein they agree or disagree, and illustrate and explain them.

We shall carry on the disquisition throughout *in accordance with the popular idea of the gospels being authentic history*, and see how matters stand with respect to them on that ground.

*First, as to the birth of John, and the birth and life of Christ until He has chosen His twelve apostles.* In Luke's gospel only is there an account given of the birth of John; and, therefore, we shall begin with Luke; otherwise we should commence with the first gospel in order. *According to Luke, chap. I,* it is: "Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most assuredly believed among us, even as they delivered them unto us, which from the beginning were eye-witnesses, and ministers of the word; it seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus, that thou mightest know the certainty of those things, in which thou hast been instructed."

There was in the days of Herod, the king of Judæa, a certain priest named Zacharias, of the course of Abia: and his wife was of the daughters of Aaron, and her name was Elisabeth. And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless. And they had no child, because that Elisabeth was barren, and

they were now well advanced in years. And it came to pass, that as he executed the priest's office before God in the order of his course, according to the custom of the priest's office, his lot was to burn incense when he went into the temple of the Lord. And the whole multitude of the people were praying without at the time of incense. And there appeared unto him an angel of the Lord standing on the right side of the altar of incense. And when Zacharias saw him, he was troubled, and fear fell upon him. But the angel said unto him: Fear not, Zacharias; for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John. And thou shalt have joy and gladness, and many shall rejoice at his birth. For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Spirit, even from his mother's womb. And many of the children of Israel shall he turn to the Lord their God. And he shall go before him (*ἐνώπιον*, lit. before his face) in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord. And Zacharias said unto the angel: Whereby shall I know this? for I am an old man, and my wife well advanced in years. And the angel answering said unto him: I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to show thee glad tidings. And, behold, thou shalt be dumb, and not be able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season. And the people waited for Zacharias, and wondered that he tarried so long in the temple. And when he came out, he could not speak unto them, and they perceived that he had seen a vision in the temple: for he beckoned unto them and remained speechless. And it came to pass, that, as soon as the days of his ministration were accomplished, he departed to his own house. And after those days his wife Elisabeth conceived, and hid herself five months, saying: Thus hath the Lord dealt with me in the days wherein he looked on me, to take away my reproach among men.

And in the sixth month the angel Gabriel was sent from God to a city of Galilee, named Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. And the angel came in unto her, and said: Hail, thou that art highly favored; the Lord is with thee: blessed art thou among women. And when she saw him, she was troubled at his saying, and considered in her mind what manner of salutation this should be. And the angel said unto her, Fear not, Mary: for thou hast found favor with God. And, behold, thou shalt conceive in thy womb, and shalt bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the son of the Highest, and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob forever; and of his kingdom there



shall be no end. Then said Mary to the angel : How shall this be, seeing I know not a man ? And the angel answered and said unto her : The Holy Spirit shall come upon thee, and the power of the Highest shall overshadow thee : therefore also that holy thing which shall be born of thee shall be called the Son of God. And, behold, thy cousin Elisabeth, she hath also conceived a son in her old age : and this is the sixth month with her, who was called barren. For with God nothing shall be impossible. And Mary said : Behold the handmaid of the Lord ; be it unto me according to thy word. And the angel departed from her. And Mary arose in those days, and went into the hill country with haste, into a city of Juda ; and entered into the house of Zacharias, and saluted Elisabeth. And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb ; and Elisabeth was filled with the Holy Spirit : and she spake out with a loud voice, and said : Blessed art thou among women, and blessed is the fruit of thy womb. And whence is this to me, that the mother of my Lord should come to me ? For, lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy. And blessed is she that believed : for there shall be a performance of these things which were told her from the Lord. And Mary said : My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour. For he hath regarded the low estate of his handmaiden : for, behold, from henceforth all generations shall call me blessed. For he that is mighty hath done to me great things ; and holy is his name. And his mercy is on them that fear him, from generation to generation. He hath showed strength with his arm ; he hath scattered the proud in the imagination of their hearts. He hath put down the mighty from their seats, and exalted them of low degree. He hath filled the hungry with good things ; and the rich he hath sent away empty. He hath helped his servant Israel, in remembrance of his mercy ; as he spoke to our forefathers, to Abraham, and to his seed forever. And Mary abode with her about three months, and returned to her own house.

Now Elisabeth's full time came that she should be delivered ; and she brought forth a son. And her neighbours and her cousins heard how that the Lord had showed great mercy upon her ; and they rejoiced with her. And it came to pass, that on the eighth day they came to circumcise the child ; and they called him Zacharias, after the name of his father. And his mother answered and said : Not so ; but he shall be called John. And they said unto her : There is none of thy kindred that is called by this name. And they made signs to his father, how he would have him called. And he asked for a writing table, and wrote, saying ; His name is John. And they all marvelled. And his mouth was opened immediately, and his tongue loosed, and he spake, praising God. And fear came on all that dwelt round about them : and all these sayings were noised abroad through

out all the hill country of Judæa. And all they that heard them laid them up in their hearts, saying : What manner of child shall this be ! And the hand of the Lord was with him. And his father Zacharias was filled with the Holy Spirit, and prophesied, saying : Blessed be the Lord God of Israel ; for he hath visited and redeemed his people, and hath raised up a horn of salvation for us in the house of his servant David ; as he spake by the mouth of his holy prophets, which have been since the world began : that we should be saved from our enemies, and from the hand of all that hate us ; to perform the mercy promised to our fathers, and to remember his holy covenant, the oath which he sware to our father Abraham, that he would grant unto ; us that we, being delivered out of the hand of our enemies, might serve him without fear, in holiness and righteousness before him, all the days of our life. And thou, child, shalt be called the prophet of the Highest : for thou shalt go before the face of the Lord to prepare his way ; to give knowledge of salvation unto his people by the remission of their sins, through the tender mercy of our God ; whereby the dayspring from on high hath visited us ; to give light to them that sit in darkness and in the shadow of death : to guide our feet in the way of peace. And the child grew, and waxed strong in spirit, and was in the desert, till the day of his showing unto Israel."

*Remarks on the Preceding.*

The foregoing is the only account given in the four gospels of the birth of John, and the annunciation by the angel of the birth of Christ as well as of John. The writer did not witness what he here relates, nor have we any other witness of it. For Luke, the ascribed writer of the gospel, was not one of the apostles of Christ, nor was he a Jew. Tradition says he was a Gentile, and was born at Antioch in Syria, and ascribes his conversion to St. Paul. But Paul himself was not converted till some years after Christ is said to have been crucified ; therefore, there is no evidence whatever to show that the writer of the third gospel ever saw Jesus Christ. But Christ is not represented to have chosen any of His apostles until He was thirty years of age ; and, considering that this gospel was written thirty years later, say A.D. 60, than which it does not appear to have been sooner, but in all probability later, how did the writer know that which he here relates concerning John the Baptist and the coming Christ ? But, he says, in the preface to his gospel, verse 2nd, that he has received his information from those who from the beginning were eye-witnesses and ministers of the word. By these eye-witnesses one would naturally suppose he meant the apostles. But none of these are represented as having been chosen to accompany Jesus till He was thirty years of age. It seems most probable that the aged Zacharias and Elisabeth must have died before Jesus could have chosen His apostles ; for it is said that at the time of the angel's visit to them they were both well advanced in years.

Mary, the mother of Jesus, however, is represented still to have remained alive, and to have been a contemporary with the apostles, and to have survived the crucifixion of her son. The only way then in which the writer of the third gospel could have come by this which he here relates to us was by tradition, that is, by its having been delivered orally from one to another till it came to him. Zacharias and his wife and Mary might have communicated these facts to John the Baptist, and Jesus, and the disciples; and these latter might have delivered them to Paul; and thence, or from some other of the disciples, Luke, the writer of the third gospel, might perhaps have derived them; so that there would in any case require to be considerable intercommunication of these facts before they could have come to the ears of the writer. But let it be particularly remarked here that the writer states most of this account we give from the first chapter of Luke in the *oratio directa*, that is, he repeats the sentiments delivered by those of whom he is relating, not in his own words, but in the words in which they gave them themselves. He, in short, represents these persons as themselves speaking. Now, how could the writer of this narrative know the precise words in which the angel spake to Zacharias and the latter to the angel in the temple; Luke, ch. I, ver. 11-21? How could he know the precise words in which Elisabeth spoke when she hides herself for five months; verse 25? The precise words in which the angel spake to Mary, or she to the angel; verses 28-38? The precise words in which Elisabeth spoke to Mary, or Mary to Elisabeth in their interview with each other on Mary's visit to Elisabeth's house, verses 42-56? The precise words of the discourse between Elisabeth, and her relatives as to the name to be given to the infant, finally called John; verses 58-64? Or the precise words of Zacharias' prophecy which he delivers on having recovered from his dumbness; verses 67-80? These are questions to which we cannot give any reasonable or satisfactory answer unless in the negative, that is, that in the circumstances he could not know what precisely they did say. And, besides all this, how does it happen that none of the other gospels gives any account of these things but this; although the ascribed writers of two of them, namely, Matthew and John, are represented in Church history as of the number of the twelve apostles? For the want, therefore, of evidence, either internal or external, to prove its genuineness and authenticity, we cannot accept this narrative as in the main representing reality. Still we believe there was some event which gave a foundation to the story; for there was born, and has lived, such a man as John the Baptist.

#### CONCERNING THE BIRTH OF JESUS CHRIST.

According to Matthew, ch. I, verse 18, to end of chapter: "Now the birth of Jesus Christ was on this wise: when as his mother Mary was

espoused to Joseph, before they came together she was found with child of the Holy Spirit. Then Joseph, her husband, being a just man, and not wishing to make her a public example, was minded to put her away privily. But while he thought on these things behold the angel of the Lord appeared unto him in a dream, saying: Joseph, thou son of David, fear not to take unto thee Mary thy wife; for that which is conceived in her is of the Holy Spirit. And she shall bring forth a son, and thou shalt call his name Jesus; for he shall save his people from their sins. Now all this was done that it might be fulfilled which was spoken of the Lord by the prophet, saying: Behold a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which, being interpreted, is God with us. Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife, and knew her not till she had brought forth her first-born son; and he called his name Jesus. Ch. II: Now when Jesus was born in Bethlehem of Judaea in the days of Herod the King behold there came wise men from the east to Jerusalem; saying: Where is he that is born King of the Jews, for we have seen his star in the east, and are come to worship him. When Herod the King had heard these things he was troubled, and all Jerusalem with him. And when he had gathered all the chief priests and scribes of the people together he demanded of them where Christ should be born. And they said unto him: in Bethlehem of Judaea: for thus it is written by the prophet: And thou Bethlehem, in the land of Judah, art not the least among the princes of Juda: for out of thee shall come a governor that shall rule my people Israel. Then Herod, when he had privily called the wise men, enquired of them diligently what time the star appeared. And he sent them to Bethlehem, and said: Go and search diligently for the young child; and when ye have found him, bring me word again that I may come and worship him also. When they had heard the King, they departed; and, lo, the star which they saw in the east, went before them, till it came and stood over where the young child was. When they saw the star they rejoiced with exceeding great joy. And when they were come into the house they saw the young child with Mary his mother, and fell down and worshipped him; and when they had opened their treasures they presented unto him gifts, gold, and frankincense, and myrrh. And being warned of God in a dream that they should not return to Herod, they departed into their own country another way. And when they were departed, behold, the angel of the Lord appeared to Joseph in a dream, saying: Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word; for Herod will seek the young child to destroy him. When he arose he took the young child and his mother by night, and departed into Egypt; and was there until the death of Herod, that it might be fulfilled which was spoken of the Lord by the prophet, saying:

Out of Egypt have I called my son. Then Herod, when he saw that he was mocked of the wise men was exceeding angry, and sent forth and slew all the children that were in Bethlehem, and in all its precincts, from two years old and under, according to the time when he had diligently enquired of the wise men. Then was fulfilled that which was spoken by Jeremy the prophet, saying: In Rama there was a voice heard, lamentation, and weeping, and great mourning: Rachel weeping for her children, and would not be comforted, because they are not.

But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt, saying. Arise, and take the young child and his mother, and go into the land of Israel: for they are dead which sought the young child's life. And he arose, and took the young child and his mother, and came into the land of Israel. But when he heard that Archelaus did reign in Judaea in the room of his father Herod he was afraid to go thither; notwithstanding being warned of God in a dream he turned aside into the parts of Galilee. And he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets: He shall be called a Nazarene."

*Concerning the same, according to Luke, ch. II:* "And it came to pass in those days that there went out a decree from Cæsar Augustus that all the world should be subjected to a census. And this census was first made when Cyrenius was governor of Syria. And all went to be enrolled, every one into his own city. And Joseph also went up from Galilee out of the city of Nazareth into Judaea unto the city of David, which is called Bethlehem, because he was of the house and lineage of David, to be enrolled, with Mary his espoused wife, being great with child. And so it was that while they were there the days were accomplished that she should be delivered. And she brought forth her first-born son, and wrapped him in swaddling clothes, and laid him in a manger, because there was no room for them in the inn. And there were in the same country shepherds abiding in the field, keeping watch over their flocks by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them, and they were sore afraid. And the angel said unto them: Fear not, for behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour which is Christ the Lord. And this shall be a sign unto you: ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host, praising God and saying: Glory to God in the highest, and on earth peace, good will toward men. And it came to pass as the angels were gone away from them into heaven the shepherds said one to another: Let us now go even to Bethlehem, and see this thing which is to come to pass, which the Lord hath made known unto us. And they came with haste, and found Mary and Joseph, and the babe lying in a

manger. And when they had seen it they made known abroad the saying which was told them concerning the child. And all they that heard it wondered at those things which were told them by the shepherds. But Mary kept all these things and pondered them in her heart. And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them. And when eight days were accomplished for the circumcising of the child his name was called Jesus, which was so named of the angel before he was conceived in the womb. And when the days of her purification, according to the law of Moses, were accomplished, they brought him to Jerusalem to present him to the Lord : (as it is written in the Law of the Lord, every male that openeth the womb shall be called holy to the Lord :) and to offer a sacrifice, according to that which is said in the law of the Lord, a pair of turtle-doves or two young pigeons. And behold, there was a man in Jerusalem, whose name was Simeon, and the same man was just and devout, waiting for the consolation of Israel : and the Holy Spirit was upon him. And it was revealed unto him by the Holy Spirit that he should not see death before he had seen the Lord's Christ. And he came by the Spirit into the temple : and when the parents brought in the child Jesus to do for him after the custom of the law, then took he him up in his arms and blessed God, and said : Lord now lettest thou thy servant depart in peace, according to thy word : for mine eyes have seen thy salvation, which thou hast prepared before the face of all people : a light to lighten the Gentiles, and the glory of thy people Israel. And Joseph and his mother marvelled at those things which were spoken of him. And Simeon blessed them and said unto Mary his mother : Behold this (child) is set for the fall and rising again of many in Israel, and for a sign which shall be spoken against : yea, and a sword shall pierce through thy own soul also,) that the thoughts of many hearts may be revealed. And there was one Anna, a prophetess, the daughter of Phanniel of the tribe of Aser : she was of a great age, and had lived with a husband seven years from her virginity : and she was a widow of about four-score and four years, who departed not from the temple, but served God with fastings and prayers night and day. And she coming in that instant gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem. And when they had performed all things according to the law of the Lord, they returned into Galilee to their own city Nazareth. And the child grew and waxed strong in spirit, filled with wisdom : and the grace of God was upon him. Now his parents went to Jerusalem every year at the feast of the passover, and when he was twelve years old they went up to Jerusalem after the custom of the feast. And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem, and Joseph and his mother knew not of it.



But they supposing him to have been in the company, went a day's journey, and they sought him among their kinsfolk and acquaintance. And when they found him not they turned back again to Jerusalem seeking him.

And it came to pass that after three days, they found him in the temple, sitting in the midst of the doctors, both hearing them and asking them questions. And all that heard him were astonished at his understanding and answers. And when they saw him, they were amazed; and his mother said unto him: Son, why hast thou thus dealt with us; behold, thy father and I have sought thee sorrowing. And he said unto them: How is it that ye sought me? Knew ye not that I must be about my father's business? And they understood not the saying which he spake unto them. And he went down with them, and came to Nazareth, and was subject unto them. But his mother kept all these sayings in her heart. And Jesus increased in wisdom and stature, and in favor with God and man."

*Remarks on the Preceding.*

These are the only accounts we have purporting to be of the birth and youth of Jesus Christ. They certainly, it must be confessed, differ from each other very much; so much in fact as scarcely to have anything in common. They both agree that a child was born at Bethlehem, of Judaea, whose name was called Jesus Christ, of parents whose respective names were Joseph and Mary. Thus they agree as to the child's name, his parents' names, and the name of the place of his birth; as to all the rest, they are totally different. In Luke, the event of the nativity is made to coincide with the taking of a census in the Roman empire, when one named Cyrenius was governor of Syria. Here we meet with a difficulty in the outset. Roman history shows that Publius Sulpicius Quirinus (the name the nearest in form to Cyrenius, which we find in the history of this period) who was consul in A. U. C. 712, or B. C. 12, was appointed governor of Syria, after the banishment of Archelaus, in A. D. 6. He was sent to make an enrolment of property in Syria, and accordingly made both there and in Judaea a census. It also shows one named Sentius Saturninus to have been governor of Syria at the time Jesus is said to have been born; although A. W. Zumpt, of Berlin, wrought out some long arguments to show the probability of Quirinus having been appointed twice to the same office, his first term of government extending from B. C. 4 to B. C. 1, when he was succeeded by M. Lollius; but his data are uncertain. This difficulty with respect to Cyrenius has been solved variously by modern scholars, some supposing a corruption in the text of Luke, and others

giving some unusual sense to his words. \* The account in Matthew does not represent Joseph and Mary to have lived in Nazareth previous to the birth of Christ ; but to have gone to reside there after their return from Egypt with the infant Christ, to avoid being persecuted by Archelaus ; (so that their happening to reside there would, according to this, be rather a matter of accident), and thereby that a prophecy referring to another person and thing, which had already long before been fulfilled in another † or in others, might be fulfilled. It is noticeable by any reader of Matthew's Gospel, that the writer of it delights to represent all these events which took place in the life of Christ as fulfillments of prophecies ; and if one takes a little pains to find out, he will discover that almost all these prophecies had already been fulfilled long before in the characters to which they particularly referred. But it is true that a prophecy once fulfilled may be verified ever so often, for history repeats itself with respect to persons and things. But in Luke, the residence of Joseph and Mary is represented to have been in Nazareth, not only after, but before the birth of Christ : for it was there the angel Gabriel is said to have come to Mary and made the announcement to her of the coming Christ ; from thence she departed into the hill country of Judæa to visit Elizabeth ; and thence they go up to Bethlehem in Judæa to have themselves enrolled, a journey which seems improbable to have taken place, at least for the cause that is given, namely, that Joseph was of the house and lineage of David. It is pretty certain that no Roman law required the people of Nazareth, or of any other city or neighbourhood, to leave the place of their residence to have their names enrolled in the census list. Still and withal there might have been various causes to bring a man and his wife even from Nazareth to Bethlehem, and the desire of adding their name to a genealogical list traceable to the royal stock of David would not be likely to be the least ; for we know that the Jews as well as other Asiatic, and even European peoples take great pride in tracing their pedigree and preserving their genealogy. Indeed so strong is this desire for having a genealogy to exhibit, tracing pedigree back to what is regarded as a respectable stock, that it is very certain there are many genealogical lists that are but sheer inventions. In Matthew, although it is said that Jesus was born in Bethlehem, it does not say that Joseph and Mary lived there ; nor does it mention what brought them there.

While, in Matthew, wise men, or Magi, are represented as coming from the East to Jerusalem, guided by a star, on the occasion of the birth of Christ, and enquiring, where is he that is born king of the Jews ; for we have seen his star in the East, and are come to worship him ?—in Luke those

\* See Smith's Bible Dictionary, art. Cyrenius.

† Samson or Samuel, Judges XIII. 5, 1 Sam. 1, 11, or both.

that come are shepherds, who were in the same country, Palestine, abiding in the field, keeping watch over their flock by night. The Magi, or wise men, were a caste of priests especially peculiar to Media, Persia, and Bactria, etc., but not at all to Palestine; the shepherds were peculiar to Palestine, and common to it with other countries; and their occupation is, and has always been, not sacred but secular. Also, while the Magi come to Jerusalem and enquire about the infant king, whose star they had seen in the East, by which they occasion so much anxiety to Herod and the people of Jerusalem, the shepherds go direct to Bethlehem and find Mary and Joseph, and the babe lying in a manger. While the Magi, being astrologers, are guided by a star from the East to Jerusalem, and thence to Bethlehem, till it came and stood over where the young child was—the simple shepherds, (having the birth announced to them by one angel which gives them the sign: Ye shall find the babe wrapped in swaddling clothes and lying in a manger; and then suddenly with him a multitude of the heavenly host, praising God and saying, Glory to God in the highest, and on earth peace, and good will toward men,) go direct to Bethlehem and find even as the angel had told them. While in Matthew the Magi have a very important interview with Herod at Jerusalem—in Luke's account of the nativity nothing whatever is said of Herod, or Jerusalem, or the star, or the wise men. While the Magi find the young child in the house, and on beholding him fall down and worship him, and having opened their treasures present to him gifts, gold, frankincense, and myrrh—nothing is said as to the shepherds either worshipping him or presenting to him gifts; the shepherds find him in different circumstances; they came with haste and found Mary and Joseph, and the babe *lying in a manger*. And while the Magi, being warned of God in a dream that they should not return to Herod, depart into their own country another way—the shepherds when they had seen him “make known abroad the saying that was told them concerning the child; and returned, glorifying and praising God for all the things that they had heard and seen.” “And, according to Matthew, “when they,” *i. e.*, the Magi “were departed, behold the angel of the Lord appeared to Joseph in a dream, saying: Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word, for Herod will seek the young child to destroy him. When he arose he took the young child and his mother by night, and fled into Egypt, and was there until the death of Herod, that it might be fulfilled which was spoken of the Lord by the prophet, saying: Out of Egypt have I called my son”; which last expression is not a prophecy, but only a reference by the prophet Hosea to the exodus of the Israelites from Egypt in the time of Moses\*. Nothing

\* See Hosea XI. 1.

is said in Luke of this flight into Egypt. But there comes hereupon, in Matthew, an account of Herod's slaying all the children of and under two years old that were in Bethlehem and its coasts, an act of which no mention is made in Luke, nor in any other sacred or profane writer except those who may have quoted it from the account in Matthew. And, supposing such a slaughter to have taken place, would it not be very likely to have been mentioned by some of the historians of that age,—say, the Jewish historian Josephus, who wrote the history of Herod's reign, — if not by some of the Roman historians? Such an act, as it is represented to have been, would certainly seem to have been a fit subject for history. And this act, according to Matthew, fulfils a prophecy of Jeremiah, which he spoke with reference to the land of Israel being left desolate of the Jews who were taken captive to Babylon, and would not appear to have the slightest reference to such a case as this of the reputed killing of the infants of Bethlehem. † According to Matthew, ch. 1, even Christ was born in order that a prophecy might be fulfilled: for after the angel announces in a dream to Joseph the birth of a child, Jesus, which was begotten of the Holy Spirit, and enjoins on him to take Mary to his wife, it is said: "Now all this was done that it might be fulfilled which was spoken of the Lord by the prophet, saying: Behold a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which, being interpreted, is God with us." Now this prophecy of Isaiah was fulfilled in another seven hundred years before Christ is said to have been born.‡ While in Matthew it is said that Joseph knew her not until she had brought forth her first-born son, and called his name Jesus—in Luke this is not said: but according to Luke, ch. 1, the angel says to her: "The Holy Spirit shall come upon thee, and the power of the highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the son of God." The Christian world has scarcely yet realized that the Holy Spirit is one and the same with the Father and the Son; and the not understanding this simple fact has caused much useless and vexatious controversy and useless jargon in the church, yea, and much hatred and bloodshed among professing Christians. They have scarcely yet come to the understanding of this further simple fact that angel means messenger, and that this messenger is as likely to be a living human being as an idea or picture which presents itself to the mind, and communicates to the understanding. If a Joshua be not the son of a Joseph he is the son of some other man. In Luke alone an account is given of the circumcision of Christ, ch. 11, 21-23, and mention made of the aged Simeon.

† See Jeremiah XXXI, 13.

‡ See Isa. VII., and Smith's B. D., art. "Emmanuel."

But how did the writer of this narrative know the precise words of the thanksgiving and prophetic discourse of Simeon, ch. II, 25-36?—for the writer speaks in the *oratio directa*. Also, in Luke alone mention is made of the aged prophetess Anna, the daughter of Phanniel, “who departed not from the temple, but served God with fastings and prayers night and day.” In Luke alone mention is made of Joseph and Mary going to Jerusalem every year at the feast of the passover; of Jesus going up with them when he was twelve years old; of his parents seeking him among the company on their return home, and, not finding him, going back to Jerusalem, and finding him, after a three days’ search, sitting among the doctors in the temple, hearing them and asking them questions; of the surprise that was manifested by all at his understanding and answers; and of his mother saying to him: Son, why hast thou thus dealt with us? Behold thy father and I have sought thee sorrowing; and of his answer to this question: Knew ye not that I must be about my father’s business; which might have suggested to her that her son acknowledged another father than Joseph. Now how did the writer know, himself evidently not a present witness, the precise words in which Mary addressed Jesus in the temple, or in which he answered her? for the writer uses the *oratio directa*. We know that the writer of the third gospel, if he received these accounts at all, which he gives us concerning the youth of Christ, must have received them by tradition. How then is it that he mentions so many things which are not mentioned in Matthew’s account? We have only these two accounts given of the birth and youth of Christ; in Mark, the account of his life, commencing with his baptism; in John after this, for even his baptism is not here mentioned. And how is it that in the account in Matthew so many things are mentioned which are not mentioned in that in Luke? But how in particular is it that these two accounts of the birth and youth of Christ are so totally different that they have scarcely anything in common? If these two accounts were received by way of tradition by two disciples and followers of the same Jesus, say within one hundred and fifty years after his death, how is it that they are so entirely different that if the names Joseph, and Mary, and Bethlehem were omitted they would have nothing in common; and that they appear like two different accounts of the birth and youth of two different persons? These are plain questions, and (both accounts coming to us with the same authority) since we cannot answer them satisfactorily must we not decide both to be of the character of allegorical elaborations? Again, as we know from the teachings of natural science that a body cannot occupy more than one place at the same time, so we know that the birth of Christ could have taken place but in one way. But in these two accounts we find two different sets of circumstances almost entirely dissimilar to each other, related as connected with it. If, for illustration, a child is born to some

distinguished person in Europe, say some queen, and the circumstances of the birth are related in two different ways by two different persons, say in the states of Ohio and Connecticut, both of whom we judge of equal credibility, but neither of whom witnessed what he relates; which of these accounts are we to take as the true one? If we judge impartially and fairly we shall conclude that the birth did not take place, if it did take place at all, in either way in which it is represented by them; and therefore shall have to await fresh information concerning it, or finally decide the reputed event not to have taken place at all. But, moreover, the style of the narratives here, especially in respect to the *oratio directa*, used by one whom all decide not to have been a present witness of what he relates, determines the representation to be unreal, or, in other words, allegorical, which, in the case of the gospel representations, is of equal importance as if it were real, if it may not be found to be of greater importance.

THE SUBJECT CONTINUED: JOHN'S MINISTRY AND CHRIST'S BAPTISM.

According to *Matthew*, ch. III: "In those days came John the Baptist preaching in the wilderness of Judæa, and saying: Repent ye, for the kingdom of heaven is at hand. For this is he that was spoken of by the prophet Esaias, saying: The voice of one crying in the wilderness: Prepare ye the way of the Lord, make his paths straight. And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey. Then went out to him Jerusalem and all Judæa, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins.

But when he saw many of the Pharisees and of the Sadducees come to his baptism he said unto them: O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits corresponding to amendment of life. And think not to say within yourselves: We have Abraham to our father; for I say unto you that God is able of these stones to raise up children unto Abraham. And now also the axe is laid unto the root of the trees; therefore every tree which bringeth not forth good fruit is hewn down and cast into the fire. I indeed baptize you with water unto repentance; but he that cometh after me is mightier than I, whose shoes I am not worthy to bear; he shall baptize you with the Holy Spirit, and with fire; whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into his garner; and he will burn up the chaff with unquenchable fire.

Then cometh Jesus from Galilee to Jordan unto John to be baptized of him. But John forbade him, saying: I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him: Suffer it to be so now, for thus it becometh us to fulfil all righteousness. Then he suffered him. And Jesus when he was baptized, went up straightway not of the water; and, lo, the heavens were opened unto him, and he saw



the spirit of God descending like a dove, and lighting upon him ; and, lo a voice from heaven, saying : This is my beloved son, in whom I am well pleased." *The same according to Mark* ch. I. verses 1-13 : " The beginning of the gospel of Jesus Christ, the son of God. As it is written in the prophets : Behold I send my messenger before thy face, which shall prepare thy way before thee. The voice of one crying in the wilderness : Prepare ye the way of the Lord, make his paths straight. John did baptize in the wilderness, and preach the baptism of repentance unto the remission of sins. And there went out to him all the land of Judæa, and they of Jerusalem, and were all baptized of him in the river Jordan, confessing their sins. And John was clothed with camel's hair, and with a girdle of skin about his loins ; and he did eat locusts and wild honey ; and preached saying : There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to unloose. I indeed have baptized you with water, but he shall baptize you with the holy spirit. And it came to pass in these days that Jesus came from Nazareth in Galilee and was baptized of John in Jordan. And straightway coming up out of the water he saw the heavens opened, and the spirit like a dove descending upon him. And there came a voice from heaven, saying : Thou art my beloved son, in whom I am well pleased."

*The same according to Luke*, ch. III. 1-23 : " Now in the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being governor of Judæa, and Herod being Tetrarch of Galilee, and his brother Philip Tetrarch of Ituræa, and of the region of Trachonitis, and Lysanias the Tetrarch of Abilene ; Annas and Caiaphas being the high priests ; the word of God came unto John, the son of Zacharias, in the wilderness. And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins. As it is written in the book of the words of Esaias the prophet, saying : The voice of one crying in the wilderness : Prepare ye the way of the Lord, make his paths straight. Every valley shall be filled, and every mountain and hill shall be brought low ; and the crooked shall be made straight, and the rough ways made smooth. And all flesh shall see the salvation of God. Then said he to the multitude that came forth to be baptized of him. O generation of vipers, who hath warned you to flee from the wrath to come ? Bring forth therefore fruits corresponding to repentance ; and begin not to say within yourselves : We have Abraham to our father ; for I say unto you that God is able of these stones to rise up children unto Abraham. And now also the axe is laid unto the root of the trees : Every tree, therefore, which bringeth not forth good fruit is hewn down and cast into the fire. And the people asked him, saying : What shall we do then ? He answereth and saith unto them : He that hath two coats let him impart to him that hath none ; and he that hath meat let him do likewise. Then

came also publicans to be baptized, and said unto him : Teacher, what shall we do ? And he said unto them : Exact no more than that which is appointed you. And the soldiers likewise demanded of him, saying : And what shall we do ? And he said unto them : Do violence to no man, neither accuse any falsely ; and be content with your wages. And as the people were in expectation and all men mused in their hearts of John whether he were the Christ or not, John answering said unto them all : I indeed baptize you with water ; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose. He shall baptize you with the Holy Spirit and with fire ; whose fan is in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner ; but the chaff he will burn with unquenchable fire. And many other things in his exhortation preached he unto the people. But Herod the Tetrarch being reprov'd by him for Herodias his brother Philip's wife, and for all the evils which Herod had done, added yet this above all, that he shut up John in prison.

Now when all the people were baptized it came to pass that Jesus also being baptized and praying, the heaven was opened ; and the Holy Spirit descended in a bodily shape like a dove upon him ; and a voice came from heaven, which said : Thou art my beloved son, in thee I am well pleased."

*The same according to John, ch. I. 6-9, 15, 19-34.* "There was a man sent from God whose name was John. The same came for a witness to bear witness of the light, that all men through him might believe. He was not that light, but was sent to bear witness of that light.—John bare witness of him, and cried, saying : This was he of whom I spake, he that cometh after me is preferred before me, for he was before me.—And this is the record of John when the Jews sent priests and Levites from Jerusalem to ask him, who art thou ? And he confessed, and denied not, but confessed, I am not the Christ. And they asked him. What then ? Art thou Elias ? And he saith : I am not. Art thou that prophet ? And he answered ; No. Then saith they unto him : Who art thou ? that we may give an answer to them that sent us. What sayest thou of thyself ? He said, I am the voice of one crying in the wilderness. Make straight the way of the Lord, as said the prophet Esaias. And they which were sent were of the Pharisees. And they asked him, and said unto him : Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet ? John answered them, saying : I baptize with water : but there standeth one among you whom ye know not. He it is who coming after me is preferred before me, whose shoes' latchet I am not worthy to unloose. These things were done in Bethabara beyond Jordan, where John was baptizing.

The next day John seeth Jesus coming unto him, and saith : Behold the Lamb of God, which taketh away the sin of the world. This is he of whom I said : After me cometh a man which is preferred before me ; for he was before me. And I knew him not, but that he should be made manifest to

Israel, therefore am I come baptizing with water. And John bare record saying: I saw the Spirit descending from heaven like a dove, and it abode upon him. And I knew him not, but he that sent me to baptize with water, the same said unto me: Upon whom thou shalt see the Spirit descending and remaining on him, the same is he which baptizeth with the Holy Spirit. And I saw and bare record that this is the son of God.

*Remarks on the Foregoing.*

Thus it is seen the four Gospels have each an account of John's ministry, and three of them mention Christ's baptism. Only one of the Gospels, as has been mentioned before, has an account of John's birth. All these four accounts represent John to be the forerunner of Christ, he who should introduce him to the people, and as preaching the baptism of repentance unto the remission of sins. He exhorts the people to bring forth fruits (good works) corresponding to a change of heart and of life for the better; and he inculcates, especially in Luke, self-denial, and condescension for the good of others; and benevolence and liberal charity toward all mankind. In this representation, however, he may be justly thought to have given too little attention to the power of oppressing the people possessed by governments, and to the responsibility of government to the people governed.

The publican, for example, Luke III, 13, is commanded to exact no more than that which is appointed him; but the government is not commanded not to levy too much. And the soldiers, verse 14, are commanded to be content with their wages, but no command is given to government as to whether they shall have this large or small, just or unjust. John, therefore, appears to have left too much power in the hands of governments, or, in other words, not to have put sufficient restraint upon them, whereby they should not oppress or deal unjustly with the people. But John unsparingly rebukes the hypocritical, the vicious, and those who substituted the goodness and respectability of their ancestors for their being good and doing good themselves; teaching them that "God is able of these stones to raise up children unto Abraham." John represents himself as baptizing them with water unto repentance, but says that one is coming after him who shall baptize them with the Holy Spirit. John preached and ministered baptism as a sign or emblem of regeneration; and regeneration itself was the perfecting and perfection to which they attained who practised John's doctrines as the result of baptism and repentance, and continual good and holy living. Understanding the emblem, they realised in themselves its significance, and gradually attained to the measure of the stature of the fulness of Christ, a perfect man. All these accounts agree that such a

man as John lived, and preached, and baptized; and in this agreement they are confirmed by the history of Josephus, who also spoke of John the Baptist.

In Matthew and Mark, Jesus is represented as having come from Galilee to Jordan to John to be baptized of him. In Luke, his coming from Galilee for that purpose is not mentioned; but after it is said that Herod had added to the already large catalogue of his crimes this, that he had shut up John in prison. It says: "Now when all the people were baptised it came to pass that Jesus also being baptised, and, praying, the heavens were opened; and the Holy Spirit descended in a bodily shape like a dove upon him, and a voice came from heaven, which said: "Thou art my beloved son, in thee I am well pleased." In Matt. it is said: "And Jesus, when he was baptised, went up straightway out of the water; and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him; and, lo, a voice from heaven saying: "This is my beloved son, in whom I am well pleased." According to Mark it is: "And straightway coming up out of the water he saw the heavens opened, and the Spirit, like a dove, descending upon him; and there came a voice from heaven, saying: "Thou art my beloved son, in whom I am well pleased." Now, as to the enunciation of the voice from heaven, given in the *direct oration*, we find that no two of the narratives agree: all three differ from each other as to it. Which of the accounts then are we to take for the true and original enunciation of the voice from heaven, if any original one there was? This we are unable to determine, and, therefore, cannot accept either one of them as representing reality.

When the speech, or the verbal expression of a person is represented in the *oratio directa*, by two, three, or a greater number of writers, it has necessarily to be given, not only in the same words, but these words must occupy exactly the same relative positions in the sentence or sentences of each, in order to show that they represent truly the original speech or expression. For example, if two, three, or four reporters take down the same speech in full from an orator as he delivers it, in order for them all fairly to represent the speech, we expect them to have the wording and the relative position of the words in the sentences exactly the same in each and all. But when we find the speech or verbal expression of another given in the *direct oration* by several writers, none of whom, we know, witnessed it himself, and all of whom differ from each other as to it, we cannot possibly tell which of them sets forth the true original; and, for the lack of more light on the subject, are led, perhaps, to conclude that none of them does; or rather, as in the cases we are especially dealing with, that they are intended to be allegorical. This allegorical character of the Gospel representations will appear more clear as we proceed.

We have seen that in the three cases of the baptism of Christ by John the Spirit, in the shape of a dove, did not descend upon him until after he had come up out of the water, that is, after being baptised. We see also in *Matt.*, ch. III., verse 15, that on Jesus presenting himself for baptism John recognized him, and forbade him, saying: I have need to be baptised of thee, and comest thou to me? Here then arises a difficult question, which has long exercised Biblical scholars, and has not yet been determined by them, namely, how we are to reconcile that recognition with what John subsequently asserts (*John* I, 33,) saying: "I knew him not, but he that sent me to baptise with water the same said unto me: Upon whom thou shalt see the Spirit descending and remaining upon him, the same is he which baptiseth with the Holy Spirit." Here appears a contradiction certainly, it must be confessed, turn it as we will; and contradictions imply at least unreality, in this case as to the person represented to have been recognized and baptised by John. The allegorical character of this personage will become more apparent as we proceed. To the Gospel's idea of Jesus Christ doubtless John and his baptism first gave rise.

The Christian system of religion as represented in the Gospels is well adapted to monarchical forms of government. It takes great pains to represent Jesus as a king. It connects with the Gospel system; weaves into it, as it were, a great many of the ideas of royalty; inculcates submission to the last degree to ruling powers; as represented, too, in the humility of the example of Jesus; and rather favors illiteracy and ignorance in the mass of its professors,—at least, as it is generally understood,—and perhaps, also, in its ministers, than the light of science and education. These facts may partly tend to show us the source from whence proceeded the elaborate system of the Christian religion, as represented in the New Testament; or rather the character of the government, and the manners and customs with respect to that government, which prevailed in those countries where this system originated.

But if the New Testament, as to its main subject, does not represent reality, may it not still have a deep figurative or allegorical meaning, designed to symbolize the truly good man's or true Christian's life? It will be seen that in collating and comparing the different accounts, setting forth the same events, we only glance at a few of the principal points of agreement or disagreement between them, leaving to our readers the privilege of exerting their powers in comparing them further, which we hope they will avail themselves of.

#### THE SUBJECT CONTINUED: THE GENEALOGY OF CHRIST.

According to *Matthew*, ch. I, 1-18: "The book of the generations of Jesus Christ, the son of David, the son of Abraham: Abraham begat Isaac, and Isaac begat Jacob, and Jacob begat Judas and his brethren, and Judas begat Phares and Zara of Tamar, and Phares begat Esrom, and Esrom

begat Aram, and Aram begat Aminadab, and Aminadab begat Naasson, and Naasson begat Salmon, and Salmon begat Booz of Rachab, and Booz begat Obed of Ruth, and Obed begat Jesse, and Jesse begat David the King, and David the King begat Solomon of her that had been the wife of Urias, and Solomon begat Roboam, and Roboam begat Abia, and Abia begat Asa, and Asa begat Josaphat, and Josaphat begat Joram, and Joram begat Ozias, and Ozias begat Joatham, and Joatham begat Achaz, and Achaz begat Ezekias, and Ezekias begat Manasses, and Manasses begat Amon, and Amon begat Josias, and Josias begat Jechonias and his brethren, about the time they were carried away to Babylon; and after they were brought to Babylon Jechonias begat Salathiel, and Salathiel begat Zorobabel, and Zorobabel begat Abiud, and Abiud begat Eliakim, and Eliakim begat Azor, and Azor begat Sadoc, and Sadoc begat Achim, and Achim begat Eliud, and Eliud begat Eleazer, and Eleazer begat Matthan, and Matthan begat Jacob, and Jacob begat Joseph the husband of Mary, of whom was born Jesus who is called Christ. So all the generations from Abraham to David are fourteen generations; and from David until the carrying away into Babylon are fourteen generations; and from the carrying away into Babylon to Christ are fourteen generations.'

*The same according to Luke III. 23, to end of chapter: "And Jesus himself began to be about thirty years of age, being, (as was supposed), the son of Joseph, which was the son of Heli, which was the son of Matthat, which was the son of Levi, which was the son of Melchi, which was the son of Janna, which was the son of Joseph, which was the son of Mattathias, which was the son of Amos, which was the son of Naum, which was the son of Esli, which was the son of Nagge, which was the son of Maath, which was the son of Mattathias, which was the son of Semei, which was the son of Joseph, which was the son of Juda, which was the son of Joanna, which was the son of Rhesa, which was the son of Zorobabel, which was the son of Salathiel, which was the son of Neri, which was the son of Melchi, which was the son of Addi, which was the son of Cosam, which was the son of Elmodam, which was the son of Er, which was the son of Jose, which was the son of Eliezer, which was the son of Jorim, which was the son of Matthat, which was the son of Levi, which was the son of Simeon, which was the son of Juda, which was the son of Joseph, which was the son of Joram, which was the son of Eliakim, which was the son of Melea, which was the son of Menan, which was the son of Mattathias, which was the son of Nathan, which was the son of David, which was the son of Jesse, which was the son of Obed, which was the son of Booz, which was the son of Salmon, which was the son of Naasson, which was the son of Aminadab, which was the son of Aram, which was the son of Esrom, which was the son of Phares, which was the son of Juda, which was the son of Jacob, which was the son of Isaac, which was the son of Abraham, which was the son of Thara, which*



was the son of Nachor, which was the son of Sarueh, which was the son of Ragau, which was the son of Phalec, which was the son of Heber, which was the son of Sala, which was the son of Cainan, which was the son of Arphaxad, which was the son of Sem, which was the son of Noe, which was the son of Lamech, which was the son of Mathusala, which was the son of Enoch, which was the son of Jared, which was the son of Maleleel, which was the son of Cainan, which was the son of Enos, which was the son of Seth, which was the son of Adam, which was the son of God." The following pedigree will exhibit more concisely the successive generations as given in the two Evangelists.

ACCORDING TO MATTHEW.		ACCORDING TO LUKE.	
Common to Matt. & Luke.	Abraham..... Eliud.	Adam..... Mattathia..... Melehi.	
	Isaac..... Eleazer.	Seth..... Menah..... Levi.	
	Jacob..... Matthan.	Enos..... Melch..... Matthat.	
	Judah..... Jacob.	Cainan..... Eliakim..... Heli.	
	Phares..... Joseph.	Maleleel..... Jonam..... Joseph.	
	Eron..... Jesus Christ.	Jared..... Joseph..... Jesus Christ.	
	Aram [Ram].....	Enoch..... Juda.	
	Amiadab.....	Mathuselah..... Simeon.	
	Naasson.....	Lamech..... Levi.	
	Salmon.....	Noe..... Mathat.	
	Booz.....	Sem..... Jorim.	
	Obed.....	Arphaxad..... Eleazer.	
	Jesse.....	Cainan..... Jose.	
	David.....	Sala..... Er.	
Names common to both.	Solomon..... [Peleg.]	Heber..... Elmodam.	
	Roboam.....	Phalec..... Cosam.	
	Abia.....	Ragau..... Adhi.	
	Asa.....	Sarueh..... M. shi.	
	Josaphat.....	Nachor..... Neai.	
	Joram.....		
	Ozias.....	Thara.....	
	Jotham.....	Abraham.....	Salathiel.
	Achaz.....	Isaac.....	Zorobabel.
	Ezekias.....	Jacob.....	
	Manasses.....	Judah.....	
	Amon.....	Phares.....	
	Josias.....	Eron.....	
	Jechonias.....	Aram [Ram].....	
Names common to both.	Salathiel.....	Amiadab.....	
	Zorobabel.....	Naasson.....	
		Salmon.....	
		Booz.....	
		Obed.....	
		Jesse.....	
		David.....	
		Nathan.....	

*Remarks on the Preceding.*

These are the only genealogies of Christ found in the Gospels, there being none given in Mark and John.

It is seen that the genealogy in Matthew is reckoned back only as far as Abraham, while that in Luke is reckoned back to Adam. The names in the two tables are the same between Abraham and David, these two included. But while in Matthew Christ's genealogy is traced to David through Solomon; in Luke it is traced to the same stem through Nathan, another son of David. There is apparently a point of connection in the two genealogies, answering to the time of the Jewish captivity in Babylon, in the names of Salathiel and Zorobabel, that are common to both. But that the connection is only apparent is seen by the fact that in Matthew Salathiel is the son of Jechonias, while in Luke he is put down as the son

of Neri ; and while in Luke Rhesa is the son and successor of Zorobabel, through whom descends Christ, in Matthew Abiud is the son and successor of the same Zorobabel, through whom Christ is descended. Between David and the Babylonish captivity, and between that point and Jesus Christ, the genealogical lists are entirely different. The number of generations between David and Christ, these two included, is, according to Luke, 43 ; and according to Matthew, 28. All the connection that appears to be in the two genealogies to that extent is that one named Zorobabel is son to one named Sathathiel, who, according to both, lived about the same time ; but the Salathiel of each list has a different father, and the Zorobabel of each list a different son, through whom Christ descended, than the other has. But besides these main differences, there are others which claim our attention in these genealogies of Christ. The most remarkable of these is the total discrepancy between them both and that of Zerubabel in the Old Testament (1 Chron. III, 19-24). In this last, of seven sons of Zerubabel not one bears the name, or anything like the name of Rhesa or Abiud ; and of the next generation, not one of them bears the name, or any thing like the name of Eliakim or Joanna, which are in the corresponding generations in Matthew and Luke. Rhesa is in fact not a name at all, but it is the Chaldee title of the princes of the captivity ; and its appearance in the text may be due to the ignorance of some early Christian Jew. The next great difference is in the number of generations between the two genealogies. The division in Matthew into three fourteens gives only 42, (but in reality 41 only are in the text) while in Luke, from Abraham to Christ, inclusive, 56 is reckoned ; or, which is more to the point, since the generations between Abraham and David are the same in both genealogies, while, in Matthew, 28 are reckoned from David to Christ, in Luke are reckoned 43. But in the second tessarodecade, commencing with Solomon and ending with Jeconias, three generations of kings are omitted,—Ahaziah, Joash, Amaziah,—a leap by which the number of generations in this division is fourteen ; and in the last tessarodecade, beginning with Salathiel and ending with Christ, instead of fourteen, there are only thirteen generations mentioned. There is another important discrepancy, a chronological one, which it is necessary to notice here. In both the genealogies there are but three names between Salmon and David,—Booz, Obed, Jesse ;—but, according to the commonly received chronology, from the entrance into Canaan (when Salmon was come to man's estate) to the birth of David was 405 years, or from that to 500 years and upwards. Now for about an equal period, from David to the captivity, Luke's genealogy contains twenty names. This, therefore, determines either the chronology or the genealogy to be wrong ; doubtless both may be. Do not these genealogies, therefore, present to us an apparently obscure page, inconsistent in themselves taken singly.

and contrary to each other and to the Old Testament history? Which of them then shall we select as representing reality: one is as real as the other, and they who are desirous to do so may accept both.

#### JESUS TEMPTED BY THE DEVIL.

*According to Matthew, ch. IV, 1-12:* "Then," that is, immediately upon having been baptised, "was Jesus led up of the Spirit into the wilderness to be tempted of the devil. And when he had fasted forty days and forty nights, he was afterwards an hungered. And when the tempter came to him he said: If thou be the son of God, command that these stones be made bread. But he answered and said: It is written: Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, and saith unto him: If thou be the son of God, cast thyself down; for it is written: He shall give his angels charge concerning thee, and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. Jesus said unto him: It is written again: Thou shalt not tempt the Lord thy God. Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world and the glory of them; and saith to him: All these things will I give thee, if thou wilt fall down and worship me. Then saith Jesus unto him: Get thee hence, Satan; for it is written: Thou shalt worship the Lord thy God, and him only shalt thou serve. Then the devil leaveth him, and behold, angels came and ministered unto him." *According to Mark, ch. I, 12-13:* "And immediately," that is, on having been baptised, "the Spirit driveth him into the wilderness. And he was there in the wilderness forty days, tempted of Satan; and was with the wild beasts; and the angels ministered unto him." *according to Luke, ch. IV, 1-13:* "And Jesus, being full of the Holy Spirit, returned from Jordan, and was led by the Spirit into the wilderness, being forty days tempted of the devil. And in those days he did eat nothing; and when they were ended he afterward hungered. And the devil said unto him: If thou be the son of God, command this stone that it be made bread. And Jesus answered him, saying: It is written, that every man shall not live by bread alone, but by every word of God. And the devil, taking him up into an high mountain, showed him all the kingdoms of the world in a moment of time. And the devil said unto him: All this power will I give thee, and the glory of them; for that is delivered unto me; and to whomsoever I will, I give it. If thou therefore wilt worship me, all shall be thine. And Jesus answered and said unto him: Get thee behind me, Satan, for it is written: Thou shalt

worship the Lord thy God, and him only shalt thou serve. And he brought him to Jerusalem, and set him on a pinnacle of the temple, and said unto him. If thou be the son of God cast thyself down from hence ; for it is written : He shall give his angels charge over thee, to keep thee ; and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. And Jesus answering, said unto him : It is said : Thou shalt not tempt the Lord thy God. And when the devil had ended all the temptation, he departed from him for a season."

*Remarks on the Preceding.*

The account of the temptation in the wilderness is recorded in three Gospels. They all agree that on having been baptized, and pronounced by the voice from heaven to be the son of God, Jesus was led by the Spirit into the wilderness to be tempted of the devil. Matthew and Luke represent him to have fasted forty days ; as in Matthew : " And when he had fasted forty days and forty nights, he was afterwards an hungered ;" acc. to Luke : " Being forty days tempted of the devil ; and in those days he did eat nothing ; and when they were ended he afterwards hungered." In Mark nothing is said as to his fasting forty days ; the expression there being : " And he was there in the wilderness forty days, tempted of Satan, and was with the wild beasts, and the angels ministered unto him." In John nothing is said as to this particular temptation, or the fast of forty days. Neither Matthew nor Luke—the first said to be one of the twelve apostles, the second not represented as being one of them,—could have witnessed what they here relate ; for Christ is not represented to have chosen his Apostles until after this temptation. Both these and Mark must therefore have learned by hearsay, if they learned at all, what they relate to us here concerning the forty days of temptation and fasting ; and we must all allow that hearsay is not the kind of evidence required to establish the fact of a human being having fasted forty days and forty nights without eating any thing during that time. Would this not be designed to teach us that we should deny the lusts of our flesh and worldly lusts, and practice fasting, as far as we are able to bear it, in order to keep our bodies in subjection, and not allow the flesh to acquire the dominion over our lives ? Would it not be designed to teach us that we should practise prayer also with fasting in order to maintain an humble and a contrite spirit, and the better to be able to resist the temptations of our inferior nature, and the assaults of our invisible adversary ? In Mark the particular kinds of temptation to which Christ was subjected by the devil, are not specified, but in Matthew and Luke they are. The first temptation which Satan makes

use of is that which one would suppose the carnal appetite would urge upon a hungry man, to whom for sanitary purposes food was forbidden. "If thou be the son of God command that these stones be made bread," (as acc. to Matt.). "If thou be the son of God command this stone that it be made bread, (as acc. to Luke). Obtain bread and satisfy your appetite, let the result be what it may; this is the suggestion of the carnal appetite, a strong temptation of the devil. But there is a difference in these two expressions in Matthew and Luke, which are represented to have been uttered by Satan, and given in the *direct oration*. And as each of these is set forth as the original expression of Satan in this particular temptation, we have two expressions, each purporting to be the original. Which then shall we select as the one Satan made use of? We are unable to tell which, if either, is the original, and have therefore to reject both, as being unreal. Also, the order of the answers of Christ to the second and third temptation is inverted in Matthew and Luke; that is, the second in order in Matthew is the third in Luke; and conversely. According to Matthew, second temptation: "Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, and saith unto him: If thou be the son of God cast thyself down; for it is written: He shall give his angels charge concerning thee, and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. Jesus said unto him: It is written again: 'Thou shalt not tempt the Lord thy God.'" According to Luke this is the third temptation: "And he brought him to Jerusalem, and set him on a pinnacle of the temple, and said unto him: If thou be the son of God cast thyself down from hence; for it is written: He shall give his angels charge over thee, to keep thee; and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. And Jesus answering said unto him: It is said: 'Thou shalt not tempt the Lord thy God.'" The proposals of Satan in this second temptation, as well as the answers of Christ to them, are different in the two gospels, although given in the *direct oration*. And, therefore, as they both come to us with the same authority for originality, and not knowing which to select as the original questions and answers, we cannot accept either as representing reality. Also the fact of their order being reversed in the two narratives would, even if there were no other grounds for it, incline one to suspect their reality. Would not the lesson designed to be taught us in this second temptation be that we shall not tempt the Lord our God, by voluntarily or inconsiderately doing irrational things, which almost invariably result in less or greater loss to us? Man is possessed of reason, which it behooves him to make use of in all the circumstances and conditions of life. The better he uses it the more real gain in every good thing he has. The more he abuses it the more loss he sustains of what is good, the more unhappy and vile he becomes, and the more unhappiness and vileness he creates in

all those connected with him. In connection with the right use of reason, the exercise of strong unwavering faith in the power and benevolence of the Deity is always exceedingly beneficial, and productive of good results in those who exercise it. Third temptation, according to Matthew : "Again the devil taketh him up into an exceeding high mountain, and sheweth him all the Kingdoms of the world, and the glory of them ; and saith unto him : All these things will I give thee if thou wilt fall down and worship me. Then saith Jesus unto him : Get thee hence, Satan ; for it is written : Thou shalt worship the Lord thy God, and him only shalt thou serve." According to Luke this is the second temptation : " And the devil taking him up into an high mountain showed unto him all the kingdoms of the world in a moment of time. And the devil said unto him : All this power will I give thee, and the glory of them ; for that is delivered unto me ; and to whomsoever I will, I give it. If thou, therefore, wilt worship me, all shall be thine. And Jesus answered and said unto him : Get thee behind me, Satan ; for it is written : Thou shalt worship the Lord thy God, and him only shalt thou serve." In this case also the proposals and answers in the two gospels, relating to the same temptation, are somewhat different, and, therefore, not knowing which to select as the original proposal and answer, or whether there was any original, we cannot accept either of them as being real. But is not this designed to teach us that we should worship the Lord our God, and him only serve, to the exclusion of all worship of worldly things, and to the non submission of enslavement to them ? True, we could not live out of the world ; but while living in it we should not be of it. The world and the things of it are for our use and our profit, not for our abuse and our worship. Worldly objects should not be thought after to such an extent or in such a way that the seeker has to worship either the world or them in order to obtain them. The time is coming, and now is, when they that worship the Deity will worship him in spirit and in truth ; for he seeketh such to worship him. No object is to be worshipped to gratify our self-love ; nor yet any visible or conceivable worldly object. "What," we hear one say, "there is an object which my heart is set upon, which I have long and earnestly sought to obtain. I plainly see that in order to obtain it I shall have to seek it longer, and that at the expense of my time, of my self-respect, and in violation of my allegiance to God. The acquisition of it would doubtless give me a rise in the eyes of the world, make me a conspicuous object among my fellow-men, so that I, in my turn, should have bestowed upon me a share of the applause and the admiration of the world. Now that I have gone so far in pursuit of it, shall I not go the whole length to obtain it ? Many such alluring objects this world presents : and many, many there are so foolish, so silly as to be tempted and allured by them ; having been obtained by one at the expense of being obliged to worship them or worship for them, or at the expense of the seeker's alle-



giance to God being violated, they are curses rather than blessings, and bring with them trouble and chagrin rather than happiness and joy. It is never too late to reform one's self in such a course, and the sooner the better. All the objects which the world possesses belong naturally to all mankind equally. No one has a natural right to a monopoly of them; and if all men would act rightly and justly toward each other each one would obtain and possess his proper share without being compelled to worship for them; and if one's lot happened to be small or humble, he would nevertheless be contented with it, and happy in the possession of it, and would not, if it were large, be puffed up with pride on account of it. The world contains no object more noble, more precious than man; he is lord of this lower creation; and is it reasonable that he should make himself a slave to that which by right he has the dominion over?—that he should worship that, or for that, which is only for his use? The intelligently humble, god-fearing man, though he may be poor as to worldly possessions, and rank low in the esteem of mankind, is nevertheless more truly rich, and infinitely more happy and contented than is the proud pampered worshipper of the world, of its wealth and its fashions.

#### THE CALL OF THE APOSTLES.

*According to Matthew, IV, 18-22:* "And Jesus, walking by the sea of Galilee, saw two brothers, Simon, called Peter, and Andrew, his brother, casting a net into the sea; for they were fishers. And he saith unto them: Follow me, and I will make you fishers of men. And they straightway left their nets, and followed him. And going on from thence he saw other two brothers, James, the son of Zebedee, and John, his brother, in a ship with Zebedee, their father, mending their nets; and he called them; and they immediately left the ship and their father, and followed him." *Acc. to Mark, ch. I, 16-21:* "Now as he walked by the sea of Galilee, he saw Simon, and Andrew his brother, casting a net into the sea, for they were fishers. And Jesus said unto them: Come ye after me, and I will make you to become fishers of men. And straightway they forsook their nets and followed him. And when he had gone a little farther thence he saw James the son of Zebedee, and John his brother, who also were in the ship mending their nets. And straight way he called them, and they left their father Zebedee in the ship with the hired servants and went after him." *Acc. to Luke, V, 1-11:* "And it came to pass that as the people pressed upon him to hear the word of God, he stood by the lake of Genessaret, and saw two ships standing by the lake, but the fishermen were gone out of them and were washing their nets. And he entered

into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And he sat down and taught the people out of the ship. Now when he had left speaking, he said unto Simon : Launch out into the deep, and let down your nets for a draught. And Simon answering, said unto him : Master, we have toiled all the night and have taken nothing ; nevertheless at thy word I will let down the net. And when they had this done they enclosed a great multitude of fishes ; and their net brake. And they beckoned unto their partners which were in the other ship, that they should come and help them. And they came and filled both the ships so that they began to sink. When Simon Peter saw it he fell down at Jesu's knees, saying : Depart from me, for I am a sinful man, O Lord. For he was astonished, and all that were with him, at the draught of the fishes which they had taken. And so were also James and John the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon : Fear not ; from henceforth thou shalt catch men. And when they had brought their ships to land, they forsook all and followed him." *Acc. to John*, ch. I, verse 35 to end of chapter : " Again, the next day after, John stood, and two of his disciples ; and looking upon Jesus as he walked he saith : Behold the Lamb of God ! And the two disciples heard him speak, and they followed Jesus. Then Jesus turned and saw them following, and saith unto them : What seek ye ? They say unto him : Rabbi, (which is to say, being interpreted, Teacher,) where dwellest thou ? He saith unto them : Come and see. They came and saw where he dwelt, and abode with him that day, for it was about the tenth hour, (4, p. m.) One of the two disciples which heard John speak and followed him was Andrew, Simon Peter's brother. He first findeth his own brother Simon, and saith unto him : We have found the Messiah, which is, being interpreted, the Christ. And he brought him to Jesus ; and when Jesus beheld him, he said : Thou art Simon, the son of Jona ; thou shalt be called Cephas, which is by interpretation, a stone.

The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him : Follow me. Now Philip was of Bethsaida, the city of Andrew and Peter. Philip findeth Nathaniel, and saith unto him : we have found him of whom Moses in the law and the prophets did write, Jesus of Nazareth, the son of Joseph. And Nathaniel said unto him : Can there any good thing come out of Nazareth ? Philip saith unto him : Come and see. Jesus saw Nathaniel coming to him, and saith of him : Behold an Israelite indeed, in whom is no guile ! Nathaniel saith unto him : Whence knowest thou me ? Jesus answered and said unto him : Before that Philip called thee, when thou wast under the fig-tree, I saw thee. Nathaniel answered and saith unto him : Rabbi, thou art the son of God ; thou art the king of Israel. Jesus answered and

said unto him : Because I said unto thee I saw thee under the fig-tree believest thou ? Thou shalt see greater things than these. And he saith unto him : Verily, verily, I say unto you, hereafter ye shall see heaven open, and the angels of God ascending and descending upon the son of man."

*Remarks on the Preceding.*

The accounts in Matthew and Mark of the calling of Peter and Andrew, James and John, do not differ materially. In both of them Jesus is represented as walking by the sea of Galilee, and seeing two brothers, Simon and Andrew, casting a net into the sea, he bids them to follow him, which they immediately do. And going on a little farther he saw two other brothers, James and John, in a ship, mending their nets ; whom he also calls to follow him, which they immediately do, leaving their father Zebedee in the ship, and, according to Mark, with the hired servants. The command of Christ to Peter and Andrew, given in the *direct oration*, which, according to Matthew, is " follow me, and I will make you fishers of men ;" and according to Mark : " Come ye after me, and I will make you to become fishers of men," is not worded precisely alike in both ; and as they are both set before us as the original expression, and we cannot tell which to select as the true one, we cannot accept either as real. The account in Luke, however, differs considerably from those in Matthew and Mark. Here the calling of Peter and James and John (the name of Andrew is not mentioned in this narrative) is associated with the taking of the first miraculous draught of fishes. Christ, who in the two preceding narratives is represented as walking by the sea of Galilee, and sees Simon and Andrew in the act of fishing, and James and John in the ship mending their nets, is here first introduced to us as standing by the same lake and seeing two ships drawn up to the shore, the fishermen being apart from them, washing their nets ; he enters into one of them, which was Simon's, and asks Simon to row it out a little from the land : he sits down, and teaches the people out of the ship. When he had left off addressing the people he tells Peter to row out into the deep and let down his nets for a draught ; but Simon answered him : We have toiled all the night and have taken nothing ; nevertheless at thy word I will let down the net. Having done this they enclose a great multitude of fishes, and the net brake. (Here it is implied that there were others with Simon Peter in the ship, helping him to fish.) They now, oppressed with the great load of fishes, beckon to their partners that are in the other ship to come and assist them in securing the fish. And they come, and they fill both the ships, so that they begin to sink. Peter, seeing this, falls down at Jesus' knees, saying : Depart from me ; for I am a sinful man, O Lord. " For he was astonished, and all that were

with him at the draught of the fishes which they had taken ; and so were also James and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon : Fear not, from henceforth thou shalt catch men. And when they had brought their ships to land they forsook all and followed him." Here Jesus addresses Peter alone, not in the sense of a call to follow him, but in the way of a prediction indicative of his future manner of life ; but " they, when they had brought their ships to land, forsook all and followed him." The circumstances under which these disciples follow Jesus are represented here as so different from those under which he calls them to follow him in the narratives of Matthew and Mark that these can hardly be called different accounts of the same event. And yet they all so manifestly refer to the same reputed event as evidently to declare its unreality. But would not this representation, at least in part, be symbolical of the success which would attend those who would give their lives and labors to the winning of souls to truth and salvation ? The circumstances under which these disciples, or at least some of them, begin to follow Jesus are in John represented as different from anything that precedes. Some of the disciples are here represented as originally followers of John the Baptist, and from following him they begin to follow Jesus. Of the four that we have had mentioned in the preceding narratives only two are here mentioned by name, Andrew and Peter ; and there are two others mentioned here in the same connection that are not mentioned in the preceding narratives, namely, Philip and Nathaniel. " Again, the next day after, John stood, and two of his disciples, and looking upon Jesus as he walked, he saith : Behold the Lamb of God ! And the two disciples heard him speak, and they followed Jesus." Then ensues a conversation between these two disciples of John and Jesus on his seeing them following him. They ask him where he abides ; he tells them " come and see ;" and they came, and abode with him that day, for it was about the tenth hour. or late in the afternoon. One of these two disciples that heard John speak, and followed Jesus, was Andrew, Simon Peter's brother, the same who, according to Matthew and Mark, was called from being a fisherman ; the name of the other is not mentioned. He first finds his own brother Simon, and says to him : We have found the Messiah, which is, being interpreted, Christ. And he brought him to Jesus ; and when Jesus beheld him he said : Thou art Simon, the son of Jona ; thou shalt be called Cephas, which is by interpretation, Peter. This accordingly appears to be the first interview which took place between Christ and Peter, although, according to the first three narratives, he called Peter from being a fisherman : and the inference is here that Peter was not the other one of John's disciples with Andrew that followed Jesus. Nothing is here said as to Peter and Andrew being fishermen. Andrew is actually said to have been a disciple of John the Baptist, and to have been with John when

the latter was exercising his ministry. This was not in Galilee; for it is said in John I, 43, that "The day following, that is, following that on which he met with Andrew and Peter Jesus, would go forth into Galilee." So that he must have met with Andrew and Peter in some other part of the country than Galilee; most probably south of there, in the neighbourhood of the Jordan, and beyond, or on the east side of that river where John happened to be then baptizing, is meant. But in the other three narratives the first interview of Christ with Andrew and Peter, and from whence they began to follow him as disciples, is represented to have been at the sea of Galilee, in Galilee, or the lake of Gennesaret, according to Luke, which means the same. The circumstances then under which Peter and Andrew begin to follow Jesus are represented in John as altogether different from what they are in the other three narratives, and in Luke as different from what they are in the two preceding ones, or in that of John. And in fact the two first narratives, those in Matthew and Mark, have yet enough of dissimilarity to render their representing reality at least doubtful. These two accounts seem, however, as if they might have been copied the one from the other, although the transcription was not effected *verbatim*. That in Luke seems indeed to be peculiar, and this in John appears altogether unique. For see, for example, how in this narrative this one expression is used "Come and see," first by Christ to the two disciples of John that followed him; then by Philip to Nathaniel. In this narrative in John, as we have noticed, an account is given of the call of two disciples not mentioned in any of the other narratives, so far as we have yet examined them. "The day following," that is, following that of the interview with Peter, "Jesus would go forth into Galilee, and findeth Philip and saith unto him: Follow me. Now Philip was of Bethsaida, the city of Andrew and Peter. Philip findeth Nathaniel, and saith unto him: We have found him of whom Moses in the law and the prophets did write: Jesus of Nazareth the son of Joseph. Nathaniel asks: Can there any good thing come out of Nazareth? Philip says unto him: Come and see. Jesus saw Nathaniel coming to him, and said: Behold an Israelite, indeed, in whom is no guile! Nathaniel asks him: Whence knowest thou me? Jesus answered and said to him: Before that Philip called thee, when thou wast under the fig-tree, I saw thee. Nathaniel answered and saith unto him: Rabbi, thou art the son of God; thou art the king of Israel. Jesus answered and said to him: Because I said to thee, I saw thee under the fig-tree, believest thou? Thou shalt see greater things than these. And he saith to him: Verily, verily, I say unto you, hereafter ye shall see heaven open and the angels of God ascending and descending upon the son of man." Notice how often the verb to find (*εὕρηκεν*) is used in this narrative. The dissimilarity and mutual contradiction of these four narratives with respect to the conversion to follow Jesus of the

particular disciples mentioned in them prevent us from accepting any one of them as representing reality. But may not these representations be prophetic indications of the manner of increase of the Christian Church in various stages of its history: first by ones and twos picked up or *found*, as it were stray fish taken by an angler; and then by large additions, as indicated by the net-full, which was the case after the conversion of Constantine, and the substitution of Christianity for paganism as the established religion of the Roman empire?

#### THE CALL OF MATTHEW.

*Acc. to Matthew, IX, 9-14.* "And as Jesus passed forth from thence (that is from the place where he had just cured the paralytic) he saw a man named Matthew sitting at the place of the receipt of custom; and he saith unto him: Follow me. And he arose and followed him. And it came to pass as Jesus sat at meat in the house (that is in Matthew's) behold many publicans and sinners came and sat down with him and his disciples. And when the Pharisees saw it they said unto his disciples: Why eateth your teacher with publicans and sinners? But when Jesus heard that he said unto them: They that be whole need not a physician, but they that are sick. But go ye and learn what that meaneth: I will accept mercy and not sacrifice: for I am not come to call the righteous, but sinners to repentance." *Acc. to Mark, ch. II, 14-18.* "And as he passed by he saw Levi, the son of Alphæus, sitting at the place of the receipt of custom, and said unto him: Follow me. And he arose and followed him. And it came to pass that as Jesus sat at meat in his house many publicans and sinners sat also together with Jesus and his disciples, for there were many, and they followed him. And when the Scribes and Pharisees saw him eat with publicans and sinners they said unto his disciples: How is it that he eateth and drinketh with publicans and sinners? When Jesus heard it he saith unto them: They that are whole have no need of a physician, but they that are sick. I came not to call the righteous but sinners to repentance." *Acc. to Luke, V, 27-33.* "And after these things he went forth and saw a publican named Levi sitting at the place of the receipt of custom; and he said unto him: Follow me. And he left all, rose up, and followed him. And Levi made him a great feast in his own house: and there was a great company of publicans and of others that sat down with them. But their Scribes and Pharisees murmured against his disciples, saying: Why do ye eat and drink with publicans and sinners? And Jesus answering said unto them: They that are whole need not a physician, but they that are sick: I came not to call the righteous, but sinners to repentance."



*Remarks on the Preceding.*

There is a great degree of similarity in the wording of these three narratives; there are also differences in them. The command of Jesus to the publican—Follow me—is the same in all three cases, (which agreement may or may not have belonged to the original gospel, or have been the arbitrary work of transcribers or copyists in after times); but the question which the Pharisees are represented as putting to his disciples, as well as the answer of Jesus to them, is somewhat different in each case; which acc. to Matthew, is,—Why eateth your teacher with publicans and sinners? But when Jesus heard it he said unto them: They that be whole need not a physician, but they that are sick. But go ye and learn what that means: I will accept mercy and not sacrifice; for I am not come to call the righteous, but sinners to repentance." Acc. to Mark, they say: "How is it that he eateth and drinketh with publicans and sinners?" And Jesus answering said unto them: "They that are whole need not a physician, but they that are sick; I come not to call the righteous, but sinners to repentance." All these questions are more or less different from each other, no two of them being worded precisely alike; and it is just so with the answers. When we speak of these questions and answers differing from each other in each case we speak with reference to the Greek as well as the English form of expression, that is, the form of expression in the original Greek and in the authorized English Bible. These differences in the *direct oration*, it is plain, prevent us from accepting any part of this story as representing reality; for the question and answer in each case being *put before us* as the original, and they all differing from each other respectively, we know that at least there must be some of them untrue, and we not knowing which one to select as the true original, or whether indeed there be any of them that is true, have to reject them all as wanting in reality. But would not this allegorical representation indicate prophetically the free presentation of the gospel religion to all classes and conditions of mankind, which is here represented as brought to them into their house by Christ and his apostles, who represented the true and faithful ministers of that religion? And may it not have further indicated that the gospel religion was intended for all mankind, and adapted for them, not knowing any distinction in its application between Pharisees and publicans, Jews and Gentiles? Would it not have been designed to indicate the humility of the gospel religion putting to rebuke all pharisaic pride and exclusiveness, and breaking down the barrier which these had raised between the classes of mankind?

But there is another remark to be made with respect to the subject now under our consideration, that while in Matthew's narrative the publican that was called from the receipt of custom by Jesus is called

Matthew : in Mark's he is called Levi, the son of Alphaeus ; and in Luke he is called Levi. This appears plainly to indicate unreality in the subject of the story : for we have it not explained in any other place that the publican called Matthew in the first Gospel is identical with the one called Levi, the son of Alphaeus, in the second, or with the one called Levi in the third. And, moreover, in all the lists of the twelve or eleven apostles we have given in the New Testament the name Levi is not once mentioned, but the name Matthew is counted among them. But the circumstances of the call of this publican are so similar in the three narratives of it as pretty plainly to show that they mean to point to the same event.

#### THE CHOOSING AND NAMES OF THE TWELVE APOSTLES.

*Acc. to Matthew*, ch. X : "And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness, and all manner of disease. Now the names of the twelve apostles are these : The first, Simon, who is called Peter, and Andrew, his brother ; James, the son of Zebedee, and John, his brother ; Philip and Bartholomew ; Thomas, and Matthew, the publican ; James, the son of Alphaeus, and Lebbaeus, whose surname was Thaddaeus ; Simon the Canaanite, and Judas Iscariot, who also betrayed him. These twelve Jesus sent forth, and commanded them, saying, &c., to the end of chapter." *Acc. to Mark*, ch. III, 13-19 : "And he goeth up into a mountain, and calleth unto him whom he would, and they came unto him. And he ordained twelve, that they should be with him, and that he might send them forth to preach ; and to have power to heal sickness, and to cast out devils. And Simon he surnamed Peter ; and James, the son of Zebedee, and John, the brother of James, and he named them Boanerges, which is, sons of thunder ; and Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James, the son of Alphaeus, and Thaddaeus, and Simon, the Canaanite, and Judas Iscariot, which also betrayed him." *Acc. to Luke* VI 12-17. "And it came to pass in those days that he went out into a mountain to pray, and continued all night in prayer to God. And when it was day, he called unto him his disciples ; and of them he chose twelve, whom also he named apostles ; Simon, whom he also named Peter, and Andrew, his brother, James and John, Philip and Bartholomew, Matthew and Thomas, James, the son of Alphaeus, and Simon, called Zelotes, and Judas, the brother of James, and Judas Iscariot, which also was the traitor." *Acc. to Acts*, I, 12-13 ; which is given as the list of the names of the apostles after the crucifixion and ascension of Christ : "Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a Sabbath-day's journey. And when they were come in, they went up into an upper room, where

abode both Peter and James, and John, Philip and Thomas, Bartholomew and Matthew, James, the son of Alphaeus, and Simon Zelotes, and Judas, the brother of James."

*Remarks on the Preceding.*

These lists are nearly alike, but not quite. It may perhaps be assumed that the Simon Zelotes of Luke and the Acts means the same with the Simon the Canaanite of Matthew and Mark: but we have no grounds for identifying Lebbaeus or Thaddæus of Matthew and Mark with Judas, the brother of James, in Luke and in the Acts, or the latter with the former. The fact of this discrepancy in these four lists, which come to us with equal authority for originality, prevents us from being able to accept either one of them as authentic: for we know not which of the lists, or which of the pairs of lists (for they happen to be equally divided as to the names) we should select as the original: or indeed, whether any of them represent the original or reality.

A REVIEW OF THE MIRACLES OF CHRIST IN CHRONOLOGICAL ORDER  
AS THEY ARE SET FORTH IN THE FOUR GOSPELS, COMPARED  
AND EXAMINED.

Miracle No. 1. *Christ turns water into wine at Cana of Galilee*, John. ch. II, 1-11: "And the third day there was a marriage in Cana of Galilee, and the mother of Jesus was there. And both Jesus was called and his disciples to the marriage. And when they wanted wine, the mother of Jesus saith unto him: They have no wine. Jesus saith unto her: Woman, what have I to do with thee? Mine hour is not yet come. His mother saith unto the servants: Whatsoever he saith unto you, do it. And there were set there six water pots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece. Jesus saith unto them: Fill the water pots with water. And they filled them to the brim. And he saith unto them: Draw out, and bear unto the governor of the feast. And they bare it. When the ruler of the feast had tasted the water that was made wine, and knew not whence it was; (but the servants which drew the water knew,) the governor of the feast called the bridegroom, and saith unto him: Every man at the beginning doth set forth good wine; and when men have well drunk then that which is worse: thou hast kept the good wine until now. This beginning of miracles (literally, signs) did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.

*Remarks on the Preceding.*

This is recorded in only one of the Gospels. John, the ascribed writer of this Gospel, is represented in Church history as the same with the beloved disciple. Of this, however, there appears to be no satisfactory evidence. It is a fact that no MS. of the New Testament is extant,

which dates within the first three centuries. Some of the oldest extant were copied from others which date from within this period; but no MS. as yet, can be placed farther back than the time of Constantine. The original copies of the New Testament, which may have existed before the year 150 or 170 A.D., seem to have soon perished. History affords us no trace whatever of Apostolic originals; and it is certainly remarkable that in the controversies at the end of the second century, which frequently turned upon disputed readings of Scripture, no appeal was made to Apostolic originals. Tatian, who lived about 170 A. D., wrote a harmony of the four Gospels. It is probable that the idea of a Christian canon parallel and supplementary to the Jewish canon, was first projected and realized at, or a little before this period.\* After this time, the Christian Scriptures multiplied very fast; for in the time of the Diocletian persecution, A.D. 303, copies of them were sufficiently numerous to furnish a special object for persecutors, and a characteristic name to renegades, who saved themselves by surrendering the sacred books. It is probable, however, that this Christian canon was based upon some scanty records which dated from, or very near the time of the first founders of the faith. Thus, it was brought to its present shape not earlier than the year 100 A. D., but probably at a considerably later period. This is how the matter really stands historically with respect to the Gospels, and the authority of the New Testament. But the common belief is, that of the writers of the four gospels, two, Matthew and John, or the writers of the first and fourth, were eye and ear-witnesses of what they relate, being disciples, and consequently companions of Christ; and that the ascribed writers of the second and third, or Mark and Luke, being not of the immediate disciples of Christ, did not themselves witness what they relate, but relate it upon the testimony of others. We think, therefore, it will be more intelligible to the majority of our readers, if we examine the miracles in the light of the common belief, that is, assuming throughout, for the sake of illustration, the common belief with regard to the writers of the gospels to be correct.

Now, if, as it is stated, the disciples of Jesus were present with him at the performance of this miracle, and on account of it believed on him, does it not seem strange that it is not mentioned in any of the gospels, except in John? And would it not seem natural to think that the tradition of it would be common among the disciples and followers of Christ, so that thereby it should find its way into some of the other Gospels? For the establishment of the fact of the performance of a miracle, or the production of a sign, as this and most of the other commonly reputed miracles are literally called, it would certainly appear necessary that there should be two or more credible witnesses of it, who would relate the

\* The New Testament is said to have been composed in the cities of Alexandria, Antioch, Rome, and Ephesus; it was probably done in the main in Alexandria, and got its finishing touch at Rome.

circumstances of its performance in the same language, or, if not in exactly the same words, yet without any mutual contradiction. The Mosaic law, which was not set aside by Christ in this respect, ordained, that in the mouth of two or three witnesses every word should be established; and should not this be especially so in respect to the reputed miracles of Christ, most of which are represented as interferences with the ordinary course of nature, or the controlling and governing of nature, to the production of certain results in nature. This matter of sufficient evidence would be especially required in the case of the miracles we are proceeding to examine; for although the world, with its empires, kingdoms and historians, his own nation, with its Scribes and Pharisees, and learned host, were actively moving at the time he is said to have lived; yet we find no mention made of Christ or his miracles except by those who were his professed followers, or, in other words, Christians. By no other writer of the Jews or Gentiles, his contemporaries, or observers, or successors of a hundred years, is mention made of Christ, except by the Roman historians Pliny the younger, and Tacitus, in about the first quarter of the second century; the former of whom makes mention rather of the sect of Christians than of Christ; the latter makes mention of both in his relation of the fire of Rome, under Nero. In speaking of the Christians Tacitus says: "They derived their name and origin from Christ, who, in the reign of Tiberius, had suffered death by the sentence of the procurator, Pontius Pilate." The historian Suetonius also mentions the fact of the Christians being put to death by Nero, which is a confirmation of that fact as related by Tacitus. Tacitus, however, at the time he wrote, in speaking of Christ, could not have spoken from personal experience, but only from reports which had come down to him. There is a passage in the Jewish history of Josephus, which mentions Christ, acknowledges that he was the Messiah, and hesitates to say whether he should be called a man who had done so many wonderful works. But this passage is proved by modern scholars and critics to be certainly a forgery or interpolation inserted into the text of Josephus, between the time of Origen and that of Eusebius, or some time in the third or in the beginning of the fourth century.\* The miracles, therefore, have to stand or fall with the evidence which the Gospels afford us concerning them. And the testimony of one writer, who is not known to have witnessed the performance of the miracle himself, is certainly, we must all allow, not sufficient to establish the fact of a miracle, in the common acceptance of the term, having been wrought. This disposes, therefore, of the first miracle. But would not this allegorical representation be designed to teach us that God favors the institution of honorable marriage, and also lends his assistance in providing for the industrious poor, who considerably engage in that respectable bond?

Miracle 2. *Christ first casts the traders out of the temple, at Jerusalem,*

\* See Millman's Gibbon's Rome: Vol. II, page 19. Note 36 at bottom.

John ch. II, 13-18 : "And the Jews' Passover was at hand, and Jesus went up to Jerusalem; and found in the temple those that sold oxen and sheep and doves, and the changers of money, sitting. And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep and the oxen; and poured out the changers' money, and overthrew the tables; and said unto them that sold doves: Take these things hence; make not my father's house an house of merchandise. And his disciples remembered that it was written: The zeal of thine house hath eaten me up."

*Remarks on the Preceding.*

This account of the first casting out of the traders is found only in John. It is not to be confounded with another similar event which is represented to have taken place about three years afterwards, and recorded in the three first Gospels. We do not know that John the ascribed narrator witnessed this event, as it is not said whether or not he began to accompany Jesus until after this event took place, or, if he did, that he was one of those disciples that accompanied Jesus to Jerusalem on this occasion. His testimony alone, however, even were he a witness of it, would not be sufficient to establish its authenticity. The unreasonableness of supposing that Jesus, a single man, could drive out the occupants of the temple with a scourge of small cords which he had made for the purpose; pour out the changers' money and overthrow the tables, all against their will, is plainly apparent. Would not this representation of the cleansing of the temple by Jesus be designed to indicate the purgation of the Jewish and all other religious systems of their idols, their superstitions, and their unrighteous and unholy practices by the purifying and refining doctrines of the gospel, and the introduction and substitution of Christ's religion in their stead? The driving them out with a scourge of small cords (verse 15), would indicate the gentle means which Christianity employs for the propagation of its doctrines, the protection of its interests, and the government of its fold.

*Remarks on the Preceding.*

Miracle 3. *He cures the nobleman's son, at Capernaum*, John IV, 46-54 : "So Jesus came again into Cana of Galilee, where he had made the water wine. And there was a certain nobleman whose son was sick at Capernaum. When he heard that Jesus was come out of Judæa into Galilee, he went unto him, and besought him that he would come down and heal his son; for he was at the point of death. Then said Jesus unto him: Except ye see signs and wonders ye will not believe. The nobleman saith unto him: Sir, come down ere my child die. Jesus saith unto him: Go thy way, thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way. And as he was now going down his servants met and told him, saying: Thy son liveth. Then enquired he of them the hour when he began to amend. And they said unto him: yesterday



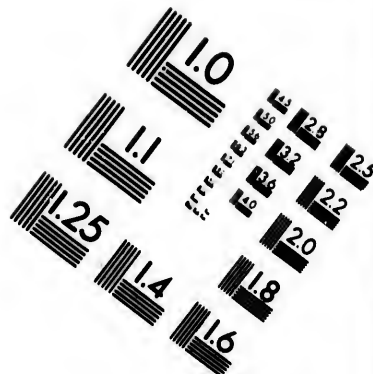
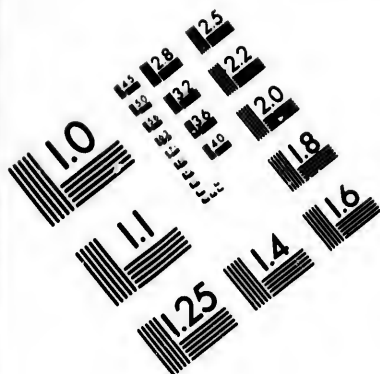
at the seventh hour the fever left him : so the father knew that it was at the same hour in which Jesus said unto him : " Thy son liveth ; and himself believed and his whole house."

*Remarks on the Preceding.*

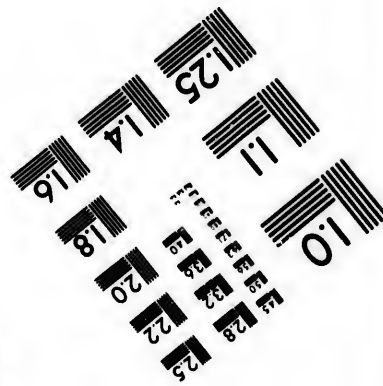
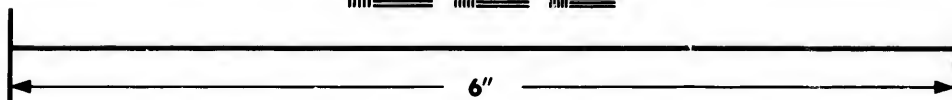
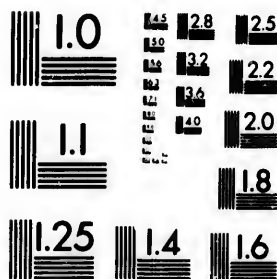
This is found recorded only in John. We have no positive evidence that even the writer witnessed it himself, and for the want of evidence cannot accept it as representing reality. It does not say, however, that any special miracle was wrought in this case. It only implies that the effectual change for the better which took place in the child at the seventh hour was caused by the will of Christ that it should be so. Jesus did not come to the child, but the cure was effected, though he was at a distance from the subject of it. The man believed the word that Jesus said to him, went his way, and found his child whole. Would not this representation be designed to show us that wherever we are we should trust firmly in God, and thus doing, rest well assured that He watches over us for our safety and preservation. If we are in difficulty alone anywhere, far from any human being, who, if he were near, might lend a helping hand ; if we are thus in the wilderness, on the ocean, or in the wilds of an American, or any other forest, we should never despair so long as life remains to us ; we should pray to God, and be well assured that he hears our prayers, and trust to him unwaveringly, who alone is able to help us, and will make everything result for the best to us. If we are in sickness, sunk very low, and begin to see that there is not much prospect of us recovering our wonted health and strength, or if we have any that is near and dear to us in a like condition, we should never despair, but continually trust unwaveringly in God, who, although we do not see him, yet sees us, and may, even at the last moment, pronounce the word and we shall be healed. Distance will not prevent God from seeing us and hearing our prayers. This we should always rest assured of, that he is ever and everywhere present to see, hear, and help those who trust in him, and whose hearts are right in his sight.

Miracle 4. *He causes the first miraculous draught of fishes,* Luke ch. V. 1-11: " And it came to pass that as the people pressed upon him to hear the word of God he stood by the lake of Gennesaret, and saw two ships standing by the lake ; but the fishermen were gone out of them and were washing their nets. And he entered into one of them, which was Simon's, and prayed him that he would thrust out a little from the land. And he sat down and taught the people out of the ship. Now when he had left speaking he said unto him : Launch out into the deep, and let down your nets for a draught. And Simon answered and said unto him : Master, we have toiled all night, and have taken nothing ; nevertheless at thy word I will let down the net. And when they had this done they enclosed a great multitude of fishes, and their net brake. And they beckoned unto their partners, which were in the other ship, that they should





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come and help them. And they came and filled both the ships, so that they began to sink. When Simon Peter saw it he fell down at Jesus knees, saying: Depart from me, for I am a sinful man, O Lord. For he was astonished, and all that were with him, at the draught of the fishes which they had taken."

*Remarks on the Preceding.*

This miracle is recorded only in this place. It is certain that Luke, the writer, did not witness it, from the fact that he was not one of the immediate disciples of Christ. All the evidence, therefore, which we shall find brought forward by Luke in proof of the miracles is open to this objection: that he was not an eye or ear-witness himself of what he relates, and could have obtained it only from others by report or hearsay. This, however, we know is not the kind of evidence that is required to establish the fact of a miracle having been wrought. We have had occasion before to pass in review this miracle when treating of the call of the apostles; and, as we there remarked, would not this representation be designed to indicate the success that would attend those who would devote their lives to the winning of souls to the truth, to the conversion of men from sin to holiness, from ignorance to knowledge and wisdom, from darkness to light, and from the power of Satan unto God, from the ways of iniquity and wickedness to the ways of honesty and uprightness of life? While working faithfully and industriously in the cause of God they should not despair if for a time they meet with difficulty and repulse, and have no apparent success. They are still sowing seeds, which will by-and-bye spring up, (perhaps in their absence), and bear fruit unto life. They may toil all night with no perceptible good result; but let them toil on, nothing doubting, even when the day has come, and they may be assured that good results will ultimately crown their labors. It may also indicate the rate at which at certain periods of her history people should come in by conversion to the Christian Church.

Miracle 5. *He cures a demoniac at Capernaum*, Mark I. 23-28: "And there was in their synagogue a man with an unclean spirit; and he cried out, saying: Let us alone; what have we to do with thee, Jesus of Nazareth? Art thou come to destroy us? I know thee, who thou art, the holy one of God. And Jesus rebuked him, saying: Hold thy peace, and come out of him. And when the unclean spirit had torn him and cried with a loud voice, he came out of him. And they were all amazed, insomuch that they questioned among themselves, saying: What thing is this? What new doctrine is this? For with authority commandeth he even the unclean spirits, and they do obey him." And Luke IV. 33-38: "And in the synagogue there was a man which had a spirit of an unclean devil, and cried out with a loud voice saying: Let us alone; what have we to do with thee, Jesus of Nazareth? Art thou come to destroy us? I know thee who thou art, the holy one of God.

And Jesus rebuked him, saying: Hold thy peace, and come out of him. And when the devil had thrown him in the midst he came out of him, and hurt him not. And they were all amazed and spake among themselves, saying: What a word is this! for with authority and power he commandeth the unclean spirits, and they come out. And the fame of him went out into every place of the country round about."

*Remarks on the Preceding.*

This miracle is found recorded in two of the Gospels, that of Mark and that of Luke. Neither of these writers witnessed himself what he relates, and, therefore, they could only have learned of it, if they learned of it at all, by report or hearsay. That, certainly, we must confess, is not such evidence as is required to establish the fact of a miracle having been wrought. Mark, according to Church history, was a convert of Peter, and wrote his Gospel at Rome, in compliance with a request of the converts there, who, not content with having heard Peter preach, pressed Mark, his disciple, to commit to writing an historical account of what he (Peter) had delivered to them.\* It also sets down Mark the Evangelist as the same with John, whose surname was Mark, mentioned in Acts XII. 12-25; but Grotius maintains the contrary. Ancient Christian writers agree in making Mark the Evangelist the *interpreter* of the Apostle Peter. Some explain this word to mean that the office of Mark was to translate into the Greek tongue the Aramaic discourses of the Apostle; whilst others adopt the view that Mark wrote a Gospel which conformed more exactly than the others to Peter's preaching, and thus "interpreted" it to the Church at large. Thus, opinions differ, but nothing certain is known as to the writer of the second Gospel. This one thing, however, appears certain, that he was not a present follower of Christ, although some ancient writer has raised the suspicion that it was he who is represented in his Gospel alone, as the young man having the linen cloth wrapped about his body, who followed Jesus on the night of his arrest. But this is merely a suspicion arising from the fact of the circumstance being related in Mark's Gospel. But concerning this miracle, which we are considering, we must allow it would not be a very easy matter even for eye-witnesses to give clear and satisfactory evidence of the casting of an invisible spirit by one human being out of another, an act which, we can conceive, could only be recognized in its effects, immediate or otherwise, upon the bearing and conduct of the individual acted upon. But in this case there is a remarkable coincidence between the two narratives as to what the man with the unclean spirit said to Jesus, and the words that Jesus addressed to him, which would indicate that both accounts came from the same source to the writers, and that one of the accounts may have been copied from the other. Here the man with the unclean spirit speaks,

\* See Kitto's History of the Bible, Art. "Mark."



saying: "Let us alone. What have we to do with thee, Jesus of Nazareth: art thou come to destroy us? I know thee, who thou art, the holy one of God." It implies, however, that it was the unclean spirit or demon in the man, and not the man himself that spoke; for it says: "Jesus rebuked him, saying: Hold thy peace, and come out of him; and when the unclean spirit, or demon (according to Luke), had torn him and cried with a loud voice he came out of him." And further on, in Mark I. 34, it says: "And he healed many that were sick of divers diseases, and cast out many demons, and suffered not the demons to speak because they knew him." Also, Luke IV. 40-41. "Now, when the sun was setting, all they that had any sick with divers diseases brought them unto him; and he laid his hands on every one of them and healed them. And demons also came out of many, crying out and saying: Thou art Christ, the Son of God. And he rebuking them, suffered them not to say that they knew him to be Christ." We must all allow these to have been strange phenomena, events such as few now-a-days, learned or unlearned, would believe to have taken place, unless they witnessed them themselves with their eyes and ears. The idea is distinctively of a human being possessing and exercising the power of casting out of another human being an invisible and intelligent being or beings which had its or their abode therein. We have shown in the former part of our work that if all is matter, all is also spirit, and that nothing exists in the universe but spirit. Hence man is a spirit, a great or master spirit, if he will, and in or with that spirit, it is here implied, many other spirits, invisible, though intelligent, bad or good, may have their abode. The primitive Christians, and indeed, to a great extent, the ancients, conceived themselves as surrounded and assaulted on every side by these invisible and intelligent bad spirits, or demons. But we do not know that they conceived themselves, as they ought to have done, to be controlling or superior spirits, whose duty, as well as privilege and interest, it was to keep those inferior spirits in subjection, not to be led or governed by them, but by reason to lead and govern them. We all carry about with us an inferior nature, which necessarily adheres to us as long as we are in this world. The tendency of this nature is to draw us downward, to make us depraved and corrupt, and to deprive us of the good use of our reason by enslaving us to itself. If we yield to it for a single moment, it acquires a dominion over us, and the more we give way and yield to its seductions, the more dominion it acquires over us by bringing us into subjection to our affections and desires; so that in order to retain control and command of his carnal nature, man has to exercise his reason aright, and to crucify the flesh, with its affections and lusts. This probably is what gave rise to the idea of demons, or invisible evil spirits; mankind being always disposed to attribute to other agencies, even invisible ones, the

troubles which they experience in themselves, arising from their weakness, their foibles, and their inbred proneness to sins; arising, we say, in the main, from each one's own carnal nature, which, though they may not have conceived it, has its intelligence of a certain kind: for all nature and every part of it has its intelligence. We may, however, remark that if people experience trouble or inconvenience from what they reasonably suppose unfavorable spirits affecting them externally or otherwise, they should, generally speaking, look upon this experience as an omen most favorable to them, indicating that they have taken a step in the right direction in the way of godliness; and should endeavour not to allow these unfavorable influences to impede them in their progress to perfection. If men have a painful experience in such a way, it should arise to them from their well-doing, and not from their evil-doing. It is a well known fact that human beings all have an influence on each other, and that this influence, when exercised voluntarily, is more or less effective, according to the relative power of mind of the one that is exercising the influence, and the one that is the subject of his influence. Men in this way are to a certain extent made to participate in each other's thoughts and feelings, even without verbal intercommunication; and hence, how important it is that men should will good to each other in order that all may participate in good thoughts and feelings. The holier and better disposed the man, the better will be his general influence upon his fellow-men, as well as his particular influence upon individuals; and if he unites great strength of mind and of will to holiness and prayerfulness of heart, and a good disposition toward mankind, his influence for good will not only be very effective in general, but when brought to bear in particular cases. And why could not Jesus Christ, (say any such good and holy man as he is represented to have been) have wrought great and good effects upon the sick, and those who considered themselves troubled with evil spirits, merely by bringing to bear upon them his good and holy influence? The humble, intelligent, and holy spirit that is of God, really makes the proud spirit of the devil ashamed of itself, and the demons to skulk away and hide themselves.

It is a well known fact too, that there are many in the world in our own day called ventriloquists, and others who do not go by that name, who exercise such power over the minds of their fellow-men as to make them believe that they hear voices speaking to them from the air, and from other places where it is evident that no human being is present. In fact there is no end to such miracles as are wrought by ventriloquists, mesmerizers, jugglers &c., of our own day. By his art the skilful ventriloquist can so modify his own voice as to make it appear to the hearers to proceed from any distance and in any direction. We take the following illustration from "Dick's Works:"

" Louis Brahant, a dextrous ventriloquist, valet de chambre to Francis the First, had fallen desperately in love with a young, handsome, and rich heiress, but was rejected by the parents as an unsuitable match for their daughter on account of the lowness of his circumstances. The young lady's father dying he made a visit to the widow, who was totally ignorant of his singular talents. Suddenly, on his first appearance in open day in her own house, and in the presence of several persons who were with her, she heard herself accosted in a voice perfectly resembling that of her dead husband, and which seemed to proceed from above, exclaiming : Give my daughter in marriage to Louis Brahant ; he is a man of great fortune and of an excellent character ; I now suffer the inexpressible torments of purgatory for having refused her to him. If you obey this admonition I shall soon be delivered from this place of torment. You will at the same time provide a worthy husband for your daughter, and procure everlasting repose for the soul of your poor husband. The widow could not for a moment resist this dreadful summons, which had not the most distant appearance of proceeding from Louis Brahant, whose countenance exhibited no visible change, and whose lips were close and motionless during the delivery of it. Accordingly, she consented immediately to receive him for her son-in-law. Louis' finances, however, were in a very low situation, and the formalities attending the marriage contract rendered it necessary for him to exhibit some show of riches, and not to give the ghost the lie direct. He accordingly went to work on a fresh subject, one Cornu, an old and rich banker of Lyons, who had accumulated immense wealth by usury and extortion, and was known to be haunted by remorse of conscience on account of the manner in which he had acquired it. Having contracted an intimate acquaintance with this man, he one day, while they were sitting together in the usurer's little back parlor, artfully turned the conversation on religious subjects, on demons and spectres, the pains of purgatory, and the torments of hell. During an interval of silence between them, a voice was heard, which, to the astonished banker, seemed to be that of his deceased father, complaining, as in the former case, of his dreadful situation in purgatory, and calling upon him to deliver him instantly from thence by putting into the hands of Louis Brahant, then with him, a large sum for the redemption of Christians, then in slavery with the Turks : threatening him at the same time with eternal damnation if he did not take this method to expiate likewise his own sins. Louis Brahant of course affected a due degree of astonishment on this occasion, and further promoted the deception by acknowledging his having devoted himself to the prosecution of the charitable design imputed to him by the ghost. An old usurer is naturally suspicious. Accordingly, the wary banker made a second appointment with the ghost's delegate for the next day : and to render any design of imposing upon him utterly abortive, took him into the open fields,

where not a house or tree, or even a bush or a pit was in sight, capable of screening any supposed confederate. This extraordinary precaution excited the ventriloquist to exert all the powers of his art. Wherever the banker conducted him, at every step his ears were saluted on all sides with the complaints and groans, not only of his father, but of all his deceased relations, imploring him for the love of God, and in the name of every saint in the calendar, to have mercy on his own soul and theirs by effectually seconding with his purse the intentions of his worthy companion. Cornu could not longer resist the voice of heaven, and accordingly carried his guest home with him, and paid him down ten thousand crowns, with which the honest ventriloquist returned to Paris, and married his mistress. The catastrophe was fatal. The secret was afterwards blown, and reached the murderer's ears, who was so much affected by the loss of his money and the mortifying raileries of his neighbours that he took to his bed and died."

Another trick of a similar kind was played some seventy or eighty years ago, on a whole community, by another French ventriloquist. "M. St. Gill, the ventriloquist, and his intimate friend returning from a place whither his business had led him sought for shelter from an approaching thunder-storm in a neighbouring convent. Finding the whole community in mourning, he enquired the cause, and was told that one of the body had died lately, who was the ornament and delight of the whole society. To pass away the time he walked into the church, attended by some of the religious, who showed him the tomb of their deceased brother, and spoke feelingly of the scanty honors they had bestowed on his memory. Suddenly a voice was heard, apparently proceeding from the roof of the choir, lamenting the situation of the defunct in purgatory, and reproaching the brotherhood with their lukewarmness and want of zeal on this account. The friars, as soon as their astonishment gave them power to speak, consulted together, and agreed to acquaint the rest of the community with this singular event, so interesting to the whole society. M. St. Gill, who wished to carry on the trick a little farther, dissuaded them from taking this step, telling them that they would be treated by their absent brethren as a set of fools and visionaries. He recommended to them, however, the immediately calling the whole community into the church, where the ghost of their departed brother might probably reiterate his complaints. Accordingly all the friars, novices, lay brothers, and even the domestics of the convent were immediately summoned and called together. In a short time the voice from the roof renewed its lamentations and reproaches, and the whole convent fell on their faces, and vowed a solemn reparation. As a first step they chanted a *De profundis* in a full choir, during the intervals of which the ghost occasionally expressed the comfort he received from their pious exercises and ejaculations on his

behalf. When all was over, the prior entered into a serious conversation with M. St. Gill, and on the strength of what had just passed sagaciously inveighed against the absurd incredulity of our modern sceptics and pretended philosophers on the article of ghosts or apparitions. M. St. Gill thought it high time to disabuse the good fathers. This purpose, however, he found it extremely difficult to effect until he had prevailed upon them to return with him into the church, and there be eye-witnesses of the manner in which he conducted this ludicrous deception." "Had," says Dr. Dick, "the ventriloquist in this case not explained the cause of the deception a whole body of men might have sworn with a good conscience that they had heard the ghost of a departed brother address them again and again in a supernatural voice."\* And what we all see with our eyes, and almost all of us experience sometimes, perhaps often in our life, should it not be at least as credible to us as what is related to us by others, who obtained their information, if they obtained it at all, only by hearsay?

Miracle 6. *Christ heals Peter's mother-in-law of a fever at Capernaum*, Mark I. 29-31: "And forthwith when they were come out of the synagogue they entered into the house of Simon and Andrew, with James and John. But Simon's wife's mother lay sick of a fever, and anon they tell him of her. And he came and took her by the hand, and lifted her up; and immediately the fever left her, and she ministered unto them." Matt. VIII. 14. 15: "And when Jesus was come into Peter's house, he saw his wife's mother laid, and sick of a fever. And he touched her hand, and the fever left her; and she arose and ministered unto them." Luke IV. 38. 39: "And he arose out of the synagogue, and entered into Simon's house. And Simon's wife's mother was taken with a great fever, and they besought him for her. And he stood over her and rebuked the fever, and it left her; and immediately she arose and ministered unto them."

*Remarks on the Preceding.*

This is found recorded in three Gospels, that of Matt. of Mark, and of Luke. The narratives, although not worded exactly alike, do not contradict each other in terms. They do contradict each other, however, as to the *time* of the performance of the miracle, Mark and Luke placing it immediately after the healing of the demoniac in the synagogue; Matthew, who does not mention the healing of this demoniac, placing it after the healing of the Centurion's servant; while in Luke it is placed before this event. Compare time of Luke IV. 38, with Luke VII. 1-10. In Mark, it seems to imply or say that Simon and Andrew, with James and John, were in the house when the miracle was performed. And would it not appear strange if the writer of the fourth Gospel was present, as it seems to say he was, that he has not mentioned the miraculous event? This contradiction with respect to the time of the performance of the miracle, together with the fact that none of the writers witnessed it themselves,—for we have seen before

\* Dick's Works: Vol. I.



that Mark and Luke were not of the immediate followers of Christ, nor was Matthew called from the receipt of custom to follow him till some time after the event we are considering now is said to have taken place,—\* prevents us from accepting the accounts of this miracle as representing reality. Peter and James and John are all said or implied in the narrative to have been present at the time when the miracle was wrought; but we have writings in the New Testament ascribed to all of these in which it is not mentioned; and it is left to be mentioned by three writers who could have learned it only through report; and these contradict each other as to the time of it. Still it is not improbable that such an occurrence as the one here represented may have often taken place. As we have stated before, every human being has an influence upon others, and the better and holier one is the better and more effectual for good is one's influence. This goodness and holiness of character which inevitably, not exclusively, springs from, and is connected with the knowledge of the true God, and faith in him, enables the individual possessing it to exert a very effectual influence for good upon the object he sets himself to benefit. And may it not have been so that some good man of the early Christians on entering the chamber of a sick female friend, sympathizing deeply with her in her affliction, and greatly desiring to benefit her, acted on the nervous system of the invalid by the strength of his will, imparted to her his revivifying and energising holy influence, and enabled her, sympathising as she was reciprocally as friend with friend, to arise and "minister to them." There seems no improbability in the supposition that such occurrences have taken place, and, as we shall see more clearly as we proceed, the Spirit, though One, infinite in essence and intelligence, has gifts various and different. One human being has one faculty, another has another, and so the powers, the genius, the talents of various individuals are various; and the better and more effectual for good will be the acquired powers of him who lives nearest and is most faithful to God in all truth, holiness, and righteousness; for he will continually advance in wisdom and knowledge nearer to perfection. May not the representation be designed to be a prophetic indication of the excellent effects which would flow from the promulgation of the gospel of truth to a world helpless in ignorance, and sick with sin?

Miracle 7. *Christ heals a leper in Galilee*, Mark I. 40-45: "And there came a leper to him, beseeching him, and kneeling down to him, and saying to him: If thou wilt thou canst make me clean. And Jesus, moved with compassion, put forth his hand and touched him, and saith unto him: I will, be thou clean. And as soon as he had spoken, immediately the leprosy departed from him, and he was cleansed. And he

\* See, with respect to the time of Matthew's call, Mark II, 14, Matt. IX, 9, Luke V, 27, and compare it with the time of the performance of this miracle: Matt. VIII, 14, 15.



straitly charged him, and forthwith sent him away and saith unto him : See thou say nothing to any man : but go thy way ; show thyself to the priest, and offer for thy cleansing those things that Moses commanded for a testimony unto them. But he went out, and began to publish it much, and to blaze abroad the matter, insomuch that Jesus could no more openly enter into the city, but was without in desert places ; and they came to him from every quarter." Matthew VIII. 2-5 : " And behold there came a leper and worshipped him saying : Lord, if thou wilt thou canst make me clean. And Jesus put forth his hand and touched him saying : I will ; be thou clean ; and immediately his leprosy was cleansed. And Jesus saith unto him : See thou tell no man, but go thy way, show thyself to the priest, and offer the gift that Moses commanded for a testimony unto them." Luke V. 12-15 : " And it came to pass when he was in a certain city, behold a man full of leprosy, who, seeing Jesus, fell on his face and besought him, saying : Lord, if thou wilt, thou canst make me clean. And he put forth his hand and touched him, saying : I will, be thou clean. And immediately the leprosy departed from him. And he charged him to tell no man : but go and show thyself to the priest, and offer for thy cleansing according as Moses commanded as a testimony unto them."

*Remarks on the Preceding.*

This is recorded in three Gospels : they differ somewhat in respect to the address of the leper to Christ, and also in respect to the second address of Christ to the leper, given in the *direct oration*. The narratives do not agree with respect to the events which precede and follow the miracle, or, in other words, with respect to the time of it ; in Matthew it being placed in order much before the healing of Peter's wife's mother, while in Mark and Luke it is placed in order much after that event. These differences, together with the fact that neither of the narrators witnessed himself what he relates, (for the call of Matthew to follow Jesus is recorded in ch. IX. the next succeeding the one containing this account,) prevent us from accepting this representation as setting forth reality. How frequently do the feats of jugglers, and even dreams and visions, bring before men's eyes spectres in human and other forms apparently in all sorts of circumstances, states and conditions, and going through many metamorphoses and transformations, as it were, in their presence. Would it be any wonder then that such phenomena would sometimes appear to the early Christians which would give them the idea of one performing miracles, but miracles in which there was no more reality than in the feats of a juggler, a vision, or a dream ? Such circumstances may have given rise to the representations of some of the reputed miracles of Jesus, especially in the case of some of those we have yet to consider. But on such a supposition the question naturally suggests itself, who or what caused the appearances in the imaginations of those who believed they saw them as real ? This question may perhaps be best answered by

asking another : who or what causes the dreams and visions which occur to one's mind asleep and awake ? For the mind, even when in a state of conscious activity in the daily time, often experiences visions ; and there are some minds more susceptible of them than others. And who or what causes the appearances which our imagination conceives as almost real, and which we believe to be produced by the feats of a juggler operating his art in the room with us ? The early Christians were characteristically uneducated, weakminded, and consequently superstitious men ; such, in the main we have reason to believe the first professors of Christianity were ; and such, in the main were the Christians for two or three centuries after Christianity first took its rise ; and of such a character would the Romish and some other Christian churches have the great mass of their votaries to be now. It is well known how easy such minds are to be operated upon by those who understand them ; everything is mystery to them, and they are susceptible of all sorts of impressions ; one central or controlling mind, having gained their confidence, moulds the mass, instils into them the opinions he wishes to have them imbibe, and operates so on their imagination that he eventually makes them believe what he pleases. Especially if such an one have the power and tact which we see some men of modern times wielding, causing for the time a strong impression in vast and intelligent assemblies of the appearances they present as realities, he is almost sure to produce a lasting conviction of the reality of such appearances in the minds of the ignorant and superstitious who trust in his honesty. There is no reason why any art or science may not be put to a good use ; yea, and many arts that are used for bad purposes may be made, if only those who exercise them will, to subserve the good. Nor is there any valid reason why the true and righteous man, the faithful and true servant of God, may not employ any art or faculty, natural or acquired, he may possess, whether it be otherwise called ventriloquism, jugglery, or any other name, in furthering the cause of truth and righteousness among mankind. But these arts should be used only for that purpose, and their use for the purpose of deceiving others, or for aggrandizing the one who exercises them should be universally discountenanced, detested and deprecated. The good and prayerful man, who is active in God's cause, and trusts to God for help, will be assisted by him in his worthy efforts ; he is a worker together with God in advancing the cause of truth and righteousness in the world, and God is a co-worker with him in the doing of this work. If a large class of mankind, who are popularly looked upon as bad men, — if we may so speak, as the agents of Satan, — perform in the eyes of the intelligent community such wonders, is it anything strange that the servant of God who is interested and active in his Master's cause, especially if he be possessed of some peculiar power, or art, or gift, whether natural or acquired, should perform signs and

wonders quite as astonishing in the eyes of the ignorant, the weakminded, and superstitious, but infinitely more beneficent in their design as will appear to all men of sense? Some such gifted men there doubtless are now, and have always been in the Christian Church. John the Baptist, we may believe, was one of these, a real historical personage, and one of the greatest of the prophets. But even he was only one of the instruments which Deity made use of in the accomplishment of his purposes. These instruments for the accomplishment of Deity among mankind spring up in the course of the ages among mankind themselves. They are sure to do their work ere they leave this earthly scene, and nothing can prevent it. But it is high time for all to disabuse their minds of the idea of a miracle being a work, which interferes with or sets aside the order and course of nature, and produces an astonishing effect in it, contrary to its normal or ordinary action, in accordance with the will of a human being. A miracle, as the word means, is merely a "wonder" (and what is a wonder to one man, we know, may not be such to another,) a "sign" indicative of something else. The Greek word which is mostly used in the New Testament and translated miracle into our version is *semeion*, literally "sign." And may not this vision or allegorical representation of the cleansing of the leper have been designed to indicate the cleansing and purifying effects which the doctrines of the Gospel of truth and holiness should have upon a world diseased with the leprosy of sin?

Miracle 8. *Christ heals the centurion's servant at Capernaum*, Matt. VIII, 5—13: "And when Jesus was entered into Capernaum, there came unto him a Centurion, beseeching him, and saying: Lord, my servant lyeth at home sick of the palsy, grievously tormented. And Jesus saith unto him: I will come and heal him. The Centurion answered and said: Lord, I am not worthy that thou shouldst come under my roof; but speak the word only and my servant shall be healed. For I am a man under authority, having soldiers under me; and I say to this man: Go, and he goeth; and to another: Come, and he cometh; and to my servant: Do this, and he doeth it. When Jesus heard it, he marvelled and said to them that followed: Verily I say unto you, I have not found so great faith, no, not in Israel. And I say unto you that many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness; there shall be weeping and gnashing of teeth. And Jesus said unto the Centurion: Go thy way; and as thou hast believed so be it done unto thee. And his servant was healed in the self-same hour." Luke VII, 1—11: "Now when he had ended all his sayings in the audience of the people, he entered into Capernaum. And a certain Centurion's servant who was dear unto him

was sick and ready to die. And when he heard of Jesus, he sent unto him the elders of the Jews beseeching him that he would come and heal his servant. And when they came to Jesus, they besought him instantly, saying that he was worthy for whom he should do this. For he loved our nation, and he hath built us a synagogue. Then Jesus went with them. And when he was now not far from the house, the Centurion went forth to him, saying unto him: Lord, trouble not thyself; for I am not worthy that thou shouldst enter under my roof; wherefore neither thought I myself worthy to come unto thee; but say in a word and my servant shall be healed. For I also am a man set under authority, having under me soldiers; and I say unto one: Go, and he goeth; and to another: Come, and he cometh; and to my servant: Do this, and he doeth it. When Jesus heard these things, he marvelled at him, and turned him about, and said unto the people that followed him: I say unto you: I have not found so great faith, no, not in Israel. And they that were sent, returning to the house, found the servant whole that had been sick."

*Remarks on the Preceding*

This is found recorded in two gospels. First, the two narratives disagree as to the time of the performance of the miracle, in Matthew it being placed in order before the healing of Peter's mother-in-law; in Luke, it being placed in order long after that event. Second, they differ as to the way in which the event is represented as having taken place in the two. According to Matthew, the Centurion comes himself to Jesus, on the latter having entered into Capernaum, and entreats him in behalf of his sick servant; upon which Jesus very promptly volunteers to come and heal him. But hereupon the Centurion with equal promptness remonstrates, saying that he was not worthy such a good and eminent person as Jesus should come under his roof, and asks him to speak the word only, and his servant shall be healed. At the same time he proclaims his own power and authority in such a manner as would lead one to suppose that he exhibited very little modesty. And Jesus on hearing this wondered and said to those that followed him: "Verily I say unto you: I have not found so great faith, no, not in Israel. And I say unto you that many shall come from the east and from the west, and shall sit down with Abraham, Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness, where shall be weeping and gnashing of teeth." It appears from this last that the Centurion is not a Jew; and the discourse otherwise represents the rejection of the Jews for unbelief, and the acceptance or incoming of the Gentiles, into the new order of things which was now beginning to be brought about. Acc. to Luke, the Centurion does not himself come to Jesus at all, but sends to him the elders of the Jews, beseeching him to come and heal his sick servant, which, after they had faithfully represented to him the

worthiness of the man in whose behalf they had made the request, he consents to do. And on his way thither, when he was now not far from the house, the Centurion sent yet friends to him, saying unto him : " Lord, trouble not thyself, for I am not worthy that thou shouldest enter under my roof ; wherefore, neither thought I myself worthy to come unto thee ; but say in a word and my servant shall be healed." He then goes on as before, acc. to Matt.,—this time, however, having his friends his mouthpiece,—and proclaims his own power and authority. This glaring discrepancy in the two narratives of the same reputed event is alone sufficient to cause disbelief in the reality of either of them. Add to this, and to the discrepancy as to the time of the performance of the miracle, that neither of the narrators witnessed himself what he relates, (for the call of Matthew did not take place till after this event : See Matt. IX, 9.) and we have a state of things presented which would render it exceedingly absurd in us to accept either of these accounts as at all representing the performance of a miracle in the common acceptation of that term : But would not the representation have been designed to indicate prophetically the future acceptation of the Gentile world to participation in the Christian system which was now begun to be inaugurated ?

Miracle 9.—*He raises the widow's son at Nain*, Luke VII. 11-17 : " And it came to pass the day after that he went into a city called Nain ; and many of his disciples went with him, and much people. Now, when he came nigh to the gate of the city, behold there was a dead man carried out, the only son of his mother, and she was a widow ; and much people of the city was with her. And when the Lord saw her he had compassion on her, and said unto her : Weep not. And he came and touched the coffin, and they that bare it stood still. And he said : Young man, I say unto thee, arise. And he that was dead sat up and began to speak. And he delivered him to his mother. And there came fear on all, and they glorified God, saying : That a great prophet is risen up among us ; and that God hath visited his people."

*I marks on the Preceding.*

This is found recorded in one gospel only, in Luke. The raising of a dead man to life we must all allow would be an act of great power, so great, indeed, that we at once hesitate to believe that such an act is possible for a human being to perform ; and when we are informed of a man having accomplished it, we are disposed to believe it only on full and unquestionable evidence. Such evidence we have not of the reputed miracle under consideration ; the only account of it we have being from an informant, who could have learned of it (if he learned of it at all) only by hearsay. And would it not seem strange if the miracle were real that none of the disciples who accompanied Jesus at the time he is said to have wrought the miracle, (for it is said in the narrative that many of his disciples were with him, and much people although the writers of the first



and fourth gospels, as well as the writers of some of the epistles, were among the reputed disciples of Christ, never once mention this miracle? The event, however, which gave rise to this story may possibly have been of the nature of a dream or vision; and to weak and superstitious minds, or minds that are susceptible of them, visions sometimes appear in the daylight, leaving an impression upon them as if real occurrences. And may not some such visionary representation, that is, in some such way as is here represented, have forcibly impressed the mind of some of the early Christians with the idea of their seeing a dead man raised to life, and containing a prophecy indicating something as to the Christian Church? Or would not the allegory represent the revival which Christianity would effect in the masses of the youth from the blindness and death of superstition and sin to the life of true knowledge and of godliness?

Miracle 10. *He stills the tempest on the sea of Galilee*, Matt. VIII. 23-27: "And when he was entered into a ship his disciples followed him. And, behold, there arose a great tempest in the sea, inasmuch that the ship was covered with the waves; but he was asleep: and his disciples came to him and awoke him saying: Lord, save us; we perish. And he saith unto them: Why are ye fearful. O ye of little faith: Then he arose, and rebuked the winds and the sea; and there was a great calm. But the men marvelled, saying: "What manner of man is this, that even the winds and the sea obey him!" Mark IV, 35-41: "And the same day, when the even was come, he saith unto them: Let us pass over unto the other side. And when they had sent away the multitude, they took him even as he was in the ship. And there were also with him other little ships. And there arose a great storm of wind, and the waves beat into the ship, so that it was now full. And he was in the hinder part of the ship, asleep on a pillow; and they awake him, and say unto him: Master, carest thou not that we perish? And he arose and rebuked the wind, and said unto the sea: Peace, be still. And the wind ceased and there was a great calm. And he said unto them: Why are ye so fearful? How is it that ye have no faith? And they feared exceedingly, and said one to another: "What manner of man is this, that even the wind and the sea obey him?" Luke VIII, 22-26: "And it came to pass on a certain day that he went into a ship with his disciples; and he said unto them: Let us go over to the other side of the lake. And they launched forth. And as they sailed he fell asleep; and there came down a storm of wind on the lake, and they were filled with water, and were in jeopardy. And they came to him, and awoke him, saying: Master, master, we perish. Then he arose and rebuked the wind and the raging of the water; and they ceased, and there was a calm. And he said unto them: Where is your faith? And they being afraid wondered, saying one to another: What manner of a man is this! For he commandeth even the winds and the water, and they obey him."

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*Remarks on the Preceding.*

This is recorded in three of the Gospels. Neither of the writers witnessed it himself; for the call of Matthew does not take place till after this event is represented to have taken place. Also, the expression of the disciples to Jesus and his admonitory question to them, given in the *oratio directa* differ in the three narratives. In Matt. it is: "Lord save us, we perish. And he saith unto them: Why are ye fearful, O ye of little faith?" In Mark it is: "Teacher, carest thou not that we perish? And he said unto them: Why are ye so fearful? How is it that ye have no faith?" And in Luke it is: "Master, master, we perish. And he said unto them: Where is your faith?" Now supposing all of these narratives to represent the same real occurrence (for they all come to us with equal authority for originality), we find that some of them must necessarily be wrong. Which of them then should we select to represent the original expression of the disciples to Christ, and of him to them? This we are unable to determine, and therefore cannot accept any of them as such. If, however, we could affirm the three narrators, or two of them, to have witnessed it themselves, some, notwithstanding the difference of expression in the *direct oration*, might be inclined to believe in it as a real occurrence. But, as before remarked, we have no ground for believing, and no authority for saying that either of the narrators witnessed what he here relates himself.

Or, to those who believe in a particular man, Jesus Christ, as represented in the gospels, the following arguments might appear likely. There may have happened to spring up a storm of wind as Christ and his company of disciples were crossing in their little vessel the sea of Galilee. This lake, 'tis true, is but narrow, some five or six miles wide at its widest part; but still there would be no improbability in the Saviour, when the vessel was at some distance out from the shore and the disciples rowing for the other side, reposing himself on a pillow in the hinder part of the vessel, and falling asleep. A storm of wind arising suddenly the ship would be tossed about on the waves, which alarming the disciples for fear of the vessel being wrecked they would wake up their Lord and master in the hinder part of the ship. The storm soon abating, and the sea becoming calm on his awaking, the disciples would be under an impression that it had become so in obedience to his will or command. Again, whirlwinds have doubtless in all ages occasionally passed over the surface of the eastern countries; and if one of those squalls overtook a vessel on the lake, it would give it a violent shaking,—perhaps sink it,—and soon pass over, leaving the sea calm. If one of these happened to pass over the lake while the Saviour of the world, and his little devoted band of disciples were out sailing in their little craft, and they to survive it, the suddenness of the squall giving the Saviour scarcely time to wake up from his pillow, and its passing immediately away on his waking up, would leave the dis-

ciples under an impression that their beloved master had saved them from a watery grave.

Moreover, and on the other hand, considering Christ in the light of a wonder-worker, that is, in the light of a spiritual medium who had the power of affecting variously the minds of men, it would not be unlikely that while out sailing with his disciples on the sea of Galilee, he would impress them with a sense of his power, affect their minds in such a way as that they would believe that a storm was raging, and the waves rolling all around them, although no storm actually raged at the time. Considering Christ in such a light, he would have the power of affecting their minds variously, and this would be one of the effects he would be likely to produce, while, with composed countenance and closed lips, apparently enjoying his repose on his pillow; and a suitable word spoken by him when he had opened his eyes would impress them with a sense of his great power in stilling the winds and the waves. It is to be presumed there are many now-a-days, if we only knew them who have the faculty of producing similar effects in the minds of their fellow-men. And it is said there are many men who can mesmerise their fellows, notwithstanding the will and effort of the latter to resist their influence; and that there are many who can make others believe they hear different voices speaking to them from different directions at the same time, where it is evident no human being is; and that there are many who can make others believe they see real human beings and other objects, where if they examine they will soon discover that there is nothing, and will have to conclude that what they thought a human being or something else was merely a picture formed in their own mind, an illusion of their own imagination! Yea, and that there are many who can make others believe they hear sounds and noises,—perhaps as of winds, musical instruments, etc.,—coming to their ears from different directions, and producing sometimes the most discordant sounds, sometimes the most delightful and harmonious music, and sometimes as of the noise of a rushing and mighty wind, which will come, and continue for a little while, and pass away. Some of our readers will from their experience doubtless understand these things better than others. What wonder then that some such an effect as their believing they heard and were tossed and rocked by a mighty wind while they were sailing in their little vessel on the lake of Tiberias, should have been produced in the disciples' minds by Jesus, the master of the assembly.

But would not the design of this allegorical representation be to indicate the state of the Christian Church in the future? There was the little vessel, the ark, the Church, tossed about by evil and adverse influences upon the waves of a turbulent world; and there was the pilot in the vessel, representing the Church's acknowledged governor, who would steer the vessel safely through, and keep it from sinking, when tossed at times by the

world's adverse winds upon its boisterous waves? As Christ and the Father is one, so each true disciple of Christ is one with him, possessed of, and actuated by the spirit of Christ; and so long as the true spirit of Christ is largely in the Church so long will the vessel, though rocked by storms, ride safely over the most turbulent waves of the world.

☛ *Miracle 11. He cures the demoniac of Gadara, Matt. VIII, 28-31:*  
 "And when he was come to the other side into the country of the Gergesenes there met him two possessed with devils coming out of the tombs, exceeding fierce, so that no man might pass by that way. And behold they cried out, saying: What have we to do with thee, Jesus, thou son of God? Art thou come hither to torment us before the time? And there was a good way off from them a herd of many swine, feeding; so the devils besought him saying: If thou cast us out suffer us to go away into the herd of swine. And he said unto them: Go. And when they were come out they went into the herd of swine; and behold the whole herd of swine ran violently down a steep place into the sea, and perished in the waters. And they that kept them fled, and went their ways into the city, and told everything, and what was befallen to the possessed of the devils. And, behold, the whole city came out to meet Jesus; and when they saw him they besought him that he would depart out of their coasts." *Mark, V, 1-20:* "And they came over unto the other side of the sea, into the country of the Gadarenes. And when he was come out of the ship immediately there met him out of the tombs a man with an unclean spirit, who had his dwelling among the tombs; and no man could bind him, no, not with chains; because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces; neither could any man tame him. And always night and day he was in the mountains and in the tombs, crying, and cutting himself with stones. But when he saw Jesus afar off he ran and worshipped him, and cried with a loud voice, and said: What have I to do with thee, Jesus, son of the Most High God? I adjure thee by God that thou torment me not. For he said unto him: Come out of the man, unclean spirit. And he asked him. What is thy name? And he answered, saying: My name is legion; for we are many. And he besought him much that he would not send them away out of the country. Now there was there nigh unto the mountains a great herd of swine feeding. And all the devils besought him, saying: Send us into the swine, that we may enter into them. And forthwith Jesus gave them leave. And the unclean spirits went out and entered into the swine; and the herd ran violently down a steep place into the sea (they were about two thousand) and were choked in the sea. And they that fed the swine fled, and told it in the city, and in the country. And they went out to see what it was that was done. And they come to Jesus, and see him that was possessed with the devil

and had the legion, sitting and clothed, and in his right mind; and they were afraid. And they that saw it told them how it befel him that was possessed with the devil, and concerning the swine. And they began to pray him to depart out of their coasts. And when he was come into the ship he that had been possessed with the devil prayed him that he might be with him. Howbeit Jesus suffered him not, but saith unto him: Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee. And he departed, and began to publish in Decapolis how great things Jesus had done for him; and all men did marvel." Luke, VIII, 26-40: "And they arrived at the country of the Gadarenes, which is over against Galilee. And when he went forth to land there met him out of the city a certain man which had devils long time, and wore no clothes, neither abode in any house, but in the tombs. When he saw Jesus, he cried out, and fell down before him, and with a loud voice said: What have I to do with thee, Jesus, son of God Most High? I beseech thee torment me not. (For he had commanded the unclean spirit to come out of the man. For oftentimes it had caught him; and he was kept bound with chains and in fetters; and he brake the bands and was driven of the devil into the wilderness.) And Jesus asked him, saying: What is thy name? And he said, legion; because many devils were entered into him. And they besought him that he would not command them to go out into the deep. And there was there a herd of many swine feeding on the mountain; and they besought him that he would suffer them to enter into them. And he suffered them. Then went the devils out of the man and entered into the swine; and the herd ran violently down a steep place into the lake and were choked. When they that fed them saw what was done they fled, and went and told it in the city and in the country. Then they went out to see what was done; and came to Jesus, and found the man out of whom the devils were departed sitting at the feet of Jesus, clothed, and in his right mind; and they were afraid. They also which saw it told them by what means he that was possessed of the devils was healed."

*Remarks on the Preceding.*

This is found recorded in three Gospels, but with this important difference, that in the narrative in Matthew two demoniacs are mentioned, while in the corresponding one in Mark and Luke respectively there is only one. There is this difference also, that in Matthew the miracle is said to have been performed in the country of the Gergesenes, in Mark and Luke in that of the Gadarenes. It may, however, be safely presumed that the same place is meant, or that the two appellations have reference to the same locality, from the circumstance that the miracle is represented in all as taking place when Christ and his disciples landed on the other side, after being tempest-tossed on the sea of Galilee. And they likewise all agree as well in other respects as that the outcast devils entered into

the herd of swine, which ran violently down a steep place into the sea and were drowned. Also, these three accounts are put down in the best reference Bibles as referring to the same miracle. The improbability of two demoniacs, which, according to the representation, we may conceive as exceedingly fierce, wild and wicked men, dangerous to each other and to the whole community, being found at large, associated together, as according to Matthew, is at once apparent. The improbability, too, of such a man as is represented in Mark and Luke abiding naked in the mountains and in the tombs, crying and cutting himself with stones, and repeatedly breaking the chains and fetters with which he had been bound, and to all appearance without the means of supporting life, is almost equally apparent. Also, considering the accounts in Mark and Luke, which agree in mentioning only one demoniac, we find that in other respects they differ from each other. According to Mark the demoniac addresses Jesus thus: "What have I to do with thee, Jesus, son of the Most High God? I adjure thee by God that thou torment me not." And Jesus asked him: "What is thy name?" And he answered saying: "My name is legion, for we are many." Acc. to Luke the demoniac says: "What have I to do with thee, Jesus, Son of God Most High? I beseech thee torment me not." And Jesus asked him saying: "What is thy name?" And he said "legion," because many devils were entered into him. And acc. to Matthew the two demoniacs address Jesus in still a different way: "What have we to do with thee, thou Son of God. Art thou come hither to torment us before the time?" Strictly speaking these last mentioned differences in the narration of the same event in the *oratio directa*, are sufficient to show these accounts, as not representing reality; for coming to us with the same authority as original accounts of the same event we would not know which of them to accept as the true one, or whether either of them was true, and therefore should have to reject them all as unreal. But would not this allegorical representation be designed to symbolise the future operations of the true Christian Church? The circumstance of the spirits being represented as made by Jesus to go out of the men or man would indicate the salutary effects of the holy influence of the true Christians of all ages in purifying the hearts and reforming the lives of the unclean and unholy. And the further circumstance of the unclean spirits being permitted to enter into the swine would indicate that the evil and depraved, when left to themselves, if they persisted in their evil course, would go on from bad to worse till they should be hopelessly lost. They are left to themselves and they *choose* to add sin to sin, one diabolical, malign, impure, and depraved affection to another until, having reached the climax of depravity and wickedness, they rush headlong into the depths of ungodliness and despair, and perish in the gulf of perdition. Is it not lamentable that man, the only rational creature, the highest of the animal



creation, being left free to act, should choose the evil course, and debase himself to the level of the lowest of the scale of the animal creation, when, if he had chosen and pursued the opposite, the good course, he might have become equal to, or higher than the angels of heaven.

Miracle 12. *He cures a man of the palsy at Capernaum*, Matt. IX. 1-8: "And he entered into a ship, and passed over, and came into his own city. And, behold, they brought unto him a man sick of the palsy, lying on a bed; and Jesus seeing their faith said unto the sick of the palsy: Son, be of good cheer, thy sins be forgiven thee. And, behold, certain of the Scribes said within themselves; this man blasphemeth. And Jesus, knowing their thoughts, said: Wherefore think ye evil in your hearts? For whether is it easier to say: Thy sins be forgiven thee, or to say: Arise and walk? But that ye may know that the Son of Man hath power on earth to forgive sins, (then saith he to the sick of the palsy:) Arise take up thy bed and go unto thine house. And he arose and departed to his house. But when the multitudes saw it they marvelled, and glorified God, which had given such power unto men." Mark II. 3-13: "And they come unto him, bringing one sick of the palsy, which was borne of four. And when they could not come nigh unto him for the press, they uncovered the roof where he was; and when they had broken it up, they let down the bed wherein the sick of the palsy lay. When Jesus saw their faith he said unto the sick of the palsy: Son, thy sins be forgiven thee. But there were certain of the Scribes sitting there and reasoning in their hearts: Why doth this man thus speak blasphemies? Who can forgive sins but God only? And immediately when Jesus perceived in his spirit that they so reasoned among themselves he said unto them: Why reason ye these things in your hearts? Whether is it easier to say to the sick of the palsy: Thy sins be forgiven thee, or to say; Arise, and take up thy bed and walk? But that ye may know that the Son of Man hath power on earth to forgive sins (he saith to the sick of the palsy): I say unto thee arise and take up thy bed, and go thy way into thine house. And immediately he arose, took up the bed, and went forth before them all, insomuch that they were all amazed and glorified God, saying: We never saw it on this fashion." Luke V. 18-27: "And, behold, men brought in a bed a man which was taken with the palsy; and they sought to bring him in and lay him before him. And when they could not find by what way they might bring him in because of the multitude, they went upon the housetop, and let him down through the tiling with his couch in the midst before Jesus. And when he saw their faith he said unto him: Man, thy sins are forgiven thee. And the Scribes and the Pharisees began to reason, saying: Who is this that speaketh blasphemies? Who can forgive sins but God alone? But when Jesus perceived their thoughts, he answering, said unto them: What reason ye



in your hearts ? Whether is easier to say : 'Thy sins be forgiven thee,' or to say : 'Rise up and walk ? But that ye may know that the Son of Man hath power upon earth to forgive sins (he said unto the sick of the palsy), I say unto thee, arise, and take up thy couch, and go unto thine house. And immediately he rose up before them and took up that whereon he lay, and departed to his own house, glorifying God ; and they were all amazed and glorified God ; and were filled with fear, saying : We have seen strange things to-day."

*Remarks on the Preceding.*

This reputed miracle, it is seen, is recorded in three Gospels, but neither of the writers witnessed it himself. It is known that all three accounts are meant to be of the same event from the circumstance that the call of Matthew, to follow Jesus, is mentioned in each Gospel immediately succeeding the account of this miracle. There is, however, a difference in the way in which the representation is given in the three. In Matthew it is stated simply that one sick of the palsy was brought to Jesus lying on a bed, &c. In Mark and Luke it is said that when, by reason of the crowd, they could not approach Jesus with the palsied man, they went up on the house-top, (their houses being flat-roofed in Palestine), uncovered the roof, and let him down in the midst, before Jesus. He, seeing their faith, and sympathizing with the paralytic, ordered him to arise, take up his bed, and carry it to his house, which the recruited man is said to have done forthwith. The expression of Jesus to the sick man in pronouncing his sins forgiven, set forth in the *direct oration*, is different in each. According to Matthew, it is : " Son, be of good cheer, thy sins be forgiven thee." According to Mark : " Son, thy sins be forgiven thee." And according to Luke : " Man, thy sins are forgiven thee." The three accounts differ also as to all the other expressions of Jesus, as those to the Pharisees and the paralytic, which each reader may notice in the text for himself. All these differences mentioned, together with the fact of the want of evidence, prevent us from accepting these accounts, as representing a real miracle. But though we cannot accept it as such, may there not have been some event which gave rise to the representation, an event, likely, of the nature of a dream or vision, indicating something with respect to the Christian Church, and which he who conceived it, believed to be real ? It is a fact, however, that all human beings possess the power of influencing each other for good or for evil, and their influence on each other corresponds to a great extent with their moral character. The good and holy man will have a good and holy and energising influence upon his neighbour, and *vice versa*. Also, the will and desire of the good and holy man are seconded by God, for they are in accordance with His will, and God is a co-worker with him. Is it altogether improbable then that the life-imparting and energising influence of

some good and intelligent men among the early Christians may have produced astonishingly good effects upon certain invalids, such as this paralytic is represented to have been? Some people believe themselves invalids when they really are not; but the condition in which they imagine themselves often springs from indisposition to activity, sheer laziness, if we may so speak, on their own part, a morbid state of their bodily and mental faculties. And might not this reputed paralytic have been one of this large class of persons that now exist, and, doubtless, have always existed in the world, who, having heard of the great and beneficent wonder worker before, believing what he said to him now, and taking courage at his command, springs to his feet, and carries his bed to his house. This latter hypothesis may, in a measure, correspond with the ideas of those who believe in a particular man, Jesus Christ, as *accens* represented in the Gospels. But in consideration of the trouble which the bearers of this paralytic are represented to have taken in bringing him to Jesus, would not this allegorical representation have been designed to teach us that we should leave nothing undone in the way of prayer and supplication to God, and in every other way which may bring them benefit, in behalf of our afflicted friends and neighbours? Aside from what takes place in the course and operations of nature, and by the art and operations of man, the only domain of miracles is the region of the mind.

Miracle 13. *He restores to life Jairus' daughter, at Capernaum.* Matt. IX. 18-19, 23-26. "While he spake these things unto them, behold there came a certain ruler and worshipped him, saying: My daughter is even now dead; but come and lay thy hand upon her, and she shall live. And Jesus arose and followed him, and so did his disciples.—And when Jesus came into the ruler's house, and saw the minstrels and the people making a noise, he said unto them: Give place, for the maid is not dead, but sleepeth. And they laughed him to scorn. But when the people were put forth he went in and took her by the hand, and the maid arose. And the fame of it went abroad into all that land." Mark V. 22-24, 35-43: "And behold there cometh one of the rulers of the synagogue, Jairus by name: and when he saw him he fell at his feet, and besought him greatly, saying: My little daughter lieth at the point of death; come and lay thy hands on her, that she may be healed, and she shall live. And Jesus went with him, and much people followed him and thronged him.—While he yet spake, there came from the ruler of the synagogue's house certain, which said: Thy daughter is dead; why troublest thou the master any further? As soon as Jesus heard the word that was spoken, he saith unto the ruler of the synagogue: Be not afraid, only believe. And he suffered no man to follow him, save Peter and James, and John, the brother of James. And he cometh to the house of the ruler of the synagogue, and seeth the tumult, and them that wept and wailed greatly. And when he was come in he saith unto them: Why make ye this ado

and weep? the damsel is not dead, but sleepeth. And they laughed him to scorn. But when he had put them all out, he taketh the father and the mother of the damsel, and them that were with him, and entereth in where the damsel was lying. And he took the damsel by the hand and said unto her: 'Talitha cumi, which is being interpreted: Damsel, I say unto thee, arise. And straightway the damsel arose and walked; for she was of the age of twelve years. And they were astonished with a great astonishment. And he charged them straitly that no man should know it, and commanded that something should be given her to eat.' Luke VIII. 41-43, 49-56: "And, behold, there came a man, named Jairus, and he was a ruler of the synagogue; and he fell down at Jesus' feet, and besought him that he would come into his house; for he had only one daughter, about twelve years of age, and she lay a-dying. But as he went the people thronged him.—While he yet spake there cometh one from the ruler of the synagogue's house, saying to him: Thy daughter is dead; trouble not the master. But when Jesus heard it, he answered him, saying: Fear not, believe only, and she shall be made whole. And when he came into the house he suffered no man to go in, save Peter and James and John, and the father and the mother of the maiden. And all wept and wailed her; but he said: Weep not; she is not dead, but sleepeth. And they laughed him to scorn, knowing that she was dead. And he put them all out, and took her by the hand and called, saying: Arise. And her spirit came again, and she arose straightway, and he commanded to give her meat. And her parents were astonished; but he charged them that they should tell no man what was done."

*Remarks on the Preceding.*

This reputed miracle is recorded in three Gospels. Neither of the narrators witnessed it himself; for it is said, both in Luke and Mark, that he suffered no man to be present but Peter and James and John, and the father and mother of the damsel. And would it not seem strange that, although we have writings in the New Testament ascribed to these three disciples who are said to have been present at the performance of the miracle, and one of whom it is said wrote the fourth Gospel, not one of them mentions it? The raising of a human being from the dead to life we must all allow would be an act of supernatural power; and, if we should hear of such a thing having been done by any man, we should require very complete and satisfactory evidence of it before we should credit it. Now, how do we account for the writer of the fourth Gospel, not to speak of the other two who are said to have been present at the miracle, not mentioning it, and that three writers, who did not witness it at all, mention it in very similar language? Also, those expressions which are here in the *oratio directa* are different in the different narratives. As, for example, according to Matthew, the ruler addresses Jesus thus: "My daughter is even now dead, but come and lay thy hand upon her and she shall live."

According to Mark, it is : " My little daughter lieth at the point of death ; come and lay thy hands on her that she may be healed, and she shall live." Now, which of these expressions Juirus made use of, or whether he made use of either of them, we cannot tell ; such a predicament does the *oratio directa* put us in. Again, according to Matthew, when Jesus comes into the house, he says : " Give place, for the maid is not dead, but sleepeth." According to Mark : " Why made ye this ado and weep ? the damsel is not dead, but sleepeth." And, according to Luke : " Weep not ; she is not dead, but sleepeth." Now, which of these expressions Jesus made use of on his entrance to that house of mourning, we cannot tell ; and for all these reasons we cannot accept these accounts as representing a real miracle. But would not this allegorical representation have been designed to teach us that when any of our friends or neighbors are in a dying state we should, together with using every other means for their amelioration, never give up hopes of them, but should persist in prayer to God for their recovery, until they are evidently beyond hope ? Or, that if any of our friends or neighbors are in a state of sinning, we should use, together with our precept and example to them, our prayers to God in their behalf ? And this we should persist in doing, and not be put off with the idea of our troubling the master. We should eternally besiege and compass the throne of grace, as the importunate widow did the unjust judge, until we eventually have become the instruments of effecting in them a change of heart and a reformation of life.

Miracle 14. Matt. IX, 20—23. *He cures a woman of a bloody issue, at Capernaum.*—" And behold a woman which was diseased with an issue of blood twelve years, came behind him and touched the hem of his garment ; for she said within herself : if I may but touch his garment I shall be whole. But Jesus turned him about, and when he saw her he said : Daughter, be of good comfort ; thy faith hath made thee whole. And the woman was made whole from that hour." Mark V. 25-34 : " And a certain woman which had an issue of blood twelve years, and had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse, when she heard of Jesus, came in the press behind, and touched the hem of his garment. For she said : If I may touch but his clothes I shall be whole. And straightway the fountain of her blood was dried up ; and she felt in her body that she was healed of that plague. And Jesus immediately knowing in himself that virtue had gone out of him turned about in the press and said : Who touched my clothes ? And his disciples said unto him : Thou seest the multitude thronging thee, and sayest thou : Who touched me ? And he looked round about to see her that had done this thing. But the woman fearing and trembling, knowing what was done in her, came and fell down before him and told him all the truth. And he saith unto her : Daughter, thy faith hath made thee whole ; go in peace and be whole of thy plague." Luke VIII. 43-48 :

" And a woman having an issue of blood twelve years, which had spent all her living upon physicians, neither could be healed of any, came behind him and touched the border of his garment ; and immediately her issue of blood stanch'd. And Jesus said : Who touch'd me ? When all denied, Peter and they that were with him said : Master, the multitude throng thee and press thee, and sayest thou : Who touch'd me ? And Jesus said : Somebody hath touch'd me ; for I perceive that virtue is gone out of me. And when the woman saw that she was not hid, she came trembling and falling down before him, she declared unto him before all the people for what cause she had touch'd him, and how she was healed immediately. And he said unto her : " Daughter, be of good comfort ; thy faith hath made thee whole ; go in peace."

*Remarks on the Preceding.*

This is found recorded in three Gospels. Of the three narrators, only Matthew, the ascribed writer of the first Gospel, could be supposed to have witnessed it, as his call to follow Christ is recorded before in the same chapter. It is not said, however, that he did witness it. But these three accounts come to us with the same authority for originality. Now there is some difference between the accounts in the expressions of Jesus to the woman on being cured of her plague. According to Matt. it is : " Daughter, be of good comfort ; thy faith hath made thee whole : " According to Mark : " Daughter, thy faith hath made thee whole ; go in peace and be whole of thy plague : " According to Luke : " Daughter, be of good comfort ; thy faith hath made thee whole ; go in peace." There are also some other slight differences in the expressions Christ is represented to have made use of on this occasion, both in the Greek and English, in the latter of which the general readers can notice them for themselves. In each of the three narratives Jesus attributes the result to the woman's own faith, and it is here intimated, as in other similar cases, that as one believes a thing to be, so it is to him. Would not this allegorical representation have been designed to show us that we should continually exercise firm faith in the power and goodness of God, as well as perform the requisite acts ?

Miracle 15. *He restores to sight two blind men, at Capernaum*, Matt. IX, 27-31 : " And when Jesus departed thence two blind men followed him, crying and saying : Son of David, have mercy on us. And when he was come into the house, the blind men came to him ; and Jesus saith to them : Believe ye that I am able to do this ? They said unto him : Yea, Lord. Then touch'd he their eyes, saying : According to your faith be it unto you. And their eyes were opened ; and Jesus straitly charg'd them saying : See that no man know it. But they, when they were departed, spread abroad his fame in all that country."

*Remarks on the Preceding.*

This is found recorded only in Matthew. It is not said that the writer witnessed what he here relates. The improbability, however, of two



blind men being abroad in the country associated together, and of their being able, though blind, to follow Jesus on the way is at once apparent. Would not this allegorical representation have been designed to foreshow the taking away of the blindness of superstition and ignorance from both Jew and Gentile as an effect of the promulgation of the true Christian doctrine?

Miracle 16. *Christ heals one possessed of a dumb spirit at Capernaum*, Matt. IX, 32-34: "And as they went out, behold, they brought to him a dumb man possessed with a devil. And when the devil was cast out the dumb spake, and the multitudes marvelled, saying: It was never so seen in Israel. But the Pharisees said: He casteth out devils through the prince of the devils." Luke, XI, 14. "And he was casting out a devil, and it was dumb. And it came to pass when the devil was gone out the dumb spake, and the people wondered. But some of them said: He casteth out devils through Beelzebub, the chief of the devils."

*Remarks on the Preceding.*

This is found recorded in two gospels, and in both places it seems only to be mentioned casually. But according to Matthew it was the man that was dumb: and according to Luke it was the devil by which the man was possessed that was dumb; but as both of them agree that the man spoke when the devil was cast out, the inference is that his dumbness resulted from his being possessed of the devil. We have no satisfactory evidence of the reality of this reputed miracle, since we have no ground for stating that either of the narrators witnessed it. Would not this allegorical representation have been designed to indicate the good effects of true Christian doctrine upon a world distempered and lethargic with moral and physical disease, resulting from superstition, ignorance, and sin? But the man being brought to a realizing sense of his true condition by the light of the knowledge which the gospel affords him speaks out, and the people wondered at the good effects produced in him, which they also begin to realize in themselves through his influence. The Pharisees, however, allege that he casts out the devils through the prince of the devils, but in the sequel it is satisfactorily proved that this is effected by the spirit of God. (See Luke XI., 17-27.)

Miracle 17. *He cures the infirm man of Bethesda*, at Jerusalem, John V., 1-9: "After this there was a feast of the Jews; and Jesus went up to Jerusalem. Now there is at Jerusalem by the sheep-market a pool, which is called in the Hebrew tongue Bethesda, having five porches. In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water. For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had. And a certain man was there, which had an infirm-



ity thirty and eight years. When Jesus saw him lie, and knew that he had been now a long time in that case, he saith unto him : Wilt thou be made whole ? The impotent man answered him : Sir, I have no man, when the water is troubled, to put me into the pool : but while I am coming, another steppeth down before me. Jesus saith unto him : Rise, take up thy bed, and walk. And immediately the man was made whole, and took up his bed, and walked : and on the same day was the sabbath."

*Remarks on the Preceding.*

This is recorded only in John. We do not know that the writer witnessed it. But even if he did, one witness would not be sufficient to establish the fact of a miracle, in the common understanding of that term, having been wrought. It must be confessed, however, that the story of that miracle appears at least as probable as that of the healing virtues of Bethesda's waters in the same narrative : for here it is said that, "an angel went down at a certain season into the pool, and troubled the water : and whosoever then first after the troubling of the water stepped in, was made whole of whatever disease he had." One part of the narrative appears just as probable and as improbable as the other. And if it be true that the diseased Jews used to assemble there periodically, each invalid anxiously expecting and preparing himself to be the first to step in after the moving of the waters by the angel, it only shows into what a pitiable condition of superstition and ignorance the Jews of that day were sunk. But for the sake of illustrating to those who believe in a particular man, Jesus Christ, we will, but for a moment, suppose the representation real. Is it then probable that the invalid, having heard of Christ before, had considerable faith in the goodness of His character, and in His power to work miracles, and hoped that He might, when He would come the way, do some good for him ? And then the benign aspect of Jesus when present answering in a degree his expectations and his hopes : the words which Jesus speaks to him, accompanied by his vivifying and energising influence upon his dilapidated system, strengthens his faith and increases his energy, so that he believes himself a new man, and springs to his feet at the command of the world's Saviour, takes up his bed, as the one cured of the palsy, and travels away with it to his house. And may he not have been one of that large class who are not really in as bad a condition as they imagine themselves to be, and would have others believe they are ? This man, as the restored paralytic, is made to undergo quite a protracted examination of the Jews as to the agent and manner of his healing on the Sabbath day.

But would not this allegorical representation have been designed mainly to teach the superstitious Jews and all like them, who are over punctilious about the keeping of the Sabbath day, the inconsistency and wickedness of pursuing such a course to the neglect of the weightier matters of the law, charity and beneficence to the sick, the afflicted, and the poor ; grace,

mercy, and truth to all mankind? In fact, are not all these representations of healing on the Sabbath-day pointedly designed to show that great and universal truth that the Sabbath was made for man and not man for the Sabbath? When men live aright they will spend the Sabbath and every other day well.

Miracle 18. *He cures a man with a withered hand*, in Judaea, Matt. XII, 10-13: "And, behold, there was a man which had his hand withered. And they asked him, saying: Is it lawful to heal on the Sabbath days? that they might accense him. And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the Sabbath days, will he not lay hold on it, and lift it out? How much then is a man better than a sheep? Wherefore it is lawful to do well on the Sabbath days. Then saith he to the man: Stretch forth thine hand. And he stretched it forth: and it was restored whole, like as the other."

*Remarks on the Preceding.*

This is recorded only in Matthew. It is not known that the writer witnessed it; but did we know that he did his evidence alone would not be sufficient to establish the fact of a miracle having been wrought. Was not this allegorical representation designed to teach the same kind of lesson as the one we have examined immediately before?

Miracle 19. *He cures a blind and dumb demoniac*, at Capernaum Matt. XII, 22, 23: "There was brought unto him one possessed with a devil, blind, and dumb; and he healed him, inasmuch that the blind and dumb both spake and saw. And all the people were amazed, and said: Is not this the Son of David? But when the Pharisees heard it, they said: This fellow doth not cast out devils, but by Beelzebub the prince of the devils, &c.

*Remarks on the Preceding.*

This is recorded only in this place. It is not said that the writer witnessed it, but even did he his evidence alone would not be sufficient to prove its reality. Were it not that this demoniac is represented as blind as well as dumb, we would conclude this representation to be only a repetition of that which we examined under the head of No. 16, the account of which is found in Matt. IX, 32, 33, and Luke XI, 14. In both cases the account of the miracle is followed by the same argument of the Jews as to Christ's casting out devils through Beelzebub the prince of the devils, and his refutation of that argument. Would not this allegorical representation have been designed to indicate the good effects which would be produced by the knowledge and enlightenment which the gospel would afford to a benighted world, by which, realizing their condition, men would speak out their experience as well as see their condition? And should it not teach God's children that they should be eternally active, as far as lies in their power, in doing deeds of charity and beneficence to suffering humanity?

Miracle 20. He *feeds five thousand* at Decapolis. Matt. XIV, 15-21 : "And when it was evening, his disciples came to him, saying: This is a desert place, and the time is now past; send the multitude away, that they may go into the villages, and buy themselves victuals. But Jesus said unto them: They need not depart; give ye them to eat. And they say unto him: We have here but five loaves, and two fishes. He said: Bring them hither to me. And he commanded the multitude to sit down on the grass, and took the five loaves, and the two fishes, and looking up to heaven, he blessed, and brake, and gave the loaves to his disciples, and the disciples to the multitude. And they did all eat, and were filled: and they took up of the fragments that remained twelve baskets full. And they that had eaten were about five thousand men, besides women and children." Acc. to Mark VI, 34-45. "And Jesus, when he came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd and, he began to teach them many things. And when the day was now far spent, his disciples came unto him, and said: This is a desert place, and now the time is far passed: send them away, that they may go into the country round about, and into the villages, and buy themselves bread: for they have nothing to eat. He answered and said unto them, Give ye them to eat. And they say unto him: Shall we go and buy two hundred pennyworth of bread, and give them to eat? He saith unto them: How many loaves have ye? go and see. And when they knew, they say: Five, and two fishes. And he commanded them to make all sit down by companies on the green grass. And they sat down in ranks, by hundreds and by fifties. And when he had taken the five loaves and the two fishes, he looked up to heaven, and blessed, and brake the loaves, and gave them to his disciples to set before them: and the two fishes divided he among them all. And they did all eat, and were filled. And they took up twelve baskets full of the fragments, and of the fishes. And they that had eaten of the loaves were about five thousand men." Luke IX, 12-18: "And when the day began to wear away, then came the twelve, and said unto him: Send the multitude away, that they may go into the towns and country round about, and lodge, and get victuals: for we are here in a desert place. But he said unto them: Give ye them to eat. And they said: We have no more but five loaves and two fishes; except we should go and buy meat for all this people. For they were about five thousand men. And he said to his disciples, Make them sit down by fifties in a company. And they did so, and made them all sit down. Then he took the five loaves and the two fishes, and looking up to heaven, he blessed them, and brake, and gave to the disciples to set before the multitude. And they did eat, and were all filled: and there was taken up of the fragments that remained to them twelve baskets."

John VI, 5-15: "When Jesus then lifted up his eyes, and saw a great

multitude come unto him, he saith unto Philip: Whence shall we buy bread, that these may eat? And this he said to prove him: for he himself knew what he would do. Philip answered him: Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little. One of his disciples, Andrew, Simon Peter's brother, saith unto him: There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many? And Jesus said: Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand. And Jesus took the loaves; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would. When they were filled he said unto his disciples: Gather up the fragments that remain, that nothing be lost. Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above to them that had eaten. Then those men, when they had seen the miracle that Jesus did, said: This is of a truth that prophet that should come into the world."

*Remarks on the Preceding.*

We find this reputed miracle recorded in the four gospels. Mark and Luke, we are aware, not being of the company of the immediate disciples of Christ, could not have witnessed it; and as to Matthew and John, the two who, according to the generally received opinion, might probably have witnessed it, these two we find differ most in their narratives of it; so much in fact do they differ as to preclude the idea of them both giving a narrative of the same event, or if of the same event that they both could have been eye and ear-witnesses of it. For example, these two differ as to the place of the miracle, Matthew locating it in a desert place, John upon a mountain; as to the number that were fed, Matthew having it five thousand men, besides women and children, John five thousand men. They differ as to the conference between Christ and his disciples relative to the multitude and the procuring of food for them, Matthew representing a general conversation between Christ and the disciples concerning it, in which the disciples first address their inquiries to Christ; John representing a particular conversation between Christ on the one side, and Philip and Andrew on the other, in which Christ first addresses his inquiry to Philip: "Whence shall we buy bread, that these may eat?" They differ in narrative as to the sort of the food, Matthew having it five loaves and two fishes, John five barley loaves and two small fishes. But what is most ominous of all, and most indicative of the nature of the representation of the reputed miracle, is that just twelve baskets full of fragments should be left of the miraculously multiplied food after the meal! Why not more or less than the number twelve? Truly the producer must not only have known the exact number he was to provide

for, but have measured the extent of their appetites, and the capacity of the twelve baskets that were to be filled after the repast. Truly in case of reality this event would have been altogether miraculous !

But would not this allegorical representation have been designed to prefigure the order and manner in which the Christian Church should be established and carried on ? There was the Church's acknowledged Head, the central figure of the group, supplying spiritual life by His doctrine and example, as found in the gospel, to mankind through the instrumentality of His apostles, the true ministers, or rather missionaries, of the Christian Church. The number that were present and partook of the repast, five thousand, five being in prophetic language a limited, imperfect number, would indicate that the number of mankind which would enter the Christian Church and accept of Christianity in any age would be limited. While twelve, being the number of the Church, a perfect number (cf. the twelve tribes of Israel, the twelve apostles, the twelve stars on the woman's head, and the twelve gates of the new Jerusalem, Revelation) indicates that the gospel was designed and is amply sufficient for all mankind : and six being the half of twelve, and five being less than six, the five thousand mentioned as partaking of the feast would perhaps indicate that at no age of the world would quite half the number of mankind be really Christians. There is still, it is seen, ample work for true Christian men who desire to be active in the cause of God, in the conversion to true and genuine Christianity of what remains to make up the large number of five-twelfths or over of the human race, a number which has never yet been enrolled as acknowledged Christians, and which it will yet take time and earnest activity for Christianity to attain. But when shall come the happy age when five-twelfths of the human race shall be *real and true* Christians ? Such a state of things is certainly much to be desired and sought after.

Miracle 21. *Jesus walks on the sea of Galilee*, Matthew XIV., 22-34 : " And straightway Jesus constrained his disciples to get into a ship, and to go before him to the other side, while he sent the multitudes away. And when he had sent the multitudes away, he went up into a mountain apart to pray : and when the evening was come, he was there alone. But the ship was now in the midst of the sea, tossed with waves : for the wind was contrary. And in the fourth watch of the night Jesus went unto them, walking on the sea. And when the disciples saw him walking on the sea, they were troubled, saying : It is a spirit ; and they cried out for fear. But straightway Jesus spake unto them, saying, Be of good cheer ; it is I : be not afraid. And Peter answered and said : Lord, if it be thou, bid me come unto thee on the water. And he said : Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus. But when he saw the wind boisterous, he was afraid ; and beginning to sink, he cried, saying : Lord, save me. And

immediately Jesus stretched forth his hand, and caught him, and said unto him: O thou of little faith, wherefore didst thou doubt? And when they were come into the ship, the wind ceased. Then they that were in the ship came and worshipped him, saying: Of a truth thou art the Son of God." Mark VI., 45-53: "And straightway he constrained his disciples to get into a ship, and to go to the other side unto Bethsaida, while he sent away the people. And when he had sent them away, he departed into a mountain to pray. And when even was come, the ship was in the midst of the sea, and he alone on the land. And he saw them toiling in rowing; for the wind was contrary unto them: and about the fourth watch of the night he cometh unto them, walking upon the sea, and would have passed by them. But when they saw him walking on the sea, they supposed it to be a spirit, and cried out, for they all saw him, and were troubled. And immediately he talked with them, and saith unto them: Be of good cheer: it is I; be not afraid. And he went up unto them into the ship; and the wind ceased: and they were sore amazed in themselves beyond measure, and wondered. For they considered not the miracle of the loaves: for their heart was hardened." John VI., 15-22: "When Jesus therefore perceived that they would come by force to make him a king, he departed again into a mountain himself alone. And when even was come, his disciples went down into the sea, and entered into a ship, and went over the sea toward Capernaum. And it was now dark, and Jesus was not come to them. And the sea arose by reason of a great wind that blew. So when they had rowed about five and twenty or thirty furlongs, they see Jesus walking on the sea, and drawing nigh unto the ship: and they were afraid. But he saith unto them: It is I; be not afraid. Then they willingly received him into the ship: and immediately the ship was at the land whither they went."

*Remarks on the Preceding.*

This reputed miracle is recorded in three Gospels. It is found in all three immediately following the account of the feeding of the five thousand; and it may seem strange that it is not recorded in that position in Luke also, where an account is given, as well as in the others, of the "miracle of the loaves." If any of the writers could be supposed to have witnessed it they would be Matthew and John; and on the supposition that they did witness it their narratives would be expected to coincide in the main; that is, to be much alike, or at least not to contradict each other. These narratives, however, differ too much to allow us to suppose that they are both from two eye and ear-witnesses of the same event. In Matthew and Mark, Christ is represented as, after the feeding of the five thousand, constraining his disciples to get into the ship and set sail for the other side, while himself sends the multitude away, and departs into a mountain to pray; and as, when the evening has come, which doubtless means night, being still there alone on the land, while the ship is now on the midst of



the sea, tossed with the waves, for the wind was contrary. In John he is represented as going apart into the mountain to conceal himself from the multitude (the five thousand he had just fed) because he perceived they were about to take him by force and make him a king; and the disciples are represented as, when the even was come, going (of their own accord) down to the sea, entering into the ship, and setting sail for the other side. Now, it is plain, there is considerable difference between his deliberately constraining the disciples to get into the ship, sending the multitudes away, and going into the mountain, apart, for the purpose of prayer; and, as is represented in John, leaving the disciples and the multitudes to take care of themselves, while he makes his escape as best he can into the mountain, to avoid being made a king of by the multitude that he had just treated to a meal of bread and fish. The story, as in John, is certainly quite plausible.

Again, all three narrators represent Jesus as coming to the disciples walking on the water, while the vessel is tossed with the waves; in Matt. and Mark as coming at the fourth watch; in John when they had rowed about five and twenty or thirty furlongs (three, or three and a-half miles.) According to all the accounts the disciples are afraid when they see him approaching the vessel, walking on the water; and in each case he is represented as removing their fears by an expression of encouragement and comfort, at the same time identifying himself to them. In Matt. this is: "Be of good cheer; it is I; be not afraid." In Mark it is the same; but in John, "It is I; be not afraid," is the expression. The first part of the expression in Matt. and Mark "Be of good cheer" (Greek *thapize*) is not in John. This difference in the *direct oration* it is seen might or might not prevent us from accepting either of these narratives as representing reality. But the narratives do not agree as to what took place immediately before his entering the ship. According to Matt: "Peter answered him and said: Lord, if it be thou, bid me come unto thee on the water." And Jesus said: "Come." And when Peter was come down out of the ship he walked on the water to go to Jesus. But when he saw the wind boisterous he was afraid, and beginning to sink, he cried, saying: "Lord, save me." And immediately Jesus stretched forth his hand, and caught him, and said unto him: "O thou of little faith, wherefore didst thou doubt? And when they were come into the ship the wind ceased. Then they that were in the ship came and worshipped him, saying: Of a truth, thou art the Son of God." But in the other two narratives, that of Mark and of John, there is no mention made of Peter. In Mark, immediately after the announcement "It is I," he went up unto them into the ship, and the wind ceased. And, according to John, immediately after this announcement "It is I," "then they willingly received him into the ship; and immediately the ship was at the land whither they went." Thus it is seen the accounts in Matt. and John are so different as to be almost wholly unlike;

two different accounts of the same event from two different witnesses of it; so that we have no grounds for accepting this reputed miracle as having any thing real in it. Would not the moral of the allegory be to teach us that we should firmly trust in God in seasons of adversity, and not neglect to work (at the oars) in the performance of all our duties; that while we cultivate the true faith we should also exercise good works?

Miracle 22. *He heals the daughter of the woman of Canaan, near Tyre, Matt. XV., 22-28:* "Then Jesus went thence and departed into the coasts of Tyre and Sidon. And, behold, a woman of Canaan came out of the same coasts, and cried unto him, saying: Have mercy on me, O Lord, Son of David: my daughter is grievously vexed with a devil. But he answered her not a word. And his disciples came and besought him, saying: Send her away; for she crieth after us. But he answered, and said: I am not sent but unto the lost sheep of the house of Israel. Then came she and worshipped him, saying: Lord help me. But he answered and said: It is not meet to take the children's bread and to cast it to dogs. And she said: Truth, Lord; yet the dogs eat of the crumbs which fall from their master's table. Then Jesus answered, and said unto her: O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour." Mark VII., 24-31: "And from thence he arose, and went into the borders of Tyre and Sidon, and entered into an house, and would have no man know it; but he could not be hid. For a certain woman, whose young daughter had an unclean spirit, heard of him and came and fell at his feet: the woman was a Greek, a Syrophenician by nation; and she besought him that he would cast forth the devil out of her daughter. But Jesus said unto her: Let the children first be filled; for it is not meet to take the children's bread and to cast it unto the dogs. And she answered and said unto him: Yea, Lord; yet the dogs under the table eat of the children's crumbs. And he said unto her: For this saying go thy way; the devil is gone out of thy daughter. And when she was come to her house she found the devil gone out, and her daughter laid upon the bed."

*Remarks on the Preceding.*

This reputed miracle is recorded in two Gospels. Mark, as is understood, did not witness it; nor is there any evidence that Matthew, the ascribed writer of the first Gospel, did; and such being the case we cannot accept it as a representation of the performance of a real miracle. We have dealt hitherto with some cases of the reputed casting out of devils or unclean spirits; and have seen how difficult it must be to conceive such a case as the casting of an invisible spirit out of a human being. We have seen that such an act could only be recognised in its effects upon the character and conduct of the subject of the influence. We have seen that all good and holy men and women have a good, a purifying and an ener-

gising influence upon those who surround them, and whom they set themselves to benefit; and the better and holier one is, the better and more effectual one's influence. We have seen, too, that the natural and acquired powers and gifts of human beings are various, one possessing one gift, genius, or talent, another another, and so these varying as the people are numerous. Is it then an improbable case that the holy and energising influence of some good, intelligent, and prominent man among the early Christians, the disciples of John the Baptist, when brought steadily and powerfully to bear upon a female possessed of a bad temper, of impure habits and unholy affections, should have availed to work in her the beginning of a complete change of heart and life, which gradually and in due time was perfected? For God always seconds the prayers and assists the efforts of the good and holy man who is active in his cause, and he will bring to perfection that change of moral character which by his assistance is happily begun. The gospel represents the Saviour's doctrine as being that salvation was of, and primarily and especially for the Jews. And would not this Syrophenician woman with her depraved offspring, crying to be cleansed and healed, represent in the allegory all the outside or Gentile world earnestly expecting admission into the Christian Church, which they obtained upon their renunciation of their old idolatry and evil habits, and their profession of the true Christian faith, and practising a new manner of life?

Miracle 23. *He heals a deaf and dumb man*, at Decapolis, Mark VII. 31-37: "And again departing from the coasts of Tyre and Sidon he came into the sea of Galilee through the midst of the coasts of Decapolis. And they bring unto him one that was dumb, and had an impediment in his speech, and they beseech him to put his hand upon him, and he took him aside from the multitude and put his fingers into his ears, and he spit and touched his tongue. And looking up to heaven he sighed, and saith unto him: Ephphatha, that is, be opened: and straightway his ears were opened, and the string of his tongue was loosed, and he spake plain. And he charged them that they should tell no man; but the more he charged them so much the more a great deal they published it; and were beyond measure astonished, saying: He hath done all things well, he maketh the deaf to hear and the dumb to speak."

*Remarks on the Preceding.*

This is recorded only in Mark, and consequently cannot be accepted as a real miracle for the want of evidence. The circumstance or event which gave rise to this representation may perhaps have been a dream or a vision, which last may occur to the mind, that is susceptible of it, as well in its waking moments in the broad daylight, as in the time of sleep in the hours of night. Occurring to the mind in the state of sleep, the mental representation is called a dream or vision; occurring in the waking

moments, when the mind is active, it is called a vision. These mental representations are sometimes so well defined, complete and impressive, setting forth so faithfully all the parts and characters of a state or condition, change of state or condition, progression or action with respect to persons or things, or both, and also accompanied sometimes with appropriate words in the language of the person to whom they are revealed, that the mind, especially the superstitious and ignorant mind, is apt to think them real. And may not this dream or vision, or allegory, (for the reader may have it which of these he thinks best,) have indicated something in particular with respect to the Christian Church? Would not the opening of the ears have indicated that mankind was about to have communicated to them the doctrines of the gospel which they would understand; and the loosening of the tongue after the opening of the ears that on having heard and learned these doctrines men would be disposed to speak boldly and freely in defence of them, and in communicating them to others?

Miracle 24. *He feeds four thousand*, at Decapolis, Matt. XV, 32-39: "Then Jesus called his disciples unto him, and said: I have compassion on the multitude, because they continue with me now three days, and have nothing to eat: and I will not send them away fasting, lest they faint by the way. And his disciples say unto him: Whence should we have so much bread in the wilderness, as to fill so great a multitude? And Jesus saith unto them: How many loaves have ye? And they said: Seven, and a few little fishes. And he commanded the multitude to sit down on the ground. And he took the seven loaves and the fishes, and gave thanks, and brake them, and gave to his disciples, and the disciples to the multitude. And they did all eat, and were filled: and they took up of the broken meat that was left seven baskets full. And they that did eat were four thousand men, beside women and children. And he sent away the multitude, and took ship, and came into the coasts of Magdala." Mark VIII, 1-9: "In those days the multitude being very great, and having nothing to eat, Jesus called his disciples unto him, and saith unto them: I have compassion on the multitude, because they have been with me now three days, and have nothing to eat: and if I send them away fasting to their own houses, they will faint by the way: for divers of them came from far. And his disciples answered him: From whence can a man satisfy these men with bread here in the wilderness? And he asked them: How many loaves have ye? And they said: Seven. And he commanded the people to sit down on the ground: and he took the seven loaves, and gave thanks, and brake, and gave to his disciples to set before them; and they did set them before the people. And they had a few small fishes: and he blessed, and commanded to set them also before them. So they did eat, and were filled: and they took up of the broken meat that was left seven baskets. And they that had eaten were about four thousand: and he sent them away."

*Remarks on the Preceding.*

This miraculous account is recorded in two Gospels, Matt. and Mark. It is not said that the writer of the first Gospel witnessed it; and, as the writer of the second did not, therefore we have not any evidence to establish it as a real miracle. Also, the two accounts differ with respect to some of the expressions of Jesus to the disciples, and of them to Him, given in the *direct oration*. For example, according to Matt., Jesus says: "I have compassion on the multitude, because they continue with me now three days, and have nothing to eat: and I will not send them away fasting, lest they faint by the way." And according to Mark: "I have compassion on the multitude, because they have been with me now three days, and have nothing to eat: and if I send them away fasting to their own houses, they will faint by the way; for divers (different ones) of them came from far." And again, according to Matt., His disciples say unto Him: "Whence should we have so much bread in the wilderness, as to fill so great a multitude?" And according to Mark they say: "From whence can a man satisfy these men with bread here in the wilderness?" Now we do not know which of these expressions to select as the original ones uttered by Jesus and the disciples, or whether any of them be the original or original; and, therefore, cannot accept any of them as authentic. Moreover, the narratives do not quite agree as to the number that was fed, which according to Matt. was four thousand men, beside women and children, and according to Mark about four thousand. This allegorical representation sets forth the same thing in relation to the Christian Church which a prophetic dream or vision might have done. There is the number four (four thousand fed) which is understood to denote world-wide extension, having reference, perhaps, to the Roman Empire, often in Scripture spoken of as the world, but which bears only a small proportion to the size of the whole world now known (cf. the four beasts of Daniel, Dan. VII., united at last in one, the Roman Empire, the four winds, the four corners of the earth, the four living creatures upholding the throne of Deity, and the New Jerusalem lying four-square. See Book of Revelation.) And, also, the number seven, denoting completeness, perfection, which symbolizes variously the Deity in relation to the world, and in his providential dealings with it (cf. the stone having seven eyes, Zech. III. 9; the lamb with seven horns and seven eyes, the seven spirits of God; the seven seals, seven trumpets, seven vials, seven thunders; and the beast having seven heads and ten horns, ten being understood as a world number, a little over the square of three, and the combination indicating that the complete spiritual and temporal power were united in one, or in other words, that the earthly being or combination which the symbol represented, assumed and exercised the prerogatives of Deity together with that of an earthly power. (See Book of Revelation). The seven loaves would here indicate then that Christianity was designed to be amply sufficient for, and adapted to all mankind; the



four thousand that the whole Roman Empire would be converted to it, at least nominally, which is known to have been accomplished within the first twelve centuries after the preaching of John the Baptist. And the seven baskets full of fragments taken up would still indicate Christianity to be amply sufficient, designed, and adapted for the rest of the world outside of the Roman Empire. Should not this be an encouraging incentive to the faithful and true missionaries of Christianity, not of the Romish, the Greek, or the Reformed Church in particular, but of true and living Christianity, to concentrate and continue their efforts for the spread of the gospel in its true light, and the conversion of the heathen world to its doctrines?

Miracle 25. *He gives sight to a blind man*, at Bethsaida. Mark VIII., 22-26; "And he cometh to Bethsaida; and they bring a blind man unto Him, and besought Him to touch him. And he took the blind man by the hand, and led him out of the town; and when he had spit on his eyes and put his hands upon him he asked him, if he saw ought. And he looked up and said: I see men, as trees, walking. After that he put his hands again upon his eyes, and made him look up; and he was restored, and saw every man clearly. And he sent him away to his house, saying: Neither go into the town, nor tell it to any in the town."

*Remarks on the Preceding.*

This is recorded in Mark alone, and therefore it is seen we have no evidence as to its reality. But the allegory is designed to indicate something with regard to the Church's future. The taking of the blind man by the hand and leading him out of the town by Jesus would indicate that the doctrines of the Gospel were to be communicated to men by peaceable means, that men were to be led, not driven, into a belief of them, won to the Gospel intelligently and freely on their part, and not dragged into a profession of certain dogmas and doctrines, as was practised so largely by the Church of Rome, nor forced by penal statutes, as was done by the reformed churches. His coming to his sight gradually, first being able to see men as trees walking, and then being able to see clearly, would indicate that men need to be taught and study for themselves for some time before they have attained perfection in the knowledge of the truth.

*Remarks on the Preceding.*

Although the transfiguration on the mount is not ordinarily reckoned among the miracles, yet so much account has been and is made of it that we deem it expedient to give a passing review of it here. According to Mathew XVII, 1-14: "And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart, and was transfigured before them; and his face did shine as the sun, and his raiment was white as the light. And, behold, there appeared unto them Moses and Elias talking with him. Then answered Peter and said unto Jesus: Lord, it is good for us to be here; if thou wilt let us make here three tabernacles; one for thee, and one for Moses, and one for Elias.



While he yet spake behold a bright cloud overshadowed them; and, behold, a voice out of the cloud, which said: This is my beloved son, in whom I am well pleased; hear ye him. And when the disciples heard it they fell on their face and were sore afraid. And Jesus came and touched them and said: Arise, and be not afraid. And when they had lifted up their eyes they saw no man, save Jesus only. And as they came down from the mountain Jesus charged them saying: Tell the vision to no man until the Son of Man be risen again from the dead. And his disciples asked Him, saying: Why then say the Scribes that Elias must first come? And Jesus answered and said unto them: Elias truly shall first come and restore all things. But I say unto you that Elias is come already, and they knew him not, but have done unto him whatsoever they wished. Likewise shall also the Son of Man suffer of them. Then the disciples understood that He spake unto them of John the Baptist." Mark IX, 2-14: "And after six days Jesus taketh with him Peter and James and John, and leadeth them up into an high mountain apart by themselves; and he was transfigured before them; and his raiment became shining exceeding white as snow, so as no fuller on earth can white them. And there appeared unto them Elias with Moses, and they were talking with Jesus. And Peter answered and said to Jesus: Master, it is good for us to be here; and let us make three tabernacles, one for thee, and one for Moses, and one for Elias. For he knew not what to say, for they were sore afraid. And there was a cloud that overshadowed them, and a voice came out of the cloud, saying: This is my beloved son; hear him. And suddenly when they had looked round about they saw no man any more, save Jesus only with themselves. And as they came down from the mountain he charged them that they should tell no man what things they had seen till the Son of Man were risen from the dead. And they kept that saying with themselves, questioning one with another what the rising from the dead should mean. And they asked him, saying: Why say the Scribes that Elias must first come? And he answered and told them. Elias verily cometh first, and restoreth all things; and how is it written of the Son of Man that he must suffer many things and be set at naught. But I say unto you that Elias is indeed come, and they have done unto him whatsoever they wished, as it is written of him." Luke IX, 28-37: "And it came to pass about an eight days after these sayings he took Peter and John and James, and went up into a mountain to pray. And as he prayed the fashion of his countenance was altered, and his raiment was white and glistening. And behold there talked with him two men which were Moses and Elias, who appeared in glory and spake of his decease which he should accomplish at Jerusalem. But Peter and they that were with him were heavy with sleep; and when they were awake they saw his glory, and the two men that stood with him. And it came to pass as they departed from him Peter said unto Jesus: Master, it is good for us to be here; and let us make

three tabernacles, one for thee, and one for Moses, and one for Elias; not knowing what he said, while he thus spake there came a cloud and overshadowed them, and they feared as they entered into the cloud. And there came a voice out of the cloud saying: This is my beloved Son; hear him, And when the voice was past, Jesus was found alone. And they kept it close and told no man in those days any of those things which they had seen."

*Remarks on the Preceding.*

An account of this is found in three Gospels. Neither of the narrators witnessed it. Although the ascribed writer of the fourth Gospel is represented as one of those three that witnessed it, yet in the fourth alone of all the Gospels it is not mentioned. The narratives differ as to the time of the event. In Matt. and Mark, at the opening of the narrative, it is said that "after six days" and in Luke "about an eight days after these things," all, be it noticed, reckoning from the same point of time, "he taketh Peter and James and John, and bringeth them up into an high mountain, &c." Again, the narratives differ in their statements in the *direct oration*; as, for example, Matt. has the voice to speak from the clouds thus: "This is my beloved son, in whom I am well pleased: hear ye him;" Mark and Luke: "This is my beloved son, hear him." According to Matt., Peter said to Jesus: "Lord it is good for us to be here; if thou wilt, let us make here three tabernacles, one for thee, and one for Moses, and one for Elias;" acc. to Mark. and Luke: "Master, it is good for us to be here; and let us make three tabernacles, one for thee and one for Moses, and one for Elias." There is more difference with respect to the position of the words in the Greek than in the English forms of expression here. Now which of these foregoing expressions to select as the original ones, or whether there be any of them that represent the original, we cannot determine, and, therefore, in such a state of the case cannot accept any of them as representing reality. Still it is not improbable there may have been some event of the nature of a dream or vision which gave rise to this representation of the transfiguration. In Matthew's account of it, Jesus is represented as charging the disciples to tell the vision (*ὑμῶν*) to no man, Matt. XVII, 9. And in Luke's account, it is said Peter and they that were with him were heavy with sleep; and when they were awake, they saw his glory, and the two men that were with him, Luke IX, 32, which might mean that they still perceived the vision in their mind's eye, or reflected upon it. But the design of the allegory or vision is to foreshow the exaltation of the ideal Christ, the glory which would afterwards accrue to Christ from mankind. Has not that design been eminently accomplished; yea, more than that, a person should think, in the great honors and glories which have been ascribed to Christ by the Christian Church for the last eighteen centuries. Where in the range of history or of human experience do we meet with a deified human being,

unless it be Buddha, that has been honored so highly as the ideal Christ, or mankind personified in that ideal, has been by his own race. Every man of sense, of experience, and of an unbiassed mind, will confess that it is blasphemy to worship a human being, a sin that will sooner or later draw down the curse of the Almighty upon the individual who knowingly does it, or the nation in which it is practised as the national religion. Take account, if one will, of the great Roman Empire in the east and in Africa, whose seat of government was at Constantinople for nearly a dozen of centuries, and let one ask himself what is the cause of Mahometanism brooding and ruling over it to day? What is the cause of the crescent's waving where for nearly two thousand years the Roman eagles fluttered in the breeze? Or of Unitarianism now being the reigning religion of Jerusalem, Constantinople, Alexandria, and Antioch, where for so long the cross was revered and the ideal Christ was given divine honors? Mahometanism has, indeed, its faults, but it does not teach the worship of a human being, nor tolerate it, or idolatry, in any form. Mahometans revere the memory of Mahomet as a prophet and the apostle of God, but they do not pay him divine honors. Were there such a man to have lived and died as Christ is represented in *either one* of the four Gospels, he would be worthy of a meed of praise and honor being paid to his memory on account of what he had done for mankind; but, in no sense of the worship that is due to the infinite and invisible Deity alone. The honors which accrued to the memory of such an one should be given merely by way of gratitude for what he had done for mankind; but in no sense should prayer or worship be offered to him as the supreme Deity. We ourself have had visions of men in white garments and *shining* faces, some men of our neighbours and acquaintance holding official positions in a *high* branch of the Christian Church, men whose moral character, we knew by experience, was not the very highest in the world!

Such visions and dreams should not be much thought about, or attended to: the young and the old should always exercise their reason, and walk in the plain path of duty and of rectitude, and let the high ones who spend their time in exercising their powers in influencing and deceiving the minds of others take care of themselves, and not allow them to gain any advantage over them by their seductive schemes.

Miracle 26. *He cures a boy possessed of a devil* at Tabor. Matthew XVII. 14—26: And when they were come to the multitude there came to him a man kneeling down to him, and saying: Lord, have mercy on my son, for he is a lunatick and sore vexed; for oftentimes he falleth into the fire and oft into the water. And I brought him to thy disciples and they could not cure him. Then Jesus answered and said: O faithless and perverse generation, how long shall I be with you? how long shall I suffer you? bring him hither to me. And Jesus rebuked the devil, and he de-

parted out of him : and the child was cured from that very hour. Then came the disciples to Jesus apart and said : Why could not we cast him out ? And Jesus said unto them : Because of your unbelief ; for verily I say unto you : If ye have faith as a grain of mustard-seed ye shall say unto this mountain : Remove hence to yonder place ; and it shall remove ; and nothing shall be impossible unto you. Howbeit this kind goeth not forth but by prayer and fasting." Mark IX. 14-30. " And when he was come to his disciples he saw a great multitude about them and the scribes questioning with them. And straightway all the people, when they beheld him, were greatly amazed, and running to him, saluted him. And he asked the scribes : What question ye with them ? And one of the multitude answered and said : Master, I have brought unto thee my son, which hath a dumb spirit ; and whosoever he taketh him, he teareth him ; and he foameth and gnasheth with his teeth and pineth away. And I spake to thy disciples that they should cast him out, and they could not. He answered him, and saith : O faithless generation, how long shall I be with you ? how long shall I suffer you ? Bring him unto me. And they brought him unto him. And when he saw him, straightway the spirit tare him ; and he fell on the ground and wallowed, foaming. And he asked his father : How long is it ago since this came unto him ? And he said : Of a child : And oftentimes it hath cast him into the fire and into the water to destroy him ; but if thou canst do anything have compassion on us and help us. Jesus saith unto him : If thou canst believe all things are possible to him that believeth. And straightway the father of the child cried out, and said with tears : Lord, I believe ; help thou mine unbelief. When Jesus saw that the people came running together he rebuked the foul spirit, saying unto him : Dumb and deaf spirit, I charge thee come out of him, and enter no more into him.

And the spirit cried out and rent him sore, and came out of him ; and he was as one dead ; insomuch that many said : He is dead. But Jesus took him by the hand and lifted him up, and he arose. And when he was come into the house his disciples asked him privately : Why could not we cast him out ? And he said unto them : This kind can come forth by nothing but by prayer and fasting." Luke IX. 37-43 : And it came to pass that on the next day, when they were come down from the hill, much people met him. And, behold, a man of the company cried out, saying : Master, I beseech thee look upon my son ; for he is mine only child. And, lo, a spirit taketh him, and he suddenly crieth out ; and it teareth him, that he foameth again, and bruising him hardly departeth from him. And I besought thy disciples to cast him out ; and they could not. And Jesus answered and said : O faithless and perverse generation, how long shall I be with you, and suffer you ? Bring thy son hither. And as he was yet coming, the devil throw him down and tore him. And Jesus rebuked

the unclean spirit, and healed the child, and delivered him again to his father."

*Remarks on the Preceding.*

This is recorded in three Gospels, immediately after the account of the transfiguration. Of the writers we know Mark and Luke could not have witnessed it, nor have we any reason to believe that Matthew did. Hence we cannot accept these representations as of a real miracle. Also, they differ from each other in the address of the man to Jesus, and of the latter to the former, with respect to the lunatic given in the *direct oration*. According to Matt. it is: "Lord have mercy on my son; for he is lunatick and sore vexed; for oftentimes he falleth into the fire and into the water. And I brought him to thy disciples, and they could not cure him." Then Jesus answered, and said: "O faithless and perverse generation, how long shall I be with you? how long shall I suffer you? Bring him hither to me." According to Mark it is: "Master, I have brought unto thee my son, which hath a dumb spirit. And wheresoever he taketh him he teareth him; and he foameth and gnasheth with his teeth, and pineth away; and I spake to thy disciples that they should cast him out, and they could not." He answereth him, and saith: "O faithless generation, how long shall I be with you? how long shall I suffer you? Bring him unto me." And, according to Luke it is: "Master, I beseech thee, look upon my son; for he is mine only child. And, lo, a spirit taketh him, and he suddenly crieth out, and it teareth him that he foameth again; and bruising him hardly departeth from him. And I besought thy disciples to cast him out, and they could not." And Jesus answering, said: "O faithless and perverse generation, how long shall I be with you, and suffer you? Bring thy son hither." It is readily seen from the comparison, that no two of these agree exactly in the wording of the addresses on either side; and as all the accounts come to us with the same authority for originality, and we do not know which to select as the originals, or whether there were any of them the originals, we have to reject them all as unreal. Then, according to Matt. and Mark, ensues a colloquy between the disciples and Christ as to why they could not cast out the evil spirit; and he informs them, according to Matt., that it was because of their unbelief; "for," says he, "if ye have faith as a grain of mustard-seed, ye shall say unto this mountain: Remove hence to yonder place, and it shall remove, and nothing shall be impossible unto you." But after all this, he says, according to Matt. and Mark: "This kind goeth not out but by prayer and fasting." A pretty broad hint, we may believe, as to how miracles are performed, namely, by faith. It was in consequence of the faith of the Father that the cure is represented to have been wrought upon the son in the case before us; (Mark, IX. 23-25.) Faith, we are aware, is often very different from fact. A thing we do not actually know, we may believe to be in a certain state as long and as firmly as we please, but still it may



not be thus in fact. There are as many chances in favor of its not being so, as there are in favor of its being so, perhaps more. For example, we may believe on faith that an island exists in a certain latitude and longitude in the Pacific Ocean without having any evidence of its existence, but it is just as probable that no island exists there. And we may wish that a literal mountain be removed into the depths of the sea, and after we get out of sight of it may firmly believe it has been removed in accordance with our wish, but the mountain still stands where it was; and we have a right to our faith. But we all know that prayer and fasting are good and effectual means for the intemperate, the licentious, and the godless to rid themselves of their evil dispositions, their inordinate and unholy affections, (their evil spirits), and to reform their habits and their lives. Fasting, rationally practised, purifies the affections and the soul: faithful prayer ensures the assistance of God; and if these are properly persisted in, a cure will doubtless be effected ultimately in the cases in which it can be. Firm faith in the power and goodness of God often also renders great assistance to the soul, and enables one to do and to persist in doing what he would hardly do, did he not exercise this faith. Would not this allegorical representation have been designed to teach us the importance of faith, of fasting, and of prayer, as the most effectual remedies to be employed in such cases as are here represented; and how effectual is the influence of a good and holy man to rid others of their vicious tempers and evil dispositions!

Miracle 27. *He makes a miraculous provision for tribute, at Capernaum, M. st. XVII, 24-27*: "And when they were come to Capernaum they that received tribute money came to Peter and said: Doth not your master pay tribute? He saith: Yes. And when he was come into the house Jesus prevented him, saying: What thinkest thou, Simon? Of whom do the kings of the earth take custom or tribute? Of their own children or of strangers? Peter saith unto him: Of strangers. Jesus saith unto him: Then are the children free. Notwithstanding, lest we should offend them, go thou to the sea and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth thou shalt find a piece of money; that take, and give unto them for thee and me."

*Remarks on the Preceding.*

This is recorded only in this place. We have no reason to believe that the narrator witnessed himself what he here relates, but, did he, his evidence would be insufficient to show that a miracle was wrought. The allegory is doubtless designed to teach men that it is their duty to pay taxes in order to support the government under which they live, and which affords protection to their lives and property; and that it is the duty of importers to pay the required tax upon the merchandise they import from foreign countries; and that all should exert themselves in making provision for this end by operating in the busy world, which is represented in



the allegory by fishing in the sea. It is noticeable there are not many passages in the Gospels whose design is to restrain governments from oppressing the people by imposing upon them an unjust amount of taxes, or otherwise oppressing them and treating them unjustly. Kings and governments of Christian countries have often acted as if they did not recognise in themselves any responsibility towards the people they governed. It is to be hoped, however, that such, as well as all subordinate officials, such as collectors of customs and of taxes will henceforth have sufficient interest in and love for the people they govern as to do them justice at least, and will recognise the fact that if a man does evil he will experience the penalty of it in his own person; and there is no respect of persons with God.

Miracle 28. *He opens the eyes of one that was born blind*, at Capernaum, John, IX, 1-41: "And as Jesus passed by he saw a man that was blind from his birth. And his disciples asked him, saying: Master, who did sin, this man or his parents, that he was born blind? Jesus answered: Neither hath this man sinned, nor his parents; but that the works of God should be made manifest in him. I must work the work of him that sent me, while it is day; for the night cometh when no man can work. As long as I am in the world I am the light of the world. When he had thus spoken he spat on the ground and made clay of the spittle, and he anointed the eyes of the blind man with the clay, and said unto him: Go wash in the pool of Siloam (which is, by interpretation, sent); he went, and came seeing. The neighbors, therefore, and they which before had seen him that he was born blind, said: Is not this he that sat and begged? Some said: This is he; others, he is like him; (but) he said, I am (he). Therefore, said they unto him: How were thine eyes opened? He answered and said: A man that is called Jesus made clay, and anointed mine eyes, and said unto me: Go to the pool of Siloam, and wash; and I went and washed, and I received sight. Then said they unto him: Where is he? He said: I know not. They brought to the Pharisees him that aforetime was blind. And it was the Sabbath-day when Jesus made the clay and opened his eyes. Then again the Pharisees also asked him how he had received his sight. He said unto them: He put clay upon mine eyes, and I washed and do see. Therefore said some of the Pharisees: This man is not of God, because he keepeth not the Sabbath-day. Others said: How can a man that is a sinner do such miracles? And there was a division among them. They say unto the blind man again: What sayest thou of Christ, that he hath opened thine eyes? He said: He is a prophet. But the Jews did not believe concerning him that he had been blind and received his sight, until they called the parents of him that had received his sight. And they asked them saying: Is this your son, who ye say was born blind? How then

doth he now see? His parents answered them and said: We know that this is our son, and that he was born blind; but by what means he now seeth we know not, or who hath opened his eyes we know not; he is of age; ask him; he shall speak for himself. These words spake his parents, because they feared the Jews; for the Jews had agreed already that if any man did confess that he was Christ, he should be put out of the synagogue. Therefore, said his parents: He is of age, ask him. Then again called they the man that was born blind and said unto him: Give God the praise; we know that this man is a sinner. He answered and said: Whether he be a sinner, I know not; one thing I know, that whereas I was blind, now I see. Then said they to him again: What did he to thee? How opened he thine eyes? He answered them: I have told you already, and ye did not hear; wherefore would ye hear it again? Will ye also be his disciples? Then they reviled him and said: Thou art his disciple: but we are Moses' disciples. We know that God spake unto Moses; as for this fellow, we know not from whence he is. The man answered and said unto them: Why here is a marvellous thing, that ye know not from whence he is, and he hath opened mine eyes. Now we know that God heareth not sinners; but if any man be a worshipper of God, and doeth his will, him he heareth. Since the world began was it not heard that any man opened the eyes of one that was born blind. If this man were not of God he could do nothing. They answered and said unto him: Thou wast altogether born in sin, and dost thou teach us? And they cast him out, (excommunicated him).—Jesus heard that they had cast him out, and when he had found him he said unto him: Dost Thou believe on the Son of God? He answered and said: Who is he, Lord, that I might believe on him? And Jesus said unto him: Thou hast both seen him, and it is he that talketh with thee. And he said: Lord, I believe; and he worshipped him. And Jesus said: For judgment I am come into this world, that they which see not might see; and that they which see might be made blind. And some of the Pharisees which were with him heard these words, and said unto him: Are we blind also? Jesus said unto them: If ye were blind ye should have no sin; but now ye say: We see; therefore your sin remaineth."

*Remarks on the Preceding.*

This reputed miracle is recorded only in John, and to a superficial eye might appear one of the most plausible of the whole catalogue of the miracles. We have no ground for believing that the writer witnessed what he here relates, and therefore the want of evidence is one of the reasons for which we pass it as unreal. The use of the *oratio directa* throughout in the many turns which the narrative takes plainly shows its allegoric character. Had the narrative left off at the end of the seventh verse of the chapter one might be inclined to suspect that what gave rise to the story was a dream or vision; but considering the whole chapter

one concludes it evidently to be an allegory designed to set forth the conversion of the true Christian, and his course in life after it: Would not the man born blind represent the Jew and Gentile in the blindness of their superstitions wherein they lived and died at and before the time Christ is represented to have come? And as men and nations are judged by the laws under which they live, and in the light of the knowledge they possess or may possess,—and both the Jew and the Gentile not knowing any better endeavoured to live up to these before Christ came,—then neither this man nor his parents had sinned (John IX. 3), that he should be born blind. But the light of the *Christian doctrine* now beginning to shine through the instrumentality of the first teachers of it, the Pharisees (verse 41) seeing this light and continuing still in their superstitious practices, sinned. Would not the application of clay to the eyes of the blind man and the command to go wash in the pool of Siloam have truly represented the application of the simple doctrines of the Gospel, (clay being the simplest and humblest material, truly representing the simplicity and humility of the genuine Christian doctrine, and water as truly representing its cleansing effects upon the human heart,) to the superstitious and ignorant Jews and Gentiles by the true Christian teachers? And would not the going in obedience to the command, and washing in the pool of Siloam indicate an exercise of faith in the promises and doctrines of the Gospel, and a disposition to practice its precepts on the part of those to whom they became known? Would not the occupation also of this blind man, that of begging, (John. IX. 8,) have indicated the class of people which would be most inclined to listen to the Gospel and upon whom the Gospel would produce the greatest and the most radical effects? It is a well known fact that from the humbler ranks of life most of the first converts to Christianity were made, and that the better educated and richer classes never showed much inclination towards it till after the age of Constantine. When the Church united with the world then they came in in great numbers. And may not that long examination, consisting of questioning and cross questioning, to which the man and his parents were subjected as to the agent and the manner of the opening of his eyes, have represented the questioning, the sneering, and scoffing, the jeering, and tantalising, and persecution to which the true converts to Christianity are, and always have been subjected, not only from the Pharisee and Pagan, but also from the perverted, or Anti-Christian, wherever and in whatever manner he rules? They that will live godly in this present world, wherever they may be, shall have much the same kind of experience as is here represented in the case of the enlightened blind man; in short, they shall suffer persecution. But while patiently undergoing such an ordeal they are crucifying the flesh with its affections and lusts, and are living unto God. And may not the casting out (of the synagogue) (see verse 34,) of this man by the Pha-

Pharisees have represented the excommunication of the true and humble worshippers of God, not only by Pharisee and Pagan, but by the proud and pampered ecclesiastics called Christian in later times? But let it be known that after he was cast out by the Pharisees he was found and recognised by Christ (verse 35), which will show that God recognises all acts of self-denial and suffering for his cause; that when for the performance of his duties and the fulfilment of his allegiance to him the true Christian is cast out and contemned and persecuted by the world he will soon be found and recognised of God. This allegorical representation presents to us plainly two sides, the world and God, showing that those who are on the side of the world are opposed to God, for the friendship of the world is enmity with God; and that those who are on the side of God are opposed to the proud and wicked ways of the world; though they are in the world they are not of it; they courageously and patiently fight the battle of God in it, never flinching or deserting from their great and loving master. The curing being represented as performed on the Sabbath-day would indicate the same as before in similar cases. In the allegory Jesus would symbolise the pure doctrines of the gospel, and the worship of him would simply indicate a conviction and confession of their truth; for Jesus is only a symbol of true doctrine and its communication, and God alone is to be worshipped unsymbolised.

Miracle 29. *He heals a woman of an eighteen years infirmity*, in Galilee, Luke XIII. 11-17: "And behold there was a woman which had a spirit of infirmity eighteen years and was bowed together and could in no wise lift up herself. And when Jesus saw her he called her and said unto her: Woman, thou art loosed from thine infirmity. And he laid his hands on her, and immediately she was made straight, and glorified God. And the ruler of the synagogue answered with indignation, because that Jesus had healed on the Sabbath-day, and said unto the people: There are six days in which men ought to work; in them therefore come and be healed, and not on the Sabbath-day. The Lord then answered him, and said: Hypocrite, doth not each one of you on the Sabbath-day loose his ox or his ass from the stall, and lead him away to watering? And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the Sabbath-day? And when he had said these things all his adversaries were ashamed: and all the people rejoiced for all the glorious things that were done by him."

*Remarks on the Preceding.*

This is recorded only in Luke. As even the writer did not witness it we have no evidence of the reality of the reputed miracle, and therefore cannot accept it as real. But may not the healing of that infirm woman as in the allegory, have represented the beneficial effects which true Christian doctrine would produce in all ages upon a superstitious and sin-sick world? And the long period (eighteen years) during which this woman

had suffered from her malady might have been designed to represent the long period before the introduction of Christianity, during which the world had suffered from this disease. In all these cases in which cures are represented to be wrought on the Sabbath-day the design is to show the absurdity and wickedness of the Jewish prejudice concerning the keeping of the Sabbath: and the lesson in all cases intended to be taught, is that the Sabbath was made or appointed for man, not to be abused, but to be used for his benefit. This old infirm woman may have faithfully represented Judaism.

Miracle 30. He *cures a man of the dropsy*, in Galilee, Luke XIV. 1-6: "And it came to pass that as he went into the house of one of the chief Pharisees to eat bread on the Sabbath day that they watched him. And, behold, there was a certain man before him, which had the dropsy. And Jesus answering spake unto the lawyers and Pharisees, saying: Is it lawful to heal on the Sabbath-day? And they held their peace. And he took him, and healed him, and let him go," and answered them, saying: Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the Sabbath-day? And they could not answer him again to these things."

*Remarks on the Preceding*

This reputed miracle is recorded only in this place. Even the narrator did not witness it, and, therefore, we are without evidence to establish its reality. This allegorical representation would appear to have the double object of showing the beneficial effects which true Christianity would produce upon a world diseased and bloated with sin; and the culpableness of cultivating prejudices concerning the Sabbath to the exclusion of the performance of the necessary works of charity, and beneficence to the needy and the suffering.

Miracle 31. He *cleanses ten lepers*, in Samaria, Luke XVII. 11-19: "And it came to pass that as he went to Jerusalem he passed through the midst of Samaria and Galilee. And as he entered into a certain village there met him ten men that were lepers, which stood afar off. And they lifted up their voices and said: Jesus, Master, have mercy on us. And when he saw them he said unto them: Go shew yourselves unto the priests. And it came to pass that as they went, they were cleansed. And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God, and fell down on his face at his feet, giving him thanks: and he was a Samaritan. And Jesus answering said: Were there not ten cleansed, but where are the nine? There are not found that returned to give glory to God, save this stranger. And he said unto him: Arise, go thy way; thy faith hath made thee whole."

*Remarks on the Preceding.*

This is recorded only in Luke. The narrator, of course, did not witness it, and we think we hear the reader say: "Nor any one else," for the statement of ten lepers being associated together at large in any country



is too glaringly absurd to be for a moment credited as representing reality. "One would hardly accept it as a real case," they would say, "upon any amount of evidence, for it carries so obviously its own refutation upon the face of it." But nevertheless would not this allegorical representation have been designed to teach us something which is of importance for us to know? Would not the ten lepers (ten being the prophetic world number, a little over the square of three) be intended to represent humanity at large before the introduction of Christianity, suffering from the leprosy of sin and its accompaniments, ignorance of the true God, and superstition? And Jesus is represented in the doctrines of the gospel pointing them to the teachers of the truth to be enlightened from their ignorance and relieved from their superstition, and by the practice of the precepts of the gospel to be divorced from their unholy practices, and healed from their leprosy of sin. But it proceeds to say that "as they went they were cleansed. And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God; and this man was a Samaritan." And Jesus goes on then to enquire: "Were there not ten cleansed, but where are the nine? There are not found that returned to give glory to God, save this stranger." Then he ascribes the healing of this one to his faith, saying: "Arise, go thy way; thy faith hath made thee whole." They believed the pure doctrines of the gospel, and practised its precepts; were consequently enlightened from their ignorance and superstition, and became reformed from their sinful practices; and while the nine may have lived soberly and honestly before God in a private way of life, the tenth became an active missionary of the gospel, and through his efforts to disseminate the truth gave great glory to God. This one being a Samaritan might indicate that foreign converts would be more zealous than Jewish in the cause of Christianity. The representation is not designed to imply that a man converted to the truth cannot serve and glorify God in a private station, but that God delights most in those who are most active and efficient in advancing his cause of truth and righteousness, be their station what it may.

Miracle 32. He raises *Lazarus from the dead*, at Bethany, John XI. 1—47: "Now a certain man was sick, Lazarus of Bethany, the town of Mary and her sister Martha. (It was that Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.) Therefore his sisters sent unto him, saying: Lord, behold, he whom thou lovest is sick. When Jesus heard it, he said: This sickness is not unto death, but for the glory of God, that the son of God might be glorified thereby. Now Jesus loved Martha and her sister and Lazarus. When he had heard therefore that he was sick he abode two days still in the same place where he was. Then after that, saith he to his disciples: Let us go into Judea again. His disciples say unto him: Master, the Jews



of late sought to stone thee ; and goest thou thither again ? Jesus answered : Are there not twelve hours in the day ? If any man walk in the day he stumbleth not, because he seeth the light of this world. But if a man walk in the night he stumbleth, because there is no light in him. These things saith he, and after that he saith unto them : Our friend Lazarus sleepeth ; but I go that I may awake him out of sleep. Then saith his disciples ; Lord, if he sleep, he shall do well. Howbeit Jesus spake of his death ; but they thought that he had spoken of taking rest in sleep. Then said Jesus unto them plainly : Lazarus is dead. And I am glad for your sakes that I was not there, to the intent ye may believe ; nevertheless let us go unto them. Then said Thomas, which is called Didymus, unto his fellow disciples : Let us also go, that we may die with him. Then when Jesus came he found that he had lain in the grave four days already. Now Bethany was nigh unto Jerusalem, about fifteen furlongs off ; and many of the Jews came to Martha and Mary to comfort them concerning their brother. Then Martha, as soon as she heard that Jesus was coming, went and met him, but Mary sat in the house. Then said Martha unto Jesus : Lord, if thou hadst been here, my brother had not died. But I know that even now whatsoever thou shalt ask of God, God will give it thee. Jesus saith unto her : Thy brother shall rise again. Martha saith unto him : I know that he shall rise again in the resurrection at the last day. Jesus said unto her : I am the resurrection and the life ; he that believeth in me, though he were dead yet shall he live ; and whosoever liveth and believeth in me shall never die. Believest thou this ? She saith unto him : Yea, Lord ; I believe that thou art the Christ, the son of God, which should come into the world. And when she had so said, she went her way and called Mary her sister secretly, saying : The master is come, and calleth for thee. As soon as she heard that she arose quickly and came unto him. Now Jesus was not yet come into the town, but was in the place where Martha met him. The Jews then which were with her in the house, and comforted her, when they saw Mary that she rose up hastily and went out, followed her, saying : She goeth unto the grave to weep there. Then when Martha was come where Jesus was and saw him, she fell down at his feet, saying unto him : Lord, if thou hadst been here, my brother had not died. When Jesus, therefore, saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled, and said : Where have ye laid him ? They say unto him : Lord, come and see. Jesus wept. Then said the Jews : Behold how he loved him ! And some of them said : Could not this man, which opened the eyes of the blind, have caused that even this man should not have died. Jesus, therefore, again groaning in himself, cometh to the grave. It was a cave, and a stone lay upon it. Jesus said : Take ye away the stone. Martha, the sister of him that was

dead, saith unto him : Lord, by this time, he stinketh ; for he hath been dead four days. Jesus saith unto her : Said I not unto thee, that if thou wouldest believe, thou shouldest see the glory of God ? Then they took away the stone (from the place) where the dead was laid. And Jesus lifted up his eyes and said : Father, I thank thee that thou hast heard me. And I knew that thou hearest me always ; but because of the people which stand by, I say it, that they may believe that thou hast sent me. And when he thus had spoken, he cried with a loud voice : Lazarus, come forth. And he that was dead came forth, bound hand and foot with grave-clothes ; and his face was bound about with a napkin. Jesus saith unto them : Loose him, and let him go. Then many of the Jews which came to Mary and had seen the things which Jesus did, believed on him. But some of them went their ways to the Pharisees, and told them what things Jesus had done.

*Remark on the Preceding.*

This reputed miracle is recorded only in this place. We do not know that even the narrator witnessed what he relates, but even if he did his single evidence would hardly be sufficient to establish the fact of a miracle having been wrought ; and consequently we are unable to accept this narrative as representing reality. The allegorical character of the narrative is shown in the use of the *oratio directa* or *direct discourse* throughout all the turns and phases of the narrative. The writer, in order to be an eye and ear-witness of all he relates,—and this he would necessarily have to be if the *oratio directa* represent reality,—would have to be omnipresent, and along with this an extraordinarily apt reporter. We find him first knowing the precise words which the messenger of the sisters of Lazarus communicates to Jesus concerning the sickness of Lazarus, John XI, 3 ; and the precise words which Jesus speaks in return, verse 4 ; the precise words which Jesus speaks to the disciples, and they to him, in the long conversation which ensued between them on the reception of this news, verses 7-15 ; and we find him knowing even the thoughts and intents of Jesus, verses 13-15 ; the precise words which Thomas uses when speaking to his fellow-disciples about Lazarus, verse 16 ; the precise words which Martha speaks to Jesus, and he to her, on the occasion of her meeting him on his way to her house, verses 21-28 ; the precise words which Martha speaks to her sister in the house when she announces to her the arrival of Jesus, verse 28 ; the precise words which the Jews who were in the house spoke concerning Mary when they saw her go hastily out on Martha having communicated some information to her, verse 31 ; the precise words which Mary spoke to Jesus on coming to him, (which by the way is represented in the English Bible as the same expression which Martha had used in speaking to him, but is not exactly the same in the Greek as to the words or their relative positions,) verse 32 ; the precise words in which Jesus asks where they had laid him ; and the

precise words of the answer they make him to that question, verse 34. The precise words of the Jews in their conversation with each other as to the disposition and powers of Jesus, verses 36-37; the precise words of Jesus on his coming to the grave and commanding them to take away the stone; and the precise words which Martha spoke to him in reply, and those again of him in reply to her, verses 39-40; the precise words of Jesus in his prayer to his father, in which he acquaints the Deity that it is because of the bystanders he addresses him in prayer, in order that they may believe that God had sent him, verses 41-42; and the precise words of Jesus in his command to Lazarus to come forth, verse 43; and in his command to the bystanders to loose him and let him go, verse 44. The design of the allegory is doubtless to represent the elevation of humanity from the death of ignorance, and superstition, and sin to a life of knowledge, of holiness, and of all godliness. All the characters in the allegorical drama represent agents in this resurrection. Christ represents the true and pure doctrines of the gospel; the disciples the true ministers or missionaries of these doctrines; and Martha and Mary represent the female agency which has always been found so favorable to the Christian cause, and so instrumental, when themselves civilized, and enlightened in true and genuine Christianity, in the civilization and cultivation of men. And the mourning Jews would represent mankind coming to a realizing sense of their spiritually dead condition. But the most efficacious means of this resurrection was to be the enlightening, the purifying, and the soul-reviving doctrines of the gospel, which bring men to a knowledge of the true God, and teach them to be good and do good. Hence Jesus says: "I" (gospel truth) "am the resurrection and the life, he that believeth in me, though he were dead" (meaning dead in ignorance and sin; for if a man had died a natural death he is past believing any thing) "yet shall he live. And whosoever liveth and believeth in me shall never die (meaning the death of superstition, ignorance, and sin, not a natural death; for all men die that.) The condition in which humanity was at the time of the first promulgation of the gospel is represented by a human body four days dead and consequently in the first stage of decay and beginning to stink. Jesus crying with a *loud voice* "Lazarus come forth," represents the voices of the heralds of the gospel by which the dead in superstition and trespasses and sins would be awakened to a sense of their condition, and moved to activity in doing good and in living a new life in the world. Lazarus comes forth from the tomb bound up in grave-clothes, and his face bound about with a napkin, representing how men are bound up in their ignorance and superstition, and in their gaudy display of vain and empty ceremonial, having no life-imparting energy; as it were a veil of superstition and of worldliness thrown over their hearts, and bands of superstition and of worldly ceremonial binding and restraining them from active

energy in the cause of truth and godliness ; and the eyes of their understanding blindfolded, and the ears closed, until the sound of the gospel strikes upon their ears, and rings the alarm-bell at the door of their hearts, and its unmixed truth enlightens the eyes of their understanding. And the agents who loose him and let him go, verse 41, represent the true ministers or missionaries of the gospel, who free men from the bonds of superstition and of ungodliness by bringing them into a knowledge of the truth, to be good and to do good. The representation of a dead man coming forth from the grave unassisted by human hands, while bound hand and foot with grave-clothes, and his face bound about with a napkin, (verse 44) at once shows itself to be unreal ; for how can it be supposed that a dead man could come forth in such a condition ?

Miracle 33. *He gives sight to two blind men*, at Jericho, Matt. XX, 29-34 : " And as they departed from Jericho a great multitude followed him. And, behold, two blind men, sitting by the way-side, when they heard that Jesus passed by, cried out, saying : Have mercy on us, O Lord, son of David. And the multitude rebuked them, because they should hold their peace ; but they cried out the more, saying : Have mercy on us, O Lord, son of David. And Jesus stood still, and called them, and said : What will ye that I shall do unto you ? They say unto him : Lord, that our eyes may be opened. So Jesus had compassion on them and touched their eyes ; and immediately their eyes received sight, and they followed him." Mark X. 46-52 : " And they came to Jericho ; and as he went out of Jericho with his disciples and a great number of people, blind Bartimæus, the son of Timæus, sat by the highway side begging. And when he heard that it was Jesus of Nazareth he began to cry out, and say : Jesus, son of David, have mercy on me. And Jesus stood still, and commanded him to be called. And they call the blind man, saying unto him : Be of good comfort, rise, he calleth thee. And he, casting away his garment, rose and came to Jesus. And Jesus answered and said unto him : What wilt thou that I should do unto thee. The blind man said unto him : Lord, that I might receive my sight. And Jesus said unto him : Go thy way ; thy faith hath saved thee. And immediately he received his sight, and followed Jesus in the way." Luke XVIII. 35-43 : " And it came to pass that as he was come nigh unto Jericho, a certain blind man sat by the way-side, begging. And hearing the multitude pass by, he asked what it meant. And they tell him that Jesus of Nazareth passeth by. And he cried, saying : Jesus, son of David, have mercy on me. And they which went before rebuked him that he should hold his peace ; but he cried so much the more : Son of David, have mercy on me. And Jesus stood, and commanded him to be brought unto him ; and when he was come near he asked him, saying : What wilt thou that I shall do unto thee ? And he said : Lord, that I may

receive my sight. And Jesus said unto him: Receive thy sight; thy faith hath saved thee. And immediately he received his sight, and followed him, glorifying God: and all the people when they saw it gave praise unto God."

*Remarks on the Preceding.*

This reputed miracle is recorded in three Gospels. We have no grounds for believing that any of the writers witnessed himself what he relates, and therefore for the want of evidence cannot accept the accounts as of a real miracle. The narratives differ, *first*, in that while Matthew has two blind men to have been given sight, Mark and Luke have only one; *second*, they differ as to the place of the miracle, Matthew and Mark having the event to take place as Jesus goes out of Jericho, Luke as he comes nigh unto Jericho, and before he enters it. It is known to be the same event which is meant to be related in all three, as this narrative is immediately preceded and followed, certainly in Matthew and Mark, by a relation of the same events; and in Luke it is so connected with what precedes and follows it in narration, and so similarly worded to the narrative in Mark, as to leave little doubt that the same event is meant. Also, Bible interpreters understand the same event to be meant to be related, as is shown in the margins of reference Bibles. But, moreover, there is sufficient difference in the statements in the *direct oration* in the narratives in Mark and Luke, to show that they cannot both be authentic accounts by eye and ear-witnesses of the same event. It is, however, understood before that Mark and Luke did not themselves witness what they relate; and, besides, this event, as related by Matthew, appears altogether improbable to have taken place, that two blind men should be found abroad associated together. We have dealt with a similar case as found in Matthew IX. 27. These then are important differences, *first*, as to the number of blind men to which sight was given; *second*, as to the place where the operation of giving sight was performed, differences in narratives of the same event which, coming to us with equal authority for originality, render them all to us nugatory as to their representing reality. But it is most probable that the design of this allegory is to indicate the enlightenment which Christianity by the gospel would impart to mankind, now and hitherto blind in ignorance and superstition.

Miracle 34.—*He blasts the fig-tree, Mount Olivet*,—Matt. XXI, 17—22: "And he left them, and went out of the city into Bethany, and lodged there. Now in the morning, as he returned into the city, he hungered. And when he saw one fig-tree in the way, he came to it and found nothing thereon, but leaves only, and said unto it: Let no fruit grow on thee henceforward for ever. And presently the fig-tree withered away. And when the disciples saw it they marvelled, saying: How soon is this fig-tree withered away. Jesus answered and said unto them: Verily I say unto you: If ye have faith and doubt not, ye shall not only do this



which is done to the fig-tree, but also if ye shall say unto this mountain : Be thou removed, and be thou cast into the sea, it shall be done. And all things, whatever, ye shall ask in prayer, believing, ye shall receive." Mark XI, 12—15, 20—24 : "And on the morrow, when they were come from Bethany, he was hungry. And seeing a fig-tree afar off he came, if haply he might find anything thereon ; and when he came to it, he found nothing but leaves ; for the time of figs was not yet. And Jesus answered and said unto it : No man eat fruit of thee hereafter for ever. And his disciples heard it."—Here it is related that he comes into the city and performs the miracle of casting the traders out of the temple, and in the evening again goes out of the city (to Bethany implied), whence they return again to the city in the morning.—"And in the morning as they passed by they saw the fig-tree dried up from the roots. And Peter, calling to remembrance, saith unto him : Master, behold the fig-tree which thou cursedst is withered away. And Jesus, answering, saith unto them : Have (the) faith of God. For verily I say unto you, that whosoever shall say unto this mountain : Be thou removed, and be thou cast into the sea, and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass ; he shall have whatsoever he saith. Therefore, I say unto you : What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them."

*Remarks on the Preceding.*

This reputed miracle is found recorded in two gospels. We have no reason to say, or grounds for believing, that either of the narrators witnessed himself what he here relates, and therefore cannot accept the representation as setting forth reality. There are important differences in the two narratives. According to Matthew, Jesus goes in the evening out of Jerusalem to Bethany, a distance of nearly two miles, and lodges there for the night ; and in the morning as he is returning with his disciples into the city, being an hungered, and seeing a lone fig-tree at a distance, he goes to see if happily he may find some fruit thereon, but finding nothing thereon but leaves, he says to it : Let no fruit grow on thee henceforward forever ; and *immediately* the fig-tree withered away. And *his disciples*, seeing, (at once) what was done, marvelled, saying : *How soon* is this fig-tree withered away. Mark has the blasting of the fig-tree to take place on the same morning as Matthew has it ; but the disciples, according to Mark, do not recognize it till the next morning afterwards. Mark represents him as going from Jerusalem to Bethany with the twelve disciples on the same evening as Matthew does, returning to Jerusalem the next morning, and on his way cursing the fig-tree, his disciples hearing what he says ; after remaining in Jerusalem that day going out of the city in the evening—perhaps to Bethany is meant, but it is not said,—and on the next morning, as they pass on their return to the city, they recognize the

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fig-tree withered from the roots. "And *Peter calling to remembrance* saith unto him : Master, behold, the fig-tree which thou cursedst is withered away." And Jesus answers him : "Have faith of God" (not only faith in God, as translated in our Bible), "for verily I say unto you that whosoever shall say unto this mountain (probably the representation means Olivet, the scene of the story) : Be thou removed, and be thou cast into the sea, and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass, he shall have whatsoever he saith. Also, according to Matthew, Jesus says to the fig-tree : "Let no fruit grow on thee henceforward forever" ; but acc. to Mark, it is : No man eat fruit of thee hereafter forever. And acc. to Matt., the disciples say : "How soon is the fig-tree withered away ;" but acc. to Mark, Peter says to him on the next morning after that on which the cursing was done, on his recognizing the tree withered : Master, behold, the fig-tree which thou cursedst is withered away. Moreover, acc. to Mark, the time of figs had not yet come, which would render it very inconsistent and unreasonable of Jesus to exert his power in destroying a fig tree because it had not brought forth before the proper time. Truly the Saviour of the world might in such a case be said to be exerting his wonderful power capriciously, and to the detriment of mankind in destroying a means of support which rightly belonged to them, and which he would have no conceivable right to deprive them of. The reference of this vision or allegory, is, doubtless, to the rejection of Judaism for the non-performance of its duties, the non-fulfilment of its real mission in the presentation of itself as an example of living, active godliness to the Gentile world, and in the advancement of the cause of truth among mankind beyond its own limits. And the finding of leaves on the tree, and no fruit, might represent the old tree of Judaism as covered with the leaves of superstitious observances, and of carnal ordinances, but with none of the fruits of living faith, active love, and godly zeal, namely, good works. Have we not too many of these kind of fig-trees represented in the Christian churches to day ? And how long ere they have something better than leaves to display ? How long ere the Spirit of truth and of active godliness shall prevail in them, to the exclusion of all error, and pride, and superfluous observances, and carnal ordinances ? How long ere all called Christians shall with one heart and with united effort advance the cause of truth (truth, we mean, unmixed with error) and of righteousness in the world ? It is high time that all called Christians should come to the knowledge of this all important truth, that it is necessary for them to be good and to do good themselves, individually and collectively, to advance the cause of God in the world. And in this allegory Jesus and his disciples would represent gospel truth, and its ministers or missionaries.

Miracle 35. *He casts the traders out of the temple a second time,—* Jerusalem, Matt. XXI. 12-17: "And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves; and said unto them: It is written: My house shall be called the house of prayer, but ye have made it a den of thieves. And the blind and the lame came to him into the temple, and he healed them. And when the chief priests and the scribes saw the wonderful things that he did, and the children crying in the temple and saying: Hosanna to the son of David; they were sore displeased, and said unto him: Hearst thou what these people say? And Jesus saith unto them: Yea, have ye never read: Out of the mouths of babes and sucklings thou hast perfected praise," Mark XI. 11. 15-20: "And Jesus entered into Jerusalem, and into the temple; and when he had looked round about upon all things, and now the even was come, he went out unto Bethany, with the twelve."—Here is related the cursing of the fig-tree on the next morning—"And they come to Jerusalem, and Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves; and would not suffer that any man should carry any vessel through the temple. And he taught, saying unto them: Is it not written: My house shall be called by all nations the house of prayer; but ye have made it a den of thieves. And the scribes and chief priests heard it, and sought how they might destroy him; for they feared him, because all the people was astonished at his doctrine. And when even was come he went out of the city." Luke XIX, 45-47: "And he went into the temple, and began to cast out them that sold therein, and them that bought; saying unto them; It is written: My house is the house of prayer, but ye have made it a den of thieves."

*Remarks on the Preceding.*

This second casting of the traders out of the temple is mentioned in three Gospels. Of the writers we already know that Mark and Luke are not reckoned among the number of the immediate disciples of Christ, so that they could not have witnessed it, nor do we know that Matthew witnessed it, and therefore for the want of evidence cannot accept these narratives as setting forth a real event. The narratives differ with respect to the time when the event took place. Matthew has it to take place on the *same day* of Christ's royal entry into Jerusalem, riding on an ass, and *before* the blasting of the fig-tree, which he has to take place on the following morning. Mark has it to take place on the *next day after* his royal entry to the city, and *after* the blasting of the fig-tree, which last event he places on the morning of the same day on which he drove the traders out of the temple. In Luke it is not said on which of these days

he ousted the traders, but the connection might seem to imply that it was on the same day of his royal entry. This difference as to the time of the event in narratives which come to us with equal authority for authenticity at once throws confusion into the ranks of the testators, and declares the representation to be unreal. Moreover, with respect to the expressions Christ makes use of to the traders, in Matthew, it is: "My house shall be called the house of prayer, but ye have made it a den of thieves;" in Mark: "Is it not written: My house shall be called by all nations the house of prayer: but ye have made it a den of thieves;" in Luke: "It is written: My house is the house of prayer, but ye have made it a den of thieves." Which of these expressions Jesus made use of, or whether he made use of either, we cannot determine, and therefore cannot accept any of them as representing reality. This visionary, or allegorical representation of the second cleansing of the temple is doubtless designed to typify the cleansing and purifying of God's Church, which was long trodden under foot and profaned by the world, by means of the purifying and refining doctrines of the Gospel. Christ there represents the true doctrines of the Gospel and the disciples, the active ministers in its promulgation. It also sets forth the purpose for which the temple of God is designed, namely to be a house for prayer, and for the worship of the true God, and not to be used for worldly purposes. As for that particular temple at Jerusalem it remained in the hands of the Jews, until it was destroyed by the Romans in about the year 70 A.D.; and therefore the allusion in the allegory to the cleansing of the temple by Christ would be to the overthrowing and eradicating of the old superstitions of the Roman Empire, the Jewish among the rest, and their being supplanted by the new and true religion which was just begun to be introduced; as well as to the reformation and purification of each temple in particular by the subversion and destruction of its idols of gold and silver and brass and wood, and the using it for the worship and praise of God alone. Even if all three narratives exactly agreed in every respect as to the casting out of the traders, still the idea of their representing reality would be absurd.

Miracle 36. *He heals Malchus' ear, in Gethsemane*, Matthew XXVI. 50—55: "Then came they and laid hands on Jesus, and took him. And, behold, one of them which were with Jesus stretched out his hand and drew his sword, and struck a servant of the high priest's, and smote off his ear. Then said Jesus unto him: Put up again thy sword into his place; for all they that take the sword shall perish with the sword. Thinkest thou that I cannot pray to my Father, and he shall presently give me more than twelve legions of angels? But how then shall the Scriptures be fulfilled, that thus it must be?" Mark XIV. 46—49: "And they laid their hands on him, and took him. And one of them that stood by drew a sword, and smote a servant of the high priest, and cut off his ear. And Jesus answered and said unto them: Are ye come out as against a thief with

swords and staves to take me, &c. ? " Luke XXII. 50—51 : " And one of them smote a servant of the high priest, and cut off his right ear. And Jesus answered and said : Suffer ye thus far. And he touched his ear and healed him." John XVIII. 10—11 : " Then Simon Peter, having a sword, drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus. Then said Jesus unto Peter : Put up thy sword into the sheath; the cup which my Father hath given me to drink shall I not drink it ? "

*Remarks on the Preceding.*

It is seen that the wounding or cutting off of the ear is mentioned in the four Gospels, but the healing is mentioned in only one, (Luke) whose writer, we are aware, did not himself witness what he relates. And would it not seem strange (we are now addressing those who have been accustomed to believe in the reality of the miracles), that Matthew and John, or the ascribed writers of the first and fourth Gospels, being represented as two of the disciples who were wont to accompany Jesus, and who, it might naturally and reasonably be supposed, would be with him just then, do not mention it ? In Matthew and Mark, Peter and James and John are in particular represented as being with Jesus at the time of this reputed event, and the disciples are not represented to have forsaken him and fled till after it. And in the other two narratives, those of Luke and John, it is implied that the disciples were with him at the time of the event. The narrative does not say that the ear which was cut off was put on again, only that he (Christ) touched his ear and healed him. And even this, though seemingly insignificant when compared with other reputed miraculous events which we have reviewed, would, if real, be a miracle. But because the evidence which we have does not allow us to establish its miracleship, but rather militates against it, it does not follow that the vision or allegory has not a design, which is doubtless to set forth the future relation of Judaism to Christianity. The ear, in Scripture prophetic language, would indicate the hearing, the understanding ; and this being represented as taken away from the servant of the high priest, who, he it noticed, was also his kinsman, (John XVIII. 26,) indicated that the Jewish people would lack a hearing ear and an understanding heart with respect to Christianity. The healing of the ear indicated that Christianity would have the power of remedying that, at least to some extent, and would ultimately do so when presented to the Jews in its simplicity and purity, by which the Jews would hear and accept its doctrines, and become to a large extent converted to it. This should be an encouraging incitement to the faithful and true missionaries of Christianity to exert themselves and do all in their power for the conversion to the truth of their brethren the Israelites. The servant whose ear was cut off, being the priest's kinsman indicates that the Jewish people were meant. And the servants, or hear-

ers, are those upon whom the priests depend ; without hearers there would be no need of priests or priesthood : but be it noticed that the ear was taken away with respect to Christianity, not with respect to Judaism, for the servant still remained to the priest.

Miracle 37. *He causes a miraculous draught of fishes.*—Sea of Galilee, John XXI. 1-14 : “ After these things, Jesus showed himself again to the disciples at the sea of Tiberias, and on this wise showed he himself. There were together, Simon Peter, and Thomas, called Didymus, and Nathaniel of Cana of Galilee, and the sons of Zebedee, and two other of his disciples. Simon Peter saith unto them : I go a-fishing ; they say unto him : We also go with thee. They went forth and entered into a ship immediately, and that night they caught nothing. But when the morning was now come, Jesus stood on the shore ; but the disciples knew not that it was Jesus. Then Jesus saith unto them : Children, have ye any meat ? They answered him : No. And he said unto them : Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it, for the multitude of fishes. Therefore that disciple saith unto Peter : It is the Lord. Now, when Simon Peter heard that it was the Lord, he girt his fisher's coat about him, (for he was naked), and did cast himself into the sea. And the other disciples came in a little ship, (for they were not far from land, but as it were two hundred cubits) dragging the net with fishes. As soon then, as they were come to land, they saw a fire of coals, and fish laid thereon, and bread. Jesus saith unto them : Bring of the fish which ye have now caught. Simon Peter went up and drew the net to land, full of great shes, an hundred and fifty and three ; and for all there was so many, yet was not the net broken. Jesus saith unto them : Come and dine. And none of the disciples durst ask him : Who art thou ? knowing that it was the Lord. Jesus then cometh and taketh bread, and giveth them, and fish likewise. This is now the third time that Jesus showed himself to his disciples after he was risen from the dead.”

*Remarks on the Preceding.*

This is recorded only in John. The design of the prophetic allegory is to set forth the fatherly and providential care of God over his servants who were engaged or would be engaged in founding or extending the true Christian Church. It is seen to this day, that God provides for his servants, the true Christian ministers, or missionaries for the truth, by whatever name they are called ; and, indeed, for all who are devoted to, or engaged in any way in his service. Such men may have hours and days of darkness, discouragement, and trial ; they may suffer deprivations and persecutions, and want ; they may toil all night and have nothing for their pains ; but such seasons, be they short or long, shall have an end ; God will always be near to comfort and encourage them ; heaviness may remain during the night of affliction ; but the morning light of hope, and of returning success,



brings to them encouragement and joy. God will always make abundant provision for them, provided they are dutiful, industrious, and provident themselves, and in ways they may not expect; for besides the nets full, which by God's assistance, they shall receive as the result of their honest toil, there will be fish awaiting them ready cooked upon the coals; and also bread. But we do not learn that any further advantage accrues to the impetuous Peters, who hastily and inconsiderately throw themselves into a sea of troubles, in order the sooner to attain their object, than to those who remain in the ship, (supposing this to be the ark of truth; there are false, unsafe ships in which they should not remain for a single moment, when they can escape safely to land or enter a safe one,) who reach the dry land as soon, bringing their fish with them. Nor need they be less energetic and enterprising, less active in the accomplishment of the good objects they have in view, while they use a proper consideration and judgment in all their proceedings. The missionaries of the truth are expected and called upon to use their reason, as well as the men of the world. These are about the sum of the recorded miracles of Jesus, and the language in which they are given may be called prophetic symbolism, imagery, or allegory. We have given them in chronological order, as arranged in the Polyglott, and our best Reference Bibles.

THE PRELIMINARIES TO THE TRIAL; THE TRIAL, CRUCIFIXION, RESURRECTION, AND POST-RESURRECTION APPEARANCES OF JESUS,  
ACC. TO THE FOUR GOSPELS, EXAMINED AND COM-  
PARED FROM THE ORIGINAL.

1st. The rulers conspire against Christ; the woman anoints him; and Judas sells him. He eats the Passover; institutes his Holy Supper; prays in the garden, and, betrayed with a kiss, is carried to the high priest; is denied of Peter, and arraigned before Pilate. *Matt. XXVI, 1-6*: "And it came to pass when Jesus had ended all these sayings, (a discourse which he is represented as delivering concerning the final judgment,) he said unto his disciples: Ye know that after two days is the feast of the Passover, and the Son of Man is betrayed to be crucified. Then assembled together the chief priests and the scribes and the elders of the people unto the palace of the high priest, which was called Caiaphas, and consulted that they might take Jesus by subtilty and kill him. But they said: Not on the feast day, lest there be an uproar among the people." *The same acc. to Mark, XIV, 1-3*: "After two days was the feast of the Passover, and of unleavened bread; and the chief priests and the scribes sought how they might take him by craft and put him to death. But they said: Not on the feast day, lest there be an uproar



among the people." *The same acc. to Luke, XXII, 1-3*: "Now the feast of unleavened bread drew nigh, which is called the Passover. And the chief priests and scribes sought how they might kill him; for they feared the people." That corresponding to the same in *John, XI, verse 47* to end of chapter: "Then gathered the chief priests and the Pharisees a council and said: What do we? for this man doeth many miracles. If we let him thus alone all men will believe on him, and the Romans shall come and take away both our place and nation, (something, we may remark, they had already in possession before Christ is represented to have come.) And one of them, named Caiaphas, being the high priest that same year, said unto them: Ye know nothing at all, nor consider that it is expedient for us that one man should die for the people, and that the whole nation perish not. And this he spake, not of himself, but being high priest that year he prophesied that Jesus should die for that nation; and not for that nation only, but that he should gather together in one the children of God that were scattered abroad. Then from that day forth they took counsel together for to put him to death. Jesus, therefore, walked no more openly among the Jews; but went thence into a country near to the wilderness into a city called Ephraim, and there continued with his disciples. And the Jews' Passover was nigh at hand; and many went out of the country up to Jerusalem before the Passover to purify themselves. Then sought they for Jesus, and spake among themselves as they stood in the temple: What think ye, that he will not come to the feast? Now both the chief priests and the Pharisees had given commandment that if any man knew where he was he should show it, that they might take him."

*Remarks on the Preceding.*

These accounts do not contradict each other. But it is noticeable that we find the writer of the narrative in John knowing exactly what the chief priests and Pharisees said in their deliberations concerning Christ, verses 47-48; the exact words of the speech of Caiaphas, verses 49-50; that Caiaphas spoke what he did, not of himself, but prophetically, that Jesus should die that year, not only for the Jewish nation, but to gather together in one the children of God that were scattered abroad, verses 51-52. While these narratives are immediately preceded in the first three Gospels by the prophetic accounts of the destruction of Jerusalem and the last judgment, and their place is near the end of these Gospels; in John it occupies a place farther back; and is immediately preceded by the accounts of the raising of Lazarus, and the prophecy of Caiaphas, which last two events are, however, only mentioned in John, as we have seen; and the last three verses of John, XI, are those which may be regarded as directly corresponding to the accounts of the other three. These accounts are immediately followed in all cases except in Luke by the account of the woman anointing Jesus.

## THE FOUR NARRATIVES CONTINUED.

*Matthew XXVI., 6-14:* "Now when Jesus was in Bethany in the house of Simon, the leper, there came unto him a woman having an alabaster box of very precious ointment, and poured it on his head as he sat at meat. But when his disciples saw it they had indignation, saying: To what purpose is this waste? For this ointment might have been sold for much, and given to the poor. When Jesus understood it he said unto them: Why trouble ye the woman? for she hath wrought a good work upon me; for ye have the poor always with you, but me ye have not always. For in that she hath poured this ointment on my body she did it for my burial. Verily, I said unto you, wheresoever this gospel shall be preached in the whole world, there shall also this that this woman hath done be told for a memorial of her." *According to Mark, XIV, 3-10:* "And being in Bethany, in the house of Simon, the leper, as he sat at meat there came a woman having an alabaster box of ointment of spikenard, very precious; and she brake the box, and poured it on his head. And there were some that had indignation within themselves, and said: Why was this waste of the ointment made? for it might have been sold for more than three hundred pence, and given to the poor. And they murmured against her. And Jesus said: Let her alone; why trouble ye her? She hath wrought a good work on me. For ye have the poor with you always, and whensoever ye will ye may do them good; but me ye have not always. She hath done what she could; she is come aforehand to anoint my body for the burial. Verily I say unto you: Wheresoever this gospel shall be preached throughout the whole world this also that she hath done shall be spoken of for a memorial of her." *That corresponding to the same in Luke, ch. VII, v. 36, to the end of chapter:* "And one of the Pharisees desired him that he would eat with him; and he went into the Pharisee's house and sat down to meat. And, behold, a woman in the city which was a sinner, when she knew that (Jesus) sat at meat in the Pharisee's house brought an alabaster box of ointment; and stood at his feet behind him, weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment. Now when the Pharisee which had bidden him saw it he spake within himself saying: This man, if he were a prophet, would have known who and what manner of woman this is that toucheth him; for she is a sinner. And Jesus answering said unto him: Simon, I have somewhat to say unto thee. And he saith: Master, say on. There was a certain creditor which had two debtors; the one owed him five hundred pence, and the other fifty; and when they had nothing to pay he frankly forgave them both. Tell me, therefore, which of them will love him most? Simon answered and said: I suppose that he to whom he forgave most. And he said unto him:

Thou hast rightly judged. And he turned to the woman, and said unto Simon: Seest thou this woman? I entered into thy house; thou gavest me no water for my feet; but she hath washed my feet with tears and wiped them with the hairs of her head. Thou gavest me no kiss; but this woman since the time I came in hath not ceased to kiss my feet. My head with oil thou didst not anoint; but this woman hath anointed my feet with ointment. Wherefore I say unto thee: Her sins, which are many, are forgiven: for she loved much; but to whom little is forgiven the same loveth little. And he said unto her: Thy sins are forgiven. And they that sat at meat with him began to say within themselves: who is this that forgiveth sins also? And he saith to the woman: Thy faith hath saved thee, go in peace."

*The same acc. to John XII, 1-9* "Then Jesus six days before the Passover came to Bethany, where Lazarus was which had been dead, whom he raised from the dead. There they made him a supper, and Martha served; but Lazarus was one of those that sat at the table with him. Then took Mary a pound of the ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair; and the house was filled with the odour of the ointment. Then saith one of his disciples—Judas Iscariot, Simon's son, which should betray him.—Why was not this ointment sold for three hundred pence, and given to the poor? This he said, not that he cared for the poor, but because he was a thief, and had the bag, and bare what was put therein. Then said Jesus: Let her alone, against the day of my burying hath she kept this, for the poor always ye have with you, but me ye have not always."

*Remarks on the Preceding.*

The narrative is such, as to disposition and wording, in three cases, Matthew, Mark, and John, as not to leave any doubt that the same event is intended to be described; and it is so worded in the other case, in Luke, as to leave scarcely any doubt, not any indeed to the candid and unprejudiced investigator, that it is intended to describe the same thing. In Matthew and Mark it stands in connection with similar events preceding and following it, immediately after the consultation of the priests &c. to kill Jesus, and immediately before Judas makes arrangements with the priests to betray him to them. The account in Luke being in the early part of that gospel, ch. VII, stands in no such connection of events preceding and following it in narration; for where it would stand in Luke, if in a similar position and connection with the account in Matthew and Mark, would be immediately after verse 2 of ch. XXII; but from the similarity of the narrative itself to the other two, and the circumstance that Simon is the name of the host, (Simon the leper in Matthew and Mark), it seems quite evident that the same event is intended to be related. In John there are nearly six chapters, from chapter XII. 10, to ch. XVIII, inserted between this narrative of the woman's anointing of

Jesus, and that of his betrayal by Judas. We remark that to the most superficial reader of the Gospels there must appear great confusion in the disposition of the narratives. These narratives which we are now reviewing with respect to the woman's anointing of Jesus contradict each other; for according to Matthew and Mark the woman pours the ointment on his head, but according to Luke and John it is his feet that she anoints. According to Matthew his disciples were indignant that such a waste of oil should have been made, "which might have been sold for much, and (the proceeds) given to the poor." According to Mark there were some that were indignant; "for the oil might have been sold for more than three hundred pence and given to the poor." And according to John it was Judas Iscariot that was indignant, asking "why was not this ointment sold for three hundred pence, and given to the poor?" And the reason for his saying so is given in verse 6, ch. XII, which, for some cause or none, Christian ministers, when reading the text, are wont to repeat with a strong emphasis. According to Luke there is no such objection made to the use of the oil; but the host, Simon, observing the liberties which his guest allows the woman to take with his person is represented as musing thus *within himself*: "This man, if he were a prophet, would have known who and what manner of woman this is that toucheth him, for she is a sinner," which shows the quasi-omniscience of the writer of the fourth Gospel, as we see throughout his necessary omnipresence; and Christ in response illustrates his meaning by the parable of the creditor and debtor. There are other differences in these narratives which the readers may notice for themselves, but these which we have pointed out are more than sufficient to show that they do not represent reality, and may somehow suggest to the mind that they were intended to be so.

#### THE FOUR NARRATIVES CONTINUED.

*Matthew XXVI, 14-35.* "Then one of the twelve, called Judas Iscariot, went unto the chief priests and said unto them: What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver. And from that time he sought opportunity to betray him. Now the first day of the feast of unleavened bread, the disciples came to Jesus, saying unto him: Where wilt thou that we prepare for thee to eat the Passover? And he said: Go into the city to such a man, and say unto him: The master saith: My time is at hand; I will keep the Passover at thy house with my disciples. And the disciples did as Jesus had appointed them, and they made ready the Passover. Now when the even was come, he sat down with the twelve; and as they did eat, he said: Verily, I say unto you that one of you shall betray me. And they were exceeding sorrowful, and began every one of them to say unto him: Lord, is it I? And he answered and said: He that dippeth his hand with me in the dish, the same shall betray me. The Son of Man goeth as it is written of him; but

wee unto that man by whom the Son of Man is betrayed ! It had been good for that man if he had not been born. Then Judas, which betrayed him, answered and said : Master, is it I ? He said unto him : Thou hast said.

And as they were eating, Jesus took bread and blessed it, and brake it, and gave it to his disciples, and said : Take, eat ; this is my body. And he took the cup, and gave thanks, and gave to them, saying : Drink ye all of it ; for this is my blood of the New Testament, which is shed for many, for the remission of sins. But I say unto you : I will not drink henceforth of this fruit of the vine until that day when I drink it new with you in my Father's kingdom. And when they had sung an hymn, they went out into the Mount of Olives. Then saith Jesus unto them : All ye shall be offended because of me this night ; for it is written : I will smite the shepherd, and the sheep of the flock shall be scattered abroad. But after I am risen again, I will go before you into Galilee. Peter answered and said unto him : Though all men shall be offended because of thee, yet will I never be offended. Jesus said unto him : Verily, I say unto thee, that this night, before the cock crow, thou shalt deny me thrice. Peter said unto him : Lord, though I should die with thee, yet will I not deny thee. Likewise also said all the disciples." *The same acc. to Mark XIV. 10—32 :* " And Judas Iscariot, one of the twelve, went unto the chief priests to betray him unto them. And when they heard it, they were glad, and promised to give him money ; and he sought how he might conveniently betray him.

And the first day of unleavened bread, when they killed the Passover, his disciples said unto him : Where wilt thou that we go and prepare, that thou mayest eat the Passover ? And he sendeth forth two of his disciples, and saith unto them : Go ye into the city and there shall meet you a man bearing a pitcher of water, follow him ; and whosoever he shall go in, say ye to the good-man of the house : The master saith : Where is the guest-chamber, where I shall eat the Passover with my disciples ? And he will show you a large upper room furnished and prepared ; there make ready for us. And his disciples went forth, and came into the city, and found as he had said unto them ; and they made ready the Passover. And in the evening he cometh with the twelve. And as they sat and did eat, Jesus said : Verily, I say unto you, one of you which eateth with me shall betray me. And they began to be sorrowful, and to say unto him one by one : Is it I ? And another said : Is it I ? And he answered and said unto them : It is one of the twelve that dippeth with me in the dish. The Son of Man, indeed, goeth as it is written of him, but woe to that man by whom the Son of Man is betrayed : Good were it for that man if he had never been born.

And as they did eat, Jesus took bread and blessed and brake it, and gave to them, and said : Take, eat, this is my body. And he took the cup,



and when he had given thanks, he gave it to them, and they all drank of it. And he said unto them : This is my blood of the New Testament, which is shed for many. Verily I say unto you : I will drink no more of the fruit of the vine until that day that I drink it new in the kingdom of God.

And when they had sung an hymn, they went out into the Mount of Olives. And Jesus saith unto them : All ye shall be offended because of me this night ; for it is written : I will smite the shepherd, and the sheep shall be scattered. But after that I am risen, I will go before you into Galilee. But Peter said unto him : Although all shall be offended yet will not I ? And Jesus saith unto him : Verily, I say unto thee, that this day, in this night, before the cock crow twice, thou shalt deny me thrice. But he spake the more vehemently : If I should die with thee, I will not deny thee in any wise. Likewise also said they all." *The same according to Luke, XXII, 3—40* : " Then entered Satan into Judas, surnamed Iscariot, being of the number of the twelve. And he went his way, and communed with the chief priests and captains, how he might betray him unto them. And they were glad, and covenanted to give him money. And he promised, and sought opportunity to betray him unto them in the absence of the multitude.

Then came the day of unleavened bread, when the Passover must be killed. And he sent Peter and John, saying : Go, and prepare us the Passover, that we may eat. And they said unto him : Where wilt thou that we prepare ? And he said : Behold, when ye are entered into the city, there shall a man meet you bearing a pitcher of water ; follow him into the house where he entereth in. And ye shall say unto the good-man of the house : The master saith unto thee : Where is the guest-chamber, where I shall eat the Passover with my disciples. And he shall show you a large upper room furnished ; there make ready. And they went, and found as he had said unto them ; and they made ready the Passover.

And when the hour was come he sat down, and the twelve apostles with him. And he said unto them : I have greatly desired to eat this Passover with you before I suffer ; for I say unto you, I will not any more eat thereof until it be fulfilled in the kingdom of God. And he took the cup, and gave thanks, and said : Take this and divide it among yourselves ; for I say unto you, I will not drink of the fruit of the vine until the kingdom of God shall come.

And he took bread, and gave thanks, and brake it, and gave unto them, saying : This is my body which is given for you ; this do in remembrance of me. Likewise also the cup after supper, saying : This cup is the New Testament in my blood which is shed for you. But behold the hand of him that betrayeth me is with me on the table. And truly the Son of Man goeth as it is determined, but woe unto that man by whom he is be-



trayed ! And they began to enquire among themselves which of them it was that should do this thing. And there was also a strife among them which of them should be accounted the greatest, (a strange time, one would surely think, for such a discourse ; see also Mark IX, 34. Luke IX. 46.) And he said unto them : The kings of the Gentiles exercise lordship over them ; and they that exercise authority upon them are called benefactors. But ye shall not be so ; but he that is greatest among you, let him be as the younger, and he that is chief as he that doth serve. For whether is greater, he that sitteth at meat, or he that serveth ? Is not he that sitteth at meat ? But I am among you as one that serveth. Ye are they which have continued with me in my temptations ; and I appoint unto you a kingdom as my father hath appointed unto me ; that ye may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel.

And the Lord said : Simon, Simon, behold Satan hath desired (to have) you that he may sift you as wheat. But I have prayed for thee that thy faith fail not ; and when thou art converted strengthen thy brethren. And he said unto him : Lord, I am ready to go with thee both into prison and to death. And he said : I tell thee, Peter, the cock shall not crow this day before that thou shalt thrice deny that thou knowest me. And he said unto them : When I sent you without purse and scrip and shoes, lacked ye anything ? And they said : Nothing. Then said he unto them : But now he that hath a purse let him take it, and likewise his scrip ; and he that hath no sword, let him sell his garment and buy one. For I say unto you that this that is written must yet be accomplished in me : And he was reckoned among the transgressors, for the things concerning me have an end. And they said : Lord, behold, here are two swords. And he said unto them : It is enough. And he came out and went as he was wont to the Mount of Olives, and his disciples also followed him."

*The same acc. to John, XIII :* " Now before the feast of the Passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world he loved them unto the end. And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him ; Jesus knowing that the father had given all things into his hands, and that he was come from God and went (lit, is going) to God ; he riseth from supper, and laid aside his garments ; and took a towel and girded himself. After that he poureth water into a basin, and began to wash the disciples feet, and to wipe them with the towel wherewith he was girded. Then cometh he to Simon Peter, and he (Peter) saith unto him : Lord, dost thou wash my feet ? Jesus answered and said unto him : What I do thou knowest not now ; but thou shalt know hereafter. Peter saith unto him :

Thou shalt never wash my feet. Jesus answered him : If I wash thee not

thou hast no part with me. Simon Peter saith unto him : Lord, not my feet only, but also my hands and my head. Jesus saith unto him : He that is washed needeth not save to wash his feet, but is clean every whit ; and ye are clean, but not all. For he knew who should betray him ; therefore said he : Ye are not all clean. So after he had washed their feet, and had taken his garments and was set down again, he said unto them : Know ye what I have done to you ? Ye call me Master, and Lord ; and ye say well ; for so I am. If then your Lord and Master have washed your feet, ye also ought to wash one another's feet. For I have given you an example that ye should do as I have done to you. Verily, verily, I say unto you, the servant is not greater than his Lord ; neither he that is sent greater than he that sent him. If ye know these things happy are ye if ye do them. I speak not of you all ; I know whom I have chosen ; but that the Scripture may be fulfilled : He that eateth bread with me hath lifted up his heel against me. Now I tell you before I come that when it is come to pass ye may believe that I am he. Verily, verily, I say unto you : He that receiveth whomsoever I send receiveth me ; and he that receiveth me receiveth him that sent me. When Jesus had thus said he was troubled in spirit, and testified and said : Verily, verily I say unto you that one of you shall betray me. Then the disciples looked one on another, doubting of whom he spake. Now there was leaning on Jesus' bosom one of his disciples whom Jesus loved. Simon Peter, therefore, beckoned unto him that he should ask who it should be of whom he spake. He then, leaning on Jesus' breast, saith unto him : Lord who is it ? Jesus answered : He it is to whom I shall give a sop when I have dipped it. And when he had dipped the sop he gave it to Judas Iscariot, the son of Simon. And after the sop Satan entered into him. Then said Jesus unto him : That thou dost do quickly. Now no man at the table knew for what intent he spake this unto him ; for some of them thought because Judas had the bag that Jesus had said unto him : Buy those things that we have need of against the feast, or that he should give something to the poor. He then, having received the sop, went immediately out ; and it was night. Therefore when he was gone out Jesus said : Now is the son of man glorified, and God is glorified in him. If God be glorified in him God shall also glorify him in himself, and shall straightway glorify him. Little children, yet a little while I am with you. Ye shall seek me ; and as I said unto the Jews : Whither I go ye cannot come, so now I say to you : A new commandment I give unto you, that ye love one another ; as I have loved you that ye also love one another. By this shall men know that ye are my disciples, if ye have love one to another. Simon Peter said unto him : Lord, whither goest thou ? Jesus answered him : Whither I go thou canst not follow me now, but thou shalt follow me afterwards. Peter said

unto him : Lord, why cannot I follow thee now ? I will lay down my life for thy sake. Jesus answered him ; Wilt thou lay down thy life for my sake ? Verily, verily, I say unto thee : The cock shall not crow till thou hast denied me thrice."

*Remarks on the Preceding.*

According to Matthew XXVI. 15, Judas goes to the chief priests and asks them thus : " What will ye give me and I will deliver him unto you ?" Now the question at once suggests itself to the candid enquirer : How did Matthew, or whoever wrote the first Gospel, know what particular expression Judas made use of when bargaining with the priests ; and yet here the precise words which Judas spake on that occasion are pretended to be given. Then, according to Matthew : " They covenanted with him for thirty pieces of silver." According to Mark and Luke : " They were glad, and agreed to give him money." In John nothing is said as to the reward which Judas was to receive for his services. As to the preparation for the Passover by Jesus and his disciples : According to Matthew, the disciples come to Jesus, saying unto him : " Where wilt thou that we prepare to eat the Passover ?" According to Mark they say : " Where wilt thou that we go and prepare, that thou mayest eat the Passover ?" In Luke, this question of the disciples to Christ is not mentioned ; and in John no mention is made at all of this preparation. According to Matthew, Jesus says, in answer to the question of the disciples : " Go into the city to such a man, and say unto him : The master saith : My time is at hand ; I will keep the Passover at thy house with my disciples ;" a pretty lordly way of speaking in the way of request we must allow. But, according to Mark, he sends two of his disciples, and says unto them : " Go ye into the city, and there shall meet you a man bearing a pitcher of water ; follow him, and wheresoever he shall go in say ye to the good-man of the house : The master saith : Where is the guest-chamber, where I shall eat the Passover with my disciples ?" This is different language, a somewhat moderated tone. " And he will show you a large upper room, furnished and prepared ; there make ready for us." In Luke, we first find him, with respect to this Passover, sending Peter and John, and saying unto them : " Go, and prepare us the Passover, that we may eat." And they said unto him : " Where wilt thou that we prepare ?" And he said to them : " Behold, when ye are entered into the city there shall a man meet you bearing a pitcher of water ; follow him into the house where he entereth in. And ye shall say unto the good-man of the house : The master saith unto thee : Where is the guest-chamber, where I shall eat the Passover with my disciples ? And he

shall show you a large upper room, furnished ; there make ready." The wording in these three representations with respect to the disciples is different, and being in the direct oration, we cannot tell which to select as the original representation, and cannot accept anyone of them as representing reality. Also, the representation is different otherwise in Mark and Luke from what it is in Matthew, in which latter no mention is made of the two disciples, of the man bearing the pitcher of water, the furnished upper room, &c. In Matthew, Mark and Luke, the twelve apostle are represented as being present with Jesus at the last supper. In John, this is not mentioned, but the representation, if it were real, might be thought to imply their presence.

All the representations of the scene at the supper differ widely from each other. They differ with respect to the expressions they represent Christ to have used ; with respect to the order of the events ; and with respect to the events themselves. According to Matthew, as they did eat he said : " Verily I say unto you that one of you shall betray me." According to Mark it is : " Verily I say unto you, one of you which eateth with me shall betray me." According to John, after he forewarns them of the traitor from a prophecy of Scripture (verses 18—19) he goes on to say : " Verily, verily, I say unto you that one of you shall betray me." In Luke there is no corresponding expression, for, according to Luke's narrative, the one who should betray him is not spoken of by Jesus at the table until *after* he has distributed the bread and wine, although in the other three narratives he is represented as speaking of him *before* this distribution. Then in answer to the anxious questioning of the disciples as to who the traitor should be he says, according to Matthew : " He that dippeth his hand with me in the dish, the same shall betray me." The Son of Man goeth as it is written of him ; but woe unto that man by whom the Son of Man is betrayed ; it had been good for that man if he had not been born, (But notice what follows in connection) : " And Judas, which betrayed him, answered, and said : Master, is it I ? He said unto him : Thou hast said." According to Mark, in answer to this question, he says : " It is one of the twelve that dippeth with me in the dish. The Son of Man goeth, as it is written of him ; but woe to that man by whom the Son of Man is betrayed ! Good were it for that man if he had never been born." According to John the disciples do not, in their anxious curiosity, ask each for himself : Is it I ? But they have recourse to another expedient, to find out who the traitor should be ; and this expedient might be called in modern phraseology, " Red-tapeism." John's narrative goes on to say : " Then the disciples looked one on another, doubting of whom he spake. Now there was leaning on Jesus' bosom, one of the disciples whom Jesus loved. Simon Peter therefore beckoned to him that he should ask who it should be of whom he spake. He, then, lying on Jesus' breast, saith unto him : Lord,

who is it? Jesus answered: He it is to whom I shall give a sop when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon. And after the sop, Satan entered into him. Then said Jesus unto him: That thou doest, do quickly. Now, no man at the table knew for what intent he spake this unto him," (although in Matthew, XXVI. 25, he is represented as answering Judas himself directly that he should be the traitor, and this before the distribution of the bread and wine,) "for some of them thought because Judas had the bag, that Jesus had said unto him: Buy those things that we have need of against the feast; or that he should give something to the poor. He, then, having received the sop, went immediately out; and it was night." According to Luke, Jesus, while at the table, first speaks of Judas after the distribution of the bread and wine. When the cup is represented as just distributed; and in connection with that event, it goes on to say: "But, behold, the hand of him that betrayeth me, is with me on the table. And truly the Son of Man goeth as it was determined; but woe unto that man by whom he is betrayed. And they began to enquire among themselves which of them it was that should do this thing." "And," it says in connection, "there was also a strife among them, which of them should be accounted the greatest." One would think naturally that their sorrow must have soon changed into self-confidence and pride! The foregoing is all we find about Judas at the table; we do not meet with him again till we find him in the garden betraying Jesus. Any one can see how different these representations, with respect to Judas, while at the table, are. According to Matthew, Christ answers the question of Judas himself, before the distribution of the bread and wine, that he should be the traitor, or; "Thou hast said," which is explained by Bible interpreters as meaning the same thing, an affirmative answer, but which certainly is, to say the least, equivocal. According to Mark he gives them only the indefinite answer: "It is one of the twelve that dippe<sup>th</sup> with me in the dish," and this before the distribution of the bread and wine. According to Luke he only intimates the presence of the traitor among the twelve at the table, by saying: "But, behold, the hand of him that betrayeth me, is with me on the table, &c.," and this after the distribution of the bread and wine; and then they begin to strive among themselves as to who shall be the greatest. And, according to John, there is quite a wide-spread sensation among the disciples at the table *during* the supper, as to who should be the traitor; and quite a peculiar method is taken also to discover him. John's account of Judas at the supper-table is, like all the rest of his representations, peculiar, altogether unique. Moreover, as to the words Jesus is represented as making use of on presenting the bread and wine to his disciples, they are as follows: According to Matthew, on presenting the bread, he says: "Take, eat; this is my body." And on presenting the cup he is made to say:

"Drink ye all of it; for this is my blood of the New Testament, which is shed for many, for the remission of sins. But I say unto you: I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom." According to Mark; on presenting the bread he says: "Take, eat; this is my body;" some early manuscripts leaving out *pháγετε*, the Greek word, translated "eat," in this place in the text. And, on presenting the cup, he is made to say: "This is my blood of the New Testament, which is shed for many. Verily, I say unto you: I will drink no more of the fruit of the vine until that day that I drink it new in the Kingdom of God." According to Luke, on presenting the bread, he says: "This is my body, which is given for you; this do in remembrance of me." And, on presenting the cup, he is made to say: "This cup is the New Testament in my blood, which is shed for you." In John this operation of presenting the bread and wine is not at all represented; only that of giving to Judas his sop. These are all different expressions in the *direct oration*; and if the reader will turn to I. Corinthians, XI. 24-27; he will find an expression different from all these, relating to the same thing, and purporting to be the original. Now, which of all these are the original expressions uttered by Christ, we are unable to determine, and have, therefore, to set them all down as representing unreality; as allegory. Moreover, as to the discourse at the table respecting Peter's future denial of Christ, all the narratives differ from each other. According to Matthew, Peter answers and says to him: "Though all men shall be offended because of thee, yet will I never be offended." Jesus said to him: "Verily, I say unto thee, that this night before the cock crow, thou shalt deny me thrice." Peter said to him: "Though I should die with thee, yet will I not deny thee." Likewise also said all the disciples. According to Mark, Peter said to him: "Although all shall be offended, yet will not I." And Jesus says to him: "Verily, I say unto thee, that this day, in this night, before the cock crow twice, thou shalt deny me thrice." But he spake the more vehemently: "If I should die with thee, I will not deny thee in any wise." Likewise also said they all. According to Luke the representation of the denial of Peter has a still different phase; it is: "And the Lord said: Simon, Simon, behold Satan hath desired to have you, that he may sift you as wheat; but I have prayed for thee that thy faith fail not; and when thou art converted, strengthen thy brethren." And he saith to him: Lord, I am ready to go with thee, both into prison and to death. And Jesus replies: "I tell thee, Peter, the cock shall not crow this day before that thou shalt thrice deny that thou knowest me." And following this, in connection, he advises them to sell their garments, if necessary, to buy swords. It is still different in John's; Simon Peter said to him: "Lord, whither goest thou?" Jesus answered him: "Whither I go thou canst



not follow me now, but thou shalt follow me afterwards." Peter said to him: "Lord, why cannot I follow thee now. I will lay down my life for thy sake." Jesus answers him: "Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, the cock shall not crow till thou hast denied me thrice." Now all these representations of the conversation respecting the future denial of Christ by Peter, are different from each other in the *direct oration*, and which of them is the true and original one we cannot determine, and therefore have to decide them all as unreal, or rather, allegorical.

#### THE FOUR NARRATIVES CONTINUED TILL HIS DELIVERY TO PILATE.

*Acc. to Matt. XXVI. 36,* to end of chapter: "Then cometh Jesus with unto a place called Gethsemane, and saith unto the disciples: Sit ye here, while I go and pray yonder. And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy. Then saith he unto them: My soul is exceeding sorrowful, even unto death; tarry ye here and watch with me. And he went a little farther, and fell on his face and prayed, saying: O my Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as Thou wilt. And he cometh unto the disciples and findeth them asleep, and saith unto Peter: What, could ye not watch with me one hour? Watch and pray, that ye enter not into temptation; the spirit indeed is willing, but the flesh is weak. He went away again the second time and prayed, saying: O my Father, if this cup may not pass from me, except I drink it, Thy will be done. And he came and found them asleep again, for their eyes were heavy. And he left them, and went away again and prayed the third time, saying the same words. Then cometh he to his disciples, and saith unto them: Sleep on now, and take rest; behold, the hour is at hand, and the Son of Man is betrayed into the hands of sinners. Rise, let us be going; behold, he is at hand that doth betray me. And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves from the chief priests and elders of the people. Now he that betrayed him gave them a sign, saying: Whomsoever I shall kiss that same is he; hold him fast. And forthwith he came to Jesus, and said: Hail master, and kissed him. And Jesus said unto him: Friend, wherefore art thou come? Then came they and laid hands on Jesus, and took him. And, behold, one of them which were with Jesus stretched out his hand and drew his sword, and struck a servant of the high priest's, and cut off his ear. Then said Jesus unto him: Put up again thy sword into his place; for all they that take the sword shall perish with the sword. Thinkest thou that I cannot now pray to my

Father, and He shall presently give me more than twelve legions of angels. But how then shall the Scriptures be fulfilled, that thus it must be? In that same hour said Jesus to the multitudes: Are ye come out as against a thief, with swords and staves, for to take me? I sat daily with you, teaching in the temple, and ye laid no hold on me. But all this was done that the Scriptures of the prophets might be fulfilled. Then all the disciples forsook him and fled. And they that laid hold on Jesus led him away to Caiaphas the high priest, where the scribes and the elders were assembled. But Peter followed him afar off unto the high priest's palace, and went in and sat with the servants to see the end. Now the chief priests and the elders, and all the council, sought false witness against Jesus, to put him to death; but found none. Yea, though many false witnesses came, yet found they none. At the last came two false witnesses and said: This fellow said: I am able to destroy the temple of God, and to build it in three days. And the high priest arose and said unto him: Answerest thou nothing? What is it which these witness against thee? But Jesus held his peace. And the high priest answered and said unto him: I adjure thee by the living God that thou tell us whether thou be the Christ the son of God. Jesus saith unto him: Thou hast said; nevertheless, I say unto you: Hereafter shall ye see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven. Then the high priest rent his clothes, saying: He hath spoken blasphemy; What further need have we of witnesses? Behold now ye have heard his blasphemy. What think ye? They answered and said: He is guilty (liable to the penalty) of death. Then did they spit on his face and buffeted him; and others smote him with the palms of their hands, saying: Prophecy unto us, O Christ, who is he that smote thee? Now Peter sat without in the palace; and a damsel came unto him saying: Thou also wast with Jesus of Nazareth. But he denied before them all, saying: I know not what thou sayest. And when he was gone out into the porch another maid saw him, and said unto them that were there: This fellow was also with Jesus of Nazareth. And again he denied with an oath: I do not know the man. And after a while came unto him they that stood by, and said to Peter: Surely thou also art one of them; for thy speech bewrayeth thee. Then began he to curse and to swear (saying) I do not know the man; and immediately the cock crew. And Peter remembered the word of Jesus which said unto him: Before the cock crow thou shalt deny me thrice. And he went out and wept bitterly." *The same acc. to Mark. XIV, 32 to end of chapter:* "And they came to a place which was named Gethsemane; and he saith to his disciples: Sit ye here while I shall pray. And he taketh with him Peter and James and John, and began to be sore amazed and to be very heavy; and saith unto them: My soul is exceeding sorrowful unto death; tarry ye here and watch.

And he went forward a little, and fell on the ground, and prayed that if it were possible the hour might pass from him. And he said: Abba, Father, all things are possible unto Thee, take away this cup from me: nevertheless not what I will, but what Thou wilt. And he cometh and findeth them sleeping, and saith unto Peter: Simon, sleepest thou? Coudest not thou watch one hour? Watch and pray, lest ye enter into temptation. The spirit truly is ready, but the flesh is weak. And again he went away, and prayed, and spake the same words. And when he returned he found them asleep again, (for their eyes were heavy) neither knew they what he said to them. And he cometh the third time and saith unto them: Sleep ye now, and take rest: it is enough; the hour is come; behold, the Son of Man is betrayed into the hands of sinners. Rise, let us go; lo, he that betrayeth me is at hand. And immediately, while he yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and staves, from the chief priests and the Scribes and the elders. And he that betrayed him had just given them a token saying: Whomsoever I shall kiss, that same is he; take him and lead him away safely. And as soon as he was come he goeth straightway to him and said: Master, master, and kissed him. And they laid their hands on him, and took him. And one of them that stood by drew a sword, and smote a servant of the high priest, and cut off his ear. And Jesus answered and said unto them: Are ye come out as against a thief with swords and with staves to take me? I was daily with you in the temple, and ye took me not: but the Scriptures must be fulfilled. And they all forsook him and fled. And there followed him a certain young man having a linen cloth cast about his naked body: and the young men laid hold on him. And he left the linen cloth, and fled from them naked.

And they led Jesus away to the high priest, and with him were assembled all the chief priests, and the elders, and the Scribes. And Peter followed him afar off, even into the palace of the high priest; and he sat with the servants, and warmed himself at the fire. And the chief priests and all the council sought for witness against Jesus to put him to death: and found none. For many bare false witness against him, but their witness agreed not together. And there arose certain, and bare false witness against him, saying: We have heard him say: I will destroy this temple that is made with hands, and within three days I will build another made without hands. But neither so did their witness agree together. And the high priest stood up in the midst and asked Jesus, saying: Answerest thou nothing? What is it which these witness against thee? But he held his peace, and answered nothing. Again the high priest asked him, and said unto him: Art thou the Christ, the Son of the Blessed? And Jesus said: I am; and ye shall see the Son

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of Man sitting on the right hand of power, and coming in the clouds of heaven. Then the high priest rent his clothes, and saith : What need we any farther witnesses ? Ye have heard the blasphemy ; what think ye ? And they all condemned him to be guilty (liable to the penalty) of death. And some began to spit on him, and to cover his face, and to buffet him, and to say unto him : Prophecy. And the servants did strike him with the palms of their hands. And as Peter was beneath in the palace there cometh one of the maids of the high priest ; and when she saw Peter warming himself she looked upon him, and said : And thou also wast with Jesus of Nazareth. But he denied, saying : I know not, neither understand I what thou sayest. And he went out into the porch, and the cock crew. And a maid saw him again, and began to say to them that stood by : This is one of them. And he denied it again. And a little after they that stood by said again to Peter : Surely thou art one of them ; for thou art a Galilean, and thy speech agreeth thereto. And he began to curse and to swear, saying : I know not this man of whom ye speak. And the second time the cock crew. And Peter mused to mind the word that Jesus said unto him : Before the cock crew twice thou shalt deny me thrice ; and when he thought thereon he wept. *The same acc. to Luke XXII, v. 40 to end of chapter :* " And when he was at the place he said unto them : Pray that ye enter not into temptation. And he was withdrawn from them about a stone's cast, and kneeled down and prayed, saying : Father, if thou be willing remove this cup from me ; nevertheless not my will but Thine be done. And there appeared an angel unto him from heaven, strengthening him. And being in an agony he prayed more earnestly ; and his sweat was as it were great drops of blood falling down to the ground. And when he was rose up from prayer, and was come to his disciples, he found them sleeping for sorrow, and said unto them : Why sleep ye ? Arise and pray, lest ye enter into temptation. And while he yet spake, behold, a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus to kiss him. But Jesus said unto him : Judas, betrayest thou the Son of Man with a kiss ? When they that were about him saw what would follow they said unto him : Lord, shall we smite with the sword ? And one of them smote the servant of the high priest, and cut off his right ear. And Jesus answered and said : Suffer ye thus far ; and he touched his ear, and healed him. Then Jesus said unto the chief priests and captains of the temple, and the elders which were come to him : Are ye come out as against a thief with swords and staves ? When I was daily with you in the temple ye stretched forth no hands against me ; but this is your hour and the power of darkness. Then took they him, and led him, and brought him into the high priest's house. And Peter followed afar off. And when they had kindled a fire in the midst of the hall, and

were set down together Peter sat down among them. But a certain maid beheld him as he sat by the fire, and earnestly looked upon him, and said: This man was also with him. And he denied him, saying: Woman, I know him not. And after a little while another saw him and said: Thou art also of them. And Peter said: Man, I am not. And about the space of one hour after another confidently affirmed, saying: Of a truth this fellow also was with him: for he is a Galilean. And Peter said: Man, I know not what thou sayest. And immediately, while he yet spake, the cock crew. And the Lord turned and looked upon Peter: and Peter remembered the word of the Lord, how he had said unto him: Before the cock crew thou shalt deny me thrice. And Peter went out and wept bitterly.

And the men that held Jesus mocked him and smote him. And when they had blindfolded him, they struck him on the face, and asked him saying: Prophecy, who is it that smote thee? And many other things blasphemously spake they against him. And as soon as it was day, the elders of the people and the chief priests and the scribes came together and led him into their council, saying: Art thou the Christ? Tell us. And he said unto them: If I tell you ye will not believe. And if I also ask you, ye will not answer me, nor let me go. Hereafter shall the Son of Man sit on the right hand of the power of God. Then said they all: Art thou the Son of God? And he said unto them: Ye say that I am. And they said: What need we any further witnesses? for we ourselves have heard of his own mouth." *The same acc. to John, XVIII to verse 28.* "When Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden, into the which he entered, and his disciples. And Judas also, which betrayed him, knew the place: for Jesus oft times resorted thither with his disciples. Judas then, having received a band of men and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons. Jesus, therefore, knowing all things that should come upon him, went forth and said unto them: Whom seek ye? They answered him: Jesus of Nazareth. Jesus saith unto them: I am he. And Judas also which betrayed him, stood with them. As soon then as he had said unto them, I am he, they went backward and fell to the ground. Then asked he them again, whom seek ye? And they said, Jesus of Nazareth. Jesus answered: I have told you that I am he; if, therefore, ye seek me let these go their way; that the saying might be fulfilled, which he spake: Of them which thou gavest me, have I lost none. Then Simon Peter, having a sword, drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus. Then said Jesus unto Peter: Put up thy sword unto thy sheath; the cup which my Father hath given me shall I not drink it? Then the band and the

captains and the officers of the Jews took Jesus and bound him : and led him away to Annas first : for he was father in law to Caiaphas, who was the high priest that same year. Now Caiaphas was he who gave counsel to the Jews that it was expedient that one man should die for the people.

And Simon Peter followed Jesus, and so did another disciple : that disciple was known unto the high priest, and went in with Jesus into the palace of the high priest. But Peter stood at the door without. Then went out that other disciple which was known unto the high priest, and spake unto her that kept the door, and brought in Peter. Then saith the damsel that kept the door unto Peter : Art thou also one of this man's disciples ? He saith : I am not. And the servants and officers stood there, who had made a fire of coals : for it was cold ; and they warmed themselves : and Peter stood with them and warmed himself.

The high priest then asked Jesus of his disciples and of his doctrine. Jesus answered him : I spake openly to the world, I ever taught in the synagogue, and in the temple, whither the Jews always resort ; and in secret have I said nothing : why asked thou me ? Ask them which heard me what I have said unto them ; behold they know what I said. And when he had thus spoken, one of the officers who stood by struck Jesus with the palm of his hand, saying : Answerest thou the high priest so ? Jesus answered him : If I have spoken evil bear witness of the evil, but if well why smitest thou me ? Now Annas had sent him bound unto Caiaphas the high priest. And Simon Peter stood and warmed himself. They said therefore unto him : Art not thou also one of his disciples ? He denied it, and said : I am not. One of the servants of the high priest : being his kinsman, whose ear Peter cut off, saith : Did not I see thee in the garden with him ? Peter then denied again, and immediately the cock crew."

*Remarks on the Preceding.*

The careful reader will readily perceive, even without any critical comparison of them by us, how very different these narratives are as to every point. We, however, in order to render these points of difference in these narratives more clear and comprehensible, will give a slight critical review of them. First, the praying in the garden of Gethsemane is mentioned in three Gospels, Matthew, Mark and Luke. These three differ, first, in this, that Matthew and Mark speak of him going three times to pray after his entrance on this occasion into the garden, and each time returning to his disciples, whom he invariably on his return from prayer, according to the three narratives, finds sleeping. And, secondly, they differ as to the words they represent Christ as using in his prayer, which, strange as it must appear, are represented in the *oratio directa*, although the three disciples



whom he brought into the garden with him were removed to some distance from him, (a stone's east) and asleep each time when he was praying; and as to the words he speaks to his disciples on his return from prayer. Though Luke speaks of his going to pray only once, yet he gives us a near inspection of him—just as if the writer were present with him—and represents him in an agony, having great drops of sweat, as blood, falling down to the ground, and an angel from heaven strengthening him. According to Matthew, having taken three of his disciples, Peter, James, and John into the garden with him, he leaves them at a certain place, and goes a little further, and falls on his face, and prays, saying: "O my Father, if it be possible, let this cup pass from me; nevertheless not as I will, but as Thou wilt."

And he comes to the disciples, and finding them asleep, says to Peter: "What, could ye not watch with me one hour? Watch and pray, that ye enter not into temptation; the spirit indeed is willing, but the flesh is weak." He went again the second time, and prayed, saying: "O my Father if this cup may not pass from me except I drink it, Thy will be done." And he came and found them asleep again, for their eyes were heavy. And he left them and went away again and prayed the third time, saying "the same words." Then he comes to his disciple and says to them: "Sleep on now, and take your rest; behold the hour is at hand, and the Son of Man is betrayed into the hands of sinners. Rise, let us be going; behold, he is at hand that doth betray me." According to Mark, he takes with him into the garden Peter, James and John, and requests them to tarry and watch with him, while he goes forward a little and prays that if it be possible the hour shall pass from him. "And he said: Abba, Father, all things are possible unto thee; take away this cup from me; nevertheless not what I will, but what Thou wilt." And he comes and finds them sleeping, and says to Peter: "Simon, sleepest thou? Couldst not thou watch one hour? Watch ye and pray, lest ye enter into temptation. The spirit truly is ready, but the flesh is weak." And again he went away and prayed, "and spake the same words." And when he returned the second time, he found them asleep again, (for their eyes were heavy,) "neither knew they what to answer him." And he comes the third time, and says to them: "Sleep on now, and take rest; it is enough, the hour is come; behold, the Son of Man is betrayed into the hands of sinners. Rise up, let us go: lo, he that betrayeth me is at hand." According to Luke, having entered into the garden with his disciples, he admonishes them to pray that they enter not into temptation; and withdrawing from them about a stone's east, he kneels down and prays, saying: "Father, if Thou be willing remove this cup from me; nevertheless not my will, but Thine be done." And when he rises from prayer (after having in his agony sweat great drops of blood, and experienced the

strengthening powers of the angel,) he comes to his disciples and finds them sleeping for sorrow, and says to them : " Why sleep ye ? Rise and pray, lest ye enter into temptation." Thus, the prayer in the garden is as follows, according to the different narratives. According to Matthew it is : " O my Father, if it be possible, let this cup pass from me ; nevertheless, not as I will but as Thou wilt." And the second time : " O my Father, if this cup may not pass away from me except I drink it, Thy will be done;" the third time saying " the same words." According to Mark it is : " Abba, Father, all things are possible unto Thee ; take away this cup from me ; nevertheless, not what I will but what Thou wilt." He prays the second time in " the same words ; " the third time it is not said what were the words he used. According to Luke it is : " Father, if Thou be willing, remove this cup from me ; nevertheless, not my will but Thine be done." The difference between these prayers is then as the difference between the expressions,— " If it be possible ; "—" All things are possible ; "—" If thou be willing." Which of these prayers then represents truly the words which Christ made use of ? Or does either one of them ? Or will any one, when he properly considers, say candidly how either of them can be true ; for how could the words he made use of be known to any other man than himself, as it is said that he was alone, the three disciples, Peter, James and John, being removed about a stone's cast from him, and sleeping ? Any candid reader will be apt to suspect that these representations are not intended to set forth reality. In John's Gospel this prayer in the garden is not mentioned ; and the question will naturally suggest itself to the reader : how does this happen if John, the ascribed writer, was one of the particular three that were with Jesus on that occasion, as according to Matthew and Mark ?

The betrayal by Judas, and the arrest of Jesus are mentioned in the four Gospels, but the particulars of that transaction are very differently given. In all four Judas is represented as being present at the arrest, leading the band of men that performed that act. In Matthew, Mark, and Luke, Judas is represented as betraying Christ by a kiss ; in John nothing is said about him kissing Jesus, but quite a different representation is given of the manner of the arrest. Acc. to Matthew this was : " And forthwith he came to Jesus and said : Hail, master ; and kissed him. And Jesus said unto him : Friend, wherefore art thou come ? Then came they and laid hands on Jesus and took him." Acc. to Mark : " And as soon as he (Judas) was come he goeth straightway to him, and saith : Master, master and kissed him. And they laid their hands on him and took him." Acc. to Luke ; Judas going before the band of men " went near unto Jesus to kiss him. But Jesus said unto him : " Judas, betrayest thou the Son of Man with a kiss ? " Then they that were about Jesus seeing what would follow say to him ; " Lord, shall we smite with the sword " ? And one of

them forthwith smites off the right ear of the high priest's servant ; and Jesus touches and heals the ear. But it goes on to say : " Then Jesus said unto the chief priests and captains of the temple, and the elders which were come to him, &c." So that they who are in the other narratives represented as a band of men and officers from the chief priests and rulers and captains of the temple are here represented as these high functionaries themselves come to arrest Jesus. Acc. to John it was : Judas then, having received a band of men and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons. Jesus therefore, knowing all things that should come upon him, went forth and said unto them : Whom seek ye ? They answered him : Jesus of Nazareth. Jesus saith unto them : I am he. And Judas also which betrayed him stood with them. As soon then as he had said unto them : I am he, they went backward and fell to the ground. Then asked he them again : Whom seek ye ? And they said : Jesus of Nazareth. I have told you tha I am (he) ; if therefore ye seek me let these (the disciples) go their way." Then the writer of this Gospel, with his usual particularity, mentions Peter as the one that smites off the ear of the high priest's servant ; and that the servant's name was Malchus. Jesus tells Peter to put up his sword again, upon which they arrest him. It would seem from this representation that the services of Judas were dispensed with, — no kissing is mentioned here, — Jesus having the courage and manliness to step forward and identify himself to his enemies, upon which they go backward and fall to the ground. These are circumstances of the betrayal altogether different from any which we have had in the others.

It is seen then that the words which passed between the traitor and Jesus in the transaction of betraying are represented in the different Gospels as different. " Hail, master," as acc. to Matthew, is not the same expression as " Master, master," acc. to Mark. And after the kissing the expression : " Friend, wherefore art thou come," as acc. to Matthew, is not the same as " Judas, betrayest thou the Son of Man with a kiss " ? as acc. to Luke. In order for these four narratives to represent reality all the scenes and circumstances of them which were common to them all would require to be the same, whether they were related in the *oratio obliqua* or the *oratio directa* ; and all expressions in the four narratives related in the *oratio directa*, and designed to convey the same ideas, *should have necessarily to be in precisely the same words, placed exactly alike in the corresponding sentences.*

As to where they take Jesus after they arrest him. Acc. to Matthew, when they arrest Jesus they lead him away to the house of Caiaphas, the high priest. Acc. to John, they lead him to the house of Annas, the father-in-law of Caiaphas. Acc. to Mark and Luke, they lead him to the high priests's house. In Mark alone it is mentioned that on Jesus

being led away after his arrest there followed him a certain young man, having a linen cloth thrown about his naked body; and that the young men laid hold on him, and he left the linen cloth, and fled from them naked. Curious indeed have been the speculations of fathers and ecclesiastics, monks and friars of the Christian Church as to who this young man might have been; and as a symbol of the allegory we shall leave men yet to occupy themselves with him.

From his arraignment before the high priest till his delivery to Pilate.

The four narratives represent Peter, and one of them (John's) another disciple also, as going to the house of the high priest, that of Annas, acc. to John; that of Caiaphas, acc. to Matthew, and that of the high priest acc. to Mark and Luke. In his examination before the high priest, acc. to Matthew and Mark, the chief priests and elders, and all the council sought false witness against Jesus to put him to death; and although many presented themselves their evidence did not agree so as to prove him guilty. But at last, acc. to Matthew, "two" false witnesses came and testified: "This fellow said: I am able to destroy the temple of God and to build it in three days." And acc. to Mark "certain" came and testified: "We heard him say: I will destroy this temple that is made with hands, and within three days I will build another made without hands." In Luke and John nothing is said as to false witnesses testifying against him, but the high priest examines Jesus without referring to witnesses. Acc. to Matthew, the high priest, referring to what the two false witnesses had testified, said to Jesus: "Answerest thou nothing? What is it which these witness against thee?" And Jesus remaining silent the high priest again says to him: "I adjure thee by the living God that thou tell us whether thou be the Christ, the Son of God." Jesus answers him: "Thou hast said; nevertheless I say unto you: Hereafter shall ye see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven." Acc. to Mark, the high priest, in reference to what the false witnesses had testified, asked Jesus: "Answerest thou nothing? What is it which these witness against thee?" But Jesus remaining silent the high priest again asks him: "Art thou the Christ, the Son of the Blessed? And Jesus said; I am; and ye shall see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven." These expressions, which were most likely meant for the same original, are, it is seen, considerably different in the wording.

These examinations of Jesus before the high priest represented in Matthew and Mark, one would think from the narratives, to have taken place during the night; but Luke does not represent this examination as taking place till after day-light had come, ch. XXII, 66. And acc. to this last it is the elders of the people and the chief priests and scribes, not the high priest alone, as in the others, that put the question to Jesus,

saying: "Art thou the Christ? tell us." And he answered them: "If I tell you ye will not believe. And if I also ask you ye will not answer me, nor let me go.<sup>1</sup> Hereafter shall the Son of Man sit on the right hand of the power of God." Then said they all "Art thou then the Son of God?" And he said unto them: "Ye say that I am." And they said, "What need we any further witnesses? For we ourselves have heard of his own mouth."

The reader will perceive that the answers Christ is represented as making to these questions as to whether he is the Christ, are different in all the narratives. To this question in Matthew, he answers the high priest: "Then hast said, &c." In Mark he answers "I am &c." and in Luke, "Ye say that I am &c." Acc. to John: "The high priest (here Annas) asked Jesus of his disciples and of his doctrine." Jesus answered him and says: "I spake openly to the world; I ever taught in the synagogue and in the temple, whither the Jews always resort, and in secret have I said nothing. Why askest thou me? Ask them which heard me what I have said unto them: behold, they know what I said." Upon this, one of the officers standing by strikes Jesus with the palm of his hand, saying: "Answerest thou the high priest so?" Jesus answers him: "If I have spoken evil bear witness of the evil, but if well why smitest thou me?" "Now Annas sent, not had sent as translated, (Gr. ἀπεστείλεν) him bound to Caiaphas the high priest, representing surely the examination which takes place in the preceding verses in this narrative to be before Annas. And, here, in John, though he is brought before Caiaphas there is no examination of him represented as taking place there. Thus, we see that the questions which are put to Jesus while on his trial by the high priest or council, and the answers which he returns to them, are represented as different in the four narratives, no two of the narratives agreeing with each other, although all claiming to set forth the original questions and answers. No two of them agree as to the maltreatment which Christ received. The two that represent the false witnesses as testifying against him do not agree respecting them or what they testify. We see that the two that, with an exhibition of plausibility, are regarded as the principal narrators, namely Matthew and John, differ as to the place to which Jesus was brought when arrested, as well as to many other things.

With respect to Peter's denial of Christ, while the latter was on trial; in Matthew and Mark, Peter is represented as interrogated by, and returning answer to a female, in his two first denials of Jesus; and as, in the third instance, answering the interrogation of those that stood by; all the questions and answers being considerably different in detail. In Luke and John he is represented as, in his first denial, answering the interrogation of a female; in the second, acc. to Luke, that of a man; acc. to John, that of those standing around; and in the third, acc. to

both, that of a man; John particularizing him to be the servant of the high priest, whose ear Peter had cut off, so that the old enemies were face to face; but whether their recognition of each other was distinct or not, we are not told.

Here, *acc.* to John, Peter gains admittance to the house of the high priest, whereinto they had taken Jesus, through the good offices of that other disciple, who, (*acc.* to John alone) accompanied Peter with Jesus to the high priest's house, and who was acquainted with the high priest. This disciple "went in with Jesus to the palace of the high priest; but Peter stood at the door without. Then went out that other disciple, which was known unto the high priest, (here Annas) and spake unto her that kept the door, and brought in Peter." This is not mentioned in any of the others, and it recalls to our mind the way in which, *acc.* to John also, Peter obtained the information as to who the traitor should be, from the disciple reclining on Jesus' breast at supper. No doubt the representation means to refer to the same disciple, who, indeed, must have been quite an influential personage with the great, even where one would least expect it.

THE SUBJECT CONTINUED, *ACC.* TO THE FOUR GOSPELS FROM HIS ARRANGEMENT BEFORE PILATE TILL HIS DELIVERY TO BE CRUCIFIED.

*Acc.* to *Matt.* XXVII. 1-32: "When the morning was come, all the chief priests and elders of the people took counsel against Jesus to put him to death. And when they had bound him they led him away, and delivered him to Pontius Pilate, the Governor.

Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, saying: I have sinned, in that I have betrayed the innocent blood. And they said: What is that to us? See thou (to that). And he cast down the pieces of silver in the temple, and departed, and went and hanged himself. And the chief priests took the silver pieces and said: It is not lawful for to put them into the treasury, because it is the price of blood. And they took counsel, and bought with them the potter's field to bury strangers in. Wherefore that field was called the field of blood unto this day. Then was fulfilled that which was spoken by Jeremy, the prophet, saying: And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value; and gave them for the potter's field, as the Lord appointed me. And Jesus stood before the governor. And the governor asked him, saying: Art thou the King of the Jews? And Jesus said unto him: Thou sayest. And when he was accused of the chief priests



and elders, he answered nothing. Then said Pilate unto him : Hearst thou not how many things they witness against thee ? And he answered him to never a word, insomuch that the Governor marvelled greatly. Now at that feast the Governor was wont to release unto the people a prisoner, whom they would. And they had then a notable prisoner, called Barabbas. Therefore, when they were gathered together, Pilate said unto them : Whom will ye that I release unto you, Barabbas, or Jesus, which is called Christ ? For he knew that for envy they had delivered him.

When he was set down on the judgment seat, his wife sent unto him, saying : Have thou nothing to do with that just man ; for I have suffered many things this day in a dream because of him. But the chief priests and the elders persuaded the multitude that they should ask Barabbas, and destroy Jesus. The governor answered and said unto them : Which of the two will ye that I release unto you ? They said : Barabbas. Pilate saith unto them : What shall I do then with Jesus, which is called Christ ? All say unto him : Let him be crucified. And the governor said : Why, what evil hath he done ? But they cried out the more, saying : Let him be crucified. When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water and washed his hands before the multitude, saying : I am innocent of the blood of this just person ; see ye (to it). Then answered all the people, and said : His blood be on us, and on our children.

Then released he Barabbas unto them ; and when he had scourged Jesus, he delivered him to be crucified. Then the soldiers of the Governor took Jesus into the common hall, (the prætorium) and gathered unto him the whole band, and they stripped him, and put on him a scarlet robe. And when they had plaited a crown of thorns, they put it upon his head, and a reed in his right hand : and they bowed the knee before him, and mocked him, saying : Hail, King of the Jews ! And they spit upon him, and took the reed, and smote him on the head. And after that they had mocked him, they took the robe from him, and put his own raiment on him, and led him away to crucify him." *The same according to Mark*, ch. XV, 1—21 : " And straightway in the morning the chief priests held a consultation with the elders and scribes, and the whole council, and bound Jesus and carried him away, and delivered him to Pilate. And Pilate asked him : Art thou the King of the Jews ? And he, answering, said unto him : Thou sayest it. And the chief priests accused him of many things, but he answered nothing. And Pilate asked him again, saying : Answerest thou nothing ? Behold how many things they witness against thee. And Jesus yet answered nothing, so that Pilate marvelled. Now at that feast he released unto them one prisoner, whomsoever they desired. And there was one named Barabbas, who lay bound with them that had rebellion, to wit, who had committed murder in the insurrec-

tion. And the multitude crying aloud began to desire (him to do) as he had ever done unto them. But Pilate answered them saying : Will ye that I release unto you the King of the Jews ? For he knew that the chief priests had delivered him for envy. But the chief priests moved the people that he should rather release Barabbas unto them. And Pilate answered and said again unto them : What will ye then that I shall do unto him whom ye call the King of the Jesus ? And they cried out again : Crucify him. Then Pilate said unto them : Why, what evil hath he done ? And they cried out the more exceedingly : Crucify him. And so Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged him, to be crucified. And the soldiers led him away into the hall called Prætorium ; and they called together the whole band. And they clothed him with purple, and plaited a crown of thorns and put it about his (head), and began to salute him : Hail, King of the Jews ! And they smote him on the head with a reed, and did spit upon him, and bowing their knees worshipped him. And when they had mocked him they took off the purple from him, and put his own clothes on him, and led him out to crucify him." *The same acc. to Luke ch. XXIII, 1-26.* " And the whole multitude of them arose and led him unto Pilate. And they began to accuse him, saying : We found this fellow perverting the nation, and forbidding to give tribute to Cæsar, saying that he himself is Christ, a king. And Pilate asked him, saying : Art thou the King of the Jews ? And he answered him and said : Thou sayest it. Then said Pilate to the chief priests and the people : I find no fault in this man. And they were the more fierce, saying : He stirreth up the people, teaching throughout all Judæa, beginning from Galilee to this place. When Pilate heard of Galilee he asked whether the man were a Galilean. And as soon as he knew that he belonged to Herod's jurisdiction he sent him to Herod, who himself also was at Jerusalem at that time. And when Herod saw Jesus he was exceeding glad ; for he was desirous to see him for a long season, because he had heard many things of him : and he hoped to have seen some miracle (lit. sign) done by him. Then he questioned with him in many words, but he showed him nothing. And the chief priests and scribes stood and vehemently accused him. And Herod, with his men of war, set him at nought, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate. And the same day Pilate and Herod were made friends together, for before they were at enmity between themselves. And Pilate when he had called together the chief priests, and the rulers and the people, said unto them : Ye have brought this man unto me as one that perverted the people : and, behold, I, having examined him before you, have found no fault in this man touching those things whereof ye accuse him. Nor yet Herod, for I sent you to him, and, lo, nothing worthy of

death is done unto him. I will, therefore, chastise him and release him. (For of necessity he must release one unto them at the feast.) And they cried out all at once, saying: Away with this man, and release unto us Barabbas, (who for a certain sedition made in the city, and for murder, was cast into prison.) Pilate, therefore, willing to release Jesus spake again to them. But they cried, saying: Crucify him, crucify him. And he said unto them the third time: Why, what evil hath he done? I have found no cause of death in him: I will, therefore, chastise him and let him go. And they were instant with loud voices, requiring that he might be crucified. And the voices of them and of the chief priests prevailed. And Pilate assented that it should be as they required. And he released unto them him that for sedition and murder was cast into prison, whom they desired, and he delivered Jesus to their will."

*The same, according to John, XVIII. 28 to end of chapter: and XIX. 1-17:* "Then led they Jesus from Caiaphas, to the hall of judgment; and it was early; and they themselves went not into the judgment hall, lest they should be defiled, but that they should eat the Passover. Pilate then went out unto them, and said: What accusation bring ye against this man? They answered, and said unto him: If he were not a malefactor, we would not have delivered him up unto thee. Then said Pilate unto them: Take ye him, and judge him according to your law. The Jews, therefore, said unto him: It is not lawful for us to put any man to death; that the saying of Jesus might be fulfilled which he spake, signifying what death he should die. Then Pilate entered into the judgment hall again, and called Jesus, and said unto him: Art thou the King of the Jews? Jesus answered him: Sayest thou this of thyself, or did another tell it thee of me? Pilate answered: Am I a Jew? Thine own nation, and the chief priests, have delivered thee unto me. What hast thou done? Jesus answered: My kingdom is not of this world; if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews; but now is my kingdom not from hence. Pilate, therefore, said unto him: Art thou a King then? Jesus answered: Thou sayest that I am a King. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth, heareth my voice. Pilate saith unto him: What is truth? And when he had said this, he went out again unto the Jews, and saith unto them; I find in him no fault; but ye have a custom that I should release unto you one at the Passover. Will ye, therefore, that I release unto you the King of the Jews? Then cried they all again, saying: Not this man, but Barabbas. Now, Barabbas was a robber. Then Pilate, therefore, took Jesus and scourged him. And the soldiers plaited a crown of thorns, and put it on his head, and they put on him a purple robe, and said: Hail, King of the Jews! And they smote him with their hands.

Pilate, therefore, went forth again, and saith unto them: Behold, I bring him forth to you that ye may know that I find no fault in him. Then came Jesus forth, wearing the crown of thorns and the purple robe. And Pilate saith unto them: Behold the man! When the chief priests, therefore, and officers saw him, they cried out, saying: Crucify him, crucify him. Pilate saith unto them: Take ye him, and crucify him; for I find no fault in him. The Jews answered him: We have a law, and by our law he ought to die, because he made himself the Son of God. When Pilate, therefore, heard that saying, he was the more afraid, and went again into the judgment hall, and saith unto Jesus: Whence art thou? But Jesus gave him no answer. Then saith Pilate unto him: Speakest thou not unto me? Knowest thou not that I have power to crucify thee, and power to release thee? Jesus answered: Thou couldest have no power against me, except it were given thee from above; therefore, he that delivered me unto thee hath the greater sin. And from henceforth Pilate sought to release him; but the Jews cried out: If thou let this man go, thou art not Cesar's friend. Whosoever maketh himself a king speaketh against Cesar. When Pilate, therefore, heard that saying, he brought Jesus forth, and sat down in the judgment seat, in a place that is called the Pavement, but in the Hebrew, Gabbatha. And it was the preparation for the Passover, and about the sixth hour; and he saith unto the Jews: Behold your King! But they cried out: Away with him; away with him; crucify him. Pilate saith unto them: Shall I crucify your King? The chief priests answered: We have no King but Cesar. Then delivered he him, therefore, unto them to be crucified; and they took Jesus, and led him away."

*Remarks on the Preceding.*

All the accounts agree that in the morning they led Jesus from the high priest's house to that of Pilate. In Matthew alone mention is made of Judas, when he reflected on what he had done, bringing back the thirty pieces of silver to the chief priests, and going and hanging himself; and we here find the writer setting forth the exact words which Judas spoke to the priests and elders, and of their answer to him likewise: "I have sinned, in that I have betrayed the innocent blood." And they said: "What is that to us? See thou to that." And also the precise words which the chief priests used when consulting as to the disposition they should make of the money: "It is not lawful for to put them into the treasury, because it is the price of blood." (The reader will doubtless enquire how the writer of this narrative came to be an eye and ear-witness of this transaction, and how it is the writer of the fourth Gospel especially, or the writer of either of the others, does not mention the disposition which

Judas made of the money, or of himself afterwards.) So, having consulted, they determined to buy the potter's field with the thirty pieces of silver; and this was done, as usual, acc. to this writer, in order that a prophecy might be fulfilled, ch. XXVII, vs. 9-10. The reader will of course remember that in Matthew alone is mentioned the definite sum of thirty pieces of silver being given Judas for his services as traitor.

In John alone it is mentioned that on their arrival there with him, the Jews who had conducted him thither would not enter the judgment hall, lest they should defile themselves on this preparation day for the Passover; but that Pilate went out to them and asked what accusation they brought against their prisoner, to which they reply: "If he were not a malefactor we would not have delivered him up unto you." Their first accusation, however, is: "We found this fellow perverting the nation, and forbidding to give tribute to Caesar, saying, that he himself is Christ, a king." Acc. to the three first narratives, the first question which Pilate asks Jesus is: "Art thou the King of the Jews?" To which Jesus answers: "Thou sayest." But acc. to John, when Pilate asks him: "Art thou the King of the Jews?" Jesus answers him: "Sayest thou this of thyself, or did others tell it thee of me?" which is followed by Pilate's remonstrance to him, that he is not a Jew, and does not know anything about him, the prisoner; that he has been delivered up to him by the Jews, his own nation: and asking him what he had done? To which Jesus replies that his kingdom is not of this world, &c. This is followed by Pilate again asking him: "Art thou a king then?" To which Jesus answers that he was born for this purpose, that he should bear witness for the truth, and that all that are of the truth hear his voice: implying that he is king of the faithful and true, or truth and perfection personified, persecuted. And Pilate hereupon asks him: "What is truth?" to which question there is no answer given in the narrative, but which may suggest an answer to the reader's mind to the whole representation.

All this, acc. to John, happened *inside* the judgment hall, although still the writer acquaints us with the precise words of the questions and answers of Pilate and Christ to each other. Then Pilate, (ch. XVIII, 38.) goes out again to the Jews who were assembled *outside*, and tells them that he finds no fault in him, and enquires whether he shall release to them Barabbas or the King of the Jews; to which they all respond: "Not this man, but Barabbas." This representation in John is so far very different from what it is in the other three Gospels.

In Luke alone mention is made of Jesus being sent by Pilate to Herod, and here he is represented as being subjected to a similar ordeal of maltreatment, as he is before Pilate acc. to the other three narratives. The ordeal of maltreatment to which, acc. to Matthew, Mark and John, he is subjected before Pilate is substituted for in Luke by the ordeal before

Herod. And does it seem strange to any of our readers that the ascribed writer of the Gospel of John, who, with Peter, is represented as accompanying Jesus on that eventful night and morning, does not mention any thing about Herod? "And the same day," it is said, "Pilate and Herod were made friends together, for before they were at enmity between themselves." This last sentence makes the story appear either the more plausible or the more probable to a person, according to the view they are disposed to take of it, especially if inclined to view it as representing reality. It is, however, according to universal experience that the rich, the proud, and the wicked often ingratiate themselves with each other by their joint oppression of the poor, the true, the humble and the good. It has, we assume, been so in all ages; and what does the narrative, after all, but set forth each one's experience to himself?

In Matthew alone it is mentioned that when Pilate was set down on the judgment seat, his wife sent to him, saying: "Have thou nothing to do with this just man; for I have suffered many things this day in a dream because of him." In the three narratives which represent the ordeal of maltreatment before Pilate,—Matthew, Mark and John,—there is this difference also, that while in Matthew and Mark it is represented as taking place after his sentence is passed and he is delivered over to Pilate to be crucified; in John it is represented as taking place some time before the sentence is passed. In Matthew and Mark the soldiers are they who (after he is delivered up to them) subject Jesus to this ordeal; in John, however, Pilate is represented as superintending and partly doing it himself some time before he passes the sentence upon him. As acc. to John ch. XIX, 4-5: "Pilate therefore went forth again, and saith unto them: Behold, I bring him forth to you that ye may know that I find no fault in him. Then came Jesus forth, wearing the crown of thorns and the purple robe. And Pilate saith to them: Behold the man." Then ensues a long discussion between the Jews and Pilate as to the release or crucifixion of Jesus, which ultimately the Jews have decided according to their wish. As we have before remarked the ordeal of persecution to which Jesus was subjected on the occasion of his trial took place, acc. to Luke, before Herod, and not before Pilate, before or after sentence. In Matthew alone it is observed: "When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water and washed his hands before the multitude, saying: I am innocent of the blood of this just person. See ye to it: Then answered all the people, and said: "His blood be on us and on our children." The question, though unimportant, very naturally suggests itself: How had Pilate, a Roman, become acquainted with that Jewish ceremony of washing the hands, so as to practise it on such occasions? (See Deuteronomy, ch. XXI, 6-7.) These discrepancies which we have noticed, together with many others which



the reader may still notice in the narratives, will be found a sufficient barrier against our believing in the representation as real: but he may still conclude it allegorical, and of equal importance as if real.

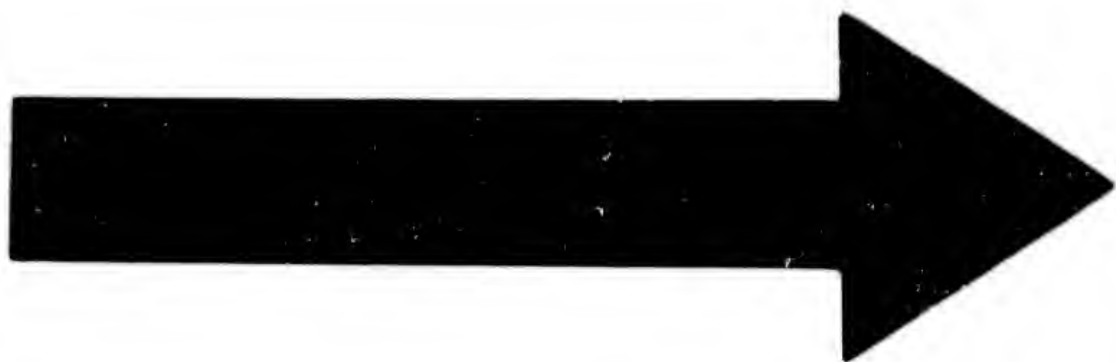
THE SUBJECT CONTINUED: THE CRUCIFIXION AND INTERMENT OF  
JESUS, ACC. TO THE FOUR GOSPELS.

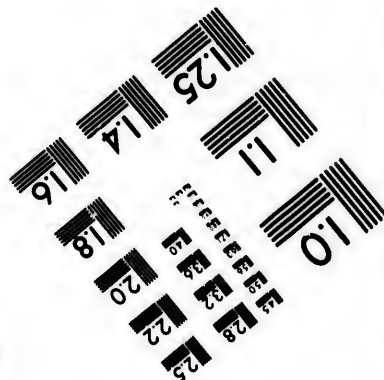
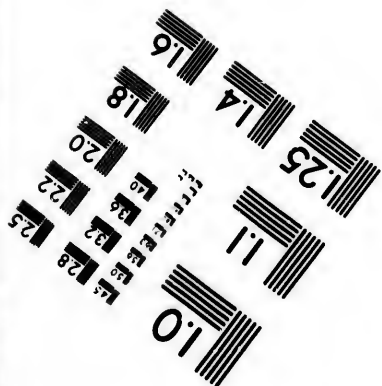
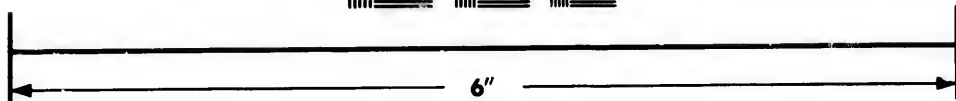
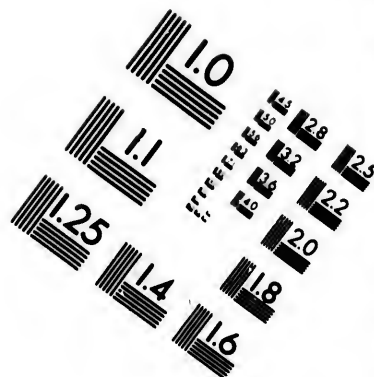
*Acc. to Matt. XXVII. 32,* to the end of the chapter. "And as they came out they found a man of Cyrene, Simon by name: him they compelled to bear his cross. And when they were come unto a place called Golgotha, that is to say, a place of a skull, they gave him vinegar to drink, mingled with gall; and when he had tasted thereof he would not drink. And they crucified him and parted his garments; casting lots, that it might be fulfilled which was spoken by the prophets: They parted my garments among them, and upon my vesture did they cast lots. And sitting down they watched him there; and set up over his head his accusation written: THIS IS JESUS, THE KING OF THE JEWS. Then were there two thieves crucified with him, one on the right hand and another on the left. And they that passed by reviled him, wagging their heads, and saying: Thou that destroyest the temple and buildest it in three days, save thyself. If thou be the Son of God come down from the cross. Likewise also the chief priests, mocking him, with the scribes and elders said; He saved others, himself he cannot save. If he be the King of Israel let him now come down from the cross, and we will believe him. He trusted in God, let him deliver him now if he will have him; for he said: I am the Son of God. The thieves also which were crucified with him cast the same in his teeth. Now from the sixth hour there was darkness over all the land until the ninth hour. And about the ninth hour Jesus cried with a loud voice, saying; Eli, Eli, Lama Sabacthani? That is to say: My God, my God, why hast thou forsaken me? Some of them that stood there when they heard (that) said: This man calleth for Elias. And straightway one of them ran and took a sponge and filled it with vinegar, and put it on a reed, and gave him to drink. The rest said: Let be, let us see whether Elias will come to save him. Jesus when he had cried again with a loud voice yielded up the ghost. And, behold, the veil of the temple was rent in two from the top to the bottom; and the earth did quake and the rocks rent; and the graves were opened; and many bodies of the saints which slept arose; and came out of the graves after his resurrection, and went into the holy city, and appeared unto many. Now when the Centurion and they that were with him watching Jesus saw the earthquake and those things that were done, they feared greatly, saying: Truly this was the Son of God. And many women were there beholding afar off, which

followed Jesus from Galilee, ministering unto him, among whom was Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedee's children.

When the even was come there came a rich man of Arimathæa, named Joseph, who also himself was Jesus' disciple. He went to Pilate and begged the body of Jesus. Then Pilate commanded the body to be delivered. And when Joseph had taken the body he wrapped it in a clean linen cloth, and laid it in his own new tomb, which he had hewn out in the rock; and he rolled a great stone to the door of the sepulchre, and departed. And there was Mary Magdalene and the other Mary, sitting over against the sepulchre. Now the next day that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate saying: Sir, we remember that this deceiver said, while he was yet alive: After three days I will rise again; command therefore that the sepulchre be made sure until the third day, lest his disciples come by night and steal him away, and say unto the people: He is risen from the dead; so the last error shall be worse than the first. Pilate said unto them: Ye have a watch; go your way, make it as sure as you can. So they went, and made the sepulchre sure, sealing the stone, and setting a watch."

*The same, according to Mark XV. 21 to end of chapter:* "And they compel one Simon, a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross. And they bring him unto the place Golgotha, which is, being interpreted, the place of a skull. And they gave him to drink wine, mingled with myrrh; but he received it not. And when they had crucified him, they parted his garments, casting lots upon them, what every man should take. And it was the third hour, and they crucified him. And the superscription of his accusation was written over: THE KING OF THE JEWS. And with him they crucify two thieves, the one on his right hand, and the other on his left. And the Scripture was fulfilled, which saith: And he was numbered with the transgressors. And they that passed by, railed on him, wagging their heads, and saying: Ah, thou that destroyest the temple and buildest it in three days, save thyself, and come down from the cross. Likewise also the chief priests, mocking, said among themselves with the scribes: He saved others, himself he cannot save. Let Christ, the King of Israel, descend now from the cross, that we may see and believe. And they that were crucified with him, reviled him. And when the sixth hour was come, there was darkness over the whole land until the ninth hour. And at the ninth hour, Jesus cried with a loud voice, saying: Eloi, Eloi, Lama Sabacthani? which is, being interpreted. My God, my God, why hast thou forsaken me? And some of them that stood by, when they heard it, said: Behold, he calleth Elias! And one ran and filled a sponge full of vinegar, and put it on a reed, and gave him





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to drink, saying: Let alone, let us see whether Elias will come to take him down. And Jesus cried with a loud voice, and gave up the ghost. And the veil of the temple was rent in two from the top to the bottom. And when the Centurion, which stood over against him, saw that he so cried out and gave up the ghost, he said: Truly, this man was the Son of God. There were also women looking on afar off; among whom was Mary Magdalene, and Mary, the mother of James the Less, and of Joses; and Salome, (who also, when he was in Galilee, followed him, and ministered unto him;) and many other women, which came up with him unto Jerusalem. And now, when the even was come, because it was the preparation, that is, the day before the Sabbath, Joseph of Arimathæa, an honorable counsellor, which also waited for the kingdom of God, came and went in boldly unto Pilate, and craved the body of Jesus. And Pilate marvelled if he were already dead: and calling the Centurion he asked him whether he had been any while dead. And when he knew it of the Centurion, he gave the body to Joseph. And he bought fine linen, and took him down, and wrapped him in the linen, and laid him in a sepulchre, which was hewn out of a rock, and rolled a stone to the door of the sepulchre. And Mary Magdalene, and Mary, the mother of Joses, beheld where he was laid." *The same, according to Luke XXIII. v. 26* to end of chapter: "And as they led him away, they laid hold upon one Simon, a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear it after Jesus. And there followed him a great company of people, and of women, which also bewailed and lamented him. But Jesus turning unto them said: Daughters of Jerusalem, weep not for me, but weep for yourselves and for your children. For, behold, the days are coming in the which they shall say: Blessed are the barren and the wombs which never bare, and the paps which never gave suck. Then shall they begin to say to the mountains: Fall on us; and to the hills: Cover us. For if they do these things in a green tree, what shall be done in the dry? And there were also two other, malefactors, led with him, to be put to death. And when they were come to the place which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left. Then said Jesus: Father, forgive them; for they know not what they do. And they parted his raiment, and cast lots. And the people stood beholding. And the rulers also with them, derided him, saying: He saved others; let him save himself if he be Christ, the chosen of God. And the soldiers also mocked him, coming to him and offering him vinegar, and saying: If thou be the King of the Jews, save thyself. And a superscription also was written over him in letters of Greek, and Latin, and Hebrew. **THIS IS THE KING OF THE JEWS.** And one of the malefactors which were hanged, railed on him, saying: If thou be Christ, save thyself and us. But the other answering,



rebuked him, saying : Dost not thou fear God, seeing thou art in the same condemnation ? And we, indeed, justly ; for we receive the due reward of our deeds ; but this man hath done nothing amiss. And he said unto Jesus : Lord, remember me when thou comest into thy kingdom. And Jesus said unto him : Verily, I say unto thee, to-day shalt thou be with me in Paradise. And it was the sixth hour, and there was darkness over all the land until the ninth hour. And the sun was darkened ; and the veil of the temple was rent in the midst. And when Jesus had cried with a loud voice, he said : Father, into thine hands I commend my spirit ; and having said this, he gave up the ghost. Now, when the Centurion saw what was done, he glorified God, saying : Certainly this was a righteous man. And all the people that came together to that sight, beholding the things that were done, smote their breasts and returned. And all his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things.

And, behold, there was a man named Joseph, a counsellor ; and he was a good man and a just ; (the same had not consented to the counsel and deed of them ; ) he was of Arimathæa, a city of the Jews, who also himself waited for the kingdom of God. This man went unto Pilate and begged the body of Jesus. And he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid. And that day was the preparation, and the Sabbath drew on. And the women also which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid. And they returned and prepared spices and ointments, and rested the Sabbath day, according to the commandment." *The same acc. to John XIX. v. 16 to end of chapter.* " And they took Jesus and led him away. And he, bearing his cross, went forth into a place called the place of a skull, which is called in the Hebrew, Golgotha, where they crucified him, and two others with him, on either side one, and Jesus in the midst. And Pilate wrote a title, and put it on the cross ; and the writing was : JESUS OF NAZARETH, THE KING OF THE JEWS. This title then read many of the Jews ; for the place where Jesus was crucified was nigh to the city ; and it was written in Hebrew, and Greek, and Latin. Then said the chief priests of the Jews to Pilate : Write not the King of the Jews ; but that he said : I am the King of the Jews. Pilate answered : What I have written I have written. Then the soldiers, when they had crucified Jesus, took his garments and made four parts, to every soldier a part ; and also his coat ; now the coat was without seam, woven from the top throughout. They said, therefore, among themselves : Let us not rend it, but cast lots for it, whose it shall be ; that the Scripture might be fulfilled, which saith : They parted my raiment among them, and for my vesture did they cast lots. These things, therefore, the soldiers did. Now, there stood by the cross of Jesus, his

mother and his mother's sister, Mary, the wife of Cleophas, and Mary Magdalene. When Jesus, therefore, saw his mother, and the disciple standing by, whom he loved, he saith unto his mother: Woman, behold thy son! Then saith he to the disciple: Behold thy mother! And from that hour that disciple took her unto his own home.

After this, Jesus, knowing that all things were now accomplished, that the Scripture might be fulfilled, saith: I thirst. Now there was set a vessel full of vinegar, and they filled a sponge with vinegar and put it upon hyssop, and put it to his mouth. When Jesus, therefore, had received the vinegar, he said: It is finished; and he bowed his head, and gave up the ghost. The Jews, therefore, because it was the preparation, that the bodies should not remain upon the cross on the Sabbath, (for that Sabbath-day was an high day,) besought Pilate that the legs might be broken and that they might be taken away. Then cometh the soldiers and brake the legs of the first and of the other which was crucified with him. But when they came to Jesus, and found that he was dead already, they brake not his legs. But one of the soldiers, with a spear, pierced his side, and forthwith came there out blood and water. And he that saw it bare record, and his record is true, and he knoweth that he saith true that ye might believe. For these things were done, that the Scripture should be fulfilled: A bone of him shall not be broken. And, again, another Scripture saith: They shall look on him whom they pierced.

And after this, Joseph of Arimathæa, being a disciple of Jesus, but secretly, for fear of the Jews, besought Pilate that he might take away the body of Jesus. And there came also Nicodemus, which at the first came to Jesus by night. Then took they the body of Jesus, and bound it in linen clothes, with the spices, as the manner of the Jews is to bury. Now, in the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid. There laid they Jesus, therefore, because of the Jews' preparation day; for the sepulchre was nigh at hand."

*Remarks on the Preceding.*

Three of the narratives, Matthew, Mark, and Luke, agree that Simon, the Cyrenian, bore the cross of Jesus to Golgotha, or Calvary, which means the same thing, the place of a skull. In John, nothing is said concerning this Simon. Christ is represented as bearing his own cross to Golgotha. Acc. to Matthew, on their arrival at the place of execution they gave him to drink vinegar mingled with gall; according to Mark, wine mingled with myrrh; and acc. to Luke, the soldiers also mocked him, coming to him and offering him vinegar. Acc. to John, when he is

at the point of death, knowing that all things were now accomplished, that the Scriptures might be fulfilled, he saith : I thirst ; and they filled a sponge with vinegar, and put it upon hyssop and put it to his mouth. And in Matthew also, just about this point, it is again said that one of them ran and took a sponge, and filled it with vinegar, and put it on a reed and gave him to drink. Acc. to Matthew they set up over his head on the cross, his superscription, written as follows : THIS IS JESUS, THE KING OF THE JEWS. Acc. to Mark, the superscription is : THE KING OF THE JEWS. Acc. to Luke, it is : THIS IS THE KING OF THE JEWS. And acc. to John, it is : JESUS OF NAZARETH, THE KING OF THE JEWS. Here, then, the reader beholds four different forms for the superscription represented to have been over the head of Jesus on the cross ; and, if he can determine the original or true *one* amongst them, we think he will experience no difficulty in deciphering the character, the name, and the number of the beast of the book of Revelation, which we have afterwards to speak of. Does not this exhibition of the superscription clearly evidence to the dullest mind the character of the composition which we are reviewing and criticising ? Yea, as clearly as the two genealogies did which we have before reviewed. Acc. to Luke and John, the superscription was written in Hebrew, Greek, and Latin. Acc. to Matthew and Mark it is not written in more than one language. In Luke alone mention is made of a discourse which Jesus addresses to the women following him to Golgotha, commencing with : " Daughters of Jerusalem, weep not for me, but weep for yourselves and for your children." Quite a deliberate discourse, apparently, and one which a man, bearing a heavy cross, would not be at all suspected to deliver ; but here he is represented as relieved of his cross by the Cyrenian, though in John he is represented as carrying it to Golgotha himself. Acc. to Matthew, when they crucified him they parted his garments, casting lots, that a certain prophecy might thereby be fulfilled. The parting of his garments is mentioned in Mark and Luke, but it is not said that this is done in order that any prophecy might be fulfilled by it.

In John there is quite a peculiar representation of the parting of the garments ; the writer goes on to state : " Then the soldiers when they crucified Jesus took his garments and made four parts, to every soldier a part ; and also his coat ; now the coat was without seam, woven from the top throughout. They said, therefore, among themselves : Let us not rend it, but cast lots for it, whose it shall be, that the Scripture might be fulfilled, which saith : They parted my raiment among them, and upon my vesture they did cast lots." In all four narratives mention is made of two malefactors who were crucified with Jesus. And acc. to Mark the Scripture was by this fulfilled which saith : " He was numbered with the transgressors." Acc. to Matthew and Mark, the thieves that were

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crucified with him reviled him among the rest. No such representation is made in John; but in Luke it is said: One of the malefactors which were hanged reviled on him saying: If thou be Christ, save thyself and us. But the other answering rebuked him, saying: Dost not thou fear God, seeing thou art in the same condemnation; and we indeed justly, for we receive the due reward of our deeds; but this man hath done nothing amiss. And he said unto Jesus: Lord remember me when thou comest into thy kingdom. And Jesus said unto him: Verily, I say unto thee, to day shalt thou be with me in Paradise." Nothing is said about this discourse between the two thieves, (which we may remark seems quite a deliberate one to be delivered by men while agonizing on the cross,) or of that between the repentant thief and Christ, in any other Gospel but Luke's. And will it not seem strange to some of our readers that John, the ascribed writer of the fourth Gospel, who, under the name of the beloved disciple, is represented to have been present at the crucifixion, does not once mention so affecting a circumstance?

As to the words which Jesus uttered when about to expire, all the narratives are different. Matthew has it: "Eli, Eli, Lama Sabachthani;" that is to say, My God, my God, why hast thou forsaken me? Acc. to Mark they are: "Eloi, Eloi, Lama Sabachthani?" which is, being interpreted, my God, my God, why hast thou forsaken me? The expression in Luke is: "Father, into thy hands I commend my spirit;" and having said this he yielded up the spirit. Acc. to John the expression is: "It is finished," and he bowed his head, and gave up the spirit. Which then of these expressions of dying words is the true and original one which Christ uttered? for they are all different from each other: for although Eloi, Eloi, Lama Sabachthani, is the same in meaning as Eli, Eli, Lama Sabachthani, yet they are different expressions, and there could be only one of them original and true, if either was. And does it not seem strange to some of our readers that the writer of the fourth Gospel, who is represented as being present at the crucifixion as that beloved disciple, does not make mention of that long exclamation recorded in Matthew and Mark, nor of the understanding the bystanders had of his calling for Elias? But the writer of this Gospel represents Christ as using an entirely different expression. We cannot of course accept these narratives as representing reality; but they are symbolical, quite as important as if they did set forth reality, and their explanation we decide to be the business of the ministers of the Gospel.

As to the time at which the crucifixion took place the narratives differ, This is not distinctly stated in Matthew and Luke; it is implied, however that it was some time in the morning. Acc. to Mark it took place at the third hour. "And it was the third hour, and they crucified him." Acc. to John it was about the sixth hour. "And it was the preparation for

the Passover, and about the sixth hour, and he (Pilate) saith unto the Jews: Behold your King." Upon which, in answer to the clamors of the Jews, he immediately delivers him to be crucified, ch. XIX, verses 14, 15, 16. Here there appears to be a difference of three hours, or nearly that, reckon it as we will, that is, considering Pilate to have given up Jesus as soon as the narrative would seem to imply he did after he had showed him as a king to the Jews. For if the writer in John reckoned from twelve midnight, as acc. to the Roman method of reckoning time, it would be six o'clock, a. m., or soon after; and if the writer in Mark reckoned from six in the morning, as according to the Jews' reckoning of the natural day, it would be nine o'clock, a. m., still a difference of three hours.\*

In three of the narratives, Matthew, Mark and Luke, mention is made of the darkness that overspread the land from the sixth to the ninth hour, during the crucifixion; and at the ninth hour these three narratives agree Jesus died. Now according to the reckoning of the Jews' natural day, which it is supposed the writers of the first three narratives followed, this darkness would commence at twelve o'clock and end at three, past morning, when Jesus should have died. But according to the Roman mode of reckoning it would have commenced at six o'clock in the morning, or shortly after, when Jesus was crucified, and end at nine in the morning, when he had died. This darkness, and the time of the dying of Christ, is not mentioned in the narrative in John. And would it seem strange to any of our readers that the writer of the fourth Gospel, who is represented to us in the common opinion as being present at the crucifixion, does not mention this darkness? And does it seem as little strange that it is not mentioned by any of the historical writers of that period, or of a couple of centuries afterwards, although it is represented to have happened during the lifetime of the celebrated Roman writers Seneca and the elder Pliny, who must have experienced the immediate effects, or received the earliest intelligence of such a prodigy happening within a province of the Roman Empire with which Rome had constant communication? Each of these philosophers in an elaborate work has recorded all the great phenomena of nature, earthquakes, meteors, comets, and eclipses which his indefatigable curiosity could collect. Both of them have, however, omitted to mention these phenomena mentioned in the Gospels as attending upon the crucifixion of Jesus. A distinct chapter of Pliny is designed for eclipses of an extror-

\* The Romans reckoned their day from midnight to midnight. The Jews had two kinds of hours, viz. the astronomical, or equinoctial hour, the 24th part of a civil day, between sunset and sunset, or sunrise and sunrise; and, second, the natural hour, the twelfth part of the natural day, or the time between sunrise and sunset; which last measure it is plain must have varied at different times of the year. (See Smith's B. D.)



linary nature and unusual duration ; but he contents himself with describing a singular defect of light which followed the murder of Julius Cæsar, when during the greatest part of a year the sun appeared pale and without splendor. It does not seem that such a pale obscurity as he can descend to describe could be compared with the preternatural darkness of the Passion, mentioned in the three first Gospels.

The three first Gospels mention the rending of the veil of the temple (that is, the curtain which separated the holy from the holiest place in the Jewish temple) into two parts from the top to the bottom in connection with the dying of Christ. But Matthew has in addition to this that "the earth did quake and the rocks rent ; and the graves were opened ; and many bodies of the saints which slept arose, and came out of the graves after his resurrection, and went into the holy city and appeared unto many." Now does it seem strange that the rending of the veil of the temple is not mentioned in the fourth Gospel, the writer of which some would fain represent as being present at the crucifixion ? And that the earthquake, the rending of the rocks, the opening of the graves, and the arising of the dead bodies of the deceased (*resurrecti*) saints, after his resurrection, and their going into the city, and appearing to many there, are not mentioned in any other Gospel but Matthew, nor in any other history of that period, not even in that of Josephus, which is a history of the events of that time and country ?

The expression which the Centurion makes use of on beholding the wonders which take place on the dying of Jesus is represented as different in the three narratives, Matthew, Mark and Luke, in which alone it is mentioned. Acc. to Matthew the Centurion and they that were with him feared greatly, saying : " Truly this was the Son of God." Acc. to Mark the Centurion said : " Truly this man was the Son of God." Acc. to Luke the Centurion glorified God, saying : " Certainly this was a righteous man." Can we determine which of these expressions, for each of them pretends to be the original one, the Centurion used ; or did he use any of them ? This indeed surpasses our ability, but we must confess the Centurion may have been a kind of primitive ranter, and in his enthusiasm have used repeated expressions. In John no mention is made of this Centurion : and does it seem likely that the writer of the fourth Gospel, if, as some are of the opinion, he were present at the crucifixion, would have omitted mention of such a worthy testimony to his master ?

In the four narratives women are mentioned as being present at the crucifixion : in three only, Matthew, Mark and John, particular women are mentioned. Acc. to Matthew : " And many women were there, beholding afar off, who followed Jesus from Galilee, ministering to him ; among whom was Mary Magdalene, and Mary the mother of James and Joseph, and the mother of Zebedee's children." Acc. to Mark : " There were



also women looking on afar off : among whom was Mary Magdalene, and Mary the mother of James the Less, and of Joseph ; and Salome." It is yet an unsettled point among Bible interpreters whether this Salome is identical with the wife of Zebedee, or with Mary the wife of Cleophas, mentioned in John XIX, 25, though the weight of modern criticism preponderates in favor of the former view. Acc. to John : " Now there stood by the cross of Jesus his mother and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene." And this narrative alone goes on to say : " When Jesus, therefore, saw his mother, and the disciple standing by whom he loved, he saith unto his mother : Woman, behold thy Son ! Then said he to the disciple : Behold thy mother ! And from that hour that disciple took her unto his own home." In John alone also it is related how that the Jews besought Pilate to have the legs of those that were crucified broken in order that the bodies might be removed from the crosses before the Sabbath came on ; how that the legs of the two thieves were broken by the soldiers, but those of Jesus were left unbroken because they found him already dead ; and how they pierced his side and there came out water and blood ; and then it is added that " these things were done that the Scripture should be fulfilled : A bone of him shall not be broken ; and again another Scripture saith : They shall look on him whom they pierced." It may seem strange to some readers that this delivering of the mother to the beloved disciple, and of him to her ; and this act of the breaking of the legs of the other two, and of the piercing of the side of Jesus, with its attendant phenomena, are not mentioned in either of the other three narratives of the crucifixion. But, doubtless, they have all come, ere they have read thus far, to think in a different way about these matters from that in which they may have been accustomed to think.

In each of the four Gospels, there is a narrative of the burial of Jesus ; in each of the four, Joseph of Arimathæa is mentioned as connected with the burial, in the first three narratives as interring the body himself, in the fourth as doing it together with Nicodemus. According to the first three narratives, Joseph wraps the body in linen merely, and in this state consigns it to the tomb. But, according to the fourth Gospel, Joseph and Nicodemus embalm it with a mixture of myrrh and aloes, about an hundred pound weight, which Nicodemus had brought for that purpose ; wrapping it in linen with the spices, as the manner of the Jews is to bury, they thus inter it. Now in Matthew it says : " And there was Mary Magdalene and the other Mary sitting over against the sepulchre," present, looking on at the burial. And in Mark it says : " And Mary Magdalene, and Mary the mother of Joseph beheld where he was laid." And in Luke it says : " And the women also who came with him from Galilee followed after and beheld the sepulchre, and how his body was laid. And they returned, and prepared spices and ointments, and rested the Sabbath-

day, according to the commandment." And in the continuation of the narratives (as you will see) we find these very Marys represented as first at the sepulchre on Sunday morning, and, according to Mark and Luke, bringing the spices which they had in the meantime prepared to embalm the body; (See Matthew XXVIII, 1: Mark XVI, 1: Luke XXIV, 1: John XX, 1.) And now how does it happen that if, as according to the first three narratives, these women were present at the interment, and beholding how the body was laid; (for according to Luke, they beheld the sepulchre, and how his body was laid,) they did not observe, as according to John, that it was embalmed by Nicodemus and Joseph, and thus have known it to be unnecessary for them to go to the trouble and expense of that work? How does it happen that neither Nicodemus nor the embalming is mentioned in the first three narratives, which we find spoken of and asserted in John? Is there not a contradiction expressed or implied here? And which of these narratives of the interment of Jesus are we to take for the original one, if we suspect there was any original? This we are unable to determine, and therefore cannot accept any of them as representing reality. Their allegorical meaning is, however, important.

In Matthew alone mention is made of the chief priests and Pharisees coming together to Pilate on the next day after the interment, that is, on the Sabbath, and saying: "Sir, we remember that that deceiver said while he was yet alive: After three days I will rise again: Command, therefore, that the sepulchre be made sure until the third day, lest his disciples come by night and steal him away, and say unto the people: He is risen from the dead; so the last error shall be worse than the first." Pilate said to them: "Ye have a watch; go your way, make it as sure as ye can;" so they went and made the sepulchre sure, sealing the stone and setting a watch." We have no evidence that the writer of the narrative witnessed the sealing. But here he represents to us the precise words of the conversation between the chief priests and Pharisees and Pilate with respect to Jesus, the sealing of the stone, and the setting of the watch. Now how did he come to be an eye and ear-witness of this? We do not learn that any of the disciples visited the sepulchre on the Sabbath-day; but we learn that when they did visit it on the morning of the first day of the week they found the stone rolled away from the entrance of it. Nor do we learn that any of them ever saw any indication of the sealing of the stone. It seems if the writers of the other three Gospels had learned any thing about this sealing and setting of the watch they would be very likely to have recorded it.

THE SAME SUBJECT CONTINUED : THE NARRATIVES OF THE RESURRECTION  
ACCORDING TO THE FOUR GOSPELS.

*Acc. to Matthew XXVIII:* "In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre. And, behold, there was a great earthquake; for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow; and for fear of him the keepers did shake, and became as dead men. And the angel answered and said unto the women: Fear not ye; for I know that ye seek Jesus which was crucified. He is not here, for he is risen, as he said. Come, see the place where the Lord lay. And go quickly, and tell his disciples that he is risen from the dead; and behold he goeth before you into Galilee; there shall ye see him; lo, I have told you. And they departed quickly from the sepulchre with fear and great joy; and did run to bring his disciples word. And as they went to tell his disciples, behold, Jesus met them saying: All hail. And they came and held him by the feet and worshipped him. Then said Jesus unto them: Be not afraid. Go tell my brethren that they go into Galilee, and there shall they see me. Now when they were going, behold, some of the watch came into the city, and showed unto the chief priests all the things that were done. And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers, saying: Say ye, His disciples came by night and stole him while we slept. And if this come to the Governor's ears we will persuade him and secure you. So they took the money and did as they were taught, and this saying is commonly reported among the Jews until this day.

Then the eleven disciples went away into Galilee into a mountain where Jesus had appointed them. And when they saw him they worshipped him, but some doubted. And Jesus came and spake unto them, saying: All power is given unto me in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit; teaching them to observe all things whatever I have commanded you; and, lo, I am with you alway, even unto the end of the world." *The same according to Mark XVI:* "And when the Sabbath was past Mary Magdalene, and Mary the mother of James, and Salome had bought sweet spices (Greek ἀρώματα, the same as in John XIX, 40, and from which comes our word aromatics,) that they might come and anoint him. And very early in the morning the first day of the week they came to the sepulchre at the rising of the sun. And they said among themselves: Who shall roll us away the stone

from the door of the sepulchre. And when they looked they saw that the stone was rolled away, for it was very great; and entering into the sepulchre they saw a young man sitting at the right side, clothed in a long white garment; and they were affrighted. And he saith unto them: Be not affrighted; ye seek Jesus of Nazareth which was crucified; he is risen; behold the place where they laid him. But go your way, tell his disciples, and Peter, that he goeth before you into Galilee; there shall ye see him as he said unto you. And they went out quickly, and fled from the sepulchre; for they trembled and were amazed; neither said they anything to any man; for they were afraid.

Now when Jesus was risen early the first day of the week he appeared first to Mary Magdalene, out of whom he had cast seven devils. She went and told them that had been with him, as they mourned and wept. And they, when they had heard that he was alive and had been seen of her, believed not. After that he appeared in another form unto two of them as they walked and went into the country. And they went and told it unto the residue; neither believed they them. Afterwards he appeared to the eleven as they sat together, and upbraided them with their unbelief and hardness of heart, because they believed not them who had seen him after he was risen. And he said unto them: Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be condemned. And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover. So then after the Lord had spoken unto them he was received up into heaven, and sat on the right hand of God. And they went forth and preached everywhere, the Lord working with them, and confirming the word with signs following." *The same acc. to Luke ch. XXIV*: "Now upon the first day of the week, very early in the morning, they (the women) came unto the sepulchre, bringing the spices (*ἀρώματα*) which they had prepared, and certain others with them. And they found the stone rolled away from the sepulchre; and they entered in, and found not the body of the Lord Jesus. And it came to pass as they were much perplexed thereabout, behold, two men stood by them in shining garments. And as they were afraid and bowed down their faces to the earth they said unto them: Why seek ye him that liveth among the dead? He is not here, but is risen; remember how he spake unto you when he was yet in Galilee, saying: The Son of Man must be delivered into the hands of sinful men, and be crucified, and the third day rise again. And they remembered his words and returned from the sepulchre, and told all these things to the eleven, and to all the rest. It was Mary Magdalene, and

Joanna, and Mary the mother of James, and other women that were with them who told these things unto the apostles. And their words seemed to them as idle tales, and they believed them not. Then arose Peter and ran unto the sepulchre; and, stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which was come to pass.

And, behold, two of them went that same day to a village called Emmaus, which was from Jerusalem about three score furlongs. And they talked together of all these things which had happened. And it came to pass that while they communed together and reasoned Jesus himself drew near and went with them. But their eyes were holden that they should not know him: And he said unto them: What manner of communications are these that ye have one with another as ye walk and are sad? And the one of them, whose name was Cleophas, answering, said unto him: Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days? And he said unto them: What things? And they said unto him: Concerning Jesus of Nazareth, which was a prophet, mighty in deed and word before God and all the people; and how the chief priests and our rulers—delivered him to be condemned to death, and have crucified him. But we trusted that it had been he which should have redeemed Israel; and beside all this to-day is the third day since these things were done. Yea, and certain women also of our company made us astonished, who were early at the sepulchre; and when they found not his body they came saying that they had also seen a vision of angels, which said that he was alive. And certain of them which were with us went to the sepulchre, and found it even so as the women had said; but him they found not. Then he said unto them: O fools and slow of heart to believe all that the prophets have spoken. Ought not Christ to have suffered these things and to enter into his glory? And beginning at Moses and all the prophets he expounded to them from all the Scriptures the things concerning himself. And they drew nigh unto the village whither they went: and he made as though he would have gone further. But they constrained him, saying: Abide with us, for it is towards evening, and the day is far spent. And he went in to tarry with them. And it came to pass as he sat at meat with them, he took bread and blessed it, and brake, and gave to them. And their eyes were opened, and they knew him; and he vanished out of their sight. And they said one to another: Did not our heart burn within us, while he talked with us by the way, and while he opened to us the Scriptures? And they rose up the same hour and returned to Jerusalem, and found the eleven gathered together, and they that were with them, saying: The Lord is risen indeed, and hath appeared to Simon. And they told what



things were done in the way, and how he was known of them in the breaking of bread.

And as they thus spake Jesus himself stood in the midst of them, and saith unto them: Peace be unto you. But they were terrified and affrighted, and supposed that they had seen a spirit. And he said unto them: Why are ye troubled? And why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself; handle me and see; for a spirit hath not flesh and bones, as ye see me have. And when he had thus spoken he showed them his hands and his feet. And while they yet believed not for joy and wondered, he said unto them: Have ye here any meat? And they gave him a piece of a broiled fish and of an honeycomb. And he took it and did eat before them. And he said unto them: These are the words which I spake to you, while I was yet present with you, that all things must be fulfilled which were written in the Law of Moses, and in the prophets, and in the psalms concerning me. Then opened he their understanding, that they might understand the Scriptures, and said unto them: Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things. And behold I send the promise of my Father upon you; but tarry ye in the city of Jerusalem until ye be endued with power from on high. And he led them out as far as to Bethany, and he lifted up his hands and blessed them. And it came to pass as he blessed them he was parted from them, and was carried up into heaven. And they worshipped him, and returned to Jerusalem with great joy; and were continually in the temple, praising and blessing God." *The same according to John ch. XX.* "The first day of the week cometh Mary Magdalene early when it was yet dark unto the sepulchre, and seeth the stone taken away from the sepulchre. Then she runneth, and cometh to Simon Peter and to the other disciple whom Jesus loved, and saith unto them: They have taken away the Lord out of the sepulchre, and we know not where they have laid him. Peter, therefore, went forth, and the other disciple, and came to the sepulchre. So they ran both together, and the other disciple did outrun Peter, and came first to the sepulchre. And he stooping down, saw the linen clothes lying, yet went he not in. Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie, and the napkin that was about his head, not lying with the linen clothes, but wrapped together in a place by itself. Then went in also that other disciple who came first to the sepulchre, and he saw and believed; for as yet they knew not the Scriptures, that he must rise again from the dead. Then the disciples went away again unto their own home. But Mary stood without at the sepulchre, weeping; and as she wept she stooped (and looked) into



the sepulchre, and seeth two angels in white, sitting, the one at the head and the other at the foot, where the body of Jesus had lain. And they said unto her : Woman, why weepest thou ? She saith unto them : Because they have taken away my Lord, and I know not where they have laid him. And when she had thus said she turned round and saw Jesus standing, and knew not that it was Jesus. Jesus saith unto her : Woman, why weepest thou ? Whom seekest thou ? She, supposing him to be the gardener, saith unto him : Sir, (lit. Lord) if thou hast borne him hence, tell me where thou hast laid him, and I will take him away. Jesus saith unto her : Mary. She turned herself and saith unto him : Rabbouni, which is to say, Teacher. Jesus saith unto her : Touch me not, for I am not yet ascended to my Father ; but go to my brethren, and say unto them : I ascend unto my Father and your Father, and to my God and your God. Mary Magdalene came and told the disciples that she had seen the Lord, and that he had spoken these things unto her.

Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled, for fear of the Jews, came Jesus and stood in the midst, and saith unto them : Peace be unto you. And when he had so said he showed unto them his hands and his side. Then were the disciples glad when they saw the Lord. Then said Jesus to them again : Peace be unto you : as my Father hath sent me, even so send I you. And when he had said this, he breathed on them and said : Receive ye the Holy Spirit. Whosoever sins ye remit, they are remitted unto them ; whosoever sins ye retain, they are retained.

But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. The other disciples, therefore, said unto him : We have seen the Lord. But he said unto them : Except I shall see in his hands the print of the nails, and put my fingers into the print of the nails, and thrust my hand into his side, I will not believe.

And after eight days again his disciples were within, and Thomas with them ; then came Jesus, the doors being shut, and stood in the midst, and said : Peace be unto you. Then said he to Thomas : Reach hither thy finger and behold my hands, and reach hither thy hand and thrust it into my side ; and be not faithless, but believing. And Thomas answered and said unto him : My Lord, and my God. Jesus saith unto him : Thomas, because thou hast seen me thou hast believed ; blessed are they that have not seen, and yet have believed.

And many other signs truly did Jesus in the presence of his disciples, which are not written in this book. But these are written that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life through his name."

*Remarks on the Preceding*

These four representations of the resurrection of Jesus are, as it is seen, considerably different from each other. All the narratives agree that early in the morning on the first day of the week there came certain women to the sepulchre, and found the stone rolled away from the entrance of it. Acc. to Matthew these were Mary Magdalene and the other Mary, doubtless Mary the mother of James and Joses is meant; and acc. to Mark, Mary Magdalene and Mary the (mother) of James; and Salome. Acc. to Luke, they were Mary Magdalene and Joanna and Mary the (mother) of James, and certain others with them, who, acc. to Mark and Luke, had brought sweet spices (*ἀρώματα*) that they might anoint the body, that is, embalm it in the way in which the Jews were accustomed to do.\* In John mention is made of only one woman, Mary Magdalene, coming to the sepulchre, when it was yet dark. As to these women and what they observed and did on their arrival at the sepulchre the narratives differ considerably. We have, acc. to Matthew, two women who, when they arrive at the sepulchre, see the stone rolled away from the door of it, and one bright terror-inspiring angel sitting upon the stone outside of the sepulchre, who announces to them that Christ is risen, invites them to come and see the place where he had lain, and tells them to inform his disciples of the resurrection, and that they should go before into Galilee, where they would see Jesus, as he, the angel, announces to them. And as they turn away from the sepulchre and run to bring the disciples word we find them meeting Jesus, holding him by the feet, and worshipping him. And hereupon Jesus tells them to go and inform his brethren that they may go into Galilee and shall see him there.

According to Mark we have three women represented, who, coming to the sepulchre and finding the stone rolled away from its entrance, go into it. And they see one young man (meaning an angelic representation) clothed in a long white garment, sitting on the right side as they entered in, who tells them not to be affrighted; informs them whom they seek; invites them to behold the place where the body had lain; and bids them to tell his disciples and Peter that he goes before them into Galilee, where they shall see him, as he had told them before. These turned away quickly and fled from the sepulchre, neither did they say anything to any one, for they were afraid. It does not say that these women, one of whom was Mary Magdalene, saw Jesus on their return from the sepulchre. But notice what follows in connection with the foregoing; in Mark's narrative of the resurrection: "Now, when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he

\* See Smith's B.D. Art. "En balm'g."

had cast seven devils. She went and told them that had been with him, as they mourned and wept. And they, when they had heard that he was alive and had been seen of her, believed not." Verily, it seems that Mary Magdalene must have had this sight of Jesus before or after her return with the two other women from the sepulchre; or would she be more likely to have had it on her return with them; and to have had such a mark of respect paid her, in preference to the other two because she had been an old favorite with Jesus, as appears evident she was from the great good he had wrought for her? But our readers will say this will hardly do, for God is no respecter of persons. Doubtless, this is true, and we might be able to deduce an instructive lesson from this story of Mary's seeing Jesus. These symbols, however, we shall leave for the explanation of Christian ministers, whose worthy calling it is.

According to Luke we have three women represented, who are mentioned by name, and others not named, who, on coming to the sepulchre find the stone rolled away from its door; and having entered into it, they find not the body of Jesus. And as they are much perplexed on finding that the body is not there, they see two men standing by them in shining garments. As they are afraid, and bow down their faces toward the earth, these angels ask them why they seek him that liveth among the dead? They hereupon inform them that he is risen, and remind them of what he has told them while he was yet present with them in Galilee, how that he was to suffer and die, and rise on the third day. The women remember his words, return from the sepulchre, and inform the disciples of what they had seen and heard; but the latter hesitate to believe what they tell them. Peter at length goes to the sepulchre, and stooping down, so as to look in, he sees the linen clothes lying by themselves, and departs, wondering at what had happened; but he is not represented in this narrative to have entered into the sepulchre. In Luke's narrative it is not mentioned that the women saw Jesus on their return from the sepulchre; nor is it said that Mary Magdalene, or any other of the women, saw him on the morning of the resurrection.

Acc. to John, when Mary Magdalene, who alone of the women is mentioned in this narrative as coming to the sepulchre on that morning, finds the stone rolled away from the entrance of it, without being represented to have entered into it, she runs to inform Peter and the other disciple whom Jesus loved, that they had taken away the Lord out of the sepulchre, and she knew not where they had laid him. Then Peter and the other disciple, on being thus informed, run both together toward the sepulchre; and the other disciple outrunning Peter, arrives there first; and, stooping down and looking in, he sees the linen clothes lying, yet he enters not in. Then comes the laggard Peter, following him, and enters boldly into the sepulchre, and sees the linen clothes lie, and the napkin that had been about

his head, not lying with the linen clothes\* but wrapped together in a place by itself. Finally, that other disciple that came first to the sepulchre, musters up enough of courage to enter into it, and he has only to see in order to be convinced. "For as yet they knew not the Scriptures, that he should rise again from the dead," although he is represented in Luke as having told them before, in Galilee, that he should be put to death and rise the third day. Then these disciples return again to their own home, without their having seen (acc. to the representation) either angel or spirit or the Lord Jesus. But, after the departure of the two disciples, Mary (Magdalene) still lingers at the tomb, weeping; and she, stooping down and looking into the sepulchre, sees two angels clothed in white, sitting, the one at the head and the other at the foot of where the body of Jesus had lain. They say to her: Woman, why weepest thou? She says to them: Because they have taken away my Lord, and I know not where they have laid him. And having thus spoken, she turned herself back, and sees Jesus standing, and knows not that it is Jesus. Jesus says to her: Woman, why weepest thou? Whom seekest thou? She, taking him to be the gardener, said to him: Lord, if thou have borne him hence tell me where thou hast laid him, and I will take him away. Jesus says to her: Mary. She turns herself, and says to him: Rabboni. Jesus says to her: Touch me not, for I am not yet ascended to my Father; but go and tell my brethren that I ascend to my Father and your Father, and (to) my God and your God. Mary comes and informs the disciples that she had seen the Lord, and what he had said to her.

Thus we see the scene at the sepulchre is different in each of the narratives. In Matthew, we have represented two women who behold one bright angel sitting on the stone *outside* of the sepulchre, into which they did not enter. In Mark, we have represented three women, who see one young man clothed in a long white garment *inside* of the sepulchre, whereinto they had entered. In Luke, we have represented three or more women, who see two men in shining garments inside of the sepulchre, whereinto the women had entered. In John, we have represented one woman who, not entering into the sepulchre, but stooping and looking in, sees two angels in shining garments, one at the head and the other at the foot of where the body of Jesus had lain.

Also, the visions of Jesus by the women are represented as different. The scene in Matthew, where Jesus meets the two Marys on their return from the sepulchre to bring the disciples word, and where they take him by the feet and worship him, is quite different from this in John where he forbids Mary Magdalene touching him. It is merely mentioned in Mark that he appeared first to Mary Magdalene. And in Luke, Christ's

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\*The word translated "clothes" in these connections is, in the original, "bandages."

appearing to Mary or to any of the women after his resurrection is not mentioned. The reader cannot fail to see how very different these representations of the resurrection are, so far as we have yet reviewed them, whether they be real or figurative, in whichever light his reason and conscience now allow him to view them.

In Matthew alone it is mentioned that when the two women were returning from the sepulchre to bring the disciples word of the resurrection, the soldiers that had been watching at the sepulchre came into the city, and told the chief priests all the things that were done : and that when they had taken counsel with the elders they gave large money to the soldiers, saying : " Say ye,—His disciples came by night and stole him while we slept. And if this come to the Governor's ears we will persuade him and secure you. So they took the money and did as they were taught, and this saying is commonly reported among the Jews until this day." Would it not seem strange to some that this circumstance, so important for proof of the resurrection, is not mentioned in any other narrative of it, especially in that of John, the ascribed writer of the fourth Gospel, who is represented to us by Bible biographers to be the same with the beloved disciple mentioned in that narrative as one of those that came early to the sepulchre on the resurrection morn ? But it will be noticed that the act of sealing the stone and setting the watch over the sepulchre is mentioned only in Matthew ; and here, though it may seem no little strange how he could have been an eye and ear-witness of this transaction, which he would have to be if his narrative set forth a real representation, we find the writer setting forth the precise words in which the chief priests address the " watch " when they are bribing them. It also does not appear very likely that the priests would have dared to tamper with Roman soldiers and officers in the manner here represented ; it is inconsistent, at least, with the proverbially strict discipline of the Roman legions ; and to have used such language to them in relation to the Governor as they are represented to have done would be quite unsafe. True, they might have given them some money in the way of gift rather than reward, but as the representation here is it certainly looks more plausible than probable, and more allegoric than either.

In Mark it is mentioned that after he had appeared to Mary Magdalene on the resurrection morn he appeared in another form to two of them as they went into the country ; and they went and told it to the rest, but the latter were incredulous. And in Luke it is related that as two of the disciples were going into the country to a village called Emmaus on the day of the resurrection, and conversing together concerning the things that had happened, that Jesus himself joined company and walked and conversed with them unrecognized ; but that he becomes known to them as he sits with them at supper ; whereupon he vanishes immediately out of



their sight. They having returned to Jerusalem the same evening, find the eleven assembled together, and they that were with them saying : The Lord is risen indeed, and hath appeared to Simon. And they related to them their experience on the way, and how Christ was recognised by them as they sat at supper. Does it not seem strange to some that this vision is not mentioned in either of the other Gospels, say, in Matthew or John, if it be true, as some Bible biographers represent, that these two were reckoned among the eleven disciples, and that the latter was one of the witnesses of the resurrection himself? It is reasonable to suppose that they who are upon the scene of an action should be likely to know more about it than those who are far distant from it; and entire strangers to it, as the writer of this narrative, if it represented reality, must have been. But what plainly shows the character of the composition is this, that the writer, who, as we see, must have been an entire stranger to the scene, considered as real, represents the many turned conversation between the two disciples and Christ in the *oratio directa*, that is, he represents the precise words which they spoke to each other during their whole interview, both on the way and in the house. The question will of course suggest itself to any unprejudiced mind : How could he possibly do so truly if he were not an eye and ear-witness of it? And even so he would require to be a considerably good reporter. It is nothing wonderful for a man at any time or place, day or night, to have a vision, especially if his mind be susceptible of such impressions ; yea, and it is not contrary to experience that several persons may be impressed with the same idea at the same time. But this allegorical representation will doubtless be rightly interpreted by true Christian ministers. That vision of Christ to the two going into the country, mentioned in Mark, may be merely an epitome of this long narrative in Luke ; for it is hardly circumstantial and elaborate enough to be called of itself an allegory ; or, and which appears as likely, it may be the short account of a vision, out of which the representation in Luke has been elaborated. According to John, on the evening of the day of the resurrection, when the doors were shut where the disciples were assembled, for fear of the Jews, Jesus appeared in their midst, and said : Peace be unto you. And having so said he showed them his hands and his side. They being glad at seeing him he says again : Peace be unto you ; as my Father hath sent me, even so send I you ; and having thus spoken he breathed on them and says : Receive ye the Holy Spirit, &c.

But it proceeds to say that Thomas, one of the twelve, was not with them when Jesus appeared &c., and that in an eight days after this the disciples were again assembled, and Thomas with them, when Jesus appears among them, and identifies himself satisfactorily to Thomas. The representation of the interview in the closed room on the



evening of the resurrection day is made out considerably different in Luke. According to this narrative the two disciples, on their return from Emmaus, find the eleven disciples gathered together, and as they relate to them the experience of their journey Jesus appears in their midst and says: Peace be unto you, &c. This interview, then, recorded in Luke as happening on the return of the disciples from Emmaus on the evening of the resurrection day, must mean the same as that recorded in John as happening on the evening of the same day? There is this discrepancy, however, in these two narratives of this first interview with the risen Christ in the closed room, that while the two disciples on their return from Emmaus, according to Luke, found the eleven gathered together, and others with them, to whom they are relating the experience of their journey, when Jesus appears among them; in John it is asserted that Thomas was not present at that interview, without whom the number of the eleven apostles could not have been there. Further, while in John he shows them his hands and his side; in Luke he shows them his hands and his feet. In John he twice utters the expression: Peace be unto you; in Luke only once; upon which, according to Luke, they are terrified and affrighted, supposing they had seen a spirit; but according to John they are glad when they saw the Lord. In Luke he asks: Have ye here any meat? And they give him a piece of a broiled fish and of an honeycomb, which he eats before them; in John mention is not made of this. In John he breathed on them, and said to them: Receive ye the Holy Spirit; whosoever sins ye remit they are remitted unto them, and whosoever sins ye retain they are retained, nothing of which is mentioned in Luke. In Luke, after he has eaten the fish and the honeycomb he expounds to them the Scriptures concerning himself, and opens their understanding that they may understand the Scripture fulfilled in him, nothing of which is mentioned in John. In John he sends his disciples even as his Father had sent him; in Luke this is not mentioned. In Luke he tells them that he will send upon them the promise of his Father, and to tarry in Jerusalem until they should be endued with power from on high; in John nothing is said of this. These are represented to us as two different accounts of the same interview of the risen Jesus with his disciples in the closed room; but we cannot discover much that is alike in the two representations; indeed they are so dissimilar as to appear like different interviews.

The interview of the risen Christ with the eleven, recorded in Mark, is different from either of the foregoing. In this He is represented as appearing to the eleven as they sit at meat, (or together), and upbraiding them with their incredulousness and hardness of heart, because they believed not that he had seen Him after He was risen. "And he said to them: Go ye into all the world, and preach the gospel to every creature. He that

believeth and is baptized shall be saved ; but he that believeth not shall be condemned. And these signs, (often translated miracles), shall follow them that believe : In my name they shall cast out devils ; they shall speak with new tongues ; they shall take up serpents ; and if they drink any deadly thing it shall not hurt them ; they shall lay hands on the sick, and they shall recover." It is seen that there is nothing common in this interview with that recorded in Luke or that in John, only that it was with the eleven apostles as they sat together. Ho sends them into all the world to preach the gospel to every creature ; he says that he that believeth and is baptised shall be saved, and he that believeth not shall be condemned ; he tells them that certain signs shall attend upon those that believe, &c., none of which things are recorded in the narratives in the other Gospels ; and does it not to some appear strangest of all that in Matthew no mention is made of any of these interviews with the disciples in the closed room, or as they sit together ; although the eleven are represented as being present, and Matthew is reckoned one of the eleven ? If the writer of the first Gospel were present at these interviews ; one would naturally think he would not be at all likely to have omitted all mention of them in his narrative. Is not his reputed presence there, his reputed authorship of the first Gospel, and his omission of all mention of them unmis-takeable evidence of the unreal character of the four narratives ? not to speak of the inconsistencies among themselves of these narratives, which are given of the interviews. But instead of the writer of the first Gospel taking us into the closed room, and showing us what took place there in the interviews with the risen Jesus, he takes us away from the scenes of Judæa and from the streets of Jerusalem into a mountain of Galilee, after showing us how that the soldiers were bribed to keep the secret of the stealing of Christ's body by the disciples. Acc. to Matthew " the eleven disciples went away into Galilee into a mountain, where Jesus had appointed them. And when they saw him they worshipped him, but some doubted. And Jesus spake to them saying : All power is given unto me in heaven and earth. Go ye therefore and teach all nations, baptising them into the name of the Father and of the Son and of the Holy Spirit, &c." This interview, as represented by Matthew upon the mountain of Galilee is not mentioned in either of the other Gospels ; that which corresponds most nearly to it is in Mark : " Go ye into all the world, and preach the gospel to every creature, &c." But the scenes of these interviews are represented as different, the latter being a room ; the wording too of the narratives is different, as well as most of the ideas they respectively convey ; and if the writer of the fourth Gospel were one of the eleven disciples, as he is reputed to have been, would he not be likely to have mentioned this interview on the Galilean mountain, for it is said in Matthew, the eleven disciples were there present with Christ when he gave them their commission

to teach, and baptize all nations, &c., not a word of which is mentioned in John.

To the second interview between the risen Jesus and his disciples in the closed room, which is represented as taking place in eight days after the resurrection, and which appears to relate altogether to the removal of the incredulity of Thomas, as according to John, we have nothing corresponding in any of the other Gospels; but evidently this second interview is so placed in accordance with the design, and a filling out of the allegorical idea. Matthew leaves us with Christ upon the mountain of Galilee, but does not speak of his ascending to heaven. In Mark he is represented as being received up into heaven, (it does not say from where) to sit on the right hand of God; in Luke as being received up from Bethany; and in the first chapter of the Acts it implies this ascent to have taken place from the Mount of Olives. All these ascents, of course, are designed to prefigure the elevation of humanity morally and spiritually by the doctrines of the Gospel of truth.

John's narrative now takes us into Galilee with the risen Jesus, but not to the same scene as that to which Matthew took us. While Matthew took us up on a mountain John takes us to the lake of Tiberias.

#### THE MAIN SUBJECT CONTINUED.

*According to John, ch. XXI:* "After these things (that is, after the two interviews with the disciples in the closed room at Jerusalem, &c.) Jesus showed himself again to the disciples at the Sea of Tiberias; and in this manner showed he (himself.) There were together Simon Peter and Thomas, called Didymus, and Nathaniel, of Cana of Galilee, and the sons of Zebedee, and two others of his disciples. Simon Peter saith unto them: I go a fishing; they say unto him: We also go with thee. They went forth and entered into a ship immediately, and that night they caught nothing. But when the morning was now come, Jesus stood on the shore; but the disciples knew not that it was Jesus. Then Jesus saith unto them: Children, have ye any meat? They answered him: No. And he said unto them: Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes. Therefore that disciple whom Jesus loved, saith unto Peter: It is the Lord: Now when Simon Peter heard that it was the Lord, he girt his fisher's coat about him, (for he was naked) and did cast himself into the sea. And the other disciples came in a little ship (for they were not far from the land, but as it were two hundred cubits) dragging the net with fishes. As soon as they were come to land they saw a fire of coals there, and fish laid thereon, and bread. Jesus saith

unto them: Bring of the fish which ye have now caught. Simon Peter went up and drew the net to land, full of great fishes, an hundred and fifty and three; and for all there were so many, yet was not the net broken. Jesus saith unto them: Come and dine. And none of the disciples durst ask him: who art thou? knowing that it was the Lord. Jesus then cometh, and taketh bread, and giveth them, and fish likewise. This is now the third time that Jesus showed himself to his disciples after that he was risen from the dead. So when they had dined, Jesus said to Simon Peter: Simon, son of Jonas, lovest thou me more than these? He saith unto him: Yea, Lord; thou knowest that I love thee. He saith unto him: Feed my lambs. He saith to him again the second time: Simon, son of Jonas, lovest thou me? He saith unto him: Yea, Lord; thou knowest that I love thee. He saith unto him: Feed my sheep. He saith unto him the third time: Simon, son of Jonas, lovest thou me? Peter was grieved because he said to him the third time, Lovest thou me? And he said unto him: Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him: Feed my sheep. Verily, verily, I say unto thee, when thou wast young thou girdedst thyself, and walkedst: whither thou wouldst; but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not. This spake he, signifying by what death he should glorify God. And when he had spoken this he saith unto him: Follow me. Then Peter, turning about, seeth the disciple whom Jesus loved following, who also leaned on his breast at supper, and said: Lord, which is he that betrayeth thee? Peter seeing him, saith to Jesus: Lord, and what shall this man do? Jesus saith unto him: If I will that he tarry till I come, what is that to thee; follow thou me. Then went this saying abroad among the brethren, that that disciple should not die; yet Jesus said not unto him, he shall not die; but, if I will that he tarry till I come, what is that to thee? This is the disciple which testifieth these things and wrote these things; and we know that his testimony is true. And there are also many other things which Jesus did, the which if they should be written every one, I suppose that even the world itself could not contain the books that should be written."

This chapter of John is altogether taken up with the account of the miraculous draught of fishes, which we have reviewed before under the head of the miracles; and with the conversation represented to have accompanied and followed it between the risen Jesus and his disciples; and the scene of this representation is on the Lake of Tiberias or the Sea of Galilee, and on its shore. This representation is different from any we find in any of the other Gospels. We have shown before, with respect to the miraculous draught of fishes, that it is a visionary or allegorical representation; and it is at once seen that the conversation which takes place

between Christ and Peter, in which the beloved disciple is at the end incidentally mentioned, forms part of this representation. The question, *Lovest thou me?* being put three times to Peter, would indicate the fallibility, or liability to fall from the truth, of the most ardent and enthusiastic professors of it. And the charge, *Feed my lambs. Feed my sheep*, repeated three times, would indicate the obligation which the professors of the truth are under to God to adhere to his cause in all circumstances, and to be active and vigilant in the advancement of the cause of truth and righteousness amid evil as well as good report. The question concerning the beloved disciple, *Lord, this man, what shall he do?* would indicate that Christians are likely to be often too anxious as to what course their neighbour Christians take to the neglect of their own duties: And the answer to this question ch. XXI, v. 22, that the possessors and professors of God's truth should not be so anxious as to what other professors might do as to be good and do good themselves, to be eternally active and earnest themselves in upholding and promoting the cause of godliness in the world.

*What we deduce from our Review of the Gospels, and from  
Other Sources.*

1: That these Gospels, in the form in which they now exist in the original, were not written by the men to whom they are ascribed.

2: That (whatever intelligent individual judgment, which we do not wish to interfere with, may have to say concerning it) there did not exist such a man as Jesus Christ is in the four Gospels or in any one of the Gospels represented to have been; for the four Gospels, as we now have them, are evidently a work of design, the four forming one whole, neither being sufficient in the mind of the author or authors without the others. And this design is found when they are critically examined and properly understood not to teach that there existed such a man as from a superficial inspection of them Jesus Christ would appear to have been.

3: That (whatever intelligent individual judgment, which we do not wish to interfere with, may have to say concerning it) there existed no such collection of men as the twelve apostles are represented to have been; for if the individual shown as the central figure in the representation did not exist neither did the lesser figures exist in relation to that central one.

4: That the idea of Christianity originated from the ministry of John, called the Baptist, who preached essentially the doctrines which Christ would seem from the representation to have done, namely, baptism and repentance for the remission of past sins; and the necessity of living a life of godliness for the future. Baptism was symbolical, to teach human beings what they really were before it, and which they would come finally



to understand themselves to be by the proper application of the symbol. We do not learn precisely what formula of words John made use of in his administration of baptism, but it was probably that indicated in the nineteenth verse of the last chapter of the Gospel according to Matthew ; and it is plain that the being baptized into the name of Father, Son, and Holy Spirit is meant, at least, to teach the eternity of man, which we have illustrated in the first part of our work. And they who had submitted themselves to baptism, repentance, and the new life of active godliness, in the perfection of holiness and righteousness to which they had attained, were they or he that would come after John, and of whom John was the forerunner. Thus, Christ was not only one, but also many ; not only a part, but also the whole of those admitted into the Kingdom of God in the way prescribed, and living therein in the manner ordained they should live.

5. That the Gospels, as they now exist in the original Greek, could not have existed before the first half of the second century of the Christian era ; for till the last quarter of the second century we do not meet in the writings of the early Christian Fathers any verbal quotations which we can suspect to be from the Gospels ; and no express verbal citation is found in the writings of that early period from the other books of the New Testament ; and that it is probable they were not completely systematized into this form before the fourth century.

6. That they were probably based upon tradition, some of which might have been written, but principally oral, of the early Christians ; and that they were elaborated into their present form in the Greek language by allegory or symbolic representation.

7. That the internal evidence of the Gospels shows from their representation of the worship of a human being, and their inculcation of submission both in will and deed to the revealed will of that man-Deity through his constituted ministers, as well as to present ruling sovereigns, that a prominent idea, kept in view in their production and arrangement into their present form, was to favor and support monarchical governments in the world ; which end they would answer so far at least as the unenlightened vulgar were concerned, which indeed constituted the great mass of the people of the earth ; for not many out of the great mass of mankind to whom the Gospels came were competent to understand these productions to be mainly symbolical, or to understand them at all. This being so, Christianity, as interpreted by the orthodox, so-called, obtained the favor and support of the monarchs of the Roman Empire from Constantine downwards, where nominal Christianity, really Christian polytheism, was the established religion for nearly twelve centuries ; and so in the Papal monarchy at Rome, where nominal Christianity, but real polytheistic Christian idolatry has been practised from the beginning of the fourth century, and still remains. It is easily seen, and experience proves that



the Christianity of the present Gospels, as taught by the orthodox Catholic Church, is eminently adapted for, and has always been favored by monarchies where it has prevailed.

8. That the ideal Christ of the Gospels means moral (Christian) perfection as springing from the belief and practice of the doctrines of self-denial and godliness inculcated in the Gospels in which light principally Christ should be held forth and preached; perfection radically and in all its bearings, ramifications, and aspects, as developed and manifested in the character of human beings, in connection with unwavering faith in the power and benevolence of the Deity, should alone be held forth as a surety for salvation.

9. That the Gospels, though symbolical, are quite as important as, if they are not, when rightly interpreted, found to be more so than if they were real representations for the purposes for which they are designed; that, rightly interpreted, men should receive them as the gift of God; and that Christian ministers, being the only class of men that can be supposed to give most of their attention to religious and theological subjects should, after having carefully perused this book, be looked upon by the great mass of mankind as the most competent to explain such subjects and to interpret the Scriptures, and should on their part, while recognising their responsibility to God and man, represent to the people the truth concerning Christianity, and inculcate to them true Christian godliness, even though this be at times to their own temporal disadvantage. This appears plainly to be the design which the Gospels have in view.

#### A SHORT REVIEW OF THE BOOK OF THE ACTS OF THE APOSTLES.

The book called the Acts of the Apostles is ascribed to Luke, the traditional writer of the third Gospel. The identity of the writer of both books would appear from their great similarity in style and idiom, and the usage in both of particular words and compound forms. But it may appear somewhat surprising that notices of the author are so entirely wanting not only in the book itself, but also in the Epistles of Paul, whom he is represented by early Christian writers to have accompanied for some time in his missionary travels. However this may be it is pretty certain that the author was not a present witness of most of what is related in the book of the Acts, if we consider it as a real history. The production of the work in its present form, it is probable, belongs to the same date as that of the canon of the Gospels.

The book of the Acts first appears to be directly quoted from in the Epistle of the Churches of Lyons and Vienna to those of Asia and Phrygia,

177, A.D., or in the last quarter of the second century; then it is repeatedly and expressly quoted from by Irenæus, Clement of Alexandria, Tertullian, and so downwards. It was rejected by the Marcionites of the third century and the Manichæans of century fourth as contradicting some of their peculiar doctrines.

The text of the Acts is found to be very full of various readings. To this it is thought by critical examiners several causes may have contributed. In the many backward references to Gospel narratives, and the many anticipations of statements and expressions occurring in the Epistles, temptations abounded for correctors in after times to try their hand at assimilating, and as they thought reconciling the various accounts. In places where ecclesiastical order or usage was in question insertions or omissions were made to suit the habits and views of the Church in after ages. Where the narrative related facts any act or word apparently unworthy of the apostolic agent was modified for the sake of decorum. Where Paul repeats to different audiences, or the writer himself narrates the details of his marvellous conversion, the one passage was pieced from the other so as to produce verbal accordance. There appear in this book an unusual number of these interpolations of considerable length which are found in the Codex Beza (D) and its cognates. Borneman, a critic of some eminence, believes that the text of the Acts originally contained them all, and has been abbreviated by correctors; and he has published an edition of it in which they are inserted in full. But whether or not they pertained to the original the greater part of them are unmeaning and absurd.

If we examine the first chapter of the Acts we shall find that it gives us information which we do not find in any other place. Verses 1-12 represent to us the Ascension of Christ from Mount Olivet, a Sabbath-day's journey from Jerusalem, which was in measure about 2000 paces, or about six-eighths of a mile; while in the fiftieth verse of the last chapter of the Gospel acc. to Luke the place from which he ascended is said to be Bethany, which, acc. to John XI, 18, was fifteen furlongs, nearly two miles, from Jerusalem. The writer also, though he was not a present witness of what he here relates \* represents to us the precise words in which the disciples ask Jesus: "Lord, wilt thou at this time restore again the kingdom to Israel?" And of his answer to them: "It is not for you to know the times or the seasons which the Father hath put in his own power, &c." Verses 6-8: And the precise words in which the two angels address the assembled disciples as they stand and gaze upon the ascending

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\* The reader may remember that we are examining this, as we did the Gospels, in the light of modern opinion, that is, supposing for the purpose of illustration this to be real history, and seeing how it will stand on that ground.

Jesus, verses 10-11 : And the precise words of the speech of Peter concerning the fall of Judas and the choosing of an apostle in his place, verses 15-23 : And the precise words of their prayer to the Lord before casting the lots to choose the new apostle, verses 24-26 : And in verse 13 it informs us that Judas purchased a field with the reward of his iniquity, viz., with the thirty pieces of silver which he obtained for his services as traitor, and that falling headlong he burst asunder in the midst, and his bowels gushed out ; all of which is contradicted by the account in Matthew of his giving the thirty pieces of silver again to the priests, wherewith they buy the potter's field, and his going and hanging himself, Matthew XXVII, 3-10. Besides, how would all these speeches in all their turns have been likely to have been preserved to us *verbatim*, since the author or compiler could have come by them only by tradition ? From the inconsistencies and the inherent improbability of its representing reality we could not accept this chapter as setting forth reality, but would conclude it allegorical, and designed to supplement the Gospels, especially with reference to the idea of Christ.

Ch. II. In chapter II, we have also represented to us what we do not find represented in any other place : Verses 1-14 represent the descent of the Holy Spirit, and the speaking of the apostles in different languages which they had never learned, and the observers mocking and saying : " These men are full of new wine &c.," to which in reply Peter makes a long speech, verses 14-37, which is reproduced to us *verbatim*. Also, we are given the precise words in which the multitude, greatly affected by what Peter had said, say to the apostles : " Men and brethren, what shall we do ? " And the precise words in which Peter answers them : " Repent, and be baptized, every one of you, in the name of Jesus Christ &c.," verses 37-41. As before remarked it is difficult to understand how we could have all these speeches preserved to us *verbatim*, especially when the author to whom the book is ascribed could have derived them at the best only by tradition, oral or written : and as for the miraculous speaking with tongues on the day of Pentecost the writer could have learned of that also only by tradition ; and we have determined before that to prove the fact of a miracle having been wrought it requires the evidence of two or more eye and ear-witnesses of it who will not contradict each other in their relation of it. It may be remarked, however, that the Christian Church, that is, the priesthood of it, has always claimed the power of working certain kinds of miracles ; of producing vision and prophecy ; of expelling demons of every kind and variety ; of healing the sick ; and, in some cases, of raising the dead ; (although of all the accounts we have in the writings of the early Christian Fathers of the raising of the dead we never meet with an author who witnessed himself what he relates.) The divine inspiration, whether it was conveyed in the form of a waking or sleeping

vision, is described by the Fathers as a favor very liberally bestowed on all ranks of the faithful. When their devout minds were sufficiently prepared by a course of prayer, of fasting, and of vigils to receive the extraordinary impulse, they were transported out of their senses, and delivered in ecstasy what was inspired, being mere organs of the Holy Spirit, just as a pipe or flute is of him who blows into it. The design of the visions seems for the most part to have been either to disclose the future history or to guide the present administration of the Church. The gift of tongues was also one of the powers which the Christian Church claimed to possess; although it is stated or intimated in Irenæus, one of the earliest of the Christian Fathers, that while the knowledge of foreign languages was frequently communicated to his contemporaries he was himself left to struggle with the difficulties of a barbarous dialect, while preaching the gospel to the inhabitants of Gaul. It is observed by Dr. Middleton in his "Free Inquiry" concerning the miracles, that as the pretention to the gift of tongues was of all others the most difficult to support by art, it was the soonest given up. But while the Greek and Roman Churches yet, we believe, claim the power of performing certain kinds of miracles, most Protestant divines now without reluctance confine miracles to the time of the apostles. This representation of the descent of the Spirit and of the speaking with tongues might probably have arisen from a vision which some of those prominent among the early Christians had whether sleeping or awake; and being in ecstasies over it they would be likely to call forth the jeers and ridicule of their neighbour Jews; upon which one of their number, as Peter, would have to say something in self defence and in confirmation of some of their number having had the vision of the Spirit's descent upon them, and of their speaking in different languages with which they were unacquainted. This then would be a foundation for a representation such as we have in the second chapter of the Acts, in which it is seen the design is to have it supplementary to and confirmatory of the Gospel. It is plain, however, that in the representation of the speech of Peter, as well as in all such as we shall meet with in this book, the design is to set forth to our view a particular man, Jesus Christ, as a man however, who lived and died, and was raised from the dead by the power of God, although it appears just as evident as that the sun shines, from a consideration of the four Gospels, that no such man, as would seem from a superficial view of the four, or from a particular view of any one of them, had lived and died, and rose from the dead, ever existed; and that no such real phenomena as would seem to be represented with respect to such an one ever took place with respect to any one. Still the Gospel representation, though symbolical, is, as we have said, no less important and significant than if it were real, a fact which doubtless is well known to most Christian ministers.

The two prominent characters that are represented, and that represent in the Acts of the Apostles, are Peter and Paul. Paul does not say that he ever saw Jesus Christ in the flesh, his conversion taking place some time after Christ is represented to have died. And, as for Peter, it appears very evident that he was a symbolic character, having had, as one of the twelve apostles, no more a real existence than a particular Jesus Christ. So also John evidently appears a symbolic character, as well as each and every one of the twelve nominal apostles. There were, doubtless, many Peters, and many Johns, and many Matthews, and Bartholomeus, &c., among the early Christians, from John the Baptist, and downwards. But speaking with special reference to the twelve men who are represented to have accompanied Jesus, it appears quite evident that they had no existence except in the imagination; that they were merely symbolic characters. The representations, then, in the second chapter of the Acts are designed to be supplementary to, and confirmatory of the Gospel's idea of Christ. But the idea of a human being attempting to converse with another in a language which he has never learned, and does not at all understand, is as absurd as it is ridiculous.

Ch. III. Chapter third also gives us information which we do not find mentioned in any other place, or confirmed by any other evidence. Verses, 1-12, represent to us the healing of a cripple by Peter and John. And verses, 4-7, represent *verbatim*, the words which Peter addresses to him. The thought may perhaps strike the reader why it was not some other or others of the apostles than Peter and John, say Matthew, or Simon Zelotes, or Andrew, or Thaddæus, or Bartholomew, or some other of them, than these particular two that were represented in the story as healing this man? The thought will, doubtless, suggest what appears the correct answer, that the representation is symbolical, and that the immortal duo, Peter and John, are symbolic characters. The good and true Christian ministers and others will, doubtless, interest themselves in getting out the true meaning of the allegory in all its phases, and in truly applying it. In the latter part of this chapter, verses 12-26, we have the discourse represented *verbatim*, which Peter is represented to deliver on this occasion. This, of course, is designed to be supplementary to, and confirmatory of the Gospel representations, and to be helpful in the upbuilding of the Christian system, and the advancement of the Christian Church.

Ch. IV. Chapter four is simply the narrative continued, which was begun in the preceding chapter. Verses 1-7 represent the arrest of Peter and John, and their confinement by the authorities of the temple for disseminating the new doctrines. Verse 7 represents the precise words which the priests address to Peter and John on their arraignment before them; and 8-13, the reply of Peter, *verbatim*; and what may appear



more remarkable still to those who have been accustomed to believe in the reality of all these representations, is this, that, in verses 15-18, we have represented the precise words which the priests and the other members of the council used in conference with each other. In verses 19-21, are represented the precise words of Peter and John in answer to their injunctions; and in verses 24-31 is represented, *verbatim*, the prayer which they, with their companions, address to God, on having been forbidden by the council to promulgate their doctrines. Verse 31 informs us of the place having been shaken where they were assembled praying, which shaking may have been only imaginary to some of the early disciples, as is often experienced in a dream; or is it a phase of the allegory? Verses 32, to the end, inform us of the filial relationship which existed among the hopeful disciples; and represent to us the beginning of the Christian commonwealth, when the disciples sold their possessions and goods, and came and deposited the price of them in the hands of the apostles; which, indeed, would appear to have put great power into the apostles' hands, a power and privilege which has, to a considerable extent, been since claimed, and in many cases barbarously exercised by the priests or modern apostles of the nominal Christian Church. There may have been some circumstances in connection with the early Christians at Jerusalem, which gave rise to part of the representation in this chapter; say, for example, some of them may have been so enthusiastic for the new faith, and have had such a good opinion of the integrity of their elders, as to make their goods common to all the professors, and to make the elders their trustees; but the main part of the narrative is allegorical, the design of it being still to be confirmatory of and supplementary to the narratives of the Gospels, and to assist in introducing a state of things which would tend to put great power into the hands of the Christian hierarchy.

Ch. V. The statements of this chapter also we do not find recorded in any other place or confirmed by any other authority. Verses 1-12 represent to us a scene which, were it real, we should certainly have to confess to have been most miraculous and barbarous. Here we have Ananias, and Saphira, his wife, represented to have fallen dead instantly because of their keeping back part of the price of their property, and not surrendering it all to the apostles; and their death happens in such a way that the impartial reader is at once disposed to conclude that if the representation be real, Peter, by his magic power, must have killed them both. In verses 3-5, we have set forth the precise words which Peter addresses to Ananias. And in verses 8-10, we have the conversation *verbatim* which ensued between Peter and Saphira, and resulted in the death of the latter. This representation is an allegory, and one of which the design might be thought to have been not the noblest, but even mean and contemptible; at the same time that it teaches, to the extent of one's fears,



the danger of lying. Peter in the representation may stand for the priesthood of the Catholic Christian Church. The Church of Rome has always delighted to claim Peter for its founder ; we will give it Peter to represent its hierarchy. The foreknowledge Peter is represented to have had of their keeping back part of the price may truly have predicated the power which the Christian hierarchy has wielded for many centuries over mankind in making men believe that they knew even the secret thoughts of their hearts, and enslaving not only their bodies, but their minds also. And the off-handed way in which he kills this pair of human beings for not giving up to him the whole price of their possessions (the representation having it that it was for their lying against the Holy Spirit) would have predicated the omnipotence the priesthood of this Christian system would assume, not only over the minds and bodies, but over the properties and possessions of their votaries. That such is the design of the piece there appears not the slightest doubt ; for, behold, it goes on to say, verses 12-17 : "And by the hands of the Apostles were many signs and wonders wrought among the people ; and they were all with one accord in Solomon's porch." But mark what follows : "And of the rest durst no man join himself to them," that is, to the apostles, "but the people magnified them, &c." Truly here the priests perform great things, and are greatly exalted, as symbolised by the apostles, and especially by Peter. Verses 17-29 represent to us the arrest and imprisonment of the apostles by the high priest and the Sadducees ; and how the angel of the Lord delivers them out of the prison by night ; and how they are found in the temple teaching the people in the morning ; although it may not appear very probable that people should frequent the temple so early in the morning to be taught, or that men should be there teaching the people in the morning before the authorities of the temple were on the alert. Verse 20 represents *verbatim* the words of the delivering angel to the apostles ; verse 23, the precise words spoken by the officers to the council on their return from the prison and not finding the apostolic prisoners there ; verse 25, the precise words of the one who informs the council that they are standing in the temple teaching the people. Verse 28 represents the precise words of the high priest's address to the apostles on their being brought before him again ; and verses 29-33, *verbatim*, the speech of Peter in response to him. Verses 34-40 represent *verbatim*, the oration of the counsellor Gamaliel in reference to the prisoners. Now if the honest enquirer will only ask himself how the writer of the book of Acts, an entire stranger to the scene here represented, (supposing for a moment it to be real), could have known to give the precise words in the case of each speaker in the drama, he will doubtless conclude it to have been impossible for him to have done so. And if he considers that this information has been handed down to the writer of the books of Acts traditionally by some one who

was present on the scene, still he cannot fail to see that there are some speeches here represented in the *direct oration* which no Christian witness present on the scene could be supposed to be able to learn, were he ever so desirous of doing so ; as for instance what the officers say to the council on informing them that the prisoners had escaped ;—and in some cases it is seen we have represented in the *direct oration* the speeches of the priests and counsellors in secret conclave—; such an enquirer will certainly conclude that the representation in the main cannot set forth reality ; although there may have been some circumstances connected with the primitive Christians which might have given rise to parts of the representation of this chapter, and out of which the whole might have been elaborated allegorically. The idea of an angel delivering men out of prison, except it be an human angel who could do it, is simply preposterous. But if the design of the representation in the first part of the chapter is to magnify the Christian priesthood, the design of that of the latter part of it is to infuse into the Christians a strong faith in their doctrines ; to inculcate a firm adherence to them in all circumstances, and a steady persistence in their promulgation through evil and through good report. Both the former and the latter representations of this chapter have had their design eminently accomplished in the long-continued triumph of the Christian hierarchy, and in the steady advance of Christianity over all the opposition it encountered.

Ch. VI. In this chapter we have represented the advance of the Christian hierarchy in the apostles having appointed deacons or underpriests, who should have it as their chief business to care for the poor, and dispense to them food, while they give themselves wholly to prayer and spiritual things. Their power has been shown forth in the preceding chapter, their increase in effectual strength is shown in this ; and like all great institutions we find this founded and cemented in blood, the blood of a martyred deacon named Stephen. The more satellites or attendants the great spiritual magnates, the heads of the Church, should have, the greater would become the effectual strength of their institution ; and history shows that no institution, sacred or civil, ever wielded a more entire and effectual power than did the Christian hierarchy, especially as established at Constantinople and Rome, in the former place for nearly a dozen of centuries, and yet continued in the Greek Church, in the latter, and throughout Roman Catholic Christendom, for sixteen or seventeen centuries. But doubtless the primitive Christians at Jerusalem may have found themselves in such circumstances as to necessitate their appointing a number of men to attend to the wants of the indigent, aside from those who were accounted elders or ministers of the doctrines and ordinances ; and this may have given rise to the representation we are considering, and to the order of deacons in the Christian hierarchy. In verses 2-5, are represented to us the

very words which the apostles address to the people concerning the choosing of the deacons; and in verses 11, 13, 14, we are given *verbatim* what the false witnesses said against Stephen.

Ch. VII. In this chapter we have the story of Stephen, continued. Verse 1 represents the precise terms of the high priest's question to Stephen; and from verses 2-54 we have represented *verbatim* the long speech of Stephen, when on his trial. In verse 56 the precise words of his exclamation of seeing the Son of Man standing at the right hand of God; and in verse 60 those of his prayer to God, to lay not the sin of his death to the charge of his persecutors; all of which might teach the doctrine of entire self-denial for the cause of truth, even to death, and that without bearing any ill-will to one's persecutors. The early Christians in Judæa doubtless experienced persecution, even to death in some cases, for their principles, out of which is given to us the representation of Stephen; but the facility and fulness with which these speeches, especially that of Stephen, is given in the *oratio directa* would naturally incline one to suspect that much of this representation had been elaborated from the understanding of the author of this book, who was not himself a present witness of what he relates, considered as real; and that it has much the same design as that of the previous representations, that of supplementing and confirming the Gospel representations, and of teaching lessons of importance to the growing Christian Church. In one of the last verses of this chapter we are first introduced to young Saul, the persecutor.

Ch. VIII. This chapter represents to us the progress of the Christian Gospel through the instrumentality of Philip the deacon, of Peter and John; and of the growing power of the priesthood over the masses of the people, which last, as in the previous cases with respect to the priesthood, might be rather symbolical than real. Verse 1 informs us that on account of the persecution which raged at Jerusalem, principally by the instrumentality of Saul, who is represented as displaying no modesty, but great cruelty in his proceedings against the infant Church, all the believers were scattered abroad throughout Judæa and Samaria, except the apostles. The thought will suggest itself to the candid enquirer: What would keep the twelve shepherds (here for a moment considered as real persons), at Jerusalem in the midst of persecution, while all their flock had departed and were scattered abroad? One should suppose they must have been fond of being persecuted. Or would they rather have been in some safe place enjoying the abundance of goods which their credulous and good-natured followers had "laid at their feet," while the poor enthusiasts themselves were scattered abroad in indigence? Such a supposition we know would not be warranted with respect to the twelve Apostles, for they, as such, were only imaginary beings; but still there doubtless were

prominent elders among the believers at Jerusalem to whom the latter entrusted the care of their goods, and who thought it their duty to remain in Jerusalem to guard their trust, even at the risk of their lives, while the mass of the believers found it necessary to consult their personal safety by flight. Verses 6-9 tell us of the prodigies wrought by the deacon Philip, which corresponds so closely to some of the cases of the miracles of the Gospels, which we have already reviewed, that they will need no explanation here: "For unclean spirits, crying with a loud voice, came out of many that were possessed with them; and many taken with palsies, and that were lame, were healed." Verses 9-25 represent to us Simon, the sorcerer; v. 13, he believes, and is baptized, wondering at the miracles (lit., powers) and signs wrought by Philip. Verses 15-18 show us how the Holy Spirit is given to the converts through the imposition of the hands of Peter and John; converts who, although they had been baptized, had not yet experienced the Holy Spirit and its effects; and this event, with the scene which takes place between Peter and Simon, the sorcerer, on the latter offering the Apostles money for the power of imparting the Holy Spirit to whom he would, surely represents to us the power which would, in after times, be assumed and monopolised by the Catholic hierarchy, of conferring the gifts of the Holy Spirit, and performing miracles. If these converts, mentioned as not receiving the Holy Spirit till the laying on of the hands of Peter, had only known that they had in themselves, even individually, the principle of the Holy Spirit, which only needs to be developed in order for its influence to be experienced, they might not so anxiously have desired the exercise on their behalf of the ghostly powers of Peter. This principle of holiness every one has the power and privilege of developing for themselves by their living a life of entire godliness, which is the best result as to possessing the Holy Spirit they can attain to. Christians, moreover, always experience excellent results from the practice of assembling themselves together for the worship and praise of God, for the enlightenment and encouragement of each other, and by their mutual deliberation, counsel and support, the better to advance the cause of truth and holiness in the world. As we mentioned before, in the case of some of the miraculous representations of the Gospels, each holy, good, and God-fearing man has the power of communicating to others his own good influence, and thus of making them partake, to some degree, in his feelings, thoughts, and aspirations. And, doubtless, there were many such good men among the primitive Christians, men who understood what they were themselves and their powers, and what they could do. But in this representation is evidently symbolised the powers which the priesthood would assume to possess and exercise as distinct from the laity in the Christian system. Verses 26-40 represent to us the interview between Philip and the Ethiopian Eunuch, which resulted

in the baptism of the latter, an experience which, were it real, or to happen now-a-days, we should be disposed to call romantic. Verses 19-25 represent the precise words which Simon the sorcerer addressed to the apostles, and those which in reply Peter spoke to him. In verses 26-30 are represented the exact words which the angel spoke to Philip: and in verses 30-39 those of the conversation between Philip and the Eunuch. When we enquire how all these conversations, given us in the *oratio directa* by a writer who was not himself a present witness of them, are likely to be true, the thought naturally occurs to us that though there may have been some circumstances peculiar to the early Christians which gave rise to the stories in this chapter, and which the writer of the book of Acts might have received traditionally, yet still that the representations of this chapter, taken as a whole, are allegorical, and designed to magnify the office of the priesthood of the Christian system.

Ch. IX. In this chapter we have represented the miraculous conversion of Saul of Tarsus to the Christian faith, and the healing of the paralytic, and the raising of a dead woman to life by Peter. We may notice to start with, that we have no other evidence of what is recorded in this chapter but this record itself, and that the writer of the book did not witness himself what he here relates, but must have received it by tradition, if at all. We have determined before, on grounds which we think all will call reasonable, that to prove the fact of a miracle, in the common acceptance of that term, having been wrought, it would require two or more present witnesses of it who would relate the circumstances of the miracle in much the same language, or in language in which they would not contradict each other. But the fact of us having no present witness of what is recorded in this chapter, unless it be the two accounts which Saul, under the name of Paul, gives us of himself before the assembled Jews in Jerusalem, ch. XXII; and before Herod Agrippa, ch. XXVI, prevents us from receiving it as representing reality, so far at least as the accounts of the miracles are concerned. In verses 4-7, ch. IX, are given *verbatim* the words in which Saul is addressed by the voice of the Lord in the vision, and those of Saul in reply. According to this the voice says to him: Saul, Saul, why persecutest thou me? And he said: Who art thou, Lord? And the Lord said: I am Jesus, whom thou persecutest; it is hard for thee to kick against the pricks. And he, trembling and astonished, said: Lord, what wilt thou have me to do? And the Lord said unto him: Arise, and go into the city, and it shall be told thee what thou must do. And the men who journeyed with him stood speechless, hearing a voice, but seeing no man." According to his account in ch. XXII the conversation is: "Saul, Saul, why persecutest thou me? And I answered: Who art thou Lord? And he said unto me: I am Jesus of Nazareth, whom thou persecutest. And they that were with me saw



indeed the light, and were afraid; but they heard not the voice of him that spake to me. And I said: What shall I do, Lord? And the Lord said unto me: Arise, and go into Damascus, and there it shall be told thee of all things which are appointed for thee to do." According to his speech before Agrippa, ch. XXVI, it is: "Saul, Saul, why persecutest thou me? It is hard for thee to kick against the pricks. And I said: Who art thou, Lord? And he said: I am Jesus whom thou persecutest. But rise and stand upon thy feet; for I have appeared unto thee for this purpose, to make thee a minister, and a witness, both of these things which thou hast seen, and of those things in the which I will appear unto thee, delivering thee from the people and from the Gentiles, unto whom now I send thee to open their eyes and to turn them from darkness to light, and from the power of Satan unto God; that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me." These accounts, it is seen, are somewhat different; the first two differ from the third in that they represent Saul alone as falling to the ground; the third represents not only Saul, but all who journeyed with him, as thus falling. And in the first it is said: "The men which journeyed with him, stood speechless, hearing a voice but seeing no man;" but in the second he says: "And they that were with me saw indeed the light, and were afraid, but they heard not the voice of him that spake to me," which is plainly contradictory. According to the first, Saul, after experiencing this phenomena, is three days without sight; according to the second, he could not see for the glory of the light; being led by the hand of them that were with him, he came into Damascus; which might imply that the light had such a dazzling effect upon his eyes as to deprive him of clear vision for a time. In the third, nothing is said of his being rendered sightless. There is considerable difference in the three representations of the conversation which took place between Saul and the Lord in the vision, which each one can notice for one's self. Since this mutual conversation is given in the *direct oration* in the three accounts, and since it is not exactly the same in all as to the words, and their position in relation to each other in the sentences, we cannot accept either one of them as fairly representing the conversion of Saul; and have to conclude that if such an event happened it must have taken place in a way somewhat different from that represented in either one of these accounts.

According to ch. IX, 23-30, as well as ch. XXII, 15-18, Saul, shortly after his conversion, would appear to have returned to Jerusalem; but in the Epistle to the Galatians, ch. I, 15-20, we learn that after his conversion, he went into Arabia preaching the Gospel, and did not return to Jerusalem for three years. If there is not here a contradiction in terms there fairly seems one implied, and it seems pretty evidently to be the work of design by later hands than Saul's.



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In verses 10-17, ch. IX, are given *verbatim* the words of the conversation which took place between the angel in the vision and Ananias, in relation to Saul, and in verse 17 the precise words which Ananias speaks to Saul, on the occasion of his visiting him to restore him to sight and baptize him. Saul is represented in this ch. (IX) as being the principal persecutor of the Christian sect, for it says, verse 31: "Then," that is, after Saul's conversion, "had the Churches rest throughout all Judaea and Galilee, and Samaria, and were edified; and, walking in the fear of the Lord and in the comfort of the Holy Spirit, were multiplied." This representation of the conversion of Saul, and the rest which ensued to the Christians upon it, might perhaps designate the ultimate triumph of the Church over its bitterest enemies and its most powerful opposers. And the course which Saul takes afterwards might indicate the zeal with which the opposers of Christianity, when converted to it, would in all circumstances uphold the doctrines of their newly espoused religion, and advance its cause. There seems, however, sufficient ground for concluding that an event took place in the early history of Christianity corresponding to, or identical with that given in the general representation of the conversion of Saul. It is not at all unreasonable or incredible that God, in answer to the earnest and faithful prayers of the persecuted infant Church; in mercy to the deluded fanatic himself; but most of all for the accomplishment of his own wise and eternal purposes, appeared in a vision of light, struck terror to the heart of the young man Saul, while on his bloodthirsty, persecuting errand, effected a complete change in his callous and perverse heart, and in his religious opinions, and communicated to him his will to be obeyed by him in the future. It was the will of Deity that Christianity should prevail. God did not have to come from any distance in order to appear to Saul, for the Deity is ever and everywhere present; and the words he addresses to Saul in the vision "I am Jesus whom thou persecutest", could have left no doubt on Saul's mind as to what his will and purpose was concerning the new sect. Not that the voice which came to Saul was of any particular man, Jesus, who had ever lived, but that that which was or was to be the Gospel's idea of Jesus Christ was of God, and that it was his will that it should prevail. The eternal truth is that the name of God is not Jesus Christ in particular, or any other name in particular; he could have made himself known to Saul by any other name that suited his purpose, or, if it so pleased him, he could have effected his purpose in Saul without thus communicating in words with him; but this is the way in which he pleased to effect his purpose, and thus not only exercised his mercy towards, but honored the humility and faith of the early Christian Church. Still, if we, with our present experience, had happened to be with Saul at the time this event happened to him we might not have detected anything so very wonderful in it. We are not

of those who believe that the young man Saul possessed a remarkably strong constitution of body or of mind ; the influence which was brought to bear upon him stunned him, so that he appears to have fallen to the earth. There are many men now-a-days, we learn, who can exercise such a controlling influence over the mind or nervous system of others by their will as effectually to stun them, so that they may lose power of themselves and fall : and this controlling power must be the more effectual when there are a combination of minds set upon the stultifying of one. What should hinder us therefore from concluding that a number of strong-minded and intelligent men among the early Christians, men who perfectly understood themselves and their powers, and what they could effect, had banded themselves together and purposed with prayer to God, and an unwavering faith in his help, to bring their minds to bear upon the mind of Saul, and to communicate to his nervous system an electric shock as it were, at the same time that the grace of God would so affect his heart as to impress him with a realizing sense of the goodness and worthiness of the cause and sect he was persecuting. This is no more than what in our experience and belief a similar association of good intelligent Christian men can be the means of effecting to-day ; and as we remarked before, when speaking of spiritual communications in the case of the miracles, the requisite words will also accompany the effective influence, and that in the language of the person to whom the communication comes. It is not that any particular influence or spirit has necessarily to go from one to another in order to produce such an effect ; but the effect produced is a change in the ever and everywhere present mind or spirit, and the revelation to the understanding is the indication of the will of that present mind. However, let the manner of Saul's conversion have been ever so simple it would appear to have been a real conversion, and productive of excellent effects in the after life of Saul for the Christian Church ; just such a conversion as Christians believe to be genuine, and should wish to all their enemies.

We may remark that we possess no other account of the conversion of Saul, any more than of the miracles of Peter, than what the book of the Acts affords us ; and as for this book, we have no further proof of its historical genuineness and authenticity than what two assumptions afford us, namely, that it was written by Luke, and that he was a companion of Paul in part of his missionary enterprises. True, the early Christian writers in the latter part of the second, and in the third centuries, mention the Acts of the Apostles, and quote from it ; but it has been remarked before that notices of Luke, as the author, are entirely wanting, not only in this book but also in the Epistles ascribed to Paul. The name Luke is mentioned in three places in the New Testament, Coloss. IV, 14 ; 2nd Timothy, IV, 11 ; Philemon, v. 24 ; but it is not intimated that he is

the writer of any book ; though it does not appear improbable that he, or the same writer that produced the third Gospel, may have produced the book of the Acts, which is probably built upon or elaborated from traditions, oral or written, except the few chapters at the end of the book from ch. XX, which are historical and were written by a personal observer. To continue our review of ch. IX ; verses 32-36 represent to us the healing of a palsied man by Peter ; and in verse 34 we have represented the precise words which Peter spoke to him on that occasion, and he to Peter. And verses 36 to the end of the chapter represent to us Peter raising Tabitha to life, v. 40 giving the precise words he spoke to her in performing the resurrection. This seems certainly to indicate the peculiar powers which the Christian priesthood would assume and pretend to exercise, as symbolised by Peter, and eminently fulfilled in the pretended miracles of the Christian hierarchy during many centuries. In all our experience of mankind from history or observation we never meet with a man who writes or says that he performed himself, or saw performed by another, the act of the raising from the dead a human being. But it is reasonable to suppose that a change for the better might be effected in a person not quite dead, but who appeared so from extreme weakness and exhaustion of the physical and mental faculties, by certain good and holy men, possessing strong faith in the power and goodness of God, as well as certain powers and gifts which they might be supposed to bring to bear upon the invalid. But that a human being that is quite dead could be brought to life by another human being, possessed of what powers he may, is no more credible than that an earthen vessel that has been broken in shivers can be made to hold water while in that broken state, or that a mill can be made to grind corn while it is all out of gear, and broken as to its internal machinery. Still the exercise of firm and unwavering faith in the power and goodness of the Deity is always commendable in human beings, as we do not know the conditions and relations of things as well as God knows them.

Ch. X. In this chapter is represented mainly the conversion and baptism of Cornelius, a Gentile, and his family. Verses 1-9 represent the vision of the angel to Cornelius, and his sending messengers to Joppa for Peter. In verses 4-7 are represented the precise words which the angel speaks to Cornelius, and the latter to him ; verses 9-19 the vision of Peter while reposing on the housetop ; verses 19-20 the words which the Spirit speaks to Peter ; and verses 21-23 the words which Peter and the messengers of Cornelius speak to each other. And verses 26 to the end of the chapter reproduce to us the exact words spoken by Peter and Cornelius in their addresses to each other. Any candid reader will of course enquire how these speeches come to be given in the *direct oration* by a writer not himself a present witness of what he relates. But do we sup-

pose that he compiled mostly from written traditions in which these speeches were given in this style ? There is plausibility in such a supposition to one who is disposed to look upon these representations as historical ; but in the case of the Gospels we found that where there were several documents setting forth what might at first sight appear parallel accounts of the same thing, when these representations or accounts of speeches in the *direct oration* were critically examined, they were found inconsistent with each other, or contradictory. Even so were there other accounts accessible to us of the reputed events which we have recorded here, we might also expect them to differ enough to be inconsistent with each other, or contradictory. But the representations of the chapter are doubtless mainly allegorical, designed, as before, to confirm and supplement the Gospel representations, to foreshow the exaltation of the Christian priesthood, and to impress believers in Christianity with a sense of the inherent power and virtue of their hierarchy. The adherents of the Romish branch of the Christian Church have always held to Peter being the founder of the Church at Rome, although others contend that Paul founded it ; and the Popes of Rome claim to be the direct successors of Peter, and the vicegerents of Christ in relation to the church. Peter, therefore, may be here regarded as symbolising the whole hierarchy of the Catholic Christian Church, and what he is represented as doing or exercising may represent what this hierarchy would assume to exercise or do.

Ch. XI. This chapter gives us an account of Peter's defence before the apostles for the alleged crime of communicating the doctrines of Christianity to the Gentiles, or the uncircumcised, and of the spread of Christianity among the Gentiles by Barnabas, Saul, and others, which indicates, at least, that the early Christians were zealous and vigilant in the promulgation of their opinions. And the last verses also indicate that there were prophets in the early Church. The representation in this chapter is still in accordance with the confirmatory and supplementary idea ; contains, doubtless, some historical truth ; and would teach lessons of zeal and activity to the growing Christian Church in the propagation of their doctrines.

Ch. XII. In this chapter, verses 1-20, is recorded the persecution of the Christian sect by Herod Agrippa ; his killing of James, and imprisoning of Peter, who is represented as delivered out of prison by an angel. It then speaks of Herod as on a set day presenting himself upon his throne and making an oration to the people, upon which they salute him as a god, " and immediately the angel of the Lord smote him because he gave not God the glory ; and he was eaten of worms and gave up the ghost." According to Josephus, this saluting took place as Herod was attending certain games that were celebrated at Caesarea, in honor of the Emperor, and he did not die till five days after the celebration of these games. This James, mentioned in the second verse as put to death by

Herod, is doubtless the same spoken of by Josephus, as James the Just, but we do not find that he mentions the celebrated names of Peter or John or Saul. And it must always have appeared a matter of surprise to readers of the New Testament how it was that the twelve apostles disappeared so mysteriously after the event of the crucifixion is represented to have taken place. Nothing of them is left us but two or three names. And as for the traditions concerning them afterwards they are all so contradictory as not for a moment to be relied upon; some having them individually to preach the gospel in one place, others in another; some having them to have suffered martyrdom in one way, others in another; and so on as to all of them. \* This representation of the deliverance of Peter by the angel bears all the appearance of a dream or vision. And thus we have the book of the Acts characterized by a mixture of history with vision, allegory and tradition. But we have in this book now only a part of the traditional stories which were contained in it in early times, but which, as before remarked, have been expunged from it.

Ch. XIII. This chapter represents to us Saul and Barnabas delegated by the Church at Antioch, to preach to the Gentiles. They sail to the island of Cyprus, and at Paphos, a sea-port of that island they convert the Governor of the island, Sergius Paulus, to their faith; and here Saul, who, for some reason, left unexplained, begins now to be called Paul, performs a miracle by blinding the eyes of Barjesus, or Elymas the sorcerer. We have not any other evidence of these statements than what is given in the book of Acts. In verses 10, 11 are represented to us the exact words which Paul speaks to the sorcerer. Verses 16-42 set forth *verbatim* a speech of Paul in the Synagogue at Antioch in Pisidia: and verses 46-48, represent the exact words of Paul and Barnabas in their address to the opposing Jews. There is, doubtless, some historical truth in this chapter, and there are some things which we cannot accept so readily as truth, namely, how that one human being can arbitrarily cause blindness to another, as Paul is represented to have done to the sorcerer. This we may, however, remark, that if the peculiar faculties possessed by some men allow them a certain control over the faculties of others, they should use their powers for good, and not for evil, and maliciously. From this and from the use of the *direct oration* we should infer that there has been a good deal of allegory interwoven with some historical truth in this chapter.

Ch. XIV. This chapter also, doubtless, contains much historical truth with some allegory interwoven. Paul and Barnabas travel from place to place in their missionary work. But at Lystra Paul heals a cripple that had never walked; peculiarly, in this respect, like the one that Peter and John healed on their way into the temple, Ch. III. At the command of Paul, "stand upright on thy feet," he leaps and walks. Although it is

\* See the accounts of the twelve apostles in their order in Smith's Bible Dictionary.



not said that a permanent cure was effected upon the cripple, still the representation of their attempt to worship and sacrifice to Paul and Barnabas immediately after this, would indicate the cripple to have been able, at least for the time, to move about. In verses 8-18 the representation of the people addressing the missionaries, and the latter them, in the *direct oration*, would incline us to suspect that there is some allegory interwoven into the tissue of this narrative. Here also, verses 19-28 Paul is stoned nearly to death by the people, instigated by the opposing Jews, but he recovers and pursues his missionary labors, displaying, indeed, the spirit of one fully convinced that the cause in which he was engaged, and which he had first taken on faith, was a right worthy and true one.

Ch. XV. This chapter would appear to be historical. The speeches, however, of Peter and James, as well as other parts of the narrative given in the *direct oration* would be likely to indicate allegory interwoven on the part of the writer. The design of the representation is, doubtless, mainly to supplement and confirm the narratives of the Gospels. When the apostles and elders in their letter to the faithful at Antioch are represented as making mention, v. 26, of Paul and Barnabas as "Men that have hazarded their lives for the name of our Lord Jesus Christ," it appears evident that it only means to indicate the cause in which they are engaged to advance in general, not the cause or name of any particular man, Jesus Christ, more than that of every true Christian in general; for some or most of those here called apostles and elders at Jerusalem are represented as strict adherents of the law of Moses, and observers of some Jewish ordinances; and we may certainly believe would not for a moment entertain the idea of setting up any particular man, Jesus Christ, either in place of God, or as worthy of the honor and worship which in the Jewish idea pertained to Jehovah alone. The idea of the general cause in which they were engaged, and which pertained to them all in general and to each one in particular, as represented by the name Jesus Christ, or our Lord Jesus Christ, must have been the idea of Christ entertained by the intelligent primitive Christians, and not the idea of any particular man as distinct from and exalted above all the rest of the faithful. As it is said in the Epistle of Jude: And Enoch also, the seventh from Adam, prophesied saying: The Lord cometh in (not only with, as translated) ten thousands of his saints. The leaders among the early Christians appear to have been quite intelligent, to have had a pretty clear understanding of what they were, and what they ought to do.

Ch. XVI. This chapter would appear to be mainly historical. The use of the first person plural by the writer from the tenth to the eighteenth verse of this chapter would indicate the writer of the book to have been with Paul at least during the time the events he relates in these verses were taking place; that is, he joins Paul at Troas, voyages with him thence



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to Philippi, and remains at that place after the apostle's departure from it. He, however, does not appear to have been imprisoned with Paul and Silas at Philippi, which imprisonment was one of the results of Paul's casting out a demon or spirit of divination from a damsel that was possessed with one, verses 16-25. Verses 25-40 represent to us the imprisonment of Paul and Silas, and how, upon their having prayed and sung praises unto God in the night, there was an earthquake, which shook the prison to its foundations, threw open all the prison doors, and loosened the bands of all the prisoners. From the fact that the writer was not a present witness of this not very probable scene, from the use of the *direct oration* in the conversation represented between Paul and the jailor, from the circumstance of the jailor and his whole family being represented as being converted and baptized as a result of the miracle, and from the attempt at plausibility in the latter part of the story setting forth the scene between the magistrates and the missionaries, we would not be willing to accept this reputed miracle as real, but would class it among the wonders of the imagination, or as allegory. Many Christians doubtless have had their faith in the power of the preachers of their doctrines, and in the divinity of their religion increased and strengthened by reading or hearing this account of the scene in the prison at Philippi.

Ch. XVII. This chapter is meant to be mainly historical. Paul pursues his missionary work, though followed by his persecutors from place to place, until he arrives at Athens, where the Athenians, anxious to become acquainted with the new doctrines which he brings to them, take him up on Mars Hill and have him deliver an oration, in which he explains his doctrines. This speech is represented to us in the *direct oration* as well as some other parts of the discourse of this chapter, though the writer of the book was not present here with Paul. It is well worth the reader's while to carefully peruse the speech of Paul on Mars Hill, as represented in this chapter. This chapter sets forth Christian doctrine and practice.

Ch. XVIII. This chapter is historical; it appears probable enough; but there is a lesson in it worthy of being learned by all Christians, and especially by all Christian ministers, a lesson from example, how that the missionary Paul was a tent-maker who labored with his hands at his trade all the week, and reasoned in the synagogue every Sabbath-day, and persuaded the Jews and the Greeks, verses 3-5. It teaches them that they should not be above laboring with their hands at any honest employment in procuring that wherewith to support themselves and their families, that the truth of God may not be bound by their dependence upon the wicked rich.

Ch. XIX. This chapter appears to be historical, intermixed with some that looks apocryphal. See the story of the exorcists, verses 13-18, which, however, does not seem improbable that a madman would do when feeling himself aggrieved by men whom he suspected to be playing tricks on him.

But see the use of the *direct oration*, especially in the speech of Demetrius, and that of the town clerk. But, doubtless, we must consider in this case that Paul may have been present to take notes; and that the records may have come into the hands of the writer of the book of Acts.

Ch. XX. This chapter is historical. The writer, whoever he was, appears, as here indicated by the use of the first person plural, verses 5-7, in narration, to join Paul at Philippi, where he had been left seven years before. He now appears to continue with Paul during the occurrence of the events narrated in the remaining parts of this book. The remaining eight chapters are historical, and seem in the main to be in accordance with the events which took place in the life of Paul within the time here included. There is, however, as before noticed some difference in Paul's accounts of his conversion as recorded in the twenty-second and the twenty-sixth chapters, and that recorded in chapter nine. Also, if the reader will notice the last three verses of ch. XXVI where our writer represents in the *direct oration* what was said in conference apart between Festus and Agrippa as to Paul, as well as other points which he may notice in the narrative, he will perhaps conclude that all the statements of this part of the book even, are not to be implicitly depended upon as authentic history. The reader will also notice the many stratagems which the apostle to the Gentiles makes use of to keep himself out of danger from his Israelitish or other enemies. He purifies himself and takes a vow at Jerusalem after the Jewish fashion, ch. XXI. He saves himself from persecution by the Roman authorities by declaring himself a free-born Roman citizen, ch. XXII. And in order to get the good-will of the Pharisees in the Council he declares himself a Pharisee, the son of a Pharisee, ch. XXIII. And by his eloquence he almost persuades Agrippa to become a Christian, ch. XXVI: showing us that with all his belief of the miraculous interference of God in the behalf of those engaged in his cause he still believed that the ministers or missionaries for the truth or those engaged in whatever way in the service of God should not omit or neglect to use any worthy means they may see available for their preservation while engaged in active duty, or any worthy act which they can make use of to advance the cause of truth and righteousness among mankind, at the same time that they cultivate firm and unwatering faith in the power and benevolence of the Deity.

After our review of the Gospels and of the book of the Acts, it may be necessary for us to remark, that notwithstanding all this fair and impartial representation which we have made in our examination of the subject under consideration, and notwithstanding the representations we have made with respect to the existence of man in Part First of our work, there still may be some who will incline to the formerly and at present prevailing idea of Jesus Christ as one who lived and died ignominiously to atone

for the sins of mankind. With reference to such we will say that if any, after carefully perusing this book, see fit to differ from the conclusions arrived at in it, it is not our intention to interfere with intelligent individual judgment, it being our desire that all may rightly and intelligently exercise their judgment in coming to the knowledge of the truth concerning the subjects under consideration, and that when they shall have attained to the truth they may abide in it, and inculcate it.

A REVIEW OF THE HISTORY OF THE CHRISTIAN CHURCH, ESPECIALLY WITH REFERENCE TO THE PROPHECIES OF THE BOOK OF REVELATION.

*First, an Explanation of Chapters IV and V of Revelation, in connection with the History of the Primitive Church.*

In order that all may profit by the experience which history affords, especially as it is connected with the Christian religion, we now propose to give a sketch of the history of the Christian Church in its relation to the prophecies of the book of Revelation, which book is a prophetic allegory designed to foreshow the state of the Christian Church in future ages in its relation to the world, especially to the Roman Empire. The first three chapters of this book are taken up with the messages to the seven churches of Asia. Chapters IV and V contain another representation which we shall glance at as relating to the state of the Christian Church, especially during the first three centuries. Ch. IV, v. 1: "After this I looked, and behold a door was opened in heaven, and the first voice which I heard was as it were, a trumpet talking with me, which said: Come up hither, and I will show thee things which must be hereafter."

By heaven, here, is meant the church of God, and the door being opened in it signifies, first, that the prophet might be enabled to take a view of its internal arrangements, and to form a judgment of its character; second, that all who would, might enter through the door; and, thirdly, it is represented as now established among men not at the time the prophecy was delivered, but some time after; for the angel says to the prophet: "Come up hither, and I will show thee things which must be hereafter." This hereafter, as we have remarked, refers especially to the period which intervened between the delivering of the prophecy and the establishment of the Catholic Christian religion in the Roman Empire, or say the second and third centuries of the Christian era. Verse 2: "And immediately I was in the spirit; and behold, a throne was set in heaven, and one sat on the throne." The principal idea conveyed in this verse, is a compound one, that of a throne set in heaven, and one sitting thereon. Verse 3: "And he that sat was to look upon like a jasper and a sardine stone;

and there was a rainbow round about the throne, in sight like unto an emerald." Here, there is no attempt made to describe the one that sat upon the throne, only that he was to look upon like a jasper and a sardine stone, which stones are of various colours. This one is meant to symbolise the Deity, doubtless, in accordance with the primitive Church idea, and the rainbow round about the throne, in appearance like to an emerald, would signify not only his holiness and perfection, but also his propitious character. Verse 4: "And round about the throne were four and twenty seats, (lit., thrones), and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold." The four and twenty elders clothed in white robes, and having on their heads crowns of gold, and sitting upon seats or thrones round the throne of Deity, represent the Christian Church as made up of Jews and Gentiles. The white robes are emblematic of truth and purity, and the crowns of gold of the wealth and dignity of the Christian Church on earth; for although this prophecy, we are now considering, we apply especially to the primitive Church, yet it may refer to the truer part of the Christian Church in all ages. Verse 5: "And out of the throne proceeded lightnings and thunderings, and voices; and there were seven lamps of fire burning before the throne, which are the seven spirits of God." The lightnings, and thunderings, and voices proceeding out of the throne, indicate that a change was being brought about in the old established state of things by the direct will and power of Deity; in this case that a revolution in religion was taking place in the world, which was so in the times of the primitive Church. The seven lamps of fire burning before the throne representing the seven spirits of God, (seven being prophetically a perfect number) indicate the perfection of the effective power of Deity, the perfection of his wisdom and knowledge, as well as the perfection of the light which the true Christian religion doth infuse. The true Christian religion, that is, the Christian religion rightly understood and unmingled with error, is superior to all other religions which we know to have existed. Verse 6: "And before the throne there was a sea of glass, like unto crystal; and in the midst of the throne, and round about the throne, were four beasts (lit., living creatures, Greek, ζῶα) full of eyes before and behind." The sea of glass, like unto crystal before the throne, indicated the purity of faith of the true Christian Church, especially as set forth in primitive times, in the ages of its persecution. Where we meet with any passage in this book which sets forth a sea of glass mingled with fire, as ch. XV. v. 2, it symbolises a state of the faith more or less corrupt. The four living creatures being in the midst of the throne, and round about the throne, means that they appear under, and supporting the throne, having their faces outwards, and their hind parts inwards. And their being full of eyes, before and behind, would signify the omni-

science of Deity, as represented in them, his agencies. The idea of Deity represented here, is in accordance with the idea of Deity which would prevail among mankind in the ages which the vision especially represents. Mankind, according to this, hardly conceives of Deity as omnipresent, but a good deal in accordance with the old Jewish idea of Jehovah, a personal Deity, still not conceived of as having parts or passions, as eminently set forth here in him that sits upon the throne. Still, although perhaps not conceived then in that way, the omnipresence of Deity appears in his omniscience as symbolised by the eyes in the living creatures. We do not detect any phase of a Trinitarian idea in Deity as here symbolised by him that sits upon the throne. This vision eminently symbolises the idea of Deity, entertained in the primitive Church before the subject of the Trinity began to occupy much of men's attention, or to be agitated. Verse 7: "And the first living creature was like a lion, and the second living creature like a calf, and the third living creature had a face as a man, and the fourth living creature was like a flying eagle." These four living creatures might symbolise the whole of animate creation, so far as it pertains to the earth and the air; or, they might rather symbolise mankind world-wide, (as indicated by the number four) in all the phases of his character. Thus, the lion-like face symbolises steady courage and boldness, as represented in the warrior class; the calf-like appearance, the ignorant, uneducated classes; the man-like appearance, the intelligent classes; and the eagle-like appearance, the intrepid, the fearless, and, shall we say, chivalrous of mankind. Besides, and in connection with the last explanation, the four symbolic living creatures might have had a reference to the four prophetic Empires, the first of which, the Babylonian, was symbolised by the lion, and the last, the Roman, was always represented by the eagle; the calf might properly symbolise the Medo-syriac, and the man the Grecian Empire. These four Empires were in the main united in one, the Roman Empire, at the time this prophecy was delivered. Either of these explanations, that is, of the four living creatures, symbolising the animate creation pertaining to the earth and air, or mankind world-wide, as described above, is admissible. Thus, God was conceived as a Being above, and governing all these.

Verse 8: "And the four living creatures had each of them six wings about him; and they were full of eyes within; and they rest not day and night, saying: 'Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.'" Each of the living creatures having six wings, six being prophetically an imperfect number, signifies that each of them represented only a part; but taken all together they represented the whole of what they did represent; twenty-four wings corresponding to the number of the heavenly elders, which we know symbolised the complete Christian Church, as made up of Jesus and Gentiles. "And they were full of eyes within"

signifying the omniscience and omnipresence of Deity as represented in his agencies and creatures. This word "within" does not mean the same with the word "behind," verse 6, both of them respectively corresponding to our words within and behind. And they rest not day and night, saying: Holy, holy, holy, Lord God Almighty, which was, and is, and is to come." All animate creation is naturally imbued with the spirit of praise to God, who maketh even the wrath of man to praise him; and this praise ascends to Deity by night and by day. And not only from the animal, but from the vegetable, yea, from all creation, does praise ascend to Deity, but in different ways. The praise here, however, referred to has especial reference to that which ascends to God from mankind world wide. The Lord God Almighty, which was, and is, and is to come, or the ever-present Deity manifested and manifesting himself variously, or rather conceived of differently by mankind in different ages: in one way, in the past, in another way in the present, and still in other ways to be in the future. This, too, has especial reference to the eternity of man, as best represented in the idea of Jesus Christ, the Alpha and the Omega, the beginning and the ending, the first and the last.

Verse 9 to end of chapter: "And when those living creatures give glory and honor and thanks to him that sat upon the throne who liveth for ever and ever, the four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying: Thou art worthy, O Lord, to receive glory and honor, and power; for thou hast created all things, and for thy pleasure they are and were created." Here, the twenty four elders are represented as praising God simultaneously with the four living creatures, the elders representing the Christian Church, now established among mankind in general, which are especially represented by the four living creatures praising God, worshipping Deity variously in different localities of the earth. Both the Christian worship of the Deity and the worship of Deity by mankind variously go on at the same time. Here, be it remarked, the worship is given to one God, without any idea of plurality of persons in the Deity being implied. The elders cast their crowns before the throne, signifying that the Christian Church would willingly surrender their wealth and honors at the shrine of Deity, and that though kings they would be the servants of God, in all self denial and humility.

Ch. V. v. 1: "And I saw in the right hand of him that sat upon the throne a book written within and on the back side, and sealed with seven seals." Here, he that sits upon the throne is represented as having a right hand, which is the only description as to parts that is given of him, and in the hand he holds a little book (*βιβλίον*) which is written within and on the back side, (after the manner of a roll), and sealed with seven seals. This



little book symbolised the wisdom and knowledge which the Christian religion was designed to impart to mankind. But how was this wisdom and knowledge to be attained? For the little book was *seal'd*—with seven seals, completely, perfectly sealed; for seven signifies completeness, perfectness. This we shall see by and by.

Verses 2-6: "And I saw a strong angel proclaiming with a loud voice: Who is worthy to open the book, and to loose the seals thereof? And no man in heaven, nor in earth, neither under the earth was able to open the book, neither to look thereon. And I wept much because no man was found worthy to open and to read the book. And one of the elders saith unto me: 'Weep not: behold, the Lion of the tribe of Judah, the root of David hath prevailed to open the book and to loose the seals thereof.'"

By the strong angel proclaiming with a loud voice is doubtless symbolised the efforts which humanity would make at the time of the introduction of Christianity to extricate itself from the bonds of superstition. The prophet weeps because there is found no one either in heaven or earth, the old Church or the world, worthy or able to open the book, or to loose the seals, which indicates the pitiable condition of ignorance and superstition in which humanity was. But one of the elders raises his courage by saying to him: "Weep not. Behold, the Lion of the tribe of Judah, the root of David, hath prevailed to open the book." Christianity was primarily of the Jews. The ideal Christ of the Gospel (considered as real) is represented as springing from the tribe of Judah, and the family of David. Here, however, Christ is represented as the *root* or ancestor of David, which shows that mankind personified, especially the Jewish nation, from which the idea of Christianity originated, is meant. Mankind, personified under the idea of Christ, (or in the ideal Christ) the ancestor and offspring of David, is meant. The Lion of the tribe of Judah will then signify Christianity and all its agencies. This, by teaching men what they were and what they ought to be and to do, imparted to them divine wisdom and knowledge; revealed to them the mystery of Deity; so that the humble Christian, if he be moderately intelligent, may become as conversant with the subject of Deity as the proud and learned worldly philosopher.

Verses 6-8: "And I beheld, and lo, in the midst of the throne and of the four living creatures, and in the midst of the elders stood a Lamb, as it had been slain, having seven horns and seven eyes, which are the seven spirits of God sent forth into all the earth. And he came and took the book out of the right hand of him that sat upon the throne." The prophet seeing the Lamb standing in the midst of the throne, and of the four living creatures, and in the midst of the elders means that the Lamb formed a conspicuous object of the group made up of the throne, with the living creatures supporting it, and the elders around. The Lamb would appear thus a conspicuous object somewhere near the centre (*core*) of the group. The Lamb appearing as if he had been slain signifies the crucifixion or

slaying of the flesh, with its affections and lusts, as symbolised by the representation of the crucifixion on Calvary, which each true Christian has to effect in himself. And this, as every good Christian minister knows, is a far more important crucifixion (though not a literal one), than any literal crucifixion of the body can be. This carnal crucifixion is necessary to be practised by all Christians in order that they may live the life of entire godliness in the spirit, and so attain to divine truth; otherwise, be their faith or name what it may, they remain still in their sins and their ignorance. This crucifixion of the flesh with its affections and lusts, and living the life of patient self-denial and entire consecration to God, are the all important things in Christianity, without which all other things, by whatever name called, are of no avail to the attainment of perfection in wisdom and the knowledge of God. The age of the primitive Church was eminently one of self-denial and persecution for the Christians, during which they lived in general holier lives, and, we believe, maintained the faith purer than in any subsequent age. The Lamb having seven horns and seven eyes signifies, first, the omnipotence of true Christianity in which men are not only made perfect, but conquer through intelligent and patient self-abnegation and zealous activity in the cause of godliness; and, second, the omniscience which is attained by the pursuit of the true Christian course. Each one has in one's self the principle of this omniscience and omnipotence, which is the real and true omniscience and omnipotence; and the sum of mankind have it collectively; only requiring to be developed in each and all. The Lamb having the seven horns and seven eyes (perfection of power and of wisdom) symbolised the certain success of the Christian movement, the final prevalence of true Christianity. The Lamb stops forward and takes the book out of the right hand of him that sits upon the throne; signifying that the work is to be done particularly by human beings themselves; the book of wisdom and knowledge awaits them, is held out to them, but they have to go and take it. They must take the forward step, make the continued faithful and determined effort, before they can expect to attain to any great degree of perfection. But the persistent faithful efforts are crowned with success. "Wilt thou know, O vain man, that faith without works is dead?"

Verse 8, to end of chapter: "And when he had taken the book, the four living creatures and four and twenty elders fell down before the Lamb, having every one of them harps and golden vials, full of odours, which are the prayers of Saints. And they sung a new song, saying: Thou art worthy to take the book and to open the seals thereof; for thou wast slain and hast redeemed us to God by thy blood out of every kindred and tongue and people and nation; and hast made us unto our God, kings and priests, and we shall reign on the earth. And I beheld, and I heard the voice of many angels round about the throne, and the living creatures and the

elders ; and the number of them was ten thousand times ten thousand, and thousands of thousands, saying with a loud voice : Worthy is the Lamb that was slain to receive power and riches and wisdom, and strength and honor and glory and blessing. And every creature which is in heaven and on the earth and under the earth, and such as are in the sea, and all that are in them, heard I saying : Blessing and honor and glory and power be unto him that sitteth upon the throne, and unto the Lamb for ever and ever. And the four living creatures said : Amen. And the four and twenty elders fell down and worshipped him that liveth for ever and ever." Here, verses 8-10, the twenty four elders or representatives of the Christian Church are shown as falling down before the Lamb and ascribing praise to him for what he had done for them ; " because thou wast slain and hast redeemed us to God by thy blood, &c." It is to be remarked that they are not represented as giving to the Lamb like object the same kind of worship they give to him that sits upon the throne and lives for ever and ever. Their praise to the Lamb is in gratitude for what he had done for them in that, by the example of his self-sacrifice, he gives them wisdom and knowledge, and power and salvation, whereby they are made unto God kings and priests ; and they shall reign on the earth. This whole representation is, however, symbolic, a carrying out of the Gospels' idea of Christ ; and the lamb-like symbol represents humanity redeemed and perfected by intelligent Christian self-denial, patience, humility, and active godliness. The all-inclusive language in verses 11-14, bespeaks universal prevalence for the Christian religion, but becomes corrupt ; for see, verse 13, the same praise is ascribed to the Lamb that is given to him that sits upon the throne ; which was one of the results of the establishment of the doctrine of the Trinity in the fourth century under Constantine and Theodosius, and was not peculiar to primitive Church times, when the faith was comparatively pure. But see, verse 14 and last, the elders still adhere to the worship *only* on him that sits upon the throne and liveth for ever and ever. True wisdom teaches us to worship the infinite and invisible Deity alone, which is neither an object of the sense nor of the imagination. The principal ideas set forth symbolically in this representation are those of the crucifixion of the flesh, with its affections and lusts ; the living a life of entire and active godliness ; and the following the intelligent elders in the worship of the infinite and invisible Deity alone, as may be in some inadequate sense symbolised by him that sat upon the throne. The ensuing Chapters, VI—XIII, (at which last we propose to begin again with the interpretation of the prophecy), contain prophecies relating to the history of the Christian Church, and of the Roman Empire, with especial reference in some part, as ch. IX, to the Mahometan and Turkish invasions, &c. as to the others. And now we shall give a chapter upon THE HISTORY OF THE PRIMITIVE CHRISTIAN CHURCH.

The original Jewish converts to Christianity adhered to the ceremonies

of their ancestors, and were desirous of imposing them upon the Gentiles who continually increased the number of the Christians. The first fifteen bishops, or rather presbyters, of Jerusalem were all circumcised Jews ; and the congregation over which they presided united the law of Moses with the doctrines of Christ. It was natural that the primitive tradition of a Church which was founded shortly after the first introduction of Christianity should be acknowledged by all the other Christian Churches as the standard of orthodoxy. The distant Churches very frequently appealed to the authority of their venerable parent, and relieved her distresses by their voluntary contributions. But when numerous and opulent Christian societies were established in the great cities of the Empire, in Antioch, Alexandria, Ephesus, Corinth, and Rome, the reverence which Jerusalem had inspired to all the Gentile Christians insensibly diminished. The Jewish converts, or as they came afterwards to be called, the Nazarenes, who had laid the foundation of the Church, soon found themselves overwhelmed by the increasing multitudes that from all the various religions of Paganism enlisted under the Christian banner ; and the Gentiles who, with the approbation of their peculiar apostle, had rejected the Mosaic ceremonies, at length refused to their more scrupulous brethren the same toleration which they had at first humbly solicited for their own practice. The ruin of the city, and of the temple and public religion of the Jews about the year 70 A. D., was severely felt by the Nazarenes. They retired just before the siege began to the little town of Pella, east of the Jordan, where the ancient Church languished above sixty years in solitude and obscurity. At length, in the reign of Hadrian, they again effected an entrance to the new Roman city, *Ælia Capitolina*, which was founded on Mount Zion, on the ruins of old Jerusalem, by that Emperor, and from which all other Jews were excluded. This entrance the Nazarenes accomplished in a peculiar manner. They elected for their bishop Marcus, a Gentile, and most probably an Italian, or a native of one of the Latin provinces. Persuaded by him the most considerable part of the congregation renounced the Mosaic law, in the practice of which they had persevered above a century. By this sacrifice of their prejudices and habits they purchased a free admission into the colony of Hadrian, and more firmly cemented their union with the general Christian Church. When this restoration to Mount Zion was effected the crimes of heresy and schism were imputed to the remnant of the Nazarenes which refused to accompany their Latin bishop. They still preserved their habitation of Pella, spread themselves into the villages adjacent to Damascus, and formed an inconsiderable Church in the city of Bercea, now Aleppo, in Syria. The name of Nazarenes was soon thought to be too honorable an appellation for these Christian Jews, and they received from their supposed scanty resources of mind and of estate the contemptuous epithet of Ebionites, that is, paupers.

In a few years after the restoration of the Church to Jerusalem it became a matter of dispute whether a man who had acknowledged Christ as the Messiah, but who still continued to observe the law of Moses, could possibly hope for salvation. Justin Martyr answered this question in the affirmative; and though he expressed himself with the most guarded diffidence he ventured to determine in favor of such an imperfect Christian, if he were content to practice the Mosaic ceremonies without pretending to assert their general use or necessity. But when Justin was pressed to declare the sentiment of the Church he acknowledged there were very many among the orthodox Christians, who not only excluded their Judaizing brethren from the hope of salvation, but who declined intercourse with them in the common offices of friendship, hospitality, and social life. The more rigorous opinion prevailed over the milder; and a line of demarcation was drawn between the disciples of Moses and those of Christ. The Ebionites rejected from one religion as apostates and from the other as heretics found themselves compelled to assume a more decided character; and although some traces of that sect may be discovered as late as the fourth century they insensibly melted away into the Church or the Synagogue. Of all the systems of Christianity it is said that of Abyssinia is the only one which adheres to the Mosaic rite.

While the orthodox Churches preserved a just medium between excessive veneration and improper contempt for the law of Moses the various heretics deviated into equal, but opposite extremes. From the acknowledged truth of the Jewish religion the Ebionites had concluded that it could never be abolished. From its supposed imperfections the Gnostics \* as hastily concluded that it never was instituted by the wisdom of the Deity. There are some objections against the authority of Moses and the Old Testament institutions which readily present themselves to the sceptical mind. These objections were eagerly embraced and petulantly urged by the Gnostics. As those heretics were for the most part opposed to the pleasures of sense they arraigned the polygamy of the patriarchs, the gallantries of David and the seraglio of Solomon. The conquest of the land of Canaan and the extirpation of the unsuspecting natives they were at a loss how to reconcile with the common notions of humanity and justice. But when they recollected the sanguinary list of murders, of executions and of massacres which stain almost every page of the Jewish annals they acknowledged that the barbarous Israelites had exercised as much compassion towards their idolatrous enemies as they had ever shown to their friends and countrymen. Passing from the sectaries of the law to the law itself they asserted that it was impossible that a religion which consisted only of bloody sacrifices and trifling ceremonies, and whose rewards, as

\* A strong, considerably intelligent, and influential sect of primitive Christians.



well as punishments were all of a carnal and temporal nature, could inspire self-denial or the practice of virtue. The Mosaic account of the creation and fall of man the Gnostics treated with derision. They would not listen with patience to the repose of the Deity after six days labor, to the rib of Adam, the garden of Eden, the tree of life and of knowledge, the speaking serpent, the forbidden fruit, and the condemnation pronounced against human kind for the venial offence of their first parents. The God of Israel was represented by the Gnostics as a being liable to passion and to error, capricious in his favor, implacable in his resentment, meanly jealous of his superstitious worship, and confining his partial providence to a single people, and to this transitory life. In such a character they could discover none of the features of the all-wise and omnipotent universal parent. They allowed that the religion of the Jews was somewhat less criminal than the idolatry of the Gentiles; but it was their fundamental doctrine that the Christ that they acknowledged as the first and brightest emanation of the Deity appeared upon earth to rescue mankind from their various errors, and to reveal a new system of truth and perfection. The Gnostics, also called Docetæ, \* believed in the non-reality of a material body of Christ. Their doctrine was that instead of issuing from the womb of a virgin, as the orthodox had it, he had descended on the banks of the Jordan in the form of perfect manhood; that he had imposed upon the senses of his enemies and his disciples: and that the ministers of Pilate had wasted their impotent rage upon an airy phantom that seemed to expire on the cross and after three days to rise from the dead. Educated in the Platonic school, they conceived that the brightest Æon or emanation of the Deity might assume the outward shape and visible appearance of a human being: but they did not conceive the imperfections of matter to be compatible with the purity of a celestial substance. The most learned of the orthodox Fathers admit the doctrines of the Gnostics. Acknowledging that the literal sense is repugnant to faith as well as reason, they take their stand and deem themselves secure behind the veil of allegory, which they carefully spread over most of the Scriptures.

During the first one hundred years of Christianity its professors were indulged in a freer latitude of faith and practice than has ever been allowed in succeeding ages. As the spiritual authority of the prevailing party was exercised with increasing severity, and the terms of communion were gradually narrowed, many of its most respectable adherents who were called upon to renounce, were provoked to assert their private opinions, and openly to erect the standard of rebellion against the orthodox rule of the Church. The Gnostics were distinguished as the most polite, the most

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\* From *δοκέω*, to seem, as they held that Christ was only an appearance, and not a real body.



learned, and the most wealthy of the Christian name; and that general appellation which expresses a superiority in knowledge\* was either assumed by themselves or ironically bestowed by their envious adversaries. They were almost all of the races of the Gentiles, and their principal founders appear to have been natives of Syria and Egypt. The Gnostics blended with the faith of Christ many sublime but obscure tenets, which they derived from oriental philosophy and even from the religion of Zoroaster, concerning the eternity of matter, the existence of the two principles, and the mysterious hierarchy of the invisible world. As soon as they had launched out into that ocean of speculation they delivered themselves to the guidance of a disordered imagination, and they were insensibly divided into more than fifty particular sects, of whom the most celebrated were the Basilidians, the Valentinians, the Marcionites, and, in a still later period, the Manichæans. Each of these sects could boast of its bishops, and congregations, of its doctors and martyrs; and instead of the four Gospels adopted by the Church they produced a number of histories in which were related the actions and discourses of Christ and his apostles; but we may remark here that Origen, that indefatigable writer, who spent his life in the study of the Scriptures, relies for their authenticity upon the inspired authority of the Church.

The success of the Gnostics was rapid and extensive. They covered Asia and Egypt, established themselves in Rome and penetrated to some extent into the provinces of the West. They arose in the first and second centuries, flourished in the third, and were depressed in the fourth and fifth by the prevalence of the Orthodox, or Trinitarians, and the superior ascendancy of the ruling power.

Whatever difference of opinion might subsist between the Orthodox, the Ebionites, and the Gnostics concerning the divinity or obligation of the Mosaic law, they were all equally animated by exclusive zeal; and by the same abhorrence for idolatry which had distinguished the Jews from the other nations of the ancient world. The philosopher who understood the systems of polytheism as compositions of human fraud and error could disguise a smile of contempt under a mask of devotion without fearing that either the mockery or the compliance would subject him to the resentment of any invisible, or, as he conceived them, imaginary powers. But the primitive Christians were accustomed to look upon the established religions of Paganism in a much more odious and formidable light. It was their invariable sentiment that the demons were the authors, the patrons, and the objects of idolatry. Those rebellious spirits, they thought, which had been degraded from the rank of angels, and cast down into the infernal pit, were still permitted to roam upon earth to torment the bodies,

\* From *γινώσκω*, to know

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God of Israel  
and to error",  
y jealous of his  
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s professors were  
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and seduce the minds of sinful men. The demons soon discovered the natural propensity of the human heart towards devotion, and artfully withdrawing the worship of mankind from their Creator, they usurped the place and honors of the supreme Deity. By the success of their usurpations they at once gratified their pride and revenge, and obtained the only consolation of which they were yet susceptible, the hope of involving mankind in a participation in their guilt and miseries. It was imagined that they had distributed among themselves the most important characters of polytheism, one demon assuming the name and attributes of Jupiter, another of Æsculapius, a third of Venus, and a fourth of Apollo; and that by the advantage of their long experience and aerial nature, they were enabled to execute with skill and dignity the parts which they had undertaken. They lurked in the temples, instituted festivals and sacrifices, invented fables, pronounced oracles, and were frequently allowed to perform miracles. The Christians who by the interposition of invisible evil spirits could so readily explain every preternatural appearance were disposed to admit the most extravagant fictions of the Pagan mythology. But the Christian's belief was accompanied with horror. The most trifling mark of respect paid to the national religion he considered as a direct homage yielded to the demon, and as an act of rebellion against the majesty of God.

In consequence of these opinions, the Christian regarded it as his first and most imperative duty to preserve himself pure and uncontaminated from the practice of idolatry. The religions of the nations were not merely speculative doctrines professed in the schools or preached in the temples. The innumerable deities and rites of polytheism were interwoven with all the circumstances of business or pleasure of public or private life; and it appeared impossible to escape the observance of them without at the same time renouncing all the offices and amusements of society, and all commerce with mankind. We in the present age can hardly conceive the difficulties which the primitive Christians experienced in preserving themselves from the countenancing and practice of idolatry.

The doctrine of a future state was scarcely considered among the polytheists of Greece and Rome as a fundamental article of faith. They understood the providence of the Gods as it related to public communities rather than to private individuals, to be principally displayed upon the theatre of this visible world. The petitions which were offered on the altars of Jupiter or Apollo expressed the anxiety of their worshippers for temporal happiness, without regard to a future life. The doctrine of the soul's immortality was inculcated with more diligence and success in India, Assyria, Egypt, and Gaul; and, since we cannot attribute such a difference to the superior knowledge of the barbarians, we may ascribe it to the influence of an established priesthood, which employed it as a motive tending to the practice of virtue, and as an instrument of their ambition.

We would naturally expect that a principle so essential to religion would have been revealed in the clearest terms in the Mosaic law, and inculcated by the hereditary priesthood of the Jewish nation. But we discover that the doctrine of the immortality of the soul is omitted in the law of Moses. After the return of the exiled Jews from Babylon, and after Ezra had restored the ancient records of their religion, two celebrated sects, the Sadducees and the Pharisees, gradually arose at Jerusalem. The former, belonging to the more opulent ranks of society, adhered strictly to the literal sense of the Mosaic law, and rejected the immortality of the soul as an opinion which received no support from the book which they revered as the only rule of their life. To the authority of the Scripture the Pharisees added that of tradition; and they accepted, under the name of tradition, several speculative tenets from the religions of the Eastern nations. The doctrines of fate or predestination, of angels and spirits, and of a future state of rewards and punishments were in the number of the new articles of their belief; and as the Pharisees, by their austere manners, had drawn into their party the body of the Jewish people, the immortality of the soul became the prevailing sentiment of the synagogue under the reign of the Asmonean princes and priests. As soon as the Jews admitted the idea of a future state, they embraced it with that zeal which has always so characterized their nation.

When the promise of eternal life and happiness was proposed to mankind on condition of adopting and practising the faith of the Gospel, it is no wonder that so advantageous an offer should have been accepted by great numbers of every religion, rank, and Province of the Roman Empire. The ancient Christians were animated by a contempt for their present existence, and by a confidence of immortality, of which the doubtful and imperfect faith of modern ages cannot give us any adequate notion. The influence of the doctrines of the primitive Church was greatly strengthened by an opinion which universally prevailed therein, that the end of the world and the kingdom of heaven were at hand. The near approach of this awful event they believed to be foretold in the Gospels; and those who understood in their literal sense the discourses of Christ, as represented there, expected the second and glorious coming of the Son of Man in the clouds before that generation should have passed away which was witness of the calamities of the Jews under Vespasian or Hadrian. The revolution of eighteen centuries shows us the fallacy of interpreting these prophecies literally; but as long as this opinion subsisted in the Church it was productive of the most salutary effects on the faith and practice of the Christians, who lived in the awful and momentary expectation of that moment when the globe itself and all the various races of mankind should tremble at the appearance of the Divine Judge. The ancient and popular doctrine of the Millennium was

immediately connected with the second coming of Christ. As the works of creation had been finished in six days their duration in their present state, according to a tradition which was attributed to the prophet Elijah, was limited to six thousand years. By the same analogy it was inferred that this long period of toil and contention which was now almost elapsed would be succeeded by a joyful Sabbath of a thousand years, and that Christ, with the triumphant band of the saints and the elect who had escaped death, (see I. Thessalonians IV. 15-18,) or who had been miraculously revived, would reign upon earth till the time appointed for the last and general resurrection. So pleasing was this hope to the mind of the Christians that they quickly adorned the new Jerusalem, the seat of the blissful kingdom, with all the gayest colors of the imagination. The inhabitants of this millennial paradise were still supposed to retain their human nature and senses after, as before the resurrection. A city was erected of gold and precious stones, and a supernatural plenty of corn and wine was bestowed on the adjacent territory, in the free enjoyment of whose spontaneous productions the happy and benevolent people were never to be restrained by any jealous laws of exclusive property. The assurance of such a Millennium was carefully inculcated by a succession of Fathers from Justin Martyr and Irenæus, who, it was said, conversed with the immediate disciples of the apostles, down to Lactantius, who was preceptor to the son of Constantine. Such appears to have been the reigning sentiment of the orthodox believers, and it seems so well adapted to the desires and apprehensions of mankind that it must have contributed in a very considerable degree to the progress of the Christian Church. But when the Christian edifice was almost completed the temporary support was laid aside. The doctrine of Christ's literal reign upon earth was at first regarded as a profound allegory, was considered by degrees as a doubtful and useless opinion, and was at length rejected as the absurd invention of fanaticism and heresy.

Whilst the happiness and glory of a millennial reign was promised to the true Christians, the most dreadful calamities were pronounced against an unbelieving world. The edification of a new Jerusalem was to advance by equal steps with the destruction of the mystic Babylon; and as long as the Emperors who reigned before Constantine persisted in the profession of idolatry the epithet of Babylon was applied to the city and empire of Rome. A regular series was concocted of all the evils, physical and moral, which can afflict a flourishing nation; intestine discords and the invasion of the fierce barbarians from the unknown regions of the North; pestilence and famine, comets and eclipses, earthquakes and inundations. All these were only so many preparatory and ominous signs of the great catastrophe of Rome, when the country of the Catos, the Scipios, and Cæsars should be consumed by a flame from heaven, and the city of the seven

hills, with her palaces, her temples, and her triumphal arches, should be buried in a vast lake of fire and brimstone. The country which, from religious motives, had been chosen for the origin and principal scene of the conflagration was the best adapted for that purpose by natural and physical causes, by its deep caverns, beds of sulphur, and numerous volcanoes, of which those of Vesuvius, of Etna, and of Lipari exhibit but an imperfect representation. And the calmest and most intrepid sceptic, in the then state of scientific knowledge, could hardly refuse to allow that the destruction of the system of the world by fire was in itself not improbable. The Christian also founded his belief much less on the deductions of reason than on the authority of tradition, and his interpretation of Scripture; expected it with terror and confidence as a certain approaching event; and as his mind was perpetually filled with the solemn idea he considered every disaster that happened to the Empire as an infallible symptom of an expiring world.

The condemnation of the wisest and most virtuous of the ancients on account of their ignorance or incredulity with respect to Christianity, implies an idea offensive to reason, and not flattering to humanity. But the primitive Church, whose faith was of a firm consistence, delivered over without hesitation to eternal torture the far greater part of mankind. They might perhaps indulge a charitable hope in favor of Socrates, or some other sages of antiquity, who consulted the benefit of mankind according to the light of reason, before that of the Gospel had arisen. But they unanimously affirmed that those who, since the introduction of Christianity, had obstinately persisted in the worship of the demons, neither deserved nor could expect a pardon from the justice of the Deity. These rigid sentiments, which had been unknown to the ancient world, appear to have infused a spirit of bitterness into a system otherwise of love and harmony. The ties of blood and friendship were frequently torn asunder by the difference of religious faith; and the Christians who in this world found themselves oppressed by the power of the Pagans, were sometimes reduced by resentment and spiritual pride to delight in the prospect of their future triumph. "You are fond of spectacles, exclaims Tertullian; expect the greatest of all spectacles, the last and eternal judgment of the universe. How shall I admire, how laugh, how rejoice, how exult, when I behold so many proud monarchs, so many fancied gods groaning in the lowest abyss of darkness; so many magistrates who persecuted the name of the Lord, liquefying in fiercer fires than they ever kindled against the Christians; so many deluded philosophers blushing in red-hot flames with their deluded scholars; so many celebrated poets trembling before the tribunal, not of Minos, but of Christ; so many tragedians more tuneful in the expression of their own sufferings; so many dancers.—" but feelings of humanity suggest to us to draw a veil over this fearful description which

the fierce African (rather an exception, indeed, in this respect, to the generality of the early Christian writers,) still pursues in a long variety of affected and unfeeling witticisms.

But beyond doubt there were many among the primitive Christians of a temper more corresponding to the meekness and charity of their profession. There were many who felt a sincere compassion for their friends and countrymen, and who exerted their zeal and influence to save them from impending destruction. The careless and ignorant polytheist, assailed by new and unexpected terrors, against which neither his priests nor philosophers offered him any certain protection, was frequently terrified and subdued by the menace of eternal damnation. His fears might assist the progress of his faith and reason; and if he could only persuade himself that the Christian religion might possibly be true it became an easy task to convince him that it was the safest party that he could possibly embrace.

The supernatural gifts too which were claimed to be exercised by the Christians above the rest of mankind, must have conduced to their own comfort, and frequently to the conversion of infidels. The expulsion of evil spirits from the bodies of those persons whom they had tormented was considered a signal though ordinary triumph of the Christian faith, and is repeatedly urged by the ancient Fathers as the most convincing evidence of the truth of Christianity. The ceremony was usually performed in a public manner, and in the presence of a great number of spectators; the patient was relieved by the power or skill of the exorcist, and the vanquished demon was heard to confess that he was one of the fabled gods of antiquity that had impiously usurped the adoration of mankind. The reader cannot fail to see how such effects and phenomena may have been produced after reading the illustrations in the case of the miracles of the Gospels; still considering that they may have been produced in other ways by the influence of the Holy Spirit. But the most miraculous cure of diseases of the most inveterate and preternatural kind can no longer occasion us any surprise when we are informed that in the days of Irenæus, about the end of the second century, the resurrection of the dead was very far from being esteemed an uncommon event. Dr Middleton, however, thus objects to this statement of Irenæus: "It is very strange that from the time of the apostles there is not a single instance of this miracle to be found in the three first centuries; except a single case slightly intimated in Eusebius from the works of Papias,\* and which he seemed to rank among the other fabulous stories delivered by that weak man." And Bp. Douglas considers Irenæus to speak of what had

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\* The preceptor of Irenæus and who claimed to have conversed with the apostle John. Such is how tradition comes to us.



"been performed formerly," not in his own time. At such a period, however, when faith could boast of so many wonderful victories over death, it seems difficult to account for the scepticism of those philosophers who still rejected and derided the Christian doctrine of the resurrection. A noble Greek had rested upon this important ground the whole controversy, and promised Theophilus, bishop of Antioch, that if he could be gratified with the sight of a single person who had been actually raised from the dead, he would immediately embrace the Christian religion. It is to be remarked that this prelate, however anxious he may have been for the conversion of his friend, thought proper to decline this fair and reasonable challenge.

It is evident that the unresisting softness of temper, so conspicuous among the primitive Christians of the first three centuries, proved of some benefit to the advancement of their cause. The most credulous or curious among the Polytheists were often persuaded to enter into a society which asserted an actual claim of miraculous powers. The primitive Christians perpetually trod on mystic ground, and their minds were exercised to the habit of believing the most extraordinary events. They felt, or they fancied, that on every side they were incessantly assaulted by demons, comforted by visions, instructed by prophecy, and sometimes delivered from sickness, danger, and death by the supplications of the Church. The real or imaginary prodigies of which they so frequently conceived themselves to be the objects, the instruments, or the spectators, happily disposed them to adopt with the same ease the wonders of the evangelic narratives; and thus miracles which did not exceed the measure of their own experience inspired them with the most lively assurance of mysteries which were represented to surpass the limits of their understanding. It is this deep impression of supernatural doctrines which has been so much celebrated under the name of faith; a state of mind described as the surest pledge of the divine favor, and of future felicity, and recommended as the first, perhaps the only real merit of a Christian. According to the more rigid Christian doctors, even to our own time, the moral virtues, which may be equally practised by infidels, are destitute of any value or efficacy in the work of our justification; a doctrine which is carried out to its full extent by the Jesuits, and by all who are of a like spirit in every Christian Church, and which not only bears its refutation on its face, but in the meanly immoral practices of many of its professors.

But the primitive Christians were accustomed to demonstrate their faith by their virtues; and it was justly supposed that the divine persuasion which enlightened or subdued the understanding did at the same time purify the heart and direct the actions of the believer. The first apologists for Christianity who justify the innocence of their brethren, and the writers of a later age who celebrate the sanctity of their ancestors, display in the

most vivid colors the reformation of manners which was introduced to the world by the preaching of the Gospel. It was a very ancient reproach of the Pagans against the Christians that the latter allured into their society the most atrocious and abandoned criminals, who, as soon as they were touched by a sense of remorse, were easily persuaded to wash away in the waters of baptism the guilt of their past conduct, for which the temples of the gods refused to grant them any expiation. But this seeming reproach, when cleared from misrepresentations, contributes perhaps as much to the honor as it did to the increase of the Church. The friends of Christianity may acknowledge without shame that many of their most eminent saints had been, previous to their baptism, abandoned sinners. Those persons who, in the world, followed, though perhaps imperfectly, the dictates of benevolence and propriety, derived such a calm satisfaction from the consciousness of their own rectitude as rendered them much less susceptible of the sudden emotions of shame, of grief, and of terror which have given birth to so many wonderful conversions. After the example of their divine master, as set forth in the Gospels, the Christian missionaries of this age did not disdain the society of men, and especially of women, oppressed by the consciousness and often by the effects of their vices. As they emerged from sin and superstition to the glorious hope of immortality they resolved to devote themselves to a life, not only of penitence but of virtue; and the desire of perfection became the ruling passion of their soul. When the Christians of Bythia were brought before the tribunal of the younger Pliny, under certain accusations, they assured the Proconsul that, far from being engaged in an unlawful conspiracy, they were bound by a solemn obligation to abstain from the commission of those crimes which disturb the private or the public peace of society, from theft, robbery, adultery, perjury, and fraud. And this blamelessness was admitted by the candid and enlightened Roman, so far as his opportunity of observing the Christians allowed him to judge. Near a century after this Tertullian, with an honest pride, could boast that very few Christians had suffered by the hand of the executioner, except on account of their religion. Their serious and sequestered life, averse to the gay luxury of the age, inured them to chastity, temperance, economy, and all the sober and domestic virtues. The contempt of the world exercised them in the habits of humility, meekness and patience. The more they were persecuted the more closely they adhered to each other. Their mutual charity and unsuspecting confidence has been remarked upon by infidels, and was too often abused by perfidious friends. It is an honorable circumstance for the morals of the primitive Christians that even their faults, or rather errors, were derived from an excess of virtue. Some of the bishops and fathers of the Church, whose evidence attests, and whose authority might influence the professions, the principles, and even the practice of their con-

temporaries, had studied the Scriptures with less skill than devotion; and they often received in the most literal sense those rigid precepts of the Gospels to which succeeding commentators have applied a figurative mode of interpretation. Ambitious to exalt the perfection of the Gospel above the wisdom of philosophy the zealous fathers have carried the duties of self-mortification, of purity and patience to a height which one would think scarcely possible for a human being to attain, much less to preserve. Aspiring to imitate the perfection of angels they disclaimed, or they affected to disdain, every earthly and corporeal delight. The first sensation of pleasure was marked as the first moment of the abuse of the senses. The candidate for heaven was instructed, not only to resist the grosser allurements of the taste or smell, but even to shut his ears against the harmonies of profane music, and to view with indifference even the most finished productions of human art. Gay apparel, magnificent houses, and elegant furniture were supposed to unite the double guilt of pride and of sensuality; a simple and mortified appearance was more becoming to the Christian, who was certain of his sins, and doubtful of his salvation. In their censures of luxury the fathers are exceedingly minute and circumstantial; and among the various articles which excite their pious indignation we may mention false hair, garments of any color except white, instruments of music, vases of gold and silver, downy pillows (as Jacob reposed his head on a stone) white bread, foreign wines, public salutations, the use of warm baths, and the practice of shaving the beard, which, in the language of Tertullian, is a lie against our own faces, and an impious attempt to improve the works of the Creator. When Christianity was introduced among the rich and polite, the observance of those rules was left to such as aspired to superior sanctity. But the virtue of the primitive Christians, like that of the primitive Romans, was to a large extent guarded by poverty and ignorance, since it can hardly be said that the less wealthy ranks of mankind can claim a merit for foregoing that which they are not able to possess.

The fathers were correspondingly particular in the restraints which they imposed upon the commerce of the sexes. It was their unanimous sentiment that a first marriage was all that was requisite for the purposes of nature and of society. The marriage tie was defined as a resemblance of the mystic union between Christ and his Church, and was pronounced indissoluble either by divorce or death. The practice of second nuptials was branded with the name of a legal adultery, and the persons who were guilty of such a scandalous offence against Christian purity were excluded from the honors and from the alms of the Church. They considered a state of celibacy and a godly life as the nearest approach to the divine perfection. It was often with difficulty that ancient Rome could maintain the institution of six vestal virgins; but

the primitive Church was filled with a great number of persons of either sex who had devoted themselves to the practice of perpetual chastity. A few of these occasionally, among whom we may reckon the celebrated Origen, judged it most prudent to disarm the tempter by marriage. Among the Christian ascetics however (a name which from their peculiar manner of life they soon acquired) many, as they were less presumptuous, were probably more successful. The loss of sensual pleasure was compensated in them by spiritual pride ; and it was in praise of these chaste spouses of Christ that the Fathers have poured forth the stream of their eloquence. Such are the early traces of monastic principles and institutions which in a subsequent age counterbalanced all the advantages of Christianity.

While the primitive Christians inculcated the maxims of passive obedience they were not inclined to take any active part in the civil administration of the government, or the military service of the empire. This seeming indifference to the public welfare exposed them to the contempt and reproaches of the Pagans, who often asked what must be the fate of the Empire, attacked on all sides by the barbarians, if all the Roman citizens should adopt the pusillanimous sentiments of the new sect. To this reproachful question the Christian apologists returned obscure and ambiguous answers, as they were unwilling to reveal the secret cause of their security, the expectation that before the conversion of mankind was accomplished, war, government, the Roman Empire, and the world itself should be no more.

But though the primitive Christians were dead to the pleasures and business of the world, their love of action, which could not be extinguished, found a new occupation in the government of the Church. The safety of their society, its advancement and honor produced in their minds a spirit of patriotism such as the early Romans had felt for the republic, and sometimes also of a similar indifference in the use of whatever means might probably conduce to so desirable an end. The ambition of elevating themselves to the honors and offices of the Church they disguised by the laudable profession of devoting to the public good the power and consideration which, for that purpose only, it became their duty to solicit. In the exercise of their office they were frequently called upon to detect the errors of heresy or the arts of faction, to oppose the designs of perfidious brethren, to stigmatize their characters with infamy, and to expel them from a society whose peace and harmony they had attempted to disturb. The ecclesiastical rulers of the Christians were taught to unite the wisdom of the serpent with the innocence of the dove ; but as the former was subtil so the latter gradually became corrupted with the habits of government. In the Church, as in the world, those who were placed in any prominent station rendered themselves considerable by their eloquence and firmness, by their knowledge of mankind, and by their dexterity in business ; and

while they concealed from others, and perhaps from themselves, the secret motives of their conduct, they too frequently displayed all the turbulent passions of active life, which were tinged with an additional degree of bitterness and obstinacy from the infusion of spiritual zeal.

Those who have studied the subject with candor and impartiality are of the opinion that those primitive Christians to whom the name of apostles is ascribed declined the office of legislation, and rather chose to endure some partial scandals and divisions than to exclude the Christians of future ages from the liberty of varying their forms of ecclesiastical government, according to the changes of time and circumstances. The scheme of policy which was adopted during the first century may be discovered from the practice of the Churches of Jerusalem, Ephesus, and Corinth. The Christian societies which were organised in the cities of the Roman Empire were united only by the ties of mutual faith and charity. Equality and independence formed the basis of their internal constitution. The want of discipline and human learning was partially supplied by the assistance of the prophets, who appear to have had their spiritual call to that function without distinction of sex or natural abilities, and who, as often as they felt the impulse of inspiration, poured forth their prophecies in the Christian assemblies. But these extraordinary gifts were frequently abused or misapplied by the prophetic teachers. They displayed them at an improper season, presumptuously disturbed the service of the assembly, and by their misdirected zeal, or their vanity, they introduced into the Church of Corinth a long and melancholy train of disorders. As the institution of prophets became useless, and even harmful, their powers were withdrawn and their office abolished. The public functions of religion were then solely entrusted to the established ministers of the Church, the bishops, and presbyters; two appellations which in their first origin appear to have distinguished the same office and the same order of persons. The name presbyter was expressive of their age, or rather of their gravity and wisdom. The title of bishop (*ἐπίσκοπος*) denoted their inspection over the faith and morals of the Christians who were committed to their pastoral care. In proportion to the number of the faithful in the infant congregations a larger or a smaller number of these episcopal presbyters guided with equal authority and united counsels.

But the most perfect equality of freedom requires the directing hand of an acknowledged superior; and the order of public proceedings soon introduced the office of a president, invested, at least, with the authority of collecting the sentiments, and of executing the resolutions of the assembly. A regard for the public order and tranquillity, which would have been so frequently interrupted by annual, or by occasional elections, induced the primitive Christians to constitute an honorable and perpetual rulership, and to choose one of the wisest and the most holy among their



presbyterians, to execute during his life the duties of their ecclesiastical Governor. It was under these circumstances that the lofty title of bishop began to raise itself above the humble appellation of presbyter or elder; and while the latter remained the most natural distinction for the members of every Christian senate, the former was appropriated to the dignity of its new president. The episcopal form of government, which appears to have been instituted before the end of the first century, was adopted without delay by all the societies which were already scattered over the Empire, had acquired in an early period the sanction of antiquity, and is still looked upon by the most numerous branches of the Christian Church as a primitive and even a divine institution. It need hardly be observed that the pious and humble presbyters or elders, who were first dignified with the title of bishop, could not possess, and would probably have rejected the power and pomp which afterward pertained to the Roman Pontiffs, or now pertain to a German or English prelate. Their jurisdiction, which was originally of a spiritual, though in most cases of a temporal nature, we may define in a few words. It consisted in the administration of the sacraments and discipline of the Church, the superintendence of religious ceremonies, which insensibly increased in number and variety, the consecration of ecclesiastical ministers, to whom the bishop assigned their respective functions, the management of the public fund, and the determination of all such differences as the faithful were unwilling to expose before the tribunal of an idolatrous judge. These powers, during a short period, were exercised according to the advice of the college of presbyters, and with the consent and approbation of the assembly of Christians. The primitive bishops were considered as only the first of their equals, and as the honorable servants of a free people. Whenever the episcopal chair became vacant by death, a new president was chosen among the presbyters by the suffrages of the whole congregation, every member of which supposed himself invested with a sacred and sacerdotal character in respect to holiness and virtue. Such was the mild and equal constitution by which the Christians were governed for more than a hundred years after the first introduction of Christianity. Every society formed within itself a separate and independent republic; and, although the most widely separated of these little states maintained a mutual and friendly intercourse of letters and deputations, the Christian world was not yet connected by any supreme authority or legislative council. As the numbers of the faithful gradually multiplied they discovered the advantages which might result from a close union of their interests and designs. Towards the end of the second century the Churches of Greece and Asia adopted the institution of provincial synods. It was soon established as a custom and as a law that the bishops of the independent Churches should meet in the capital of each province at the stated periods of spring



and autumn. They were assisted in their deliberations by the advice of a few distinguished presbyters, and attended by the presence of a listening multitude. Their decrees, which were styled canons, regulated every important controversy of faith and discipline. The institution of synods was so well suited to private ambition and to public interest that, in the space of a few years, it was adopted throughout the whole Empire. A regular correspondence was established between the provincial councils, which mutually communicated and approved their respective proceedings, and the universal Christian Church soon assumed the form and acquired the strength of a great federative republic.

As the legislative authority of the several Churches was insensibly superseded by the use of councils, the bishops obtained by their alliance a much larger share of executive and arbitrary power; and as soon as they became connected by a sense of their common interest they were enabled to attack, with combined vigor, the original rights of their clergy and people. The bishops of the third century imperceptibly changed the language of exhortation into that of command, scattered the seeds of future usurpations, and supplied by Scripture metaphor and declamatory rhetoric their deficiency of force and reason. They magnified the unity and power of the Church as it was represented in the episcopal office, of which each bishop enjoyed an equal portion. Princes and magistrates, it was often repeated, might boast a claim to a transitory earthly dominion; but it was the episcopal authority alone which was derived from the Deity, and extended itself over this and over another world. The bishops were the vicegerents of Christ, the successors of the apostles, and the mystic substitutes of the high priests of the Israelitish Church. By their exclusive privilege of conferring the sacerdotal order, they invaded the freedom both of the clerical and sacerdotal elections; and if, in the administration of the Church, they still consulted the judgment of the elders, or the inclination of the people, they took great care to inculcate the merit of such a voluntary condescension. The bishops acknowledged the superior authority which resided in the assembly of their brethren; but, in the government of his peculiar diocese, each of them exacted from his flock the same implicit obedience as if that favorite metaphor had been literally just, and as if the shepherd were of a superior nature to that of his sheep. This obedience, however, was not imposed without some efforts on one side and some resistance on the other. The democratic part of the constitution was, in many places, very warmly supported by the zealous or interested opposition of the inferior clergy. But their patriotism received the ignominious epithets of faction and schism; and the episcopal cause was indebted for its rapid progress to the labors of many active prelates who, like Cyprian of Carthage, could reconcile the arts of a most ambitious statesman with the Christian virtues which secured him the character of a saint and martyr.

The same causes which at first operated to destroy the equality of the presbyters introduced among the bishops a pre-eminence of rank and from thence a superiority of jurisdiction. As often as they met in the provincial synod, which happened each spring and autumn, the difference of personal merit and reputation was very sensibly felt among the members of the assembly, and the multitude was governed by the wisdom and eloquence of the few. But the order of public proceedings required a more regular and less individious distinction; the office of perpetual presidents in the councils of each Province was conferred upon the bishops of the principal cities; and these aspiring prelates, who soon acquired the lofty titles of Metropolitans and Primates, secretly prepared themselves to usurp over their episcopal brethren a like authority to that which the bishops had so lately assumed above the college of presbyters. Nor was it long before an emulation of pre-eminence and power prevailed among the metropolitans themselves, each of them affecting to display in the most pompous terms the temporal honors and advantages of the city over which he presided; the number and wealth of the Christians that were subject to their pastoral care; the saints and martyrs that had arisen among them; and the purity with which they had preserved the orthodox faith as it had been handed down through a series of bishops from the apostle, or apostolic disciple to which the founding of their church was ascribed. From every cause either of a civil or of an ecclesiastical nature it was easy to foresee that Rome must enjoy the respect, and might soon claim the obedience of the provinces. The Roman Church was the greatest, the most numerous, and, in regard to the west, the most ancient of the Christian establishments, many of which had been founded by the labor of her missionaries. Instead of one apostolic founder, the utmost boast of Antioch, or Corinth, or Ephesus, the city of the seven hills was supposed to have been honored with the preaching and martyrdom of two eminent apostles; and the bishops of Rome ingeniously claimed the inheritance of whatsoever prerogatives were attributed either to the person or the office of St. Peter. The bishops of Italy and the provinces were disposed to allow them a primacy of order and association (such was the way they expressed it) in the Christian aristocracy. But the power of a monarch was rejected with abhorrence, and the aspiring genius of Rome encountered from the nations of Asia and Africa a more determined resistance to her spiritual than she had formerly to her temporal dominion. The bishop of Carthage, the patriotic Cyprian, who himself ruled with the most absolute sway, the Church of Carthage and the provincial synods, opposed with resolution and success the ambition of the Roman bishops; artfully connected his own cause with that of the Eastern bishops, and, like Hannibal, sought out new allies in the heart of Asia. If this Punic war was carried on without any blood being shed it was owing much more

to the weakness than to the moderation of the contending parties. Invectives and excommunications, which were their only weapons, they hurled at each other during the whole controversy with equal fury and devotion.

The progress of ecclesiastical authority gave rise to the distinction of the clergy and laity, which had before been unknown to the Greeks and Romans. The former of these appellations comprehended the great mass of the Christian people, the latter that elect portion which had been set apart for the service of religion ; a class of men which has formed an important, though not always an edifying subject of history. These mutual hostilities sometimes disturbed the peace of the early Church ; but their zeal and activity advanced the common cause, and the love of power, which, under the most plausible disguises, could insinuate itself into the breasts of bishops and martyrs, impelled them to increase the number of their subjects, and to enlarge the extent of the Christian Empire. They were, during the period we are considering, destitute of any temporal force, and for a long time discouraged and distressed, rather than assisted by the civil magistrate ; but they had acquired, and they employed within their own society, the two most effectual instruments of power, rewards and punishments ; the former derived from the pious contributions, the latter from the spiritual apprehensions of their people.

The way in which baptism was performed in the primitive Church appears from the strongest historical evidence to have been by immersion. Dr. Mosheim, in his Church history, in speaking of the first century, says : " The sacrament of baptism was administered in this century without the public assemblies, in places appointed and prepared for the purpose, and was performed by immersion of the whole body in the baptismal font. \* At first it was usual for all who laboured in the propagation of the Gospel to be present at that solemn ceremony ; and it was also customary that the converts should be baptized and received into the Church by those under whose ministry they had embraced the Christian doctrine. But this custom was soon changed. When the Christian Churches were well established and governed by a system of fixed laws, then the right of baptizing converts was vested in the bishop alone. This right, indeed, he conferred upon the *presbyters* and *chorepiscopi*, or *country bishops*, when the bounds of the Church were still further enlarged, reserving, however, to himself the *confirmation* of the baptism which was administered by a presbyter. There were doubtless several circumstantial rites and ceremonies observed in the administration of this sacrament for the sake of order and decency. Of these, however, it is not easy, nor perhaps possible, to give a certain or satisfactory account, since upon this subject we are too much exposed to the illusion which arises from confounding the customs of the primitive times with those of succeeding ages."

\* Mosheim's Ecclesiastical Hist. Cent. I.

In speaking of the practice of the same rite in the second century he says : " The sacrament of baptism was administered publicly twice every year at the festivals of Easter and Pentecost, or Whitsuntide, either by the bishop, or the presbyters, in consequence of his authorization and appointment. The persons that were to be baptized, after they had repeated the creed, confessed and renounced their sins, and particularly the devil and his pompous allurements, were immersed under water, and received into Christ's kingdom by a solemn invocation of Father, Son, and Holy Spirit, according to the express command of our blessed Lord. After baptism they received the sign of the cross, were anointed, and by prayer and imposition of hands were solemnly commended to the mercy of God, and dedicated to his service, in consequence of which they received milk and honey, which concluded the ceremony. The reasons of this particular ritual coincide with what we have said in general concerning the origin and multiplied ceremonies that crept from time to time into the Church." \* In speaking of the same rite in the third century he says : " There were twice a year stated times when baptism was administered to such as, after a long course of trial and preparation, offered themselves as candidates for the profession of Christianity. This ceremony was performed only in the presence of such as were already initiated into the Christian mysteries. The remission of sins was thought to be its immediate and happy fruit, while the bishop, by prayer and the imposition of hands, was supposed to confer those sanctifying gifts of the Holy Spirit that are necessary to the life of righteousness and virtue. We have already mentioned the principal rites that were used in the administration of baptism ; and we have only to add that none were admitted to this solemn ordinance until by the menacing and formidable shouts of the exorcist they had been delivered from the dominion of the prince of darkness and consecrated to the service of God.

The driving out of this demon was *now* considered as an essential preparation for baptism, after the administration of which the candidates returned home adorned with crowns and arrayed in white garments as sacred emblems, the former of their victory over sin and the world, and the latter of their inward purity and innocence." † In speaking of the same rite in the fourth century, after the Christian religion was established in the Empire, he says : " Baptismal fonts were now erected in the porch of each Church for the more commodious administration of that initiating sacrament. Baptism was administered during the vigils of Easter and Whitsuntide, with lighted tapers, by the bishop, and the presbyters commissioned by him for that purpose. In cases, however, of urgent necessity, and in such

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\* Id. Cent. II.

† Id. Cent. III.

only, a dispensation was granted for performing that sacred rite at other times than those now mentioned. In some places salt was employed as a symbol of purity and wisdom, and was thrown with this view into the mouth of the person baptized; and a double unction was everywhere used in the celebration of this ordinance, one preceding its administration, and the other following it. The persons who were admitted into the Church by baptism were obliged, after the celebration of that holy ordinance, to go clothed in white garments during the space of seven days." \* And in his history of the Church in the eleventh century we find a passage which implies or proves that baptism by immersion was the rule even at that late period. Here, in a controversy that has place between the Greek and Latin Churches, Cerularius, the patriarch of Constantinople, complains among other things, "that in the rite of baptism they (the Latins) confined themselves to one single immersion." † At what time the baptism by sprinkling was introduced does not appear, but it may have been practised to some extent all along in the ages after Constantine. Granting all that has here been said with respect to the manner of baptism in the primitive Church, we still remark that carnal ordinances, however performed, are of no account in comparison with regeneration, which baptism symbolises, and which is the all-important thing Christianity has in view to achieve. Circumcision is nothing; uncircumcision is nothing; but the keeping of the commandments of God is everything.

The way in which the Lord's Supper was administered in the primitive Church was as follows: The professors, according to their means, brought with them oblations of bread and wine and other things which they offered as gifts to the Lord; and hence both the ministers of the Church and the poor derived their subsistence. Of the bread and wine presented in these offerings such a quantity was separated from the rest as was required in the administration of the Lord's Supper. This was consecrated by certain prayers pronounced by the bishop, to which the people assented by saying: *Amen*. The Holy Supper was distributed by the deacons, and this sacred rite was, in some churches, followed by the Agapæ, or feasts of love, which in other churches preceded it. By this it plainly appears that the Christian priesthood was designed to be a substitute for the Jewish priesthood; (the Christian bishop being the substitute for the Jewish high-priest, the presbyters for the priests, and the deacons for the Levites;) and that the Lord's Supper represented the whole sacrificial ritual of the Jews, consisting of popular oblations and priestly sacrifices. The primitive mode of celebrating the Lord's Supper, as given above, was much altered in course of time, and was also considerably varied according to locality.

\* *Id.* Cent. IV.

† *Id.* Cent. XI.

We do not find that a community of goods was practised in the primitive Church, at least to any noticeable extent; the converts who embraced the new religion were permitted to retain the possession of their property, to receive bequests and inheritances, and to increase their separate property by all the lawful means of trade and industry. Instead of an absolute sacrifice, a moderate portion was accepted by the clergy; and in their weekly or monthly assemblies every believer, according to the measure of his wealth or the exigency of the occasion presented his voluntary offering for the use of the common fund. Nothing, however inconsiderable, was refused, but it was diligently mediated that in the article of tithes the Mosiac law was still of divine obligation, and that since the Jews, under a less perfect dispensation, had been commanded to pay a tenth part of all they possessed, it would become the disciples of Christ to distinguish themselves by a superior degree of liberality, and to acquire some merit by resigning a superfluous treasure which must so soon be annihilated with the world itself. The bishop was the natural steward of the Church; the public stock was entrusted to his care without account or control; the presbyters were confined to their spiritual functions, and the more dependent order of the deacons was solely employed in the management and distribution of the ecclesiastical revenue.

If the vehement declamations of Cyprian are to be credited there were too many among his African dispensing brethren, who in the execution of their charge violated every precept, not only of evangelical perfection, but even of moral virtue. By some of these unfaithful stewards, the riches of the Church were lavished in sensual pleasures; by others they were perverted to the purposes of private gain, of fraudulent purchases and rapacious usury. But it appears evident that as long as the contributions of the Christian people were free and unconstrained, the abuse of their confidence could not have been very frequent, and the general uses to which their donations were applied reflected honor on the religious society. A decent portion was reserved for the maintenance of the bishop and his clergy; a sufficient sum was set apart for the expenses of the public worship, of which the *agape*, or feasts of love, as they were called, constituted a pleasing part. The whole remainder was reserved for the poor.

According to the discretion of the bishop, it was distributed to support widows and orphans, the lame, the sick, and the aged of the community, to supply the wants of strangers and pilgrims, and to alleviate the misfortunes of prisoners and captives, more especially when their sufferings had been occasioned by their firm attachment to the cause of religion. A generous intercourse of charity united the most distant provinces and communities, and the smaller congregations were cheerfully assisted by the alms of the more wealthy. Such an institution, which paid less regard to the merit than to the distress of the object, very materially conduced to



the spread of Christianity. The hospitals among the Pagans, while they decided the doctrines, acknowledged the benevolence of the new sect. The prospect of speedy cure and of future protection afforded into its hospitable fold many unhappy persons whom the neglect of the world would have abandoned to want, sickness, and old age. There is also some reason to believe that numbers of infants who, according to the heathen practice of those times, had been exposed by their parents, were frequently rescued from death, baptised, educated, and maintained by the pious charity of the Christians.

Every society has the right of excluding from its numbers such of its members as reject or violate those regulations which have been established by general consent. In the exercise of this power, the primitive Christian Church directed its censures chiefly against scandalous sinners, and particularly those who were guilty of murder, fraud, or incontinence; against the authors of the abettors of any heretical opinion which had been condemned by the judgment of the episcopal order; and against those unhappy persons who, whether from choice or compulsion, had persisted after their baptism in any act of idolatrous worship. The consequences of excommunication were of a temporal as well as a spiritual nature. The Christian against whom it was pronounced was deprived of any part in the common fund. The ties both of religion and private friendship were to him dissolved, and he found himself shunned and rejected by those whom he had entertained, or by whom he had been beloved. The situation of those exiles was in itself very painful and melancholy, and their sufferings must in some cases at least have been aggravated by the apprehension that in the state of their knowledge then they could hardly escape from their minds the awful impression that those ecclesiastical governors, by whom they were condemned, possessed as the purveyors of their office the keys of hell and of heaven. But the heretics who might be supposed by the conscious rectitude of their intentions, and by the flattering hopes that they alone had discovered the true way of salvation, endeavoured to regain in their separate assemblies those comforts, temporal as well as spiritual, which they no longer enjoyed from the great assembly. But almost all these who had reluctantly yielded to the allurements of vice and idolatry were sensible of their fallen condition, and anxiously desired to be restored to Christian communion.

With respect to the treatment of these penitents two opinions, the one of justice, the other of mercy, divided the primitive Church. The more rigid ecclesiastics refused them for ever the meanest place in the community which they had disgraced or deserted; and leaving them to the torments of a guilty conscience indulged them only with a hinting of hope that the repentance of their life might possibly be accepted by the Deity in lieu of eternal salvation. A milder sentiment was embraced in practice as well

as in theory by the purest and most respectable of the Christian Churches. The door of reconciliation was seldom shut against the returning penitent, but a severe form of discipline was instituted, which, while it served as an expiation of his crime, might powerfully deter the spectators from imitating his example. Humbled by a public confession, emaciated by fasting, and clothed in sackcloth, the penitent lay prostrate at the door of the assembly, imploring with sighs and tears the pardon of his offences, and soliciting the prayers of the faithful. If the fault was of a very heinous character, whole years of penance were esteemed an inadequate satisfaction to the divine justice; and it was always by slow and painful gradations that the sinner, the heretic, or the apostate, was admitted into the bosom of the Church. A sentence of perpetual excommunication was, however, reserved for some crimes of an extraordinary magnitude, and particularly for the inexcusable relapses of those penitents who had already experienced and abused the mercy of their ecclesiastical superiors. The exercise of the Christian discipline was varied according to the circumstances or the number of the guilty.

Of the number of Christian martyrs who suffered for their principles under the rule of the pagan Emperors it is difficult to make a true estimation, since we have to rely only on the statements, often exaggerated, of ecclesiastical historians of the fourth or fifth centuries, who appear to have ascribed to the magistrates of Rome the same degree of implacable and unrelenting zeal as actuated themselves against the heretics or the polytheists of their own times. The celebrated number of ten persecutions has been determined by the ecclesiastical writers of the fifth century, who possessed a more distinct view of the prosperous or adverse fortunes of the Church from the time of Nero to that of Diocletian. The ingenious parallels of the ten plagues of Egypt and of the ten horns of the Apocalyptic beast, appears to have first suggested this calculation to their minds: and in their application of the fulfilment of prophecy to the events of history they carefully selected those reigns, which were in fact the most hostile to the Christian cause. The martyrs devoted to death by the Roman magistrates were selected from opposite extremes. They were either bishops and presbyters, the persons most distinguished among the Christians for their rank and influence, and whose example might strike terror into the whole sect; or else they were the meanest and most abject among them, especially those of the servile condition whose lives were esteemed by the ancients of little value, and whose sufferings were wont to be viewed by them with too much indifference. The learned Origen, who was intimately acquainted with the history of the primitive Christians, declares in express terms, that the number of martyrs was very inconsiderable when compared with the whole number of Christians. This general assertion of Origen obtains an illustration in the particular

testimony of Dionysius, who, in the great city of Alexandria, and under the reign of Decius, reckons but ten men and seven women who suffered for the profession of Christianity. The ecclesiastical writers before the fourth century content themselves with pouring forth a liberal effusion of loose and tragical invectives, without ascertaining or stating the precise number of Christians who were permitted to seal with their blood their belief of the Gospel. From the history of Eusebius, an ecclesiastical writer of the fourth century, it may be gathered that only nine bishops were punished with death in the violent persecution of Diocletian, his associates, and successors. And in his particular enumeration of the martyrs of Palestine he appears to state that in that province no more than ninety-two Christians were entitled to the appellation of martyrs; but from other statements it is inferred there may have been a greater number. From the latter particular statement an important, though perhaps not very probable conclusion has been formed. According to the distribution of the Roman provinces, Palestine may be considered as about a sixteenth part of the Eastern Empire; and since there were some Governors in some of the provinces who had kept their hands unstained with the blood of the Christians, it has been concluded that the country which gave birth to Christianity produced at least a sixteenth part of the martyrs of the Eastern Empire in that persecution. The whole number, it is thought, might consequently amount to about fifteen hundred, a number which, if it be equally divided between the ten years of this persecution, will allow for each year about one hundred and fifty martyrs. Giving the same proportion to the provinces of Africa, Italy, and perhaps Spain, where at the end of two or three years the rigor of the penal laws was either suspended or abolished, the number of Christians in the Roman Empire, on whom a capital punishment was inflicted by a judicial sentence during this persecution, will be about two thousand. Since doubtless the Christians were more numerous and their enemies more exasperated in the time of Diocletian, than they had ever been in any former persecution, this probable computation may teach us to estimate approximately the number of primitive Christians who may have sacrificed their lives for the purpose of introducing Christianity into the world.

The following circumstances tend to show that the treatment of Christians who were apprehended by the officers of the government, was not altogether so intolerable as it might be imagined to have been. 1: The Christians who were condemned as a penalty to work in the mines were permitted, through the humanity or neglect of their keepers, to build chapels, and freely to exercise their religion in the midst of their dreary habitations. 2: The bishops were obliged to check or censure the forward zeal of the Christians who voluntarily threw themselves into the hands of the

magistrates. Some of those were persons oppressed by poverty and debts, who impetuously sought to terminate a miserable existence by a glorious death. Others were allured by a hope that a short confinement would expiate the sins of a whole life; and others still were actuated by the less honorable motive of deriving a plentiful subsistence, and perhaps a considerable profit, from the alms which the people through charity bestowed on the prisoners. After the Church had triumphed over all her enemies, the interest as well as vanity of the captives appears to have prompted them to magnify the merit of their respective sufferings. A convenient distance of time and space gave an ample scope to the progress of fiction; and the numerous instances which had been alleged of holy martyrs whose wounds had been instantly healed, whose strength had been renewed, and whose lost members had been miraculously restored, were found extremely convenient for the purpose of removing every difficulty, and of silencing every objection. The most extravagant legends, as they tended to the honor of the Church, were applauded by the credulous multitude, countenanced by the clergy, and attested by the suspicious evidence of ecclesiastical history; and thus a multitude of real or fictitious martyrs were objects of the worship of after ages.

We shall conclude this sketch by a melancholy truth which obtrudes itself on our mind, which has been seen and will be seen more fully from statements in this book; that, even admitting without hesitation or question all that ecclesiastical history has recorded or devotion has feigned concerning the subject of martyrdoms, it must still be acknowledged that the Christians, in the course of their intestine dissensions, have inflicted immensely greater severities on each other than they had experienced from the persecutions of Pagans or infidels. During the dark ages which followed the subversion of the Roman Empire in the west the Popes of Rome extended their dominion over the laity as well as the clergy of the Latin Church. The fabric of superstition which they had built up, and which might long have defied the feeble efforts of reason, was at length assaulted by a crowd of daring men who, from the twelfth to the sixteenth century, assumed the popular character of Reformers. The Church of Rome defended by violence the Empire which she had acquired by deception and fraud; a system of pretended peace and benevolence was soon characterized by wars, massacres, and the institution of the "Holy Inquisition." As the reformers were animated by the love of civil, as well as of religious freedom, the Catholic princes connected their own interest with that of the clergy, and enforced by fire and the sword the terrors of spiritual censures. In the Netherlands alone, more than one hundred thousand of the subjects of Charles V, are said to have suffered by the hand of the executioner, and this extraordinary number is attested by Grotius, a man of learning and genius, who appears to have preserved

his moderation amid the fury of contending sects, and who wrote the annals of his own age and country at a time when the art of printing had facilitated the means of intelligence, and increased the danger of detection. If we may believe the authority of Grotius, we must allow that the number of Protestants who were executed in a single small province, and in a single reign, far exceeded that of the primitive martyrs in the space of three centuries, and in the whole Roman Empire. But if the improbability of the fact itself should prevail in our minds over the weight of evidence ; if Grotius should happen to be convicted of exaggerating, which does not yet appear to have taken place, we shall all be naturally led to enquire what confidence can be placed in the doubtful and imperfect records of ancient credulity ? What degree of credit can be given to a courtly bishop or to a passionate or exaggerating declaimer, who, under the patronage and protection of Constantine, enjoyed the exclusive privilege of recording the persecutions inflicted on the primitive Christians by the disregarded predecessors or vanquished rivals of their gracious sovereign ?

AN EXPLANATION OF REVELATION XIII TO VERSE 11, SHOWING ITS FULFILMENT IN THE CATHOLIC CHRISTIAN CHURCH AND STATE SYSTEM, ESTABLISHED AT CONSTANTINOPLE BY CONSTANTINE AND HIS SUCCESSORS, WITH REFERENCE TO THE PARALLEL PROPHECIES OF THE BOOK OF DANIEL.

We are now come to the point of time at which the established religion of the Roman Empire was changed from Paganism to Christianity under Constantine and his successors ; and in order the better to elucidate this part of our subject, we shall turn to the XIIIth chapter of the book of Revelation, and illustrate its fulfilment historically in the two general systems of the Christian religion, or rather the two systems of which this religion formed a constituent part : *first*, that system of Church and State as established and practised by Constantine and his successors in the Roman Empire : and, *second*, that established by the Protestant reformers and princes in the sixteenth century, and still adhered to by their successors. The first ten verses relate to the former, the remaining part of the chapter to the latter system. Rev. ch. XIII, verse 1 : " And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns ; and upon his horns ten crowns (lit. diadems), and upon his heads names (not the name) of blasphemy."

Here the prophet in his vision conceives himself standing upon the sandy sea-shore, and looking abroad upon the waters he sees a wild beast (*θηρίον*) rising up out of the sea. This corresponds somewhat with Daniel's vision of the four beasts coming up successively out of the sea, the last of which we understand in a sense to represent the same with this : (See Dan. ch. VII.) This last beast has seven heads and ten horns, crowned ; that in Daniel is not represented as having seven heads, but as having ten horns, which are not said to be crowned. That in Daniel symbolised the whole Roman Empire, considered as a power or government, Pagan as well as Christian, and comprising both the civil and religious branches of power. This represents the whole Christian Roman Empire, also considered as a power or government, and likewise comprising both the civil and religious branches of power. The seven heads would here symbolise the whole Roman Empire as distinguished from any part of it united under one ruler ; also they would indicate the completeness of human wisdom as distinguished from what individual men possess ; and, further, the number seven would indicate the sacred and secular elements, or, in the ancient idea, the divine and human combined. The character of this wisdom, whether beastly and serpentine, or belonging to the true man, and godlike, has to be determined from the other parts of the symbolic figure, of which the heads form a constituent part. The ten horns would represent the Empire to be made up of many different nations, which are severally governed by dependent rulers ; and the horns being crowned, or encircled with diadems, would indicate these rulers, at least for the most part, to be crowned kings. The number ten would represent all the nations and their kings or rulers that would at any time be subject to the Roman Empire. Having on his heads names of blasphemy indicates that the supreme ruler of the Empire would arrogate to himself the honors which belong only to the Deity ; and also that there would be blasphemous systems of worship established throughout the Empire.

As Constantine was the first Roman Emperor that was called a Christian, and as under him and his immediate successors the change of the national religion from Pagan to Christian was brought about, we think it expedient to make our readers acquainted with the principal events in the life, and the principal points in the character of that Emperor. This celebrated man was the son of Constantius, who was joint Emperor of the Romans with Galerius, Maximin, and Diocletian. The last named was considered as supreme Emperor : the three former were subordinate Emperors, that is, they governed their several divisions of the Empire in obedience to the great central authority vested in Diocletian. Thus Galerius was Emperor of the East and of Egypt ; Maximin, of Italy and Africa ; and Constantius, of Gaul and Britain.



Helena, the mother of Constantine, history decides to have been the daughter of an innkeeper, and Constantine to have been born most probably at Naissus, in Dacia, which last was a province of the Empire extending along and stretching far inwards on both sides of the Danube. The city of Naissus was situated south of that river. The birth of Constantine is said to have occurred about the year 274 A. D. When he was come to a mature age he did not follow his father Constantius to the West, but remained in the service of Diocletian, signalized his valor in the Wars of Egypt and Persia, and gradually rose to the station of a tribune of the first order. The figure of Constantine was tall and majestic; he was dexterous in all his exercises; courageous in war, affable in peace; in his whole conduct the active spirit of youth was tempered with habitual prudence; and while his mind was engrossed with ambition he appeared cold and insensible to the allurements of pleasure. Through the entreaties of his father he was at length induced to visit him at his seat of government in the West, and performing his journey from Asia Minor, he reached the port of Boulogne, at the moment when his father was preparing to embark for Britain. Having accomplished the British expedition and an easy victory over the barbarians of Caledonia, Constantius ended his life in the imperial palace in the city of York. His death was immediately succeeded by the elevation of Constantine, who was declared Emperor by the voice of the soldiers, on July 25th, A. D., 306. The soldiers were effectually solicited in behalf of the son of their deceased Emperor. They were asked whether they would hesitate for a moment between placing Constantine at their head, and the ignominy of calmly awaiting the arrival of some obscure stranger, on whom it might please Galerius, Emperor of the East, (Diocletian having ere now retired from office) to bestow the armies and provinces beyond the Alps? He artfully contrived not to show himself to the soldiers until they were prepared to salute him with the titles of Emperor and Augustus. The decent resistance which he chose to effect to the willingness of the soldiers was intended to justify his usurpation; nor did he yield to the acclamations of the army till he had prepared an epistle, which he immediately dispatched to Galerius. Constantine informs him of the melancholy event of his father's death, modestly asserts his natural right to the succession, and respectfully laments that the affectionate violence of his troops does not permit him to solicit the imperial purple in the regular and constitutional manner. Without either condemning or ratifying the choice of the British army, Galerius accepted the son of his deceased colleague as the sovereign of the provinces beyond the Alps: but he gave him only the title of Caesar, and the fourth rank among the Roman princes, while he conferred the vacant place of Augustus upon his favorite Severus. At the time of his assumption of imperial power at York, Constantine had reached the age

of 32 years, and in the space of eighteen years after, he, by a succession of victories vanquished the power and persons of three rival Emperors, and in the year 324 A.D. was recognized sole Emperor of the Romans. The foundation of Constantinople, and the establishment of the Christian religion, were the immediate and memorable consequences of this revolution.

The accounts transmitted to us of the date and probable cause of the *conversion* of Constantine are various. Lactantius, an ecclesiastic of his court, appears impatient to proclaim to the world the glorious example of the sovereign of Gaul, who, in the first moments of his reign, acknowledged the true and only God. Eusebius, another ecclesiastic of the same court, has ascribed the conversion of Constantine to a miraculous sign which he saw displayed in the heavens whilst he meditated and prepared the expedition which resulted in the conquest of Maxentius and of Italy. A contemporary writer affirmed, with the most perfect confidence, that in the night which preceded the last battle against Maxentius, Constantine was admonished in a dream to inscribe the shields of his soldiers with the celestial sign of God, the sacred monogram of the name of Christ: that he executed the commands of heaven, and that his obedience and valor were rewarded by the decisive victory of the Milvian Bridge. Nine years after his conquest of Rome, Nazarius describes an army of divine warriors, who seemed to fall from the sky; he marks their beauty, their spirit, their gigantic forms, the stream of light which shone from their celestial armor, and their declaration that they were sent, that they flew to the assistance of the great Constantine. Eusebius says that in one of the marches of Constantine "he is reported to have seen with his own eyes the luminous trophy of the cross placed above the meridian sun, and inscribed with the following words: BY THIS CONQUER. This amazing object in the sky astonished the whole army as well as the Emperor himself, who was yet undetermined in the choice of a religion; but his astonishment was converted into faith by the vision of the ensuing night. Christ appeared before his eyes, and displaying the same celestial sign of the cross, he directed Constantine to frame a similar standard, and to march with an assurance of victory against Maxentius and all his enemies."

Such are some of the causes which are ascribed by historians for the conversion of Constantine to the Christian religion; and any candid mind may determine for itself whether that spirit correspond to the spirit of Christ, which incites a man to the slaughter of his fellow-men; or enquire why Christ did not come to him with a sword in his hand, and tell him to conquer by that. We must all allow that if God's spirit represented to him a cross, and told him to conquer by that, and he afterwards conquered by the sword and the horrors of war, he must have misunderstood or misapplied the lesson the vision was designed to teach him. The cross, in

vision or otherwise, indicates the self-denying and benevolent spirit of the Gospel. But Constantine made a real sign of the visionary cross, and set it up as a standard to fight under; and in this he manifested the very spirit of the Catholic Christianity he established, by instituting an outward sign or representation of Christ, under which he could act in direct opposition to the nature and spirit of the Lamb of God. From this time onward the cross was highly esteemed by the Romans; it was carried at the head of their armies; it was inscribed upon the shields of the soldiers; it was used as a preservative from every species of temporal and spiritual evil, by all classes of the citizens; and it became the object of the superstitious veneration of all.

Constantine came to the throne of the Empire through seas of blood; and like some other great conquerors, he appears to have used religion as a footstool in his ascent to it. His public and private character do not justify the belief that he was a sincere convert to Christianity. "It must indeed be confessed," says Mosheim,\* "that the life and actions of this prince were not such as the Christian religion demands from those who profess to believe its sublime doctrines. It is also certain that from his conversion to the last period of his life he continued in the state of a *catechumen*, and was not received by baptism into the number of the faithful until a few days before his death, when that sacred rite was administered to him at Nicomedia, by Eusebius, bishop of that place.—For it was the custom of many in this century to put off their baptism to the last hour, that thus immediately after receiving, by this rite, the remission of their sins, they might ascend pure and spotless to the mansions of life and immortality." Thus, the whole life of those Catholic Christians might be spent in a manner, however diabolical and depraved; and their sins, however numerous and aggravated, might be washed away immediately before their death by the purifying virtues of the waters of baptism, so that they could ascend pure and spotless to the mansions of life and immortality. What doctrine could be more hypocritical and blasphemous than this? The Christian writers of all ages since his time, both Catholic and Protestant, are wont to speak in rather exalted terms of the character of Constantine, the cause of which is, that he supported and established the Christian religion. But however this may be, the history of his time proves him to be, not only a crafty and cunning man, but a cruel and relentless tyrant. The former part of his life was exercised in bloody wars; the latter was spent in arrogance and effeminate pride, and in the display of a suspicious, cruel, and merciless disposition. The wanton murder of his son Crispus in the year after he had convened the Council of Nice, leaves an indelible stain upon his memory. The cause of the death of Crispus was nothing more than

\* Mosheim's Ecclesiastical History: Century IV.

jealousy and suspicion on his part, on account of the esteemed merits, and popularity of his son. The testimony of history is that he first bribed informers to testify against the prince, and the result was that Crispus suffered a cruel and ignominious death. After several battles fought between Constantine and the Emperor Licinius, who was his brother-in-law, to decide which of them should be greatest, the latter was reduced to the necessity of throwing himself at the victor's feet and imploring his clemency, which, however, he did not long enjoy, for he was strangled by the order of Constantine in the year 325 A.D., the same year in which was held the Council of Nice. Much has been said about David murdering Uriah, that he might obtain his wife; but David only had Uriah placed in front of the battle, yet it is called murder; then what shall be said of the conduct of Constantine, or this great man-child of Christian writers (see Rev. XII.) towards his former colleague, his kinsman, and now humble suppliant, Licinius, in ordering him to be strangled to get him out of his way? Lardner observes that "many ancient writers charge Constantine with a breach of faith in this matter." But these are not the only crimes of the kind alleged against Constantine; he had already despatched his father-in-law, Maximian, with whose son, Maxentius, he was at war at the time of his pretended conversion. After this he put to death Bassianus, to whom he had married his sister Anastasia. The Cæsar Licinius, the younger, a youth of amiable manners, was involved in the ruin of Crispus; and the stern jealousy of Constantine was unmoved by the prayers and tears of his own sister pleading for her son, whose rank was his only crime, and whose death she did not long survive. The story of these unhappy princes, the nature and evidence of their guilt, the forms of their trial, and the circumstances of their death were buried in mysterious obscurity, and the courtly bishop Eusebius, who has celebrated in an elaborate work the virtues and piety of his hero, observes a prudent silence on the subject of these tragic events. Next we have to mention Fausta, the wife of Constantine, and daughter of Maximian, who was put to death in a short time after the two princes. It is asserted by Zosimus that he sent and had her suffocated in a bath, which for that purpose had been heated to an extraordinary degree; although it may appear that the remembrance of a conjugal union of twenty years, and the honor of their common offspring, the destined heirs to the throne, might have availed to soften the obdurate heart of Constantine, and persuaded him to suffer his wife, however culpable she might appear to him, to expiate her offences in a solitary prison. The deaths of his son and nephew, with the execution of a great many respectable, and perhaps innocent friends who were involved in their fall, may have been sufficient to justify the discontent of the Roman people, and to explain the satirical verses affixed to the palace gate, comparing the splendid and bloody reigns of Nero and of Constantine. Under such

circumstances it might argue some degree of candor in Constantine to decline being numbered among the faithful till he was past committing such monstrous crimes; but to assure him that his blood-guiltiness could in the end be washed away with a little water, was one of the most impious delusions of the anti-Christian priesthood which he established. The Emperor, although he usurped the sceptre by treason, forthwith assumed to himself the character of viceroy of the Deity. To the Deity alone he was accountable for the use or abuse of his power; and his subjects were indissolubly bound by their oath of fidelity to a tyrant who had violated or might violate every law of nature or of society.

The gratitude of the Christian Church exalted the virtues and excused the failings of a patron who acted generously toward it, seated Christianity on the throne, and established it in the temples of the Roman world. The mysteries of the Christian faith and worship were concealed from the eyes of the laity with an affected secrecy; but the severe rules of discipline which the bishops had instituted were relaxed by their prudence in favor of an imperial proselyte, whom it was so important to allure by every gentle condescension into the pale of the Church: and Constantine was permitted, at least by their tacit consent, to enjoy most of the privileges before he had contracted any of the obligations of a Christian. Instead of retiring from the congregation when the voice of the priest dismissed the vulgar multitude, he prayed with the faithful, disputed with the bishops, expatiated on the most sublime, the most subtil and intricate subjects of theology, celebrated with sacred rites the vigil of Easter, and publicly declared himself not only a partaker, but in an important sense an hierophant of the Christian mysteries. In his last visit to Rome the Emperor disclaimed and insulted the superstition of his ancestors by refusing to lead the military procession of the equestrian order, and to offer the public vows to Jupiter of the capitol.

Many years before his baptism and death he had declared to the world that neither his person nor his image should ever more be seen within the walls of an idolatrous temple; while he had distributed through the provinces a variety of medals and pictures which represented the Emperor in an humble and suppliant posture of Christian devotion. The Greek Church, which celebrates the festival of this imperial saint, seldom mentions the name of Constantine without adding the title of *Equal to the Apostles*.

The irresistible power of the Roman Emperors was from this time displayed in the important and dangerous change of the national religions. The terrors of a military force silenced the faint and unsupported murmurs of the Polytheists. The exact balance of the two religions did not long continue, and the piercing eye of ambition and avarice soon discovered that the profession of Christianity might contribute to the interests

of the present as well as of a future life. The hopes of wealth and honors, the example of an Emperor, his exhortations, his irresistible smiles or his terrible grimaces, diffused conviction among the venal and obsequious crowd which usually fill the departments of a palace. The cities which signalized a zeal for Christianity by a voluntary destruction of their temples were distinguished by municipal privileges and rewarded with popular donations : and Constantinople, the new capital of the East, gloried in the singular advantage, that it was never profaned with the worship of idols. As the lower classes of society are governed mainly by imitation, the conversion of those who possessed any eminence of birth, or power, or of wealth was soon followed by dependent multitudes. The salvation of the common people was easily effected, if it be true that in one year twelve thousand men were baptized at Rome, besides a proportionate number of women and children ; and that a white garment, with twenty pieces of gold, had been promised by the Emperor to every convert.

It had been established before by a fundamental principle of the Roman constitution that every order of citizens, the sacred as the civil, was alike subject to the laws ; and that the care of religion was the right and duty of the civil magistrate. Constantine did not persuade himself that by his conversion he had forfeited any part of the imperial prerogatives, or that he was incompetent to give laws to a religion which he had protected and embraced. The Roman Emperors still continued to exercise a supreme jurisdiction over the ecclesiastical order, and the sixteenth book of the Theodosian code represents, under a variety of titles, the authority which they assumed and exercised as the supreme heads of the Catholic Church.

After the defeat of Licinius, his last rival, the victorious Emperor proceeded to lay the foundations of a city upon the shores of the Thracian Bosphorus, destined to reign in future time the mistress of the East, and to survive the Empire and religion of Constantine. As he urged, himself, the progress of the work with the greatest zeal and energy, the walls, the porticos, and the principal edifices of this magnificent city were completed in the space of about ten years ; upon which the founder celebrated with games and festivals the foundation of the new seat of Empire. As often as, during the reign of his successors, the birthday of the city returned, the statue of Constantine, of gilt wood, framed by his order, and bearing in its right hand a small image of the genius of the place, was erected on a triumphal car. The guards, carrying lighted tapers, and clothed in their richest apparel, accompanied the solemn procession as it moved through the hippodrome. When it came opposite to the throne of the reigning Emperor he rose from his seat, and with grateful reverence adored the memory of his predecessor. At the festival of the dedication



an edict, engraved on a column of marble, bestowed the title of Second or New Rome upon the new city. But the name of Constantinople has prevailed over that honorable epithet, and after the revolution of over fifteen centuries still perpetuates the fame of its author. Rome had some time before begun to be neglected by the Emperors; Diocletian, who may be called the immediate predecessor of Constantine, as sole Emperor, having taken up his residence for some time at Sirmium, and then at Nicomedia.

The foundation of a new capital was connected with the establishment not only of a new form of religion, but with that of a new form of civil and military administration. The manly pride of the ancient Romans, content with substantial power, had left to the vanity of the eastern nations the forms and ceremonies of ostentatious greatness. But when they lost even the semblance of those virtues which were derived from their republican freedom, the simplicity of their manners was insensibly corrupted by the stately affectation of the courts of Asia. The distinct view of the complicated system of policy introduced by Diocletian, improved by Constantine, and completed by his immediate successors within a period of one hundred and thirty years, not only amuses the fancy with the singular picture of a great Empire, but tends to illustrate the secret and internal causes of its rapid decay. \* The distinction of personal merit and influence so conspicuous in a republic, so feeble and obscure under a monarchy, were abolished by the despotism of the Emperors, who substituted in their stead a severe subordination of rank and office, from the titled slave who was seated on the steps of the throne, to the meanest instruments of arbitrary power. This multitude of abject dependents was interested in the support of the actual government from the dread of a revolution which might at once confound their hopes and intercept the reward of their services. In this divine hierarchy, (for such it is frequently styled), every rank was marked with the most scrupulous exactness, and its dignity was displayed in a variety of trifling and solemn ceremonies, which it was a study to learn and a sacrilege to neglect. The purity of the Latin language was debased by adopting in the intercourse of pride and flattery a profusion of epithets which Cicero would scarcely have understood, and which Augustus would have rejected with contempt. The principal officers of the Empire were saluted, even by the Emperor himself, with the high-sounding and plausible titles of Your Sincerity, Your Gravity, Your Excellency, Your Eminence, Your Sublime and Wonderful Magnitude, Your Illustrious and Magnificent Highness. The codicils, or patents of their office were curiously emblazoned with such emblems as were adapted to explain its nature and high dignity; the image or portrait of the reigning Emperors;

\* See Theodosian Code, and *Notitia Dignitatum Imperii*.

a triumphal car ; the book of mandates placed on a table, covered with a rich carpet, and illuminated by four tapers ; the allegorical figures of the provinces which they governed ; or the appellations and standards of the troops they commanded. Some of these official ensigns, were exhibited in their halls of audience ; others preceded their pompous march whenever they appeared in public ; and every circumstance of their demeanour, their dress, their ornaments, and their train was calculated to inspire a deep reverence for the representatives of supreme majesty. To an observer, this new imperial system of the Roman government might have presented the appearance of a splendid and magnificent theatre, in which was displayed one object more prominent and conspicuous than the rest,—the Emperor,—which inspired the beholders with awe and terror, and in which the players of every character and degree repeated the language and imitated the passions of their original model.

All the magistrates of sufficient importance to find a place in the general state of the Empire, were accurately divided into three classes : 1. The *Illustrious*. 2. The *Respectable*. 3. The *Honorable*. In the times of Roman simplicity the last-mentioned epithet was used vaguely only as an expression of deference, till it became at length the peculiar and appropriated title of all who were members of the senate, and consequently of all who, from that venerable body, were selected to govern the provinces. The vanity of those who from their rank or office might claim a superior distinction above the rest of the senatorial order, was afterwards indulged with the new appellation of *Respectable* ; but the title of *Illustrious* was always reserved to some eminent personages who were obeyed and revered by the two subordinate classes. It was communicated only : 1. To the consuls and patricians : 2. To the prætorian præfects, with the præfects of Rome and Constantinople. 3. To the masters-general of cavalry and infantry ; and, 4. To the seven ministers of the palace who exercised their trusty functions about the sacred person of the Emperor. Among those illustrious magistrates who were esteemed co-ordinate with each other, the seniority gave place to the union of dignities. By the expedient of honorary codicils, the Emperors who were fond of multiplying their favors might sometimes gratify the vanity though not the ambition of their courtiers. In the times of the Roman republic, the consuls were the first magistrates of the state, and derived their power from the choice of the people. But from the reign of Diocletian, even these vestiges of popular liberty were abolished, and the consuls, whose office was now become merely nominal, were appointed by the will of the Emperor ; and their office was finally abolished in about the year 541, by the Emperor Justinian. Such is a concise view of the hierarchy of the state of the Christian Roman Empire, as established by Constantine.

In the fourth century, the age which we are now considering, there were violent controversies among the Christian sects, especially upon the subject of the Trinity. Three different hypotheses were formed concerning the nature of the divine Trinity. 1: According to the first hypothesis, which was maintained by Arius and his followers, the Word, or *Logos*, was a dependent and spontaneous production, created from nothing by the will of the Father. The Son, by whom all things were made, had been begotten before all worlds, and the longest period of time which man can conceive could be compared only as a fleeting moment to the extent of his duration; yet this duration was not infinite, and there had been a time which preceded the ineffable generation of the *Logos*. On this only-begotten Son the Almighty Father had bestowed his ample Spirit, and impressed the effulgence of his glory. Visible image of invisible perfection, he beheld, at an immeasurable distance, beneath his feet, the thrones of the brightest archangels; yet he shone only with a reflected light, and like the sons of the Roman Emperors, who were invested with the titles of Caesar, or Augustus, he governed the universe in obedience to the will of his Father and Monarch. 2: In the second hypothesis, which was supported by the Tritheists, the word, or *Logos*, possessed all the inherent, incommunicable perfections of the supreme God. Three distinct and infinite minds or substances, three co-equal and co-eternal beings composed the Divine essence; and it would have implied contradiction that any of them should not have existed, or that they should ever cease to exist. The advocates of this system, which seemed to establish three independent Deities, attempted to preserve the unity of the First Cause, so conspicuous in the design and order of the world by the perpetual concord of their administration, and the essential agreement of their will. They discovered a faint resemblance of this unity of action in the societies of men, and even of the inferior animals. The causes which disturb their harmony proceed only from the imperfection and inequality of their faculties; but the omnipotence which is guided by infinite wisdom and goodness cannot fail of choosing the same means for the accomplishment of the same ends. 3: The third hypothesis, which was maintained by the followers of Sabellius, maintained that three beings, who, by the self-derived necessity of their existence, possess all the divine attributes in the most perfect degree; who are eternal in duration, infinite in space, and intimately present to each other, and to the whole universe, irresistibly force themselves upon the mind, as one and the same being, who, in the economy of grace, as well as in that of nature, may manifest himself under different forms, and be considered under different aspects. By this hypothesis, a real substantial Trinity is refined into a Trinity of names and abstract modifications, which subsist only in the mind which conceives them. The *Logos* is no longer a person, but an attribute; and it is only in a

figurative sense that the epithet of Son can be applied to the eternal reason or speech, which was with God from the beginning, and by which, not by whom, all things were made. The incarnation of the Logos they reduced to a mere inspiration of the divine wisdom, which filled the soul and directed all the actions of the man Christ Jesus. Thus, after revolving round the theological circle, we find that the Sabellian era where the Nazarene and the Ebionite had begun.

In the Council of Nice, held in the year 325, A.D., at which Council Constantine was present, the Tritheists, or Trinitarians, gained the day. The consubstantiality of the Father and the Son was established by this Council, and has been unanimously received as the fundamental article of the Christian faith by the Greek, the Latin, the Oriental, and the Reformed Churches. The triumphant party here and henceforward are styled the Orthodox, in contradistinction to heretics, or Unitarians.

The Orthodox Nicene Fathers, in decreeing the Son to be of the same substance with the Father, considered the word *substance* as synonymous with the word *nature*; and they illustrated their meaning by affirming that three men, as they belong to the same common species, are consubstantial, (Greek, homoousion) to each other. This pure and distinct equality was tempered on the one hand by the internal connection and spiritual penetration which indissolubly unites the divine persons; and, on the other, by the pre-eminence of the Father, which was acknowledged so far as it was compatible with the independence of the Son. The Orthodox, after their victory in the Council of Nice, have always treated with greater severity the heretics who degraded than those who annihilated the person of the Son. In the Council of Constantinople, convened under the auspices of the Emperor Theodosius, in the year 381, A.D., or about fifty years after the death of Constantine, it was decreed that the Holy Spirit was consubstantial and equal with the Father and the Son. And thus, and at this time, was the system of the Trinity completed, and the doctrine of it established by law throughout the Roman Empire. And Theodosius was the first Roman Emperor who was baptized into the faith of the Trinity.

On the death of Constantine, which happened at Nicomedia, whither he had gone to enjoy the benefit of the fresh air, in the year 337, A.D., his body was transported back to the City of Constantinople, and there adorned with the vain symbols of royalty, the purple and diadem, was deposited on a golden bed in one of the apartments of the palace which, for that purpose, had been splendidly furnished and illuminated, and there kept to await the arrival of some of the sons of Constantine, who all happened to be absent from the city, in different parts of the Empire, in the command of armies, at the time. The forms of the court were strictly maintained. Every day, at the appointed hours, the principal officers of the state, the

army, and the palace, approaching the person of their deceased sovereign with bended knees and a composed countenance, offered their respectful homage as seriously as if he had been alive before them. This theatrical representation was for some time continued; nor could flatterers neglect the opportunity of remarking that Constantine alone, by the peculiar indulgence of heaven, had reigned after his death. But the same ministers and generals who bowed in such reverential awe before the inanimate corpse of their deceased Emperor, were engaged in a secret conspiracy to exclude his two nephews, Dalmatius and Hannibalianus, from the share which he had assigned them in the succession of the Empire. Their fate, as well as the funeral of Constantine, was deferred till the arrival of Constantine, the second of the sons of Constantine, who, from his comparative nearness to the imperial city at the time of the decease, was the first of the sons to arrive.

As soon as he had taken possession of the palace, his first care was to remove the apprehensions of his kinsmen, by a solemn oath, which he pledged for their security. His next business was to find some specious pretence which might release his conscience from the obligation of his promise. The arts of fraud were made to subserve the designs of cruelty, and a manifest forgery was put into the hands of Constantius, in which the Emperor is made to express his opinion that he had been poisoned by his brothers; and conjures his sons to revenge his death and consult their own safety by the punishment of the guilty. In the production and delivery of this forgery it is said, on the authority of one respectable historian, that Eusebius, bishop of Nicomedia, was the chief instrument. Whatever reason these princes alleged in defence of their life and honor, and against so incredible an accusation, they were silenced by the furious clamors of the soldiers, who declared themselves at once their enemies, their judges, and their executioners. The spirit and the forms of legal proceedings were violated in a promiscuous slaughter, which involved the two surviving brothers of Constantine, seven of his nephews, of whom Dalmatius and Hannibalianus were accounted the most illustrious, the patrician Optatus, who had married the late Emperor's sister, and the Prefect Ablavius, whose power and riches had inspired him with some hopes of obtaining the throne. We may add that Constantius himself had espoused the daughter of his uncle Julius, and that he had given his sister in marriage to his cousin Hannibalianus. Of so numerous a family of the imperial race Gallus and Julian, the sons of Julius Constantius, the brother of the late Emperor, alone remained from the hands of the assassins. This massacre was succeeded by a fresh division of the Roman world, which was ratified in a personal interview between the three brothers. Constantine, the eldest, obtained, with a certain pre-eminence, the possession of the capital. Thrace and the provinces of the East were allotted for the government of Constantius; and Constans was acknowledged as the sovereign of Italy, Africa, and the

West. After this partition three years had scarcely elapsed before a war broke out between Constantine and Constans, in which the former was slain, and the latter succeeded to his dominions, A.D., 340. The fate of Constans, the conqueror, was delayed about ten years longer, when he was overcome and slain by an aspirant to the throne, the usurper Magnentius, A.D., 350. Constantius, the now surviving Emperor, waged war against the usurper Magnentius, and conquered him; and he died in the year 361, as he was marching against his cousin Julian. Such were Constantine and his sons, whom the orthodox Christian world celebrated as the great builders and supporters of their establishment. And the sons of Constantine, though guilty of the most horrid and barbarous crimes, are yet honored and applauded under the beautiful name of a Christian profession, following the example of their father, as Mosheim expresses it "in continuing to abrogate and efface the ancient superstitions of the Romans, and other idolatrous nations, and to accelerate the progress of the Christian religion throughout the Empire."\* But observe what follows: "This flourishing progress of the Christian religion was greatly interrupted, and the Church reduced to the brink of destruction, when Julian, the son of Julius Constantius, was placed at the head of affairs." † What now is the matter? Although this prince had been educated in the bosom of Christianity, "yet he apostatized from that divine religion," says Mosheim. And what, pray, was the cause of his apostatizing? The answer is: "It was partly owing to his aversion to the Constantine family, who had imbrued their hands in the blood of his father, brother, and kinsmen." It appears, therefore, it was not from the peaceful religion of the Gospel that he apostatized, but from that of bloody murderers. There is quite a difference between these two religions, that established by Constantine and his successors, and that of the Gospel of Christ. "Julian," adds Mosheim, "affected in general to appear moderate in religious matters, unwilling to trouble any on account of their faith, or to seem averse to any sect or party." And because he allowed equal liberty to all,—or, as Robinson expresses it: "The just and gentle Julian, because he headed neither party, and put off the purple unstained with the blood of heretics,—both sides agree to execrate him as a diabolical apostate."

And strange as it may seem, this mild and equitable government of Julian is by some of the most eminent orthodox writers and divines included in the flood which the dragon poured out of his mouth to destroy the woman, *i. e.* the church, and her son Constantine, the first Christian Emperor, whom they are wont to represent as this man-child. (See representation in Rev. ch. XII.) But we have examined this man-child that they have exalted, not only to God and to his throne, but above all that

\* Mosheim's Ecclesiastical History: Century IV.

† Julian was the cousin and successor of Constantius, the last of the sons of Constantine.



is called God ; and we have found in Constantine and his immediate successors, and in the system, civil and religious, which they introduced, the true representation in its incipency of the beast which the prophet saw rising up out of the sea, having seven heads and ten horns. And here is the place for us to speak with respect to the symbolic sea up out of which this symbolic beast came. 1 : The countries of the Roman Empire which were the theatre of the actions of the Roman armies are situated for the most part round the Mediterranean Sea, or the Great Sea of Daniel VII. out of which the latter prophet also saw his four beasts ascending. This may help to show where this power would arise, or, in other words, the seat and locality of it. 2 : Constantine erected his new capital upon the shores of the Thracian Bosphorus, and between the Grecian Archipelago and the Black Sea ; so that this doubtless helps to show the principal seat and locality of this power. 3 : The sea, properly speaking, out of which this power arose would symbolise an unsettled state of the Empire, wars, commotions, and intestine discords of State and Church. We have seen that the life of the first Christian Emperor was eminently one of war and commotion until he had vanquished all his opponents and made himself sole master of the Empire. We have seen what an exceedingly unsettled state of affairs the change of the whole national religion must have necessitated ; which change was begun by Constantine, but was not wholly accomplished until the age of Theodosius, over fifty years after the death of the former. We have seen that Constantine, gave not only a new religion but a new and magnificent capital or seat of government, and a new form of civil policy and administration to the state. Also, the time at which this power arose, in the beginning of the fourth century, leaves no doubt whatever but that we make a proper application of the prophecy ; this fact will appear more clear before we have finished our explication of this chapter. The vision in Rev. Ch. XIII, 1-11, refers to the whole Roman Empire, east as well as west, and west as well as east, beginning with Constantine and with the establishing of the Christian religion, and whose proper seat of government was at Constantinople. Verse 2 of our prophecy is : " And the wild beast which I saw was like to a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion ; and the dragon gave him his power and his seat (lit., throne) and great authority." This wild beast, it is seen, comprises in itself the characteristics of the four beasts of Daniel VII, the first of which was like a lion, symbolizing the Babylonian Empire ; the second like a bear, the Medo-Persian, the third like a leopard, the eastern Grecian Empire of Alexander and his successors ; and the fourth, the beast with the ten horns, which overcame all the rest and stamped them under its feet, symbolising the Roman Empire, which overcame them all and comprises here in itself all their characteristics.

Also, the vision of Nebuchadnezzar's image, Dan. II. verses 31-46, is a parallel prophecy to that of the four beasts in Dan. VII., and bears the same relation to this in Rev. XIII. as the latter does. The symbol is easily understood from its characteristics; the leopard is furious and quick to spring upon his prey; the bear's feet are singularly effective for retaining that prey and tearing it to pieces; and the lion's mouth indicates boldness, arrogance, and power of speech, as well as physical force. The dragon giving him his power and his seat, and great authority, indicates that one system, or form of government, would yield to another, which would be established and exercised in its stead. Here it means that the old Pagan Roman system of government, civil and religious, would yield to the Christian system of government, civil and religious; and that the seat, literally the throne, wherever that happened to be, as at old Rome, Milan, Sirmium, Nicomedia, which were all seats of the Roman Emperors at different times before the period which we are now considering; (but here the seat of Empire is Constantinople:) should be given up with all the authority and power that appertained to it. This power was yielded up by all opposing Pagan powers to Constantine, who inaugurated a new system of government, which was completed gradually by his successors.

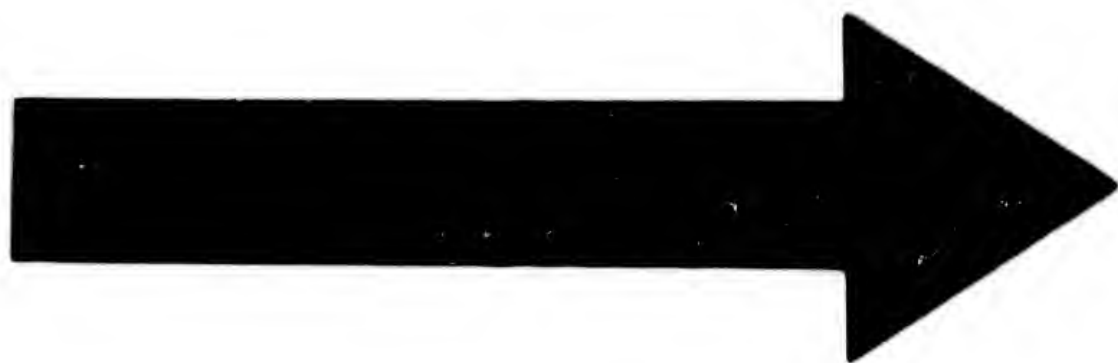
As we have to view this system in its twofold aspect of civil and religious, it is in place to remark here upon some of the most eminent orthodox Fathers who were present at, and succeeded the first Catholic, or universal Council, that of Nice. These men were continually commenting and improving upon the canons, decrees, and doctrines of the Nicene Council. A conspicuous member of this first Council was the deacon Athanasius, afterwards a canonized saint, who is celebrated as the composer of the creed which begins thus: "Whosoever will be saved, before all things it is necessary that he hold the Catholic faith," that is, the faith established in the Councils of Nice and Constantinople, the faith of the Roman Empire, of the Greek and Roman Churches; in short the Catholic faith: "which faith," it goes on to say, "except every one do keep, whole and undefiled, without doubt he shall perish everlastingly." \* This creed which is yet professed, even in some Protestant Churches, we must certainly confess is an insult to humanity and blasphemy against the Most High. What a strange amount of assumption and arrogance in any man or combination of men to condemn to eternal misery all who do not choose to believe in the dogmas which such saw fit to impose upon them by the allurements of the secular arm! This faith, as the Athanasian creed goes on to explain, is the doctrine of the Trinity, or rather Tritheism, which, as it

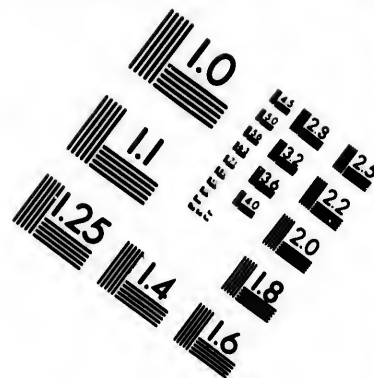
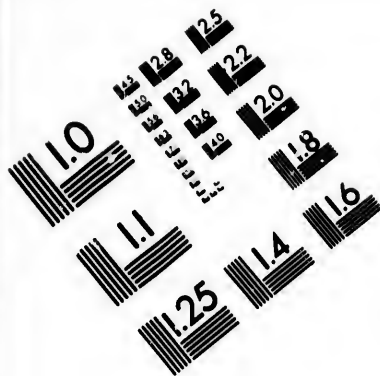
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\* This creed is now generally admitted not to have been composed by him whose name it bears, but is commonly attributed to Vigilius Tapsensis, who lived at the close of the fifth century.

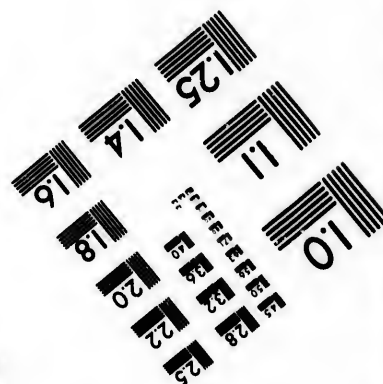
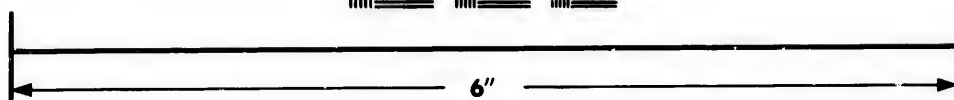
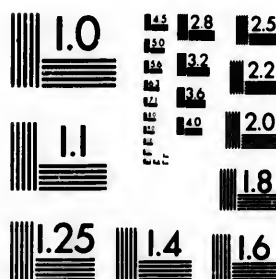
explains it, is beyond the power of man to understand, since it really does not represent anything, but is merely a fiction. Athanasius, however, was a zealous and ardent supporter of his doctrine of the Trinity: he was, in short, the acknowledged leader in his time of the Trinitarian party. Soon after the Council of Nice, he became bishop of Alexandria, from which position he was banished three several times by the power of his opponents, the Arians, and restored after an interval, each time by the power of his own party. In this age the Trinitarians and Arians, i.e., Unitarians, appear to have been pretty equally divided in numbers, (the Arians, perhaps, being considerably more numerous, but the Trinitarians having on their side the ruling power,) and to have been both imbued to an equal degree with the spirit of fanaticism and persecution. The Arians when in power persecuted the Trinitarians, and the latter the former in like manner: and the whole of these proceedings of bitterness and persecution simply exemplified the outworking of the principle of evil that is in man, which we have had occasion to remark upon before, and as will be seen more fully as we proceed.

Ishmael, the Syrian, acquired an immortal name by the multitude of his writings in which he combatted the sectaries. Hilary, bishop of Poitiers, is immortalized by his twelve books concerning the Trinity, which he wrote in opposition to the Arians. The following is the strain in which he speaks of the heresies of his time: "It is a thing equally deplorable and dangerous that there are as many creeds as opinions among men, as many doctrines as inclinations, and as many sources of blasphemy as there are faults among us; because we make creeds arbitrarily, and explain them as arbitrarily. The Homoeousion (the consubstantiality of the Father and Son) is rejected and received and explained away by successive synods. The partial or total resemblance of the Father and the Son is a subject of dispute for these unhappy times. Every year, nay every moon, we make new creeds to describe invisible mysteries. We repent of what we have done, we defend those who repent, we anathematize those whom we defended. We condemn either the doctrine of others in ourselves, or our own in that of others; and reciprocally tearing one another to pieces we have been the cause of each other's ruin." This teaches us that human beings are radically in every age much the same: in the fourth century as well as now, and now as well as then; there are about as many different opinions on religion as there are human beings. And if we now-a-days have less wrangling and contention and bloodshed on account of religion, it is owing to religion becoming more pure, being made more comprehensible to the human mind; and to a higher state of general education and of civilization existing among the people. But let men be in the possession of ever so little knowledge they still can cultivate the good principle and develop the godly character in themselves; and





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knowing ever so much they should not for a moment neglect to cultivate and develop these. Rufinus, presbyter of Aquileia, was famous for his commentaries on several passages of the Scriptures, and his bitter contest with St. Jerome. "He would" says Mosheim, \* "have obtained a very honorable place among the Latin writers of this century had it not been his misfortune to have the powerful and foul-mouthed Jerome for his adversary." But the glory of these and of all other ecclesiastical writers and saints of this age was eclipsed by that of St. Augustin. Mosheim says, "The fame of Augustin, bishop of Hippo, in Africa, filled the whole Christian world." He gained much honor in his controversy with Pelagius, suppressing the Pelagian heresy almost in its beginning, and establishing the Catholic doctrines of the Imputation of Original Sin, Election, and Reprobation; and of salvation by mere grace without any foresight of faith, or regard to good works, which have darkened Christendom even to the present day. The African bishops, with Augustin at their head, maintained the Catholic faith even against the bishop of Rome, who esteemed Pelagius sound in the faith; and by their exhortations, letters and writings won over the Roman Pontiff to their side. Pelagius and his doctrines were condemned with the utmost severity at Rome, and also in the famous council at Ephesus, A.D., 431. "In short," says Mosheim, "the Gauls, Britons, and Africans by their councils, and the Emperors by their edicts and penal laws demolished this sect in its infancy." "While Genserik," says Robinson, "was defending the Arian faith at the head of eighty thousand men, Augustin, who had now no command over the sword, was inflaming his hearers with violent passions by urging them to hate one another for their speculations." † In one of his sermons the following is worthy of notice. The discourse is about the strait gate, and this, according to his Catholic faith, cannot be good works, or obedience to the Gospel law, but the wounded side of Jesus. "By this strait gate of the side of Christ," says he, "the converted thief entered, the penitent Jew, every converted Pagan: but the wicked Arian heretic turns his back upon him and goes out. He is one of those of whom St. John says: They went out from us,—O you Arian heretic!" "Several Catholic historians observe," says Robinson, "for the glory of God, for the honor of his providence, and for the benefit of the Church, that the very day on which Pelagius was born in Britain to shed darkness over the Empire, St. Monico lay in with St. Augustin in Africa, to dispel the darkness, and throw light and sunshine and mid-day splendour over the minds of mankind." "Just so," say they, "when heretics appeared in the Western world did God by his Spirit excite Pope Innocent to erect the most holy office of the Inquisition. From this bitter and bloody fanatic of Africa proceeded two

\* Mosheim's Ecclesiastical History: Century IV.

† Robinson's Ecclesiastical Researches.

hundred and thirty-two pamphlets. He understood the ten commandments in a spiritual sense; and, Thou shalt not kill, signified, thou shalt not kill an orthodox believer. The command did not protect the life of a heretic. St. Augustin, that renowned Catholic oracle, had once himself been a professed Manichæan, and had he remained so he might have remained a stranger to the diabolical work of persecuting others for their religious opinions, and perhaps have been exempt from the just charge of his having insulted the reason and abused the rights of mankind. But when he returned from his errors, as Mosheim chooses to express it, and became a true orthodox Catholic, then, indeed, the whole force of his much admired genius and flowing eloquence was employed in stirring up persecution against the heretics; and he and other such saintly men endeavoured to inflame the passions of those in power, to extirpate the root of this "horrible disease," which so much troubled their Catholic peace. Through the influence of Augustin and other orthodox saints, severe laws were enacted by the Emperors against the Manichæans, who are said in the fourth century to have increased far above the other denominations of heretics in numbers and influence. Their assemblies were prohibited, heavy penalties were imposed upon their teachers, they were branded with infamy, and deprived of all rights and privileges as citizens. The society of the Donatists also suffered immense cruelties; numbers of them were banished, and many of them persecuted with brutal barbarity until they came to enjoy peace during the short reign of the Pagan Emperor Julian, who permitted the exiles to return to their homes, and restored them and all other persecuted sects to the enjoyment of their former liberty. But no sooner did the self-styled orthodox attain the exercise of power again after the death of Julian than the scene changed; and none among them appeared more fit to perform the cruel work of making the blood of heretics to flow than St. Augustin. "He," says Mosheim, "instigated against them, not only the province of Africa, but also the whole Christian world and the Imperial court." The Mother of Abominations, of which we shall have occasion to speak more afterwards, could not at that age of apostasy have conceived and brought forth a more genuine offspring to help to fill up the cup of her inexpressible wickedness, than that "learned and ingenious prelate" St. Augustin, a divine oracle to her adulterous seed, but a most contemptible tool in the eyes of the virtuous. The Donatists had expressly remonstrated against appeals to the civil power in cases of religion. "The implacable Austin," says Robinson, "had spent almost half a century in banishing, butchering and driving all dissenters into corners; and there he stood crowing to hail the return of day."\* But the Donatists recovered for a time their

\* Robinson's Ecclesiastical Researches.

former liberty and tranquillity, by the protection they received from the Vandals who conquered Africa; but as the Vandal kingdom was brought to a close in 534, A.D., hence orthodoxy and persecution once more overwhelmed that ill-fated country, Africa. "Councils, canons, edicts, and all imaginable instruments of oppression came rolling in like a tide." The constitution of the Catholic Church from the period of the Nicene Council, inspired the priesthood with a growing ambition to rid the Empire of every one that would not conform to their ideas. Heretics stood principally in their way; therefore the greatest champion in detecting and accusing heretics, however contrary to the Gospel the means he employed, stood highest on the list of Catholic heroes and canonized saints. It was easy to see that there could be no room either for truth or charity where the continued strife was who should be greatest. And the revenues which flowed from the government to those ghostly hierarchs prompted them to still higher degrees of ambition, by which the common people were trampled under foot, or at best considered as necessary tools for promoting their opulence and grandeur, and supporting them in luxury and idleness. To show that this was the real genius of this imperious hierarchy the following particulars may suffice: "Many of the privileges, says Mosheim, which had formerly belonged to the presbyters and people were (after Constantine) usurped by the bishops. Their first step was an entire exclusion of the people from all part in the administration of ecclesiastical affairs." \* "In the episcopal order the bishop of Rome was the first in rank, and was distinguished by a sort of pre-eminence over all other prelates. Prejudices, arising from a great variety of causes, contributed to establish his superiority; but it was chiefly owing to certain circumstances of grandeur and opulence by which mortals for the most part form their ideas of pre-eminence and dignity." "The bishop of Rome surpassed all his brethren in the magnificence and splendour of the Church over which he presided; in the riches of his revenues and possessions, in the number and variety of his ministers; in his credit with the people, and in his sumptuous and splendid manner of living. These dazzling marks of human power had such a mighty influence upon the minds of the multitude, that the See of Rome became a most seducing object of sacerdotal ambition. Hence it happened that when a new Pontiff was to be elected by the suffrages of the people the city of Rome was generally agitated with dissensions, tumults, and cabals, whose consequences were often deplorable and fatal. The intrigues and disturbances which prevailed in the city in the year 366, when, upon the death of Liberius, another Pontiff was to be chosen in his place, are some proof of what we have now advanced. Upon this occasion one party elected

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\* Mosheim's Ecclesiastical History: Century IV.

Damasus to that high dignity, while the opposite party chose Ursicinus, a deacon of the vacant church, to succeed Liberius. This double election gave rise to a dangerous schism, and to a sort of civil war within the city of Rome, which was carried on with the utmost barbarity and fury, and produced cruel massacres and desolations. This inhuman contest ended in the victory of Damasus." Such was the degree of lawless power to which these degenerate plants of the vine of Sodom had already attained, and which evidently proceeded in a great degree from the anti-Christian authority which they derived from the Emperor, their head, and from the secular power. This appears from what follows from Mosheim: "The additions made by the Emperors and others to the wealth, honors and advantages of the clergy were followed by a proportionable augmentation of vices and luxury, particularly among those of that sacred order who lived in great and opulent cities; and that many such additions were made to that order after the time of Constantine is a matter that admits of no dispute." Hence there was a principal cause of their ambition, a sordid thirst for temporal glory; and hence the historian observes: "The bishops on the one hand contended with each other in the most scandalous manner concerning the extent of their respective jurisdictions; while on the other hand they trampled upon the rights of the people, violated the privileges of the inferior ministers, and imitated in their conduct and in their manner of living, the arrogance, voluptuousness, and luxury of magistrates and princes. This pernicious example was soon followed by the several ecclesiastical orders. The bishop by degrees divested the presbyters of their ancient privileges and their primitive authority, that they might have no importunate protesters to control their ambition or oppose their proceedings; and principally that they might engross to themselves or distribute as they thought proper the possessions and revenues of the Church. Hence it came to pass that at the end of this (fourth) century there remained no more than a mere shadow of the ancient government of the Church." Admitting that there did remain a mere shadow, there must be an essential difference between the shadow and the substance. But it appears evident there did not remain even a distant resemblance of the primitive Christian Church, if we compare the arrogance, voluptuousness, luxury, and cruelty of the clergy, and the barbarity, fury and inhuman contests and cabals of their subjects with what the Gospel represents Jesus to have taught his disciples: "But Jesus called them and saith unto them: Ye know that they who are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them. But so shall it not be among you; but whosoever shall be great among you shall be your servant, and whosoever will be chiefest shall be servant of all," Mark X. 42-45. How diametrically opposite appear the whole proceedings of this Catholic hierarchy, even in the fourth century:

The bishops lording it over the presbyters ; the presbyters over inferior officers, and the lower class of hierarchy setting themselves up as great ones over the common people : and priests and people and the civil power tyrannizing with relentless cruelty over reputed heretics, whose lives of virtue, and perhaps of ignorance, exposed them alone as common prey to this ravenous and beastly legal power of State and Church. This is the Church which has been denominated the blessed Mother of saints and of great saints, and even of Saint Constantine the Great, under whose reign President Edwards could affirm that that great building which had been erecting since the fall rose to so great a height ! This is that great hierarchy, and these the effects of that Catholic Gospel for which he could affirm that no other cause could be devised but the power of God.\* Doubtless that proverb is true: There is a way that seemeth right unto a man, but the end thereof are the ways of death.

*Final Destruction of Paganism and Substitution of Catholic Christianity in the Empire.*

The destruction of Paganism in the days of Theodosius (378-395 A.D.) is the only example which history affords of the total extirpation of any ancient and popular superstition. The Christians, more especially the clergy, had supported with impatience the prudent delays of Constantine, and the impartial toleration of the elder Valentinian, "nor could they deem their conquest perfect or secure so long as their adversaries were suffered to exist." The influence which Ambrose, bishop of Milan, and his brethren had acquired over the youthful Emperor Gratian, and his successor, Theodosius the Younger, was employed to infuse the principles of persecution into the minds of their imperial proselytes. Two specious principles of religious jurisprudence were established by the orthodox, from whence they deduced a direct and rigorous conclusion against the subjects of the Empire who still adhered to their ancient religion, namely, that the magistrate is in some measure guilty of the crimes which he neglects to prohibit or to punish ; and that the idolatrous worship of fabulous deities and real demons is the most abominable crime against the Creator. The laws of Moses and the examples of Jewish history were commonly quoted and applied by the clergy to the reign of Christianity. They excited the zeal of the Emperors to vindicate their own honor and that of the Deity : and the Pagan temples throughout the Empire were subverted about sixty years after the conversion of Constantine. In a full meeting of the senate at Rome the Emperor Theodosius, then visiting that city, proposed, according to the ancient forms of the Republic : Whether the worship of Jupiter or that of Christ should be the religion of the Romans ? The liberty of

\* History of Redemption.

suffrages which, through respect for the senate, he affected to allow, was destroyed by the hopes and fears which the presence of this conqueror inspired ; and his arbitrary exile of Symmachus, the ablest and most popular statesman of those times, was a sufficient admonition that it might be dangerous to oppose his wishes. On a division of the Senate Jupiter was degraded by a very large majority ; and historians regard it as a matter of surprise that there should be any members courageous enough to declare by their speeches and votes that they were still attached to an abdicated deity. The hasty conversion of the senate must, however, be attributed to fear or to sordid motives ; for many of their number betrayed afterwards on every favorable occasion their secret disposition to throw aside the odious mask of dissimulation. But they gradually became fixed in the new religion, as the cause of the ancient became hopeless. They yielded to the will of the Emperor, to the fashion of the times, and to the entreaties of their wives and children, who were instigated and influenced by the rest of the nobility. The Bassi, the Paulini, the Gracchi adopted the Christian religion ; and the luminaries of the world, the venerable assembly of Catos (such are the high flown expressions of Prudentius) were impatient to strip themselves of their pontifical garments ; to cast the skin of the old serpent, to assume the snowy robes of baptismal innocence, and to humble the pride of the consular fasces before the tombs of the martyrs. The industrious citizens and the populace who were supported by the public liberality filled the churches of the Lateran and the Vatican with an increasing throng of devout proselytes. The decrees of the senate which proscribed the worship of idols were ratified by the general consent of the people of Rome ; the splendour of the capitol was defaced, and the temples, 424 of which still remained in the city of Rome, and the statues of the gods in every quarter of the city, were abandoned to ruin and contempt. Thus Rome submitted to the new religion ; and the dependent provinces had not yet lost their respect for the name and authority of Rome. The Pagan religion was abolished in the provinces as early as the year 420 A.D. The ruin of this ancient superstition is described by the Sophists of that and the succeeding age as a dreadful and amazing calamity which covered the earth with darkness and restored the ancient dominion of chaos and of night. They relate in solemn and pathetic strains that the temples were converted into sepulchres, and that the holy places which had been adorned with the statues of the gods were basely polluted by the relics of the Christian martyrs. "The monks, a race of filthy animals to whom Eusebius is inclined to refuse the name of men) are the authors of the new worship which, in the place of those deities that are conceived by the understanding, has substituted the meanest and most contemptible slaves. The hands of those infamous malefactors who for the multitude of their crimes have suffered a just and ignominious death,



their bodies still marked by the impression of the lash and the scars of those tortures which were inflicted by the sentence of the magistrates ; such (continues Eunapius) are the gods which the earth produces in our days ; such are the martyrs, the supreme arbitrators of our prayers and petitions to the Deity, whose tombs are now consecrated as the objects of the veneration of the people." We may conceive of the surprise of the sophist, who was a spectator of this revolution which raised those obscure victims of the laws to the rank of celestial deities. The respect which the Christians had for the martyrs of their faith was exalted by time and victory into religious adoration ; and they associated the most illustrious of the Scripture Saints and Prophets to the honors of the martyrs. In the age which followed the conversion of Constantine the Emperors, the Consuls, and the Generals of armies were accustomed devoutly to visit the tombs of St. Peter and St. Paul upon the Ostian road, and afterwards in the Vatican, where, as was supposed, the bones of these siritual heroes were deposited. The new capital of the Roman world, unable to produce any ancient and domestic trophies, was enriched by the spoils of dependent provinces. The bodies of St. Luke, St. Andrew, and St. Timothy were torn from their obscure graves, where, if they had ever been buried, they had reposed for near three centuries, and transported in solemn pomp to the Church of the Apostles, which Constantine had founded in his new city. About fifty years after the same city was honored by the presence of Samuel, the judge and prophet of Israel. His ashes, deposited in a golden vase and covered with a silken veil, were delivered by the bishops into each other's hands. The relics of Samuel were received by the people with the same joy and veneration which they would have shown the living prophet. The highways from Palestine to the gates of Constantinople were thronged with a procession, and the Emperor Arcadius, the son and successor of Theodosius, at the head of the most illustrious members of the senate and Church advanced to meet his extraordinary guest, who had always claimed the homage of kings. The example of Rome and Constantinople confirmed the faith and discipline of the Catholic world. The honors of the saints and martyrs, after a feeble and ineffectual murmur of profane reason were universally established, and in the days of St. Ambrose and St. Jerome something was still deemed wanting to the sanctity of a Christian Church till it had been consecrated by some portion of holy relics which attracted and influenced the devotion of the faithful.

In the long period of twelve centuries which passed between the age of Constantine and that of Luther, the worship of saints and relics corrupted the pure and perfect simplicity of the Christian model, and the symptoms of degeneracy are discernible in the first generation which adopted and cherished this pernicious and abominable innovation. The satisfactory

experience that the relics of the saints and martyrs were more valuable than gold or precious stones stimulated the clergy to multiply the treasures of the Church. With little regard for truth or probability they invented names for skeletons, and actions for names; and the fame of men of Apostolic times was darkened by religious fictions.

To the genuine and primitive band of martyrs they added myriads of imaginary heroes, that had never existed except in the imagination of crafty and credulous legendaries; and there is every reason to suspect that Tours might not be the only diocese in which the bones of a malefactor were adored instead of those of a saint. This superstitious practice, which tended to increase the temptations to fraud and credulity, insensibly extinguished the light of history and of reason in the Christian world. But the progress of superstition and idolatry would have been much less rapid and victorious had not the faith of the people been assisted by the seasonable aid of visions and miracles, to ascertain the authenticity and virtue of the most suspicious relics.

In the reign of the younger Theodosius, Lucian, a presbyter of Jerusalem, and the ecclesiastical minister of the village of Caphargamala, about twenty miles from the city, related a very singular dream, which, to remove his doubts, had been repeated to him on three successive Saturdays. A venerable figure stood before him in the silence of the night with a long beard, a white robe, and a gold rod, and announced himself by the name of Gamaliel, and revealed to the astonished presbyter, that his own corpse, with the bodies of his son Abbas, his friend Nicodemus, and Stephen, the first martyr of the Christian faith, were secretly buried in the adjacent field. He added with some impatience that it was time to release himself and his companions from their obscure prison; that their appearance would be salutary to a distressed world; and that they had made choice of Lucian to inform the bishop of Jerusalem of their situation and their wishes. The doubts and difficulties which still retarded the important discovery were successively removed by new visions, and the ground was opened by the bishop in the presence of an assembled multitude. The coffins of Gamaliel, of his son, and of his friend were found in regular order; but when the fourth coffin, which contained the remains of Stephen, was shewn to the light, the earth trembled, and an odor such as that of Paradise was smelt, which instantly cured the various diseases of seventy-three of the bystanders. The companions of Stephen were left in their peaceful residence at Caphargamala, but the relics of the first martyr were transported to a church consecrated to their honour on Mount Zion; and the minute particles of these relics were acknowledged in almost every province of the Roman Empire to possess a divine and miraculous virtue. St. Augustin attested the numerous prodigies which were wrought in Africa by the relics of St. Stephen. The bishop of Hippo solemnly declares that

he has selected those miracles only which were publicly certified by the persons who were either the objects or the spectators of the power of the martyr. Many prodigies were omitted or forgotten, and Hippo had been less favorably treated than the other cities of the province. And yet he enumerates seventy miracles, of which three were resurrections from the dead, in the space of two years, and within the limits of his own diocese. But it is strange this great saint does not say he was the object or spectator of any of these miracles himself. Besides, notice that ominous number *seventy*, as well as *three*, in his enumeration. If we enlarge our view to all the dioceses and all the saints of the Christian world of that age, it will not be easy for us to calculate the fables and the deceptions that issued from this inexhaustible source. The innumerable miracles of which the tombs of the martyrs were the perpetual theatre revealed to the credulous believers the state and constitution of the invisible world, and the religious speculations appeared to be founded on the firm basis of experience. Whatever might have been the condition of the souls of the vulgar in the long interval between the dissolution and resurrection of their bodies, it was evident that the superior souls of the martyrs and saints did not consume that portion of their existence in silent and inglorious sleep. The enlargement of their intellectual faculties must have surpassed the measure of the human imagination, since it was proved by experience that they were capable of hearing and understanding the various petitions of their almost innumerable votaries, who at the same moment of time, and in the most distant parts of the world, invoked their name and their assistance. The confidence of the petitioners appears to have been founded on the persuasion that the saints that reigned with Christ, cast an eye of pity upon the earth; that they were warmly interested in the welfare of the Catholic Church, and that the individuals who imitated their pious and faithful examples, were the peculiar and favorite objects of their tender regard. Sometimes indeed their friendship might be influenced by considerations of a less exalted kind, they viewed with partial affection the places which had been consecrated by their birth, their residence, their death, their burial, or the possession of their relics. The meaner passions of pride, avarice and revenge might be deemed unworthy of a celestial breast, yet the celestial saints themselves condescended to testify their grateful approbation of the liberality of their votaries: and the sharpest bolts of punishment were hurled against those impious wretches who violated their magnificent shrines, or discredited their supernatural power. Atrocious indeed would have been the guilt, and strange the scepticism of those men, if they had obstinately resisted the proof of a divine agency, while the elements, the whole range of animal creation, and even the secret and subtle operations of the human mind, were compelled to obey.

At Minoren, it was said, the relics of St. Stephen converted in eight days 545 Jews, with the help, indeed, of some reasonable severities, such as burning their synagogue, driving the obstinate infidels to stand amongst the racks, &c. The immediate and almost instantaneous effects which were supposed to follow the prayer, or the offence, satisfied the Christians of the ample measure of favor and authority which the saints enjoyed in the presence of the Supreme Deity; and it seemed almost superfluous to enquire whether they were continually obliged to intercede before the throne of grace; or whether they were not permitted to exercise, according to the dictates of their justice and benevolence, the delegated power of their subordinate deityship. The imagination, which was raised only by a painful effort to the contemplation and worship of the Infinite Deity, eagerly embraced such inferior objects of adoration as were more proper to its gross perceptions and imperfect faculties.

The sublime and simple doctrine of the primitive Christians was gradually corrupted, and the hierarchy of heaven, already clouded with metaphysical subtilties, which put out of the question the consideration of the supreme and only God, was degraded by the introduction of a popular mythology which effectually restored the reign of Polytheism. As the objects of religion were gradually reduced to the standard of the imagination, those rites and ceremonies were introduced which seemed most powerfully to affect the senses of the vulgar. If in the beginning of the fifth century Origen or Cyprian had been raised from the dead to assist at the festival of some popular saint or martyr they would have gazed with astonishment and indignation on the profane spectacle, which had succeeded to the pure and spiritual worship of a primitive Christian congregation. As soon as the doors of the church were thrown open they must have been offended with the smoke of incense, the various perfumes of flowers, and the glimmer of lamps and tapers, which diffused at noon-day a gaudy, superfluous, and, in their opinion, a sacrilegious light. If they should approach the balustrade of the altar they must make their way through a prostrate crowd, consisting for the most part of strangers or pilgrims, who resorted to the city or the vigil of the feast; and who already felt the strong intoxication of fanaticism, perhaps some of wine. They devoutly imprinted their kisses on the pavements and walls of the sacred edifices, and they directed their frequent prayers to the bones, the blood, or the ashes of the saint, which were usually concealed by a linen or silken veil from the eyes of the votaries.

The Christians frequented the tombs of the martyrs in the hopes of obtaining from their effectual intercession every sort of spiritual, but more especially of temporal blessings. They implored the preservation of their health or the cure of their infirmities, the fruitfulness of their barren wives, or the safety and happiness of their children. Whenever they were

about to undertake any distant or dangerous journey they implored the holy martyrs to be their guides and protectors on the road; and if they returned without having experienced any misfortune they again hastened to the tombs of the martyrs to express with grateful thanksgivings their obligations to their celestial patrons.

The walls of the temples were hung around with symbols of the favors which they had received; eyes, and hands, and feet of gold and silver; and edifying pictures, which could not long escape the abuse of indiscreet and idolatrous devotion, represented the image, the attributes, and the miracles of the tutelar saint. The same uniform spirit of superstition and idolatry might suggest in the most distant ages and countries the same methods of affecting the senses, and of deceiving the credulity of mankind; but it is clearly seen, and must be confessed, that the priesthood of the Catholic Church imitated the model of the superstition which they were impatient to destroy; and some may incline to believe that they substituted a worse system of superstition instead of Pagan Polytheism. In their destruction of Paganism the bishops persuaded themselves that the ignorant rustics would more readily renounce the superstitions of Paganism if they found some resemblance, some compensation in the bosom of Christianity. The religion of Constantine achieved in less than a century the final conquest of the Roman Empire; but the victors themselves insensibly adopted the arts and practices of their vanquished rivals. Here we find, even in this transition state from Paganism to Christianity, how easily men glide into idolatry; how insensibly they are overcome by those arts and practices which they condemn in others; how that, engrossed with carnal ideas, the Christian priesthood allowed the worship of saints, relics, and images to corrupt the pure and simple primitive Christian model. The bishops of that day persuaded themselves that the Pagans would more willingly renounce polytheism and embrace Christianity, if they found in it something compensatory for the old religious rites and ceremonies to which they had been accustomed, just as if one form of idolatry were any better than another; and the Reformers of eleven centuries after, possessed with the same idea, made the same mistake in retaining many of the man-made doctrines of the old Catholic Church.

But to proceed with the prophecy in ch. XIII., verse 3, is: "And I saw one of his heads, as it were, wounded (lit. slain) to death; and his deadly wound was healed; and all the world wondered after (lit. behind) the beast." The seer in his vision saw this wounded head as a very remarkable appearance. It here refers to the city of Rome, wounded and trodden down by war, and the adjacent country of Italy which was subjected to the same ravages of war as the city; and this head represented in resources and importance one-seventh of the Roman Empire. Rome was on several occasions during the decline of the Empire taken and



sacked by the barbarians; as by Alaric, king of the Goths, in the year 410 A.D.; by Genseric, king of the Vandals, in 455 A.D.; by Anthemius and Ricimer in 472 A.D., and by Odovacer, a Gothic king who governed Rome and Italy from the year 476-490 A.D.; and by the Goths and Romans it was repeatedly taken and retaken till the year 552 A.D. But the deadly wound was healed in a degree by the re-conquest of Rome by Narses, the General of the Emperor Justinian, after which, for a period of about two centuries, Rome, with the adjacent provinces, was governed by an officer called Exarch, who resided at Ravenna, and governed as the lieutenant of the Emperor at Constantinople. These Exarchs, of whom there were eighteen successive ones, were invested with civil, military, and even ecclesiastical power. Their immediate jurisdiction, which was afterwards given to the Pope, extended over the modern Romagna, or the States of the Church, the marshes or valleys of Ferrara and Comacchio, five maritime cities from Rimini to Ancona, and a second, inland Pentapolis, between the Adriatic coast and the Apennines. Also, three subordinate provinces of Rome, Venice, and Naples, which were separated by hostile lands from the palace of Ravenna, acknowledged, both in peace and war, the supremacy of the Exarch. But this deadly wound came to be completely healed by the conquests of Rome and Italy, 754-800, by Pepin and Charlemagne, kings of France, who donated to the bishop of Rome the patrimony over which he has ruled, as a temporal as well as an ecclesiastical prince, till within our own time. Thus, that part of his dominions seemed to have been taken clearly away from the Roman Emperor who resided at Constantinople, and to have become the independent kingdom of the Pope, supported by the kings of France, and afterwards by the Emperors of Germany. But although this was so in effect yet the Emperors who reigned at Constantinople never gave up their claim to those dominions which were formerly governed by the Exarch, now by the Pope, but always reckoned them as their lawful right. "And all the world wondered after the feast." The word *after*, here translated "after," literally signifies "behind" or "backwards," so that it reads "all the world wondered behind the beast," and it means that the attention of mankind would be attracted in another direction, and towards some other wonderful object than the proper seat of government, and the proper supreme head of the Empire. The popes of Rome waxed very great in the four centuries which intervened since the reign of Constantine, through the influence which their peculiar position and circumstances gave to them; and they were now waxed doubly great and strong, through the liberality and assistance of the Western potentates. The Emperor thus effectually lost not only part of his jurisdiction, but a good share of the homage and admiration which accrued to him from mankind; and while the power and influence of the Pope henceforth con-



stantly increased, that of the Emperor as constantly decreased, until at length the Latin Crusaders took Constantinople itself, and Latins ruled it for somewhat over fifty years, 1204-1261, when it was again taken by the Emperors of the Eastern Roman line, who reigned over it till it was finally captured by the Turks in 1453.

Verse 4. "And they worshipped the dragon which gave power to the beast, and they worshipped the beast, saying: Who is like to the beast? Who is able to make war with him?" The prophet in his vision takes in ages at a glance. The Spirit of God sees the past, present, and future as present. Here they are seen worshipping the dragon, or the government and religion of the old Pagan Roman Empire, and the beast, or the government and religion of the Christian Roman Empire; but the dragonic power is evidently passed away; for their acclamations are all in praise of the beastly power. But in a sense these two powers were adored together. The Pagan Roman Emperors received from their subjects divine homage. On state occasions the Emperor sat on his throne, surrounded by the busts and images of the Emperors that had preceded him; and the principal subjects of the Empire were accustomed to present themselves before him in the attitude of worship, and so adore not only the living Emperor, but the busts and statues of all the dead ones which were then on exhibition. The same worship was given to the Christian Roman Emperors, and the mode and manner of this worship was brought to a more blasphemous refinement than ever before by the Pagan Diocletian, the immediate predecessor of Constantine, who introduced the court ceremonial of Eastern kings into the court of the Emperors; and so it continued, but still waxing worse, during the reign of the Christian Emperors. Of course the vulgar multitude could only worship the Emperor at a distance, with their reverential exclamations: "Who is like unto him! Who is able to make war with him!" When the Crusaders were passing Constantinople on their first expedition the generals and officers were detained and compelled to do homage to the Emperor Alexius, he thereby showing them that he still considered the Western provincials as his liege subjects. High on his throne the Emperor sat mute and immovable: His Majesty was adored by the Latin princes, dukes, and counts; and they submitted to kiss either his feet or his knees, an indignity which their own writers are ashamed to confess, and unable to deny. In about a century after, however, when the Crusaders were passing on their fourth expedition they took the city and held it for a time, the Emperors going into exile, as we have mentioned. It has always been considered a privilege by the Catholics to be allowed the rare honor of kissing the Pope's toe. "Who is like unto the beast? Who is able to make war with him?" This last expression shows that the secular power of the Romans, or the Emperors

who comprised in their person both the sacred and secular branches of power, is principally meant. This great combination of sacred and secular power,—the sacred, which, as the viceroyalty of God on earth, claimed all spiritual power over the souls and bodies of men; the secular power of the Romans, which claimed to have won universal Empire by the force of its arms,—might well be an object of astonishment to the vulgar multitude, and cause the watching nations to cry—“Who is able to make war with it?” Verse 5: “And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue (lit., to do or make, *scilicet*) forty-two months.” It is not said by whom this mouth was given, as it was said that the dragon gave him his power, his throne, and great authority. It symbolizes principally the ecclesiastical or spiritual force of the Empire, that is, of the Catholic Church. The mouth here given evidently means the same with that mentioned in Daniel, ch. VII, ver. 8, where it is said that in the little horn were eyes like the eyes of man (not only of a man) and a mouth speaking great things. The mouth, as the eyes, pertains not to an individual man alone, but to the whole power which it symbolizes. Thus, though the spiritual power was represented especially in the Emperor as the supreme head of the Catholic Church; and though it was recognised in the Pope more than in any other individual bishop of that church, yet the symbol does not refer to these two, or to either one of them exclusively, but to the whole Catholic hierarchy. The reference in Dan., XI., 36, &c., appears to have in view the whole Roman power in its various characters.

“Speaking great things and blasphemies.” Doubtless these “great things” mean the same as, and much more than that expression in the New Testament “great swelling words of vanity,” which are spoken by men puffed up with pride, actuated by arrogance and ambition, and filled with carnal ideas, following the lust of the flesh and of their own perverse hearts, strangers to God and to all godliness, and therefore enemies of themselves and of their species. Blasphemy means generally impiety against God. This takes place in various ways, as, for example, by detracting from the Deity the honors which belong to him; the setting up and worship of other gods or idols besides the true and only God, the invisible and infinite Deity; the assuming and arrogating of men to themselves the honors and prerogatives which belong only to Deity. When men give to idols, or false gods, or deified human beings any divine honors, they detract from the true God what properly belongs to him, just as they do when they neglect to perform the important duties which they owe to him. When men allow or require themselves to be worshipped by their fellow human beings as did the Christian Roman Emperors, the Popes, and as do modern Christian princes, they assume and arrogate to themselves the honors which belong only to God. It may be truly said that the Christian Emperors did exalt

themselves above all that is called God. And the Popes either permitted or compelled themselves to be exalted to such a high pitch of divinity as they have been, even higher than any thing that is known to have been called God. The truly godly man is the most truly humble. Men commit blasphemy when they permit or require themselves to be called by any of the titles which are appropriated to the Supreme God. But the blasphemies here referred to principally are those implied in the doctrines of the Orthodox Catholic Church. The Greek and Roman churches have long been polluted by the worship of saints and martyrs, relics, and images. Both these, as also the Oriental Christian, and some of the Reformed Churches worship the Trinity, which indeed to worship is blasphemy. The Greek and Roman Churches have other gods in their celestial hierarchy, such as the Virgin Mary, the worshipping of any of which is blasphemy. "If we understand what prayer is," says Origen, a learned Christian writer of primitive times, "it will appear that it is never to be offered to any originated being, not to Christ himself, but only to the God and Father of all, to whom our Saviour himself prayed and taught us to pray." And in a book of prayers which is used in one of the Protestant Churches it goes on thus; "O God, the Father of heaven, have mercy upon us, miserable sinners; O God, the Son, Redeemer of the world, have mercy upon us, miserable sinners; O God, the Holy Spirit, proceeding from the Father and the Son, have mercy upon us, miserable sinners; O holy, blessed, and glorious Trinity, three persons and one God, have mercy upon us, miserable sinners." Nobody can understand the foregoing as merely a Trinity of names, nor do we know that any one pretends to do so; there appear to be three objects prayed to, and to pray to more than one divine being and that no conceivable object, either of the sense or of the imagination, is beyond all doubt blasphemy. And the Pope of Rome has lately put the capstone on the blasphemous fabric by declaring himself infallible. In the Council of Nice held in 325 A.D., the equal Deity of the Son with the Father was decreed; in that of Constantinople, held in 381, A.D., the equal Deity of the Holy Spirit with the Father and the Son was decreed; in that of Chalcedon, held in 451, it was decreed that in Christ there were two natures, perfect God and perfect man; and thus the successive Councils held from time to time have added to the number of the celestial hierarchy of the Christian Church, which deities all subsisted merely in the imagination that created or creates them.

"And power was given him to continue forty-two months." In the language of prophecy a day is usually put for a year, and thus reckoning thirty days for each month, that is, three hundred and sixty days for a prophetic year, this power was to continue for twelve hundred and sixty years. And if we reckon from the Reformation begun by Constantine in the fourth

century to the Protestant Reformation in the sixteenth century, reckoning from and to the mean times in which these Reformations were effected, we shall find that this period of time coincides. (See Rev. ch XI. 2,3, and ch XII, 6 also, for the time.) In the continuation of our prophecy, verse 6 reads: "And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven. This he does by means of the "mouth" that was given him, by the Catholic hierarchy, especially in the persons of the Emperors and Popes, arrogantly claiming to itself the honors which belong to God alone, by its arbitrarily assuming the right of controlling the conscience and reason of all mankind, as well as of being the arbiter of their eternal destinies, by which it extended its power as far as the fears of its ignorant and superstitious votaries; by its undue use of the instrument of excommunication, and anathematizing, cursing by "bell, book and candle-light" &c., especially in the case of the multitudes of heretics and nonconformists, which were in all the orthodox Christian ages condemned to temporal and eternal misery by the exercise of this power. This hierarchy beyond all doubt blasphemed the name of God and his tabernacle, that is, his true church, here his true and humble and persecuted ones; and them that dwell in heaven, that is the true worshippers of God, the truly godly people, wherever they were found within the jurisdiction of the Catholic hierarchy. The tabernacle was a movable temple of the Hebrews in the days of their wanderings in the wilderness; so here the tabernacle means the true Church of God on earth; and those who dwell in it, or his true and faithful people, wherever they are, and however difficult to be recognised among mankind, are said to dwell in heaven. See Hebrews VIII. 2, and IX; Rev, XV, 5. In general throughout the book of Revelation wherever the word heaven is used it means the Church of God on earth. And thus when in verse 7 of chapter XII it is said that there was war in heaven, it means, not that there was war away above the clouds in realms unknown and unexplorable by us; but that there was a spiritual contest of the Church in the world with the world, and with all the powers and contrivances of the spiritual adversary, as in the contest of the primitive Church with polytheism which resulted in a reformation of the old system under Constantine and his successors, and to which this heavenly war refers; as well as to the war waged by the witnesses for the truth in all the ages afterwards against Catholic polytheism and idolatry. The prophecy does not say how long or how short that contest in heaven would last; the language simply informs us that such a contest would take place, and what its results should be. But we know that that spiritual contest began with Christianity, and is going on ever since; Michael and his angels, the Spirit of God, fighting against the dragon, the spirit of the world, the flesh, and the devil, and prevailing over them. Paul, in his epistles,

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explains the kingdom of heaven to be righteousness, and peace, and joy in the Holy Spirit, (Romans ch. XIV, ver. 17,) and this belongs to one as to many, and to many as to one. Ver. 7: "And it was given unto him to make war with the saints and to overcome them; and power was given him over all kindreds and tongues and nations." This making war with the saints, and overcoming them, has reference to the great power of the Empire, which was always exercised in compelling conformity to the orthodox doctrines of the Catholic Church, which were universally established therein by law. The Emperor, the supreme head of the Church, and of course the bishop of Rome, were always considered as the pillars and supporters of rigid orthodoxy, and the reference in this verse is especially to the Catholic hierarchy using the secular power of the Empire in compelling submission to the established faith. And power was given him, literally over "every tribe, and people, and tongue." This certainly is all-inclusive language, and it has reference to the Roman Empire considered as the world, which throughout the New Testament is spoken of as such. The orthodox doctrines of the Catholic Church were established in every portion of the Empire, from the Caledonian rampart to the frontiers of Persia, and from Mount Atlas in Africa to the frontiers of Seythia and Germany: so that heretics and nonconformists had no place to go, if not beyond the frontiers of the Empire, from the arm of persecution and compulsion. And even Caledonia, Seythia, Germany, and other nations which lay outside of the Empire proper, were afterwards brought to a profession of the orthodox faith through the labors of the missionaries of the Catholic Church; missionaries who were often accompanied by an army of soldiers or dragoons, and enforced their tenets by the sword. A religious society sprung up in the Eastern Roman Empire in the latter part of the seventh century called the Paulicians, which is thus described by Gibbon the historian: "The name of Paulicians is derived by their enemies from some unknown and domestic teacher; but I am confident that they gloried in their affinity to the apostle of the Gentiles."—"The Paulician teachers were distinguished only by their Scriptural names, by the modest title of fellow-pilgrims, by the austerity of their lives, their zeal or knowledge, and the credit of some extraordinary gifts of the Holy Spirit. But they were incapable of desiring, or at least of obtaining the wealth and honors of the Catholic prelate; such anti-Christian pride they bitterly censured; and even the rank of elders or presbyters was condemned as an institution of the Jewish Synagogue."

In their persecution by the Roman Emperors the historian says: "After a mission of twenty-seven years Sylvanus (this was the principal founder of their society) who had retired from the tolerating government of the Arabs, fell a sacrifice to the Roman persecution. The laws of the pious



Emperors, which seldom touched the lives of less odious heretics, proscribed without mercy or disguise the tenets, the books, and the persons of the Montanists and the Manichæans; the books were delivered to the flames; and all who should presume to secrete such writings, or to profess such opinions, were devoted to an ignominious death. A Greek minister, armed with legal and military powers, appeared at Colonia to strike the shepherd, and to reclaim, if possible, the lost sheep. By a refinement of cruelty Simeon placed the unfortunate Sylvanus before a line of his disciples, who were commanded, as the price of their pardon and the proof of their repentance, to massacre their spiritual father. They turned aside from the impious office; the stones dropped from their filial hands; and of the whole number only one executioner could be found, a new David, as he is styled by the Catholics, who boldly overthrew the giant of heresy. This apostate, Justus was his name, again deceived and betrayed his unsuspecting brethren; and a new conformity to the acts of St. Paul may be found in the conversion of Simeon: like the apostle he embraced the doctrines he had been sent to persecute, renounced his honors and fortunes, and acquired among the Paulicians the fame of a missionary and a martyr. They were not ambitious of martyrdom, but in a calamitous period of one hundred and fifty years their patience sustained whatever zeal could inflict; and power was insufficient to eradicate the obstinate vegetation of fanaticism and of reason. From the blood and ashes of their first teachers a succession of teachers and congregations repeatedly arose."—"The feeble Michael the first, the rigid Leo, the Armenian, were foremost in the race of persecution; but the prize must doubtless be adjudged to the sanguinary devotion of Theodora, who restored the images to the Oriental Church. Her inquisitors explored the cities and mountains of the lesser Asia, and the flatterers of the Empress have affirmed that in a short reign one hundred thousand Paulicians were extirpated by the sword, the gibbet, or the flames." \*

Great numbers of the Vandals, Sævi, Goths and Burgundians are said to have embraced Christianity of their own accord in the fifth century. But from what follows it is not difficult to see what it was that they embraced. Mosheim says: "All these fierce and warlike nations judged a religion excellent in proportion to the success that crowned the arms of those who professed it, and esteemed consequently that doctrine the best whose professors had gained the greatest number of victories. When therefore they saw the Romans possessed of an Empire much more extensive than that of any other people, they concluded that Christ, their God, was of all others the most worthy of religious homage." † Clovis, king of the Franks, was at this period the most famous trophy of their Catholic

\* Millman's Gibbon's Rome, Ch. LIV.

† Mosheim's Ecclesiastical History, Century V.



grace. "His conversion to the Christian religion is dated from the battle he fought with the Alemans in the year 496, in which, when the Franks began to give ground, and their affairs seemed desperate, he implored the assistance of Christ, and solemnly engaged himself by a vow to worship him as his God if he rendered him victorious over his enemies." Victory ensued. Clovis was the same year baptized at Rheims with three thousand of his subjects who followed his example. It is said that Remigius, bishop of Rheims, having preached to Clovis, and those who had been baptized with him, a sermon on the sufferings and death of Jesus, the king in hearing him cried out: "If I had been there with my Franks that should not have happened."\* This may serve as a specimen to show the spirit that animated these ignorant and barbarous converts, as well as their misunderstanding of Christ and his harmless religion. But this is not all; wonderful miracles are said to have been wrought at the baptism of this first Christian king of France, which lying tales, Mosheim observes, "are utterly unworthy of credit." He further adds that "*pious frauds* were very commonly practised in Gaul and Spain at this time in order to captivate the minds of a rude and barbarous people, who were scarcely susceptible of a rational conviction." "The impudence of impostors in contriving false miracles was artfully proportioned to the credulity of the vulgar; while the sagacious and the wise, who perceived these cheats, were obliged to silence, by the dangers which threatened their lives and fortunes if they detected the artifice. The prudent are silent, the multitude believe, and impostors triumph."

In the sixth century the conversion of several barbarous nations is dated; among whom were the Abasgi, the Heruli, the Alans, the Lazi, and Zani. "These conversions, says Mosheim, however pompously they may sound, were extremely superficial. All that was required of these darkened nations amounted to an oral profession of their faith in Christ, to their abstaining from sacrifice to the gods, and their committing to memory certain forms of doctrine; so that even after their conversion to Christianity they retained their primitive ferocity and savage manners, and continued to distinguish themselves by the most horrid acts of cruelty and rapine, and the practice of all sorts of wickedness." † It would appear that where such a religion as this is called Christianity, and such savage and cruel and rapacious wretches are called Christians, the meek, mild and self-denying followers of Jesus ought to have some other name; rather call them heretics, fanatics, wild enthusiasts, or persons disordered in their brains.

In the sixth century also, a vast multitude of Jews were converted to Christianity, and added to the Church. "Many," says Mosheim, "were brought over to the truth by the persuasion and influence of the Emperor Justinian." "It must, however be acknowledged," says he, "that these

\* Id. Cent. V. † Id. Cent. VI.

conversions were owing to the liberality of the Christian princes, or to the fear of punishment, rather than to the force of argument or the love of truth. In Gaul the Jews were compelled by Childeric to receive the ordinance of baptism, and the same despotic method of converting was practised in Spain." These Jews, therefore, must have found themselves in error still worse than the first.

About the same time the Catholic Gospel was propagated in Britain among the Anglo-Saxons, and the Caledonian tribes; and also in Germany among the Bohemians, Thuringians, and Boii. But it must be confessed, even by Mosheim, "that the converted nations now mentioned retained a great part of their former impiety, superstition, and licentiousness; and that, attached to Christ by a mere outward and nominal profession, they in effect renounced the purity of his doctrine, and the authority of his Gospel by their flagitious lives, and the superstitious and idolatrous rites and institutions which they continued to observe." Thus, these barbarous nations, through the despotic power of their more barbarous conquerors, are compelled to make a mere outward or nominal profession of Christianity, without amending their lives or quitting their former idolatrous practices.

Pope Gregory, called the Great, sent into Britain, in the year 596, A.D., forty Benedictine monks, with Augustin at their head. This monk Augustin on account of his labors in propagating the Catholic Gospel in Britain, is styled the British Apostle, and was the first Archbishop of Canterbury. After his arrival in England he converted the heathen temples into places of Christian worship; and Gregory, in his epistle to the Anglo-Saxon converts, permits them to sacrifice to the saints on their respective holidays the victims which they had formerly offered to the gods.

The same account of the *celestial light* and the *divine Gospel* runs through the seventh century, and St. Columban, St. Gal, and St. Kilian, and other great saints are said to convert Franks, Frieslanders, and other nations to the religion of Jesus. But again Mosheim confesses with respect to these gospelizers that "many of them discovered in the course of their ministry the most turbulent passions, arrogance and ambition, avarice and cruelty. And instead of gaining souls to Christ they usurped a despotic dominion over their obsequious proselytes; and exercised a princely authority over the countries where their ministry had been successful." "The conversion of the Jews seemed at a stand in this century, though in many places they were barbarously compelled by the Christians (rather anti Christians,) to make an outward and feigned profession of their faith in Christ."†

The Emperor Heraclius, incensed against that miserable people by the insinuations, as it is said, of the ecclesiastics, persecuted them in a cruel

† Mosheim's Ecclesiastical History, Cent. VII.

manner, and ordered multitudes of them to be inhumanly dragged into the Christian Churches in order to be baptized by compulsion. The same odious method of converting was practised in Spain and Gaul.

In the eighth century, Boniface, on account of his missionary labors and holy exploits, was distinguished by the honorable title of the Apostle of the Germans. But notwithstanding the eminent services he is said to have rendered to Christianity, Mosheim confesses that he "often employed violence and terror, and sometimes artifice and fraud, in order to multiply the number of Christians." It would be too tedious to pursue these Catholic gospelizers through all their tyrannical movements. Charlemagne in the same century commenced hostilities in behalf of the Church against those Saxons who inhabited Germany; "that valiant people," says Mosheim, "whose love of liberty was excessive and whose aversion to the restraints of sacerdotal authority was inexpressible." Yet this valiant people, who had hitherto stood their ground against the fraud and violence of monks and bishops, at last, overcome by the fear of punishment and the imperious language of victory, suffered themselves to be baptized, though with the greatest reluctance. For, according to the iniquitous law which these savage gospelizers had enacted, "every Saxon who contemptuously refused to receive the sacrament of baptism was to be punished with death."\*

Such were the exploits of Charlemagne in the service of Christianity, for which "succeeding generations," says Mosheim, "canonized his memory, and turned this bloody warrior into an eminent saint." But if Dr. Mosheim truly saw the absurdity of such an impious turn, how was it possible that he could canonize great numbers of such monstrous characters in his history under the name of Christians, and turn their *absurd and ridiculous doctrines*, with their pernicious effects, into the *Gospel of Christ* and the *benign religion of Jesus*? These that we have quoted are only a few examples for illustration. We shall turn to them again by-and-by, in illustrating chapter XVII of Revelation.

Such warfare did the great Catholic Church wage with all to whom it came for twelve hundred and sixty years, until it overcame them; so that it could in a sense be said just before the outbreak of the Reformation that it had gotten dominion over all kindreds and tongues and nations; and that all who dwelt upon the earth, that is, in the now enlarged Roman world, worshipped or succumbed to it, all whose names were not written in the Book of Life of the Lamb slain from the foundation of the world: see verse 8. It is a comforting thought that in this universal dominion of spiritual despotism, superstition, and prostration there were a few who remained as witnesses for the truth, who amid persecutions, afflictions, tribulations, and death gave their testimony for the truth against

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\* Id Cent. VIII.

error, superstition, and idolatry ; always a few whose names were written in the Lamb's Book of Life. " My Father that gave them me is greater than all, and no man is able to pluck them out of my Father's hand." " The secret of the Lord is with them that fear him, and he will show them his covenant." The blood of all those who were slain in the countries of Europe and western Asia on account of their witness for the truth, or against the errors of the Catholic system, during the long reign of this Catholic Empire, attests the infallible truth of the prophecy which we are considering. If it was written in letters of ink it was recorded fulfilled by this all-prevailing Catholic power in letters of blood.

Verse 9 : " If any man have an ear, let him hear." The idea to be conveyed here is that what was said concerning this beast is especially worthy of our attention ; but the proposition being in a conditional mood, and the ear symbolising the understanding, indicates that all would not be able to understand aright concerning it. Let men be ever so conversant with history, they will not understand true prophecy aright except they be imbued with the same spirit as originally suggested it to the mind of the prophet. Verse 10 : " He that leadeth into captivity shall go into captivity ; he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints." Literally : He that leadeth into captivity goeth into captivity ; but, doubtless, this is a present tense with future meaning. No power that we know to have ever existed on the earth made so many captives as the Pagan and Christian Roman power. No power ever wielded more universal and effectual dominion over the bodies and minds of men than the latter power did. Captivity of reason and of conscience is the most debasing kind of servitude ; and this is the very kind of captivity which this Catholic power affected during the long period of its ascendancy, and which it affects to-day where its power and influence prevail. But the idea of strict and retributive justice is here contained, and it is meant that this captivating power should be taken captive as a recompense for its crimes, which was gradually and constantly fulfilled in the case of the Roman Empire whose seat was at Constantinople, which lost its provinces one after another, and on all sides, so that at the time of the capture of the city by the Turks in 1453, the city was all that remained in the jurisdiction of the Emperor. And we see it also gradually and eminently fulfilled in the decline of those powers which constituted and supported the bishop of Rome as a temporal prince. Austria, a Papal German Empire, becomes humbled gradually and loses her power and prestige among the nations. And France, which has always been a supporter of the bishop of Rome, is conquered successively, and has her noblest sons brought into captivity by the Anglo-Saxon and German powers, and is deprived of her territories, both colonial and national. The Pope also lost his temporal power as an indirect result of the late war between Ger-

many and France ; the influence of the Papacy is gradually diminishing, so that to-day there is not one country in Europe or in the world, which can be said, as it was said all were formerly, to be governed civilly and religiously by the influence of the Papacy.

We believe that the influence of the Papacy will continue for a long time yet in the world ; but it is such an influence, being deprived of any secular force, as can produce no effect if men will not voluntarily yield themselves to it ; and it will be gradually diminishing and consuming until it becomes insensible among mankind, and a new and better order of things has arisen in its place. The Greek branch of the Catholic Church has to a great extent been extirpated long ago, with all its idolatry, by the Mahometans. It still remains the established Church of Russia, supported by the will and power of the Emperor, its head ; and so it will be likely to remain so long as the present system of Church and State government remains to Russia, and until some much-desired change takes place there, which will cause that Church, with its idolatrous doctrines and practices, to be set aside and discarded, to make place for another, a simpler, purer, and better religion. It should be a subject of desire, and of prayer by all true Christians that God would raise up a good man as Emperor of Russia, who, as the present Emperor in enfranchising the national serfs, may enfranchise Russia from that old and erroneous system of religion, and substitute and support a better, a truer religion in its stead. Many of the Emperors of Russia are commendable for the good sense they have displayed ; and we hope that any of the Emperors into whose hands this book may come will give the attention to this subject which its importance deserves. "Here is the patience and the faith of the saints," that is, in all the evolutions and exercises of this beastly power the faith and patience of the true servants of God should be severely tried ; tried even to persecution, deprivation, exile, and death. Faith and patience are the distinguishing characteristics of the saints in every age and country ; and nowhere and in no age have their patience and faith been put to severer tests than in the Roman Empire during the long period of its Church and State domination.

Few remarkable changes were made in the constitution of the Court or Government established at Constantinople, from the days of Constantine the First to the capture of the city by the Turks. For over a thousand years, from Vespasian to Alexius Comnenus, the Cæsar was the second person, or at least the second degree, after the supreme title of Augustus, was more freely communicated to the sons of the reigning monarch. The Emperor Alexius now interposed, (about A.D., 1100) a new and super-eminent dignity. This title was compounded of the names Augustus and Emperor, forming in the Greek the high-sounding title of Sebastocrator. He was exalted above the Cæsar upon the first step of the throne ; the



public acclamations repeated his name ; and he was distinguished from the Emperor only by some peculiar ornaments of the head and feet. The Emperor alone could assume the purple buskins, and the close diadem or tiara which imitated the fashion of the Persian Kings. It was a high pyramidal cap of cloth or silk, almost concealed by a profusion of pearls and jewels ; the crown was formed by a horizontal circle, and two arches of gold ; at the summit or point of their intersection, was placed a globe or cross, and two strings or lappets of pearl depended on either cheek. Instead of red, the buskins of the Sebastocrator and Cæsar were green ; and on their open coronets, or crowns, the precious gems were more sparingly distributed. Beside, and below the Cæsar, Alexis created the titles of Panhypersebastos, and the Protosebastos, titles which imply a priority and superiority above the simple name of Augustus ; and this sacred and primitive title of the Roman princes was degraded to the kinsmen and servants of the Emperor of Constantinople. To their favorite sons and brothers, the Emperors imparted the more lofty appellation of Lord, or Despot, which was illustrated with new ornaments and prerogatives, and placed immediately after the person of the Emperor himself. The five titles of Despot, Sebastocrator, Cæsar, Panhypersebastos, and Protosebastos, were usually confined to the Emperor's own kinsmen,—in modern language, the princes of the blood. Some few changes were also gradually introduced into the grade of officers pertaining to the palace, the treasury, the fleet and army ; and the branches of the civil administration ; old titles, as in the case of Augustus, descending in the scale, and newly-invented ones being placed above them.

But the most lofty titles, and the most humble postures which have been applied to the Supreme Being were prostituted by flattery or fear, or compulsion to the Emperors, creatures of the same nature as those by whom they were given. The mode of adoration, of falling prostrate and kissing the feet of the Emperor, which was first borrowed by Diocletian from the court of Persia, was continued and aggravated till the last age of the Roman Empire of the East. Excepting only on Sundays, when it was waived from a motive of religious pride, this humiliating reverence was exacted from all who entered the Emperor's presence, from the princes invested with the diadem and purple, and from the ambassadors who represented their independent sovereigns, the Caliphs of Asia, Egypt, or Spain, the Kings of France and Italy, and the Latin Emperors of ancient Rome, after these kingdoms and states had been organized from the dismembered provinces of the Empire. It appears, however, that ambassadors occasionally refused to perform the required homage. In his transactions of business, Liutprand, bishop of Cremona, had the audacity to assert the free spirit of a Frank, and the dignity of his master Otho, the newly-created Emperor of the West, about A.D., 1000. Yet his sincer-



ity cannot disguise the abasement of his first audience. When he approached the throne the birds of the golden tree began to warble their notes, which were accompanied by the roarings of two golden lions. With his two companions the ambassador was compelled to bow and to fall prostrate, and thrice to touch the ground with his forehead. He arose, but in the short interval the throne had been hoisted from the floor to the ceiling, the figure of the Emperor appeared in new and more gorgeous apparel, and the interview was concluded in haughty and majestic silence. The bishop of Cremona, in his narrative, represents the ceremonies of the court of Constantinople. In the morning and evening of each day, the civil and military officers attended their duty in the palace; their labors were repaid by the sight, perhaps by the smile, of their lord; his commands were signified by a nod or a sign; but all earthly greatness stood silent and submissive in his presence. In his regular or extraordinary processions through the capital, he unveiled his person to the public view; the rites of policy were connected with those of religion, and his visits to the principal churches were regulated by the calendar of the Greek Church. On the eve of these processions, the gracious or devout intention of the monarch was proclaimed by the heralds. The streets were cleared and purified; the pavement was strewn with flowers; the most precious furniture, the gold and silver plate, and silken hangings were displayed from the windows and balconies; and a severe discipline restrained and silenced the tumult of the populace. The march was commenced by the military officers at the head of their troops; they were followed in long order by the magistrates and ministers of the civil government; the person of the Emperor was guarded by his eunuchs and domestics; and at the church door he was solemnly received by the patriarch and his clergy. The applauses did not proceed alone from the rude and spontaneous voice of the crowd. The most convenient stations were occupied by the bawls of the blue and green factions of the circus; and their furious contests, which, in preceding ages had shaken the capital, were, in the later ages of the Empire, insensibly sunk to an emulation of servitude. From either side they echoed in responsive melody the praises of the Emperor; their poets and musicians directed the choir; and long life and victory were the burden of every song. The same acclamations were performed at the hall of audience, the banquet and the church; and as an evidence of boundless sway, they were repeated in the Latin, Gothic, Persian, French, and even English languages by the mercenaries who sustained the real or fictitious characters of these nations.

In the palace the Emperor was the first slave of the ceremonies which he imposed; the rigid forms which regulated every word and gesture continually besieged him in the palace and in his rural solitude. But the lives and fortunes of millions depended on his arbitrary will; and the firmest

minds, superior to the allurements of pleasure and luxury, may be allured by the active pleasure of commanding their equals. The legislative, ecclesiastical, and executive powers were centered in the person of the monarch, and the last vestiges of the authority of the senate had been finally eradicated by the Emperor Leo, surnamed the Philosopher, in the latter part of the ninth century.

In the church of St. Sophia, the Emperor was solemnly crowned by the Patriarch; at the foot of the altar the representatives of the people pledged their passive and unconditional obedience to his government and family. On his side he engaged to abstain as much as possible from the capital punishments of death and mutilation; he subscribed with his own hand his Orthodox creed; and he promised to obey the decrees of the general Councils; and the canons of the holy Catholic Church. But his assurance of mercy was vague and indefinite: he swore, not to his people, but to an invisible judge; and, except in the inexpiable guilt of heresy, the ministers of the Church were always prepared to preach the indefeasible right, and to absolve the transgressions of their sovereign. The ecclesiastics of the Greek Church were themselves the subjects of the civil magistrate; at the nod of a tyrant the bishops were created, or transferred, or deposed, or punished with mutilation or with an ignominious death. Whatever might be their wealth and influence they could never succeed, perhaps owing to their immediate proximity to their master, in the establishing of an independent republic as the Latin Clergy; and the Patriarch of Constantinople condemned what he may have secretly envied, the temporal greatness of his Roman brother. In the lapse of centuries a lethargy of servitude had stultified the minds, and superstition had rivetted the chains of the Eastern Romans. In the wildest tumults of rebellion they never aspired to the idea of a free state; and the private character of the prince appears to have been the only source and measure of their public happiness.

The reigns of most of the Roman Emperors of Constantinople are remarkably distinguished by ferocious cruelty and the most diabolical crimes. We have already given some idea of the character and actions of Constantine the First, and his immediate successors. Our space prevents us from giving even the shortest accounts which might be given of the character and reign of each successive Emperor who reigned at Constantinople for eleven centuries from the death of Constantius, the last of the sons of Constantine the First, in 361, A.D., to the complete subversion of the Empire by the Turks, in 1453, in the reign of Constantine the Twelfth. In this long period there reigned a great many successive Emperors, about ninety in all, as the lives of many of them were cut short by the hand of violence and by various causes. But we think it requisite to give a few examples out of many, which might be adduced, which may help to display their character.

Theodosius, under whose reign and auspices the Council of Constantinople was convened, A.D., 381, in which Council it was decreed that the Holy Spirit is equal to the Father and the Son, thus, as Mosheim expresses it, giving the "finishing touch" to the Trinity, "caused, according to the most moderate accounts, seven, but according to other respectable authorities, fifteen thousand people to be butchered at Thessalonica, because his lieutenant and one or two of the officers of his staff had been killed by the rabble of that city. The people of Thessalonica were treacherously invited in the name of the Emperor to the games of the circus; and such was their desire for those amusements that every consideration of fear or suspicion was disregarded by the numerous spectators. As soon as the assembly was complete, the soldiers, mostly barbarians, who had secretly been posted round the circus received the signal, not of the races, but of a general massacre. The promiscuous carnage continued three hours without discrimination of strangers or natives, of age or sex, innocence or guilt. A foreign merchant, who had himself no concern in the murder of the officers, offered his own life and all his wealth to supply the place of one of his two sons; but while the father hesitated with equal tenderness which he should choose, while he was unwilling to condemn either, the soldiers determined his suspense by plunging their daggers at the same moment into the breasts of the helpless youths. The apology of the executioners, that they were obliged to produce the prescribed number of heads, serves only to increase by an appearance of design and order the horrors of this massacre. The diabolical crime of the Emperor is aggravated by his long previous residence at Thessalonica, (he now resided at Milan, whence he transmitted his murderous orders.) The situation of the unfortunate city, the dress and faces of its inhabitants were familiar, and even present to his imagination afterwards.

The emperor Phocas, A. D., 602, who had been formerly a centurion, on coming to the throne which he usurped, put to death the Emperor Maurice, his wife, five sons and three daughters. On the approach of Phocas with a large army to the city, Maurice, with his wife and family, escaped in a bark to the Asiatic shore, to Chalcedon. Thither the ministers of death were despatched by Phocas: they dragged the aged Maurice from his sanctuary; and his five sons were successively murdered before the eyes of their agonizing parent. At each stroke which he felt in his heart, he found strength to repeat a pious ejaculation: "Thou art just, O Lord, and thy judgments are righteous;" thereby, it might appear, showing the miserable state of abject and servile superstition in which his mind was. In his last moments, such was the rigid attachment to truth of this man, that he exposed to the soldiers the pious falsehood of a nurse who presented her own child instead of a royal infant. The tragic scene thus far was closed by the execution of the Emperor himself. The bodies

of him and his five sons were cast into the sea ; their heads were exposed at Constantinople to the insults or pity of the multitude ; and it was not till signs of putrefaction had appeared that Phocas connived at the interment of these remains.

The discovery or the suspicion by Phocas of a conspiracy which was entered into against his life by the instrumentality of the wife of Maurice, caused him to put her and her three daughters also to death. A matron who, for her virtue, commanded the respect and compassion of mankind, the daughter, wife, and mother of Emperors was tortured like the vilest malefactor to extort a confession of her design and associates ; and she, with her three daughters, was beheaded at Chaleedon on the same ground which had been stained with the blood of her husband and five sons. After such examples, it appears superfluous to enumerate the meaner victims of the rage and fury of Phocas. Their condemnation was seldom preceded by the forms of trial, and their punishment was embittered by the refinements of cruelty ; their eyes were pierced, their tongues were torn from the roots ; their hands and feet were cut off ; some expired under the lash, others in the flames ; others again were transfixed with arrows ; and a simple, speedy death was a mercy they were rarely favored with. The hippodrome, the scene of the pleasures and liberties of the Romans, was polluted with heads, and limbs, and mangled bodies ; and even the companions of Phocas appeared sensible that they could not depend upon his favor or their services to protect them from his tyranny. He himself, finally, after suffering a variety of insult and torture, had his head severed from his body after a reign of ten years, by Heraclius, who came to the throne in much the same manner as he did.

The violence and danger which attended the reigns of the Eastern Roman Emperors may be noticed from the fact that in the space of six centuries, which intervened between the Emperors Heraclius and the conquest of Constantinople by the Latins, there reigned at least sixty Emperors, which would leave an average proportion of only ten years for the reign of each Emperor. This is far below the average length of the reign of monarchs, according to the chronological rule of Sir Isaac Newton, who, from the experience of mere recent and regular monarchies has defined about eighteen or twenty years as the term of an ordinary reign.

The practice of mutilation as a penalty for crime was very frequent in the Eastern Roman Empire ; the cutting out of the tongue, the pulling out of the teeth, the cutting off of the nose, of the feet, and hands ; the pricking and putting out of the eyes ; and tortures and pains of an astonishing variety were inflicted upon human beings. The whole history of this Empire and of the Emperors presents generally such a uniformly horrible scene as to disgust the reader and to send a thrill of horror through the whole being.

Constantine IV, 668-685, had bestowed on his two brothers, Heraclius and Tiberius, the title of Augustus, but with no substantial power. At their secret instigation, the troops of the province of Anatolia approached the city on the Asiatic side, demanded for the royal brothers the partition or exercise of sovereignty, and supported their seditious claim by a theological argument. They were Christians, they said, and Orthodox Catholics, the sincere votaries of the Holy and Undivided Trinity. Since there are three equal persons in heaven it is reasonable there should be three equal persons on earth. The Emperor invited these divines to a friendly conference, in which they might propose their arguments to the senate ; they accepted the invitation, but the prospect of their bodies hanging on a gibbet, in the suburb of Galata, reconciled their companions to the unity of the reign of Constantine. He pardoned his brothers, and their names were still pronounced in the public acclamations : but on the repetition or suspicion of a similar offence, these princes were deprived of their titles and noses in the presence of the Catholic bishops who were assembled at Constantinople in the sixth general Council.

On the death of Constantine IV, the Empire devolved to Justinian the Second. His passions were strong, his understanding was feeble ; and he was intoxicated with a foolish pride that his birth had given him the command of millions, of whom the smallest community would not have chosen him for their local magistrate. His favorite ministers were two beings belonging to two classes of men the least susceptible of human sympathy, a eunuch and a monk ; to the one he gave the charge of the palace, to the other the finances ; the former corrected the Emperor's mother with a scourge ; the other suspended the insolvent tributaries with their heads downwards over a slow and smoky fire. Justinian enjoyed the sufferings and braved the revenge of his subjects for about ten years, till the measure of his crimes, and of their patience, was full. A successful revolution by Leontius deprived him of his nose, and banished him to Crim Tartary, now called the Crimea. He continued ten years in exile, and was again restored to his throne by the assistance of a Scythian king. In the meantime Leontius had been in his turn dethroned, and mutilated, and imprisoned by a usurper who called himself Tiberius. Justinian, on taking possession of the city, had these two usurpers dragged into the hippodrome, the one from his palace, the other from his prison. Before their execution, Leontius and Tiberius were cast in chains before the throne of the Emperor ; and Justinian, planting a foot on each of their necks, contemplated about one hour the chariot race, while the fickle people shouted in the words of the Psalmist : "Thou shalt trample on the asp and the basilisk, and on the lion and the dragon shalt thou set thy foot !" His pleasures were inexhaustible in the infliction of tortures ; neither private virtue nor public service could expiate the guilt of active or even passive



obedience to a government established in his absence ; and during the six years of his new reign he considered the axe, the cord, and the rack as the only instruments of royalty. But his most implacable hatred was directed against the Chersonites, (the inhabitants of Crim Tartary,) who he believed had insulted him in his exile, and violated the laws of hospitality. He imposed a grievous tax on Constantinople in order to supply the preparation of a fleet and army to invade that distant country. "All are guilty, and all must perish," was the mandate of the cruel Justinian, and he entrusted the execution of his bloody project to his favorite Stephen, who was known by the epithet of the "Savage." Yet even the savage Stephen imperfectly accomplished the intentions of his sovereign. By the time he was ready to attack, the greatest part of the inhabitants had withdrawn into the country, and the minister of vengeance contented himself with reducing the youth of both sexes to slavery, with roasting alive seven of the principal citizens, with drowning twenty in the sea, and reserving forty-two in chains to receive their doom from the mouth of the Emperor. On their return the fleet was wrecked upon the rocky shores of Anatolia ; and Justinian applauded the obedience of the Euxine, which had involved in its watery bed so many thousands of his subjects and enemies ; but the tyrant was still insatiate with blood ; and despatched a second expedition to exterminate the remains of the proscribed colony. In the short interval the Chersonites had returned to their city. The imperial troops, unwilling and unable to execute the revenge of Justinian, escaped his displeasure by abjuring his allegiance ; they invested Bardanes, under the name of Philippicus, with the purple ; and, under the newly-created Emperor, steered back to the harbors of Sinope and Constantinople. On their arrival every tongue was ready to pronounce, and every hand to execute the death of the tyrant. Destitute of friends and deserted by his guards, the stroke of an assassin ended his life. His son, Tiberius, had taken refuge in a church, his aged grandmother guarded the door ; and the innocent youth, suspending round his neck the most formidable relics, embraced with one hand the altar, with the other the wood of the true cross. But the popular fury, deaf to his cries, and trampling on his superstition, put an end to his life. And thus was extinguished the race of Heraclius, after a reign of one hundred years.

The new Emperor was, after a very short reign, seized in his palace, bound, blinded, and deposed ; another, Anastasius the Second, was elevated in his place, who also was soon deposed ; and another, Theodosius the Third, also, both of whom submitted to Leo, and were permitted to embrace the ecclesiastical profession. The restless Anastasius risked and lost his life in a treasonable enterprise ; but Theodosius died a natural death. The simple word HEALTH, which he inscribed on his tomb, attests his confidence of philosophy or religion ; and the fame of his miracles was



long preserved among the people of Ephesus. The ecclesiastical profession was sought and obtained by unsuccessful usurpers and deposed Emperors ; but its acceptance could be considered as only a descent in the scale of honor, for the reigning Emperor was always the supreme head of the Catholic Church, and the high priest of the nation.

The reign of Constantine V, 741-775, of thirty-four years, is said to have been a long butchery of whatever was holy or innocent or noble in the Empire. He assisted in person at the execution of his victims, surveyed their agonies, listened to their groans, and indulged without satiating his appetite for blood. A plate of noses was acceptable to him as a grateful offering, and his domestics were often scourged or mutilated by his own royal hand ; his lust confounded the eternal distinction of sex and species, and he seemed to extract some unnatural delight from the objects most offensive to human sense. Although the annals of those times are considerably obscure, owing to the vices which so generally prevailed as almost to extinguish the light of history, yet the numbers of the bishops and monks, the generals and magistrates who are said to have suffered under his reign, are recorded ; the names were conspicuous, the executions were public, the mutilation visible and permanent.

But with all his inexpressible vices Constantine V. is represented as possessed of some merit. He appeared on horseback in the field at the head of the legions ; and although the fortune of his arms was various, he triumphed by sea and land, on the Euphrates and the Danube, in civil and barbarian war ; and he peopled some of the Thracian territories with new colonies.

Leo IV, 775-780, the son of the Fifth, and the father of the Sixth Constantine, was desirous to associate with himself his infant son. The royal infant, at the age of five years, was crowned, with his mother Irene ; and the national consent was ratified by every circumstance of pomp and solemnity that could dazzle the eyes or blind the conscience of the people. An oath of fidelity was administered in the palace, the church, and the hippodrome to the several orders of the state, who adjured the holy names of the Son and Mother of God : " Be witness, O Christ, that we will watch over Constantine, the son of Leo ; expose our lives in his service, and bear true allegiance to his person and posterity." They pledged their faith on the wood of the true cross, and the act of their agreement was deposited on the altar of St. Sophia. The first to swear, and the first to violate their oaths were the five sons of Constantine the fifth by a second marriage ; and the story of these princes is singular and tragic. The right of primogeniture excluded them from the throne ; their elder brother had unjustly defrauded them out of a legacy of about ten millions of dollars ; they did not deem some vain titles a sufficient compensation for their wealth and for power ; and they repeatedly conspired against their nephew before and after the death of his father.

Their first attempt was passed over ; for the second offence they were condemned to the ecclesiastical state ; and for the third, Nicephorus, the eldest, was deprived of his eyes, and his four brothers were punished, as a milder sentence, by the amputation of their tongues. After five years confinement they escaped to the church of St. Sophia, and displayed a pathetic spectacle to the people. " Countrymen and Christians," cried Nicephorus, for himself and his tongueless brethren, " behold the sons of your Emperor, if you can still recognize our features in this miserable state. A life, an imperfect life, is all that the malice of our enemies has spared. It is now threatened ; and we now throw ourselves on your compassion." The presence of a minister checked the rising murmur of the people. The princes were taken to the palace, and embarked for Athens, where they were finally plunged in darkness and oblivion. The young Emperor himself was afterwards blinded by the cruel ambition of his mother Irene. Her emissaries assaulted the sleeping prince, and stabbed their daggers with such precipitation and violence into his eyes as if they meant to execute a mortal sentence. Yet the blind son of Irene survived many years, oppressed by the court and forgotten by the world.

To the bloody deed of Irene superstition has attributed a subsequent darkness of seventeen days, during which many vessels in mid-day were driven from their course, as if the sun, a fiery globe, so vast and so remote, had sympathized with a few atoms of this revolving planet. But the Roman world for five years after bowed to the government of Irene ; and as she moved through the streets of Constantinople the reins of her four milk-white steeds were held by as many patricians, who marched on foot before the golden chariot of their Empress. But these patricians were, for the most part, eunuchs ; and their base ingratitude justified for them on this occasion the popular hatred and contempt. Raised, enriched, and entrusted with the first dignities of the Empire, they perfidiously conspired against their benefactress ; the great treasurer, Nicephorus, was invested with the purple, introduced as her successor into the palace, and crowned at St. Sophia by the venal Patriarch. He banished Irene to the Isle of Lesbos, where she is said to have earned a scanty subsistence by her labors with the distaff. Irene was one of those sovereigns of Constantinople who sustained and favored the worship of the images.

The character of Nicephorus was stained with three odious vices of hypocrisy, ingratitude, and avarice ; his want of virtue was not redeemed by any superior talents, nor his want of talents by any pleasing qualifications. Unskilful and unfortunate in war, he was slain by the Bulgarians ; and the advantage of his death overbalanced in the public opinion the destruction of a Roman army.

The famous and unfortunate Bardanes, who was a rebel in the time of Nicephorus, had once consulted an Asiatic prophet, who, after prognosti-

cating his fall, announced the fortunes of his three principal officers, Leo, the Armenian, Michael, the Phrygian, and Thomas, the Cappadocian—the successive reigns of the two former, the fruitless and fatal enterprise of the third. The prediction was verified or produced by the event. Ten years after the crown was offered to the same Leo in the Thracian camp, he being the first in military rank, and the secret author of the mutiny. As he hesitated accepting it, “With this sword,” said his companion, Michael, “I will open the gates of Constantinople to your imperial sway, or instantly plunge it into your bosom, if you obstinately resist the just desires of your fellow-soldiers.” The compliance of the Armenian was rewarded with the Empire, and he reigned seven and a-half years under the name of Leo. V., 813–820. Educated in the camp, and ignorant both of laws and letters, he introduced into his civil government the rigor and cruelty of military discipline; but if his severity was sometimes dangerous to the innocent, it was always formidable to the guilty. His religious inconstancy gained for him the epithet of Chameleon, but some Catholic writers have acknowledged that the life of Leo, the Iconoclast (image-breaker) was useful to the State. The zeal of his companion, Michael, he repaid with riches, honors, and military command, and his subordinate talents were beneficially employed in the public service. Yet the Phrygian was dissatisfied with receiving as a favor only a scanty portion of the prize which he had bestowed on his equal; and his discontent, which sometimes evaporated in hasty words, at length assumed a more threatening and hostile aspect against a prince whom he represented as a cruel tyrant. The tyrant, however, repeatedly detected, admonished, and dismissed the old companion of his arms, till fear and resentment prevailed over gratitude; and Michael, after a scrutiny into his actions and designs, was convicted of treason and sentenced to be burned alive in the furnace of the private baths. The devotion of the Empress Theophano was fatal to her husband and family. The twenty-fifth of November had been fixed for the execution; she urged that the anniversary of the Saviour’s birth would be profaned by this inhuman spectacle, and Leo reluctantly consented to a respite. But on the vigil of the feast his sleepless anxiety prompted him at the dead of night to visit the chamber in which his enemy was confined; he perceived him released from his chain and stretched on his jailor’s bed in a profound slumber. Leo was alarmed at these signs of security and intelligence; but though he retired with silent steps, his entrance and exit were noticed by a slave who lay concealed in a corner of the prison. Under the pretence of requesting the aid of a spiritual confessor, Michael informed the conspirators that their lives depended on his discretion, and that a few hours were left to secure their own safety, and the deliverance of their friend and country. On the great festivals a chosen band of priests and chanters were accustomed to be admitted into

the palace by a private gate to sing matins in the chapel: and Leo, who, as high priest, regulated with the same strictness the discipline of the choir and of the camp, was seldom absent from these early devotions. In the ecclesiastical habit, but with swords under their robes, the conspirators mingled with the profession, lurked in the angles of the chapel, and awaited, as the signal of their onslaught, the intonation of the first Psalm by the Emperor himself. The imperfect light and the uniformity of dress might possibly have favored his escape while they directed their assault against a harmless priest; but they soon discovered their mistake and encomposed upon all sides their royal victim. Without a weapon and without a friend, he grasped a weighty cross and stood at bay against the hunters for his life; but as he asked for mercy, "This is the hour, not of mercy, but of vengeance," was the inexorable reply. The stroke of a sword separated from his body the right arm with the cross, and Leo was slain at the foot of the altar.

A memorable reverse of fortune was exhibited in Michael the Second, who, from a defect in his speech, was surnamed the Stammerer. He was snatched from the furnace of fire to the sovereignty of the Empire; and, as at that early hour, and in the tumult a smith could not readily be found, the fetters remained on his legs several hours after he was seated on the Imperial throne. The blood which had been the price of his elevation was unprofitably spent. On the throne he retained the ignoble vices of his origin; and Michael lost his provinces with as supine an indifference as if they had been the inheritance of his fathers. His title was disputed by Thomas, the last of the military triumvirate, who transported into Europe eighty thousand barbarians from the banks of the Tigris and the shores of the Caspian. He undertook the siege of Constantinople, but the city was defended by spiritual and carnal weapons. A Bulgarian king was induced to assault the camp of the Asiatics, and Thomas had the weakness, or the misfortune, to fall alive into the hands of the conquerors. His hands and feet were amputated; he was placed on an ass, and, amid the insults of the populace, was led through the streets of the capital, which he sprinkled with his blood. The depravity of manners, as savage as they were corrupt, is marked by the presence of the Emperor himself at this inhuman spectacle and procession. Deaf to the doleful lamentations of his suffering fellow-soldier, he incessantly pressed the discovery of more accomplices, till his curiosity was checked by the enquiry of an honest or guilty minister: "Would you give credit to an enemy against the most faithful of your friends?"

The character of Theophilus, the son and successor of Michael, was distinguished by the abuse of his arbitrary power. His justice was fashioned on the model of the Oriental despots, who, in personal and irregular acts of authority, consult the reason or passion of the moment,

without measuring the sentence by the law, or the penalty by the offence. A poor woman threw herself at his feet to complain of a powerful neighbour, the brother of the Empress, who had raised his palace wall to such an inconvenient height as to exclude her humble dwelling from light and air. On the fact being proved, instead of granting, like any ordinary judge, sufficient for damages to the plaintiff, the Emperor adjudged to her use the palace and the ground. Nor was Theodosius content with giving this extraordinary satisfaction; in his zeal he converted a civil trespass into a criminal act, and the unfortunate patrician was whipped and scourged in the public place of Constantinople. For some slight offences, some defects of equity or vigilance, the principal ministers, a prefect, a questor, a captain of the guards, were banished or mutilated, or scalded with boiling pitch, or burned alive in the hippodrome. This extraordinary rigor may be thought to have been justified in some measure by the consequences; since, after a scrutiny of seventeen days, not a complaint or abuse could be found in the court or city, intelligence which gratified the pride of the monarch; and it might be alleged that the people could be ruled only with a rod of iron, and that the public interest is the motive and law of the supreme judge. Yet, in the crime, or the suspicion of treason, that judge is, of all others, likely to be the most credulous and partial.

A Persian prince died at Constantinople, leaving an only son. At the age of twelve years, the royal birth of Theophobus was revealed, and he appeared not unworthy of his birth. He was educated in the Byzantine palace, advanced with rapid steps in the career of fortune and glory, received in marriage the Emperor's sister; and was promoted to the command of thirty thousand Persians, who, like his father, had fled from the Mahometan conquerors. These troops were desirous of deserting from the Emperor, and erecting the standard of their native king, but Theophobus rejected their offers, disconcerted their schemes, and escaped from them to the camp or palace of his brother-in-law. By a generous confidence, if not a sense of gratitude, Theophobus might have secured a faithful and able guardian for his wife and infant son, to whom, in the flower of his age, he was about to leave the inheritance of the Empire. But his jealousy was exasperated by envy and disease; he suspected and feared the virtues which might either supplant or oppress their weakness; and the dying Emperor demanded the head of the Persian prince. With savage delight, he gazed upon the familiar features of his brother-in-law and benefactor. "Thou art no longer Theophobus," he said, and sinking on his couch he added with a faltering voice: "Soon, too soon, I shall be no more Theophilus." His last choice entrusted his wife Theodora with the guardianship of the Empire, and his son Michael, who was left an orphan in the fifth year of his age.



The restoration of image-worship, and final extirpation of the Iconoclasts has endeared the name of Theodora to the Greek Church. After thirteen years of a frugal administration, 829—842, she perceived her influence declining; but the second Irene appears to have imitated only the virtues of her predecessor. Instead of conspiring against the life or government of her son, she retired from the throne without a struggle, though not without a murmur, to the solitude of private life, deploring the ingratitude, the vices, and the inevitable ruin of the worthless youth.

Among the successors of Nero and Elagabalus, Pagan Emperors, we have not yet, in the course of our illustrations of the characters of the Christian Emperors, found the imitation of their vices the character of a Roman prince who considered pleasure as the object of life, and virtue as the enemy of pleasure. Whatever maternal care Theodora might have bestowed upon the youthful education of Michael the Third, her unfortunate son, considered himself an Emperor before he was a man. If the ambitious mother labored to check the progress of his reason, she could not restrain the outbreaks of his passion; and her selfish policy was amply recompensed by the contempt and ingratitude of the headstrong youth. At the age of eighteen, he rejected the authority of his mother, without feeling his own incapacity to govern the Empire himself. With Theodora, all gravity and prudence retired from the court. Their place was supplied by the alternate dominion of vice and folly, and it was impossible, without forfeiting the public esteem, to acquire or preserve the Emperor's favor. The millions of gold and silver which had been accumulated for the service of the state he lavished on the vilest of men who flattered his passions and shared his pleasures; and in a reign of thirteen years the richest of sovereigns was compelled to strip the churches and the palace of their precious furniture. Like Nero, he delighted in the amusements of the theatre, and sighed when surpassed in the accomplishment in which he should have been ashamed to excel.

Yet the studies of Nero in music and painting indicated some symptoms of a liberal taste; the more ignoble arts of Michael the Third were confined to the chariot-race of the hippodrome. The four factions, distinguished by their colors, which had long agitated the peace, still amused the idleness of the capital. For himself, the Emperor assumed the blue livery. The three rival colors were distributed to his favorites; and in the vile, though eager emulation he forgot the dignity of his office and the safety of his dominions. He silenced the messenger who presumed to divert his attention by announcing to him an invasion in the most critical moment of the race; and by his command the importunate beacons were extinguished which too frequently spread the alarm from Tarsus to Constantinople. The most skilful characters in the performances of the circus obtained the first place in his confidence and esteem. Their merit he profusely



rewarded. He feasted in their houses and presented their children at the baptismal font; and while he applauded his own popularity he affected to blame the cold and stately reserve of his predecessors. The strength of Michael was consumed by unnatural lusts, love and intemperance. In his mid-night revols when his passions were inflamed by wine, he was provoked to issue the most sanguinary commands; and if any feelings of humanity were left, he was induced with the return of sense to approve the salutary disobedience of his servants. But the most remarkable feature in the character of Michael is his profane mockery of the religion of his country. The religion of the Eastern Romans might indeed excite the contemptuous smile of a philosopher; but his smile would have been rational and temperate; and he would have condemned the ignorance and folly of a youth who insulted the objects of public veneration, even though they were ridiculous. A buffoon of the court was invested in the robes of the Patriarch: his twelve metropolitans, among whom the Emperor ranked himself, assumed their ecclesiastical paraphernalia; they used or abused the sacred vessels of the altar; and in their bacchanalian feast the communion was administered in a nauseous compound of vinegar and mustard. Nor were these impious spectacles attempted to be concealed from the view of the citizens. On the day of a solemn festival the Emperor, with his bishops, or buffoons, rode on asses through the streets, encountered the real Patriarch at the head of his clergy; and by their licentious shouts and obscene gestures disordered the gravity of the Christian procession. The devotion of Michael appeared only in some offence to reason or piety; he received his theatrical crowns from the statue of the Virgin; and he violated an imperial tomb for the sake of burning the bones of Constantine the Iconoclast. By such extravagant conduct the Emperor became as contemptible as he was odious; every citizen was impatient for the deliverance of his country; and even his favorites were continually apprehensive that a caprice might snatch away what a caprice had bestowed. In the thirteenth year of his reign, and in the hour of drunkenness and sleep, Michael the Third was murdered in his chamber by Basil the Macedonian, the founder of a new dynasty whom the Emperor had raised to an equality of rank and power.

Among the warriors who promoted the elevation of Nicephorus, the seventh successor of Basil the Macedonian, and served under his standard, was an Armenian, named John Zimisce. The stature of Zimisce was below the ordinary standard; but though diminutive in size he was distinguished by strength and beauty as well as by great courage and success in war. By the jealousy of the Emperor's brother he was degraded from the office of general of the East to that of director of the posts, and murmuring, he was chastised with degradation and exile. But Zimisce was numbered among the many lovers of the Empress Theophano, the wife

of Nicephorus. On her intercession he was permitted to reside at Chalcedon in the vicinity of the capital. Her generosity was repaid in his clandestine and amorous visits to the palace : and upon their consultation Theophano consented with alacrity to the death of her unlovely and penurious husband. Some bold and trusty conspirators were concealed in her private apartments ; in the darkness of a winter's night Zimiscees, with his principal companions, embarked in a small boat, crossed the Bosphorus, landed at the palace stairs, and silently ascended a ladder of ropes which was cast down by the female attendants. Neither his own suspicions, nor the warnings of his friends, nor the fortress which he had erected in the palace could protect Nicephorus from a domestic foe, his wife, at whose command every door was thrown open to the assassins. As he slept on a bear-skin on the floor he was roused by their noisy intrusion, and thirty daggers glittered before his eyes. The murder was protracted by insult and cruelty. Zimiscees, after ordering the wounded Emperor to be dragged to his feet, and heaping insults upon him, to which the suffering man only replied by invoking the name of the "Mother of God," with his own hand plucked his beard, while his accomplices beat out his teeth with the hilts of their swords; and then trampling him on the floor he drove his sword into his skull. As soon as the head of Nicephorus was shown from the window, the people consented, and Zimiscees was declared Emperor, 969-976. On the day of his coronation he was confronted by the Patriarch on the threshold of St. Sophia, who charged his conscience with the deed of treason and blood, and required as a sign of his repentance that he would separate himself from his more criminal associate. This sally of apostolic zeal was nowise offensive to the new Emperor, since he could neither love nor trust a woman who had repeatedly violated the most sacred obligations ; and Theophano, instead of sharing the imperial fortune, was dismissed with ignominy from his bed and palace. In their last interview she displayed a frantic and impotent rage ; accused the ingratitude of her lover ; assaulted with words and cuffs her son Basil, as he stood silent and submissive in the presence of a superior colleague : and avowed her own prostitution in proclaiming the illegality of his birth. She was exiled ; her meaner accomplices were punished ; and the guilt of Zimiscees was forgotten in the splendor of the virtues which he displayed. In this age of darkness and degeneracy he frequently exhibited his valor in conquest upon the banks of the Tigris and the Danube, the ancient boundaries of the Roman world. In his last return from Syria he observed that the most fruitful lands of the new provinces were possessed by the eunuchs ; "And is it for them," he exclaimed with honest indignation, "that we have fought and conquered?" This complaint was re-echoed to the palace ; and the death of Zimiscees is strongly marked with the suspicion of poison administered by the eunuchs.

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Andronicus, one of the royal princes, had to go into exile on account of his crimes, in order to keep out of the power of the reigning Emperor, Manuel. The death of the latter, and the minority of the Emperor, his son, who was now only twelve or fourteen years old, opened the way for the return of Andronicus, 1180-1185. Before his return he had held communication with the authorities of the city, in which he affected the greatest loyalty to the young Emperor and the Empire. His correspondence with the Patriarch and the patricians was aptly seasoned with quotations from the Psalms of David and the Epistles of St. Paul, and he patiently waited till he was called to her deliverance by the voice of his country. His professions of loyalty and religion were taken for the language of his heart; and all opposition giving way before him, he was admitted to the city as the saviour of the Empire. It was his first care to occupy the palace, to salute the Emperor, to confine his mother, to punish her minister, and to restore the public order and tranquillity. He then visited the tomb of Manuel; the spectators were ordered to stand aloof; but as he bowed in the attitude of prayer, they heard, or thought they heard, the following murmur of triumph or revenge: "I no longer fear thee, my old enemy, who hast driven me, a vagabond, to every climate of the earth. Thou art safely deposited under a seven-fold dome, from whence thou canst never rise till the signal of the last trumpet. It is now my turn, and speedily will I trample on thy ashes and thy posterity." From his subsequent tyranny we may impute such feelings to the man at the moment; but we will not affirm positively that on this occasion he gave an articulate sound to his secret thoughts. In the first months of his reign his designs were veiled by a specious resemblance of hypocrisy: the coronation of Alexius, the young son of Manuel, was performed with the usual solemnity; and his perfidious guardian, holding in his hands the symbols of the body and blood of Christ, most fervently declared that he lived, and was ready to die, for the service of his beloved pupil. But his numerous attendants were instructed to maintain that the sinking Empire must perish in the hands of a child; that the Romans could only be saved by a veteran prince, bold in arms, skilful in policy, and taught to reign by the long experience of fortune and of mankind; and that it was the duty of every citizen to prevail upon Andronicus to undertake the burden of the public case. The young Emperor was himself persuaded to join his voice to the public acclamations, and to solicit the association of a colleague, who, on his elevation, instantly degraded him from the supreme rank, secluded his person, and verified the rash declaration of the Patriarch that Alexius might be considered as dead, so soon as he was committed to the custody of his guardian. But his death was preceded by the imprisonment and execution of his mother. After blackening her reputation and inflaming against her the passions of the multitude, the tyrant accused

and tried the Empress for a treasonable correspondence with the King of Hungary. His own son, a youth of honor and humanity, expressed his abhorrence of this flagitious act, and three of the judges had the merit of preferring their conscience to their safety; but the obsequious tribunal, without requiring any proof, or hearing any defence, condemned the Empress; and her unfortunate son was prevailed on to subscribe to the sentence of her death. The Empress was strangled; her corpse was buried in the sea; and her memory was wounded by the insult, most offensive to female vanity, a false and ugly representation of her handsome form. The fate of her son was not long deferred; he was strangled with a bow-string; and the tyrant, insensible to pity or remorse, after surveying the dead body of the youthful Emperor, struck it rudely with his foot, and exclaimed: "Thy father was a knave, thy mother a whore, and thyself a fool!" The Roman sceptre, the reward of his crimes, was held by Andronicus, for about three years and a half, as the guardian or sovereign of the Empire. His government displayed a singular contrast of vice and virtue. When he gave way to his passions, he was the scourge, when he consulted his reason, the father of his people. But the ancient proverb, that bloodthirsty is the man that returns from banishment to power, and which we have seen to be verified in the case of Justinian II, in such a remarkable degree, was now again verified in the life of Andronicus. His memory was stored with a black list of the enemies and rivals that had traduced his merit, opposed his greatness, or insulted his misfortune, and, as Justinian, the only comfort of his exile was the sacred hope and promise of revenge. The necessary extinction of the young Emperor and his mother imposed the fatal obligation of extirpating the friends who hated and might punish him, the assassin; and the repetition of murder rendered him less willing, and less able to forgive. A horrid narrative of the victims whom he sacrificed by poison and the sword, would be less expressive of his cruelty than the appellation of the "halcyon days," which was applied to a rare and bloodless week of repose. The tyrant strove to transfer on the laws and the judges some portion of his guilt; but the mask had fallen, and his subjects could no longer mistake the true author of their calamities. The noblest of the citizens, more especially those who, by descent or alliance, might dispute the inheritance of the throne, escaped from the monster's den. Nice or Prusa, Sicily or Cyprus, were their places of refuge; and as their flight was already criminal, they aggravated their offence, began open revolt, and assumed the imperial title. Yet Andronicus resisted the dangers and swords of his most formidable enemies. Nice and Prusa he reduced and chastised; the Sicilians were contented with the pillage of Thessalonica; and the distance of Cyprus rendered it no more propitious to the rebels than to the tyrant. His throne was subverted by a rival without merit, and a people without arms.

Isaac Angelus, a descendant in the female line from the Great Alexius, was marked as a victim by the prudence or suspicion of the Emperor. In a moment of despair, Angelus defended his life and liberty; slew the executioner, and fled to the church of St. Sophia. The sanctuary was insensibly filled with a curious and mournful crowd, who in his fate prognosticated their own. But their lamentations were soon turned to curses, and their curses to threats; they dared to ask: "Why do we fear? Why do we obey. We are many, and he is one; our patience is the only bond of our slavery." With the dawn of the day the city burst into a general sedition; the prisons were thrown open; the coldest and most servile were roused to a defence of their country, and Isaac, the second of his name, was raised from the tomb, or the sanctuary, to the throne. Unconscious of his danger the tyrant was absent, withdrawn from the toils of state, in company with his wife and mistress, in one of the beautiful islands of the Propontis. On the first alarm, he hastened to Constantinople, impatient for the blood of the guilty; but he was astonished by the silence of the palace, and the tumult of the city, and his general desertion by mankind. Andronicus proclaimed a free pardon to his subjects; but they neither desired, nor would grant forgiveness; he offered to resign the crown to his son Manuel; but his son's virtues could not expiate his crimes. The sea was still open for his retreat, but the news of the revolution had flown along the coast. When fear had ceased, obedience was no more; the imperial galley was pursued and taken by an armed brigantine; and the tyrant was dragged to the presence of Isaac Angelus, loaded with fetters, and a long chain round his neck. His eloquence, and the tears of his female companions pleaded in vain for his life; but instead of the process of a legal execution, the new monarch abandoned him to the fury of the numerous sufferers, whom he had deprived of a father, a husband, or a friend. His teeth and hair, an eye and a hand, were torn from him as a poor compensation for the loss, and a short respite was allowed him, that he might feel the bitterness of death. Astride on a camel he was carried through the city, and the basest of the populace delighted to heap insults on their fallen Emperor. After a thousand blows and outrages, Andronicus was hung by the feet between two pillars that supported the statues of a wolf and a sow; and every hand that could reach the public enemy, inflicted on his body some mark of ingenious or brutal cruelty till two furious or friendly Italians plunged their swords into his body, and released him from all punishment. In this long and painful agony: "Lord have mercy upon me," and: "Why will you bruise a broken reed," were the words which he kept continually repeating.

Isaac Angelus was afterwards dethroned in consequence of his own vices and the ambition of his brother; and their discord introduced the Franks to the conquest of Constantinople, 1204.



Such are only a few examples out of many which might be adduced to illustrate the character of the Eastern Roman Emperors, and of that monarchy established at Constantinople. In the intervals of the Byzantine dynasties the succession is rapid and broken, and the name of a successful candidate is speedily erased by a more fortunate competitor. Many were the paths that led to the summit of royalty : the fabric which was raised by a rebellion was soon overthrown by the stroke of a conspiracy, or undermined by the silent arts of intrigue. The favorites of the soldiers or people, of the senate or clergy, of the women and eunuchs were alternately clothed with the purple. The means of their elevation was base, and their end was often contemptible or tragic, some of them being poisoned by their wives ; and such crimes as we have been reviewing were practised till the last age of the Eastern Empire. And what must have been the amount of crime committed, and suffering inflicted in the way of mutilation, and whipping, and torture, and all sorts and species of cruelties and death throughout the Empire for a period of over eleven hundred years ? for we may certainly believe that the example of the capital was followed, at least to some extent, in all the provinces by the governors and local magistrates ! Truly, such a contemplation sends a thrill of horror to our heart, and brings a tear of sympathy and commiseration to our eye ! Truly, the contemplation of such a scene is enough to soften the most obdurate and unsympathizing heart ! Who can now any longer doubt that the symbol of the " wild beast " with all the marks of a ferocious wild beast, which we have considered in the beginning of chapter XIII of Revelation, has here had its exact fulfilment ? The truth is, this is just its fulfilment, as we have all through illustrated, attempt to disguise it as we may. Who of us will now dare speak of the Pagan cruelties of Nero and Domitian, of Decius and Diocletian, while we have ourselves such monsters calling themselves Christian ; monsters who surpassed in wickedness even most of the examples of Paganism with which we are acquainted, and who had been the supreme heads of the Catholic Church, the high priests of the Empire, for twelve hundred years ?



AN EXPLANATION OF CHAPTER XVII. REVELATION, SHOWING ITS FULFIL-  
MENT IN THE ROMAN CATHOLIC CHURCH AND STATE SYSTEM  
ESTABLISHED BY THE POPE AND THE WESTERN RULERS  
ESPECIALLY BY CHARLEMAGNE AND THE GERMAN  
EMPERORS, WITH REFERENCE TO PARALLEL  
PROPHECIES IN THE BOOK OF DANIEL.

Before proceeding any further in our explanation of the XIII chapter of Revelation we think it not only expedient but necessary to give an exposition of chapter XVII of the same book, which has reference to the rise and existence of another power somewhat similar to the one we have just considered, that is, one comprising in itself the two branches of civil and religious power, and whose centre or seat was the city of Rome. In our explication and illustration of the last we had to keep our eye directed to Constantinople as a centre, but did not confine it to that city exclusively. Here we shall keep our eye directed to Rome as a centre, but will not by any means confine it exclusively to that city.

Rev. Ch. XVII, 1-3: "And there came one of the seven angels which had the seven vials, and talked with me, saying: Come hither; I will show unto thee the judgment of the great whore that sitteth upon many waters, with whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication." Thus far we have the simple idea presented of a symbolic whore, sitting upon many symbolic waters, committing symbolical fornication with the kings or rulers of the earth; and symbolically intoxicating the inhabitants of the earth with the wine of her fornication. In the last verse of this chapter, v. 18, this symbolic woman is explained to be the great city which (lit.) hath a kingdom over the kings of the earth. The city of Rome, we know, was long acknowledged the mistress of the world, as having been conquered and ruled by her sons. Thus Rome had a dominion or kingdom over the rulers of the earth, a real substantial one. The Roman Catholic religion claims, and has for many centuries claimed a dominion over all earthly kingdoms and dominions, which dominion it has wielded no less effectually than the old city of Rome did her temporal power. While the Catholic Church, as established at Constantinople, always acknowledged the Emperor as its supreme head, which headship, as well of the Church as of the State, the Emperors claimed even over Rome itself until the final extinction of the Empire by the Turks in the fifteenth century; the Catholic Church, as it grew up and was established at Rome and in the western provinces of the Empire, on their gradually falling off and seceding from the central government at Constantinople acknowledged the bishop of Rome as its supreme head. This supreme headship the bishops of Rome assumed to themselves, when they gradually became free from the power of Constantinople, and were favored and supported by the rulers that sprung up in the western provinces, especially

the rulers of France and Germany. This Church, through all its various agencies exercised its influence over the kings or rulers of the earth, causing them to imbibe its doctrines, to profess and support its faith, to practise its rites and ceremonies, to act as the instruments of its establishment, its propagation and its maintenance by their secular power. It exercises such a power over them, having professed its faith and yielded to its influence as an artful and crafty woman is able to exercise over a man whom she has seduced and intoxicated, so that this Church did and does exercise an effectual dominion over the rulers of the earth. And not only the rulers, but all the inhabitants of the earth were to be made drunk by the wine of her fornication : mankind generally would through her seductive agencies and instrumentalities imbibe her doctrines (drink them in, as the simpleminded man will the intoxicating draught which is given him by the hand of the artful, woman) ravingly profess her creed without being able to give a sound reason for their belief of one of its tenets, transmit them to their posterity as the religious belief of their fathers, and for them to follow on that account ; and wonder with great admiration, in their intoxicated state, at the specious greatness of the mysterious whore. The fundamental and general doctrines of the Greek and Latin branches of the Catholic Church are the same ; they differ mainly as to the headship of the Church ; and this difference sprung up insensibly with the gradual aggrandizement of the bishop of Rome, which culminated in his assumption of superiority, not only over all his brother bishops of the Empire, but, as it were, over the Emperor himself, and all earthly rulers. In the year 1452, the year immediately preceding that on which Constantinople was taken by the Turks, a union of the two branches of the Catholic Church was effected, and the act of union subscribed in the Church of St. Sophia, at Constantinople, by the representatives of both. There still continued, however, differences of opinion between them as to minor points. There are also some differences between the two Churches which, doubtless, arise mainly from the difference of headship or government which, we know, possesses the power of originating or setting aside certain institutions in the Church. Thus, while the clergy of the Greek branch of the Catholic Church exercise the right of marriage according to their discretion, somewhat after the manner of the primitive Christian clergy, those of the Latin branch are prohibited by their peculiar laws from marrying, and the law with respect to the celibacy of the clergy was established in the Church of Rome by the decree of Pope Gregory VII, about A.D., 1075.

All nations, therefore, of Christendom, were influenced with the doctrines of the Catholic Church, that is, with yielding to its influence, professing its doctrines ; in short, by yielding obedience to it.

Verse 3-6 : " So he carried me away in the Spirit into the wilderness, and I saw a woman sit upon a scarlet-colored beast, full of names of

blasphemy, having seven heads and ten horns. And the woman was arrayed in purple and scarlet color, and decked with gold and precious stones and pearls, having a golden cup in her hand, full of abominations and filthiness of her fornication; and upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS, AND ABOMINATIONS OF THE EARTH." Here we have the compound idea presented of a scarlet-colored wild beast (*θηρ*) having seven heads and ten horns, and a woman gorgeously apparelled in purple and scarlet, and decked with gold, precious stones and pearls, having a golden cup in her hand, full of abominations, and a conspicuous name written on her forehead, seated upon him. This compound idea represents the Church and the State which, in the case of the Roman Empire, we have had represented under a simple symbolical idea of a wild beast, (*θηρ*). This wild beast also has seven heads, which indicate completeness of dominion, completeness of human wisdom, and, in the ancient idea, the Deity in relation to man or God and man united in one human being or more as the case may be. But this chapter itself offers an explanation of the seven heads. In verse 9, it says: "The seven heads are seven mountains on which the woman sitteth." And in verse 15, it says: "The waters which thou sawest where the woman sitteth are peoples and multitudes and nations and tongues"; for in verse 1 it is said "that the great whore sitteth upon many waters." The city of Rome is built upon seven hills; it has always been denominated the "City of the seven hills." The woman, in verse 18, being said to be that great city "that reigneth over the kings of the earth," (which in the time of the delivery of this prophecy it certainly was,) and the seven heads the seven hills upon which the woman sitteth, leaves no doubt that the City of Rome is especially meant to be designated. Every object in existence must have a centre, however far it may extend in every or any direction from that centre; and the woman, the city, the Catholic Church, being said to be seated upon the seven hills, shows that the church would be especially represented at Rome, however far it or its influence might extend over the face of the earth; in short, it shows that the supreme head of that Church would have his seat in Rome. As the old City of Rome ruled over the nations of the earth, so the Church of Rome, represented here as a city and as a whore, would also exercise dominion over the nations of the earth.

This beast is also characterized as having ten horns, which are not represented to be crowned, as those were which pertained to the beast spoken of in chapter XIII. But in verse 12 they are explained thus: "And the ten horns which thou sawest are ten Kings which have received no Kingdom as yet; but receive power as Kings one hour with the beast." These Kings being represented as having no power as yet means, that as Kings, or rather Kingdoms, they were not in existence at the time the prophecy

was delivered; and their receiving power as Kings one hour with the beast indicates that their continuance, when they should arise, would be but short. Speaking historically the time of the rising of these Kings or Kingdoms would show the time of the rising of the power here symbolised. The number ten would also in general symbolise the complete number of nations which would, in any age, yield obedience to the Roman Catholic Church. This beast is also of a scarlet color, and full of names of blasphemy. Purple or scarlet is the color worn by Kings and Emperors, signifying their office, and thus this denotes the beast to represent secular power. But this beast has the peculiarity of being full of names of blasphemy; no particular part of the beast being spoken of as alone displaying these names; as it was said in verse 1, Ch. XIII, that the beast represented there had on his heads names of blasphemy, which indicated that the Emperor, the supreme head of the Church and State, should pre-eminently of all mankind arrogate to himself and compel divine homage. Other heads, or heads of subordinate departments of government, might arrogate it to themselves to some degree; but to the supreme head alone it was to be given in such a remarkable degree, as to require it to be thus definitely marked in the prophecy; as well as it indicates the blasphemous doctrines of the Catholic Church represented in that head. Now this scarlet-colored beast being full of names of blasphemy, his scarlet color denoting royalty or the secular power, would clearly indicate that more than one secular power is represented as supporting the Catholic Church. First, it would represent the Pope, or the sovereign of Rome and all the States that pertained to it; and second, it denotes all other sovereigns, whether they be called Kings or Emperors or of other names, and wherever reigning, whether in France, or Germany, or Britain, or Italy, or Spain, or wherever else there was a sovereign who should profess or support the Roman Catholic religion. And the names of blasphemy represent the blasphemous doctrines which they would profess, as well as their assuming to themselves divine honors. Some of the sovereigns of these countries have remarkably distinguished themselves in the support of the Church of Rome, especially as represented in the Pope and his institution of spiritual and temporal power, which we shall call the Papacy. It was by Pepin, King of France, that the sovereignty of the Exarchate of Ravenna, in which Rome was included was given to the Pope in the last half of the eighth century. This donation is said to have been granted in supreme and absolute dominion to the chair of St. Peter by Pepin, but the grant was only verbal; and the world beheld a Christian bishop invested with the prerogatives of a temporal prince; the choice of magistrates, the exercise of justice, the imposition of taxes, and the possession and wealth of the palace of Ravenna, formerly the residence of the Exarchs. The inhabitants of the duchy of Spoleto on the dissolution of the Lombard

kingdom through the power of the French King, declared themselves also the subjects of St. Peter, and completed by this voluntary surrender the circle of the ecclesiastical State. That circle was enlarged to an indefinite extent by the verbal donations of Charlemagne, the son and successor of Pepin, in the same century, who in the first transports of his victory over the Italian Lombards despoiled himself and the Greek Emperor of the cities and islands which formerly belonged to the Exarchate. But in his cooler moments of reflection he viewed with an eye of jealousy and envy the recent greatness of his ecclesiastical ally. He respectfully eluded the execution of his own and his father's promises; asserted his inalienable right to the whole western Empire which he himself had achieved and organized; and in his life and death numbered Ravenna, as well as Rome, in the list of his metropolitan cities.

On the festival of Christmas, in the last year of the eighth century, Charlemagne arrived in the Church of St. Peter, at Rome, having come thither from his camp at Paderborn in Germany, and to gratify the vanity of the Romans he appeared in the dress of a patrician, rather than in the simple habit of his native country. After the celebration of the Eucharist Pope Leo suddenly placed a precious crown upon his head, and the dome resounded with the acclamations of the people: "Long life and victory to Charles, the most pious Augustus, crowned by God, the great and pacific Emperor of the Romans." The head and body of Charlemagne were then anointed with the consecrated oil; after the example of the Caesars he was saluted or adored by the Pontiff; his coronation oath represents a promise to maintain the faith and privileges of the Church; and in his rich offerings to the shrine of St. Peter he paid to it the first-fruits. Thus was restored and revived the Western Empire by Charlemagne, which was held with so loose and feeble a hand by his ignoble successors that it was gradually lost; but it was finally restored and appropriated by Otho, King, and afterwards Emperor of Germany, in the year 962, A.D. At the head of a victorious army, Otho passed the Alps, subdued the kingdom of Italy, delivered the Pope from the remaining power of the unwarlike descendants of Charlemagne, and thus fixed the imperial crown of the Western Empire in the name and nation of Germany. From that memorable epoch two maxims of public jurisprudence were introduced by force, and ratified by time. 1st: That the prince who was elected in the German Diet acquired from that moment the subject kingdoms of Italy and Rome. 2nd: But that he might not legally assume the titles of Emperor and Augustus till he had received the crown from the hands of the Pope. This last maxim was recognised and acted upon by the Germans for nearly five centuries, until, after the crowning, in 1452, of Frederick III. of Austria, from which time his successors have excused themselves from the superfluous honor of receiving the imperial crown from the hands of the



Roman Pontiff; and rested their imperial title on the choice of the electors of Germany. Thus, it is seen, and will appear more plainly as we proceed, that the temporal sovereignty of the Pope was rather assumed, or taken for granted by himself, than possessed and exercised by independent right. But, nevertheless, he long exercised in his dominions not only a nominal sovereignty but the real and substantial powers of a temporal prince.\*

But according to the prophecy there was to be much remarkable about this beast, and there is the utmost particularity in explaining so that no one might mistake him. Verses 8, 10, 11: The angel says to the prophet: "The beast that thou sawest was, and is not; and shall ascend out of the abyss and go into perdition; and they that dwell upon the earth shall wonder whose names were not written in the Book of Life from the foundation of the world, when they behold the beast that was, and is not, and yet is.—And there are seven kings; five are fallen, and one is, the other is not yet come; and when he cometh he must continue a short space. And the beast that was, and is not, even he is the eighth, and is of the seven and goeth into perdition." All this has reference to the governments of Rome at successive stages of its history since its mythical foundation; for back further than the history or the mythology takes him the prophet does not go in his search for the different kinds of Roman Government, however many different kinds of rulers there may have existed for Rome, or the city now called Rome, of which we have no record in mythology or history. "The beast that thou sawest was, and is not, and shall ascend out of the abyss and go into perdition." This means that the Roman Imperium did exist, as all the world had reason to know; but at the period to which the prophecy now refers it could not be said properly to exist; and yet that it did at the same time exist in a certain sense, as represented in the Papacy and its supporters. The beast is said to rise out of the abyss, that is, this combination of power was to arise out of an unsettled state of affairs, in which for some time there should be no settled government. Thus it was that this combination of government arose to Rome from the wars and commotions

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\* For accepting this gift of temporal sovereignty the ambition and avarice of the Roman Pontiffs have been severely condemned. An humble Christian minister or bishop it was thought should have rejected an earthly kingdom which the Gospel did not authorize him to seek, and which it was not easy for him to govern without renouncing the virtues of his ministerial office. Perhaps an honest subject or even a generous enemy of the Eastern Emperor would have been less desirous to participate in the spoils of a barbarian conqueror; and if, as it is said, the Emperor of Constantinople, his lawful master, had entrusted Pope Stephen to solicit in his name from the French prince the restitution of the Exarchate, we cannot absolve the Pope from the reproach of treachery and falsehood. To the importunities of the Emperor, however, Pepin piously replied that no human consideration should tempt him to resume the gift which he had conferred on the Roman pontiff for the remission of his sins and the salvation of his soul. Hence we see that the Pope's true position in the scale of secular rulers is that he is the representative of the Exarch.



and the wide-spread disorder and desolation which prevailed at Rome and in the western part of the Empire. Rome was thrice besieged and finally sacked by the Goths, under Alaric, in the year 410. It was sacked by the Vandals under Genseric, in 455; by Ricimer and Anthemius in 472; and during the reign of Justinian, 527-565, it was taken and retaken five times from the Goths: after which the Exarchs were appointed, who governed the Exarchate of Ravenna, which included Rome, for about two centuries, until the conquest of it by Pepin and Charlemagne, 750-800. The eunuch Narses, the general of the Emperor Justinian, was the first Exarch. He who reads the history of the Roman Empire of those times will understand that the symbol "abyss" (translated in our bible "bottomless pit") is aptly applied to designate the state of affairs during that age in Rome, Italy, and the west. And in verse 3 of the chapter we are considering (XVII) the place where this scarlet-colored beast is seen by the prophet to arise is represented as a wilderness, a scene of desolation and devastation far and wide. According to the historian the Campagna of Rome was at this time reduced to the state of "a dreary wilderness, in which the land is barren, the waters are impure, and the air infectious." \* But this beast was to go into perdition. Perdition literally means "losing" and the going into perdition here means that this power, after it had attained its greatest height, should gradually decay and wane till its final consummation. This we see to have been fulfilled to a large extent. The first great falling off from this system was in the Protestant Reformation; then we see it in the destruction and humiliation of those secular powers that so long supported the Papacy, as France and Austria, and in the loss of the civil power by the Pope himself lately. The first great blow which the Papacy received was from the defection of the Reformers in the sixteenth century, by which it lost such an immense power and prestige; and since that time it has been continually losing directly or indirectly in consequence of the power of those reformed nations; and it will continue to lose, as according to the prophecy, until its power is reduced to an almost imperceptible influence in the world: then will the Roman Catholic Religion be almost or altogether extinguished. The representation shows that this combination of power should wax and wane much as the moon does. "And they that dwell on the earth shall wonder whose names were not written in the Book of Life from the foundation of the world, when they behold the beast that was, and is not, and yet is." This is the same reference as that in ch. XIII, 3; and here it can clearly be seen what the object was which attracted the attention of mankind away (or behind) from the great Roman Emperor in his palace at Constantinople: it was a

\* Millman's Gibbon's Rome, ch. XLV.

combination of his principal subjects, ecclesiastical as well as civil, of which the most wondered at was the bishop of Rome, who now had defected from him and set up a government of their own within his old dominions. But only those whose names were not written in the Book of Life (the Lamb's Book of Life), from the foundation of the world wondered at or worshipped this beast. God's children, the true and humble followers of the Lamb of God, do not wonder at or admire such objects, are not attracted by them. Knowing that what makes such objects wonderful in the eyes of the world is derived from the world's craft and wickedness and vanity.

The pilgrimages which were performed to the tombs of the apostles Peter and Paul; the miracles which were wrought at these tombs, and at the tombs of the saints and martyrs in the seven-hilled city; as well as the great influence and power the Pope had acquired from the sacred and secular hierarchy of the Empire, were the principal causes of this great wonder at, or admiration of the beast. Kings and Emperors, and all who felt the burden of their sins, and possessed a sufficient amount of money to defray the expenses of their journey and their absolution, flocked to the holy City, as well to be relieved of their sins by the Holy Father as to see the great wonders which were there exhibited. According to a vague tradition, two Jewish teachers, a fisherman and a tent-maker, had formerly been executed in the circus of Nero, and at the end of five centuries, their genuine or fictitious relics were worshipped as the Palladium of Papal Christian Rome. The pilgrims of the East and West resorted to the Holy threshold; but the shrines of the apostles were guarded by miracles and invisible terrors; and it was not without apprehension that the pious Catholic approached the object of his worship. It was dangerous to behold, it was fatal to touch the relics of the saints; and those who, from the purest motives, presumed to disturb the repose of the sanctuary were affrighted by visions or punished with sudden death. The extravagant request of an Empress who wished to deprive the Romans of their sacred treasure, the head of St. Paul, was rejected with the deepest abhorrence; and the Pope asserted, probably with truth, that a linen which had been sanctified in the neighbourhood of his body, or the filings of his chain, which it was sometimes easy and sometimes impossible to obtain, possessed an equal degree of miraculous virtue.

For a short time only the feeble successors of Charlemagne received their crown from the hands of the Pope; and the German Emperors as mentioned before, for a period of about five hundred years (962-1452), received their crown in that way, and at the same time the title of Kings of Rome and Italy. They always, however, in coming to be crowned, appeared with an army before the gates of Rome, and received the imperial crown from the Pope, not as a voluntary gift on his part, but as that

which belonged to them by right, which right they were prepared to assert by force, as well as that of their kingship of Rome and Italy. It was on account of his ghostly or ecclesiastical power and influence, rather than on account of his civil power, that the bishop of Rome was so much wondered at. He was also wondered at on account of this, that in his capacity of a civil ruler, he appeared the real and actual representative of the old kings and Cæsars of Rome ; although he was in reality more dependent upon the secular princes who were the real kings of Rome and Italy, and he the real representative of the Exarch of Ravenna, the lieutenant of the Eastern Emperor. From about the latter part of the fifteenth, or the beginning of the sixteenth century, the Pope's temporal sovereignty was more independant than at any previous period, though the Pope never could at any time be called an absolutely independent temporal prince. "And there were seven kings ; five are fallen, and one is, and the other is not yet come ; and when he cometh he must continue a short space." These seven kings, as we have before mentioned, refer to the seven successive forms of government which Rome had as far back as history or mythology takes us. These were in the order of their succession : Kings, Consuls, Decemvirs, Military Tribunes with Consular power, Dictators, Emperors, the Exarchs of Ravenna, whose government was to continue a short space (it did continue nearly two centuries) ; and finally the combination of power, represented in the Papacy and the civil rulers of the West was the eighth, but principally the Pope. But this eighth ruler was to be of the seven ; that is, the Pope, as the instrument of the Western princes, in his capacity of a civil ruler, represented the Exarch of Ravenna, who in his time was invested by the Emperor with the civil and ecclesiastical power ; and thus the Pope was really one of the seven rulers of Rome ; but in his capacity of ecclesiastical head of the Catholic Church, a ghostly ruler, he was different from all that had preceded him, and from the Exarch, and thus constituted an eighth. These seven systems of government which we have enumerated were the actual systems of government which ruled Rome as far as extant literary records inform us ; but there is no good reason why the number seven may not denote the complete number of systems of government which ruled Rome down to the rule of the Germanic Papal combination.

But as to the ten horns which were to receive power as kings, one hour with the beast ; verses 13, 14, 16, 17 say : "These have one mind, and shall give their power and strength unto the beast. These shall make war with the Lamb, and the Lamb shall overcome them ; for he is Lord of Lords, and King of Kings ; and they that are with him are called and chosen and faithful.—And the ten horns which thou sawest upon the beast, these shall hate the whore, and make her desolate and naked, and shall eat her flesh and burn her with fire. For God hath put in their hearts to fulfil his will,

and to agree and give their kingdom unto the beast, until the words of God shall be fulfilled." As to the time when these kingdoms arose which were symbolised by the ten horns, it appears, according to Mede and others, that in the year following that in which Rome was sacked by the Vanals and Italy was overrun by the barbarians, which would be the year 456, ten barbaric kingdoms arose in the western part of the Empire; and if this be so it serves as a time-mark to show when this power began sensibly to appear. There were many considerations which influenced these barbarians to profess the doctrines of the Catholic Church, and accept the bishop of Rome as their spiritual father. Mosheim says: "The incursions and triumphs of the barbarians were so far from being prejudicial to the rising dominions of the Roman Pontiff, that they rather contributed to its advancement. For the kings who penetrated into the Empire were only solicitous about the methods of giving a sufficient degree of stability to their respective governments. And when they perceived the subjection of the multitude to the bishops, and the dependance of the bishops upon the Roman Pontiff, they immediately resolved to reconcile this ghostly ruler to their interests by loading him with benefits and honors of various kinds."\* He also observes that "the declining power and sapine indolence of the Emperors left the Pope's authority without control." It will, of course, be remembered that there existed frequently disputes between the bishops and clergy of the Roman world, and that their referring their cases on some occasions to the arbitration of the bishop of Rome, as to the highest tribunal, had given that bishop an acknowledged superiority over all the sacerdotal orders. Now, there is no doubt that the little horn mentioned in Daniel VII. 8, 20, 21, &c., as springing up among the ten horns, in which were eyes like the eyes of man, and a mouth speaking great things, symbolised this combination of power which we are considering in this chapter. But whether the ten horns mentioned in Daniel as being on the head of the beast, and among which, and in the stead of three of which, the little horn springs up, or whether the ten horns, mentioned in Rev. XIII. 1, as being on the seven heads of the beast, mean the same as the ten horns upon the seven heads of the beast, of Rev. XVII. which we are now considering, is quite a different thing. In the first place, the representation in Rev. XIII. means the same as that in Dan. VII. only with this difference, that the one in Daniel symbolises the whole Roman Empire, Pagan as well as Christian; while that in Revelation XIII. symbolises the Christian Roman Empire, beginning with Constantine. Either of these representations, therefore symbolises the whole Roman Empire. But it is seen that the combination we are now considering, is only a constituent part of the Roman Empire, as symbolised by the little horn, before which *rising*, three fell, as in Dan. VII; and by the

\* Mosheim's Eccles. History Cent. V.

wounded head healed or *revived*, as in Rev. XIII. 3. In either case it is only a part of the whole, or a power arising out of part of the Roman Empire, and, perhaps, extending beyond its limits in some direction, say, towards the north of Europe, that is meant. While, therefore, the ten horns of the beast of Dan. VII, and of Rev. XIII. symbolise all the nations that would, at any time, be included in the Roman Empire: the ten horns appertaining to this beast of ch. XVII. have a particular reference to certain nations which should at some time yield obedience to the bishop of Rome, in his character of head of the Roman Catholic Church. And their continuing to support the Papacy for only the short space of time, represented symbolically by an hour, might merely prove the characteristic fickleness and freedom of thought of the barbarian nations which arose on the desolations of Italy and the west, and which, professing obedience to the religion of the Roman Pontiff and to himself, were continually warring with the Emperor of the East, and with each other, and for the city of Rome during a great part of the time which intervened between their rise in the middle of the fifth century, and the conquest of Italy and Rome by Pepin and Charlemagne in the latter half of the eighth century. So many times was Rome sacked and pillaged by the Goths and Vandals, and others, during the four centuries which intervened between Honorius and Charlemagne, that, represented symbolically as a whorish woman, it might be said, they "ate her flesh and burned her with fire."

But it being said in the prophecy that these ten kings, after having given their support to the beast during the space of a symbolic hour, they would turn round and maltreat the whore so effectually, it appears plain that the Papal-Germanic Confederation is meant, or the princes of the Germanic Diet, who afterwards would see fit to lead the van of the Protestant Reformation. It is very certain there is a particular reference to the nations in which the Reformation took place at first, for the space of six centuries, supporting so ardently the Church of Rome, and fighting her battles in propagating her doctrines by the civil sword; gratifying the vanity of the Roman Pontiff by condescending to receive their imperial crown from his hands: and then turning round and opposing with all their might the holy Mother Church, and the holy Father with the same stoutness with which they had ever obeyed and supported them. "These have one mind and shall give their power and strength unto the beast," which is excellently represented in the unity of Catholic and orthodox mind which pervaded that august body of Catholic princes assembled in the Germanic Diet, supporting, for six hundred years, the power of the Church and of the Pope. Three conspicuous nations fell before the Papacy during its gradual rise, which may correspond to the three horns which fell before the little horn, as according to Dan. VII. These were the Goths, Vandals, and Lombards, the last-named of which were fast accomplishing the conquest of the Exarchate of Ravenna when they were



overcome by Pepin, King of France, who handed over the Exarchate to the Pope by way of donation. The power of these three nations over Rome and Italy, or, at least, over the Exarchate, was so effectually eradicated after the conquests of Pepin and Charlemagne, as to have been fairly designated in Dan. VII, by the three horns being plucked up by the roots. "These," that is, the horns, "shall make war with the Lamb, and the Lamb shall overcome them; for he is Lord of Lords, and King of Kings, and they that are with him are called and chosen and faithful." Happy they who are overcome by the Spirit of the Lamb of God. Happy they who deny themselves their perverse passions, their carnal lusts and their wicked inclinations and dispositions, and cultivate in themselves the meek and gentle, and peaceable spirit by which the Lamb is characterized. Thus being, thus doing, this is the Lamb of God. For many centuries did the princes and potentates of Christendom wage warfare in behalf of the Roman Catholic Church, until at length the day of the Reformation dawned and some light shone into men's hearts, some sparks of freedom kindled in their souls; and some threw off the shackles of their superstition and slavery, and resolved to become more free. It is men's right and privilege to become perfect in liberty; where the spirit of truth is there is perfect liberty; where the spirit of superstition, of idolatry of any kind, or of man-worship prevails, there is the basest, the most burdensome, and the most abject slavery. Stand fast, therefore, and assert your freedom in the spirit of truth and godliness. "For God hath put in their hearts, to fulfil his will, and to agree and give their kingdom unto the beast until the words of God shall be fulfilled." God, by which term here we mean the infinite Deity, puts in men's hearts to do just as they will choose; for it happens that where the Spirit of the Lord is there is liberty. Men are free moral agents: if they willingly believe lies and falsehood, and act accordingly, they do it of their own free will, and the devil assists them mightily in their course to perfection in wickedness. If they choose the good, and holy, and true, which they can do with infinitely greater benefit to themselves, by practising self-denial and cultivating all the character of godliness; God then assists them mightily to their perfection in godliness. God never incites men to evil; the devil never to what is good. And, to sum it all up, men may learn that the Deity leaves them to be free agents, and that they are themselves the authors of their own sin and wickedness; and that by choosing and doing the good, they are the authors of their godliness, which God will delight in assisting them to perfect. The Deity may be said to put in men's hearts whatever disposition there may happen to be in them, for no disposition can exist there without him, and he knows from the beginning all things which will take place. But the true God is not the author of such wickedness and such awful blasphemies as these Catholic princes and nations were guilty of that supported and favored the



Papacy. But God knew and could foretell what these men and nations would do, and how all things would result. The devil, the spirit of evil, is not wont to foretell much that is true, falsehood is characteristic of him : he is a liar, and the father of it. It happens in the history of religion, as well as in civil history, and in that of individual life, that the evil is mingled with the good in human character and action, and the one may be set over against the other, so as in some cases to balance each other, in some cases the one or the other preponderating. Will not human beings, therefore, begin to cultivate the spirit of godliness developing all the graces of the true Christian character ; at the same time that they cultivate firm and unwavering faith in the power and benevolence of the Deity, and the utmost confidence in his goodness, which greatly assists one not only in being good and doing good, but in all the labors, the circumstances, and the vicissitudes of life ?

In this symbolical woman there is also an especial reference to the false and blasphemous practices of knighthood in the ages of chivalry, when there was such an unwarranted degree of respect paid to the female sex of the higher classes as to amount to a species of worship, and was thus dishonoring to the Deity and blasphemous in his eyes.\* This is practised also in our own age to an unwarrantable and reprehensible degree ; and God does not look upon such practices with allowance ; nor will he be pleased to have his honour prostituted to human beings or to any visible things. Females of a considerate and a godly character will always be contented with a fair degree of attention and respect, nor can they ever conscientiously before God accept or countenance anything more. They should, themselves, become the first reformers of the false and reprehensible manners of the age in this respect, and not employ their arts in making men even more idolatrous, and they will thus become the benefactors of mankind, the restorers of true virtue among men, and the vindicators of the honors of their God ; and for their pains they will reap contentment of spirit and an eternal meed of happiness, which the vanities of the world can never afford them. The Church of Rome, and certain other branches of the Church Catholic, have always made great use, an unwarrantable use, of the female agency in advancing their cause and supporting and upbuilding their Churches. They should know that it is high time to give up the worship of woman, which has long prevailed widely, and to substitute or restore the worship of the true God, the infinite and invisible Deity alone, in its stead. Verse 6, Ch. XVII : " And I saw the woman drunken with the blood of the saints and with the blood of the martyrs of Jesus ; and when I saw her I wondered with great admiration." This represents the Church of Rome gloated with the blood of all those

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\* See Hallam's "Middle Ages."

who, during the long period of her ascendancy, she put to death and persecuted variously for non-conformity with her principles and doctrines or for having any other principles or doctrines than those which she saw fit to communicate. These persecutions and slaughters were carried on by the Roman Catholic Church wherever it was established, and the blood of multitudes that have been murdered by her diabolical agencies cries unto God from the ground against her in every quarter of Roman Catholic Christendom; and the cries of the tortured, and the despairing lamentations of the persecuted and injured multitudes are ringing in the ears of a God justly angry against that old system designated as the "Mother of Harlots," that has long ago grown old in crime, and has been satiated, yea, intoxicated, with the blood of God's true people.

We shall here give a few more examples from history of the cruel proceedings of the Catholic Church.

In the eleventh century Europe was greatly infested with heretics. They were reputed Manichæans, and spread through many countries. In Italy they were called Paterini or Cathari, that is, the Pure. In France they were called Albigenses, Bulgarians and other names, sometimes after the names of the countries in which they resided. Their dangerous doctrine was first discovered by a certain priest called Heribert, and a Norman nobleman; upon which, Robert, King of France, assembled a Council at Orleans to devise methods for reclaiming those harmless people, not surely from the error of their ways; but they, remaining obstinate, were at length condemned to be burned alive. Their enemies acknowledged the sincerity of their piety, and confessed that they were blackened by accusations which were manifestly false. But they were deemed unsound in their speculations concerning God, the Trinity, and the human soul. Such also were the heretics of the succeeding ages, called Brethren and Sisters of the Free Spirit, that is, free from obedience to the flesh, from the law of sin and death; the Massalians and Euchites, that is, people who pray: the Bogomilans, such as call for mercy. In some countries the same class of people were called Beghards. Catholic writers have tried to enumerate the errors of these heretics, but they were considered too numerous; the fact is their faith and practice were contrary to the Catholic establishment in everything. Of course it would be endless to enumerate their supposed errors concerning baptism, the Eucharist, the sanctity of churches, altars, incense, consecrated oil, bells, beads, bishops, funeral rites, marriages, indulgences, and the wood of the true cross.

Basilius was a reputed Manichæan, and founder of the sect called Bogomilans. This aged and venerable man, being treacherously induced to unfold his doctrine to the Emperor Alexius, was condemned as a heretic, and barbarously burnt at Constantinople; which was but the beginning of sorrows to his harmless followers.

Peter de Bruys was another who, in the twelfth century, troubled the Catholic peace and supplied the heresy-hunters with fresh labor and blood. They say "he attempted to remove the superstitions that disfigured the beautiful simplicity of the Gospel." \* He would baptise only such as were come to a full use of their reason. He rejected the notion of the real body and blood of Christ in the eucharist, the virtue of the wooden cross, and other instruments of superstition. He was followed by great numbers, and after a laborious ministry of twenty years, was burned at St. Giles, in the year 1130, by an enraged populace, instigated by the clergy. The next Catholic disturbance came from Henry, from whom came the Henricians. He travelled from place to place declaiming, it is said, with the greatest vehemence and fervour against the vices of the clergy; at length being seized by a certain bishop and condemned before Pope Eugenius, he was committed to a close prison in the year 1148, where he soon after ended his days, leaving a train of heretics behind him in France to supply the ravenous priesthood with blood and carnage. In Brabant similar commotions were excited by the illiterate Tanquelmus, "who drew after him a numerous sect." Some of his enemies speak the worst things of him: others say these infamous charges are "absolutely incredible, that these blasphemies were falsely charged upon him by a vindictive priesthood." They say he treated with contempt the external worship of God and the sacraments, held clandestine meetings, and, like other heretics, inveighed against the clergy; for which "he was assassinated by an ecclesiastic in a cruel manner."

Arnold, a man of extensive learning and remarkable austerity, excited new troubles in Italy. By his instigations, it is said, the people even insulted the persons of the clergy in a disorderly manner. He was, however, seized in the year 1155, publicly crucified, and afterwards burned to ashes; leaving behind him a great number of disciples to perplex the priesthood about their overgrown opulence, Papal revenue, and ungodly authority. Spain had long been teeming with heresy, even from the time that Mark, the disciple of Hierax, went into that Kingdom. Sometimes these were called Manichæans, sometimes Priscillianists; and they flourished here under the last name during a period of more than eight centuries.

Robinson says: "This body of people knew no crime of heresy, (among themselves;) they supposed very justly that persecution was oppression, that killing for the faith was murder. If ecclesiastics had never created a virtue called orthodoxy, the world would never have heard of a crime called heresy." † Councils never could suppress heresy in Spain; but the Inquisition did. A great number of heretics resided in

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\* Eccles Hist., Cent XII.

† Eccles. Researches.

Spain until they were exterminated by that iniquitous institution. After this the valleys among the Pyrenean mountains between France and Spain became the sequestered habitation of heretics. To these retreats they fled from the destructive arm of persecution, and as they were driven from thence they spread through France, Germany, and other provinces of Europe, formed societies, and were called by different names, but were more generally called Albigenses and Waldenses.

The Manichæans, Priscillianists, and all who sprung from the same original stock, agreed in one article of faith, and that was baptism. They all held that the Catholic corporation was not a Church of Christ, and they, therefore, re-baptised those that had been baptized in that community before they admitted them into their societies : for this reason their most common name of distinction was Anabaptists. But by whatever names they might be called in different countries all such as renounced the Papal superstition, and placed religion in the practice of virtue, were the common objects of persecution to the Catholic priesthood.

Mosheim, \* in speaking of the Church in the tenth century, says : "The clergy were, for the most part, a worthless set of men, equally enslaved to sensuality and superstition, and capable of the most abominable and flagitious deeds. The pretended chiefs and rulers of the universal Church indulged themselves in the commission of the most odious crimes, and abandoned themselves to the lawless impulse of the most licentious passions without reluctance or remorse, and whose spiritual Empire was such a diversified scene of iniquity and violence as never was exhibited under any of those temporal tyrants who have been the scourges of mankind." Robinson, speaking of the supreme rulers of the Catholic Church, the bishops of Rome in particular, says : "Of the sinners it may truly be affirmed that they were sinners of size ; for it would be difficult to mention a crime which they did not commit." † Mosheim says again : "The history of the Roman Pontiffs that lived in this (tenth) century, is a history of so many monsters, and not of men, and exhibits a horrible series of the most flagitious and complicated crimes, as all writers unanimously confess."

This is the description and the character of that spiritual Empire, that Christian Church, most impiously so-called. It is the character of that monstrous beast and the abominable woman that sat upon many waters, ruling the nations with whom the kings of the earth committed fornication, and with whose wine of fornication, the inhabitants of the earth were made drunk. Her gilded cup, her specious and alluring profession, her false doctrines, were replete with abominations and filthiness of her in-

\* Eccles, Hist. Cent. X.

† Eccles, Researches.

famous wickedness. She was intoxicated with the blood of the saints, and with the blood of the martyrs of Jesus.

Yet, all non-conformists who would not be made drunk with the wine of the filthiness of her fornication, must needs be called "heretics" the only fit objects of revenge and destruction.\* In the progress of this power "all places of worship were taken from heretics, and they punished for holding conventicles, though they held them in forests, and dens and caves of the earth." But in this spiritual Empire the ruling party, from the beginning, "declared themselves the only Christians, for they believed the Trinity; and all the rest were heretics, bound over to present and eternal perdition." "Notwithstanding," says Robinson, "thousands set all penalties at defiance, and lived and died as their own understandings and consciences commanded them, in the practice of heresy and schism."†

"In the year 1210, these Non-conformists had become so numerous and so odious that Ugo, or Hugh, the old bishop of Ferrara, obtained an edict of the Western Emperor, Otho IV. for the suppression of them. Five years after Pope Innocent III. held a council at the Lateran, and denounced anathemas against heretics of all descriptions, and against the lords and their bailiffs who suffered them to reside on their estates." Men of continual employment, were now in quest of heretics; bound by an oath to seek for them in towns, houses, cellars, woods, caves, and fields, and to purge the provinces of the enemies of the Catholic faith. Besides in every city a council of inquisition was instituted, consisting of one priest and three laymen. As early as the year 1233, that infamous court called the Inquisition, had a permanent establishment in Spain and France, which, in its progress, intensified to the utmost degree, the crimson color of the bloody beast, and the infernal rabble by whom it was executed, who made it the sole business of life to steal, to kill and to destroy. In the kingdom of Castile and Aragon, there were eighteen Inquisitorial courts, having each of them its counsellors, termed *Apostolic Inquisitors*, its secretaries, serjeants, and other officers. And beside these, there were twenty thousand *familiars* dispersed throughout the kingdom who acted as spies and informers, and were employed to apprehend all suspected persons, and to commit them for trial to the prisons which belonged to the Inquisition." "By these familiars, persons were seized on bare suspicion, and in contradiction to the common rules of law, they were subjected to the torture, tried and condemned by the Inquisitors, without being confronted by their accusers, or with the witnesses on whose evidence they were condemned." "The punishments

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\* Eccles. Hist.

† Eccles. Researches.

were more or less dreadful, according to the caprice and humour of the judges. The unhappy victims were either strangled, or committed to the flames, or loaded with chains and shut up in dungeons during life. Their effects were confiscated, and their families stigmatized with infamy." "Authors of undoubted credit affirm, and without the least exaggeration, that millions of persons have been ruined by this horrible court. Moors were banished a million at a time; six or eight hundred thousand Jews were driven away at once, and their immense riches seized by their accusers, and dissipated among their persecutors." \* "Heretics of all kinds, and of various denominations, were imprisoned and burnt, or fled into other countries. "This horrible court," says Robinson, is styled by a monstrous abuse of words: The Holy and Apostolic Court of Inquisition." Newton says: † "It is enough to make the blood run cold to read of the horrid murders and devastations of this time; how many of these poor innocent Christians (i.e. heretics,) were sacrificed to the blind fury and malice of their enemies! It is computed by Mede from good authorities, that in France alone, were slain a million."

"Against the Waldenses" says Thuanus, a Popish historian, "when exquisite punishments availed little, and the evil was exasperated by the remedy which had been unseasonably applied, and their number increased daily, at length complete armies were raised; and a war of no less weight than what our people had before waged against the Saracens, was decreed against them; the event of which was that they were rather slain, put to flight, spoiled every where of their goods and dignities and dispersed here and there, than that, convinced of their error, they repented." The Waldenses and Albigenses being persecuted in their own country, fled into other countries, some into Germany, and some into Britain. In Germany, they grew and multiplied so fast, notwithstanding the rage and fury of croisaders and inquisitors, that at the beginning of the (fourteenth) century, it is computed that there were eighty thousand of them in Bohemia, Austria, and the neighbouring territories." Yet comparatively but few escaped the rage and fury of the bloody inquisitors. "From the first institution of the Jesuits to the year 1580, that is, in a little more than thirty years, nine hundred thousand reputed heretics were slain. ‡ In the Netherlands alone, the duke of Alva boasted that within a few years, he had despatched to the amount of thirty six thousand souls, and those all by the hand of the common executioner." In the space of scarce thirty years, the Inquisition destroyed, by various kinds of tortures, an hundred and fifty thousand Christians (i, e, heretics, such as Catholics generally

\* Eccles. Researches.

† Dissentation on Prophecy, vol. 2.

‡ Eccles. Researches.



called fanatics or persons disordered in their brains.) Then how many millions may we suppose it destroyed in the course of over two hundred and fifty years from its first institution ?

It is, therefore, a just remark of Newton that: "If Rome Pagan hath slain her thousands of innocent Christians, Rome Christian (rather anti-Christian) hath slain her ten thousands. For not to mention other outrageous slaughters and barbarities, the croisaders against the Waldenses and Albigenses, the murders committed by the duke of Alva in the Netherlands, the massacres in France and Ireland will probably amount to ten times the number of the Christians slain in all the ten persecutions of the Roman Emperors put together." \* But is it not astonishing beyond measure that any one should yet be so blind and so silly as to imagine that the pure Gospel of Christ could have been conveyed by such means? "That kind of religion," says Robinson, † "which the Catholics always propagated ought to be considered as it really is, not merely a religion but a species of government, including in it a set of tyrannical maxims, injurious to the lives, liberties, and properties of citizens in a free state, and all tending to render the state dependent on a faction called the Church, governed from age to age by a succession of priests." And such, we may remark, was that kind of priesthood by which the Catholic or Orthodox Church was organised and ruled from the beginning, according to their degree of power and influence. Simon the Sorcerer ‡ bewitched the people, giving out that himself was some *great one*; when therefore, under his lucrative motives, he professed to be a Christian he was *Antichrist* in the seed. Diotrephes § was a Catholic priest, Antichrist in the blade; he loved to have the preeminence; he could not really persecute, but he prated with malicious words against the *heretics* John and his brethern, and cast them out of the Church. Councils are but a larger growth from the same diabolical root; they are rulers without dominion, Inquisitors without an Inquisition, and may be justly called Antichrist in the ear. "Synods of three or four bishops framing creeds or canons for conscience, and attaching to a breach of them ideas of guilt, differ from the Inquisition only as a spark of fire differs from a city in a blaze." § Thus from prating they proceed to solemn anathemas, which haply cannot yet effect the ruin of the dissenter. Gréat ones, however, go on to great words and as their numbers and authority increase they grasp the effectual power by faith, and form an Inquisition in their dire decrees. Their language used to be

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\* Newton's Dissertation on Prophecy.

† Eccles. Researches.

‡ Acts, ch. VIII.

§ III. John, verses 9-10.

§ Eccles. Researches.

when they could proceed no farther : "If any person, king, noble man, prelate, priest, monk, or any of inferior rank, native or foreigner, shall at any time deny this creed or disobey these canons, may he be numbered with Judas, Dathan, and Abiram ; may all his limbs be broken ; may his eyes be plucked out ; may his entrails be torn out of him ; may he be smitten with the leprosy and other diseases from the crown of the head to the sole of the foot ; and may he suffer the pain of eternal damnation with the devil and his angels." When the inquisitors burnt their thirty, sixty, ninety heretics at a time ; stained the walls of their torture rooms with human blood ; while they clothed the wretched sufferers with habits and caps on which were represented devils and flames,—what did they more than finish and colour a picture of which the most ancient and sanctimonious Catholic synods had given them a sketch ?—a picture, when finished, so dreadful that even the artists shuddered at the sight of their own work ! An Inquisitor calls it : *Horrendum et tremendum Spectaculum* ! A horrid and dreadful spectacle ! " But liberal men," says Robinson, " have hardly words to express their abhorrence of it."

Near the beginning of the eleventh century, Boleslaus, king of Poland, entered into a bloody war with the Prussians, and " obtained by the force of penal laws and of a victorious army what Adalbert, bishop of Prague, could not effect by exhortation and argument. He dragooned this savage people into the Church." \*

" Waldemar I, King of Denmark, unsheathed his sword in the twelfth century for the propagation and advancement of Christianity ; and wherever his arms were successful, there he pulled down the temples and images of the gods, destroyed their altars, laid waste their sacred groves, and substituted in their place the Christian worship, which deserved to be propagated by better means than the word." † These are the words of Mosheim and he might with more propriety have said that their bloody religion deserved to be called by some other name than that of Christianity. But he continues his narrative in the same Catholic strain : " The island of Rugen submitted to the victorious arms of Waldemar in A.D. 1168, and its fierce, and savage inhabitants, who were in reality no more than a band of robbers and pirates, were obliged, by that prince, to hear the instructions of the pious and learned doctors that followed his army, and to receive the Christian worship."

" The Finlanders received the Gospel in the same manner ; they were also a fierce and savage people. After many bloody battles they were totally defeated by Eric IX, and were commanded to embrace the religion of the conqueror, which the greatest part of them did, though with the

\* Eccles. Hist., Century XI.

† Id., Century XII.

utmost reluctance. The founder and ruler of this new Church (of savage robbers and pirates) was Henri, Archbishop of Upsal, who accompanied the victorious monarch in that bloody campaign." But Henry, for his severe treatment of his new converts, was by them assassinated; and thus procured the honors of saintship and martyrdom from Pope Adrian IV. Can the heathen mythology furnish greater monsters than Dr. Mosheim's bloody Christianity; his pious, learned, tyrannical doctors; his fierce, and savage Christians; and his lordly archbishops, saints and martyrs? But let us pursue the track of these Catholic missionaries a little farther, and see what Gospel, or good news, they spread among the Livonians. Mosheim in his usual style says: "The propagation of the Gospel among the Livonians was attended with much difficulty and also with horrible scenes of cruelty and bloodshed." "Mainerd, a regular canon of St. Augustin, (having attempted the conversion of that savage people without success), addressed himself to the Roman Pontiff, Urban III, who consecrated him bishop of the Livonians, and at the same time declared a *holy war* against that obstinate people."

"This war which was at first carried on against the inhabitants of the province of Esthonia was continued with still greater vigor and rendered more universal by Berthold, abbot of Lucea, who left his monastery to share the labors and laurels of Mainerd, whom he accordingly succeeded in the see of Livonia. The new bishop marched into that province at the head of a powerful army which he had raised in Saxony, preached the Gospel, sword in hand, and proved its truth by blows instead of arguments." \* Beyond all dispute he proved, by his unmerciful blows, that his religion and his Gospel were a brutal imposition upon the reason and rights of men. "Albert, canon of Bremen, became the third bishop of Livonia, and followed with a barbarous enthusiasm the same military methods of conversion. He entered Livonia in the year 1198, with a fresh body of troops drawn out of Saxony; and encamping at Riga, instituted there, at the direction of the Roman Pontiff, Innocent III, the military order of the knights sword-bearers, who were commissioned to dragoon the Livonians into the profession of Christianity, and to oblige them by force of arms to receive the benefits of baptism.

New legions were sent from Germany to second the efforts and add efficacy to the mission of those booted apostles; and they, together with the knights sword-bearers, so cruelly oppressed, slaughtered and tormented this wretched people that exhausted at length and unable to stand any longer firm against the arm of persecution, they abandoned the statues of the heathen deities, and substituted in their place the images of the

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\* Eccles. Hist., Century XII.

saints. Mosheim at length closes his account of the wonderful progress of the Catholic Gospel among the Livonians in his usual murky manner.

"But while they received the blessings of the Gospel, they were at the same time deprived of all earthly comforts; for their lands and possessions were taken from them with the most odious circumstances of cruelty and violence, and the knights and bishops divided the spoil." Such curses of Anti-christ's kingdom, retailed out by Orthodox doctors and divines, have driven many men of honest principles to discard the name of Christianity altogether: and justly they might discard a religion that claimed even a distant relation to such a bloody, oppressive, and persecuting hierarchy. But the votaries of such a religion had no relation to the followers of Christ. The true and genuine Gospel of Christ never was preached with sword in hand, but with the power and energy of the Holy Spirit, which is a spirit of peace, long-suffering, meekness, and mercy. And when the Gospel was preached by the true ambassadors of Christ every human being to whom it came had full liberty of choice; and if they embraced the truth it was upon their own inward conviction and their estimation of its value, without any compulsion from any other quarter. Neither did the promulgators of true Christianity ever enact laws to bind those that did not believe; nor did they ever prosecute or practise war or bloodshed to promote their cause, or increase their number; nor compel any one to receive their testimony by any force, violence, or cruelty whatever. This is the truth and cannot be denied. But what shall be said when such booted apostles and lordly bishops with their sword-bearers, drunk with ambition and lust for dominion, are pushing on in every direction to extend the limits of their lawless empire, and spreading calamity and distress wherever they go?

Can any real friend of God or man, look on with indifference or try to amuse a distressed world with flowery tales about a divine Gospel, a benign religion, and a celestial light? Or, must not reason and conscience speak out and testify that all such evangelizing is the cursed deception of anti-Christian tyrants? Such awful scenes of merciless tyranny under the mask of a Christian profession are the most noted achievements of Catholic Emperors, Popes, bishops, and monks during the long reign of anti-Christ. Many volumes would not contain a full account of all the arts of deception, the pious frauds, the bloody wars, and horrid massacres, the secret wickednesses and open crimes which have been practised in this kingdom under the sacred names of God and Christ, and under a cloak of pious motives and holy ends. But happily such monsters of iniquity are to be clearly known by their fruits, their own historians being witnesses. To say no more, their holy wars with the infidel Saracens, as they called them, were sufficient to demons-

trate to all ages that it was not the Gospel nor the spirit of Christ which they possessed, but a spirit, and Gospel diametrically opposite.

By the influence of Pope and Emperor, of bishops, dukes and monks and all the ecclesiastical powers, an army was raised in the eleventh century to force their Gospel into Palestine. Eight hundred thousand men, each with a consecrated cross upon his right shoulder, set out for Constantinople in the year 1096. This was but the beginning of that Catholic army which is described as follows by Mosheim: "This army was a motly assemblage of monks, prostitutes, artists, laborers, lazy tradesmen, merchants, boys, girls, slaves, malefactors, and profligate debauchees, who were animated solely by the prospect of spoil and plunder, and hoped to make their fortunes by this holy campaign." \* Dr. Maclaine, the translator of Mosheim, states from the best authority that "the first division of this prodigious army committed the most abominable enormities in the countries through which they passed, and that there was no kind of insolence, injustice, impurity, barbarity and violence of which they were not guilty."

"Nothing perhaps in the annals of history can equal the flagitious deeds of this infernal rabble." "We pass in silence," says Mosheim, "the various enormities that were occasioned by these crusades, the murders, rapes and robberies of the most infernal nature that were everywhere committed with impunity by those holy soldiers of God and of Christ, as they were impiously called." And in this manner did the beast wax exceeding great; so that at the sight of his army and horsemen, which were like the sand upon the sea shore for multitude, it might justly have been said: Who is like unto the beast? Who is able to make war with him?

The habitable and most populous parts of the globe were the scenes of his ravaging power; and all whose habitation was upon the earth, or who contended for its honors, pleasures and preferments were obliged to worship him, whose iniquitous names and characters never were written in the Book of the innocent Life of the Lamb.

They worship the Bishop of Rome, not only by enriching him, with their substance, but by conferring upon him such names and titles of blasphemy as Our Lord God the Pope. Another God upon earth, King of Kings and Lord of Lords, the same is the Dominion of God and the Pope, Lord of the Universe, Arbiter of the Fate of Kingdoms and Empires, and Supreme ruler over the Kings and Princes of the earth. † Agreeable to those blasphemous titles his votaries maintain that "the

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\* Eccles. Hist. Century XI.

† See Eccles. Hist. Centuries XI, XII, XIII, XIV, XV, XVI.

power of the Pope is greater than all created power, \* and extends itself to things celestial, terrestrial and infernal ;" that he is not only bishop of Rome, but of the whole world, and is constituted judge in the place of God which he fills as the vicergerent of the Most High, † that he doeth whatsoever he listeth, even things unlawful, and is more than God." "Such blasphemies are not only allowed but are even encouraged and rewarded in the writers of the Church of Rome : and they are not only the extravagance of private writers but are the language even of public decretals and acts of the councils," so says Bishop Newton. Thus was the bishop of Rome, not only blasphemously worshipped, but he magnified himself against the prince of princes, saying that neither princes nor bishops, civil governors nor ecclesiastical rulers, have any lawful power in Church or State but what they derive from him ; that both the kingdoms and the souls of kings were under his dominion, and that he had power to bind them both in heaven and upon earth.‡

Such was the combination of mutual blasphemy and wickedness which centered in the ecclesiastical head of this Catholic kingdom ; and such was that power that was given him not of God, but of all the ranks and orders of men that existed in his dominions. They gave their power to establish the dignity, honor, greatness, and glory of fallen man, both in a temporal and spiritual view ; in all which they expected to have a share. It was no wonder then that such a hypocritical, cruel, and bloody hierarchy of State and Church should be represented by the spirit of prophecy under the figure of a scarlet-colored beast full of names of blasphemy, on which was seated a woman arrayed in purple, and scarlet-color, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations ; and upon her forehead a name written : Mystery, Babylon the great, the mother of Harlots and abominations of the earth.

As to the time when this power began conspicuously to appear, there has been much research among the learned. It is seen from the prophecy in Daniel VII, 8, that the little horn sprung up at first insensibly, and then gradually among the ten horns, until finally three of these gave it place by their being plucked up by the roots before it. These three horns were not only overcome by the little horn, but they were eradicated. The conquests of the religion of Rome will not satisfy to explain for the eradicating of these horns ; it applies to conquests of the secular power and radical and permanent conquests at that. Now we know that the ecclesiastical pre-eminence of the bishop of Rome began, even within the times

\* His. Redemption, p. 432. Note K.

† Dissertation on Prophecy, Vol. 2, p. 71, 72.

‡ Eccles Hist. Centuries XI—XVI.



of the primitive Church, to appear above all the other bishops of the Catholic Church. This prestige remained to the Roman pontiff with a gradual increase from the time of Constantine to that of Charlemagne; though during a great part of that interval of 450 years, the city of Rome was trampled under foot, and Italy and the West desolated by contending armies. The first quarter of the seventh century may be taken as the time from which to date the temporal power of the bishop of Rome. True, the sovereignty was not conceded to him until the latter part of the eighth century by the secular power; but the circumstances of the times had made him in effect the temporal sovereign of Rome; and from and after the time of Pope Gregory the Great, may be dated the temporal sovereignty of the Roman bishop. This Gregory was one of the most renowned of the Popes of Rome, and he is, perhaps, notwithstanding some difference of opinion among the learned concerning it, the last one of their own order to whom they have given the title of saint. His character, uniting in itself a singular mixture of simplicity, superstition, and cruelty, seems to have suited him for his station and for the temper of the times. As soon as he had received the degree of deacon, he was sent to reside at the Court of Constantinople as the nuncio or minister of the Apostolic See, and he boldly assumed, in the name of St. Peter, a tone of independant dignity which would have been criminal and dangerous in the most illustrious lay subject of the Empire. He returned to Rome with a large increase of reputation, and after for a short time practising the virtues of a monk, he was dragged from the cloister to the Papal throne by the unanimous consent of the clergy and the people. He alone resisted or pretended to resist his own elevation; and his humble petition to the Emperor Maurice (he who, with his family, was killed by Phocas,) that he would be pleased to reject the choice of the Romans, served only to exalt his character in the eyes of the Emperor and the public. When the mandate was proclaimed, Gregory solicited the aid of some merchants to convey him in a basket beyond the gates of Rome, and modestly concealed himself some days among the woods and mountains till his retreat was discovered, as it is said, by a celestial light. In his rival the patriarch of Constantinople he condemned the anti-Christian title of universal bishop, which the successor of St. Peter was too haughty to concede, and too feeble to assume; and Gregory's ecclesiastical jurisdiction was confined to the triple character of Bishop of Rome, Primate of Italy, and Apostle of the West; and the bishops of Italy and the adjacent islands acknowledged the bishop of Rome as their special Metropolitan. But Gregory made successful missionary inroads into Spain, Gaul and Britain; and it has been said that the conquest of the last-named country reflects less honor on Caesar than on Gregory the Great. Instead of six legions he despatched forty monks with Augustin at their

head for that distant island, and affected to lament the austere duties which prevented him from taking part in their spiritual warfare. In less than two years, he could announce to the Patriarch of Alexandria that his missionaries had baptised the king of Kent, with ten thousand of his Anglo-Saxon subjects, and that, like the missionaries of the primitive Church, they were armed only with spiritual and supernatural powers. But however this may be, it seems certain, that this orthodox conquest was not obtained without blood; for Robinson, in his *Ecclesiastical Researches*, asserts that he and his missionary monk Augustin, were the cause of over two thousand Anglo-Saxons having been slaughtered. The heathen temples of Britain, the Pope permitted to be turned into Christian Churches, and the new converts were permitted to sacrifice to and worship the saints and martyrs, instead of their ancient deities, on the days that had been observed in honor of the latter.

The course which Gregory pursued towards the Emperor Phocas, after his usurpation and murder of the Emperor Maurice and his family in such a diabolical manner, may tend to justify the belief that Gregory was capable of such atrocities. Phocas, after his murderous proceedings, was peaceably acknowledged in the provinces of the East and West. His image, with that of his wife Leontina, was exposed in the Vatican at Rome to the veneration of the people and clergy, and afterwards deposited in the palace of the Caesars between those of Constantine and Theodosius. As a subject and a Christian it might have been the duty of Gregory to acquiesce in the established government until a better could be, or was substituted; but the joyful applause with which, in his epistle to the new Emperor, he salutes the fortune of the assassin, has sullied with an indelible disgrace, the character of the saint. The successor of St. Peter might have inculcated with a respectable firmness the blood-guiltiness of the Emperor, and the necessity of his repentance; he contents himself with celebrating the deliverance of the people, and the fall of the oppressor; he rejoices that the pious and benignant Phocas had been raised to the imperial throne; he prays that his hands may be strengthened against all his enemies; and he expresses a fervent wish, which perhaps he intended for a prophecy, that after a long and triumphant reign he might be transported from a temporal to an eternal kingdom. We have already shown the proceedings of Phocas with respect to Maurice which seemed so pleasing, in Gregory's opinion, both to heaven and to earth; and, according to the most impartial historians, Phocas does not appear less hateful in the exercise than in the acquisition of power. They delineate his portrait as that of a ferocious monster.

His credulity or prudence always disposed Gregory to confirm the truths of his religion by the evidence of ghosts, miracles, and resurrections; and the Catholic Church of succeeding ages has freely paid to his saintship,

the same tribute for virtue, as he freely granted to the virtue of the saints of his own and the preceding generations. The historian Gibbon, in speaking of the Popes, especially of Gregory the Great, says : " Their temporal power insensibly arose from the calamities of the times ; and the Roman bishops who have deluged Europe and Asia with blood, were compelled to reign as the ministers of charity and peace. The Church of Rome was endowed with ample revenues in Italy, Sicily, and the most distant provinces ; and her agents, who were commonly sub-deacons, had acquired a civil and even criminal jurisdiction over their tenants and husband-men. The successor of St. Peter administered his patrimony with the temper of a vigilant and moderate landlord ; and the epistles of Gregory are filled with salutary instructions to abstain from doubtful or vexatious lawsuits ; to preserve the integrity of weights and measures ; to grant every seasonable delay ; and to reduce the capitation of the slaves of the globe, who purchased the right of marriage by the payment of an ordinary fine. The rent of the produce of these estates was transported to the mouth of the Tiber, at the risk and expense of the Pope ; in the use of wealth, he acted like a faithful steward of the church and the poor, and liberally supplied to their wants the inexhaustible resources of abstinence and order. The voluminous accounts of his receipts and disbursements was kept above three hundred years in the Lateran as the model of Christian economy. On the four great festivals he divided their quarterly allowance to the clergy, to his domestics, to the monasteries, the churches, the places of burial, the almshouses, and the hospitals of Rome, and the rest of the diocese. On the first day of every month he distributed to the poor, according to the season, their stated portion of corn, wine, cheese, vegetables, oil, fish, fresh provisions, clothes and money ; and his treasurers were continually summoned to satisfy, in his name, the extraordinary demands of indigence and merit. The instant distress of the sick and helpless, of strangers and pilgrims, was relieved by the bounty of each day and of every hour : nor would the pontiff indulge himself in a frugal repast till he had sent the dishes from his own table to some objects deserving of his compassion. The misery of the time had reduced the nobles and matrons of Rome to accept, without a blush, the benevolence of the church ; three thousand virgins received their food and raiment from the hand of their benefactor ; and many bishops of Italy escaped from the barbarians to the hospitable threshold of the Vatican. Gregory might justly be styled the Father of his country ; and such was the extreme sensibility of his conscience, that for the death of a beggar who had perished in the streets, he interdicted himself for several days from the exercise of sacerdotal functions.

II. The misfortunes of Rome involved the apostolic pastor in the business of peace and war ; and it might be doubtful to himself whether piety or ambition prompted him to supply the place of his absent sovereign.

Gregory awakened the Emperor from a long slumber; exposed the guilt or incapacity of the Exarch, and his inferior ministers, and complained that the veterans were withdrawn from Rome for the defence of Spoleto; encouraged the Italians to guard their cities and altars: and condescended, in the crisis of danger, to name the tribunes, and to direct the operations of the provincial troops. But the martial spirit of the Pope was checked by the scruples of humanity and religion; the imposition of tribute, though it was employed in the Italian war, he freely condemned as odious and oppressive; whilst he protected, against the imperial edicts, the pious cowardice of the soldiers who deserted a military for a monastic life. If we may credit his own declaration, it would have been easy for Gregory to have exterminated the Lombards by their domestic factions, without leaving a king, a duke, or a count to save that unfortunate nation from the vengeance of their foes. As a Christian bishop, he preferred the salutary offices of peace; his mediation appeased the tumult of arms; but he was too conscious of the arts of the Greeks, (i. e., the Eastern Romans), and the passions of the Lombards to engage his sacred promise for the observance of the truce. Disappointed in the hope of a general and lasting treaty he presumed to save his country without the consent of the Emperor or the Exarch. The sword of the enemy was suspended over Rome; it was averted by the mild eloquence and seasonable gifts of the Pontiff who commanded the respect of heretics and barbarians. The merits of Gregory were treated by the Byzantine Court with reproach and insult; but in the attachment of a grateful people he found the purest reward of a citizen, and the best right of a sovereign.”\*

The time of Gregory, then, or a little before appears to be about the first beginning of the exercise of temporal sovereignty by the popes, which sovereignty arose principally from the circumstance of Rome being separated from Ravenna, the seat of the Exarch, by hostile lands. The pontificate of Gregory the great was from 590 to 604. The secular sovereignty was taken away from the pope in 1870 by the king of Italy. And reckoning back 1260 years, the limits of the prophecy, at the rate of thirty days for a month or 360 days for a year, it would place the beginning of this power about this time or a little before, as we must consider that 1260 years of 360 days each are not equal to the same number of ordinary years in length. This period of 1260 days or years refers not only to the great Roman empire of which we have treated having Constantinople as the seat of government; but to this Ecclesiastico-civil Roman empire of which we are now treating; and as for the new system arising from the Protestant reformation of which we have yet to treat we shall leave its duration to be proved by the event.

\* Milman's *Gibbon's Rome*, ch. XLV

After the so called restoration of the Western empire by Charlemagne and the German emperors, the German emperors in the election of the popes continued to exercise the powers which had previously been exercised by the Roman emperors or their representatives the Exarchs, and by the Gothic Kings of Italy ; and the importance of this prerogative increased with the temporal estate and spiritual jurisdiction of the Roman Church. In the aristocracy of this church the principal members of the clergy still formed a senate to assist the administration and to supply the vacancies of the bishop. Each of the parishes of Rome, which were 28 altogether, was governed by a presbyter or cardinal-priest, a title which, though of humble origin, afterwards aspired to emulate the purple of kings. Their number was enlarged by the association of the seven deacons of the most considerable hospitals, the seven palatine judges of the Lateran, and some dignitaries of the Church. This ecclesiastical senate was directed by the seven cardinal bishops of the Roman province who were less occupied in their dioceses outside the city than by their weekly service in the Lateran and their superior share in the honors and authority of the apostolic see. On the death of the pope the bishops recommended a successor to the suffrage of the college of cardinals, and their choice was ratified or rejected by the applause or clamor of the Roman people. But the election was imperfect nor could the pontiff be legally consecrated till the emperor, the advocate of the church, had signified his approbation and consent. The royal commissioner examined on the spot the form and freedom of the proceedings ; nor was it till after a previous scrutiny into the qualifications of the candidates that he accepted an oath of fidelity, and confirmed to the new pope the donations which had successively enriched the patrimony of St. Peter. In the frequent schisms the rival claims were submitted to the sentence of the emperor ; and in a synod of bishops he undertook to judge, to condemn, and to punish the crimes of a guilty pontiff. Otho the first imposed a treaty on the senate and people who engaged to prefer the candidate most acceptable to his majesty ; his successors anticipated and prevented their choice ; they bestowed the see of Rome on their chancellors and preceptors ; and whatever might be the merit of a Frank or German his name on the list of pontiffs sufficiently attests the interposition of a foreign power. The competitor who found himself excluded by the cardinals sometimes appealed to the passions or avarice of the multitude. The city was stained with blood, and the most powerful Roman senators held the see of St. Peter in a long and disgraceful servitude. The popes of the ninth and tenth centuries were insulted, imprisoned, and murdered by their tyrants ; and such was their indigence after the loss and usurpation of the Ecclesiastical patrimony that, in many cases, they could neither support the state of a prince, nor exercise the charity of a priest. The influence of two prostitutes, sisters, Marioza and Theodora, who lived



during this period, was founded on their wealth and beauty, their political and amorous intrigues. The most attentive of their lovers were honored with the popedom, and their reign may have suggested to other ages the story of a female pope. The son and grandson of Marioza were seated in the chair of St. Peter and it was at the age of nineteen that the second of these became head of the Roman Church. The youth and manhood of the young pontiff were of a similiar complexion, and the pilgrims from different nations could bear witness to the charges which were urged against him in a Roman synod and in the presence of the emperor Otho the Great. As John XII had renounced the dress and decencies of his profession and had taken up the profession of a soldier, in his military character which he sustained at the same time with that of pontiff he may not perhaps be dishonored by the wine which he drank, the blood which he spilt, the conflagrations which he kindled, or his licentious pursuits of gaming and hunting. His open simony might have been caused by distress; and his blasphemous invocations of Jupiter and Venus might possibly not have been serious. But with all this we read that this worthy grandson of Marioza lived in public adultery with the matrons of Rome; that the Lateran was turned into a school for prostitution, and that his rapes of virgins and widows had deterred the female pilgrims from visiting the shrine of St. Peter lest in their act of devotion they should be violated by his successor.

While the attention of the Emperors was directed to more alluring objects or while they were occupied with the defence of their hereditary dominions, Rome occasionally experienced intestine discords from the ambition of usurpers. Amidst the ruins of Italy the famous Marioza invited a usurper, Hugh, King of Burgundy, to assume the character of her third husband, and he was introduced by her faction into the mole of Hadrian, or castle of St. Angelo, which commands the principal bridge and entrance of Rome. Alberic, her son by the first marriage, was compelled to attend at the wedding; but his ungraceful and reluctant service was chastised by a blow from his new father. The blow was productive of a revolution. "Romans," exclaimed the youth, "Once you were the masters of the world and these Burgundians the most abject of your slaves. They now reign, these voracious and brutal savages, and my injury is the commencement of your servitude." The alarm bell rung to arms in every quarter of the city; the Burgundians retreated with precipitation; Marioza was imprisoned by her victorious son, and his brother, pope John the eleventh, was reduced to the exercise of his spiritual functions. With the title of prince Alberic possessed over twenty years the government of Rome; and he is said to have gratified the people by restoring the office of the consuls and tribunes.



His son and heir assumed with the pontificate, the name of John XII. He, like his predecessor, was provoked by the Lombards to seek a deliverer for the Church and republic. Otho I. performed these services on his coming to receive the imperial crown. The festival of his coronation was disturbed by the secret conflict of prerogative and freedom, and the Emperor commanded his guards not to stir from his side lest he should be assaulted and murdered at the foot of the altar. Before he repassed the Alps, he chastised the rebels and John XII for his ingratitude. The pope was degraded in a synod; the prefect was mounted on an ass, whipped through the city and imprisoned; thirteen of the most guilty were hanged; others were mutilated or banished; and this severe process the Emperor justified by a reference to the ancient laws of Theodosius and Justinian. The voice of fame has accused Otho for a perfidious and bloody act, the massacre of the senators whom he had invited to his table under the fair semblance of hospitality and friendship; but the authority on which we have this is suspected. In the reign of his son, Otho III, Rome made a bold attempt to shake the German yoke, and the consul Crescentius was the leader of the Republicans. From the condition of a subject and an exile he twice rose to the command of the city, oppressed, expelled, and created the popes, and formed a conspiracy for restoring the authority of the eastern Roman Emperors. In the fortress of St. Angelo, he maintained an obstinate siege till he was betrayed by a promise of safety; his body was suspended on a gibbet, and his head was exposed on the battlement of the castle. By a turn of fortune, Otho III after separating his troops, was besieged three days in his palace without food; and a disgraceful escape saved him from the fury of the Romans. The senator Ptolemy was the leader of the people, and the widow of Crescentius enjoyed the pleasure or the repute of revenging her husband by a poison which she administered to her imperial lover. It is said to have been the design of this Otho to erect his throne in Italy, and to revive the institutions of the Roman monarchy; but this design he or his successors never accomplished, probably owing to their continued preference for the royal seat of their ancestors, and to the imminent personal danger to which they would be subject from strangers and Romans.

After a long series of scandals, the see of St. Peter was reformed and exalted by pope Gregory VII, 1050-1100. This ambitious monk devoted his life to the execution of two projects; I. To fix in the college of cardinals the freedom and independence of the election of the pope, and to abolish for ever the right of interference on the part of the Emperors and the Roman people. II. To bestow or resume the Western empire as a fief or benefice of the Church, and to extend the temporal dominion of the successor of St. Peter over the kings and kingdoms of the earth. After a contest of fifty years, the first of these designs was accomplished, by the

firm support of the ecclesiastical order whose liberty was connected with that of their chief. But the accomplishment of the second design, though it was attended with some practical success, was vigorously resisted by the secular power, and finally extinguished by the progress of reason.

The successors of Charlemagne and the Othos were chosen beyond the Rhine, in a national diet: but these princes were content with the humble title of Kings of Germany and Italy till they had crossed the Alps to receive their imperial crown from the hands of their spiritual Father upon the banks of the Tiber. At some distance from the city their approach was saluted by a long procession of the clergy and people with palms and crosses; the royal oath to maintain the liberties of Rome was thrice repeated, at the bridge, at the gate, and on the stairs of the Vatican; and in their distribution of a customary donative, the emperor feebly imitated the munificence of the first Caesars. In the church of St. Peter the coronation was performed by the Pope, and the public consent was declared in the acclamations: "Long life and victory to our Lord the Pope! Long life and victory to our Lord the Emperor! Long life and victory to the Roman and Teutonic armies!" The names of Caesar and Augustus, the laws of Constantine and Justinian, the example of Charlemagne and Otho, established the supreme dominion of the emperors; their titles and image was engraved on the papal coins, and their jurisdiction over Rome was marked by the sword of justice which they delivered to the prefect of the city. The order of the coronation was, however, often disturbed by the seditious clamours of the Romans, who encountered their sovereign as a foreign invader: his departure was always speedy and often shameful: and in his absence, sometimes during a long reign, his authority was often insulted, and his name perhaps forgotten. As we have before remarked Frederick III was the last German emperor who presented himself at Rome to receive the imperial crown which he did in 1452, the year before Constantinople was taken by the Turks. After this the civil authority of the Popes became more independently exercised, and the Romans were freed from the immediate presence of their German lords, though they frequently afterwards had need of their assistance to quell domestic disturbances, and protect them against foreign foes.

Of Rome's two sovereigns, the emperor reigned by the right of conquest; but the authority of the Vicar of Christ was founded on the soft though more solid basis of public opinion and habit; and he began to exercise over the Romans a similar influence to that which he did over the nations of Europe, when by his thunders from the Vatican he created, judged and deposed the rulers of the earth; nor did the proudest of Rome's sons feel themselves disgraced by submitting to the rule of a priest whose feet was kissed by kings.

Gregory VII, who did so much to establish the Papal Sovereignty and to extend its influence, was in his old age driven from Rome and died in exile. Thirty-six of his successors maintained a very unequal contest with the Romans; their age and dignity were often violated; the streets of Rome and the churches in the solemn rites of religion exhibited on many occasions a scene of blood and murder. At length in the year 1309, the Popes, having abandoned Rome, took up their residence at Avignon, in France, where they remained over seventy years. When, after the expiration of this period, they effected a return, they still occasionally encountered some opposition in the city. Gregory XI, survived his return about fourteen months. After his death the conclave elected Urban VI. But after he had been installed into office, adored, invested, and crowned in the customary manner, and his supremacy was acknowledged at Rome, Avignon, and in the Latin world, the cardinals reversed their decision, excommunicated him, and elected a new Pope, Robert of Geneva, called Clement VII, in his place. The Romans were dissatisfied with the last election on account of the foreign birth of Clement, and rose *en masse* against the cardinals, the majority of whom were French. Thirty thousand rebels surrounded the conclave: "Death or an Italian Pope" was their unanimous cry. Some preparations were made for burning the cardinals if they should not comply with their wishes: and had they chosen another foreigner for Pope, it is probable, they should never have escaped alive from the Vatican. The features of the tyrant could now be discovered in Urban, who could walk in his garden and recite his breviary, while he heard from an adjacent chamber six cardinals groaning on the rack. The cardinals left the matter as it was, and the merits of their double choice made a subject which was long agitated in the catholic schools. Thus a schism was created which destroyed the peace of Europe for forty years. From the banks of the Tiber and the Rhone the hostile pontiffs encountered each other with the pen and the sword: the civil and ecclesiastical orders of society were disturbed, and the Romans had their full share of the troubles which they might be said to have authorized. By the avocations of the schism: by foreign arms and popular tumults, Urban VI and his three immediate successors were often compelled to interrupt their residence in the Vatican. The opposite parties at Rome still exercised their deadly feuds, the Vicar of Christ who had levied a military force chastised the rebels with the gibbet, the sword, and the dagger, and in a friendly conference eleven deputies of the people were perfidiously murdered and cast into the streets. In the year 1434, the people rose in arms against the Pope: elected seven men to govern the republic, and a constable of the capitol; imprisoned the pope's nephew: besieged himself in the palace, and shot volleys of arrows into his bark as he escaped in the habit of a monk down the Tiber

But he possessed in his castle of Angelo a garrison, which remained faithful to him, and a train of artillery; their batteries incessantly thundered on the city, and a bullet dexterously pointed broke down the barricade of the bridge, and scattered with a single shot the heroes of the republic. A rebellion of five months exhausted their constancy; the troops of St. Peter again occupied the capitol: the demagogues departed to their homes; the most guilty were executed or exiled, and the pope's legate at the head of two thousand foot and four thousand horse was hailed as the father of the city. From this time the popes maintained an army in the citadel which they exercised in compelling peace and obedience: and before the year 1500 they had acquired over Rome a more absolute dominion than they had ever possessed before, which they have continued to exercise till within our time.

Their temporal claims were readily deduced from the fabulous or genuine donations of the darker ages, but, to relate with particularity the steps by which they came to their final settlement would engage us too far in the transactions of Italy and Europe. The crimes of Pope Alexander VI, the martial operations of Julius II, and the statesmanlike policy of Leo X, have been adorned by the pens of the ablest historians of the times. In the first period of their conquests till the expedition of Charles VIII, the popes might successfully wrestle with adjacent princes and states whose military force was equal or inferior to their own. But as soon as the monarchs of France, and Germany, and Spain, contended with arms for the dominion of Italy they supplied with art their want of strength and concealed in a labyrinth of wars and treaties their aspiring views. The nice balance of the Vatican was often subverted by the soldiers of the north and west, united under the standard of Charles V; the fluctuating policy of Clement VII exposed his person and dominions to the conqueror, and Rome was abandoned during seven months to a lawless army more cruel and rapacious than the Goths and Vandals. After this severe lesson, together with that which they were being taught by the Protestant reformers, the popes contracted their ambition which was almost satisfied, resumed the character of a common parent, and abstained from all offensive hostilities except in a hasty quarrel when the vicar of Christ and the Turkish Sultan were armed at the same time against the Kingdom of Italy.

Through a forgery of the Vatican and the ignorance of the times it was long and universally believed in Europe that Constantine had invested the Popes with the civil dominion of Rome. In the beginning of the twelfth century, the truth and validity of this donation was disputed by a Sabine monastery. But in the fifteenth century, with the revival of learning this fictitious deed was completely exposed, especially by the pen of Laurentius Valla, a learned Roman; and such is the silent and irresistible pro-

gress of reason, that before the end of the next age, that fable, so long believed, was rejected by the contempt of historians and poets, and the modest censure of the advocates of the Roman Church; and even the Popes themselves have indulged a smile at the credulity of the vulgar on account of it. Fraud is often the resource of weakness and cunning, and on their arrival at the Eternal City with their armies, the strong, though ignorant barbarian kings and emperors had often been entangled in the net of sacerdotal policy. The Vatican and Lateran were an arsenal which, according to the occasion, have produced or concealed a various collection of false or genuine, of corrupt or spurious or suspicious acts, as they tended to promote the interests of the Roman Church. Before the end of the eighth century some scribe attached to St. Peter, thought to be the notorious Isidore\*, composed the decretals and the donation of Constantine, the two magic pillars of the ecclesiastical and civil power of the Popes. This remarkable donation was first introduced to the world in an Epistle of Adrian I to Charlemagne in which he exhorts that monarch to imitate the liberality and revive the name of the great Constantine. According to the legend Constantine was healed of the leprosy and purified in the waters of baptism† by St. Sylvester, bishop of Rome, and never was a physician more abundantly recompensed. His royal patron withdrew from the seat and patrimony of St. Peter, declared his resolution of founding a new capital in the East, and resigned to the Popes the free and independent sovereignty of Rome, Italy and the West. So deep was the ignorance and credulity of the dark ages that this most absurd of fables was received with equal reverence both in the Eastern and Western provinces of the Roman world. The emperors and the Romans were incapable of discerning a forgery which subverted their rights and freedom, and the fabulous origin was lost in the substantial effects. The name of Dominus or Lord was inscribed on the coin of the bishop, their title was acknowledged by the acclamations and oaths of allegiance of their citizens, and with the free or reluctant consent of the German emperors they had long exercised a sovereign or subordinate jurisdiction over the city and the patrimony of St. Peter.

Doubtless the remembrance of the deception, whether or not any of their forefathers had been deceived by it, intensified the hatred of the German potentates against the Church of Rome at the era of the Reformation. But it appears pretty evident the Western rulers ere never much influenced by the supposed act of donation or the decretals of Constantine; for they always recognized themselves as the

\* Cardinal Baronius strangely enough suspected it to be a forgery of the Eastern Romans.

† Our readers will remember that Constantine was not baptized till just before his death when that rite was administered to him by Eusebius, bishop of Nicomedia.

kings of Rome and Italy ; and perhaps it has been remarked there was always particular care taken that Rome and Italy should have a sovereign besides the Pope. But, on the other hand, while these secular rulers regarded themselves as the kings of Rome and Italy, the Popes never appear to have assumed that title, never assumed the crown of the Western Empire ; but satisfied themselves with their bishop's tiara of three crowns, which, while it denoted their headship of the Catholic Church, also indicated their triple character of sovereigns of heaven, earth, and hell. Moreover, the Pope never represented any of the supreme secular rulers of Rome ; he did not represent the kings, the consuls, the decemvirs, the military tribunes with consular power, the dictators, or the emperors ; but he represented the Exarch of Ravenna, the Lieutenant of the Emperor who was of the seventh class of rulers by which Rome was governed ; it was the Exarchate of Ravenna that the Pope acquired from Pepin, and he was, therefore, in his civil capacity, the Exarch, one of that class of rulers ; but in his ecclesiastical character he was different from him and thus constituted an eighth class of rulers for Rome.

During the era of the Crusades, A. D., 1100-1300, Rome was revered by the Western provincials as the Metropolis of the world, as the throne of the Pope and the Emperor, who from the Eternal City derived their title, their honors, and their right to exercise temporal dominion. The Pope was regarded as the Father or head of the Catholic Church ; under the influence of the successive Popes the conquest of Germany and Britain and all the other barbarous nations of Europe had been gained or compelled to the Catholic faith. The secular power of the Eastern Roman Empire, the Roman Empire proper, yielded to the Crusaders in their capture of Constantinople, and their reign there for fifty-seven years may be significant of the universal conquest which this power would attain in the Empire, as denoted by the representation in the prophecy of the power which we are considering, and which had its centre of influence at Rome. The heart and arm of this power or the German Empire never belonged to the Roman Empire proper, but attained what it did attain of it by conquest. The Emperors and the Popes were at the head of the nations of Catholic Christendom ; the secular force of this symbolic beast was essentially foreign to the old Roman Empire, formerly governed from Rome, then from Constantinople ; and the Popes, after acquiring such unbounded influence as they did, used the sword of the barbarians in propagating their doctrines, and in accomplishing the objects of their ambition. It is readily seen, therefore, from this whole discourse that this symbolic beast of Rev. XVII, though having seven heads and ten horns as the one represented in ch. XIII had, signifies a different combination of power from that, though partly contained in it ; a power in which the German element was essentially the secular force ; for the Franks who overcame



the Roman province of Gaul, and gave their support to this power were also of Germanic origin; but the great type of this power is in the Germanic nations, with the Emperor at the head, in combination with the bishop of Rome governing Roman Catholic Christendom civilly and religiously. This was essentially a new power which arose and flourished upon the ruins of part of the Roman Empire proper and far beyond its limits; the beast *full* of blasphemous names representing the secular power with its profession and support of its doctrines and its assumption and arrogancy of divine honors. And the symbolic representation of the beast and the woman represents that new combination of civil and religious power which arose in Western Europe, and which may be said to have had its centre of influence at Rome. And the Pope, being always the bishop of Rome, and finally the representative of the Exarch, this system as to its centre at least is properly included within that represented in chapter XIII, 1-11, which we have considered under the head of the Roman Empire, civil and religious.

AN EXPLANATION OF CHAPTER XIII REVELATION FROM VERSE 11 TO THE  
END OF THE CHAPTER, SHOWING ITS FULFILMENT IN THE PRO-  
TESTANT REFORMED SYSTEMS OF CHURCH AND STATE, ESPE-  
CIALLY THOSE OF GERMANY AND BRITAIN, WITH REF-  
ERENCES THROUGHOUT TO OTHER PARTS OF THE  
BOOK OF REVELATION AND EXPLANATION.

We shall now return to part second of chapter XIII of Revelation, from verse 11 to the end of the chapter. This eleventh verse begins a different representation from that which we are given in the preceding part of the chapter. There, beginning with verse 1, we have represented a symbolic wild beast, having seven heads and ten horns &c., coming up out of the sea, which we have shown to represent the whole catholic Roman empire, religious and civil. But here, beginning with verse 11 we have represented a wild beast (*dyptor*) coming up out of the earth, having two horns like a lamb and speaking as a dragon. There we were given a particular description of the appearance of the wild beast. Here we are given no farther description of the appearance of this wild beast, not being even told what he appeared like,—but that he had two horns like a lamb, and that he speaks as a dragon. Verse 11. “And I beheld another beast coming up out of the earth, and he had two horns like a lamb and he spake as a dragon.” This beast has the characteristic of being wild as the other two which we have passed in review. We are not given anything to know of his appearance as to size or otherwise; but we are told that his two horns were like to those of a lamb (*dyptor*) not

that this symbolic beast itself was like a lamb. As the lamb's horns are not wont to be used harmfully, and as a horn in prophecy may denote a religious as well as a secular power (see Dan VII. Rev. V. 6.) and as these two horns are attached to the same beast, we infer they denote two branches of the same Catholic Christian Church. And their being attached to a beast which in other respects did not resemble a lamb (for he is a wild beast and speaks as a dragon) we infer them to have represented lamb's horns only in appearance, and, therefore, denote secular powers also, as by the spirit of the beast we know that he would use them harmfully. In the case of the first beast which came up out of the sea we have shown it to represent the Christian Roman empire beginning with Constantine and arising out of an unsettled state of affairs both of the political and religious world. But in the case of this second beast we shall show it to represent the reformed nations, or the nations in which the reformation from the Romish religion began to take place in the early part of the sixteenth century. The wild beast being seen to come up out of the earth indicates that these powers would arise, that is, that these nations would become independent of the old religion of the Roman empire at a time when affairs both political and religious, but especially religious affairs, were in a quiet state. This was especially so with respect to religious affairs in Europe at the time when the Reformation commenced. All the European nations were then in profound submission to the Papacy; the pope was then in effect prince of the kings of Europe. "While the Roman pontiff," says Mosheim, "slumbered in security at the head of the church, and saw nothing throughout the vast extent of his dominions but tranquility and submission, an obscure and inconsiderable person arose on a sudden, in the year 1517, and laid the foundation of this long expected change by opposing, with undaunted resolution, his single force to the torrent of papal ambition and despotism." This extraordinary person was Martin Luther, a monk of the order of St. Augustin, who, as appears from what follows, never considered himself as having separated from the Catholic Church: "he separated himself from the church of Rome which considers the pope as infallible, and not from the church considered in a more extensive sense, for he submitted to the decision of the Catholic Church, when that decision should be given in a general council lawfully assembled." The protest, therefore, of Luther and his followers did not respect the church but her head; the Lutheran is strictly a branch of the Catholic Church and the principal question to be decided between Luther and the pope must have been, who shall be head? or, in other words, which of us shall be the greatest? This will appear more clear from what we shall adduce hereafter. Luther or his coreformers

\* Eccles. Hist. Century XVI,

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did not lay claim to any extraordinary divine illumination or heavenly call ; for says Dr. Mosheim : " They were conducted only by the suggestion of their natural sagacity." And Dr. Machaine, speaking of the first reformers, Luther, Calvin, and their contemporary reformers says : " They pretended not to be called to the work they undertook by visions or internal illuminations and impulses ; they never attempted to work miracles, nor pleaded a divine commission ; they taught no new religion nor laid claim to any extraordinary vocation." For many centuries before the reformation the power of the pope and the horrid crimes and corruptions of the Catholic Church had been increasing until it became replete with tyranny and all manner of wickedness, while every attempt previously made to reform those open and scandalous abuses proved almost ineffectual. Out of such a state of things the reformation commenced in the year 1517 by the debates of Martin Luther with John Tetzel relative to the sale of indulgences and to the pope's power with regard to the remission of sins. These debates and contentions were carried on first between Luther and the pope's deputies, then between Luther and the pope himself ; and they resulted, first in the suspension, and finally in the expulsion of Luther from the Church of Rome by pope Leo X in the year 1521. But he still belonged and professed to belong to the orthodox Catholic Church established by Constantine, and from which the Papists, in common with the Protestants, have sprung.

The breach having been made, it now remained to be decided which should have the pre-eminence, Luther or the Pope ; for each had his claim, the one under a pretence of reforming the corruptions of the Church, and reclaiming its members from the power and abuse of a preposterous hierarchy ; and the other, under a pretence of holding, by a lawful succession the keys of St. Peter, as Christ's vicar on earth. But Luther being now expelled from " the good old mother church," as Mosheim calls the Church of Rome, instead of being intimidated by the bulls and edicts which she hurled against him, " they led him to form the project of founding a church upon principles entirely opposite to those of Rome." And he established in this Church a system of doctrines and ecclesiastical discipline agreeable to his own " natural sagacity." The true Christians of primitive times manifested the Spirit of God ; love was the bond of their union. Whatever they suffered from cruel persecution they sought for no civil power to defend their cause at the expense of the blood of their fellow-creatures. Luther's cause, however, evidently stood in need of the assistance of the secular power to prevent it from failing ; and the project which he formed of founding a church on principles opposite to those of Rome, secured the assistance of the secular princes, especially the elector John of Saxony, successor to the elector Frederick, who had encouraged him originally in his proceedings for reform. " The elector John," says

Mosheim, "convinced of the truth of Luther's doctrine, and persuaded that it must lose ground and be soon suppressed if the despotic authority of the Roman Pontiff remained undisputed and entire, without hesitation or delay assumed to himself that supremacy in ecclesiastical matters which is the natural right of every lawful sovereign." It is not disputed but that this sovereign had as good a right to become the supreme head of the Catholic Church as Constantine, or even the Pope; but a supremacy over the Christian Church, or any part of it, the Gospel did not authorise him to assume. Like the kings of the Gentiles, he might exercise lordship, create churches and priesthoods, or reform part of the old church and defend it by the sword; and, when he had done all, he could not prove that he had from the Gospel either precept or example for his conduct. Now, they had a supreme head of their own, a secular prince, to perform the functions of ghostly supremacy in the church. And who, now, could tell the difference between setting up a religious test of supremacy at Constantinople, at Rome, or in Saxony? If there was any difference it was in power only, and not in quality; for all blended the spirit of violence and the despotism of the civil sword with their pretended Gospel of Jesus.

Likewise the reformed supremacies, their coalition of civil and ecclesiastical powers, as the Christian emperors by their murderous edicts, very soon discovered the fruits of that spirit by which Luther, who projected the system, and they were actuated. "From that time," says Mosheim, "the religious differences between the German princes which had hitherto kept within the bounds of moderation, broke out into a violent and lasting flame." The Romanists, in order to maintain their ground against the reformers, had recourse to measures equally disavowed by the dictates of reason and the precepts of the Gospel. These measures were the force of the secular arm and the authority of imperial edicts. The Protestants shewing that they were actuated by the same spirit, left no means unemployed, however contrary to the precepts of the Gospel, that might co-operate to repel force by force. Luther supplied the place of imperial edicts by exhorting the princes not to abandon those truths which they had lately asserted with so much boldness.

In an assembly of the Protestant princes at Smalcald, held after the Diet of Augsburg, in 1530, a league was concluded which united the Protestant princes of Germany against all aggressors. Into this league, Francis I, of France, a professed Papist and bloodthirsty tyrant, and Henry VIII, of England, the most cruel and licentious character of the age, were invited. The latter, however, never assisted the league further than by the advance of some money; the former fought hand in hand with the reformers against the emperor, during a protracted and bloody war. By this it appears that the reformers would have entered into a

confederacy with any, however base or wicked, provided they thought that, by it, they had a prospect of gaining their ends against their former brethren. And what shows still more an antichristian spirit and a thirst for pre-eminence, was Luther's refusing to comprehend in this league the followers of Zuingle, and those who had adopted the sentiments and confession of Bucor, although these were his coadjutors in the present necessary work of reforming the Church.

Time and contentions rolled on, and more violent and iniquitous measures ensued. The emperor Charles V., confederate with the pope, raised an army of 36,000 men in order to reduce the Protestants to obedience, but they, far superior in numbers, amounting to 85,000 pushed forward their armies and cannonaded the camp of the enemy at Ingoldstadt; but their mutual jealousies and the spirit of contention which prevailed among themselves prevented their success.

From the year 1517, in which the Reformation commenced, by Luther publishing his ninety-five propositions against the proceedings of the Pope and his delegates, until the year 1546, in which Luther died, nothing but the fruits of corrupt ambition is manifest on the whole face of the history of that period of more than 28 years. Endless controversies and debates about diets and councils, civil and military violence are the distinguishing marks of those "times of discord," as Mosheim calls that period. And the means by which the reformation was finally established were as opposed to the precepts of the Gospel as war and bloodshed are to peace and good will to men.

While the Papists and Protestants were concocting plans to subdue each other by the sword, Maurice, Duke of Saxony, a professed Protestant, and a perfect master in the arts of dissimulation, perfidiously makes a league with the emperor, and engages to take up arms against his father-in-law, Philip, landgrave of Hesse, and to strip his near relation, John Frederick, elector of Saxony, of his titles and dominions. Accordingly Maurice, having assembled an army of sufficient magnitude, defeated the troops which the elector had left to guard his country, and took possession of his uncle's dominions. The news of these conquests soon reached the hostile camps and filled the imperialists with joy and the Protestants with terror. It was but a little while before this event that the confederate Protestants "declared their own resolution to risk everything in maintenance of their religious rites." But a spirit of mutual ambition, of discord, and of anxiety for their temporal interests prevailed to put true religion out of the question.

The elector returned with an army towards Saxony, and the greater part returned with their leaders into their own countries and there dispersed. All the princes in person and the cities, by their deputies, were compelled to implore the mercy of the emperor in the posture of humble

suppliants. The cities, even those which had been most highly distinguished for their zeal in the reformation, now submitted to such terms as the emperor was pleased to offer them. For no sooner was the example set of deserting the common cause than the rest of the members became impatient to follow it, "and seemed afraid," says Robertson,\* "lest others in getting the start of them in returning to their duty should, on that account, obtain more favorable terms. Thus a confederacy, lately so powerful as to shake the imperial throne, fell to pieces and was dissolved in the space of a few weeks." The emperor now passes on to Saxony, and the elector and landgrave, the two most powerful chiefs on the Protestant side are made prisoners with the most humiliating and aggravating terms of submission; and the perfidious Maurice becomes elector of Saxony. Finally the emperor entered Augsburg, and with great pomp established the rites of the Romish religion; and a creed was drawn up containing the essential doctrines of that faith. The greatest part of those who had the resolution to dispute the authority of this imperial creed, were obliged to submit to it by force, and hence arose deplorable scenes of violence and bloodshed which involved the empire in the direst calamities. Thus, the Protestant power was reduced to the greatest extremities, while the Papal power seemed to have recovered its usual strength. The landgrave of Hesse, through the counsel of his treacherous son-in-law, Maurice, and under the promise of liberty, had submitted to the emperor's demands; but contrary to the most solemn treaty, he was perfidiously imprisoned, and kept for ten years in close and severe confinement, although many ineffectual entreaties were in the meantime made for his release by many European princes, and even by Maurice.

Maurice perceiving at length that he was duped by the emperor, entered secretly into a league with the king of France and several German princes for the maintenance of their rights and liberties, and by secret intrigue marched an army against the emperor, and surprised him unawares at Inspruck, where he lay with but a small force, misapprehensive of danger. By this sudden and unforeseen event was the Emperor brought to conclude a treaty of peace with the Protestants, which was done at Passau in 1552. This treaty they call the bulwark of peace and liberty. It was well said by Dr. Robertson concerning Maurice and his perfidious treaty with the emperor, that "history hardly records any treaty that can be considered as a more manifest revelation of the most powerful principles which ought to influence human actions." Yet that same artful dissembler, the treacherous Maurice, who had entered into a league with the Papists against the Protestants, who had inhumanly and faithlessly despoiled his nearest relation of his dominions, and usurped his place,

\* Robertson's History of Charles V.



whom the Protestants branded as an apostate from their religion, a betrayer of their liberty, a contemner of the most sacred ties of nature and association ; that same perfidious monster of cruelty must of necessity, according to Luther's projects, be the supreme head of the Church. Maurice, however, did not live long to see the effects of his inglorious and treacherous conduct, for he died in the following year of a wound received while fighting against Albert of Brandenburg. Such were some of the means used by Luther and his followers in reforming the corrupt Church, and in establishing what they called religious peace.

In Switzerland and France the reformation was also carried on by means diametrically opposite to the precepts of the Gospel. In France alone, the gossellers, as the reformers are called, are said to have destroyed no less than twenty thousand churches. Now, how little does such a reformation resemble the first establishment of the Christian Church !

The thirty years war with which most of our readers are somewhat acquainted, waged in the first half of the seventeenth century, was in effect a war between Protestantism and Roman Catholicism. In this war also, there was a coalition of the papists with the Protestants against the emperor and the pope. It was the policy of Cardinal Richelieu, the governor of Louis XII. of France, then in his minority, to humble the emperor, and prevent his aggressions in Europe ; and in order to effect this purpose, the Cardinal was not particular as to the religious principles of the allies with whom he engaged. During the whole life of this minister the war went on, bringing out such generals as the great Condé and Turenne on the part of the French, and King Christian of Denmark, Gustavus Adolphus, King of Sweden, and his general, Torstensohn, Prince Bernhard of Saxe Weimar, and others, on the side of the Protestants. And when Richelieu and his master died in 1643, it was found that Cardinal Mazarin, who governed for the minor Louis XIV. was prepared for an alliance with the Protestant princes to carry out their plan of humbling the emperor. Under the conduct of Condé and Turenne, and the Swedish generals, the thirty years war continued to desolate the face of Germany, till in the year 1648, the Emperor Ferdinand, weary of continuous defeat, exhausted as to his resources, and unable to cope with the powers against him sued for peace ; and the peace of Westphalia, which secured civil and religious liberty to the Protestant subjects of the Empire was signed at Munster, and brought this long succession of years of war to a close. In such a manner was the Protestant reformation accomplished in Germany, by wars and contentions and bitter animosities and strifes, even among the reformers themselves, and between them and the old established powers. The true gospel was never preached with quarrelling and wrangling and animosity, nor protected in shedding blood with the sword, but with the

operation of the holy spirit; and the fruits of that spirit are love, joy, peace, patience, long suffering, gentleness, goodness, faith, etc., to the whole of which the proceedings of the reformers stood in direct opposition from the beginning. Nay, more, the first reformers had sufficient reason for not pretending to be illuminated or influenced by that spirit of godliness; for, otherwise, their conduct would immediately have discovered to the eyes of every beholder, the falsity of their pretensions.

At the reformation, the one great church is divided, and soon after subdivided, and so it continued to divide and sub-divide until innumerable churches have been formed and reformed, full of clashing principles, sectary against sectary, each claiming the greatest evidence of Catholic orthodoxy. And what is still more remarkable, all these churches still continuing to constitute the universal Christian Church call themselves the church militant, that is, the fighting Church.

The contentions concerning the presence of Christ in the Eucharist were carried on by the reformers for many years and finally terminated in a grand division between the reforming parties, one of which claimed Martin Luther as the founder of their church, the other John Calvin, a professor of theology at Geneva. Luther and his followers, it is said, rejected the doctrine of the Romish Church, with respect to the transubstantiation or change of the bread and wine into the real body and blood of Christ; but were, nevertheless, of the opinion that the partakers of the Lord's Supper received along with the bread and wine the real body and blood of Christ. "This," says Mosheim, "was in their judgment a mystery which they did not pretend to explain." But Dr. Maclaine, the translator of Mosheim's history, says: "Luther was not so modest as Dr. Mosheim here represents him. He pretended to explain his doctrine of the real presence, absurd and contradictory as it was, and uttered much senseless jargon on this subject. 'As in red hot iron,' said he, 'two distinct substances, viz., iron and fire, are united, so is the body of Christ joined with the bread in the Eucharist.'" This, Maclaine very properly calls, the "nonsensical doctrine of consubstantiation."

Carlostadt, who was Luther's colleague and companion, and whose doctrine was afterwards confirmed by Zuingli, maintained, "That the body and blood of Christ were not really present in the Eucharist; and that the bread and wine were no more than external signs or symbols." This opinion of Zuingli was received by the friends of the reformation in Switzerland, and by a number of its followers in Germany. But Mosheim says that "Luther maintained his doctrine in relation to this point with the greatest obstinacy; and hence arose in the year 1524, a tedious and vehement controversy which terminated at length in a fatal division."

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Eccles. Hist. Century XVI.

To such a degree had the contentions among the reformers proceeded concerning the Eucharist, that to terminate the controversy, Philip, Landgrave of Hesse, invited in the year 1529, Luther and Zuing'e together with some of the most eminent doctors who adhered to the respective parties of these contending chiefs, to a conference at Marburgh. There they disputed during four days and their dissensions still remained, "nor could either of the contending parties," says Mosheim, "be persuaded to abandon or even to modify their opinions of the matter." Exemplary reformers, these, who needed earthly princes to exhort them to peace and who would neither reform themselves nor suffer others to reform them!! "In the year 1544, Luther published his confession of Faith in relation to the Sacrament of the Lord's Supper, which was directly opposite to the doctrine of Zuing'e and his followers. The doctors of Zurich pleaded their cause publicly against the Saxon reformer." Calvin denied the doctrine of Christ's bodily presence in the Eucharist, and at the same time expressed it in almost the same terms which the Lutherans employed in inculcating their doctrine of Christ's real presence, and talked of really eating by faith the body, and drinking the blood of Christ. Wherein then is the difference between the doctrine of the Pope and that of Luther or of Calvin on this subject? The Pope says that the bread and wine are changed into the very substance of the same body, flesh and blood of Christ that was born of a virgin and crucified of the Jews, so that it is no longer bread. Luther says that the body of Christ is in, with, and under the bread as fire is in red hot iron; so that both the substance of the bread, and of the body, flesh and blood of Christ are there present. Calvin says that the body of Christ is not really or corporeally there, and yet that by faith the body of Christ is really eaten! If, therefore, the first be "monstrous" the second "non-sensical," what is the third? And how by faith or any other way could men really eat what was not really there? Thus, it appears that Calvin put the capstone upon this fabric of superstition when he persisted in denying Christ's real presence in the Eucharist, and yet would have it that his body was really eaten, although it was really absent from the eater. The truth is they were blind guides who had not yet come to the knowledge of what the body of Christ is; and how could they describe it to others? Yet these reformers, who neither understood themselves nor comprehended that whereof they affirmed, must needs kindle the flame of discord, foment divisions, seditions, and tumults among the multitude and breathe the most violent spirit of persecution against all who would not receive their contradictory doctrines which they did not themselves understand. Calvin, however, affected his purpose so far as that an act of uniformity took place by which the churches of Geneva and Zurich declared their agreement concerning the doctrine of the Eucharist.

By the industry of Calvin the schools and Churches of England also became the oracles of Calvinism; the church of Switzerland was acknowledged as a sister church, and the system there established was rendered the public rule of faith in England, without any change being made in the old Episcopal government. The doctrines established in the reformed Church of Scotland also were imported from Switzerland, by the celebrated Knox, and were strictly Calvinistic. Thus John Calvin became the founder of the Calvinistic reformed churches as distinguished from those founded by Martin Luther..

In the year 1552, Westphal, pastor of Hamburg, renewed with greater violence than ever, this deplorable controversy; he was a stubborn defender of the opinions of Luther. He published a book against the forementioned act of uniformity, which, says Maclaine, "breathes the most virulent spirit of persecution," "This," says Mosheim, "engaged Calvin to enter the lists with Westphal whom he treated with as little lenity and forbearance as the rigid Lutheran had showed to the Helvetic churches. Calvin and Westphal had each their zealous defenders; hence the breach widened, their spirits were heated, and the flame of controversy was kindled anew with violence and fury." These disputes were augmented and tumults were excited by the fierce conflicts which were waged concerning the decrees of God, set in motion by Calvin. And how is it possible that such ambitious priests as were perpetually blowing the flame of discord and stirring up strifes and contentions with each other, could make any reformation for the better? From their own confession princes, earthly politicians and civil rulers were perpetually under the necessity of putting a stop to their enormities. Augustus, elector of Saxony, and the Duke of Saxe Weimar summoned the most eminent doctors of both the contending parties to meet at Altenburgh in the year 1568, that it might be seen how far a reconciliation was possible. But such were the furious and unchristian spirits of these reforming parties as blasted the fruits which otherwise might have been expected from this conference. The princes now undertook another method, and ordered a Form of Doctrine to be composed, in order to terminate the controversies which divided the Lutheran Church itself, and so protect that Church against doctrinal innovations from the Calvinists. This Form was begun in 1569, and was completed by six doctors in about seven or eight years after. This form of doctrine, which was intended to promote peace, when finished was called the Form of Concord, yet the title was found to be incorrect, for it proved to be a Form of Discord, and a source of new contentions and tumults among those who instituted it. This form of concord, which condemned the sentiments of the Calvinists, was received by the greatest part of the Lutherans as the great rule of their religion "and hence," says Mosheim. "arises an insuperable obstacle to all schemes of reconciliation and concord."

It would be endless and, indeed, unnecessary, to enumerate all the cruelties which the sons of the reformation practised against each other in this age. Severe laws and punishments, violent tumults and seditions, imprisonments, banishments and death, were the firstfruits of that spirit by which the contending parties of the reformation were actuated. Such were the proceedings in Germany and Switzerland, where the reformation first began, and also in France and in England, as will appear more fully hereafter. But by the Form of Concord was accomplished that division upon which the reformed Churches of Luther and Calvin were established in opposition to each other after many years of furious contention, and unchristian works of violence ; and this division still exists just as strictly between the two churches, each still claiming its relation to its first founder. The Form of Concord, so called, consists of two parts. "In the first," says Mosheim, "is contained a system of doctrine drawn up according to the fancy of the six doctors," who had received their orders from and were under the protection of the princes ; for these secular princes were clothed with the dignity of ecclesiastical supremacy according to the established principles of the reformers. In the second (part) is exhibited one of the strongest instances of that tyrannical and persecuting spirit which the Protestants complained of in the Church of Rome, even a formal condemnation of all who differ from those six doctors. "This condemnation branded with the denomination of heretics and excluded from the communion of the Church, all Christians of all nations who would refuse to subscribe to these doctrines. More particularly in Germany the terrors of the sword were solicited against these pretended heretics, as may be seen in the famous testament of Brentius."

The reformation in England began with Henry VIII, who was a contemporary of Luther. He came to the throne in the year 1509, and died in 1547, the year after that in which Luther died. The long reign of this monarch, nearly thirty-eight years, may be called a continual butchery of human beings. In his reign, according to his historian, there were no less than 72,000 persons who suffered death in his kingdom for theft and robbery alone : and the number of executions that took place on account of religion was reckoned at six for every day of this long reign. He may be said to have comprised in his person and reign the atrocious cruelties of all the Christian Roman emperors ; and if the question were asked, Who was the most monstrously cruel human being that we have any account of in history, it might safely be answered : Henry VIII. of England. Henry did not attach himself to the doctrines of the German reformers, but having broken off with the Pope for certain reasons which we shall mention hereafter, and perhaps through secret motives which were only known to himself, he formed an independent Church of England, of which he had the clergy and parliament make him the

supreme head. Throughout the course of his reign he showed almost as great respect to Roman Catholicism as to the Protestantism of Germany or the heresies of England. He looked upon all as heretics who did not conform to his peculiar views, and promptly punished them as such. One Dr. Barnes, a professed Lutheran,\* and two other Protestants, named Gerard and Jerome, were carried to the place of execution on three hurdles; and, along with them, there was placed on each hurdle a Catholic, who was also executed for his religion. The names of these Catholics were Abel, Featherstone, and Powel; and they declared that the most grievous part of their punishment was the being coupled to such heretical miscreants as suffered with them. We mention this fact especially to show the absurdity and unreality of such religion as is professed by some people. A man's religion seems thus to consist of the system of ideas which he conjures up in his mind concerning the Deity; for which vain ideas he will sometimes give himself up to suffer an ignominious death. But true religion consists not particularly in any system of ideas a man may have concerning the Deity, or death, or resurrection, or judgment, etc.; but in the being good and doing good one's self; in the worship of the infinite and invisible Deity, which is neither an object of the sense nor of the imagination, with the speech and with the understanding, *in spirit and in truth*, and in all proper self-denial and active duty for one's own and other's benefit. Each individual should remember, for his own liberty and consolation, that if one voluntarily sacrifices his life for any other religion than this we have here indicated, which need not consist in any particular system of ideas, he merely commits suicide.

Never was a more absolute despot than Henry VIII. The clergy, the parliament, the people were all his most obedient slaves; and the wish of Caligula, that the Roman people had only one neck, appears to have been fully complied with in the case of the subjects of Henry in relation to their monarch, for with lamb-like gentleness the English people presented their necks to the axe and their bodies to the flames of that tyrant. "The flattery of courtiers," says Hume, "had so influenced his tyrannical arrogance that he thought himself entitled to regulate, by his own particular standard, the religious faith of the whole nation."

The "real presence" was a favorite doctrine of Henry's and many suffered ignominiously for the denying of it. There was one Lambert, a schoolmaster, who denied this doctrine, and being cited before the prelates, Cranmer and Latimer, and having no other way of escape from that tribunal, he appealed to the king. Henry, not displeased with an opportunity when he could at once display his theological learning, upon which he prided himself much, and exert his supremacy, accepted the

\* Hume's History of England. Henry VIII.



appeal and determined to mix in a very unfair manner the magistrate with the disputant. Public notice was given that the king intended to enter the lists with the schoolmaster; scaffolds were erected in Westminster Hall for the accommodation of the audience, the king appeared on his throne accompanied with all the ensigns of royalty; the prelates were placed on his right hand, the temporal peers on his left; the judges and the most eminent lawyers had a place assigned them behind the bishops; the courtiers of greatest distinction behind the peers, and in the midst of this brilliant assemblage was produced the unhappy Lambert, who was required to defend his opinions against his royal antagonist. The bishop of Chichester opened the conference by stating that Lambert being charged with heretical pravity had appealed from his bishop to the king, as if he expected more favor from this application, and as if the king could ever be induced to protect a heretic. That though his majesty had thrown off the usurpation of the see of Rome, had discontinued some idle monks who lived like drones in a bee-hive, had abolished the idolatrous worship of images, had published the Bible in English for the instruction of all his subjects, and had made some less alterations which every one must approve of,\* yet was he determined to maintain the purity of the Catholic faith, and to punish with the utmost severity all departures from it; and that he had taken the present opportunity before so learned and grave an audience of convincing Lambert of his errors; but if he still continued obstinate in them, he must expect the most condign punishment."

After this not very encouraging preamble, the king asked Lambert what his opinion was of Christ's corporeal presence in the sacrament of the altar; and when Lambert began his reply with some compliment to his majesty, he rejected the praise with indignation and disdain. He afterwards pressed Lambert with arguments drawn from Scripture and the schoolmen. The audience applauded the force of his reasoning and the extent of his erudition; Cranmer seconded his proofs by some new topics; Gardiner entered the lists as a support to Cranmer; Tonstal took up the argument after Gardiner; Stokely brought fresh aid to Tonstal; and six lord bishops more appeared successively in the field after Stokely; and the disputation, if it deserves the name, was prolonged for five hours, till Lambert, fatigued, confounded, browbeaten, and abashed, was at last reduced to silence. His majesty then returning to the charge, asked him whether he were convinced? And he proposed as a concluding argument this interesting question, whether he were resolved to live or to die? Lambert who possessed that courage which consists in obstinacy, and, doubtless, fully persuaded of the truth of the principles which he supported, replied that he cast himself wholly on his majesty's clemency. The king told him that he would be no protector of heretics; and therefore if that were

\* Henry had gradually and previous to this trial, effected all that is here said.

his final answer, he must expect to be committed to the flames. Cromwell, the king's minister, pronounced sentence against him.

Lambert did not appear any way daunted by the terrors of the punishment to which he was condemned. His executioners took care to make the sufferings of a man who had opposed the king as intense as possible. He was burned over a slow fire; his legs and thighs were consumed to the stumps; and when there appeared no end to his torments some of the guards more merciful than the rest raised him on their halberts and threw him into the flames where he was consumed. While they were employed in this friendly office, he cried aloud several times: "None but Christ, none but Christ."

Eleven monks, some of them priors were executed at Tyburn for denying the king's supremacy. Fourteen Dutch anabaptists who had come to reside in England were also burned at the stake. The execution of the bishop of Rochester and Sir Thomas Moore, both men of very high character, for denying the king's supremacy, very soon followed. Both of these died with great magnanimity, and the latter uttered several modest pleasantries on the scaffold; when laying his head on the block he put his beard aside with his hands remarking that it had not committed treason. These arbitrary murders raised a general outcry and the tyrant's name was execrated throughout the catholic world.

Henry next resolved on the suppression of the monasteries and the sequestration of their revenues, a measure arbitrary and despotic indeed, but nevertheless productive of good effects, in that it released many persons whom the avarice or superstition of their parents or their own inclination to an inactive life had immured in these secluded and unnatural abodes. These convents were nurseries of idleness, and must have been, however they were maintained, a burden on the country. By their suppression the king acquired a large amount of money.

Cardinal Pole, a second cousin of the king found it expedient to absent himself from England during the rigorous persecutions which Henry was carrying on. He was one of the most active of the Papal agents and had endeavored in vain to excite the neighboring Catholic nations to avenge, by a warlike movement, the injuries suffered by the Church. Unable to get this formidable foe into his hands the king seized his brother, Lord Montague, and several other persons of distinction who were executed on a charge of abetting his designs. An inconsiderable rebellion broke out in Yorkshire, but it was soon suppressed, and Nevil, with the other ringleaders, was executed. The rebels were supposed to have been instigated by the intrigues of Cardinal Pole; and Henry was instantly determined to make the countess of Salisbury, Pole's aged mother, suffer for her son's offences. He ordered her to be carried to execution and that venerable matron displayed great dignity or obstinacy on the scaffold. She refused to lay her

head on the block or submit to a sentence where she had received no trial. She told the executioner that if he would have her head he must win it the best way he could ; and thus shaking her venerable gray locks she ran about the scaffold, and the executioner followed her with his axe, aiming many ineffectual blows at her neck before he was able to give the fatal stroke.

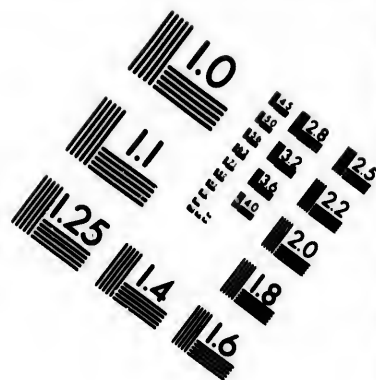
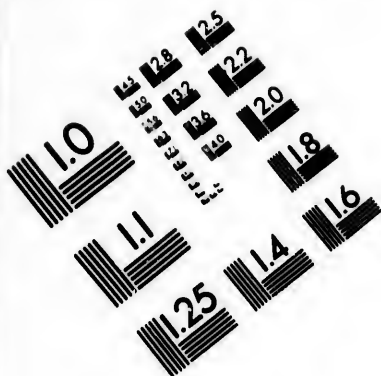
These are merely a few examples of the murders committed by Henry VIII which may serve as a specimen of his long reign. An act of parliament was passed giving to the king's Proclamation all the authority of a Statute of Parliament, thus making him an absolute despot. And this omnipotence or absolute despotism was retained and exercised by the English monarchs henceforward for over one hundred and thirty years down to the latter part of the reign of Charles I, and after the restoration till the accession of William III, at which time parliamentary liberty began to be a little more freely exercised.

To the question then what did these two horns signify which appeared on the second beast ? We reply it is hardly possible for any one who soberly interprets the prophecy in its proper connection and impartially applies the events of history to the illustration of it to mistake its proper application. As the beast represented the nations of the reformation, or rather the upgrowth from the reformatory movement in those nations,—which began in the early part of the sixteenth century,—so the two horns would not only symbolise the two great branches into which the reformation was divided of Lutheranism and Calvinism, but also the nations in which these religions are established, or, in short, the two horns represent Protestant Germany and Protestant Britain. As this beast comprised in itself symbolically the civil and religious branches of power, so likewise each of the horns comprised in itself the civil and religious branches of power, for as the root is, so are the branches. And we have already had some illustration of the outworking of the dragonic spirit of this wild beast. No description of the character of this wild beast considered religiously could be better than this we have from the Psalmist : “The words of his mouth were smoother than butter, but war was in his heart ; his words were softer than oil yet were they drawn swords :” (Ps. LV. v. 21.)

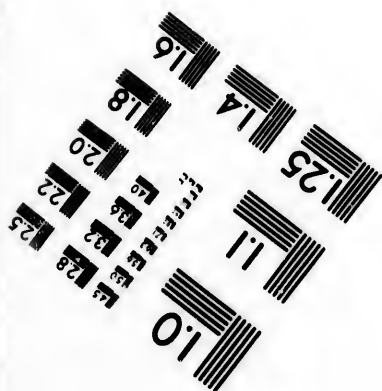
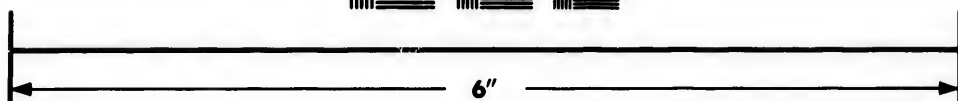
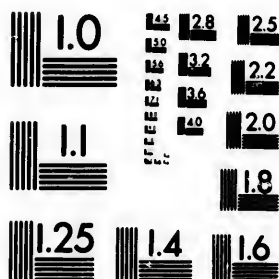
In Germany and the other Protestant countries of Europe the civil government, sword in hand, supported the cause of the reformers, protected Luther and Calvin and their co-reformers, and from their time till now, for a period of three and a half centuries, have made the cause of Protestantism their own. And so Sweden and Norway, Denmark, Holland and the German States have each and all a form of government combining in one head the sacred and secular power as well as England. Thus, we see the conditions of the twelfth verse of our prophecy are satisfied : “And he exerciseth all the power of the first beast before him, and causeth the

earth and them which dwell therein to worship the first beast whose deadly wound was healed." He exerciseth all the power of the first beast ; that is, he exercises the same kind of power in reality not necessarily the same in quantity. The sacred and secular branches of power comprehend all the power of a State. These branches of power were wielded by the Roman emperors ; and we find them also to be united in each of the princes of the reformation. As the emperor of the Romans, each of these princes, the kings of England and the rulers of the states of Germany as well as of the other European countries in which the reformation took place, united in himself the supreme spiritual and temporal power. But remark that while he exercises all the power of the first beast, which points to the supreme head of the Roman empire whose seat was at Constantinople, he causes the earth and they that dwell therein to worship the first beast whose deadly wound was healed, which points more particularly to the papacy or to the ruling spiritual and temporal power of the western empire restored, especially as it regarded the seventh-eighth beast. He exercises this power " before him." The word *ἐνώπιον* here rendered " before " refers to place not to time, meaning literally before the face or in the view of ; and thus it means this second power exercises all the kind of authority which the first power did, carries on the united government of Church and state under his own supervision, and in the face or knowledge of the one that he had supplanted. The power which the reformers supplanted was that of the Roman Catholic Church with the pope at its head. At the time of the outbreak of the reformation this power was universally exercised in Europe. All the princes and potentates were the sons and obedient servants of the pope, who pretended to dispose of their kingdoms, and estates, and liberties at his pleasure. The power of the Church and of the pope was indeed everywhere present in Europe. Kings and emperors were his instruments to compel obedience to his decrees and bulls ; so that the powers of the reformation may be said to exercise their authority before him. But as to the worship of the first beast whose deadly wound was healed. It is well known that in the first stage of the reformation Henry VIII and Luther, the two great originators of the reformation, as well as some of the other reformers, showed the profoundest respect and veneration for the pope and the mother Church. The quarrel between Luther and the pope arose directly from Luther's opposition to Tetzel in the sale of indulgences ; that between Henry VIII and the pope arose directly from the pope's refusal to grant him a divorce from his wife Catharine ; indirectly, we believe, from the impetus which the reformation, just begun on the continent by Luther, gave to him, and his own ambition to be at the head of Ecclesiastical as well as civil affairs in England. Dr. Robertson says : " It was from causes seemingly fortuitous, and from a source very inconsiderable that all the mighty effects of the reformation





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flowed. The princes and nobles were irritated at seeing their vassals drained of so much wealth in order to replenish the treasury of the Roman pontiff. Even the most unthinking were shocked at the scandalous behavior of Tetzel and his associates, who often squandered in drunkenness, gaming, and low debauchery those sums which were piously bestowed." \*

Luther published ninety-five theses or propositions against indulgences, to the whole of which he subjoined solemn protestations of his high respect for the Apostolic see, and of his implicit submission to its authorities. "Leo," says Robertson, "regarded with the utmost indifference the operations of an obscure friar who, in the heart of Germany, carried on a scholastic disputation in a barbarous style. Little did he apprehend, or Luther himself dream, that the effects of this quarrel would be so fatal to the Papal See. Leo imputed the whole to monastic enmity and emulation, and seemed inclined not to interpose in the contest; but to allow the Augustinians and Dominicans to wrangle about the matter with their usual animosity." Tetzel was a monk of the order of St. Dominic; Luther was a monk of the order of St. Augustin.

These contentions increasing, became at length a matter of serious concern to the Pope, who in July 1518, summoned Luther to appear at Rome within sixty days, and at the same time wrote to the elector of Saxony not to protect him. The professors in the University of Wittenbergh, after employing several pretexts to excuse Luther from appearing at Rome, entreated the Pope that his doctrines might be examined by persons of learning and authority in Germany. The elector requested the same thing of Cardinal Cajetan, the Pope's legate at the Diet of Augsburg. And after all this quarrelling and wrangling about indulgences, Luther himself, who at that time was so far from having any intention of disclaiming the Papal authority that he did not entertain a suspicion concerning its divine original, had written to Pope Leo a most submissive letter, promising an unreserved compliance with his will. A new legate was soon after this appointed by the court of Rome. This was Miltitz, who held three conferences with Luther, two in the year 1519, and one in 1520. In these conferences Luther gave evidence of the gross darkness and superstition under which he lay, and that his conduct was influenced by a spirit of animosity against the Dominicans, although as a reformer he was now under the protection of the elector of Saxony. For he not only offered to observe a profound silence for the future concerning indulgences, provided the same conditions were imposed upon his adversaries, but he went still farther. He proposed writing a submissive letter to the Pope, which he accordingly did, acknowledging that he had carried his zeal and animosity too far. "He even consented to publish a circular letter, exhorting all his disciples and followers to reverence and obey the dictates of the holy Church of Rome. He declared that his only

\* Robertson's Charles V.

intention in the writings he had composed was to brand with infamy those emissaries who abused its authority and employed its protection as a mask to cover their abominable and impious frauds." "Had the court of Rome been prudent enough to have accepted the submission made by Luther, they would have almost nipped in the bud the cause of the reformation, or would at least have considerably retarded its growth and progress. But the flaming and excessive zeal or animosity of some inconsiderable bigots renewed the divisions, which were so near being healed and by animating both Luther and his followers, promoted the principles and augmented the spirit which produced at length the blessed Reformation."\* Thus the first proceedings of reforming the Church went on from one degree of contention and animosity to another, until the reformation was completed by the grand division between the Papists and the Protestants.

The Dominicans, desirous of avenging the affront which their order had received by Luther's treatment of Tetzel, used all their influence at Rome to have Luther excommunicated. The request was finally granted, and the Pontiff Leo issued a bull against Luther, dated the fifteenth June, 1520, in which all persons are forbidden to read his writings, and he is again summoned to confess and retract his errors within the space of sixty days; and if he should not, he is pronounced an obstinate heretic; is excommunicated, and delivered to Satan for the destruction of his flesh. In some cities the people violently obstructed the promulgation of this bull; the persons who attempted to publish it were insulted, and the bull itself was torn in pieces and trodden under foot. Luther, who had a little while before declared that his only intention in the writings he had composed was to brand with infamy those emissaries who abused the authority of the Church of Rome, now boldly declared the Pope to be the Man of Sin, or Antichrist, whose appearance was foretold in the New Testament. He declaimed against Papal tyranny and usurpations with greater violence than ever, and exhorted the princes to shake off their ignominious yoke. Leo, having in the execution of the bull appointed Luther's books to be burned at Rome, the latter, by way of retaliation, assembled all the professors and students of the University of Wittenbergh on the 10th day of December, 1520, without the walls of the city, and with great pomp and ceremony, in the presence of a vast multitude of spectators, cast the volume of the cannon law, together with the bull of excommunication into the flames, and his example was imitated in several cities of Germany. On the sixth of January, 1521, a second bull was issued against Luther, by which he was expelled from the communion of the Church. Thus, from the time that Luther began his reformation in 1517, he always professed the greatest respect and veneration for the Romish Church and the

\* Eccles Hist., Century XVI.

Pope until, in the latter part of the year 1520, he burned the Pope's bull and in less than a month after he was expelled from the Church in the year 1521. And when his final expulsion did take place he was not more than half way out of the church, for as Mosheim says, "he separated from the Church of Rome which considers the Pope as infallible, and not from the church considered in a more extensive sense; for he submitted to the decision of the Catholic Church."

This great mistake of Luther, which doubtless is due mainly to his ignorance and that of his times, that he continued not only himself to worship the first beast, here the Romish system with the pope at his head, but taught his disciples and followers to do likewise, has been perpetuated if not aggravated, by retaining so many of the man-made doctrines of the Church of Rome in the Lutheran system of religion, which is worshipped in that system in the constitution of the second beastly power, wherever it exists, even to the present time.

But as we have before intimated Henry VIII of England was the completest embodiment of this second symbolic beast in his incipient state as Constantine was of the first; the other principal reformers were coadjutors for a little end, freedom from the Romish power. And now let us see what course this reformer pursued with respect to the pope and the mother Church, in the beginning of his reforming career. In England, where Wickliffe's opinions were secretly cherished, by many his books were widely circulated. The Church, with great severity and persecution, had endeavoured to check the new doctrines; and Henry himself in the year 1521, (the year in which Luther was excommunicated by the pope,) with some assistance, produced a "Defence of the seven Sacraments." The pope, in gratitude, bestowed upon him the title of "Defender of the Faith," a title which the British sovereigns arrogate to themselves to this day, although acting independently of the Church which conferred it and at variance with some of the doctrines for the defence of which it was given. This performance, coming into the hands of Luther, and he finding himself greatly vituperated therein, answered by another, applying terms equally coarse to Henry whom he styled among other choice epithets a "Hog of Hell."

The partisans of Henry responded with others in which the lowest depths of scurrility were reached. Henry, as Luther never separated from the Roman Catholic Church, but only from that Church as it considered the pope as its supreme head. He adhered to that Church all his life in its most absurd doctrines and practices and punished not only those who disputed the doctrines of the Catholic Church, whether they belonged to the class of the German reformers or to any other class of dissenters from it. In twelve years after he had come to the throne, Henry stood up as the "Defender" of the doctrines of his mother Church; for the fundamental doctrines of the Romish

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Church are comprised in its seven Sacraments which are called the seven pillars upon which the Church is built. He not only stood up conspicuously in the defence of those doctrines himself, but by his power, his influence, and his example he caused his band, that is, "them that dwell therein to worship the beast whose deadly wound was healed," an expression which points directly to the Romish Church, as represented in the papacy. We may repeat for emphasis that this expression: "Whose deadly wound was healed" applied to the first beast of Rev. ch. XIII is here added in the description of the second beast to mark significantly the object to which the peoples' attention and worship should be directed; not the supreme head of the Roman Empire, whose seat was at Constantinople, and whose Empire had ceased to exist before the reformation took place; but the ghostly head of the Western Roman Empire restored, whose seat was the city of Rome, and who, as we have seen in our review of the first beast, came to attract a vast amount of the attention and wonder which would otherwise be directed to the imperial head of the Empire. This ghostly head came to arrogate to himself not only supreme headship over the Catholic Church, but also in secular affairs over the rulers of the Kingdoms of Europe, of whose persons and estates he pretended to dispose as he pleased. Yea, and in many cases and for long periods, owing to the ignorance of the time and depth of superstition into which men were sunk, he did actually dispose of them with the same feasibility as if his pretensions were founded on right.

But as to the course pursued by the first reformers, we see that at the outset they were most zealously affected toward the old establishment, and did all they could to make their followers and subjects zealously affected in the same manner; so that they might be said to cause the earth and them that dwell therein, that is, those who dwelt within those dominions in which the reformation took place, as, for example, Saxony or England, to worship the beast whose deadly wound was healed. Verses 13 and 14 of the prophecy are: "And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men; and deceiveth them that dwell on the earth by means of those miracles which he had power to do in the sight of the beast, saying to them that dwell on the earth that they should make an image to the beast which had the wound by a sword and did live." The word here translated "wonders" is literally "signs," as we have often had it translated "miracles" in the Gospels and it may be here included in what in the epistle to the Thessalonians is called "signs and lying wonders," as those means by which Antichrist would seek to establish his prestige over the minds of the people.

This refers especially to the ecclesiastical or spiritual power of the second beast, and it means that the power which this symbolic beast

represents would possess the faculty of producing such effects in the minds of the people by his superior knowledge of men and things, or by his art, or by this and that combined, that the people would believe that he really did bring down fire from heaven in their sight, or that it was he that produced any other spiritual sign or wonder which they might experience. This power or faculty, call it what we may, this second beast exercises as the first, for the prophet represents him as thus doing. And moreover that wonder or rather phenomenon of the descent of fire from the air, and many other spiritual wonders of different kinds we have ourself experienced, when, perhaps, for the want of knowing better, we attributed them to the magic power of some priests who were arranged under the banner of Protestantism. In modern times, at least, men know that they have the power of influencing each other's minds mutually; nor is this power, or the knowledge of it, confined exclusively to the priesthood; but from their manner of life and their relation to mankind outside of their profession, it is believed that they exercise this power of influencing the minds of men more than men generally do each other, and in their several spheres, and to suit their own purposes, may try to produce all the spiritual wonders they can, and as great as they can. Thus, the Catholic Church, and the Protestant priesthood, in common with it, and included in it, have always claimed to exercise the power of producing mental phenomena such as dreams and visions and the like in the minds of those whom they design to influence.

But in general, those dreams or visions whether they occur to one sleeping or awake should be little noticed or attended to, as at the best dreams and visions are only representations of real things. The human being himself is above all dreams and visions, and should always consider himself so, and should judge those imaginary phenomena as in general of no account; for if one follows dreams or visions, one loses one's free agency becomes the slave of mere ideas, perhaps, gets into much trouble, and does not know what such a course may bring him to. The right of free agency belongs to man; he is a responsible being, as all law assumes; and if he allows ideas in the way of dreams, or visions, or of systems of superstition, or of any other system, to govern him he voluntarily gives up his birthright, and yields himself as the basest of slaves. We repeat that men should regard all ideas and all systems of ideas as their servants, and not set them up as their masters, and allow them to tyrannize over them or to dupe them.

What were all those who worshipped the saints, martyrs, relics, and images, the Virgin Mary, and even the Trinity, as that has been represented in some of the Catholic Creeds, but the mere slaves and sports of superstitious ideas, the dupes of a lordly hierarchy of Church and State, whose purpose it answered to have things so: by such craft they had



their gain, and sat above their fellows in high places, though doubtless in all ages there were many of these ghostly hierarchs that were ignorant dupes themselves; and there are a few of such today. The Reformation gave a superior knowledge to those who embraced it over their brethren of the Roman Catholic faith; and the ascendant which the Protestant nations have attained over the neighbouring nations of the Romish persuasion and of the Greek faith is in the main due to their superior knowledge of men and things. The Pope himself, that ghostly magnate, high in his chair of St. Peter, may often have had reason to suspect since the Reformation took place that there were other ghostly hierarchs besides his in Christendom, who by their power and operations could produce signs and wonders in the sight of the beast. And what effects such imaginary signs and wonders may sometimes produce in the mind of a superstitious man, say, for example, a general or an admiral! "Saying to them that dwell on the earth that they should make an image to the beast which had the wound by a sword, and did live." This indicates a second stage of the progress of this power symbolised by the second beast. It indicates the course which was pursued by the German Reformers and the King of England when, in 1527, the Elector John of Saxony ordered a body of laws relating to the form of ecclesiastical government, the method of public worship, the rank, offices, and revenues of the priesthood, to be drawn up by Luther and Melancthon, and promulgated by heralds throughout his dominions; (the example of the Elector of Saxony was followed by all the principal States of Germany which embraced the doctrines of Luther;) and when the independent Church of England began to be formed, on Henry VIII assuming the spiritual supremacy in 1531. Then began the English system to be established, which, as to doctrine and form, so much resembled the Romish system as to have been represented symbolically as an *εἰκών* or image of it. And so were all the reformed systems images of it, some of them, however, more perfectly representing the original than others. The supreme ruler of each of these reformed States comprising in his person the two branches of power, civil and ecclesiastical, over his own dominions, was an image or living representation of the Christian Roman Emperor whose seat was at Constantinople. But as to the doctrines which these churches professed, of which these princes were the supreme heads, they were derived from the Romish Church, the Mother from which the reformed Churches sprung, and hence the image is said to be of the beast which had the wound by a sword, and did live.

We have stated before that the combination of power that arose in the Western part of the Roman Empire, consisting of the Pope and the Western rulers, corresponded to the little horn of Dan. VII., before which three horns fell, and to the beast's wounded head healed, or slain head revived, of Rev. XIII., 3. Hence it is plainly seen, as it must have been from all

that has been said concerning it, that the Eastern and Western Roman Empire constituted the first beast, the beast which had the wound by a sword, and did live: and that the Western Empire revived by the Pope, and the Western Emperors did not, as some have erroneously supposed, \* represent the second beast of Rev. XIII. It stood for the little horn of Dan. VII., and for the wounded head healed of Rev. XIII., 3; and the second beast must therefore necessarily signify a different combination of power from that represented in the Roman Empire of the East or West. And the circumstance of this second beast causing an image to be made to the beast which had the wound by a sword, and did live, which image refers particularly to one that was to be made of the Romish Church system, having the Pope at its head, will prove unmistakably to the reader that we make the proper application of the prophecy in the case of the second beast, which we are now considering. For, as the wounded head restored was especially represented at Rome in the Western Empire revived, and as this especially represented the beast which had the wound by a sword, and did live, so it could not be said that an image of this could be made before itself existed, or that the image and the original could be one and the same thing. As the original must exist before an image is made of it, so the Romish Church system with the Pope at its head, to which the image in the text properly refers, had to exist before the English or Lutheran Church system, or any other Reformed Church system could be patterned after it. These reformed systems of Church and State were images of the Roman Empire in general, whose seat of Government was at Constantinople; and as regards their ecclesiastical systems in particular, they were images of the Romish Church, from whence they sprung.

The word *like* denotes a physical image or figure, something that is or is not produced by the ingenuity and handicraft of man. It has a figurative sense also, but here it retains its literal signification. For the new establishments clerical orders with their habits, church-rates and rituals, rites and ceremonies, &c., all had to be invented, or defined and determined, and many of them were introduced with great parliamentary debate and popular opposition during many successive years, except the three creeds and the two sacraments, and some other doctrines of the Church of Rome which the Protestant Churches retained.

The Reformed Church systems were completed gradually; that of England during the reigns of Edward VI. and Queen Elizabeth was brought to about the same state at which it still remains: but on principles considerably different from those established by Henry VIII., namely, on the principles of Calvin: the Lutheran Church was built upon the principles established by Luther. We may here remark that the creeds and the two sacraments, as they are popularly understood and used, especially by

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\* See, for example, Barnes' Notes on the Revelation.

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those Reformed Churches which approximate most closely to the Romish Church idea, constitute in the main the imago of the beast, spiritually considered. There is a proper use of the sacraments, a use for which they were designed, and it would be well if only that use were observed. The Lord's Supper was designed to bring Christians together, so that they might mutually cultivate the spirit of charity, and occupy their minds with the contemplation of the self-denying and holy life of the true Christian. Baptism was instituted mainly in order to bring men to the understanding of what they really are before that rite is performed on them, and to instruct them as to what their life and conversation should be after it. But in professing the doctrines of the creeds they profess a system of ideas, which, as popularly understood, are merely ideas, having no reality. And in worshipping the Trinity of the creeds, which is the fundamental doctrine of the Orthodox Reformed churches, in common with the Church of Rome, the Greek, and other branches of the Catholic Church, they simply commit idolatry; for they have to personify in some way the object or the complex object of their worship. No object should be worshipped which can be seen with the eye or conceived by the mind; the deity hears the earnest fervent prayer that is addressed to him, as well in the desire of the pure and contrite heart as in the expression of the tongue, and as well in the latter way as in the former, provided the heart be right. The worship of the pure and the contrite heart is what is required and will not be despised. But the proud and the perverse in heart, and the idolatrous are abominations to the Lord. And the princes and potentates, whether civil or ecclesiastical, who arrogate to themselves the worship of their fellow-creatures are a vile abomination, and infinitely below the humblest beggar, if he be a true Christian, in God's eyes. The bishop of Rome and all the dignitaries of the Roman Empire, civil and ecclesiastical, arrogated to themselves very high titles. Nor have the Protestant nations any reason to reflect on them for that, as they lack nothing themselves on that score. Besides the ordinary titles which appear in their creeds and confessions, forms of prayer, &c., such as Lord, Sovereign Lord, Dread Sovereign Lord as applied, to their kings, they need but look into the preface of the authorized version of the English Bible to find a title as presumptuous as ever Pope or Emperor sustained: THE MOST HIGH AND MIGHTY PRINCE JAMES &c. Higher than the MOST HIGH cannot be. Then from the Most High and Mighty they have the long list of Lords, Dukes, Counts, Earls, Knights, Barons, &c., with the corresponding priestly titles, Lord Archbishops, Lord Bishops, Most Reverend, Very Reverend, Right Reverend, Archdeacons, Deans, Venerable Archdeacons and Deacons, Reverend Rectors and Curates, &c. Virtue never needed the help of flattering compliments or pompous titles. It was always vice and corruption which required such vain additions, as well as long prayers and outward shows of sanctity to change their native appearance,

an I ward off deserved condemnation. These bombastic titles are the offspring of pride and vanity, not any honor to those who receive them, and displeasing in the sight of a righteous and holy God. The humble, godly man is infinitely more content without them; does not seek or need them.

We here give a few extracts from a speech of Sir Charles Dilke, a British member of Parliament, as it is copied from the London *Daily News* of November 10th, 1871, and which may give some idea of the cost and grandeur of royalty in England. He said: "We have first to deal with the sum of £372,000 a year expended upon the privy purse and upon the household; to which I add the Royal bounty and Royal alms, which amount to £13,000, making up the sum to £385,000. We next have £131,000 of annuities of a similar kind to that which we lately had to consider; the income of the Duchy of Lancaster £32,000; that of Cornwall, £63,000; the interest on lump sums, such as that given to Princess Louise, which have been paid to the various members of the family still surviving, about £10,000; making £621,000. Steam-packets, insignia, presents, such as were given by Prince Alfred in Australia and elsewhere, pensions to royal servants, rangerhips of parks, not borne upon the civil list, make £7,000 more; and military and naval pay to other members of the family about another £20,000. The palaces, omitting Hampton Court, which is a public show place, are £47,000 more. On Windsor Park there is a deficit in the woods and forest account, and that deficit of £12,000 about represents the cost of the keepers, game, and other royal, as contrasted with public expenses in reference to the park. This makes £707,000, which is the end of the figures which are of a very certain and tangible character. Beyond this we have two large sums, as to one of which we can be fairly accurate, as to the other of which we can give nothing but a guess. The first of these is the cost of the Guards. I calculate that the cost of the Guards, over and above the cost of an equal number of the Line, including an increased and increasing expenditure caused by the expensive nature of the sites of two of their barracks in the immediate neighborhood of Royal palaces, would be about £100,000. You have been told that the army has been bought back from the officers at an expenso of eight or ten millions; that purchase has been abolished; that a competitive examination must be passed before a man can enter the army, and yet you have those young gentlemen, the Queen's pages of honor, allowed to pass into the army by the back-door; and the only men who have not to go through their examination. The other of the sums is, as I believe, the largest of all the separate items of expenditure connected with the Royal Family, and this is the cost of the Royal yachts. We all of us have heard the stories of the harm done to the naval service at the time of the Crimean war—both actual, and incidental harm of a moral nature,—by the diverting of the

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service of men who ought to have been employed upon our war-ships to the finishing for the Queen of one of the Royal yachts, the "Victoria and Albert" I believe. But few are aware of the vast expenditure which still and at all times goes on upon Royal yachts, expenditure for building, for repairs, for coals, for seamen's wages, for pensions to the late officers and seamen of the yachts, an expenditure which at the least cannot be less than £100,000 a year, and which, having taken great pains to ascertain the facts, I believe very largely indeed to exceed that sum. As an instance of the decorative character of these yachts I may say that I found an able-bodied seaman who was maintained all the year round to paint the lion and the unicorn on the five brackets! Well this makes the total figure £906,000, and I think that, speaking roughly, you may say that the *positive and direct* cost of Royalty is about a million a year. In addition to the increase that I have mentioned, it is worth remembering that the Royal Family are the only persons in the kingdom who pay no taxes, and even these annuities which we have lately granted are expressly free from all taxes, assessments, and charges. I need hardly say that all these enormous sums of money are not well spent, and it is almost worth a few minutes time to see in what kind of manner they do contrive to disappear. The salaries in the Royal Household, which amount to 131,000 a year, include a vast number of totally useless officials, Chamberlains, Controllers, Masters of Ceremonies, Marshalls of the Household, Grooms of the Robes, Lords in waiting, Grooms in Waiting, Gentlemen Ushers and a few persons who appear to perform services, but who ought to be paid for those services as they perform them, and not be made permanent officials with great titles of honor, such for instance as the Historical Painter to the Queen, Portrait Painter to the Queen, and the Lithographer in Ordinary under the Lord Steward's department, and the department of the Master of the Horse; we have such officers as the Coroner of the Household, and the Chief Equerry, and Clerk Marshal, and various others whose duties are not of a very burdensome description.

Nothing is more singular than the constitution of the medical department.

You would hardly credit the number of medical gentlemen who are required for the service of the household, but I am aware that some of them are unpaid. There are three Physicians in ordinary, three Physicians extraordinary, one sergeant surgeon extraordinary, two sergeant surgeons, three surgeons extraordinary, one Physician of the household, one surgeon of the household, one surgeon apothecary, two chemists of the establishment in ordinary, one surgeon oculist, one surgeon dentist, one dentist in ordinary, and one other physician or 21 in all;—while the Prince of Wales has for his special benefit, three Honorary Physicians, two Physicians in ordinary, two surgeons in ordinary, one surgeon extraordinary, one chemist, or 11 more; making 32 doctors in one family. I



would be almost afraid of tiring any body who listend to me while I went over the list of strange officers of which the household is made up.—Lord High Almoner, sub-Almoner, Hereditary Grand Almoner, Master of the Buck-hounds, Clerk of the Cheek, Clerk of the Closet, Exons in Waiting, and last but not least the Hereditary Grand Falconer, the Duke of St. Albans. If we turn to the Lord Steward's department we come at once upon a mysterious board of Green cloth, as it is called, at the head of which are the Lord Steward, the Treasurer, the comptroller of the Household, and the Master of the Household, with a perfect army of secretaries and clerks, and with special secretaries with special offices and with special salaries in each of those sections of the department. In the kitchen department we have a chief cook and four master cooks receiving salaries of between £2,000 and £3,000 a year between the five, and a host of confederates, some of whom have duties that I cannot even guess at.—such for instance as the two "Green office" men. There are whole departments, the duties of which cannot be very considerable, one would think, or, at all events, not considerable enough to warrant them being made into departments of the household; for instance, the confectionary department, and the Ewer department, while the duty of table-decking employs no less than five persons, who have salaries of between £500 and £600 a year in all. All this, it is seen, has reference to the maintenance of the monarch and the Royal Household; it does not enumerate the great officers of the State, the Army, the Navy, and the Church, in their several ranks, which have their representatives at the palace, encompass the Throne of Royalty, present a grand and terrific appearance to the eyes of common people, and replenish their pockets largely from the public purse. It is hardly probable that at any period of history the palace of the Roman Emperors of Constantinople presented so grand an appearance, employed so many officers, or incurred so much expense as that of the British Monarch of the nineteenth century. But the Court and Monarch of Britain represents above all others in Europe the Court and Emperor of the Eastern Romans. The comparatively modest and frugal Princes and Courts of Lutheran or Calvinistic Germany having now banded themselves into an Empire with the late King of Prussia at their head as Emperor, may henceforth be vainly inclined to vie with Britain in the grandeur and expense of their supreme Monarch and his Court. But it is much to be desired for the honor of God and for justice to mankind that these princes should show the example of modesty, humility and frugality, not receiving any more from the public than a fair compensation for their services, and not allowing any homage to be rendered to them by their fellow-creatures such as is now required by some of these sovereigns, say, the British, which is in a high sense wrong and displeasing to a righteous and holy God. All this should be enough to make Protestants blush when they speak of the wickedness and blasphemies



of the civil and ecclesiastical potentates of Roman Catholic Christendom or any other part of Christendom. In those countries, which are governed by Kings or Emperors, the popular ideas of the Deity are to a great extent derived from Royalty; the discourses of the clergy are replenished with illustrations drawn from thence; and we have even heard men in our own country undertake to address Sabbath-school children on religious topics and illustrate their ideas of Deity by comparison with the unapproachable grandeur and majesty of an earthly prince, which is indeed not only exceedingly improper, but wicked, to compare the infinite and incomprehensible Deity in anywise with a vain worm of the dust. No such illustration should ever be made use of in religious discourses; royalty itself might well be discontinued and abolished in every nation where it exists as soon as this can be done equitably to all concerned in such a change by the vote of the majority of the people governed, who are the sources of the power: yea, such rulers themselves should be the first to lay aside their royal weeds, their assumptions, and their arrogance.

The Lutheran Church and the Church of England approached somewhat nearer to the Romish in doctrine and in form than any other branch of the Reformed Churches. This will be seen by an examination of the history of the Reformed Churches, and by an observation of them to-day. The difference between the doctrine of the presence of Christ in the Eucharist, as professed by the Lutherans, and that as professed by the Papists, is merely in sound; and the difference between the doctrine of Archbishop Laud in the time of Charles the First, that of the High Church Episcopal to day on the one hand, and that of the Church of Rome, is nothing in principle; it is only in their respective ecclesiastical habits and in the names by which they are called, Protestant and Papists that these differ. So that these two branches of the Reformed Church, the Lutheran and the English, or Protestant Episcopal, are more truly images of the Romish Church than any of the other Reformed Churches, although, as we have before mentioned, all the particular Church system which have sprung from the Reformation are images of the Romish Church so far as they have retained her doctrines, as in the creeds, and her practices in any way. Thus the whole reformatory system of Church and State is an image of the Roman Empire, and Lutheran or Calvinistic Germany and Calvinistic Britain are the representative horns or powers.

Verse 15 is: "And he had power to give life to the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed." It is literally: "And it was given him to give spirit to the image of the beast, &c." It does not here say by whom this power was given, but it means that the beast possessed the power. It is given us to understand

that this second beast would have the power of giving an influence to the image of the Romish religious system which he would cause to be established. The beast here referred to signifies particularly the supreme ruler of Church and State in each of the independent nations in which the Reformation took place, as, for example, in England, and in the German States. The spirit or influence which he would give to the new religious system, the image of the Romish religious system which he should cause to be established in his dominions, would be the monarch's own influence, power, and support in favor of that system, as its originator, patron, protector, and supreme head, and who, being the supreme ruler of the State, would make all conform to it, whether they were willing or not. This was actually so in Germany, and especially in England. The Lutheran "Form of Concord," before mentioned, which was drawn up by the six doctors, under the supervision of the secular princes, or supreme heads of the Lutheran Church, in its second part formally condemns all who would not subscribe to its doctrines as drawn up in the first part of it, "according to the fancy," as Mosheim expresses it, "of the six doctors." And more particularly were the terrors of the civil sword solicited and employed against those pretended heretics and non-conformists in Germany, as may be seen in the Testament of Brentius. The Lutherans and Calvinists went hand in hand on the continent of Europe in persecuting to the death the Anabaptists and all others whom they in common considered heretics. And the Church of England, imbued with the same spirit, through its supreme head, and all the branches of its hierarchy, spoke with authority and arrogance, as if with the voice of a dragon, against all reputed heretics, non-conformists, and papists, and banished and burned them in hundreds for a period of two centuries: so that it could be said that they, that is the ruling powers, caused as many as would not conform to all the rules and rites of their established religion to be killed.

However abominable the doctrine of compulsion is, and however corrupt the source from which it flows, the Protestant Reformers retained it in its full extent. This is manifest from their giving up people of different religious opinions from their own to be oppressed and punished by the civil rulers. Robinson very justly says: "Dominion over conscience is antichrist anywhere. At Rome Antichrist is of age, a sovereign, and wears a crown; at the meanest meeting-house, if the same kind of tyranny be, Antichrist is a beggar's baby at the breast; but as conscience everywhere is a throne of God so a usurper of his throne is Antichrist anywhere."\* Whatever deranges the equality of Christians is the spirit of Antichrist. Call it truth, or piety, or virtue, or whatever we may, the whole is in direct opposition

\* Ecclesiastical, Researches P. 173.

to the Gospel, so long as that persecuting spirit remains connected with it.

It was but a short time after the Reformation began that the cruel work of the persecution was commenced by the Reformers, in order to bow down every effort on the side of freedom, and to exterminate every heretic who dared to oppose the corrupt and ambitious plans of the Reformers. And according to the historians of his time, no one was more fit to set the example of a cruel persecutor than Martin Luther. His most favorable historian, Mosheim, himself of the Lutheran faith, in speaking of the bitterness and animosity of the first Reformers, says: "Luther himself appears at the head of this sanguine tribe, whom he far surpasses in invectives and abuse, treating his adversaries with the most brutal asperity, and sparing neither rank nor condition." He considered everything as subordinate to his own opinions under the name of truth, and poured forth, against such as disappointed him in this particular, a torrent of invectives, mingled with contempt. He fell out with Carlostadt, one of his co-Reformers, and not only had him banished from Wittenberg but followed him from place to place, having him frequently expelled. He could not agree with Calvin nor with Zuingli who as himself, were supported by powerful patrons, and he was immensely angry with the Baptists, who had none. He had himself taught the doctrine of immersion, but he could not bear the article of Reforming without him. This exasperated him to the last degree; he became their bitter enemy; and notwithstanding all he had previously said in favor of immersion he persecuted them under the name of rebaptizers or Anabaptists. There was a Thomas Muncer, who had been a minister at several places, being persecuted through the influence of Luther and compelled to seek refuge where he could. There were Nicholas Stork, Mark Stubner, Martin Cellarius, and others against all of whom Luther set himself. When he heard of them settling anywhere he officiously played the part of a universal bishop, and wrote to princes and Senates to expel such dangerous men. "It is," says Robinson, "very truly said by Cardinal Housius that Luther did not intend to make all men as free as himself; he had not foreseen that other men would apply the same reasoning to his tyranny over conscience which he had so successfully applied to that of the Pope, and, therefore he dethroned him that he might set up himself." His colleague Carlostadt found this to his sorrow. On Luther's plan there was no probability of freedom coming to the people. It was only designed to free the priests from obedience to the Pope, and to enable them to tyrannize over the people in the name of the Civil Magistrate. Muncer saw this fallacy, and remonstrated against it; and this was the crime for which he was punished by Luther with an unpardonable rigour, and which the followers of Luther have never forgiven to this day. Observe the spirit of the followers of Luther; Muncer, say they, was a man well skilled in the knowledge of the Scriptures

before the devil inspired him; but then he had the arrogance to preach not only against the Pope, but against Dr. Martin Luther himself. As if Martin the Saxon had any better patent for infallibility than Leo the Romish Pope.

But the principal occasion Luther took to give vent to his persecuting spirit was that of the insurrection of the peasants called the "Rustic War." When these long deluded and oppressed creatures sighed for religious and civil liberty the clergy of all orders agreed to reproach them for their depravity, and to scandalize the first of all human blessings with the odious name of carnal liberty. Muncer drew up for the peasants a memorial or manifesto, setting forth their grievances, which they presented to their lords and dispersed all over Germany. Luther wrote four treatises on the subject. The first was an answer to the manifesto, in which, though he told them that the princes were cruel oppressors who had no excuse for their injustice and deserved to be dethroned by God, yet that it was sedition in the oppressed to resist them. His advice to them was that they should not resist evil, but when they were smitten on one cheek they should turn the other also; that this was the doctrine of Christ and such doctors as taught otherwise were worse than Turks and inspired by the devil. But this same Luther, who under the mask of a minister of Christ exhorted the oppressed peasants not to resist evil, wrote again to the princes and endeavoured to convince them that it was their duty to kill and exterminate those same peasants as they would *mad dogs*. The princes set about the work agreeable to the instructions of this double-faced Reformer, and thousands fell victims to the ferocious and more than savage massacres in which both Protestants and Papists became united, and in which the peasants without distinction became involved in one common fate of fire and sword, and suffered with the utmost barbarity. That Luther's persecuting rage was mainly directed against those whom he condemned in his writings under the name of Anabaptists, and who unjustly suffered without resistance, appears from what follows: "It is to be observed," says Mosheim, "that the leaders of that sect had fallen into that erroneous and chimerical notion that the new Kingdom of Christ, which they expected, was to be exempt from every kind of vice, and from the smallest degree of corruption, and so they were not pleased with the plan of Reformation proposed by Luther." This was enough to kindle the flame of resentment in the breast of Luther, who by taking the Church as it was under the reign of the Papacy, included whole parishes and kingdoms, with all the inhabitants of every description, in the Church. That the most cruel resentment was kindled in the breast of Luther against these people is evident from his famous Augsburg confessions, each article of which begins with *Dozent*, that is, they teach, and ends with *damnant*, that is, they condemn and many of them with *damnant Anabaptists*, they condemn the Anabaptists. We may enquire what right Luther, who had just

before been condemned by the Pope, had to call in question the sentiments of others and presumptuously condemn those who conscientiously differed from him in their religious opinions, as if Dr. Martin Luther had all power in heaven and in earth. It was a horrid crime in Luther's eyes for any one to expect a pure and unspotted Church, and for that reason to be dissatisfied with his plans of reformation.

Thus, after the plan of the Catholic establishment we here find a complete fusion of the Church with the world by Luther. If a corrupt and tyrannical Church had been the object of the pursuit of these reputed heretics, both they and their ancestors found one to their sorrow long enough before Luther rose up to establish his by the sword of earthly princes. The fact is, that the reputed heretics had, in every age, witnessed a good confession against Catholic Orthodoxy by cheerfully sacrificing all earthly comforts and even their lives in support of their faith concerning a pure Church, and the same undaunted spirit continued to witness against the Protestant Reformers, and gave them a fair opportunity to prove that they were actuated by the same spirit, and exercised all the persecuting power of the first beast. "In almost all the countries of Europe," says Mosheim, "an unspeakable number of those unhappy wretches preferred death in its worst forms to a retraction of their errors; neither the view of the flames that were kindled to consume them, nor the ignominies of the gibbet, nor the terrors of the sword could shake their invincible but ill-placed constancy, or make them abandon tenets which appeared to them dearer than life and all its enjoyments." But this historian soon after adds: "It is true, indeed, that many Anabaptists suffered death because they were judged incurable heretics; for in this century, the error of limiting the administration of baptism to adult persons only, and the practice of re-baptizing such as had received that sacrament in a state of infancy were looked upon as most flagitious and intolerable heresies." Now what greater cruelties did ever the Church of Rome practice than to burn to death such as they judged to be incurable heretics when no other charge could be brought against them? But Mosheim, that Lutheran ecclesiastic, is pleased to call their faith concerning a pure Church an erroneous and chimerical notion, and their sentiments errors, and their constancy, with which they faced death in its worst forms, ill-placed. See Ephes. V, 27; Rev. XXI, 27. In the same manner the Popish historian, Thuanus, speaks of the Waldenses, "that they were rather slain, put to flight, spoiled everywhere of their goods and dignities, and dispersed here and there, than that, convinced of their error, they repented." \* It is acknowledged by their enemies that many of those Anabaptists were of the most upright intentions, and sincere piety, and that the innocent, with those who were

\* Newton's Dissertation on Prophecy Vol. IV. p. 175.



accounted guilty, suffered with undistinguishing cruelty. But it is remarkable that all those undistinguishing cruelties, carried on under the pretence of suppressing heresy or sedition, were practised in the same persecuting spirit, and accompanied with like misrepresentations and slanderous accusations which were used by the ancient Pagans in their persecutions of the primitive Christians. And besides those undistinguishing cruelties exercised at the instigation of Luther, what fruits do we see his Reformation produced in his own heart and life? After he had practised it for twenty years it did not save him from his outbreking sins, but directly to the contrary. "He grew daily more peevish, more irascible, and more impatient of contradiction;" So says Dr. Robertson. His whole life of ambition and cruelty well comports with the character which he gives of himself in his last will; and whether any temporal Monarch or Pope ever discovered the feelings of his own ambition more than Luther did, may be judged from what follows: "I am known," says this Reforming monk, "in heaven, in earth, and in hell, and possess consequence sufficient for this demand that my single testimony be believed, seeing that God, of his Fatherly compassion, hath intrusted to me, though a reprobate man and a miserable sinner, the Gospel of his Son, and hath granted that I should be so true and faithful in it, that many in the world have received it from me as a doctor of the truth, while they condemn, with detestation, the bans of the Pope, of Cæsar, of Kings, of Princes, and of priests, yea of all devils!!! Why then may it not suffice for this disposal of a small estate, if the testimony of my hand be affixed, and it can be said Dr. Martin Luther, God's Notary and Witness of his Gospel, wrote these things."

Such is a faithful representation of the character of Luther, taken from himself and from the most faithful historians of his times; and it appears to us, though we have not the least desire, nor are we at all interested to lay upon him, or upon any other of the Reformers, a greater burden of iniquity than their memory is worthy to bear, that he who says that God has entrusted to him his Gospel, while the conduct of his whole life and his final testimony, signed with his own hand, pronounce him to be a wicked, reprobate man and a miserable sinner, was, to say the least, inconsistent and false; or rather he had never during his life come to a knowledge of God; for if he had, he would not have acted thus wickedly.

The same persecuting spirit which actuated Luther was manifested also in John Calvin. At Geneva he acted the part of a universal bishop, presiding in the assembly of the clergy and in the consistory, and punished heretics of all kinds, who had the confidence to object against his ecclesiastical system of tyranny, with unremitting rigor. There was one Gruet, who was charged with denying "the divinity of the Christian religion," that is, the religion then established at Geneva "and



the immortality of the soul." He also called Calvin the "new Pope" and became guilty of other like impieties, for which he was brought before the civil tribunal in the year 1550 and was *condemned to death*. There were others who could not receive his doctrine of eternal and absolute decrees. "These adversaries," says Mosheim, "felt by a disagreeable experience the warmth and violence of his haughty temper, and that impatience of contradiction which arose from an over zealous concern for his honor, or rather for his unrivalled supremacy." "He would not suffer them to remain at Geneva, nay, in the heat of the controversy, being carried away by the impetuosity of his passions, he accused them of crimes from which they have been dissolved by the impartial judgment of unprejudiced posterity." Among the victims of Calvin's unlimited power and excessive zeal we may reckon Castalio, master of the public school at Geneva. He was deposed from his office in the year 1554, and banished. A like fate happened to Bolsee, a professor of medicine, whose favorable opinions of the Protestant religion first brought him to Geneva; but finding himself mistaken, he had the assurance, in the year 1551, to raise his voice in the full congregation against absolute and unconditional decrees; for which he was imprisoned, and soon after banished.

But none appears to have given Calvin more trouble than did Michael Servetus, a Spanish physician, who appeared in the year 1530, and by his abilities, both natural and acquired, had obtained the patronage of many persons of authority in France, Germany, and Italy. Notwithstanding these advantages, finding him in his power, Calvin had him imprisoned, and an accusation of blasphemy brought against him by the Council.

Servetus was a man of a free and liberal turn of mind; "he was," says Robinson, "an original genius, of a manly spirit, bold in his inquiries after truth, and generous as the day in communicating his opinions, not doubting that he had as much right to investigate the doctrine of the Trinity as others had that of Transubstantiation."

In the year 1531-2, he published two books, both intended to disprove the doctrine of the Trinity; and as they denied the popular notions of persons in God, and affirmed that Jesus was a man, they procured for him a great number of enemies, and also many friends. He had freely communicated his opinions to Œcolampadius and Bucer. Both these reforming divines had the character of mildness; but Œcolampadius thought anger just in this case, and Bucer declared from the pulpit that Servetus deserved to be torn in pieces, and have his bowels torn out of him. All the artillery of the orthodox was now directed against this schismatical Spaniard, blasphemous heretic, for so they, whom the greater part of Europe then called heretics, had the inconsistency to denominate Servetus.

Calvin having published his favorite production entitled "Christian Institutes," Servetus read this book, and finding in it a great number of mistakes and errors he took the liberty to inform the author of them. This so irritated Calvin that he never forgave him, and instead of profiting by the advice, he wrote to his friends Viret and Farel "that if ever this heretic should fall into his hands it would cost him his life." And so it finally happened. Calvin had an admirer at Geneva whose name was Trie: this Trie had a relative at Lyons, a Papist, whose name was Arney, who incessantly exhorted his cousin to return to the bosom of the Church. Calvin dictated letters in the name of William Trie who directed them to Arney, and the latter carried them to Ory, the Inquisitor. To unfold more fully Calvin's private character we shall here give the contents of this letter to Trie. "I thank God that vices are better corrected here than among all of your officials; with you they support a heretic who deserves to be burned wherever he is found. When I mention to you a heretic, I mention one who shall be condemned by the Papists as well as by the Protestants; at least he deserves to be so. For although we differ in opinion about many things, we are still agreed that there are three persons in the essence of God. You may cruelly burn us but behold him who shall call Jesus Christ an idol, who shall destroy all the foundations of faith, who gathers together all the dreams of ancient heretics, who shall even condemn the Baptism of little children, calling it a diabolical invention; and he shall have the vogue amongst you, and be supported as if he had committed no fault. Where, pray, is the zeal you pretend to? And where is the wisdom of this fine hierarchy you magnify so much?" By this means Servetus was seized in the year 1553 and cast into prison; but in four days after he managed to make his escape, and could nowhere be found. The prosecution was carried on in his absence, and he was condemned to be burned alive in a slow fire; and seeing his person could not be found, the sentence was executed upon his effigy. "The effigy of Servetus was placed in a cart with five bales of his books, and all were burned together for the glory of God and the safety of the Church."\* Four months after this Servetus was discovered, while waiting for a boat to cross the lake of Geneva, on his way to Zurich. Calvin received intelligence and prevailed on the chief magistrate to arrest and imprison him, although it was on the first day of the week when, by the laws of Geneva, no person could be arrested except for a capital crime. But Calvin urged that Servetus was a heretic and that heresy was a capital crime. To prison he was committed and on the same day he was tried in court. As it was necessary for some one to prosecute Servetus, Calvin employed one of his own family, Nicholas de la Fontaine, who, some say, had been a

\* Eccles. Researches.

cook, others a valet, but whatever he had been he was now a preacher. Short as the notice had been La Fontaine was ready prepared, and an humble request was presented to the judges in which Servetus was accused of uttering blasphemies against God, of infecting the world with heresies and of condemning the doctrine preached at Geneva. Servetus presented a petition to the magistrate and council. The petition was rejected; the attorney-general said that the court ought not to grant the petitioner an advocate, because he himself was thoroughly skilled in the art of telling lies. Such was his deplorable situation; "Far from his own country, fallen into the hands of cruel strangers, all under the power of Calvin, his avowed enemy, who bore him a mortal hatred; stripped of all his property, confined in a dark prison, and neglected till he was almost eaten with vermin; denied an advocate, and loaded with every indignity his enemies could invent. The last act of this melancholy tragedy was performed at Geneva on October 27, 1553. Calvin had drawn up the process against Servetus; the magistrates and council had pronounced sentence against him that he should be burned alive; and on this day, with many brutal circumstances, the sentence was executed to the encouragement of catholic cruelty, to the scandal of the pretended reformation, to the offence of all just men, and to the everlasting disgrace of those ecclesiastical tyrants who were the instruments of such a wild and barbarous deed."\* "Many" adds Robinson, "have pretended to apologize for Calvin, and what are his nostrums which end in tyranny and murder that the great voice of nature should be drowned in a din of vain babbling about him?" "Servetus was not a subject of the republic of Geneva; he had committed no offence against the laws of the state; he was passing peaceably on the road which lay through the city; he was not a member of any Reformed Church; he was a useful and honorable member of society; he was a man of unimpeached morality; he was then the admiration of numbers of good judges who afterwards pleaded his cause." Calvin's heart never relented at the recollection of that bloody deed. On the contrary, he justified it by publishing, after the execution, a book entitled "A faithful account of the errors of Michael Servetus." In this it is attempted to be proved that heretics ought to be restrained by the sword. Castalio, or Socinus, confuted this book. Beza answered, instituting the doctrine of putting heretics to death. Several endeavoured to sanctify the deed by Scriptural texts and godly words; and many have attempted to follow their example in doing alike. Some of them go so far as to attribute the burning of Servetus to a special judgment of God. Can the nicest critic discern the difference between this and the spirit and style of the Papal Inquisition? Is it not

\* Eccles. Researches.

all the unrestrained outworking of the evil principle in man as we often had occasion to remark from examples before ?

"The execution of this man," says Robinson, "occasioned a great many excellent and unanswerable treatises against persecution. Beza was offended because the authors said that he had published a book to justify the murder of heretics ; whereas he had only written one to prove that they ought to be put to death. They called him a bloody man for exhorting magistrates to put men to death for religion ; he retorted he had wished, and continued to wish, that the magistrates would serve them so." The apologists urged the example of Melancthon in proof of the justice of putting Servetus to death. "Melancthon himself," say they, "the most moderate and the mildest of all the Reformers, approves what has been done at Geneva." We may remark, if such were the spirit of the mildest of the Reformers, what kind of men must those have been, whom their most favorable historians acknowledged to be men of violent and haughty temper ? Mosheim says : "The Anabaptists and those who denied the divinity of Christ, and a Trinity of persons in the Godhead were objects of common aversion, against whom the zeal, vigilance, and severity of Catholics, Lutherans, and Calvinists were united, and in opposing whose settlement and progress those three communions, forgetting their mutual dissensions, joined their most rigorous councils and endeavors." This then was the practice of the Reformers, Lutherans, and Calvinists, to join hand in hand with the Papists, in shedding the blood of reputed heretics ; and who of us, therefore, can pretend to say that those persecuting Protestant Reformers were not indisputably one in spirit, nature and disposition with the priesthood of the mother Church of Rome ? We cannot advance a plea in their behalf, as true Christians. The Protestant Reformers could encourage persecution and by their example, their principles and practice unite with the Papists in shedding innocent blood. Then, if we claim innocency and martyrdom for those who were tortured and put to death by Papal Inquisition, how can we rid ourselves of the idea that those who were the subjects of Protestant and Papal persecution combined were other than innocent men and martyrs ?"

The following is an extract written with Calvin's own hand to the Marquis de Poet, High Chamberlain to the King of Navarre : "Sept. 30th, 1561. "Honor, glory and riches shall be the reward of your pains ; but above all do not fail to rid the country of these zealous scoundrels who stir up the people to revolt against us. Such monsters should be exterminated as I have exterminated Michael Servetus the Spaniard." The persecuting spirit of Calvin was not confined to Switzerland, but extended far and wide beyond that country. Robinson says : "He and other foreign divines had many tools in Poland, particularly Prasnicius a

violent orthodox clergyman. With this man and through him, with the nobility, gentry and clergy, Calvin and Beza corresponded; and many divines of Germany and Switzerland, and even the synod of Geneva, sent letters and tracts into Poland, all justifying the murders of Gontilis and Servetus, and the necessity of employing the secular power to rid the world of such monsters as denied the Trinity and infant baptism. "The advice given by the consistory of Geneva to prince Radzivil is a most ignorant and impious attack on the liberties and lives of innocent men. They beg his highness, as the first in piety and dignity, to use his influence with the nobility of Poland to engage the Anti-trinitarians as they would Tartars and Muscovites." The point of this argument will be better understood if it be remembered that the Poles always regarded the Muscovites or Russians as their greatest enemies. In Poland, also, the Papists, Lutherans, and Calvinists united in one bond of cruelty to crush those who, for the sake of peace, had fled thither from the iron arm of persecution in other places. We here present to our readers two extracts of letters written by Andrew Dudith, of Poland, who had been excommunicated from the church of Rome for heresy. His sentiments favored the Unitarian Baptists, a species of popular heretics, who had fled into Poland in order to enjoy that religious liberty which was denied them in other places. Dudith corresponded with many of the most noted reformers, and these extracts clearly discover the spirit by which they were actuated, and may serve to show the light in which that discerning man viewed the conduct of these persecuting Protestants.

"Tell me, my learned friend," says he to Wolf, "now that the Calvinists have burned Servetus, and beheaded Gentilis, and murdered many others; having banished Bernard Ochim, with his wife and children, from your city in the depth of a sharp winter; now that the Lutherans have expelled Lasco with the congregation of foreigners that came out of England with him, in an exceedingly rigorous season of the year, having done a great many such exploits all contrary to the genius of Christianity; now, I ask, how shall we meet the papists? With what face can we tax them with cruelty? How dare we say our weapons are not carnal? How can we any longer let both grow together until the harvest? Let us cease to boast that faith cannot be compelled, and that conscience ought to be free." "You contend," says he to Beza, "that Scripture is a perfect rule of faith and practice. But you are all divided about the sense of Scripture, and you have not settled who shall be judge. You say one thing, Stancarus another. You quote Scripture, he quotes Scripture. You reason, he reasons. You require me to believe you, I respect you, but why should I trust you rather than Stancarus? You say he is a heretic, but the papists say you are both heretics. Shall I believe them? They quote historians and fathers, so do you. To whom do you address



yourselves? Where is the judge? You say the spirits of the prophets are subject to the prophets; but you say I am no prophet, and I say you are not one. Who is to be judge? I love liberty as well as you. You have broken your yoke, allow me to break mine. Having freed yourselves from the tyranny of popish prelates, why do you turn ecclesiastical tyrants yourselves, and treat others with barbarity and cruelty for only doing what you set them an example to do? You contend that your lay hearers, the magistrates, and not you, are to be blamed, for it is they who banish and burn for heresy. I know you make this excuse; but tell me, have you not instilled such principles into their ears? Have they done any thing more than put in practice the doctrine that you taught them? Have you not told them how glorious it was to defend the faith? Have you not been the constant panegyrists of such princes as have depopulated whole districts for heresy. Do you not daily teach that they who appeal from your confessions to Scripture ought to be punished by the secular power? It is impossible for you to deny this. Does not all the world know that you are a set of demagogues, or, to speak more mildly, a sort of tribunes, and that the magistrates do nothing but exhibit in public what you teach them in private? You try to justify the banishment of Ochim and the execution of others, and you seem to wish that Poland would follow your example. God forbid! When you talk of your Augsburg confession, and your Helvetic creed, and your unanimity, and your fundamental truths, I keep thinking of the sixth commandment, "Thou shalt not kill."

If matters of fact can establish anything, then it is certain that the two principal pillars of the Reformation, Luther and Calvin, as well as their confederate reformers, were influenced by the same spirit of cruelty and injustice which had influenced the hierarchy of their mother Church and the tyrants of every age from Diotrephes and the Alexandrian priesthood down to the same Luther and Calvin. And thus it was that they effected to make the image to the beast which had the wound by a sword, and did live, after the model represented in Rev. XVII.

The first change of importance which the Protestant Reformers established was that which went to supply the office of the pope; without which the Reformation must have appeared essentially deficient. Universal experience had confirmed the necessity of having a supreme head, a central supreme judge, the authority of which all would acknowledge. A body without a head is a monster in nature, and no less so in civil and religious society. The titles, offices, and powers of the pope or universal father were not called in question; but it was professedly for the perversion of the sacred office, the abuse of power and the false application of titles that the reformers protested against and separated from the Church of Rome.

Doubtless all parties then agreed that the church ought to have a Lord



God, a God on earth, a judge of all controversies etc. ; but the Protestants denied that the dignity belonged to the bishop of Rome ; it was therefore their task to point out to whom it did belong.

It must be a matter of the greatest importance which causes a nation to change its God. The high pretensions of the Roman pontiff as the vicegerent of God on earth were not to be supplanted by trifles. He had too long bewitched the people, giving out that himself was some great one, and had gained too deep an interest in the faith of the multitude to be successfully rivalled at once by a monk or a friar.

Their powerful and superstitious empire had for ages been accustomed to receive the word of God, as they supposed, from their prime bishop, their apostolic vicar, by whom kings reigned and princes decreed judgment. Of course when his authority was set at naught by men of an inferior rank, it behoved them to furnish the people with the *true Judge of all controversies*, the true oracle on earth, which should deliver the true word instead of the old false one. And what could the *natural sagacity* of man devise so suitable for this purpose, as those sacred words which had descended from Moses and the prophets, from Christ and his apostles, and which the most ancient Catholic churches received from the learned fathers, and which Augustine and other great saints had acknowledged and denominated the canon of Scripture ?

When the reformation commenced, it is said, "the ignorance of the priests was extreme. Numbers could not read, and the very best seldom saw the Bible. Many doctors of the *Sarbonne* declared and confirmed it by an oath, that though they were above fifty years of age, yet they had never known what a New Testament was." \*

Luther never saw a Bible till he was twenty-one years of age and had taken a degree in arts. Carlostadt had been a doctor of divinity eight years before he had read the Scriptures. Now when these very sagacious doctors had discovered these inestimable records of truth, it is not easy to imagine how great a field of reformation they would naturally present to their view in their then conflicting circumstances. And assuredly there could be nothing found within the comprehension of human reason which would so naturally and so properly fill the place of that great tribunal, the Roman pontiff, as that which both the old and the new church allowed to be the word of God, the oracle of God on earth. This most worthy rival of the Roman pontiff did not long elude the notice of the reformers ; therefore their appealing to a general council may have been but a mere evasion to serve their purpose for a time ; their grand appeal is more emphatically said to have been to the "Word of God." The Scriptures had all along been preserved in the Catholic Church according to the edition formed in early times, and never, as yet, had

\* Eccles. Researches.

been generally recognised as of any authority, only as they were expounded and applied by those who were called church guides. But in the hands of the reformers they were destined to a higher, a more legitimate and proper use. They were destined to be not only the tribunal at which religious questions and controversies should be decided, but when properly translated and interpreted they were also to enlighten and liberalize the nations. So important an office, however, could never have been assigned to a book which had for hundreds of years been in use, and at the discretion of men, without its being thoroughly corrected and reformed; hence the Scriptures had to undergo a new translation, which Luther set about in the year 1521, and which, he being afterwards assisted in his work by Aurogallus, a profane author, was accomplished after a little while. It will be proper to notice here some of the uses to which the reformers put this new judge of controversies, or what they called "The voice of our only God,"\* and see how it came to obtain such a high degree of credit among the kings and priests of the reforming parties.

King Henry VIII., had taken to wife Catherine of Aragon, his brother's widow, the mother of Mary who was afterwards queen; but growing weary of so aged a consort, he applied to the pope for a divorce, which the Holy Father refused to grant. Henry being much perplexed thereabout, and hearing of the great wisdom of Mr. Thomas Cranmer, a fellow of the University of Cambridge, he sent for him to help him out of the difficulty. Cranmer had luckily before become acquainted with Luther's "Word of God," and by its power, in the hands of that dexterous doctor, Henry was finally released from Catherine, and launched into a sea of licentiousness. Cranmer, however, first advised the King to consult all the principal Universities of Europe upon the question as to the validity or the non-validity of the marriage; and they all rendered a decision favorable to the divorce with the exception of the Universities of Oxford and Cambridge. These, however, finally came also to a like decision favorable to the King, as well as the Convocations both of Canterbury and York, which pronounced the King's marriage invalid, irregular, and contrary to the word of God, which no human power has authority to dispute. Cranmer also exerted his influence to have the consent of the Universities given to Henry's supremacy over the Church of England instead of the pope's. He also became himself under Henry, Archbishop of Canterbury. After his second marriage, Cranmer had the honor of martyrdom conferred upon him by the Protestants, having been burned at the stake by the Papists, in the reign of Queen Mary.

Bishop Cranmer, when on his trial, being accused of perjury, retorted the same charge upon his papist judge the Bishop of Gloucester. "And

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\*Scotch Confession Art. XX.

you, for your part, my lord, are perjured ; for you sit judge for the pope, and yet you did receive your bishopric from the king ; you have taken an oath to be an adversary to the realm." To which his lord and judge replied : " You are the cause that I did forsake the pope, and did swear that he ought not to be Supreme Head, and gave to King Henry VIII. that he ought to be, and this you made me do." Crammer replied : " You report me ill, and say not the truth, and I will prove it here before you all. The truth is that my predecessor, Archbishop Warham, gave the Supremacy to King Henry VIII. and said that he ought to have it before the bishop of Rome, and that God's Word would agree therewith. And upon the same, was there sent to both the Universities of Oxford and Cambridge, to know what the Word of God would do, touching the Supremacy, and it was reasoned upon and argued at length, so at the last both the Universities agreed and set to their seal, and sent to King Henry VIII. to the Court, that he ought to be the Supreme Head and not the pope." Thus the Protestant Word of God was made instrumental in introducing the reformation into England. But could there have been a more presumptuous abuse of the name and Word of God, than to be thus used by such licentious and wicked men, as a pretext for carrying out their political intrigues, and their selfish designs ? Whether or not will hereafter more fully appear. But how glaringly do they expose their deceitful and false foundation, when they acknowledge that they had to send to their Universities to know what the Word of God would do ! And after they had " reasoned upon it, and argued at length," and found which side of the argument had the most votes, then they impiously set to their seal what the Word of God did ! And would it not be truly wonderful, if in the circumstances, there could be a man found in the University, who possessed courage enough to support his conscience in casting his vote against that merciless tyrant Henry VIII ?

Nothing could furnish the reforming doctors with a more popular objection against the pope, than his universal law concerning the celibacy of the clergy, and the corruption of manners and morals which flowed from the Papal establishment. And after reasoning upon it, and arguing the matter at length in their independent and literal sense, they set to their seals that it was more consistent to follow the carnal Corinthians openly than to pretend to be followers of St. Paul, while living in the gratification of their carnal nature. And this has been their universal law and practice ever since, in opposition to the decrees of their Mother Church.

In the debate the Protestant priesthood charge their ancestors, the Popish clergy, with the vilest hypocrisy and that they are the very ones who departed from the faith, giving heed to seducing spirits and doctrines of devils ; speaking lies in hypocrisy, having their conscience seared with a hot iron ; forbidding to marry and commanding to abstain from meats ;

as they were guides. But in higher, a more e not only the ould be decided, lso to enlighten ver, could never f years been in oughly corrected new translation, being afterwards was accomplished ne of the uses to es, or what they t came to obtain ts of the reform-

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of perjury, retorted Gloucester. " And

that they are the false Christs and the false prophets, the wolves in sheep's clothing, the dogs and sorcerers, and hypocritical liars, and all the base characters spoken of in the New Testament; in fine, that the Romish Church is the horrible harlot, the church malignant.\* On the other hand the Popish doctors, who, from a protented apostolic succession, antiquity, and universal authority claim the pre-eminence, after very plausibly denying that they forbid to marry, and showing that marriage is, nevertheless, held in the highest respect by the church, as one of the seven Sacraments, "a conjunction made and sanctified by God himself" retorts back upon the reformers the same charge of apostacy with all its base and licentious fruits. And it would appear that unless the Reformers could prove that dogs and wolves could beget harmless sheep, and that the true Christ could spring from a false one, they had no reason to refuse taking to themselves every base and abominable epithet, which they had applied to the Popish doctors by whom they were consecrated.

How far the first Reformers renounced both law and gospel and every obligation professedly held sacred by their mother church in relation to chastity, and how wide a door they opened for licentiousness is sufficiently manifest from their own histories. When Dr. Carlostadt broke his solemn oath of perpetual chastity which he had made to God, what kind of a reforming spirit did Luther manifest? In his letter to Amsdorf, he very plainly shows what his soul was most intent upon promoting, as appears from the following words: "The nuptials of Carlostadt please me wonderfully. I know the girl. The Lord strengthen him in the good example of restraining and lessening Popish licentiousness." But as Carlostadt put off his veil of Popish hypocrisy and made a bold provision for his licentiousness, it was accounted a good example and Luther himself soon followed it. He married a woman whose name was Catharine, a Bora, by which both of them broke their solemn vows of continency, which they had made before God. "Even his most devoted followers," say Dr. Robertson, "thought this step indecent, at a time when his country was involved in so many calamities, while his enemies never mentioned it with any softer appellation than that of incestuous and profane;"† Some might be inclined to excuse Luther by pleading his former ignorance while under the reign of superstition; that, however, would furnish but an unreasonable excuse, while he is represented as a man of such uncommon parts. Had he been forced to take such a vow, it would have naturally altered the case, but he had done it deliberately, from his own free choice, and that from the most solemn considerations. "The

\* Scotch Confession, Art. XVIII.

† History of Charles V.

death of a companion, killed at his side by lightning in a violent thunder storm, made such an impression on his mind as co-operated with his natural temper in inducing him to retire into a convent of Augustinian friars, where, without allowing the entreaties of his parents to divert him from what he thought his duty to God, he assumed the habit of that order.\*

"John Calvin was originally designed for the church and had actually obtained a benefice," of course he must have come under the common oath of continence. Yet he did not remain subject to his solemn oath; for "he married the widow of an Anabaptist at Strasbourg." Theodore Beza, Calvin's companion and successor, contributed no little to this part of the reformation both by his practice and his writings. Robinson says that "thirteen years after his conversion he published a collection of Latin poems, the most lascivious that can be imagined. There is one epigramme which in licentiousness surpassed anything that the most unguarded debauchees have ever ventured to offer to the public eye." From such reforming priests let us descend to the princes, and see how far their popish licentiousness was restrained or lessened by their reformed gospel. It has been observed that Henry VIII obtained a divorce from Catharine his wife, who was formerly his brother's widow; upon which he married Ann Boleyn, a woman of respectable family and connexions. Her he afterwards had beheaded, under pretence of adultery, but really to get her out of the way of another woman whom he had set his heart upon. This was Jane Seymour, whom he next married, and who died in child-bearing. Again he married, Ann of Cleves, whom he also divorced, and in her place married Catharine Howard. Her he had beheaded. And his sixth and last wife was Catharine Parr. Such were some of the fruits of that good example which the first reformers set their followers, and which was sanctioned by their universities, which set to their seal that this same Henry should be supreme head of the church instead of the Pope; and such was the example of unrestrained licentiousness and butchery which this supreme head of the church openly manifested, as, perhaps, was never equalled by any one who bore that title before him. In tracing the progress of the reformation in England we find Archbishop Crammer making quite a conspicuous appearance. This ambitious reformer instead of promoting purity and truth, began his reforming career by paving the way for a flood of licentiousness and corruption. When on his trial in the reign of queen Mary he was charged by Martin, a popish doctor that "being yet free and before he entered into holy orders he married one Joan Black or Brown of Cambridge." That he married there one Joan, this he granted. That "after the death of the aforesaid he entered into holy orders and after that was made Archbishop by the Pope. That he, being in holy orders, married

\* Ecclesiastical Researches.



another woman as his second wife, named Ann, and so was twice married. That in the time of King Henry VIII he kept the said wife secretly and had children by her.\* This he also granted affirming that it was better for him to have his own, than to do like other priests, holding and keeping other men's wives." Martin, "Did you swear obedience to the see of Rome?" Cranmer, "Indeed I did once swear unto the same." Martin, "Yea that you did twice, as appeareth from records and writings here ready to be showed. At your consecration you took two solemn oaths for your due obedience to be given to the see of Rome; to become a true preacher or pastor of his flock; yet contrary to your oath and allegiance, for unity, you have sowed discord; for chastity, marriage and adultery; for obedience, contention, and for faith you have been the author of all mischief." "What doctrine taught you, when you condemned Lambert the sacramentary, in the King's presence at Whitehall?" Cranmer. "I maintained then the papist doctrine." Martin. "Then from a Lutheran you became a Zuinglian, and for the same heresy you will help to burn Lambert the sacramentary which you now call the catholic faith and God's word." From these short hints it is easy to perceive who they were that bore the brightest marks of Antichrist and most evidently answered to the character of those entire apostates from the faith and practice of the gospel. Or may we think that a vow or oath is of so little importance, that for the gratification of carnal lust it may be broken with impunity? Therefore Martin, with the highest Catholic authority, addresses Cranmer as follows: "Christ foretold there should come against his church ravening wolves, and false apostles. But how shall we know them? Why Christ teacheth us, saying: By their fruits ye shall know them. What are their fruits? St. Paul declareth; After the flesh they walk in concupiscence and uncleanness, they condemn power. Again, in the latter days there shall be perilous times. Then shall there be men loving themselves, covetous, proud, disobedient to parents, treason workers. Whether those be not the fruits of your gospel I refer to this audience: Whether the said gospel began not with perjury, proceeded with adultery, and ended in conspiracy." So much then did the Protestants gain by endeavouring to prove that the Papists forbid to marry, in order that they might be released from every obligation to chastity, and take full liberty in their licentious practices; so that in this respect they may perhaps be thought to have reformed from bad to worse.

The Geneva and Scotch confession of Faith pointedly maintains that: "A politic magistrate belongs to the church to whom it appertaineth to root out all doctrine of devils and men, among which are ranked free

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\* The criminality of this charge is founded on his violation of his oath of continency which he had taken as an ecclesiastic.



will, vows of single life, etc., the punishment whereof, although God oftentimes deferreth in this life, yet after the general resurrection, when our souls and bodies rise again to immortality they shall be damned to unquenchable fire." There certainly appears to be system in this: and there appears also a good deal of dark-mindedness and uncharitable self-confidence in these saintly Calvinists, who condemn to eternal torments all who do not believe as they teach. Among other things which they say are to be utterly suppressed and abolished are vows of chastity and difference of meats for conscience sake, and affirm that "all maintainers of such abominations should be punished with the civil sword." And further what they decreed by way of prohibition, or otherwise, they were able also to execute by their secular magistrates, so that their kirks and kingdoms should be wholly purged, as they expressed it, "from all idolaters and heretics, as Papists, Anabaptists, and such like limbs of Antichrist." To this may be added the public use of prayer of the English establishment. "Almighty God, from whom all power is derived, we humbly beseech thee to bless thy servant, the Lord Lieutenant of this kingdom, and grant that he may use the sword which our Sovereign (or Dread Sovereign) Lord the King hath committed into his hands for the protection of the true religion, established amongst us." We can easily perceive the inconsistency of offering up prayers to the Deity that he may protect and promote the peaceable religion of Jesus, by the terrors of fire and gibbet and the civil sword. But the religion established by the reformers differed essentially from that of the Gospel. They, in refusing nothing which tended to gratify their carnal lusts, rejected the self-denying religion of the Gospel altogether, and attempted to sanctify by the word of God and their prayers, that which in itself was evil and corrupt: which was only an addition to their hypocrisy, and gave the creature of God the utmost occasion to groan under bondage, while enslaved to their erroneous and corrupt system.

The following is an extract from a solemn confession of sins, found in the "Westminster Confession of Faith," "We," that is, the reformed Calvinists, "noblemen, barons, gentlemen, burgesses, ministers of the Gospel, and commons of all sorts, do humbly and sincerely, as in His sight who is the searcher of hearts, acknowledge the many sins and transgressions of the land. We have done wickedly, our kings and princes, our nobles, our judges, our officers, our teachers and our people, and have broken all the articles of the "Solemn League and Covenant" which we swore before God, angels and men. We have been so far from endeavouring the extirpation of profaneness, and what is contrary to the power of godliness, that profanity hath been much winked at, and profane persons much countenanced, and many times employed, until iniquity and ungodliness hath gone over the face of the land as a flood.

Nay, even those who had been looked upon as incendiaries, and upon whom the Lord had set marks of desperate malignancy, falsehood and deceit, were brought in as fit to manage public affairs. Nay, many of the nobility, gentry and burgesses, who should have been examples of godliness and sober walking unto others, have been ringleaders of excess and rioting.

Albeit, we be the Lord's people, yet to this day we have not made it our study that judicatories should consist of, and places of power and trust be filled with men of blameless and Christian conversation; by which it hath come to pass that judicatories have been the seats of injustice and iniquity.

It were impossible to reckon up all the abominations that are in the land; but the blasphemy of the name of the Lord, swearing by the creatures, profaning the Lord's day, uncleanness, drunkenness, excess and rioting, vanity of apparel, lying and deceit, railing and cursing, arbitrary and uncontrolled oppression, and grinding the faces of the poor by landlords and others in place and power, are become ordinary and common sins. There be many, who, heretofore, have dealt deceitfully with the Lord, in swearing falsely by his name."

What need of any more comment? Doth not the wicked church out of its own mouth condemn itself? Where is the mark of false-hearted and wicked apostates in all the New Testament that is not comprehended in the foregoing catalogue of crimes publicly confessed as of the reformed churches of Britain? of Britain, where all were compelled to be associated with the church. From all that we have seen it is the most manifest judgement of truth that the reformers and the reformed did, to the fullest degree, fill up those characters of Antichrist described before in the New Testament, who profess to know God, but in works deny him, being abominable and disobedient and to every good work reprobate. And thus the second beast exercises all the soul destroying power of the first beast before him.

If we enquire, from what articles of faith above or against our reason the Reformers have enfranchised their followers; (for such enfranchisement is a benefit so far as it is compatible with truth and piety) we shall rather be surprised at their timidity than at their freedom. With the Jews they adopted the belief and defence of all the Hebrew Scriptures with all their prodigies apparent or real from the garden of Eden to the visions of the prophet Daniel; and they were bound like the Catholics to justify against the Jews the abolition of a divine law. In the doctrines of the Trinity and the Incarnation the reformers were severely orthodox; they freely adopted the theology of the four or six first councils; and with the Athanasian creed they pronounced the eternal damnation of all who did not believe the Catholic faith. Transubstantiation or the change of the

bread and wine into the body and blood of Christ, is a tenet that defies, not only the powers of argument but pleasantry; but instead of consulting the evidence of their senses, of their sight, their feeling, and their taste, the first reformers were entangled in their own scruples, and awed by the words in which Jesus is represented to have instituted the Sacrament. But the loss of any mysterious doctrine of the Mother Church which the reformers saw fit to dispense with was amply compensated by the stupendous doctrines of original sin, redemption, faith, grace, and predestination, which they strained from the Epistles of St Paul. These subtle questions had, undoubtedly, been prepared by the Fathers and school-men; but their final improvement and popular use are due to the first reformers who enforced them as the absolute and essential terms of salvation. Thus far the weight of supernatural belief inclines against the protestants; "and many a sober christian," says Gibbon, "would prefer to admit that a wafer is God, than that God is a cruel and capricious tyrant." "The patriot reformers," the same author adds, "were ambitious of succeeding the tyrants whom they had dethroned. They imposed with equal rigor their creeds and confessions; they asserted the right of the magistrates to punish heretics with death. The pious or personal animosity of Calvin prescribed in Servetus, the guilt of his own rebellion; and the flames of Smithfield in which he was afterwards consumed had been kindled for the Anabaptists by the zeal of Cranmer. *The nature of the tiger was the same but he was gradually deprived of his teeth and fangs.*"\*

Henry VIII, being desirous of cementing a union with the German Reformers, sent in 1538 Christopher Mount to a congress which they held at Brunswick; but this ambassador made but little progress in his negotiation. The princes wished to know what were the articles in their confession which Henry disliked; and they sent new ambassadors to him who had orders both to negotiate and to dispute. They endeavoured to convince Henry that he was guilty of a mistake in administering the Eucharist in one kind only, in allowing private masses, and in requiring the celibacy of the clergy. Henry would not by any means acknowledge any error in these particulars; and was highly displeased that they should dare to prescribe rules to so great a monarch and theologian as he. He found arguments and syllogisms enough to defend his side of the question: and he dismissed the ambassadors without coming to any conclusion. Jealous also that his own subjects should become so well versed in theology as to question his tenets, he used great precaution in publishing the translation of the Scriptures which was finished for him this year. He would only allow a copy of it to be deposited in some parish churches, where it was fixed by a chain; and he took care to inform the people, by

\* See Millman's, Gibbon's, Rome ch. LIV.

proclamation, "that this indulgence was not the effect of his duty but of his goodness and liberality to them, who, therefore, should use it moderately for the increase of virtue, not of strife; and he ordered that no one should read the Bible aloud so as to disturb the priest while he said mass, nor presume to expound the doubtful places without advice from the learned." In these measures it is seen the Church of England, with its supreme head, still held a middle ground between the papists and the protestants.

In the next year, 1539, he had the parliament to pass the bill of the *Six Articles*, or the bloody bill as it is justly termed by the protestants. In this law the doctrine of the "real presence" was established, the communion in one kind, the perpetual obligation of vows of chastity, the utility of private masses, the celibacy of the clergy, and the necessity of auricular confession. The denial of the first article, that with regard to the "real presence" subjected the person to death by fire, and to the same forfeiture as in the cases of treason, and admitted not the privilege of abjuring; an unheard of severity, says Hume, and unknown to the inquisition itself. The denial of any of the other five articles, even though recanted, was punishable by the forfeiture of goods and chattels, and imprisonment during the king's pleasure; an obstinate adherence to error or a relapse was adjudged to be felony punishable with death. The marriage of priests was subjected to the same punishment. Their commerce with women was, on the first offence, forfeiture and imprisonment; on the second death. The abstaining from confession and from receiving the Eucharist at the appointed times subjected the person to fine and imprisonment during the king's pleasure; and if the criminal persevered after conviction, he was punishable with death and forfeiture as in cases of felony. Commissioners were to be appointed by the king for enquiring into these heresies and irregular practices, and the criminals were to be tried by a jury. By this law the king laid his oppressive hand upon both protestants and papists; and another law, passed by the same parliament, gave to the king's proclamation the same force as to a civil statute, thus making him as absolute a despot as ever despot was.

In the year 1546 the king, who had been hitherto careful to keep the mass in Latin, was at last prevailed on, principally by Cranmer, to permit that the Litany, a considerable part of the service, should be celebrated in English; and by this innovation he excited anew the hopes of the Reformers who had been somewhat discouraged by the severe law of the Six Articles. One petition of the new Litany was a prayer "to save us from the tyranny of the bishop of Rome and from all his detestable enormities." Cranmer now employed his credit to draw Henry into farther innovations and he took the advantage of the absence of Gardiner, a prelate who was favourably disposed toward the old regime, and was now on an embassy to the Emperor Charles V.; but Gardiner having written to

the king that if he carried his opposition against the Romish religion to greater extremities Charles threatened to break off all commerce with him, the success of Cranmer's projects was for some time retarded.

On the accession of Edward VI, the son and successor of Henry VIII, the more advanced reforming party came into power in England. The young King, who was now only in his tenth year, was attached to the principles of the new religion. Cranmer being appointed one of the executors of Henry, became the principal guardian and instructor of young Edward. The Duke of Somerset, who became protector, had long before been regarded as a secret partisan of the reformers; and being now freed from restraint, he made no scruple of discovering his intention to correct all abuse in the old religion, and to adopt still more of the Protestant innovations. "The protector," says Hume, "in his schemes for advancing the reformation, had always recourse to the counsels of Cranmer, who being a man of moderation and prudence, was averse to all violent changes, and determined to bring over the people by insensible innovations to that system of doctrine and discipline which he deemed the most pure and perfect. He probably, also foresaw that a system which avoided the extremes of reformation, was likely to be most lasting; and that a devotion merely spiritual was fitted only for the first fervours of a new sect, and upon the relaxation of these, naturally gave place to the inroads of superstition. He seems, therefore, to have intended the establishment of a hierarchy which being suited to a great and settled government might stand as a perpetual barrier against Rome, and might retain the reverence of the people even after their enthusiastic zeal was diminished or entirely destroyed."\* This remark of Hume that a merely spiritual religion is fitted only for the first fervours of a new sect we do not consider just. Behold, for example, the Mahometan religion which is very widely spread and established for over a dozen of centuries without any regular priesthood or spiritual hierarchy and which is surely a spiritual religion, and we do not find that it is now more mixed with superstition than it was at its first promulgation. Also, Methodism in all its branches, which is likewise in effect a kind of Unitarianism, (as is also Presbyterianism becoming now almost universally,) and which is really a spiritual religion is not more mixed with superstition to-day than when it was first promulgated by Wesley and Adam Clark, nor can its humble eldership properly be called a priesthood or its government in any way a lordly hierarchy, Still Methodism as almost all other systems of the Christian religion, is susceptible of change toward improvement, for no object whatever, whether of the sight or of the imagination is to be worshipped. The more spiritual the worship the more acceptable to the Deity and the more permanent in its good effects.

\* Hume's History: Reign of Edward VI.

"A committee of bishops and divines," says Hume, "was appointed by the council under the protector to compose a liturgy and in the year 1549 they had accomplished the work committed to them. They proceeded in this undertaking on moderate principles, retaining as much of the ancient mass as the principles of the reformers would admit, and indulging nothing to the spirit of contradiction which so naturally takes place in all great innovations; and they flattered themselves that they had established a service in which every denomination of Christians might concur."\* The mass had always hitherto been celebrated in Latin, a practice which could not have been edifying to the people, but was useful to the clergy, in that it impressed the people with a sense of some mysterious virtue in these rites. But the reformers pretended in some few particulars to encourage private judgment in the laity. And the translation of the liturgy, as well as of the Bible, into their vulgar tongue appeared more conformable to the genius of their sect; and this innovation with the retrenching of prayers to the saints and of some superstitious ceremonies was the chief difference between the old mass and the new liturgy of the Church of England. This form of worship was established by Parliament in all the Churches of the Kingdom, and a uniformity was ordained to be observed in all the rites and ceremonies. The same Parliament enacted a law permitting the marriage of priests and in the preamble confesses "That it were better for priests and the ministers of the Church to live chaste and without marriage and it were much to be wished that they would of themselves abstain.

The doctrine of the "real presence" though tacitly condemned by the new liturgy, and by the abolition of many of the ancient rites still retained some hold on the minds of the people. And it was the last doctrine of popery that came to be pretty universally abandoned by the English. Bishops Bonner and Gardiner, for inculcating this doctrine, were committed to prison, and there were many other instances of persecution for non-conformity with the new religion derived from the bigotry and rancor of theologians.

"Though the Protestant divines," says Hume, speaking with reference to this time, "had ventured to renounce opinions deemed certain during many ages, they regarded, in their turn, the new system as so certain, that they would suffer no contradiction with regard to it; and they were ready to burn, in the same flames from which they themselves had so narrowly escaped, everyone that had the assurance to differ with them. A commission by act of council was granted to the primate and some others, to examine and search after all anabaptists, heretics, or contemners of the book of Common Prayer. The commissioners were enjoined to reclaim

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\* Hume, Edward VI.



them if possible, to impose penance upon them, and to give them absolution; or, if these criminals were obstinate, to ex-communicate and imprison them, and to deliver them over to the secular arm; and in the execution of this charge they were not bound to observe the ordinary methods of trial; the forms of law were dispensed with; and if any statutes happened to interfere with the powers of the commission, they were over-ruled and abrogated by the council." \* Thus all were compelled to worship this image of the Romish system of religion. A woman named Joan Bocher, or Joan of Kent, accused of heresy was committed to the flames. Afterwards a dutchman named Van Paris, accused of the heresy, then called Arianism, suffered the same cruel death. "These rigorous methods of proceeding," says Hume, "soon brought the whole nation to a conformity seeming or real with the doctrine and the new liturgy.—To dissent from the religion of the magistrate was at this time universally conceived and felt to be as criminal as to question his title, or rebel against his authority."

This state of things was changed by the accession of Mary and the progress of the reformation was retarded in England for four or five years, 1553–1558. She retaliated on the Protestants, and during her short reign many of the most eminent of them, including the bishops Hooper, Ridley, Latimer and Cranmer, were burned at the stake. On the accession of Queen Elizabeth in 1558, the Protestant religion was again restored. During her reign of 45 years, the non-conformists, the papists in particular, suffered equal rigors as the Protestants did in the reign of Mary. Under this Queen, whom the Protestants of a later day have called "that bright occidental star," † it was decreed that whosoever, in any way, reconciled any one to the Church of Rome, or was himself reconciled thereto, was declared to be guilty of treason. To say mass was subjected to the penalty of a year's imprisonment and a fine of two hundred marks. The being present at mass was punishable by a year's imprisonment, and a fine of one hundred marks. A fine of twenty pounds was imposed for being absent from Church a month. A severe law was also enacted against Jesuits and popish priests. The most reliable historians, and some even of those who defend the Queen's measures, allow that in ten years fifty priests were executed, and fifty banished. This Queen, as her father Henry VIII, appears to have had an absolute control of the parliament. "In so great awe did the commons stand of every courtier as well as the crown," says Hume, "that they durst use no freedom of speech which they thought would give the least offence to any of them." The same author says: "The Queen appeared rather more anxious to keep a strict

\* Hume; Edwd. VI.

† See Preface to the King James' Translation of the Bible.

hand over the Puritans ; who, though their pretensions were not so immediately dangerous to her authority, seemed to be actuated by a more unreasonable obstinacy, and to retain claims of which both in civil and ecclesiastical matters, it was as yet difficult to discern the full scope and intention. Some secret attempts of that sect to establish a separate congregation, and discipline had been carefully suppressed in the beginning of this reign ; and when any of the established clergy discovered a tendency to their principles by omitting the legal habits and ceremonies, the Queen had shown a determined resolution to punish them by fines and deprivations ; though her orders to that purpose had been frequently eluded by the secret protection which these sectaries received from some of her most considerable courtiers."

It is seen, therefore, that the English Protestant Church, as the Lutheran and others, followed the example of its Mother Church of Rome, in compelling all to conform to it. But the most powerful and effective instrument of persecution, as well as the most perfect substitute for Papal cruelty, during the reign of Elizabeth, was the Ecclesiastical Court of High Commission, established by John Whitgift, the Queen's primate, in 1584. He appointed forty-four commissioners, twelve of whom were ecclesiastics, to visit and reform all errors, heresies, schisms, &c., to regulate all religious opinions, to punish all breaches of uniformity in the exercise of public worship ; to make enquiry, not only by legal methods of juries and witnesses but by any other means which they could devise, by rack, by torture, by inquisition, by imprisonment, &c." When they found reason to suspect any person they administered to him an oath called *ex officio*, by which he was bound to answer all questions, and might thereby be obliged to accuse himself or his most intimate friends. The fines which they levied were discretionary, and often occasioned the total ruin of the offender, contrary to the old laws of the kingdom, by which this commission was not bound. The imprisonments to which they subjected any delinquent were limited to no rule but their own pleasure. "These ecclesiastical commissioners," says the historian,† "were liable to no control, in a word, this court was a real inquisition, attended with all the iniquities, as well cruelties, inseparable from that tribunal."

The spirit of this bloody inquisition continued through the reign of King James I., who is canonized in the preface to the translation of the Bible, effected under his reign, as "The Most High and Mighty Prince James." ‡ "Under this reign," says Hume, "there was no toleration for the different sects." Two heretics, under the title of Arians, were burned

\* A mark equaled 13s. 4d. English ; about \$3.22.

† Hume : Reign of Elizabeth.

‡ Hume : Reign of James I.

to death. A professor of theology, named Vorstius, a disciple of Arminius, was called from a German to a Dutch university, in the year 1611; and, as he differed from his Britannic Majesty, who prided himself highly upon his theological and scholastic learning, in some nice questions concerning the intimate essence and secret decrees of God, he was considered as a dangerous rival in scholastic fame, and was at last obliged to yield to the legions of that royal doctor, whose syllogisms he might have refuted or eluded. James, in other incidents of whose reign vigor was wanting, here behaved even with haughtiness and insolence; and the States were obliged, after several remonstrances, to deprive Vorstius of his chair, and to banish him their dominions. The King carried his animosity against that professor no farther; though he had very charitably hinted to the States, "That, as to the burning of Vorstius for his blasphemies and atheism, he left them to their own Christian wisdom; *but surely never heretic better deserved the flames.*" "It is remarkable," says Hume, "that at this period, all over Europe, except in Holland alone, the practice of burning heretics still prevailed, even in Protestant countries; and instances were not wanting, even in England, during the reign of James."

In all this we see that the monarch gave his influence to the new established religion, and caused that "as many as would not worship the image of the beast should be killed."

High Churchism, or Ritualism, was never carried to a higher pitch than by Bishop Laud, in the reign of Charles I, the son and successor of James. This king, a severely high churchman, endeavoured to introduce the English mode of worship into Scotland, but met with such a determined opposition from the people there, most of whom were attached to the Presbyterian mode of worship, that he failed in accomplishing his object. To show the pitch to which bishop Laud brought affairs in the Church of England during his reign, we may give an account of the process by which that prelate consecrated St. Catharine's Church. On the bishop's approach to the west door of the church, a loud voice cried: "Open, open, ye everlasting doors, that the king of glory may come in!" Immediately the doors of the church flew open and the prelate entered. Falling on his knees, with eyes uplifted and arms expanded, he uttered these words: "This place is holy; the ground is holy; in the name of the Father, Son and Holy Ghost, I pronounce it holy." Going toward the chancel he several times took up from the floor some of the dust and threw it into the air. When he approached, with his attendants, near to the communion table, he bowed frequently towards it. And, on their return, they went round the church, repeating, as they marched along, some of the psalms; and then repeated a form of prayer which concluded with these words: "We consecrate this church and separate it unto Thee as holy ground, not to be profaned any more to common uses." After this, the

bishop, standing near the communion table, pronounced many imprecations upon such as should afterwards pollute this holy place by musters of soldiers or keeping in it profane law courts or carrying burdens through it. On the conclusion of every curse he bowed toward the earth and cried: "Let all the people say, Amen."

The imprecations being all so piously finished, there were poured out a number of blessings upon such as had given or should hereafter give to it any chalices, plate, ornaments or utensils. At every benediction he, in like manner bowed toward the east and cried: "Let all the people say, Amen." The sermon now followed, after which the bishop consecrated and administered the sacrament in the following manner: As he approached the communion table he made many low reverences; and coming up to that part of the table where the bread and wine lay, he bowed seven times. After the reading of many prayers he approached the sacramental elements and gently lifted up the corner of the napkin in which the bread was placed. When he beheld the bread he suddenly let fall the napkin, flew back a step or two, bowed three several times toward the bread; then he drew nigh again, opened the napkin and bowed as before. Next he laid his hand upon the cup which contained the wine and had a cover upon it. He let go the cup, fell back, and bowed three times toward it. He approached again and, lifting the cover, peeped into the cup. Seeing the wine, he let fall the cover, started back, and bowed as before. Then he received the sacrament and gave it to others. And after many prayers said, the ceremony of the consecration ended. The walls and floor and roof of the fabric were then supposed to be sufficiently holy. "Orders were given and rigorously insisted on, that the communion table should be removed from the middle of the area where it hitherto stood in all the churches except in cathedrals. It was placed at the east end, railed in, and denominated an ALTAR; as the clergyman who officiated received commonly the appellation of PRIEST." The clergy were rigorously compelled to observe every ceremony, and were suspended and deposed by the High Commission Court if they were found to neglect any of them. Oaths were also imposed upon the churchwardens by many of the bishops; and they were sworn to inform against any one who acted contrary to the ecclesiastical canons. The popish practises which were introduced into the Church during this reign had so scandalized the minds of the stricter Protestants that they zealously opposed them and gladly suffered for their principles. "All the severities, indeed, of this reign," says Hume, "were exercised against those who triumphed in their sufferings, who courted persecution and braved authority."\* The Puritan and Presbyterian party attaining the majority in the parliament in the latter

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\* Hume: Reign of Charles I.

part of this reign, exercised, in their turn, considerable cruelties, beheaded Laud, who had been made Archbishop of Canterbury, as well as the King himself; and put to death a great number who were attached to the party of the King and Church. Oliver Cromwell and his son Richard, at the head of the parliamentary party, governed England for about a dozen of years, 1649-1660, at the end of which period Charles II, the son of the late king, was restored to the throne, and another series of butcheries was enacted upon the parliamentarians, especially those who were concerned in the late king's death.

By the course which the puritans and presbyterians pursued when they were in power we see that the doctrines which men profess however spiritual and free from idolatrous tint, and however fervent and enthusiastic these men may be in their religious devotions and professions, they still, when they come into power, are not unlikely to enact like cruelties with other more formal and idolatrous religionists though probably not to the same extent. And all these developments are simply the outworking of human nature, perhaps, in enthusiastic devotion, or in excessive zeal in supporting some favorite idea, or in bigotry or hatred, or personal animosity, or peculiarity of temper and disposition in individuals. They are the outworking of the principles of human nature which comprises in itself the two extremes of bad and good; and these principles are developed in actions, the motives of which are attributed to religion, or God, or something else, which latter are merely ideas and may mean really nothing more.

From the beginning of the reign of Henry VIII down to after the time which we are now considering, say to the accession of William III, the rulers of England were distinguished for their cruelties in persecuting and killing their fellow-men, and this especially in support of an ecclesiastical system which they had established. They compelled all within the range of their power to bend to their idea, their will, or their caprice.

But what must we think of any religion which will use such unspeakably barbarous means to compel people to profess it, as have been employed by the Church of England, and some other branches of the reformatory system? What must we think of these thoroughly orthodox, Trinitarian, Catholic systems after all this? Men compelling others to worship the image which they pleased to set up, and which was after their ideal! A specimen of the barbarous decrees and tyrannical laws established in those times down to the reign of Charles II, may be seen in the Westminster Confession of Faith and National Covenant. We have seen therefore, how that he had power to give an influence to the image of the beast, "that the image of the beast should both speak and cause as many as would not worship the image of the beast to be killed." We have seen how that this was fulfilled to perfection literally in both the German and



English reformed systems. But then this prophetic passage may have another and more spiritual meaning, a meaning allied to that of the passage in verses 13 and 14, where it is said "he doeth great wonders (signs) etc., in the sight of the beast." This may refer to a spiritual power or influence which the reformed hierarchy would exercise, either arising from their superior knowledge or from their art or from both of these combined, enabling them to communicate with each other or with whom they would spiritually,—that the image of the beast should speak spiritually as well as literally,—cause men to understand their ideas by spiritual communication in words or otherwise even though they were absent from them, and produce signs in the sight, that is, in the imagination of any whose minds were weak enough to yield to their influence. This power of spiritually influencing even to the extent of spiritual verbal communication, the reformed hierarchies exercise, or pretend to exercise, as well as the Roman Catholic. We do not assert that every member of these hierarchies, from the lowest deacon or presbyter up to the archbishop or the prince that sits on the throne, the supreme head of the Church, exercises or tries to exercise it, but we do say that the power of spiritually communicating, and of influencing for bad or good is in these systems, and that it is exercised by their priesthoods in general. Nor does this power of spiritually communicating and influencing belong to either one of the reformed systems such as the Lutheran or the Church of England in particular, but it is inherent in all the systems by whatever names they are called, and exercised to a greater or less extent by all the priesthoods. Let a person for instance live strictly in accordance with any one of these systems, and he may experience a pleasant favorable influence, together with a very discontented spirit, which last arises to him from the erroneousness of the system to which he is attached; or he may possibly not have any experience in particular beyond that of an ordinary life from his being attached to this system, and may not experience any unfavorable influence working against him. But let him depart from this particular system of religion and act independently of it, or it may be somewhat in opposition to it, and he will be very likely to have full experience of an influence operating unfavorably to him or against him. This influence he may find to speak to him, yea keep speaking to him, and he may find occasionally that others also, even entire strangers to him, have acquired some knowledge of him, which he has the strongest reason to suspect, or may know positively, they could not have acquired otherwise than by spiritual communication; this knowledge, however, which may arise to these others from a dream or a vision, or a spiritual verbal communication or a transient idea passing through the mind, is not to be depended upon by those who have it, nor should it really count any thing for or against the person with reference to whom it is or seems to be; the human being



is above all dreams and visions, and spiritual communications or phenomena, and should be allowed to speak and act, and should speak and act, for himself; and thus by his words and actions show forth what he is, or, in other words, be justified or condemned; we should always judge the best of men until *they prove themselves* unworthy of our confidence.

This power of influence pervades all the reformatory system, and each reformed system in particular, as well as it does the Romish, or Greek, or other branch of the Catholic Church, or the whole Catholic Church in general. But each particular system within this Catholic or universal Church appears to have an influence which operates favorably to itself or against those that act unfavorably to it. Each of these systems is as it were a wheel within a wheel extending outwards, towards universality; and thus there is a war continually waging in the invisible spiritual world as well as in the visible natural world. If this war is waged by invisible powers it is none the less real, producing often important effects. But if one will intelligently and on conscientious grounds separate from any of those religious systems, he should not yield again to it on account of the persecuting influence which he experiences; but should resolve, in all reasonable self denial, to stand on the side of truth and godliness; this doing he will experience such strength, courage, and comfort as he never did in the system he has left. One should, however, in all circumstances exercise a strong unwavering faith in the power and benevolence of the Deity, which will not fail to produce excellent effects in and for him.

We see then what a strong, an oppressive, and an effective power was exercised by the two great reformed systems Lutheran and Calvinistic in compelling conformity to their respective establishments within their respective dominions. The invisible power of the priestly craft acted in accordance with the visible power of the secular government in compelling obedience to their religious systems. Thus, the nonconformists were killed not only literally by the civil power, but spiritually by the priestly power; so that the prophecy means that at the time when the reformed systems should be establishing and at other subsequent times all who would not conform to the established beliefs and modes of worship should be so looked upon by the ruling authorities and laws as if they were dead carcases. In the reformed church in which we ourselves were born and to which we have given our youthful attendance for some time we have been accustomed to hear the power, the virtue, the antiquity, the apostolica succession of the ministry, sacramental grace, and the prestige of the church proclaimed from the pulpit and dwelt upon much more largely in the discourses than simple faith in the one supreme and invisible God with its attendant good works. This is so to a greater or less extent in all the branches of the reformatory system: but the further these branch systems become removed from the English and Lutheran models the more spiritual

their worship becomes, although it is to be regretted, they all as yet hold to the same creeds as their fundamental doctrines. And now we will ask, how long are these things going to continue? How long will the infinite and glorious Creator endure that the worship due to him alone shall be given to the creatures of his hand? Is it not wrong to attract the attention of the worshippers from their Almighty omnipresent but invisible creator, and fix it upon the gaudy trappings and pompous ceremonies of man's invention, i. e., the decorations of the "image," the trappings of the "beast," and to treat them, who conscientiously refuse to give their attention to such things as if they were lifeless carcases? But it has been so in all the ages of history; the humble intelligent worshippers of the true God, the despisers of the pomps, and pleasures, and fashions of the world, have been looked upon as the offscouring of all things, as the filth of the earth. So were the primitive Christians looked upon by the majesty of Pagan and Jewish established systems. So were the Paulicians, the Waldenses, the Albigenses and all the other heretics of christendom looked upon and treated for over a dozen of centuries by the sublime majesty of the established orthodox systems of the Roman empire. And so contemptuously and cruelly were all the reputed heretics and nonconformists looked upon and treated by the reformed establishments. How long will it be, we repeat, before men universally, especially those who profess to be Christians, subdue in themselves the spirit of pride and selfishness, and cultivate the principle of godliness developing all the graces of the true Christian character?

The 69th Article Parliament 6th of James VI of Scotland, declares "that there is no face of kirk, nor other face of religion than is presently at this time established within this realm, which therefore is ever styled God's true religion and a perfect religion, which by manifold acts of parliament all within this realm are bound to profess, to subscribe the articles thereof, the confession of faith, to recant all doctrines and errors repugnant to any of the said articles." "And all magistrates on the one part are ordained to search, apprehend, and punish all contraveners. That all kings and princes at their coronation shall make their solemn oath in the presence of God that they shall be careful to root out of their empire all heretics."

In the solemn League and covenant which was subscribed by the two houses of parliament and the assembly of divines in England as a compact between the Scotch and English nations at the time when the Puritan and Presbyterian elements predominated in the nation in the latter part of the reign of Charles I,\* they bound themselves to preserve the reformed religion in the three kingdoms; to promote a uniformity in doctrine and

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\* Hume: Charles I.

discipline ; to extirpate popery and prelacy ; to maintain the privileges of parliament and the liberties of the people ; to defend his majesty's person and authority in the preservation and defence of the true religion and the liberties of the kingdom, to discover incendiaries and malignants that they might receive condign punishment, &c." This being read in the presence of both houses of parliament at Westminster, it was ordered that it should be complied with by all persons on the following Sunday in their respective parishes.

By the act of uniformity passed in the reign of Charles II on the restoration of the king and the English Church, it was required that every clergyman should be re-ordained, if he had not before received episcopal ordination ; should declare his ascent to every thing contained in the book of Common prayer ; should take the oath of canonical obedience ; should abjure the solemn League and covenant ; and should renounce the principle of taking up arms on any pretence whatever against the king. The terms of subscription had now been made so strict and rigid, that the more scrupulous among the presbyterians and independents would not receive it, and about two thousand of the clergy relinquished their cures, preferring, for the most part, to rely for support upon the humane charity of society than renounce their principles which, it is observed, that on other occasions they were seen to warp or elude.\* Yet Charles II was not as rigid an episcopalian as his predecessors the English monarchs, and the objection that he made to professing and supporting the presbyterian form was "that Presbyterianism, he thought, was not a religion for a gentleman," an expression which, we must allow, does not of itself reflect any discredit upon Presbyterianism. Thus, we see, whichever party was in power, puritanical or prelatie, in the reformed dominions, an equal compliance was required from the nation to the then established religion.

We return to the prophecy again and find it to read thus : Verse 16 : "And he causeth all both small and great, rich and poor, free and bond to receive a mark on their right hand or on their forehead." Under the heads of small and great, rich and poor, free and bond, are included all the inhabitants of a country. Therefore this verse is correctly rendered, "he (*i. e.*, the highest authority) causes all the people in his dominions to submit to this, that they, that is the lawfully constituted authorities, ecclesiastical or civil, should give them a mark on their right hand or on their forehead. The fulfillment of this is contained in the conformity, voluntary or involuntary on their part, of all the inhabitants of the reformed dominions to the religion established therein by law. Upon this mark or their conformity to all the rules and regulations of the Church would depend their status as citizens. Nonconformity implied imprisonment,

\* Hume : Charles II.

banishment or death. All this has been transacted in the nations in which the reformation took place. In Lutheran or Calvinistic Germany and in other reformed countries of Europe as well as in Britain all citizens were compelled to conform to the systems of religion established in them respectively.

But as to what the mark was particularly which should be imposed upon the right hand or upon the forehead there has been much surmising and research by the learned; many and good people have considered that the mark on the right hand is the ring imposed thereon in the marriage ceremony; and that the mark on the forehead is the sign of the cross made thereon by the priest in the ceremony of baptism in the Church of England, and the Episcopal Church sprung from it, in common with the Romish Church. In some of the Protestant Churches, the person is baptised by the minister sprinkling a little water on the forehead, or by immersing the person beneath the water and repeating the accustomed formula of words, that is, the person is baptised whether by immersion or sprinkling in the name, or into the name of the Trinity. But in the Church of England and the Episcopal Church its offspring together with sprinkling a little water on the forehead, the sign of a cross is made thereon and also the accustomed orthodox formula of words is used. This sign of a cross, however, being made merely with the tip of the priest's finger leaves no apparent mark, and only denotes that the baptised person is received into the Church, or, as it is called, the kingdom of Christ; and that the person is intended to be the servant or soldier of Christ, when he becomes able to judge for himself. We, the writer, having not got married, know not how they manipulate the ring in that ceremony; but some intelligent men have expressed the opinion that the conditions of this prophetic mark on the right hand were fulfilled in Lutheran Germany, in all being obliged to subscribe the Lutheran "Confession of Faith" with the right hand or to swear to the same with the right hand uplifted; and in Calvinistic Britain by the people being required to swear to the terms of the international covenant with the right hand uplifted in the latter part of the reign of Charles I, as we have mentioned above. The latter would appear to be the better representation of the mark upon the right hand; for although we read of men and women being tempted to marry, a temptation to which they should never yield irrationally and without mature consideration; and of the reformed priests being allowed to marry or abstain from marrying as they pleased still we never learn that men and women in any nation or church were in general restrained to marry, and so get the ring as a mark on their right hand. But the Prophecy means that all would be required to receive a mark upon their right hand or on their forehead. But, more, the Anabaptists for renouncing the mark on the right hand or on the forehead

were decreed to be rooted out of the Protestant dominions.\* "Moreover, the civil and ecclesiastical powers ordain and command that their said Confession of Faith be subscribed by all his Majesty's subjects of what rank and quality soever under all civil pains."

They caused all to receive the oath, all masters of universities, colleges, and schools; all scholars at the passing of their degrees; and finally all members of the church and kingdom; thus comprehending under their mark both small and great, rich and poor, free and bond.

Verse 17: "And that no man might buy or sell save he that had the mark, (or) the name of the beast or the number of his name." After what has been stated it will not be difficult to understand this. It means that a state of things would exist when these forcible measures should be put in practice to compel universal conformity and compliance with the established ordinances, creeds and confessions of the national religions in which it might properly be said that those who could not be prevailed upon to conform, profess, or comply, that is, to receive the mark of this symbolic beast, either by a sign of a cross on the forehead at the baptism, or by signing a confession of faith, a university test, or the like, with the right hand, or by swearing to the terms of the international covenant with the right hand uplifted, "could not buy or sell," would be deprived by the law, or by the ruling power which was a standing law in those dominions, of all civil privileges, and condemned to suffer penalties or banished.

The reformatory mark (*χαράγμα*) of a christian was always an outward ceremony, a sign of a cross, a subscription, an oath, or a profession; and so they caused all in their dominions, both small and great to receive that Christian character or mark. All the masters and scholars, and ministers, such doubtless as made merchandise of the Gospel, as well as merchants in burgh and all who paid rent to the Kirk must receive the true Orthodox Christian "character," the sealing ordinance, the only mark of God's true religion. The reformers in north Britain in coming into power decreed "that the whole rent of the Kirk abased in papistry shall be referred again to the Kirk. That tithes, the uppermost cloth, the clerk mail, the peace-offerings, tithe ale; all friaries, nunneries, chantries, chaplainries, etc., be reduced to the help of the Kirk; the deacons disposing them to the ministry; and, moreover, that merchants and craftsmen in burgh should contribute to the support of the Kirk."†

That man could not in this life rise to anything higher than himself, that he must continue to be fallen man, mere man, a daily transgressor of the commandments of God, was the distinguishing Protestant doctrine,

\* Westminster Confession of Faith.

† 1 Book of Discipline, ch. 17.

and to this they must all subscribe, covenant and swear, and the seal of this character is their distinguishing point of communion.

Moreover, the mark on the forehead or on the right hand would especially indicate the slavery or entire subjection of mind and body into which mankind should be brought by this power; the forehead symbolising the mental or intellectual and rational faculties; the right hand, the principal organ of corporeal labor, the bodily faculties. This entire subjection of mind and body in the great mass of the people was actually achieved by the Greek and Roman Catholic Churches in all Christendom and maintained for many ages; and it had been accomplished also to a great extent, especially in the principal branches of the Reformed Church, the Lutheran and English systems. The priesthoods, by the exercise of their arts, have brought men's minds into such subjection that they were afraid to use their reason, to think independently about matters, lest the priests might know what they were thinking about, might be acquainted with their secret thoughts. This is so to a great extent to-day in all the christian systems of religion. Men should never be afraid to use their reason; they should think as freely and as *well* as they please; but by their words alone and by their actions they shall be justified or condemned. The subjection of the minds of the people to the priests, so as to interfere with the exercise of reason or freedom of expression, is the surest sign of a triumph over reason, and the most effectual mark of the beast. Until men's minds become thus enslaved their bodies will most probably remain unsubdued; for the mind is the governor and director of the body, the latter follows and is obedient to the former. So men should, above all things, not neglect to use their reason freely, fearlessly, and aright, for it is the highest and noblest faculty with which man is endowed, and he should appreciate and use it, and not permit any man or men to enslave it and him most basely with it. But while men freely use and cultivate their reason and follow the course which it leads them in, they should, at the same time, always remember to cultivate modesty and exercise charity.

Verse 18th and last: "Here is wisdom. Let him that hath understanding count the number of the beast for it is the number of a man; and his number is six hundred three score and six." The wisdom here relates to what follows, and particularly to the enigma of the number of the beast. It means that it would require wisdom to understand it; that only the same spirit could understand it aright as that which inspired and actuated the prophet who foretold it; that few could understand it. In the explanation of this verse two things shall have to be distinctly and relatively considered the mark and name of the beast, the number really being given. In chapter XIV., 11, the mark is called "the mark of the beast's name"; and in chapters XV., 2, XIII. 17, the number is called "the number of the beasts name,"; which, according to the last clause of verse 18 of this chapter XIII is in the original Greek



$\chi$ st, which in English computation is 666. The ancient Greeks as well as the Romans used their alphabetic characters instead of figures to express numbers.

Thus the first character  $\chi$  equals 600

“ second “  $\xi$  “ 60

“ third “ st “ 6

Which added together “ 666

And in the letters of our alphabet  $\chi$  equals Ch.

“ “ “ “ “  $\xi$  “ xi.

“ “ “ “ “ , “ st.\*

Which put together form Chxist, a specious resemblance of the name Christ.

The two first radical letters of the name Christ Ch. R., which are the first radicals of the mark, *Charagma*, and constituted the imperial monogram of the Christian Roman Empire, represent 700, the perfect number. The Ch, x, st, represent 666 an imperfect number, a triple falling away, (apostasy) from septenary perfection, as Wordsworth calls it. The early copies A and Vulgate write the numbers in full in the Greek; but B writes merely the three Greek letters standing for numbers Ch, x, st. C reads 616, but Irenæus, one of the earliest and most learned of the Fathers, opposes this and maintains 666.

Thus we see that Chxist is the name of the beast and 666 the number of his name. Let him that hath understanding to compute his pernicious doctrines, horrid blasphemies, and savage cruelties make the application.

A word as to the “mark.” In the ancient languages as in our own, a man’s mark is the first letter of his name. If we ask a man to endorse any document, say, a bank-note, and he says he cannot write, we write his name and under it or over it he inscribes his mark the initial letters of his name, or most commonly, and curiously enough, a character like a cross. And so the distinctive mark or seal of the beast, whether it be of ChRist, representing in a sense the complete Roman empire, or Chxist representing in a sense the complete Reformatory empire, we see is  $\chi$ , or a figure sometimes written like a cross. But how entirely different is this false Christ or Chxist and his mark from the true Christ represented in the gospels and the mark of the true Christian character, a truly godly life! The true Christ is represented by the truly godly wherever or in whatever empire they are; the false Christ, or, as in the text, Chxist by the ungodly wherever they are.

But lastly and in confirmation of what has been before said it is stated

\* The character  $\varsigma$  is an abbreviation for sti. or st., all of which denote the same number 6. [See an unabridged Greek Lexicon as to the numerical values of the Greek letters  $\varsigma$ ,  $\xi$ ,  $\chi$ .]

in verse 18, that the number of the beast is the number of MAN, not only of a man as it is translated in our common version of the Bible, but of man. We remark there is a parallel passage in Rev. XXI. 17, where the same word, ἀνθρώπου is used also without the article in describing the dimensions of the new Jerusalem. If man represent the dimensions of the symbolic beast, man also represents the dimensions of the new Jerusalem, or redeemed man.

Therefore let him that hath understanding count the number of the beast, for it is the number of man, not only of some particular man as an individual; but of mankind, including both male and female. Then as the number of the beast is the number of man, so the character of the beast is the character of man, even beastly man in all his natural depravity, which he established, supported and applauded under a profession of the name of Christ, and his name under this profession is in the original Greek χθς, that is, Chxist, which means the perverted Christ or Anti-Christ.

And as the dimensions of the new Jerusalem are the dimensions of man not only of some particular man, but of mankind including male and female; so the character of the new Jerusalem is the character of the angel, which represents redeemed man, man though not freed from, yet exalted above human frailties, man living in the world but not of it, understanding what he is, and keeping his inferior nature in subjection; and thus the true Christ is exhibited in the perfecting, and the perfected human character. This is the gospel idea fulfilled. But no human being, or being in any conceivable form, is to be worshipped; although we find the society called that of the New Jerusalem very erroneously to do thus in their worship of Jesus Christ, as well as the greater number under the banner of Trinitarianism as yet. The infinite and invisible Deity, which is neither an object of the sense, nor of the imagination, is alone to be worshipped, with the speech and with the understanding, in spirit and in truth.

As the Jews limited the favor of God to their peculiar mark and their number, so did the reformed systems and so do all the Christian world to their peculiar mark or profession; therefore the character and doom of both are well described by the prophet: "But ye are they that forsake the Lord, that forget my holy mountain, that prepare a table for that troop, and that furnish the drink offering to that number. Therefore will I number you to the sword; and ye shall all bow down to the slaughter; because when I called, ye did not answer, when I spake, ye did not hear, but did evil before mine eyes, and did choose that wherein I delighted not;—for (this) the Lord God shall slay thee, and call his servants by another name."\* "If any man worship the beast and his image, and receive

\* Isaiah, ch. LXV. 11, 12, 15.

his mark on his forehead or on his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture, into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels and in the presence of the Lamb."\* This voice comes now direct from God to the worshippers of the beast, the dwellers in Babylon: "He will not always chide neither will he keep his anger for ever."†

If our readers will now turn to the eighteenth chapter of this book of Revelation they will notice that the dominions of the second beast are included in the mystic Babylon, that sitteth upon many waters; which waters are explained to be, (ch. XVII, 15,) peoples and multitudes and nations and tongues, over which the woman ruleth; and that they are subject to a like destruction to that of the Eastern and Western empires, which destruction the increase of their wickedness is fast bringing upon them, and which will come, sooner or later, if they turn not to the right way and live therein. There they will find a mercantile nation intimated (see v. 17 &c.) which we cannot consistently apply to Rome or Constantinople at any period of their history; but refers, doubtless to a great nation that would arise in the course of the ages within the dominions of the mystic Babylon, a nation distinguished for navigation, and whose dominions should extend far and wide. This nation may be called the characteristic seat of the second symbolic beast which we have been considering. In chapters XIV, XV, and XVI the second beast is especially mentioned; and in ch. XVIII, his overthrow seems to take place almost contemporaneously with that of the first beast, though it seems to be more prolonged, which may mean that this power would exist and flourish for many hundreds of years after the fall of the Roman empire of the East and West. These powers combining both the civil and religious branches were to be overthrown by secular and spiritual warfare; for in ch. XIX, 19, 20, 21, it says: "And I saw the beast and the kings of the earth and their armies gathered together to make war against him that sat on the horse," that is, the agencies of truth personified, and against his army. And the beast was taken and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword of him that sat upon the horse which sword proceeded out of his mouth; and all the fowls were filled with their flesh." The false prophet means the second symbolic beast, especially in its spiritual character; and his false

\* Rev. XIV. 9, 10.

† Psalm CIII. 9.

prophecy mainly consists in his confidently filling people up with promises which they shall not ever realize ; and in his manifold deceptions of them. The beast and false prophet being cast *alive* into the torments means that after these powers are subdued secularly, and to a considerable extent spiritually, they will still exist in the world waningly, and suffering affliction while they are in subjection to the powers of truth, and obstinately persisting in their blasphemous doctrines and practices.

The sword which proceedeth out of his mouth has reference to the word of truth spoken by all God's true agencies for the conversion and enlightenment of mankind ; and which is otherwise called the sword of the spirit, the word of God ; God's true doctrine. And the white horse on which the rider is, denotes victory full and complete ultimately for the truth.

Babylon as represented in ch. XVIII includes not only the dominions and worshippers of the first beast, but also those of the second. But we have seen that these two symbolic beasts at their rise and during their progress were essentially one, being actuated by the same spirit, which all comprises characteristically the beast or orthodox Catholic Christendom, and in a wider sense mankind. Therefore the call is now as it ever has been to come out of the mystic Babylon, and, that is, *to be no longer partakers of her sins and of her plagues* ; and rather if need be rejoice in tribulation and affliction as the people of God, than enjoy the pleasures of sin and of delusion for a season.

#### CONCLUSION OF PART SECOND.

We repeat at the end what we have stated in the beginning of this book that man comprises in himself the principles of evil and good ; and that being a free agent he has it in his power to cultivate and develope either of these to an almost unlimited extent. If he cultivate and develope the evil he resolves himself into a being far worse than any wild beast, a fact of which our readers have had abundant evidence from history in this book. If he cultivate and develope the good, he becomes the more god-like, attains to more of the knowledge of God and of things divine, experiences a heavenly happiness in himself, is a benefactor of his race, and well-pleasing in the eyes of God. The cultivation and development of the good in human character implies self-denial and perhaps suffering, but with all this the testimony of a good conscience and a sense of the favor of God which implies happiness. The cultivation and development of the evil also implies suffering, for vice, sooner or later, brings its own reward, and when the suffering comes to the vicious person, there is not likely to be to him any compensatory consolation of a conscience void of offence toward God and toward men ; but rather a fearful expecting of the judgement and wrath of God of which he finds himself deserving for his known transgressions and sins.

What a pitiful condition then is that of the wicked, sinning human being whatever and however favorable his worldly circumstances are !

How desirable, in comparison, is the condition of the one who lives a holy life, a life of active godliness, even though such an one be poor as to worldly possessions, and even despised and persecuted by the wicked worldlings ! Is it not therefore much better to cultivate and develop the good ?

To be good and to do good individually and universally while at the same time cultivating an unwavering faith (and this in all circumstances in which we may be placed) in the power and benevolence of the Deity, who alone infinite, invisible, and omnipresent is to be worshipped with the speech and with the understanding, in spirit and in truth, is what will assure the knowledge and favor of God and the highest happiness of human beings. Written forms of prayer for modes of worship are plainly unnecessary, and, to restrain the wanderings of the mind while in the act of devotion, the eyes and the thought of the worshippers might be directed toward the West. Thou shalt love the Lord thy God with all thy heart and thy neighbour as thyself. Henceforth let love be the bond of the union of enlightened and regenerated mankind.

Finally, we may remark in closing this Second Part of our Work as we have done in the case of the First, and as we have done in the case of our examination and comparison of the accounts of the Creation in the book of Genesis, and in the case of our examination and comparison of the Gospels and the Acts with reference to their great subject, that notwithstanding this fair and impartial representation of the fulfilment of prophecy in history, and notwithstanding the clearness and completeness of the demonstrations, and the moderateness of the language which we have used in the statement of our own conclusions, (for using plain language as the vehicle of our ideas, we did not mean to give offence to any human being or to any society of human beings however distinguished or by whatever name called, well knowing that, with all the evil, there is and always has been some truth and goodness in all sects, our design being to convey the truth to all with the utmost impartiality, candor, and justice on our own part,) that notwithstanding all this, we repeat, there may still remain some who will not incline to coincide with us in our decisions concerning these matters. With reference to such we may say that, if, after having perused this book, some see fit to differ from our conclusions, it is not our intention to interfere with intelligent individual judgement, our desire being that all may rightly and intelligently exercise their judgement in coming to the knowledge of the truth concerning the subjects under consideration, and that when they shall have arrived at the truth, they may abide in and inculcate it.

As, however, but few out of the great mass of mankind understand religious or theological subjects sufficiently, from the little attention they bestow upon them, the explanation of such subjects devolves mainly upon Christian ministers, who, giving most of their attention to them, and especially after having carefully perused this book, should be looked upon as the most fit to explain them, and should, on their part, while recognising their responsibility to God and their fellowmen, set forth the truth to the people without any mixture of error or superstition, and show themselves to the people as faultless examples of practical godliness, worthy of their imitation in every respect.

TEN BRIEF DISCOURSES, DIDACTIC, AND EXPLANATORY OF PROMINENT  
CHRISTIAN DOCTRINES, DESIGNED TO SUPPLEMENT THE PRE-  
CEDING, AND ESPECIALLY TO SERVE AS GUIDES  
TO CHRISTIAN MINISTERS IN THEIR  
FUTURE EXPOSITION OF  
THE CHRISTIAN  
RELIGION.

*On Faith and Works.*

Epistle of James, ch. II., verse 20 : " But wilt thou know, O vain man, that faith without works is dead."

Many are the creeds and confessions of faith among men. Many are the different opinions on religion entertained by human beings. Each Church, both of the Christian and of the heathen world, has a creed or a faith of its own ; and each individual, of each of these Churches, is likely to have a somewhat different belief from those of his neighbours. All these creeds, all these beliefs, all these different opinions cannot be true. There must be some or many of them false, and some of them made up of truth and error, or, it may be, some of them the very opposite of truth. Hence, we gather that faith is often very different from fact. Faith may be truth ; it may be a mixture of truth and error ; or it may be the very opposite of truth. How important, therefore, it is that men should have and cultivate the true faith !

It is always commendable in human beings to exercise a strong, a trusty, and an unwavering faith in the power and benevolence of the Deity. It helps to the living happily, subjectively, and benevolently and beneficently objectively. The Deity is present everywhere, and in one important phase of his character he is infinitely good, and men's believing firmly in the power and benevolence of the Deity makes him for them powerful and good. Cultivate then an unwavering faith in the power and benevolence of God.



This is true faith, faith that has for its object truth and fact. The Hindoo prostrates himself before the wheel of Juggernaut's car to be crushed to death, believing that thereby he will attain an eternally blissful immortality; but his is a mistaken faith, a faith which prompts him to sacrifice life, and all that is dear to him, for the possession of some imaginary object which he never can realise. Here his false faith causes him to destroy himself, and hence is seen the importance of having and cultivating the true faith. The Antinomian professes to believe that the practice of the moral law is not incumbent upon Christians, that men will be saved through faith in the merits of Christ, by their appropriating to themselves his righteousness, even while they neglect all good works. This is also a false faith, a faith which destroys men no less effectually, though differently, than that which prompts the Hindoo to throw himself under the wheel of Juggernaut's car, a faith which is exceedingly pernicious in its effects. The unenlightened votary of the Greek or Roman Church believes that by the performance of such an amount of penance, by the repetition of so many prayers, all told upon his beads, by the confession of his sins to his priests he will obtain remission of his sins, and be made meet to become a partner with the saints in light; his is also a mistaken faith, pernicious in its effects toward men, and dishonoring to God. The worldling believes that if he pays so much to his minister to do it for him, he has no need to pray or perform duties of active godliness himself, that he can, in short, serve God by proxy, while he wholly occupies himself in the cares, and pleasures, and fashions of the world. His is also a false faith, pernicious in its effects upon him and others, for each one must do his own part in the performance of duties toward God and toward men, while living the life of active godliness, which is the only surety for salvation, the only road to happiness and to heaven.

Our text implies that though faith, true faith, is important to the human being, yet that there are other things also which are of equal importance for him to cultivate; and what are these things? Why, they are good works. "Wilt thou know, O vain man, that faith without works is dead." The doing is necessary as well as the believing, for it goes on to say, "Show me thy faith without thy works, and I will show thee my faith by my works," implying surely that good works are the necessary attendants of the true and living faith; "For as the body without the spirit is dead, so faith, without works is dead also." We may, through faith, believe a thing to be in a certain state or condition and the thing may be just as we believe it to be. We may, for example, believe that a precious gift awaits us at a certain place, and it may really await us there; but if the condition of our receiving it be that we shall have to come for it, then if we do not fulfil the condition and come and take it, what is the use of our believing it is there? We may gratify

our fancy by thus believing, but we do not benefit ourselves. A man may pretend to offer us a gift and may stretch forth his hand with it toward us, yet if we doubt his willingness or his intention to give it to us and do not stretch forth our hand to receive what he offers us, we shall not receive it. We must believe his willingness to give us what he offers us and must second our belief by the act of stretching forth our hand for the gift. Though the little book, the source of Divine light and knowledge, be in the right hand of him that sits upon the throne, (Rev. ch. v.) yet there it remains until the self-denying Lamb steps forward and takes it out of the hand. Action then, or good deeds, is just as necessary as faith, and the true index to the character of human beings, be their faith what it may, is that given by the Gospel: "By their fruits ye shall know them"; by their good works ye shall know the true christians, the children of God; by the neglect of good works or the commission of evil deeds, the children of the wicked one are known. How important then that people act as well as believe, work as well as trust, do good as well as be good, in short, show their faith by their works!

Every human being has the option and power of cultivating and developing the spirit of goodness, the principle of which each one has in themselves, and may with the assistance and faith of God develope to an almost infinite extent. They have also the option and privilege of cultivating and developing the spirit of evil, the principle of which they also, as they well know, have in themselves, and may develope to an astonishing degree. This principle of evil is developed world-wide, and its cultivation appears to be more attended to on the whole than that of the principle of goodness and benevolence. And how pitiable, how miserable the character in which the principle of malevolence is cultivated and adopted! How lovely in comparison with that in which the principle of benevolence is cultivated and developed in all the christian graces; in the practice of humility, lowliness of heart, and contrition of spirit, of self-denial, love, meekness, gentleness, faith in the power and benevolence of the Deity, charity, temperance, and active, honest industry. The cultivation of these graces implies not only the denying but the subduing of all the malevolent affections, the crucifixion of the flesh with its affections and lusts, the bringing of the lust of the flesh, the lust of the eye, and the pride of life into subjection to the obedience of Christ; the denying ungodliness and worldly lusts, and the living soberly, righteously, and honestly, in this present world. The denying of the flesh with its affections and lusts, and the living a life of active godliness in the development of all the characteristic christian graces are the all important things to practise and achieve: this is the great idea which the gospel sets forth and inculcates. There is joy in heaven over one sinner that repenteth, that is converted from a life of sinfulness to a life of active godliness; the angels rejoice

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over such an one: the redeemed among mankind experience a filial affection towards such an one: and God puts the spirit of his children in all their hearts, whereby they cry, Abba, Father! Such feel, fully experience themselves to be the children of God, and if children then heirs, heirs of God and joint heirs with Christ. To be heirs of God, is not that a prize worth seeking for, worth denying ourselves for? To be joint heirs with Christ, is not that worth seeking after?

Oh, that all would now begin to cultivate the principle of goodness, of benevolence, to develop the spirit of Godliness! Parents teaching their children to practice it, and, by their own practice, setting them the example; children and young men and young women being godly examples to each other, and vying with each other in the practice of true virtue, end benevolence, and in the cultivation of all the Christian graces. Each one may do their own part of this. There is no valid reason why each and every one may not cultivate the true and complete Christian character in all its aspects and bearings; why each one may not exercise good works as well as cultivate the true faith, doing good to mankind and glorifying God in their body and spirit which are God's. Will not all who hear these words begin now to do as well as to believe, to believe as well as to do? Will not all everywhere practice and inculcate this doctrine? Thus, we shall have inaugurated a new era wherein God shall be glorified and worshipped in spirit and in truth. Then the world will present a brighter, pleasanter scene; our places of education, schools, academies, and colleges will be used for the cultivation of the principle of godliness, the development of the whole christian character in the youth as well as for the culture and development of their mental faculties, and the acquisition of the sciences and the arts. Our counting-houses and all our places of business and resort will wear a better, a more pleasing aspect, when all shall practice righteousness and benevolence toward each other. Our men of wealth and influence will be forward to assist from their resources and example all noble and godly enterprises, experiencing in themselves in thus doing, that it is more blessed to give than to receive, to countenance and assist good enterprises than to abstain from doing so. They will all, in short, be forward not only to believe but to do, to perform good deeds at the same time that they exercise the true faith.

Many noble examples have we in sacred and secular history and in the people of our own time in which true virtue and benevolence were practised, in which faith in the power and benevolence of God, and goodwill and beneficence toward men, were exemplified. What has been done once by human beings may be done again, and the godly character that is developed and manifested in one human being, or in one class of human beings, may be developed and manifested in another. Let none despair then while they cultivate faith and good works, while they worship only

the infinite and invisible Deity, which is neither an object of the sense nor of the imagination, in spirit and in truth, of being able to attain to a good degree of perfection in heavenly wisdom and knowledge, and of godliness of character. Let none suspect that while thus being, thus doing, they will not experience happiness in themselves, and diffuse happiness all around them by the influence of their example,—their faith and their practice,—which will be infinite in its effects for good. While all are anxious for the coming of the Millenium let none expect that blessed era to be fully introduced unless they themselves do their part to bring it in. That long expected, happy era, eminently one of selfdenial and active godliness among mankind, an era of life in the spirit and denial of the flesh will only be fully introduced when all shall do their part to bring it in, when each and all shall deny themselves ungodliness and worldly lusts and shall live the life of righteous and holiness, the life of active godliness in the world. The true light now shines, but it will then more clearly, more fully shine. Let none imagine that the profession of any particular faith or creed, be it what it may, the being attached to any particular church be it called what it may, or the being associated with any particular office or society whatever it may be called, or however respectable it may be deemed, will avail to save them from a pitiable condition of error and ignorance with respect to heavenly things, and a state of sin and of ungodliness in the world—being dead while they live here—if they do not with the profession of the faith also perform good works and show by their fruits that they know God and serve and worship him aright. Men should then cultivate firm and unwavering faith in the power and benevolence of God in all the circumstances of their life, even in the most trying and difficult, as well as the most prosperous and happy. This will enable them to live better and happier, and more actively zealous in the cause of God. We should love God with all our heart and soul and strength, and our neighbours as ourselves, which is the supreme law of action of all true religionists ; and this active principle of love to God and man should be the bond of our union. We should all grow up into the gospel likeness of Christ, always imbued with and actuated by the spirit of Christ, and we should cultivate and develope in ourselves that perfect character as there represented. All should henceforth walk circumspectly, not as fools but as wise, redeeming the time, since the days are short and evil. We should individually and collectively do all the good we possibly can while we are on the active scene of this life, and always cultivate the lively faith and hope, that we shall live consciously, intelligently, and blissfully in the hereafter. My hearts desire and prayer to God, my friends, is that ye all may be and do thus. And I ask you that your earnest desire and prayer to God may be with mine that we and all mankind shall be and do thus. Let us rise above the world of

sensuality, of folly, and of fleeting fashion, and live the life of holiness and of entire godliness in the spirit, and show, by our example, our precept and our practice, that we are God's children, and that we heartily desire all mankind to be sons and daughters of our heavenly Father.

*On Providence and Predestination.*

Romans ch. VIII, verse 28.

"And we know that all things work together for good to them that love God, to them who are the called according to his purpose."

This subject we shall consider under two heads: first, as to those that love God; and, second, as to those that are the called according to his purpose, or, in other words, them that are predestinated and elected to salvation. The moral world or the world of mankind may be considered as made up of two parts, namely, those that love God and live in obedience to his requirements, and those that love him not and do not order their life and conversation as he requires. It may also be considered as one whole, namely, mankind, one part of whom chooses to love and obey God, and the other part of whom live and act in a contrary way and manner. Each and every human being has inherent in them the principles of good and evil, either of which they may cultivate and develop to an almost infinite extent. The cultivation and development of either of these is a matter of choice with the individual, that is, each individual is a free agent, free to choose either the evil or the good course of life, free to be and to do either good or evil. They who choose to be good and to do good, to follow the godly course of life, are those alluded to in our text as them that love God and to whom all things work together for good, and they are otherwise spoken of as the children of God. And they who follow the evil course of life, who are and do evil either from negligence or deliberate choice, are they, on the contrary, who are called the children of evil, children of their father the devil, whom they serve and obey. The great majority of the human race are of this latter class who serve the devil and the world in a vast variety of ways. The small minority are they who love God, they who deny themselves ungodliness and worldly lusts, and live soberly, righteously and honestly in this present world. The character and law of God is written upon the face of nature and discovered in the pages of Revelation; in other words we read and understand the character of Deity not only from nature, but also from the experience and the testimony of good men in past ages. A compendium of the law which God has imposed for the obedience of mankind is found in the Ten Commandments recorded in the Old Testament, and this law is confirmed and rendered of equal obligation upon mankind by the teachings of the New Testament. "Thou shalt love the Lord thy God with all thy

heart and soul and strength, and thy neighbour as thyself" is the principal commandment of the Old Testament as well as of the New, a commandment which embraces in itself all the others.

But the love of God spoken of in the text comprehends the whole life of real and active godliness ; it means the being good subjectively and the doing good objectively, the motive being love to God and for the advancement of his cause, not self-love or for self-aggrandizement. To them, therefore, all things, even things that seem perplexing and trying and vexatious and adverse, things that they would rather escape and be rid of, work together for their good, to them, I say, who are actuated by this love and who live the life of active godliness. The true christian life is sometimes considered a hard and trying one embracing, as it does, self-denial, a foregoing of the lusts of the flesh and all worldly lusts, and sometimes, it may be, suffering persecution for truth and righteousness sake ; for we read in the writings of the apostle Paul that they who will live godly in this present life shall suffer persecution. But with all this thorny self denial and this bitter experience, it is a comforting thought to the children of God that these things, even these bitter experiences, are working together for their good. The more devoted they are to, and the more active in the service of God, the stronger the opposition Satan will raise against them : but fully realising that they are the children of God they know that all things are working together for their good ; though Satan enrages the wind and the tide the promise assures them the Lord will provide. It is a comforting thought, I say, to the true Christian, the child of God, that amid all the dangers, seen and unseen, through which he passes, amid all the trials, persecutions, and snares from visible and invisible enemies, amid all the circumstances in which such an one is placed whether they be adverse, adventitious, or prosperous, all things are working together for his good ; that amid all the apparently unfavorable dispensations of providence his heavenly Father still retains for him a benignant countenance, though concealed from his view. The life of the true Christian, in all its various phases and aspects, is beautifully depicted in the " Pilgrim's Progress " of John Bunyan, and this appears in its true light to all who rightly interpret that allegory. There it is seen that the child of God, although pressed down with the knapsack of his sins and transgressions, has to go forward in the character of a warrior, arrayed in the complete Christian armour having on the shield of faith, the breastplate of righteousness, the helmet of salvation, and the sword of the spirit which is the true word of God, and that he has to fight strenuously and overcome all the enemies and opponents that appear in his way, a work in which, however, he is abundantly assisted by his leader and God. Hence the true church of God being made up of such self-denying and faithful soldiers is called the Church Militant, that is, the fighting Church, the church that



fights its way into the kingdom of heaven, not with carnal weapons, for the weapons of its warfare are not carnal, but spiritual, and mighty to the pulling down of the strongholds of sin and Satan, but by faith and patience and perseverance in active godliness it overcomes all its enemies, seen and unseen ; the Church that obtains a complete victory over the world with its pomps and vanities, its allurements and enticements ; over the flesh with all its lusts and debasing seductions ; and over the devil with all his powers and agencies visible and invisible ; the church that presents itself before the throne of God arrayed in the white robes of holiness and righteousness. Every child of God hath in his own breast this experience, which he derives from the course he pursues in his onward march toward heaven ; and although there are scarcely two whose spiritual experience is precisely the same yet the experience of all is so much alike that that of one may be said to be, in some sort, a copy of the other's, that is, if they ever reach heaven they shall have to get there by following the example of their leader, the captain of their salvation, who as represented in the gospel was made perfect and conquered through self-denial ; in short they shall arrive there only by pursuing the course of active godliness. There is no royal road to heaven ; people need not expect to be carried there on flowery beds of ease ; no, they shall have to tread the path of self-denial and holiness and even suffer persecution for truth and righteousness sake before they have attained to perfection in heavenly wisdom and knowledge, or are made perfect in godliness. Blessed are ye when men shall revile you and persecute you and say all manner of evil against you for truth and righteousness sake. Rejoice and be exceeding glad that ye are accounted worthy to suffer in the cause of God ; for so the world has maltreated the good men of all ages that have been before you. Rejoice for this, that when ye are contemned and despised of the world, ye are recognised of God ; when ye are excommunicated of the world, counted out of the world's fashionable society, ye are found of God and recognised as his children : ye realize yourselves to be fellow citizens with the saints and of the household of God. The children of God always rejoice in this that they believe and know that all things work together for their good and that no thing that is really for their good will be withheld from them that live a godly live. The little boy or girl may sometimes desire a thing, which, if they receive, may prove detrimental to them, nay, may even do them a positive injury ; but if their request be not granted they may feel so hurt that they will sit sobbing and crying, and brooding over the slight or injury which they imagine themselves to have received. Even so it is sometimes the case with those of little experience in the true Christian life, those who have but lately begun to live the life of active godliness, who are apt fondly to imagine that they can, at the same time, serve God and the world ; that they can, in the common way of expressing

it, take both sides of the road with them. This they soon find to be a delusion, and will see that they cannot serve God and the world at the same time, and that they ought not to feel that they are injuring themselves by denying themselves the pleasures of the world, or that they are slighted and contemned and rebuked and reproached of the world; knowing that the friendship and the pleasures of the world are enmity with God, and that they cannot serve God and the world at the same time, they receive this contempt and persecution of the world as the best of omens, as indicating that they have made, and will make progress in the true Christian course. Patiently and cheerfully enduring and persevering in the course of godliness, they realise that even when the adverse winds of the world's evil influences are blowing hardest against them, when envy and pride and selfishness and all the powers and agencies of the Prince of darkness are, as it were, exerting their utmost for their destruction, to defame their character and to blot out their name among men, that even then all things are cooperating for their good. From the beginning it hath not been heard that God ever proved false to them that trusted in him and lived the life of godliness. Falsity and deception spring from the devil and are characteristic of him.

But, as I have before intimated, the children of God patiently endure and cheerfully and contentedly suffer all that befalls them from all adverse influences seen or unseen, while they are pursuing the true christian course. Like the child that is denied of that which, if it received might prove an injury to it, or that suffers from its parent a gentle chastisement for some fault or offence it has committed, they do not display a sullen and morose temper on account of the slights and contempt and persecution which they have received, or they imagine themselves to have received, from the world; but they go on actively and perseveringly in the course of godliness, exhibiting always a cheerful and contented spirit, displaying all the graces of the true Christian character, being always exemplary in their life and conversation, and showing, by their whole spirit and deportment, that they do not regard themselves as serving a hard master, but that they rather regard themselves as conquerors of the world, having overcome it and keeping it in subjection, and that they feel it to be their duty to bring all men into the same position of conquerors of the world and heirs, yea inhabitants, of the kingdom of heaven. But instead of being discontented and dissatisfied with their lot they rather rejoice in that they are accounted worthy to suffer shame and persecution for the cause of God. So far as to them who, according to our text, love God.

The second head under which we have proposed to consider our subject is as to those who are the "called" according to his purpose. The word "called" in this connection is another term to set forth the idea contained in the expression "predestinated or elected to life or to salvation."

God is omniscient, i. e. knows all that has come to pass in the past, and he knows all that will come to pass in the future; the past, present and future are present to the all wise God to whom time is nothing, a thousand years being in his sight as one day, and one day as a thousand years. God is the ever and everywhere present being. All events in the natural world take place in accordance with the course of nature. Things in the moral world, or in that world which exists in relation to man as a free intelligent agent, take place generally as man will have them to take place; but yet in such a way as that history repeats itself the events of one age being a repetition of the events of a preceding age or of preceding ages. In this way the events which take place in the moral world are analogous to the events which take place in the natural world in the latter of which the events of one year are merely a repetition of the events which took place each previous year. Predestination or election then, when spoken of with reference to man, has rather respect to the foreknowledge of God than to predetermination on his part. For we are told that God willeth the repentance and salvation of all mankind, or, that he willeth that none should perish but that all should turn from their evil way and live. 1.; therefore, it be said that God wills or predestinates all things that come to pass, it is said that he wills and predestinates misery, and destruction to the wicked, and we shall have a contradiction in terms, and logical contradictions, we know, imply untruth. Men's own wickedness and depravity bring evil and destruction to them. The very fact of man's free agency and consequent accountability teaches this. For if he be a free agent he has the power of doing either evil or good to almost any extent he will; and if he do the evil he will reap the fruits of his evil for vice sooner or later is sure to bring its own reward, which will be his misery and destruction; but if he do the good he will experience happiness from the favor of God and of all good men, and a conscience void of offence toward God and toward men. If he be not a free agent he must, doubtless, be a being predestined to all that will happen to him in life, and if he lives a life of wickedness it must be said that God has willed and predestined him to that life of wickedness and consequently to destruction, and we shall again have a contradiction in terms which implies falsehood; for it is said that God willeth not the death of a sinner but rather that he may turn from his evil way and live, and that he has intended salvation for all men, not willing that any should perish, but that all should come unto him and be saved. It is plain, therefore, that man is a free accountable agent or a predestined being, governed, for weal or for woe, in all that he does or that happens to him so long as he has an existence. But man is evidently a free agent, an accountable being, as all law assumes; he may, however, be predestined by his fellow man or men to a certain course, state or condition of life. A man, for example, may be condemned or predestined to

the galleys, or the mines, or the state's prison for the term of his natural life in consequence of his violations of the laws of his country, but it is not God that condemns or predestines him thus, it is his fellowmen and he himself through his transgressions, or they through a perversion of justice, that is the cause of this predestination. Also, a child, from the natural disposition of its parents, may be predestined to a good temper and disposition or to a sullen and morose or even wicked one; or he may be predestined to wealth and honor or to poverty and shame, according as he derives and inherits from his parents or from the circumstances of his birth and education. All this, therefore, implies and shows free agency in man, unless so far as men are predestinated by their own species.

But notwithstanding all that has been said there is still a sense in which predestination may be understood as it relates to God's government of mankind. This sense is derived from the omnipresence of Deity who is always and everywhere present in essence and intelligence and has his purposes to accomplish among men and in relation to them. Men are not all alike in character. The different nations differ from each other in a variety of ways. Even the individuals of the same nation or of the same community and even of the same family and household differ from each other in character, and that in many respects. They all differ from each other in physical appearance and they differ just as much in their moral character, some of them being of good, others of bad moral character, and others again of all shades and degrees of moral character between these two extremes of good and bad. So it is analogously with the animals of different species or of the same species or with the trees or plants or herbs or minerals of different species or of the same species, they all differ from each other, respectively, in a variety of ways, so that even no two individuals of any one particular species are exactly alike in every respect, in every point of view, from which they may be contemplated. Men, therefore, as all other beings animate and inanimate that pertain to the earth, have their differences of character, and as God makes use of men of all sorts of character, good and bad, and middling, in that respect, to accomplish his purposes of benevolence or of justice among mankind, and as these men are sure to accomplish the purposes of Deity before they leave this earthly scene,—just as sure as that the tree will not fall unless with old age if it be not from a shock of nature or by the art and power of man, which all doubtless happen in accordance with the will of God—; men, therefore, may in this sense be said to be predestined of God. Thus, the instruments of God's purposes among men arise in the course of the ages, for the most part among mankind themselves; warriors that overrun nations, inflicting on them punishments in consequence of the retributive justice of the Deity, as well as cruel and oppressive rulers and magistrates; reformers to affect a change for the better in the national systems of

religion or superstition or morals; philanthropists and good men and women in various spheres of life to accomplish in various ways, the benevolent purposes of Deity among mankind. Now all power as well as benevolence has its origin in God, springs from him, and since God is infinitely good even so it is said with truth that God makes all things work together for good to them that love him and are called according to his purpose. But some of my friends may be wishing to learn how they are to know whether or not they themselves are predestinated and elected of God to life and salvation. In answer to such an enquiry I may say: show me a human being who lives a godly life and believes himself or herself to be one of God's elect, (for if one lives not a godly life one will not have any such belief or confidence,) and I will show you one who is of the number of God's elect. Comforting thought, which may each one of you realise for yourselves, and glorify God in your body and spirit which are God's, always still keeping in mind that you are free moral agents, and, therefore, responsible toward God and toward men for the manner of your life and your actions.

#### *On Baptism and the Trinity.*

Romans ch. VI, verses 3-6. "Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore, we are buried with him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection."

In Christianity, Christ is the symbol for perfection, and godlikeness of human character as well as for true doctrine. The idea of Christianity itself originated by the wisdom of God in the movement that was inaugurated and carried on by John called the Baptist. This John was a real historical personage, a man that existed and acted much as he is represented to have done in the New Testament and in the Jewish history of Josephus. He lived in the time of Herod the Great, King of Judæa, nearly nineteen centuries ago. He is represented in the New Testament as preaching to the people repentance and baptism, or the baptism of repentance, for the remissions of their sins, and as proclaiming himself to be the forerunner of one that was to come after him, one who was mightier and worthier than he. The bulk of the evidence both direct and indirect which we have in the New Testament goes to prove that John and his disciples baptised by immersion, a fact which is also implied in our text, where it is said that so many of us as are (which is the literal meaning of it, not were as translated,) baptized *into* Jesus Christ are baptised *into* his

death, &c." And in the last chapter of Matthew, verse 19, the command is given to go and teach all nations baptizing them *into* the name of the Father and of the Son and of the Holy Spirit. And in the epistle to the Galatians chapter III. verse 27, it is said: "For as many of you as have been baptised *into* Christ, have put on Christ." We see, therefore, that in the primitive times of Christianity, they regarded it as meaning the same thing to baptise the person into the name of Father, Son and Holy Spirit, or into the name of Jesus Christ. Therefore Jesus Christ represents Father, Son and Holy spirit; and conversely, Father, Son and Holy spirit represents Jesus Christ, that is, the one means the same as the other. In the operation of baptism, the person was immersed into water and the formula of words pronounced upon him or her: I baptize thee into the name of the Father, and of the Son, and of the Holy spirit, or, I baptize thee into the name of Jesus Christ. This method of baptism, it is certain, was practised in general in all the ages of the primitive Christian Church, or for the first three centuries of the Christian era and probably for many centuries later until baptism by aspersion or sprinkling came to be generally practised in the Catholic Church when that was the established religion of the Roman Empire, especially by the Church of Rome. The being baptized then into the name of Father, Son and Holy Spirit, or into the name of Jesus Christ, means that the persons baptised were to consider themselves as the same with that one into whose name they were baptized.

"For," it says "as many of you as have been baptized into the name of Father, Son and Holy Spirit," have taken upon you this name, have appropriated the name which has been called upon you. Christ, therefore, means all that would live the life of active godliness, the complete Christian life, ever after. Jesus Christ, I say, means not only one, but also many, even all who, in all ages, would practise repentance and baptism for the remission of sins and would ever afterwards live the life of entire and active godliness, the perfect and complete Christian life. John being the forerunner of Jesus Christ, he that was to come after him was he or they who had submitted to repentance, a change of heart and of life, and to baptism in the perfection of wisdom, and knowledge, and holiness, to which they had attained by living the life of entire and active godliness over afterwards. Hence we understand the Trinity knowing that he that is a father must necessarily be a son, and may if he will, that is, if he will live the entire life of active godliness, be a holy person, spirit, or influence; if one be not a holy person and live not the life of godliness, one will not be likely to understand one'sself as representing the Trinity, otherwise called Jesus Christ.

But you will ask, doubtless, how is it that a human being can be a spirit? You will say that each human being has a spirit or soul in them by which they live, and breathe, and think, and rationalise. I will further inform



you that each human being is a spirit, even a master or controlling spirit if one will have it so; and that not only is each and every human being a spirit, but that the earth on which we dwell, and of which we are composed, even all the media in which we exist, live and move, is spirit. This is something that most people have not realised before, but this is true. And not only the earth, but the heavenly bodies that exist in space, as the sun, moon, planets, and stars are spirit; not literal spirit as the air which we breathe, but nevertheless real spirit. You will perhaps say that this is not how you have ever understood spirit, and doubtless you speak truly as to your previous understanding of it. But what is spirit? Literally it is that which we breathe. Spirit from the Latin word *Spirare*, to breathe, means that which we breath or breath, for instance, the air or atmosphere which surrounds us, and which we breathe is literal spirit. And the whole earth, on which we live, is of a nature reducible to a gaseous or aeriform state. But though this is true; though the earth is of a substance reducible to the state of air, yet this reduction of the earth, as a whole, is not practicable; but the earth always exists as spirit in a condensed form. The principal difference between the air we breathe and the earth is that the one is spirit in a rare and breathable form, the other spirit in a condensed form not fit to be breathed by living creatures nor ever meant for that purpose. Water is also spirit in another form. Therefore man, though not a literal spirit is none the less a real one, and the principal difference between spirit, which we can see in a solid tangible form and that which is invisible and breathable, is one of density and rarity of substance. Yea, the solidest rocks and the densest metals and minerals with all earthy substances as well as water, are all of a nature reducible to a gaseous or aeriform state. Matter, therefore, may be said to be spirit in a condensed form; and spirit may be said to be matter in a rare or breathable form; and it can, therefore, be said with the strictest truth that nothing exists but spirit in various forms; and it can be said with equal truth that nothing exists but matter in various forms, even the air we breathe and the ether which exists in space, as well as water, being material. The principle of intelligence is present everywhere and in everything, and intelligence, as it exists in man or in any of the animate creation, is a development from matter or spirit. All vegetables and animals bring forth after their kinds respectively, and man of to day inherits the intelligence, the reason, and the genius of his ancestors which he can and does cultivate and develop.

But Jesus Christ, meaning not only one but also all who would submit to baptism and repentance and live the life of active godliness, you can easily understand how that he who was to come after John, or those who had attained to perfection by following the teachings and submitting to the discipline of the new dispensation, was or were also before John. And,

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although John was a wise man, a great man, and a prophet, doubtless there were many of his disciples and followers, as well as many men in all ages previous to him, that were as great and as wise as he. Jesus Christ then, in the way I have explained it, is he that is spoken of as the Alpha and Omega ; he that is past, present, and to come ; the beginning and the ending, the first and the last ; all of which expressions are partly meant to teach the eternal existence of man. Now, knowing that man is a spirit you will easily understand how that he may be a holy spirit, or the holy spirit ; and how that he may be an evil, wicked, and unholy spirit, for his free agency says he can choose to be either ; and, therefore, you will with the greatest ease understand how that Father, Son, and Holy Spirit mean the same person under three characters, under the character of a Father, of a Son, and of a Holy Spirit, person or influence.

The word Trinity is not found in the Scriptures. We find it first made use of by Theophilus, bishop of Antioch, in the second century of the Christian era, who invented it to express the distinction of persons in God. "The Christian Church," says Dr. McLaine, the translator of Mosheim's Ecclesiastical History, "is very little obliged to him for his invention ;" and no wonder, when it is understood that Father, Son, and Holy Spirit, mean not three persons in one but one person under three characters or names. "The use of this and other unscriptural terms," adds the same writer, "to which men either attach no ideas or false ones, has wounded charity and peace without promoting truth and knowledge. It has produced heresies of the very worst kind."

But having come to understand the Trinity, the next question that will probably arise to your minds with respect to it will be : Is it required or permitted to worship the Trinity ? The worship of the Trinity is not taught in the Scriptures, neither was it practised by the primitive Christians. The worship of the Trinity under the idea of three persons in one God is peculiar to perverted and corrupted Christianity ; but the worship of the Trinity, even as properly understood, is not taught in the Scriptures, and was not practised in the primitive Christian Church. Only the worship of the infinite, invisible and omnipresent God, is inculcated in the Scriptures ; and the worship of the same infinite and invisible God, with or without the intermediate idea of Jesus Christ, appears to have been the universal practice of the early or primitive Christian Church. If we understand what prayer is," says the celebrated Origen, who wrote about the year 230, A.D., "it will appear that it is never to be offered to any originated being ; not to Christ himself ; but only to the God and father of all, to whom our Saviour himself prayed and taught us to pray." The worship of the same infinite and invisible God alone is peculiar to the good, intelligent, and holy of all ages ; and the worship of any thing, whether it be an object of the sense or only of the imagination, is taught by Scrip-



them with such relations. Now it is not the old creation spoken of in Genesis, but the new creation spoken of in John that people should delight to be told about or which ministers of the Gospel should like to tell them about. The former stands in a like relation to the latter, as the chaff does to the wheat, as the unreal to the real. This regeneration or new creation has its beginning in a change of heart, brought about by true repentance, and is carried on and accomplished by living the life of entire and active godliness. Hence, comes forth the new man which, after God, is created in knowledge, righteousness, and true godliness; he who was to come after John. But it is necessary that those, newly converted to the truth, those who by repentance and godly obedience have begun to walk in the true Christian course should persist in the way of godliness; for as Christ was raised up from the dead by the glory of the Father even so we also should walk in newness of Life. Such should not be weary in well-doing, knowing that in due time they shall reap, if they faint not; that though they follow a life of self-denial while the world is rolling in sinful pleasures and luxuries and pride all round them, though they even experience some persecution from the wicked worldlings, they still are contented and satisfied that they are treading the right course; for they are aware that the wages of sin is death, and they see that the gift of God which is eternal life by following in the way of Jesus Christ is infinitely preferable.

But our text uses still another illustration when it says: "For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." The act of immersion in baptism is here compared to the planting of the seed in the earth, which seed, as is well known, dies, and a new plant springs up from it. And the act of raising the baptized person out of the water is compared to the springing up of the new plant from the seed. This may be considered as even a better illustration than the other, namely, that of burial by immersion of the body in water and resurrection by the raising of the body from it, as it shows the gradual growth in grace of the Christian from the time of his new-birth or the beginning of his regeneration to his perfection in godliness. The grace of God, as the result of repentance and godly obedience, begins first to germinate in the heart, then it becomes every day more sensible in the life of the Christian until it finally brings forth all the desirable fruits and graces of the true Christian character. The grace of God in the heart of the Christian who is beginning the new life has been compared to a flower in the bud; the grace of God as manifested in the perfect Christian to a flower in full bloom. As I have before remarked regeneration is the all-important thing in Christianity, carnal ordinances are as nothing in comparison.

*On the Lord's Supper.*

1 Corinthians Ch. II. verses 23-27 : "For I have received of the Lord that which also I delivered unto you, that the Lord Jesus, in the night in which he was betrayed, took bread ; and when he had given thanks, he brake it, and said : 'Take eat, this is my body which is broken for you ; this do for a remembrance of me. After the same manner also (he took) the cup, when he had supped, saying, This cup is the New Testament in my blood : this do ye as oft as ye drink it for a remembrance of me. For as often as ye eat this bread and drink this cup, ye do show the Lord's death till he come.'" Paul, the writer of the Epistle in which our text is found, is not represented to have been one of the immediate disciples of Jesus Christ. It is not recorded that he ever saw Jesus Christ in the flesh, his conversion not taking place till some years after Christ is represented to have been crucified, when, therefore, he speaks of having received from the Lord that which also he delivers to the Corinthians concerning the institution of the Lord's supper, it must mean that he was taught this by the spirit of the Lord. Paul was a man that was eminently taught by the spirit of the Lord. In the Old Testament prophecies it is foretold that in the times of the new or Christian dispensation all should be taught of the Lord, and that none should need to teach another the knowledge of the Lord, for all should know him from the least to the greatest : For the earth shall be filled with the knowledge of the Lord, as the waters cover the seas. And in speaking with regard to the Church of the future, it is said of it : All thy children shall be taught of the Lord and great shall be the peace of thy children. All this means that the knowledge of the Lord would become very general among mankind, among those especially who lived under the Christian dispensation. But it does not mean that all would be equally versed in the knowledge of the Lord and in things divine, a state of things which has never yet been realised in the Christian Church ; nor that all would possess the same divine gifts and endowments, for the gifts of the spirit are as various as they are manifold ; nor that they who should possess the same gifts and endowments would possess them in an equal degree. What it means is, that the knowledge of the Lord would be very widely diffused among Christians generally, and that there would be a time when this diffusion would be very great, marked and significant, a time which doubtless in the fulness of the signification is yet to come, and which we ought to hope and strive and pray should soon come

Paul was taught of the Lord, he was taught of the spirit of truth. He lived in the times of the Primitive Church, was himself one of those who first helped to introduce Christianity, and would be supposed

to know exactly the state of the case with respect to the way and manner in which the Lord's Supper was celebrated. An account of this institution is given in three of the Gospels, in Matthew, Mark, and Luke, as well as in the first Epistle to the Corinthians, the place from which we have taken our text. Although baptism was in practice before it, this was one of the first institutions of the Christian Church. It would appear to have been designed to be a substitute for the Jewish sacrificial ritual, at least it was afterwards made to have this design. The way in which it was practised in the primitive Church, that is, speaking in regard to this, the Church from the latter part of the first century on to the third or fourth century of the Christian era, teaches this. According to Mosheim, in his Church history, the following was the way in which this institution was carried on in the primitive Church. The Christian people, according to their wealth, brought oblations of bread and wine and other things which they offered to the Lord. Of this bread and wine such a quantity was separated from the rest as was sufficient for the purposes of the holy supper which was consecrated by certain prayers pronounced by the bishop or presiding elder, to which the people assented by saying : Amen. This consecrated bread and wine was distributed to the people by the deacons ; (for even in the latter part of the first century, we find in the Christian Church what may be regarded as three orders of the clergy, namely, bishops or presiding presbyters, presbyters and deacons ;) and the Lord's supper was in some churches followed, and in others preceded by the *Agape* or feasts of love, institutions so peculiar to the primitive Church. Hence it very plainly appears, that the Christian priesthood and the institution of the Lord's supper were designed, I will not say positively according to the gospel, to be a substitute for the Jewish priesthood and sacrificial ritual ; the Christian bishop or presiding elder representing the Jewish high priest, the presbyters representing the Jewish priests, and the deacons, the Levites ; the popular oblations of the Christians representing those of the Jews, and the offices of the bishops, presbyters and deacons, with respect to the sacrament of the Lord's supper and the Christian service generally, representing those of the high priests, priests, and Levites, with respect to the sacrifices of the Jews and the Jewish service generally. The primitive manner of celebrating the Lord's supper was much changed in the course of time, and was also varied according to locality. Also, the purport and meaning of that institution was differently understood by different persons in the earliest times of Christianity, and all along in the succeeding ages by the different Christian sects ; some believing the representation of it in the New Testament to be allegorical and symbolical, others to be literal and real. Their opinions and beliefs always differed with respect to the Lord's supper, as they did with respect to Christ, whom the Gnostics, a



numerous and intelligent sect of primitive Christians, believed to be rather an allegorical or spiritual character, than a real man. The sects of the Gnostics, of which there were many, were also called *Docete* from the Greek *δοκεῖν* to appear, because they professed to believe that Christ was only an appearance, a phantom and not a real body. Instead of being born of a virgin, as those who understood the New Testament literally professed to believe, they taught that he descended on the banks of the Jordan in the form of perfect manhood, where he imposed upon John the Baptist, as afterwards upon his persecutors the Jews, and upon Pilate and his ministers, who wasted their rage upon an airy phantom that had no real corporeal existence. The orthodox, as they were called, on the other hand professed to believe the New Testament literally; and thus taking the four gospels, they made out the Lord's supper to be a real literal institution. But considering the four gospels by way of comparison with each other, we are led to conclude that the representation of the Lord's supper, must be of the same character with respect to real or allegorical as the other representations of the gospels. Now the four gospels come to us with equal authority and as of equal credibility respectively, that is, we have as much right to believe any one of them to be authentic and genuine history as we have to believe any other of them to be such: and thus from a fair, careful, and impartial comparison we find the gospels, although their representations are founded upon facts, the facts connected with the movement inaugurated and carried on by John the Baptist, to be allegorical, but their design to be such that they are quite as important as if they were real representations, and as such, consistent with one another and with themselves in everything. What, therefore, does the representation of the Lord's supper mean according to the gospel idea? And what do all the symbols employed in that representation mean? Would not the Gospel Feast be an appropriate name for the representation of the holy supper? Would it not mean the feeding on the pure doctrines of the gospel? Would not Christ, which in the gospel's representations generally sets forth truth and perfection personified and persecuted in a human being, here symbolise the faithful and true Christian ministers imparting sound doctrine, the spiritual bread of life, to the Christian Church of all ages, which, in this case, is represented by the twelve apostles, twelve being the symbolical number for the complete Christian Church? The bread and wine which the true Christian minister gives to the people are thus the pure doctrines of the gospel, the symbolical body and blood of the New Testament. It means the pride-subduing, the illuminating, and the soul reviving doctrines of the gospel. This is what the representation of the Lord's supper properly means, in accordance with the literary character of the gospels. But there was such an institution in the primitive Church as a literal supper correspond-

ing to that called the Lord's supper in the Christian Church at the present day at which professing Christians used to assemble together for the purpose of mutual and friendly intercourse, and to contemplate the self-denying and holy life of the true Christian. This institution, as I have before remarked, was thus practised in the Christian Church at a very early period of it; and was designed to be a substitute for the Jewish priesthood. This last sense, as a whole, was doubtless given to the institution of the Lord's Supper at the time of the rise of the bishops over the presbyters in the latter part of the first century, which sense it has retained in all churches governed by bishops ever since. The bishops of to-day recognise themselves as the representatives of the high-priests of the Jewish Church; the presbyters as the representatives of the priests; and the deacons of the Levites. But the institution of the Lord's Supper in this latter sense is of human origin, and is literal in its signification, the representation of the Lord's Supper in the Gospels is evidently symbolical, not literal and real. If, therefore, we wish to follow the divine and not the human institution; if we wish to have the Gospel sense of it and not the sense that men have attached to it, we shall take this institution in the sense I have given it above, in the sense of a feast of pure Gospel doctrine, partaken of by humble godly Christians; in the sense, I say, of pure Gospel doctrine, the symbolical body and blood of the New Testament. Nor can it be injurious to Christians, we think, to practise this institution in the second sense, namely, in the sense of a literal supper, provided they practice it aright. But even so they should hardly look upon it as a carnal ordinance of human institution; they should frequent it for the purpose of friendly intercourse and of mutually cultivating the spirit of charity and benevolence toward each other; and above all they should, on such an occasion, contemplate the self-denying life of the true Christian, the life of holiness and of active godliness.

They should not, as the Church of Rome teaches and even some Protestant churches teach, imagine that the bread and wine they receive in that ordinance are transmuted into the body and blood of a man, a doctrine which has long been, and still is, the source of untold blasphemy; in receiving these symbols or signs of true Christian doctrine, they should resolve and endeavour to live the life of holiness, and of entire and active godliness, which the Gospel inculcates. They should be heartily sorry for their past sins, and desire and endeavour to live holier and better in the future. This, doubtless, was the way in which they practised this institution in the very early times of the primitive Church before the rise of the early bishops. The primitive Christians were distinguished for their humility, their purity, and their zeal for truth and for God. They were distinguished, too, as being for the most part of the humbler and more illiterate classes of the people. But when the bishops sprung up

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and the design was accomplished of making the Christian system a com-  
plete substitute for the Jewish system, then came the pride of the world  
into the Church which increased enormously when orthodox christianity  
was established in the Roman Empire. Then the proud and the wicked  
rich came into the Church in great numbers and had all things in their  
own way. They, as it were, took the kingdom of heaven by storm. When  
Pride came in, Humility, the parent of godliness, with all her kindred  
graces, had to go out. They both could not live in the same house nor sit  
on the same throne together; and then commenced the long and doleful  
reign of Antichrist which has continued, till in our own time, the freedom  
which the spirit of the Lord inspires is now beginning to show itself, and  
the true light of the Gospel, which has long only glimmered, has now begun  
to shine more fully. Where the spirit of the Lord is there is perfect  
liberty. Where the spirit of Antichrist prevails there is complete slavery,  
slavery not only of body but of mind; but we know the body follows and  
obeys the mind; captivate the latter and you have the former in subjec-  
tion, just in the same way that all the members of the body, as the hands  
and feet and eyes and muscles, and even the head itself are obedient to  
the mind and will. Hence it is said in Revelation, ch. XIII., that the  
beast gave them a mark upon their right hand or upon their forehead, the  
latter denoting the intellectual, and the former, (the right hand being the  
principal organ of corporeal action,) representing the bodily faculties; and  
the whole taken in connection with what precedes and follows in narrative  
signifying that the anti-christian power which was symbolised very properly  
by a wild beast would bring all people within its jurisdiction, into such  
complete subjection, that they should be enslaved to it body and mind.  
This has been accomplished in all the ages of Catholic Christianity in the  
Roman Empire, both at Constantinople and at Rome, and in other  
nations and places until the present time. And any man who reads the  
history of the Christian Church, or even the secular history of the  
Roman Empire and of modern Christian nations till the present time, will  
see what an untold amount of evil, and contention, and bloodshed, and  
wickedness, and blasphemy against God the doctrine of transubstantiation  
has given rise to among mankind. And even in some churches calling  
themselves Protestant, that doctrine is taught in the height of its  
absurdity. Some people, it appears, must have a visible and tangible  
god; and a great portion of mankind, dispensing with the evidence of their  
sense and reason, have made a piece of bread or wafer their god; have  
put it up and worshipped it; and have talked, and debated, and wrangled  
to no end with respect to it. Did we not know positively that this is so  
we could hardly bring ourselves to believe that men could be so senseless  
and silly as to consent to or admit such absurd doctrines and believe them  
so strongly as to subject their fellowmen to the most cruel tortures and to

death for not professing to believe them; yea, and to themselves endure cruel sufferings and death in support of them. Christians should be always on their guard against the deceptions of their own hearts, for the heart is deceitful above all things and desperately wicked. They should likewise be on their guard against the wily deceptions of Satan, their invisible enemy, which is on the watch to ensnare and deceive them, which not only goeth about as a roaring lion seeking whom he may devour, but can also transform himself into an angel of light, and so under this mask of deception, beguile the unstable and unwary soul; and none can resist his deceptive attacks but those who are of an humble, a contrite, and a prayerful spirit. Satan sometimes deceives men by causing them to set up a visible god or idol. It has been the propensity of men in all ages to go openly or glide imperceptibly into idolatry.

Behold the Jews whose national characteristic it was to worship the infinite and invisible God; how that large numbers of them set up idol calves at Bethel and Dan which they worshipped for many centuries. All this brought upon them the severe judgements of the Deity and their long captivities in Assyria and in Babylon witness his retributive justice. What is the difference in guilt between the one that worships a calf-idol and the one who worships a wafer or a piece of bread as his god? The latter appears to do even more absurdly than the former, since he eats the god that he worships. Christians, surrounded and beset as they are with enemies without and within, which all may be summarized under the heads of the world, the flesh, and the devil, should walk circumspectly, not as fools but as wise, redeeming the time and making the most they can of their powers and their privileges, and should not only avail to keep the flesh and the world in subjection, but should always faithfully fight the good fight of active godliness to bring them more into subjection and make still larger conquests in the world for God.

But what are they to do in order to achieve and maintain this dominion for God? Are they to be taken up with the fashions, the allurements, and the pleasures of the world to the neglect of godly living? Or, are they to remain entangled in the sacerdotal net of carnal ordinances to the neglect of practical godliness? Oh no: but while the observance of the Lord's Supper, as indicated in the Gospel, properly understood, conduces to practical godliness and all holy living, it is a fact that if that institution is observed merely as a carnal ordinance and as commonly practised in the Catholic Church and in some churches called Protestant, its tendency is not to practical godliness but rather the opposite. The observance of carnal ordinances is as nothing in comparison with pure practical Christianity. Circumcision is nothing, uncircumcision is nothing: but the keeping of the commandments of God, is all important.

*On the Law and the Gospel.*

Galatians, ch. III, verses 23-27. "But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed. Wherefore, the law was our schoolmaster to bring us unto Christ that we might be justified by faith. But after that faith is come we are no longer under a schoolmaster. For ye are all the children of God by faith in Christ Jesus."

The chief argument of the apostle in this letter of his to the Galatians is that they are no longer bound by the law or the old Mosiac dispensation since the gospel or the new and Christian dispensation has come; that under this new dispensation all are the children of God by faith in Christ Jesus. The law, says the Apostle, was our schoolmaster to bring us to Christ that we might be justified by faith. The word here translated schoolmaster, namely, *παιδαγωγός* means one who, it is said, not only taught the children, but conducted them from their homes to the school and to their homes from the school; and, therefore, it is said: the law was our schoolmaster to bring us to Christ, unto the school where the true faith of God is cultivated. The law was given by Moses, but grace and truth came by Jesus Christ. The law or the old dispensation implied guilt, for by the law is the knowledge of sin, as where no law is there is no transgression, no law to be violated or transgressed no sense of the penalty due to transgression; but the gospel dispensation implies grace or favor, a sense of justification to him who embraces the truth; for in this we are justified by the faith of Christ and thus become children of God. It is therefore plainly seen how superior is the new dispensation to the old; the dispensation of grace to that of works and carnal ordinances, the Christian system to the old Jewish. The law or the Jewish ritual was very narrow in its application; it was designed for a single nation, and if the Israelites had complied with the command which required their males to present themselves thrice a year before the Lord in the place which he should choose, or Jerusalem, they could never have extended themselves much beyond the limits of the promised land. But they did not comply very rigidly with this injunction as they did not with many other requirements of the law, and we find the Jews, even in early periods of their history, scattered in distant countries far beyond the boundaries of the land of Israel. This was a necessary consequence of the natural increase of the people, who could not all subsist in their successive generations if they were confined to a limited portion of the earth. The new or Christian dispensation is more extensive in its application, applying as it does to mankind world-wide. Christianity was designed for and is applicable to all the nations of the earth. It knows no difference between Jew and Gentile;

for all are the children of God by faith in Christ Jesus. According to the commonly received chronology the Jewish dispensation continued from the giving or promulgation of the law by Moses to the destruction of Jerusalem by Titus, a period of nearly sixteen hundred years. The Jews, however, continue yet to practise their religion wherever they happen to reside, and they have always been obstinately tenacious of it. Neither persuasion nor force could induce them to allow the gods of other nations to be introduced into the temple of Jehovah, and Antiochus Epiphanes, Pilate, and Caligula realised this by the opposition they encountered to their introducing to the temple their images or to the city their institutions. The Jews had a great respect for their law, and it has been remarked that the farther they were removed in time from their lawgiver, the greater was their respect for him, and the stronger their belief in the miracles he was represented to have wrought. That law, as I have said, was designed for a single people and was very limited in its application. There is a summary of it in the Ten Commandments, otherwise called the Decalogue ; but, considered in detail, the observance of the law must have been very laborious and difficult. The law enacted frequent sacrifices and many observances ; it besieged not only the priest and the Levite, but the citizen in all the positions of life and exacted from him the amplest and most implicit submission to its dictates and requirements. Its conditions were, he that doeth these things shall live by them ; he that doeth them not shall die. The conditions then on which the law saved men were works, the doing what the law required. The condition on which the Gospel offers salvation to men is, according to our text, faith, for it says : Ye are all the children of God by faith in Christ Jesus. We must, however, if we wish to expound the Gospel consistently with itself, take another conditional item as necessary to secure salvation, namely, works ; for in the Epistle of James, it is said that faith without works is dead, that is, it counts for nothing. Hence, according to the Gospel plan, faith and works are necessary to secure salvation to men. But by works we are not here to understand the works or observances which the law required, but the good works which spring from charity and love, and which invariably accompany the true faith. The Gospel dispensation did away with the necessity of the works and observances required by the Mosaic dispensation, which consisted mainly in the observance of carnal ordinances and in obedience to a system of rules and regulations. But, becoming the children of God by the faith of Christ and the performance of all good works which tend to godliness ; men under the new dispensation become perfectly free, free from the works and observances of the law : they become God's freemen at the same time that they become God's children. The law and the gospel were both revelations from God to man, the law a partial revelation, as it were a schoolmaster to bring



According to the continued from the action of Jerusalem the Jews, however, happen to reside, Neither persuasion nations to be introduced to their introduction institutions. The en remarked that the ver, the greater was the miracles he was said, was designed application. There is a called the Decalogue ; must have been very sacrifices and many the Levite, but the in him the amplest and ements. Its conditions m ; he that doeth them e law saved men were condition on which the text, faith, for it says : rist Jesus. We must, stantly with itself, take vation, namely, works ; without works is dead, to the Gospel plan, faith en. But by works we rvances which the law n charity and love, and Gospel dispensation did rvances required by the the observance of carnal s and regulations. But, rist and the performance under the new dispensa- and observances of the time that they become oth revelations from God a schoolmaster to bring

men to the full light of knowledge and wisdom concerning heavenly things. the law was as the morning star which ushers in the sun and the full light of day, which last represents the Gospel rightly understood. Before faith came, men were kept under the law. shut up unto the faith which should afterwards be revealed ; they were so to speak, groping in the dark to get into the right way ; they were surrounded and enveloped with mystery, not knowing the true God, and slaves to the ordinances and works of the law. The law ruled men with a rod of iron, compelled them to an obedience to it ; the Gospel chastises men with a scourge of small cords, and leads them gently to a profession of its doctrines and an obedience to its requirements. The law was our schoolmaster, and almost every person can bear witness to the terror which the schoolmaster inspired them with in their youth ; and those who were disobedient or negligent can do so bear witness to his actual severity to them. But the Gospel brought men into the position of children ; children of a loving parent, no longer under the severe rule of a rigid and an inflexible schoolmaster ; and as children, then heirs, heirs of God and joint heirs with Christ. Where the spirit of the Lord is, there is liberty ; under the true Gospel, men are full of light and knowledge and wisdom as to all things that concern godliness ; and the result of this is freedom, the freedom which the love of God, their father, imparts, for perfect love casteth out fear with all its torment.

But men were in bondage to the law and its requirements ; they were in darkness shut up unto the faith which should afterwards be revealed ; yea, they were groping in the darkness of their ignorance for the way of life, not knowing the true God, nor whither they should go to find him. That is the state the majority of the Jews are in to day, shut up in the darkness of superstition, in bondage to the requirements and observances of the law. They do not believe that the Messiah has come, and it may require an extraordinary revolution in their opinions before they become to believe it. The prime difficulty in this respect is that they do not know what the Messiah or Christ means. Nor are the great majority of those called Christians to-day in any better condition. They have heaped up to themselves a large amount of superstition and increased their gods without number ; so that when we speak of the Gospel in contradistinction from or in relation to the law, we speak of the true Gospel rightly understood without any mixture of the errors which were from time to time introduced into it and into Christianity. If it be asked which are in the best and the truest position to-day, the Jews or the idolatrous Christians, we can hardly answer that the Christians are, for the Jews, though exceedingly formal, exclusive, and somewhat unamiable in their way, cannot be called idolaters in the ordinary acceptation of that term, while the great majority of those called Christians are the most

absurd of idolaters. The Roman Catholic it is said, whether truly or other-  
 wise I do not pronounce, worships a wafer as well as a great many deified  
 human beings, men and women, as also the people of the Greek Church and  
 of other branches of the Church Catholic, do as much. They also observe  
 feasts and fasts and holidays kept in honor of the Saints to no end. But  
 the Jews, though they observe many feasts and carnal ordinances, yet  
 profess to worship only the invisible and infinite God, the Creator, <sup>the</sup> ser-  
 ver, and governor of all. But after that faith is come ye are no longer under  
 a schoolmaster. Great are the rewards of faith. By faith the elders, God's  
 servants in every age, obtained a good report. By faith Abel offered unto  
 God a more excellent sacrifice than Cain by which he obtained witness that  
 he was righteous, God testifying of his gifts, and in it, he being dead, yet  
 speaketh. By faith it is believed that Enoch was translated that he should not  
 see death; and even *we* become the children of God by the faith of Christ.  
 By faith Abraham, when he was called to go out into a place which he  
 should afterwards receive for an inheritance, obeyed; and he went out,  
 not knowing whither he went. By faith he sojourned in the land of  
 promise as in a strange country, dwelling in tabernacles with Isaac and  
 Jacob, the heirs with him of the same promise. For he looked for a city  
 which hath foundations, whose builder and maker is God. By faith Moses,  
 when he was come to years, refused to be called the son of Pharaoh's  
 daughter; choosing rather to suffer affliction with the people of God than  
 to enjoy the pleasures of sin for a season: esteeming the reproach of  
 Christ greater riches than the treasures in Egypt; for he had respect unto  
 the recompense of the reward. By faith he forsook Egypt, not fearing  
 the wrath of the king; for he endured as seeing him who is invisible.  
 And what shall we say of those who, through faith, subdued kingdoms,  
 wrought righteousness, obtained promises, stopped the mouths of lions,  
 quenched the violence of fire, escaped the edge of the sword, out of weak-  
 ness were made strong, waxed valiant in fight, turned to flight the armies  
 of the aliens. Others had trials of mockings and scourgings, yea, more-  
 over of bonds and imprisonment. They were stoned, they were sawn  
 asunder; were tempted, were slain with the sword; they wandered about  
 in sheepskins and goatskins, being destitute, afflicted, tormented. Of  
 whom the world was not worthy; they wandered in deserts and moun-  
 tains and in dens and caves of the earth. But these all having obtained  
 a good report through faith, received not the promise: God having pro-  
 vided some better things for us, that they, without us, should not be made  
 perfect. But without faith it is impossible to please God; for he that cometh  
 to God must believe that he is, and that he is a rewarder of them that dili-  
 gently seek him. He that cometh to God, says the Apostle, must believe  
 that he is. The fool hath said in his heart, there is no God. Rejecting  
 the evidence of sense and reason and all that nature and Revelation afford

him, he saith in his heart : There is no God. The condition of no man we can imagine is more pitiable than that of him who saith there is no God. Such an one is profoundly dark-minded, ignorant, and of a perverse, obdurate heart. The work of regeneration has never taken effect in the heart of such an one. The heavens declare the glory of God ; and every little plant and flower and pebble and microscopic animalcule ; every object that is seen in the domain of nature declares his presence and power. And still there are some who say in their hearts : There is no God. Yea, and there are many, very many, who act and conduct themselves all through their life as if they believed there is no God, as if they had no realising sense of the existence and presence of that omnipresent, omnipotent, and infinitely glorious Being. Their hearts are perverse and estranged from the right way ; and the imaginations of the thoughts of their hearts are only evil continually. Such men, it appears, would certainly need a pedagogue to bring them to a knowledge of the truth. They would need to be dealt with, not as children, until they become babes in Christ. They would need to be required to lay aside their ignorant self-conceitedness and to receive the truth as little children. Then, when they had come to a knowledge of the truth, had arrived at the true faith, they had become the children of God, heirs of God, and joint-heirs with Christ, and, consequently, have no longer need of a schoolmaster, no longer themselves attach any importance to carnal ordinances and man-devised ceremonies and rites, with so many of which the Jewish Church abounded, and the largest part of the nominal Christian Church now abounds. But they will recognise the necessity of cultivating and practising active godliness as the one thing needful and altogether above comparison with the observance of carnal ordinances, rites and ceremonies. They live as becometh children of God, having no longer any need of a schoolmaster, to bring them to the school of Christian faith ; but being joint-heirs with Christ, they are as heirs in subjection to the obedience of Christ. Here, when I speak of the obedience of Christ, I refer to the life of holiness and of entire and active godliness which the true Christian lives, and not the obedience to any man or to any combination of men to the neglect or compromise of obedience to God, and his truth and righteousness. When I speak of the obedience of Christ, I mean the obedience which the child of God renders to his heavenly father, a loving, childlike, filial, unconstrained obedience while pursuing the course of godliness in all the circumstances and conditions of life. The observance of carnal or man-devised ordinances in comparison with this life is as nothing. The Apostle in speaking of this says : Circumcision is nothing, uncircumcision is nothing, but the keeping of the commandments of God. The children of faith are dead to the law, that is, the law in respect to its ordinances and ceremonies is null and void as regards them. But there are nevertheless

parts of the law which are always obligatory on Christians, as, for example, that part called the Ten Commandments.

In regard to the Ten Commandments, the Christian dispensation does not annul, but it confirms them. Whosoever breaketh even the least of these commandments and shall teach men so, the same shall be called the least in the Kingdom of heaven; but whosoever shall do and teach them, the same shall be called the greatest in the Kingdom of heaven. To the Ten Commandments, the New Testament has added another: A new commandment give I unto you that ye love one another. This is a command to all men, and more especially to Christians, to love one another, and may be called the eleventh commandment of the all-comprehensive divine law. God would govern men by the law of love; and he would also have them live and act in relation to each other in accordance with the same law. If men universally would live in accordance with God's requirements, they would not only love God, but they would love each other. Love would be their motive power to action, and it would also be the bond of their union. There need be no more among men the distinctions of Jew and Gentile, of Christian and Pagan; all would be the children of God by the faith of Christ Jesus; all would love their God and each other with an unfeigned, an unvarying love, a love which would go forth benevolently and beneficently in action and expression. The old walls of partition between Jew and Gentile, between Christian and Pagan, would then be broken down completely, and their differences entirely obliterated, and mankind generally might then be called one holy, happy family, even the family of God. Let Christians then esteem the privileges which they enjoy of living in an age of Gospel light when all may become the children of God by cultivating the faith of Jesus Christ. Let them estimate these blessings by comparing their condition with that of the Jews for sixteen centuries that they continued under the law, shut up unto the faith which should afterwards be revealed, the faith in which we live. Let them also estimate their privileges by comparing their condition with that of the hundreds of millions of heathen people now on the earth by whom they are surrounded, who prostrate themselves to stocks and stones, and servants of their ignorance and superstition, bow in abject submission to everything else but the true God. Let those of the Christians who worship the infinite and invisible God alone in spirit and in truth, who live the life of active godliness, look with compassion upon the many millions of their idolatrous brethren also called Christians, whose religion appears to be very little, if any better than that of their Pagan neighbors. Let such I say look with compassion upon their idolatrous neighbors, of the nominal Christians, and resolve to do all in their power to free them from their error and idolatry, to advance the cause of God among them, and to make them

the Lord's freemen ; free from the thralldom of superstition and from the power of priestcraft ; so that they all with the true Christians, and the truly-converted Jews and Pagans, may become the children of God by the faith of Christ Jesus.

*On the Resurrection.*

I Cor. ch. XV, verses 35-45 inclusive : " But some man will say : How are the dead raised up ? and with what body do they come ? Thou fool, that which thou sowest is not quickened, except it die. And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain. But God giveth it a body as it hath pleased him, and to every seed his own body. All flesh is not the same flesh ; but there is one kind of flesh of men ; another flesh of beasts ; another of fishes ; and another of birds. There are also celestial bodies, and bodies terrestrial ; but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars, for one star differeth from another star in glory. So also is the resurrection of the dead. It is sown in corruption ; it is raised in incorruption. It is sown in dishonor, it is raised in glory. It is sown in weakness, it is raised in power. It is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written : The first man Adam was made a living soul ; the last Adam was made a quickening spirit." The doctrine of the resurrection of the dead is one that eminently distinguishes Christianity. It is not taught in the law of Moses, and is only hinted at in the prophets of the Old Testament. After the return of the Jews from their captivity in Babylon, after Ezra had established them again under the law, two celebrated sects arose among them, called the Pharisees and the Sadducees. It was peculiar to the former of these that they professed to believe in the existence of angels and spirits, and in the doctrine of the resurrection ; to the latter, that they professed unbelief in the resurrection ; but I will not say, as is said by some, that they did not believe in the existence of angels and spirits. In the mythologies of the Greeks and Romans, and of some of the Eastern nations, especially those in which the doctrines of the Magi prevailed, we find evidence of a belief in some sort of a future state, both of rewards and punishments. The judgment, both as to time and place, and manner, and the character of the future state were defined in their systems with minute particularity. And it is concluded, from what we regard as very satisfactory evidence, that it was from the Magians that the sect of the Pharisees derived their characteristic belief during their sojourn in Babylon. The Magi, or wise men, were a priestly caste especially peculiar to the Eastern countries of

Babylonia, Media, and Persia. They, as well as the Brahmins, or priestly caste of India, the Druids of Gaul and Britain, and the priesthood of the German nations, had a mythological system peculiar to themselves. As to the belief of the Druids concerning a future state, we can tell but little, owing to the secrecy which they observed in their religious rites, which prevented all others than the Druids or priests themselves from knowing precisely what their religious system was, and to their leaving no literary records behind them which would inform us respecting it. The doctrine of the transmigration of souls was one eminently characteristic of the Brahminical religion, and also of the religion of the ancient Egyptians, whose religious belief it was, according to Herodotus, that the soul of the human being, after it had passed through all the animals of the land and sea, came again to re-animate the human body, which it had once animated; and their pyramids, their vaults, and their catacombs were constructed, and their mummies were prepared in order to preserve the ancient mansion of the soul for three thousand years, the period of time which it was thought the soul spent in performing its migrations. The length of time which has passed since this belief began to be cultivated, and no sign of re-animation having appeared as yet in any of the mummies, proves this belief or theory to be entirely groundless; and it is with a more philosophical spirit that Mahomet, who also taught the doctrine of the resurrection, relies upon the power of the Deity to effect the resurrection of the body in His own time, and in His own way. Nor is there any satisfactory evidence or proof whatever that the so-called transmigration of souls takes place. All these beliefs of the heathen nations concerning the resurrection of the dead, it is seen, are different from that inculcated in the New Testament. As to the literal resurrection of the body, it is explained by Paul to take place analogously to the germination and growth of the plant from the seed. The body, as the seed, has to die and decay before it is again quickened. Thou fool, says the Apostle, in answer to him who enquires how the dead are raised up and with what body do they come—Thou fool, that which thou sowest, is not quickened, except it die. And that which thou sowest thou sowest not that body which shall be, but a naked kernel, it may be of wheat, or of some other grain. But God giveth it a body, as it hath pleased him, and to every seed his own body. Hence, we see that that belief must be false which goes to say that the same body that is consigned to the earth shall again rise from the dead, animate and intelligent. And we also perceive the falsity of the doctrine of transmigration among the Egyptians, which led them absurdly to believe that after a period of three thousand years, the same body would again become animate and walk the earth. The Apostle to the Gentiles inculcates a contrary doctrine, namely, that it is not that body which dies which shall be again revived, but another body, which according to this illustration springs from



it. Thou sowest not, says the apostle, that body which shall be, but God giveth to every seed a body as it hath pleased him; but still and withal to every seed its own body, that is, a body after its own kind. And this is merely saying that all living things, plants, and animals, are produced after their respective kinds. If a grain of wheat is sown, an ear of wheat will result from it, if anything do result, and that kernel of wheat may be said to exist in the new ear. And in the same way, human beings live in their children or descendants. A man also may be said to live in his acts, as, for example, he may write a book in which his ideas will be perpetuated to future generations in which he may be said to live; or he may not write any book himself, but still he may be a subject of history, some one else having written about him, and thus he lives; or it may happen that neither he has written nor any one else has written about him, but still by his acts and example or the institutions he has founded, he may live for a time in the remembrance of the people. Now man, properly speaking, lives only in man. Man of the past lives in man of the present, and man of the present will live in man of the future. As man, he cannot properly be said to live in any other way. The nature and domains of the spirit world it is very difficult for us to fully understand, very hard for us to explore. But it is evident that the intelligent period of the existence of a human being is while one exists a human being, properly speaking, and not before or at any time after ceasing to exist as such. The human body, we know, does not, when it dies, cease to exist, for it retains the principle of life which is inherent in all matter and spirit, (for matter is spirit in another form); but as an intelligent conscious human being it ceases to exist and becomes as it were an indefinite part of the universal whole; ceasing to exist as an intelligent actor then, it must remain in peace; if it be capable of knowing or thinking, it does not know or think as a human being, but differently from anything that we can conceive; and we infer that in peace it remains with and in infinite existence; it exists in and with God, for Deity is everywhere present and comprehends in Himself all extremes and means; all existences are comprehended in the infinite and infinitely glorious Deity. God gives to every seed its own body. All flesh is not of the same kind; but there is one kind of flesh of men; another kind of flesh of beasts; another of fishes, and another of birds; now each of these tribes of living creatures named here brings forth after its own kind. There are also celestial bodies, and bodies terrestrial; but the glory of the celestial is one, and the glory of the terrestrial is another. That the Apostle in speaking of the celestial bodies refers to what we understand as the heavenly bodies, as the sun, moon, stars, &c., is plain from what follows in connection; for he says: There is one glory of the sun, and another glory of the moon, and another glory of the stars, for one star differeth from another in glory; or, translating

literally, star differs from star in glory. This is what we understand by the heavenly bodies, properly speaking, and what was understood by them in the time of the Apostle Paul. But there are celestial and terrestrial bodies spoken of in another, a secondary sense, but with special reference to human beings. In this latter sense the natural man, the old Adam, represents the terrestrial body or being: the regenerate man the last or second Adam, who is made a quickening spirit, represents the celestial body or being. The burial and resurrection are here also of a secondary sense, and refer to the immersion of the body in water in the act of baptism, and the raising of the body again from the water. And so in verse 29 of chapter XV, of I Corinthians, the same chapter in which our text is found, it is said by the apostle, as he reasons about the certainty of the resurrection: Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead? There have been many curious and unnatural constructions put upon this passage, some claiming that it was the custom in the primitive Church to baptize persons in the place of other persons who had died unbaptized. But the true meaning of the passage is that these persons were baptized for the dead, that is, as dead themselves in sin and natural depravity,—their burial being represented by the immersion of their body in the water and their resurrection by the raising of their body from it,—and that with their baptism and repentance commenced their new life of regeneration, which was fully represented by the raising of their bodies again from the water after immersion. And in this sense the body is sown or buried in corruption; it is raised in incorruption. It is sown in dishonor, it is raised in glory: it is sown in weakness, it is raised in power: it is sown a natural body, it is raised a spiritual body. All nature or existence is, however, spirit, in some form or different forms, but the regenerate human being is a holy spirit. There is a natural body and there is a spiritual body. And so it is written: The first man Adam was made a living soul: the last Adam was made a quickening spirit. The soul as applied to man properly means the human being in the possession of his natural faculties, his senses, and intellectual and corporeal powers. And every regenerate human being, every one in whom repentance has had its proper effect, and the new life of active godliness has been begun and is carried on, is a quickening spirit. Every truly godly man or woman is a quickening spirit. And so the last Adam is a quickening spirit. The resurrection, which is the effect of regeneration, is that which is meant principally when the resurrection of dead bodies of Christians is spoken of in the New Testament. And this is altogether the most important resurrection, and so it is said in the book of Revelation: Blessed and holy are they that have part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and

shall reign with him a thousand years. As the *first death* spoken of in this book of Revelation is a death of sin and ungodliness, from which people might rise and become regenerate, so the second death means a death of sin and of ungodliness, into which the unrepentant and those who would refuse to accept of the truths of the gospel would plunge themselves, a death-state even more fearful and terrible to contemplate than the first, because of the ideas of desperation and permanency implied in it. The first death means the death of sin which all died in the body after the similitude of Adam's transgression; and the regeneration or the life of entire and active godliness consequent upon baptism and repentance represents the resurrection of the body: which is in its most important sense, as is seen, a resurrection from a death of sin to a life of righteousness and entire holiness; which is the putting off of the old man with his deeds and the putting on the new man, which after God is created in knowledge, righteousness, and true holiness. Hence Christ is represented in the Gospel as saying; I am the resurrection and the life. It is not said that he imparted life and effected the resurrection, although that is in a sense meant also, but that he is the resurrection and the life. Now Christ represents the new man, the second Adam, that is, any thoroughly regenerate man, who lives the entire life of active godliness. And this new life of regeneration is principally the New Testament sense of the resurrection. As I have before said, properly speaking man only lives in man; man of the past lives in man of the present, and man of the present will live in man of the future. Hence is seen how important is the subject and the practice of regeneration, the living the life of active godliness, of entire holiness. This is the great design of the gospel, the great object it has to achieve for mankind. This is that which, if effected in this age, will produce its appropriate fruits in succeeding ages. Christ not only symbolises the pure doctrines of the Gospel, but he represents the truly godly men who receive those doctrines, and who by their practice and precept teach them to others. Hence these men are instrumental in the conversion and regeneration of others; and hence, in this sense, not only pure Gospel doctrine, but they that teach it, may be called the resurrection and the life. I am the resurrection and the life; he that believeth in me though he were dead,—meaning dead in sin and natural depravity,—yet shall he live: and whosoever liveth and believeth in me shall never die,—meaning the death of sin—; living, he shall always live unto God; he shall be active in God's cause, and therefore by God's preventing and sustaining grace he will not fall into the death of sin; but it does not mean that any human being will exist who shall not die a natural death, for all men have to die a natural death. It does not mean that any human being lives forever however, it may be as to personal consciousness with respect to spiritual existences. And when Christ is represented

as crying with a loud voice : Lazarus, come forth, it merely represents the heralds of the Gospel awakening mankind from the death of sin to the life of righteousness : this is the resurrection taught in the Gospel which the representation of the resurrection of Lazarus symbolised. Nor is this resurrection or regeneration affected ordinarily in a moment : like the existences in the living and animate kingdoms of nature it has a beginning, a progress, and a perfect growth to maturity. There is first the bud, then the blade, then the ear, and after that the full ripe corn in the ear. Grace in the heart of man has been compared to a flower in the bud ; grace in the truly regenerate man to the flower in full bloom. I do not say it is impossible for the sinner to become regenerate all in a moment, for I believe that God can effect this if he so wills it. But I mean to say that the ordinary operation of grace in the regeneration of human beings is gradual. People should then rejoice if they feel the spirit of God beginning betimes to operate in their hearts, and should delight to cultivate the fruits and graces of that spirit. They will begin to experience the love of God in their hearts, they will feel toward God as their father, and will delight to practise self-denial for his sake, and to work in his cause, knowing that their work for God is a labor of love. They will not be hindered in their godly action through fear, for the love of God in their heart casts out fear with all its torment. And the deeds that they do and the spirit which they manifest, evince that they are born again, not of corruptible seed, but of incorruptible, by the word of God which liveth and abideth forever ; that they are practising regeneration, and that they are raised or resurrected from the death of sin to the life of righteousness, holiness, and active godliness. Christ then, by which I mean not only pure and true Gospel doctrine, but also the truly regenerate and actively good man, by whom that doctrine is imparted in precept and example, they will come to understand ; and this ideal will appear to them as the all-important achievement, the perfect man, the resurrection, and the life. Thus, my friends, I have explained to you the resurrection, how that man lives, properly speaking only in mankind of every age, and in this sense never dies, that is, he ever lives ; how that the individual man may live in other senses, as by his example, his precepts and his deeds ; but how that the New Testament sense of the resurrection is, properly speaking, of a resurrection from the death of sin to the life of righteousness, which is symbolised by the different phases of the act of baptism ; and which is in effect, the regeneration, otherwise called the new creation, or the generation of the second Adam, and to which may you all seek to attain.

*On Heaven, Hell, and the Judgment.*

Matthew, ch. III. verses 1, 2: "In those days came John the Baptist, preaching in the wilderness of Judæa, and saying: Repent ye, for the Kingdom of heaven is at hand."

Luke, ch. XVI. verse 23: "And in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom."

Matt. ch. XVI. verse 27: "For the Son of Man shall come in the glory of his Father, with his angels, and then he shall reward every man according to his works." The kingdom of heaven, when spoken of in the New Testament, has always reference to the kingdom of Christ on earth. It refers to the true Church of Christ; and so in our text, John is introduced as preaching, (preaching, from the Latin word *præco*, I proclaim, is another word for proclaiming) that the kingdom of heaven is at hand. The word heaven is an old Anglo-Saxon term, and signifies literally that which is *heaved up*, or elevated. The Greek word translated heaven is (*οὐρανός*) and literally means the visible heavens, or the sky, in which sense the word heaven, or heavens, is used in the Old Testament. The word heaven, in the sense of its application to the Christian Church, is rather peculiar to the New Testament. In Matt. ch. IV. verse 17, Jesus is represented as beginning to preach, saying: Repent, for the kingdom of heaven is at hand. And in ch. X. verse 7, as he sends forth his disciples, the twelve apostles, he commands them, saying: "And as ye go, preach saying: The kingdom of heaven is at hand." Thus heaven, has in this sense a secondary, yet a real, but not a primary and literal meaning. It applies to the moral world, but not to the physical, and represents mankind or a part of the human race elevated, exalted morally, by the religion of Christ. As the New Testament resurrection means the awakening from a death of sin to a life of righteousness and active godliness, which the preaching and inculcation of the true doctrines of the Gospel would effect, so the kingdom of heaven means the state of holiness and of active godliness, to which those who would embrace the Gospel and practice its precepts, would attain. And so the apostle Paul in his Epistle to the Romans, ch. XIV. verse 17 says: "For the Kingdom of God is not meat and drink, but righteousness and peace, and joy in the holy spirit." This, therefore, plainly shows that by heaven in the New Testament is meant a state of mind and of heart, and not a place or locality; it means the state of mind of the truly godly person, of the true and genuine Christian. Now, this state of mind pertains to and characterizes not only many, but one, so that even an individual Christian may represent the kingdom of heaven, yea, and may represent a great deal more than that, though this may appear to be an exalted state for one to have attained. And, moreover, heaven may represent not only one, but many,

even all the truly godly of mankind, all real and true Christians on the face of the earth being members of the kingdom of heaven; yea, and they are inhabitants of that kingdom, inhabitants of heaven. And so John came preaching: The kingdom of heaven is at hand. He came introducing that blessed era when all might become members of the kingdom of heaven if they would but practice the doctrines which he taught. In the beatitudes recorded in the fifth chapter of Matthew it is said: Blessed are the poor in spirit, for theirs is the Kingdom of heaven. This is one point of character in which the heavenly state is known in Christians; those who are of the Kingdom of heaven are of an humble and a contrite spirit. And in the same chapter it is said: Blessed are the pure in heart, for they shall see God. Now, in the first chapter of John, verse 18, it is said: No man hath seen God at any time: and Paul in his first epistle to Timothy, chapter VI, verse 16, says that no man hath seen God, or can see him. It therefore might appear that there is here an inconsistency, but doubtless the verb, to see, means in the case of that beatitude to know or understand. Blessed are the poor in heart, for they shall know God. And in Isaiah, ch. LVII. verse 15, it is said: "For thus saith the high and lofty one that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." And in ch. LXVI. verse 2, it is said: "For all those things hath mine hand made, and all those things have been, saith the Lord; but to this man will I look, even to him that is poor and of a contrite spirit and trembleth at my word." The truly good man or woman, therefore, the one that is humble and of a contrite spirit and lives a truly godly life, God is immediately acquainted with, and such an one comes to know God and to be taught of him. But there may still be a sense in which the truly godly see God, namely, in the New Testament sense of Christ as God. The truly regenerate man or woman who lives the life of active godliness represents Christ. The apostle Paul, in one of his epistles, says: "It doth not yet appear what we shall be, but we know that when he shall appear, we shall be like him; for we shall see him as he is." Christ appears in every truly regenerate human being; as the apostle intimates when he speaks of Christ being "formed in you," and "Christ in you the hope of glory." This, therefore, is a sense, a New Testament sense, in which men might see God, and taken in this sense the verb see in the passage we have quoted, namely, "Blessed are the pure in heart, for they shall see God," would have its literal signification. But we are not to understand from this that the supreme Deity, the infinite and invisible one who alone should be worshipped in spirit and in truth, can either be seen with the eye or conceived by the mind. Purity of heart, holiness of life, true practical godliness bring men to a knowledge of God



such as those who follow the wicked and unholy ways of the world never attain to while thus living. While they are at home in the world, following the dictates of the flesh and of their wayward mind, they are strangers to God, they do not see or know him; nor does it yet appear to them what they shall be; but when they have turned from their evil manner of life, when the true Christian character is fully formed in them, when Christ appears, then they recognize him, for they are like him, and they see him as he is. And where in Revelation, ch. XII. verse 7, it is said that: "There was war in heaven; Michael and his angels fought against the dragon, and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven."

"And the great dragon was cast out, that old serpent called the Devil and Satan, which deceiveth the whole world, he was cast out into the earth, and his angels were cast out with him, &c;" this represents prophetically the contest of the primitive Church with paganism, and its gradual as well as final victory, when established in the Empire by Constantine, when paganism became disestablished, and the gods of paganism were prostrated in the dust before triumphant Christianity, or rather Christian polytheism, which Christianity was now fast becoming. In the prophecy Michael and his angels represent symbolically the whole doctrine and agency of Christianity, as the dragon does of paganism. And the contest which is represented to have been waged in heaven was the contest of the Church with the world in the world, with the existing and old-established religions of the world, and not a contest of any hostile powers away above the clouds, in regions unknown to man, and with which he has nothing to do. It means the contest of the Church in the world with the world as well as with the invisible powers of the prince of darkness, a contest in which the Church gradually and ultimately prevailed.

But as heaven in the New Testament sense signifies the state of mind of the truly godly, whether of one or of many, so hell signifies the state of mind of the ungodly, whether of one or of many. It means a state of uneasiness, of torment, of trouble and of apprehension; it means the opposite in every respect of righteousness, and peace, and joy in the Holy Spirit. The terms darkness and fire are sometimes applied to that state signifying the darkness of mind, ignorance, and superstition, and the disquietude and torment of soul in which they are who are estranged from God and do not walk in the way of godliness. In the parable of the rich man and Lazarus, as according to our text, it is said in Luke, ch. XVI: "And in hell he, 'the rich man,' lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom," which parable is a symbolical representation showing the opposite states and conditions of the righteous and the wicked in this life.

As the state of darkness and superstition in which the sinner is, is called death, so the state of sinfulness and of active ungodliness is called hell,

which latter term always implies more than the term death does, at least in their New Testament significations; it implies not merely carelessness and indifference on the part of the person in a state of sin and ungodliness, but unrest, torment, trouble, wickedness of mind, hardness of heart, and reprobateness of the one in that unhappy state. Again, where in the book of Revelation there is mention made of a lake of fire and brimstone into which the wicked are cast and in which Satan is bound for a thousand years, &c., it means merely the state of the wicked, a state of reprobation, of deathlike sinfulness, of active ungodliness, of unrest and torment; and this state pertains to many as to one, and to one as to many. This is the state in which those are represented as being who worship the beast or his image, or any false gods, idols of the eyes, of the heart, or of the imagination, to the neglect of the worship of the true God, the omnipresent infinite and invisible Deity, or to the dishonor of him by bestowing the worship due to him upon any visible object whatever; for the infinite and infinitely glorious Deity is neither an object of the sense nor of the imagination, and therefore cannot be worshipped under any visible or conceivable form.

Thus, all the heathen who worship false gods are in this unhappy state, and the greater their degree of light and knowledge, or the greater their advantages for acquiring light and knowledge showing their religious systems to be false, the greater is their condemnation and the more miserable and desperate their condition. They are without the knowledge of the true God, and without any reasonable religious and holy hope in the world. In this state are particularly all idolatrous Christians, those who worship the saints, relics or images, those who worship men or women or mankind personified in any way; and even the Trinity must necessarily be an object or a compound object of the sense or the imagination. The Deity is not pleased to have the honors that are due to him alone, given to any object whatever; he does not suffer his glories to be given to another, nor his praise to graven images; and those who worship false gods, especially those who possess or may possess knowledge to teach them that their practice is wrong, will realise the experience of the penalties of their offences in themselves. Whosoever lives a truly godly life, the name of that one is written in the Book of Life.

And where it says in Revelation, ch. XX., verses 14 and 15, that "death and hell were cast into the lake of fire, and whosoever was not written in the Book of Life was cast into the lake of fire;" here death and hell and the lake of fire mean three phases of the state of the wicked, only waxing more intense in misery and wretchedness until the lowest point is reached in the lake of fire burning with brimstone. This last, it appears, is the most miserable state in which human beings can be, namely, in the state represented symbolically by the lake of fire. That person is in the death-state who is living in sin, in the gratification of the lusts of the flesh

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and of the natural mind, and who is careless and indifferent as to the worship of God and the practice of true godliness. That person is in the hell-state who is living in sin, in the gratification of the lust of the flesh and of the mind, and not only careless and indifferent as to the worship of God and the practice of godliness, but actively engaged in the practice of all ungodliness. While the one in the death-state is at home in the flesh like Moab settled on his lees, sunk and degraded in ignorance, dark-mindedness, superstition and sin, with none of the light of truth and of God shining on his soul, the one in the hell-state is not only degraded in ignorance, superstition and sin, but is an active agent in the service of Satan, in the practice of all ungodliness, and with all this experiences in himself the troubles and the torments characteristic of hell ; while the one in the state represented by the lake of fire burning with brimstone, we must consider to be in the worst possible condition of ungodliness, of despair, of hopelessness and of torment in which a human being can possibly be, mentally. Shall we pronounce that there is no possibility for one in this last-named condition, or in either of these conditions of the wicked, to become better and reform their life, to become, in short, the child of God by the practice of active godliness? We shall not indeed pronounce thus. Men of ever so evil a character and disposition have it in their power to turn from their evil way and manner of life, from their evil and unholy dispositions and practices, and become holy, just, and good ; become, in short, children of God by adoption and grace. To affirm that men cannot turn from their evil way and be good, is to affirm that they are bound by some power to be evil even against their will, which is the most absurd and groundless of doctrines. All men are free moral agents, which means, that they may, as they will, choose to be good or evil in life ; and consequently, possessing this power, men are never sunk so low but that they can, with the grace of God, which is always vouchsafed to the repentant and to those who, from a course of sinfulness, resolve to live a new life of active godliness, become good and do good, and realise that they are the children of God by the faith of Jesus Christ. But alas ! what a miserable condition men are in so long as they continue to live in sin and ungodliness, so long as they continue to neglect, or to be indifferent about their duties to God, so long as they persist in living unholy and ungodly lives, so long as they are estranged from God, enemies to God, indifferent as to him or his cause, and actively engaged in the service of Satan and of sin ! What a miserable state of darkness, of superstition, of death-like ignorance, of wickedness and torment they are in ! They are dead while they live, or they experience the pangs of remorse, the torments of a troubled conscience, or the chastising hand of a justly incensed Deity. Why should they not turn from their evil way and live ? What prevents them from doing so ? Why should they not leave off their old wicked ways, their ungodly practices, and bear the cross of self-denial

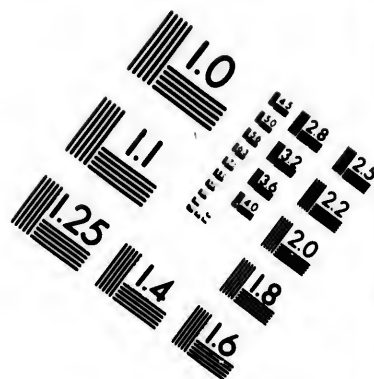
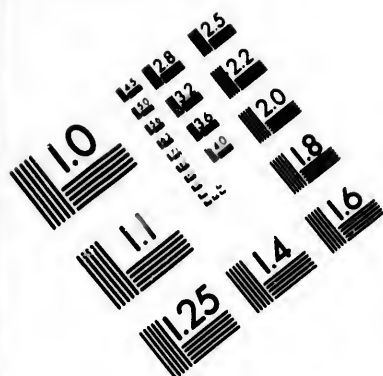
in the paths of true godliness? Why should they not resurrect themselves, so to speak, from the state of death or hell, or a worse, in which they are, and by prayer and faith, and the grace of God, which is always vouchsafed to the penitent, live the new life of godliness in the spirit. They can do so certainly; we have said they can; for they are free moral agents, and being such, they can become and do good if they but will, and God will assist them in doing it. The assistance of God the penitent will obtain by faithful, trustful prayer to him, and by firm resolution to persevere in his cause in the way of active godliness. There is nothing, therefore, to prevent the wicked, sinning human beings from becoming the servants, and, at the same time, the children of God. Servants they have to become first, but they will be well repaid for their services in becoming children of God and joint heirs with Christ, inheritors of the kingdom of heaven.

Likewise in the two last chapters of Revelation, where it describes the new heaven which the sons of men were to see and experience in due time, it means that there should be in the future, I mean the future as regards the time of the giving of the prophecy, a happy era for mankind, wherein truth should largely prevail, when men generally should live holy and godly lives, should deny the flesh and practice the life of holiness in the spirit. The same blessed era is foretold in Isaiah, ch. LXV., verse 17, as follows: "For behold I create new heavens and a new earth, and the former shall not be remembered nor come into mind. But be ye glad and rejoice forever in that which I create; for behold I create Jerusalem a rejoicing and her people a joy." And in ch. LXVI. of the same book, verse 22, and so on, it says, by way of promise to the Israelites: "For as the new heavens and the new earth which I will make shall remain before me, saith the Lord, so shall your seed and your name remain. And it shall come to pass that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord. And they shall go forth and look upon the carcasses of the men that have transgressed against me; for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh." This last verse is by way of contrast to show the happy and the miserable state of the righteous and the wicked, which as commonly we see would exist together in the world. It means, however, that at the period indicated the good would be far in the majority, and that the age would be characterized morally as an age of godliness and of blessedness. And this new creation, spoken of by Isaiah, is the regeneration or moral change to be effected in mankind spoken of in the New Testament, especially explained in the Gospel of John. In like manner in the second Epistle of Peter, ch. III., verse 13, it says: "Nevertheless we, according to his promise, look for new heavens and a new earth wherein dwelleth righteousness," which means the same thing, namely, the regeneration which should be effected among mankind.

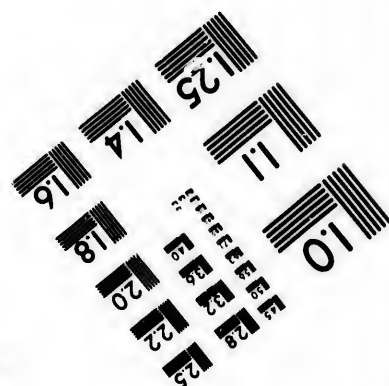
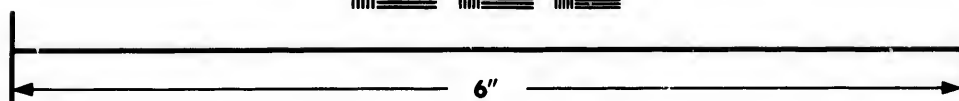
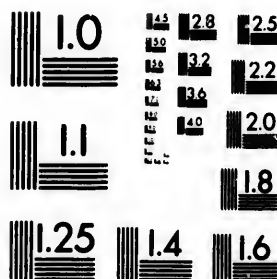
In like manner, as to the judgment, God is the supreme judge, but the judgment is meted out to mankind while in the condition of human beings. How it may be as to spiritual intelligences in the future existence I do not pronounce, but shall speak of this subject in a subsequent discourse. God gives to every man happiness or misery according to his works. As in Jeremiah, Ch. XVII, verse 10, it is said: "I, the Lord, search the heart, I try the reins to give to every man according to his works and according to the fruit of his doings." And in Jeremiah, Ch. XXXII, verse 19, the prophet, in speaking of the Lord in his dealings with men, says: "For thine eyes are open upon all the ways of the sons of men, to give every one according to his ways and according to the fruit of his doings." And in Matt., Ch. XVI, verse 27, it is said: "For the Son of Man shall come in the glory of his Father, with his angels, and then he shall reward every man according to his works." And to show that this judgment pertained to man in this life, it says, in the next verse: "Verily, I say unto you, there be some standing here that shall not taste of death till they see the Son of Man coming in his kingdom." They should not taste of death till they should see this judgment taking place or experience it in themselves. And in Romans, Ch. II, verse 6, the Apostle, in speaking with regard to God's dealings with man, says: "Who will render to every man according to his works." And in Rev. Ch. XXII, v. 12, the spirit says by the prophet: "And, behold, I come quickly, and my reward is with me, to give every man according as his work shall be." It is plain, therefore, from all this, that God does not condemn men for their inherent proneness to sin, or what may be called their original inclination to sin, but for their sinful acts. He judges every man according to his works, that is, the man stands justified or condemned before God according as the acts of his life are good or evil; and his conscious experience tells him whether he is a justified or condemned man. In the symbolical representation of the judgment found in Rev. XX, verses 12-13, it says: "And I saw the dead, small and great, stand before God, and the books were opened; and another book was opened, which is the Book of Life; and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them; and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the Book of Life was cast into the lake of fire." Here the prophet, in his vision, sees the dead, small and great, stand before God, and he sees the books opened, which books represent the acts of the individual lives; and he sees another book opened, the Book of Life, which represents the acts of the Life of the godly; and he sees







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the dead judged out of those things which were written in the books, namely, according to their works. Men stand justified or condemned in their own consciences before God. And he sees death and hell cast into the lake of fire, which means that those who were in the death-state, and those who were in the hell state of ungodliness should become into a worse state of misery, wretchedness and desperation. And he sees whoever was not found written in the Book of Life, which means the ungodly, cast into the lake of fire, which is here called the second death, and doubtless means a death in sin and wickedness more effectual, more intense, so to speak, than that which the death-state, or the hell-state spoken of before, allowed of. Hence at the time that this part of the prophecy refers to, it appears there should be two remarkable classes of mankind, namely, the godly and the extremely wicked ; and that those of an intermediate character between the wholly godly and the ungodly, would have a tendency to wax worse, becoming extremely ungodly, sinful and wicked ; while in the following Chapters XXI and XXII, is depicted the new heaven, the new Jerusalem, the happy and blessed state of the godly, which contrasts remarkably with the miserable and desperate state of the wicked, of those who were in the state represented by the symbolic lake of fire, the entirely ungodly and desperately wicked. In the meantime, my friends, it is well that all should cultivate firm and unwavering faith in the power and benevolence of the Deity to effect, in his all-wise providence, that they may, after their natural death, live consciously, happily, and eternally, in the spirit world.

*On the Cross of Christ.*

Galatians VI, 14 : " But God forbid that I should glory, save in the Cross of our Lord Jesus Christ, by which the world is crucified unto me and I unto the world."

The apostle Paul in his letter to the Galatian Christians admonishes them against the teachings of those amongst them who contended for the continuance of the old Levitical regime, especially as it regarded the rite of circumcision. For, he says in the two verses immediately preceding that in which our text is found : " As many as desire to make a fair show in the flesh they constrain you to be circumcised only lest they should suffer persecution for the cross of Christ. For neither they themselves who are circumcised keep the law, but desire to have you circumcised that they may glory in your flesh." The original Jewish converts to Christianity were, for the most part, warmly attached to the rites of the old Mosaic dispensation, and prided themselves especially in the distinguishing mark of circumcision. The first fifteen bishops or presiding elders of the Christian Church at Jerusalem, history or tradition informs us were circumcised. It was no wonder that the example of the parent Church at Jerusalem should have been followed by the Churches

which came to be planted throughout the provinces of the Roman Empire particularly by the Jewish converts of those churches ; and here we find this very class of converts in the Church of Galatia adhering scrupulously to the old rite of circumcision contrary to the will of the apostle to the Gentiles, who says (literally) : " Let it not be to me to glory save in the cross of our Lord Jesus Christ by which the world is crucified unto me and I unto the world. For in Christ Jesus neither circumcision availeth anything nor uncircumcision, but a new creature." And in another place in the same Epistle, (Gal. V, 6), he says : " For in Jesus Christ neither circumcision availeth anything nor uncircumcision, but faith which worketh by love." And, again, in I Cor. VII, 19, he says : " Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God." It is evident, therefore, that the apostle Paul did not place godliness or true Christianity in the practice of the old rites and ceremonies of the Mosaic dispensation, but in faith which worketh by love, in the keeping of the commandments of God, or, in other words, in the being a new creature ; in the living a new life of true practical godliness. With the introduction of Christianity the old rites and ceremonies of the Jews were abolished to those who would accept of the new religion. True, the Christians substituted other rites and ceremonies for the old Jewish ones that were done away, such as baptism, that stood for circumcision, as the initiatory rite by which individuals were admitted into the Church, and the Lord's Supper, which represented the Jewish Pascal feast, and the Jewish sacrificial ritual. But the essence of true Christianity always consisted, as the apostle plainly enough intimates, in the being a new creature, in the keeping of the commandments of God, in the living the new and entire life of practical godliness. The Jews gloried in their old Mosaic ritual, and it is said that the farther they were removed in time from their great Lawgiver the greater was their veneration for him and the stronger their belief in the miracles he was represented to have wrought. But Paul had ere this ceased to have confidence or to glory in the old Mosaic institutions, and represents himself as deriving his confidence and glory from a different source,—a source of confidence and joy not heard of in the times of the old dispensation,—namely, in the cross of our Lord Jesus Christ, by which the world was crucified unto him, and he unto the world. It was the cross of Christ that Paul gloried in ; it was that which he preached, which to them that perish is foolishness, but to them that are saved is the power of God and the wisdom of God. The contemplation of the cross of Christ, of the ignominy, the degradation, of the self-abnegation and unspeakable devotion to the cause of God implied in it has always had a sanctifying effect which imparts true life to the soul and turns the human mind heavenward and to God. It has all this effect to-day upon one who contemplates it properly. While it humbles the temper and dis-

position, it purifies and elevates the soul, and inspires the man with noble impulses and with heavenly aspirations. It teaches man his own nature and character, and makes him acquainted with the nature and character of God. It brings him into communion with the Father of Spirits, makes him realise his own sonship, and experience in his heart the effect of the Holy Spirit. He thus becomes intimately acquainted with the Father, and the Son, and the Holy Spirit, and experiences in his heart and evinces in his life the effects of righteousness and peace and joy in the Holy Spirit. Such a state does a continual contemplation of the cross and an entire and unreserved practice of godliness bring one to.

But the practice of godliness must go hand in hand with the contemplation of the cross. This must be a practice of the daily life, an every-day practice, as well as a life-long practice and contemplation. It will not do to practice godliness and contemplate the cross only at stated times; religion which implies this practice, as well as this contemplation, is not to be put on and taken off with the Sunday clothing; when once put on it should never be put off, laid aside, or dispensed with. One should always be clothed with the righteousness of Christ, the garments of salvation which are pure and spotless, and not with the garments of one's own natural depravity, which are in the sight of God as filthy rags. The old man with his deeds of sin has to be laid aside, and the new man with his entire life of righteousness and holiness has to be put on; and when put on should never be put off.

"God forbid," says the apostle, "that I should glory save in the cross of our Lord Jesus Christ, by which the world is crucified unto me, and I unto the world."

But, first, does this mean that the apostle Paul gloried in a literal wooden cross, that he contemplated anything after the manner of the modern miniature cross or crucifix, that he set up a literal cross and worshipped it and gloried in it, which was done to such a large extent in after ages in the Roman Empire? Or, secondly, does it mean that he contemplated in his mind the cross on which Christ was represented to have suffered, that he kept continually contemplating in his mind that whole scene of ignominy, of agony, of excruciating torture and death, which Christ is represented to have been subjected to on the cross, which would include not only the cross itself, but the victim that suffered on it? Or, lastly, does it mean that he contemplated and practised in himself the self-denial and suffering for the cause of truth, and righteousness, while pursuing his course of active godliness which the cross of Christ and Christ symbolised? To the first of these questions, I may answer that it is not at all probable that the apostle Paul either worshipped or gloried in a literal cross, as such, or that he intended to intimate that any one should do so, although I see no harm in a person contemplating a literal cross or a crucifix

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while trying to realize in one's-self the thing which it represents ; albeit its presence in a place of worship, in a chamber, on the table, the mantle-piece, or in any conspicuous place, may partly indicate poverty of mind, or superstition in those who use it. To the second question, I may answer that it is probable the apostle meant that not only he contemplated in his mind the whole representation of the crucifixion scene as a means whereby he might be enabled to maintain in himself the proper disposition and temper of heart and mind while actively engaged in the service of God, in all holiness and righteousness of life, but that he meant that all others also should realizingly contemplate that same scene of the crucifixion, while actively engaged in the same cause, should, in short, realise that scene daily and hourly in their own experience. The contemplation of the crucifixion scene conduces to holiness of life, to humility of temper and disposition, and to the unfeigned love of God, and of man. To the third and last question, I may answer, as, in substance, I have answered in the case of the second, that it is most probable that the apostle contemplated realizingly in himself that whole scene of the Gospel representation of the crucifixion, while fulfilling his mission in the cause of God and for the good of mankind, and that he meant that all others should contemplate the same scene while pursuing the same course and practising the same godly manner of life ; that, in short, he contemplated and meditated realizingly himself the whole scene, while he was daily and hourly engaged actively in the cause of God and crucifying in himself the flesh with its affections and lusts, and taught at the same time by his example and precepts that all others should do likewise in all these respects. The whole Gospel representation, therefore, of the crucifixion of Christ, each one should realizingly contemplate for themselves, in order to their self-abasement, their becoming intelligently and reasonably humble, their becoming sanctified in heart, holy in life, peaceable and kind and gentle in disposition, and full of the knowledge and love of God, and of love toward man. The contemplation of the cross tends to humility and contrition of spirit, to lowliness of heart, to humble the proud and haughty spirit, and to bring down the high looks of the proud. The cross of Christ is the means which infinite wisdom has devised by which to bring men to the knowledge of God, and to the kingdom of heaven. It is by the contemplation of the cross of Calvary, and the practice of the cross of self-denial, which the cross of Calvary represents, that human beings can attain to the knowledge of God, and to an inheritance in the kingdom of heaven, as God's children. Pride is the great bane of our race. Men are accustomed to think much more of their human dignities than of their duties to God, or to their fellow-men. "From whence," as according to James IV, 1-11, it is said, "come wars and fightings among you ? Come they not hence even of your lusts, that war in your members ? Ye lust and have



not : ye kill and desire to have, and cannot obtain ; ye fight and war, yet ye have not, because ye ask not. Ye ask and receive not, because ye ask amiss, that ye may consume it upon your lusts. Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God ? Whosoever, therefore, will be a friend of the world, is the enemy of God. Do ye think that the Scripture saith in vain : The spirit that dwelleth in us lusteth to envy. But he giveth more grace : Wherefore, he saith, God resisteth the proud and giveth grace unto the humble. Submit yourselves, therefore, to God. Resist the devil, and he will flee from you. Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners, and purify your hearts, ye double-minded. Be afflicted, and mourn and weep ; let your laughter be turned to mourning and your joy to heaviness. Humble yourselves in the sight of the Lord, and he shall lift you up." How much envy and discord and contention and bloodshed and strife, how many long and bloody wars, which have desolated nations, filled the land and sea with blood, and caused unspeakable sufferings to human beings, might have been avoided, if only these injunctions of the Apostle had been attended to as they ought to have been by those who had the control of human affairs ! How much disquietude and illfeeling, and dissension, and wrangling, and brawling, which are too common to private life, and too often to the social and family circle, might be avoided by attending to these simple injunctions. Humble yourselves in the sight of God. Be kindly affectioned one toward another. Thou shalt love thy neighbour as thyself, &c. Intelligent, genuine humility, which arises from the cultivation of a pure and contrite spirit, elevates the soul and unites it to God, while that humility, which is assumed and spurious, and arises from the practice of hypocrisy, only debases the soul and separates it farther from God, from His knowledge and His love. God resisteth the proud, but giveth grace unto the humble. Submit yourselves unto God, practise unfeigned humility, live soberly, honestly, and righteously in the active practice of godliness before him, in the fulfilment of your duty toward God and toward men. Fight valiantly and faithfully, under the banner of Christ, glorifying in the practice of self-denial and all godliness, which the Gospel representation of the cross and crucifixion of Christ symbolises. Put on the spotless robe of the righteousness of Christ, and be no longer clothed with the garments of your own natural depravity made manifest in an unrighteous and unholy life which will avail you nothing before God, but will separate you farther from his presence, and his peace, and from the glory of his power.

The preaching of the cross, says the apostle, is to them that perish foolishness, but to us that are saved it is the power of God. The bearing, the carriage, of the humble and godly Christian, causes the proud spirits of the world to blush and hide their heads for shame. Resist the devil, not by opposing pride to pride, not by opposing railing to railing, cursing

to cursing, evil to evil, but contrariwise, lowliness of heart, a peaceable and gentle temper and disposition, blessing and goodwill, and all holiness and exemplariness of life. By following such a course you will acquire more divine strength. God, who resisteth the proud, but giveth grace to the humble, will increase strength to you. By his assistance you will become effectual to quench all the fiery darts of the wicked one, and will acquire a continuous victory over the world, the flesh, and the devil. The gates of hell shall not prevail against the intelligently humble, and the actively godly Christian. Cleanse your hands, ye sinners, and purify your hearts, ye double-minded. The double way and the froward mouth are abominations to the Lord. He resisteth the proud, but giveth grace unto the humble. He knoweth them that are his, them that obey him in all sincerity though in the midst of a wicked and perverse generation, who will in their seasons of trouble and all through life always experience the comforts of his spirit and his assistance. The wisdom of the world is foolishness with God, but none should despise that which the wisdom of God devised for the salvation of men to bring them to the knowledge and the sonship of God, and make them inheritors of the kingdom of heaven. None should despise the way of the cross, the way of self-denial, and of active godliness. Let it not be that men shall glory save in the cross of the Lord Jesus Christ, by which the world is crucified unto them and they unto the world. Of an humble and a contrite spirit at the foot of the cross they are nearest to God and farthest from the wicked ways of the world. They know that the friendships and the wicked ways of the world are enmity with God, and therefore they prefer, as wise men, to follow in the way of the cross, patiently to ascend the Calvary of entire self-abnegation, and there, having crucified the flesh, with its affections and lusts, obtain a complete victory over the world, with its pride, its pomps and allurements, over the flesh, with its seductions and evil propensities, and over the devil, with his wily temptations and deceptions, and his sudden and violent assaults. Except ye be converted and become as little children, children of God, ye can in no wise enter into the kingdom of heaven. No man cometh to the Father except by the way of the Son, and that way is marked out in the Gospels with sufficient plainness for all to follow in it, Ye must be born again, even born of the Spirit of God, before ye enter into the kingdom of heaven. Ye must begin, continue, and perfect the regeneration, for in Christ Jesus neither circumcision availoth anything nor uncircumcision, but a new creature. Ye must not glory in anything which the world presents or affords, but your source of glory must be in this, even in the cross of the Lord Jesus Christ, by which the world becomes crucified unto you and you unto the world. Not that you are to be indifferent as to the welfare of those whom the world has engulfed in the vortex of its deceptive allurements, its pleasures and its fashions, but

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to aim both in will and deed to do them good and pluck them, as brands from the burning, or from the net in which the world and Satan have entangled them as captives at their will. You are soldiers in the cause of God, and yours is a subjective and an objective warfare; you must bring yourselves and all that you have, and are, in thought, word, deed, and effect, into subjection to the obedience of Christ; and you must be actively engaged in a conquest for Christ in the world; you must be engaged in gaining souls for Christ from among the world's people; you do not come to bring the righteous, but sinners to repentance; and you become all things that are good and holy and honorable and true to all men, that you may by all means save some and bring them to truth and holiness. "For, says the Apostle, I. Cor. ch I. 21-25: "after that, in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. For the Jews require a sign, and the Greeks seek after wisdom; but we preach Christ crucified, to the Jews a stumblingblock and to the Greeks foolishness. But unto them which are called, both Jews and Greeks, Christ, the power of God and the wisdom of God." Again, the Apostle speaks thus to the Romans (Romans X, 4-11): "For Christ is the end of the law for righteousness to every one that believeth. For Moses describeth the righteousness which is of the law, That the man that doeth those things shall live by them. But the righteousness which is of faith speaketh on this wise: Say not in thine heart: Who shall ascend into heaven? (that is to bring Christ down from above); or, who shall descend into the deep? (that is to bring up Christ again from the dead). But what saith it? The word is nigh thee, even in thy mouth and in thy heart; that is the word of faith which we preach. That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." No one can confess truly that Jesus is Christ but by the Holy Spirit, and this confession is made in the realising sense of one's self being born again, being a child of God, a new creature, raised from a death of sin to a life of righteousness and active godliness. The word is nigh thee, even in thy mouth, that is, the word of faith which we preach. For the Jews require a sign, but no sign is to be given them; and the Greeks seek after wisdom, but the *wisdom* which they seek will not avail them. But we, says the Apostle Paul, preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God and the wisdom of God. The Greeks were characteristically a sagacious people, but their wisdom did not avail them, while they continued in their state of Paganism, to penetrate the mystery of Christ, the whole of which they counted foolishness; but which the

Jews found, and do find, to be a stumbling-block, as the proud, and all who refuse to humble themselves before God, will always and inevitably find it. But, to the Apostle Paul, it was neither foolishness nor a stumbling-block, but rather a source of rejoicing and a subject of glory; for, says he: "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by which the world is crucified unto me and I unto the world;" whom may all follow in his wise and noble resolve!

### *On Regeneration.*

John I, 12-13: "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."

Regeneration is the key note of the Gospel. It is the Alpha and the Omega, the beginning and the ending, the first and the last of the true Christian religion. Without it, all other things, such as carnal ordinances, rites and ceremonies, worldly wisdom, influence and wealth, are accounted as nothing, yea, as less than nothing, and vanity. "Except a man be born again he cannot see the kingdom of God." This is a proposition which the worldly philosopher, with all his worldly wisdom, cannot understand. He asks in accordance with his natural reason: How can a man be born when he is old? Can he enter the second time into his mother's womb and be born? He is then told that the birth spoken of is a spiritual not a natural birth, that that which is born of the flesh is flesh, and that which is born of the spirit is spirit, and not to marvel at the announcement of the fact, that he must be born again. Moreover, he is made acquainted with the *modus operandi* of this new birth by an illustration: That the wind bloweth where it listeth, and one hears the sound thereof but cannot not tell whence it cometh and whither it goeth: so is every one that is born of the spirit; which last merely shews that the new birth takes place in the Christian in accordance with the will and pleasure of Deity; and that it consists in a change of heart and of life from evil to good, from unholiness to holiness, from selfishness and indifference as to heavenly things, and from active ungodliness, to a life of unselfishness and of active godliness.

That which is born of the flesh is flesh, and that which is born of the spirit is spirit. As the natural production or birth of the natural being, which is a result of change in material or spiritual existence, and has always within the experience of man taken place, is termed the old creation; so the supernatural birth, or the regeneration of the human being, which is a moral change in the heart and life of the individual, is

termed the new creation. Both of these creations, it is easily seen, are effected by the Creator; for no effect can take place without his agency,—the one in accordance with the ordinary operations of nature, the other, in the common understanding of it, a supernatural change of the same human being, morally and spiritually, or a birth from sinfulness to holiness, from unrighteousness to righteousness, and active godliness. These two births, therefore, are now made clear to your mind, the birth according to the flesh or according to nature, and the birth according to the spirit or the supernatural birth, and that both these births are the effects of change, the one a natural or physical change in the way of continued production in natural existences, the other a moral change in the heart and life of the individual. This last is literally translated from the original “the birth from above.” The distinction between these two births is clearly set forth in the New Testament and especially in the epistles of Paul.

In the eighth chapter of the epistle to the Romans, when speaking of those who live according to the flesh and according to the spirit, the apostle says: “For they that are after the flesh do mind the things of the flesh, but they that are after the spirit the things of the spirit. For to be carnally minded is death, but to be spiritually minded is life and peace; or, more literally, the minding of the flesh is death, but the minding of the spirit is life and peace. Because the carnal mind, the minding of the flesh, is enmity against God; for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God.” They that are in the flesh, therefore, mean they that live according to the dictates and lusts of the flesh, that feel at home in the flesh, as Moab settled on his lees, or as the apostle expresses it, they that do mind the things of the flesh; for the carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be. “But,” says the apostle, in speaking to the Christian Romans: “Ye are not in the flesh, but in the spirit, if so be that the spirit of God dwell in you.” They that are in the spirit must consequently mean they that live according to the dictates, inclinations, and requirements of the Holy Spirit, for the spirit here spoken of has reference to the Holy Spirit. For, says the apostle in this connection: “Now if any man have not the spirit of Christ, he is none of his. And if Christ be in you, the body is dead because of sin, but the spirit is life, because of righteousness. But if the spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies because of his spirit that dwelleth in you.

I have, in a preceding discourse, explained the New Testament sense of Christ being raised from the dead, or, in other words, the resurrection. Now that raising from the dead, or resurrection, is just what takes place in

the work of regeneration in the individual, in short, the New Testament sense of the resurrection from the dead spiritually is synonymous with the sense of the regeneration, or new birth and life. "I, Christ be in you the body is dead" because of sin, means that the regenerated person is dead to the world and the flesh by the obedience of Christ, which he practises.

But if the spirit of him that raised up Jesus from the dead dwell in you, if you are possessed and actuated by the same spirit that effected the resurrection or regeneration in Christ, even so this same spirit that dwelleth in you, shall also quicken your mortal bodies and effect a spiritual resurrection or regeneration in you. In the first epistle according to John chapter III. verse 9, it is said: Whosoever is born of God doth not commit sin; for his seed, (that is, the seed of the Holy Spirit which effects the new birth,) remaineth in him; and he cannot sin because he is born of God. Such an one is continually on the watch against sin, against the wiles of Satan and the operation of seducing spirits and teachings of devils, and does not for a moment consent to yield his members as instruments of uncleanness or of any evil work which tend to ungodliness. Such a one while continually engaged in waging a spiritual warfare against the wickedness of the world, the flesh and the devil, and all the agencies, visible and invisible, of the evil one, walks circumspectly, not as a fool, but as a wise man, redeeming the time, since the days are short and evil, and resolves to accomplish some worthy work in the cause of God and of truth while on this earthly scene. Thus, it is seen, the regenerate person has to wage a two-fold warfare, first to keep in subjection himself, with his bodily affections and lusts, his inordinate passions and appetites, of whatever kind and tendency these may be, and, secondly, to wage an aggressive warfare upon the world of sin and wickedness in order to bring many ignorant, depraved, and sin-sick mortals to a knowledge of the truth, and to a life of holiness, righteousness, and active godliness. The truly regenerate man or woman is never content unless when actively engaged in the service of God. Indifference to the cause of God, or neglect of the performance of our duties toward him in advancing his cause of truth and righteousness in the world is sin, which sooner or later brings its reward, and which the truly regenerate person does not become guilty of. Such an one is a continually operating power for God in the world. Knowing that negligence in or indifference to the performance of one's duties to God in the advancement of his cause among men is as culpable as is active ungodliness. Such an one also sees plainly that his work for God is a life-long work, that it is never so well or so thoroughly accomplished that nothing remains to be done.

Alexander and the Romans after all their conquests could not have been ignorant of the fact that there still remained a wide extent of the world where their legions had never trod, where the ensigns of their nations



had never floated to the breeze. Even so it is in the case of the regenerate human being, after all his labor of love in the service of God, he still sees an abundance remaining for him to do, a world of sin and wickedness for him to conquer; he still sees the innumerable legions of Satan arrayed in arms, temporal and spiritual, against him, and waging a continual and destructive warfare against the cause of truth and righteousness in the world, against the cause of God and his Christ, to the destruction, temporal and spiritual, of the bodies and souls of men. Seeing this he is grieved to the heart, and resolves so long as his physical powers will admit him, to be actively engaged in the service of his master, and not only to achieve conquests in the cause of godliness himself, but to raise up others also who will follow in his steps and do likewise. His precepts, and his example, his strength and his energies are all exerted to the same end for the accomplishment of the same great object.

Although these two kinds of creation which I have mentioned have always been effected so far as our experience teaches us, yet it is only within the last nineteen centuries that the spiritual creation, or the regeneration represented in the New Testament, has come prominently into view, and become an important subject for consideration among mankind. John came preaching the baptism of repentance for the remission of sins. Repentance here means a change of heart and of life, and like the new birth, is, in a sense, synonymous with the regeneration. Repentance may be called the beginning of regeneration, which in its beginning has been aptly compared to the flower in the bud, and when perfected to the flower in full bloom. Regeneration is usually gradual in its progress. Analogous to the operations and processes in the vegetable world, there is, so to speak, first the bud, then the blade, then the ear, after that the full kernel in the ear. Still it is not altogether improbable that regeneration may, in some cases, be brought to perfection in very short spaces of time; I need not here say instantaneously or momentarily; for what hinders that the wicked, sinning human being may not at once turn from his evil way and be good, may not at once repent of, be heartily sorry for his sins, and resolve to live a new life, a life of active godliness for the future: thus repenting, thus living, he becomes a new creature by the operations of regeneration and the renewing of the Holy Spirit. To say that one cannot, with the assistance of God, do so is absurd. It is as much as to say that one must be, and live, evil, whether one will or not, although we regret to have to say that very few cases of instantaneous or momentary conversion come within the range of our own experience.

From the period of its foundation the Christian Church has been distinguished as the Church of the regeneration, the Church in which the preaching of the doctrine of regeneration was practised.

Baptism, with repentance, constituted the door by which the people might enter into the Christian Church, and the regeneration begun at the entrance into it was perfected in it : and thus it was that all who were admitted into it in the prescribed way, and lived therein in the way and manner ordained they should live, were called the children of the regeneration, the sons and daughters of God, by whose spirit their regeneration had been effected : " being born again," as expressed in the first Epistle of Peter, chapter I, verse 23, " not of corruptible seed, but of incorruptible, by the word of God which liveth and abideth forever."

Thus, while man is the father of the children of the old, or Adamic creation, God is the Father of the children of the new creation, or the regeneration, who has begotten them by his Spirit, by the incorruptible seed of his word, which liveth and abideth forever. And now, since all the children of the regeneration have God for their Father, is it not important that they should do their father's will, should continually be about their Father's business? If men generally are accustomed to obey their earthly fathers with such readiness and willingness, is it not important that they should obey their heavenly Father, the Father of spirits, and creator of all things, with a greater readiness and willingness? Is it not important that they should be prompt in doing his work, in fulfilling his commands, and in acting up to his requirements, in being in will and in deed as he would have them to be; all in subjection to the obedience of Christ, that is to say, the subjection which Christ yields to his heavenly Father? As many as received *him*, namely the true doctrines of the Gospel, to them gave he power to become the sons of God. These are they which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God. The sons and daughters of the regeneration were and are born of the spirit of God. As many as receive the truth of God, that submit to the teachings and leadings of his Spirit, to them gives he power to become the sons and daughters of God; they become daily more perfect by the operations of regeneration and the renewing of the Holy Spirit.

This doctrine of the regeneration had a prominent place in the early ages of the Christian Church. In the primitive times of Christianity it was well attended to and practised. But from the time that Christianity became the established religion of the Roman Empire in the fourth century, and afterwards, religion became a matter rather of mechanical observances than a state of holiness of heart, and righteousness of life in the professing Christians. It is much to be desired that this doctrine be again more generally and more particularly attended to, and that the true life be again infused more generally into professing Christians; that, in short, the religion of the Spirit should be again restored, and that men should live individually and universally the life of holiness and of active godliness in

the world, and not, as they have too long done, suppose that they can live such lives by proxy.

Is not the prayer-meeting, where all are accustomed to meet together for mutual exhortation and godly encouragement, and to pray for each other as well as for all mankind, an excellent institution for the maintenance of true religion, and for the advancement of the cause of truth and righteousness in the world? The prayer-meeting, when properly conducted, tends to godliness, is a preventive to pride and selfishness, and induces humility and holiness of heart and righteousness of life among those practical professing Christians. It seems, indeed, proper and becoming, that in all Churches, even the largest, and, (shall I mention it?) the most wealthy and fashionable, each of the attendants, male and female, should be required to address audibly, and in a standing position, a short and fervent prayer to God; that a certain number should be appointed to do so for every time of meeting, so as to allow all to pray thus publicly within a given time, say a few weeks or months, and in order that as many of the people as possible should have the opportunity of thus praying, that the prayers of the officiating minister should be much shorter and more fervent than they now ordinarily are; and that his sermons also should be brief, practical, plain, and to the point. Such a state of things would present signs of the restoration of the primitive Church, or the age of the regeneration, and would be mighty in its good effects for holiness and active godliness among mankind. But it is time that each one should practice the doctrines of the regeneration, and subduing in one's-self all that is contrary to that doctrine, cultivate and develop all the character of godliness, and all the characteristic Christian graces, the principal of which are love, joy, peace, patience, long-suffering, gentleness, faith, benevolence, charity, and active, honest industry. It is time that each should remember that self-denial and active godliness are necessary for all to practice, and not only for a few out of mankind.

That there is not a better, a more spiritual state of religion in the Christian world, is a matter of regret; still there is reason to hope that a better time is near approaching, in which a more spiritual religion, a religion of the heart and of the life, a religion of self-denial and of active godliness will be practised so universally in Christendom, as to bear unmistakeable marks of the age of the regeneration, or of the long-expected millennium. Each one should do their part to introduce and perpetuate that happy era, and thus doing, thus living, they will live and die happier.

*On the Future Life.*

2nd Corinthians, ch. IV, verse 18 : " While we look not at the things which are seen, but at the things which are not seen ; for the things which are seen are temporal, and the things which are not seen are eternal."

The doctrine which more than any other characterizes Christianity and makes it characteristically different from all other religions is the doctrine of a future life. The apostle to the Gentiles cultivated and taught this doctrine. He inculcated it with the greatest assurance and the greatest firmness, as may be understood from a consideration of all his writings. In the first verse of the fifth chapter of 2nd Corinthians, the verse immediately succeeding the one which contains our text, he says : " For we know that if our earthly house of this tabernacle were dissolved we have a building of God, an house not made with hands, eternal in the heavens." The whole tenor of the New Testament writings inculcates the Christian belief in a future life. It is true that this doctrine was, and is to some extent cultivated and taught in most, if not all other religions with which we have any acquaintance ; but it has not been, that we are aware of, believed so strongly or cultivated with such assurance (although the Mahometans firmly inculcate it) in any other religion as in the Christian. For over eighteen hundred years the truly godly Christian has lived and died in the belief that he would live blissfully in the future. He has endured life's trials, and afflictions, and sorrows, and discomforts, and grievances, and pains, in the firm hope that the happiness of his eternal future would more than compensate him for all that he had here endured. Following the apostle to the Gentiles in this respect he did not consider the sufferings which he endured in this present life as worthy to be compared with the glory which should be revealed in him and to him in the future life. In times of trial or suffering, amid the varied circumstances and vicissitudes of life, at home or abroad, on the bed of sickness and languishing, adrift upon the ocean, or helplessly separated from human-kind in the trackless forest or in the dreary wilderness, this belief has revived and strengthened his soul, and enabled him with composed countenance and peaceful heart to endure patiently all that might befall him from the adverse influences of the world, and to view with complacency his circumstances, whatever these might be. This belief raised him above the world of flesh and sense, of fleeting fashion and vain show, and enabled him to stand on higher ground, even heavenly, and to contemplate higher objects, even those that pertain to heaven, the mansions of the redeemed and sanctified, and to the King of Glory, his Heavenly Father, the Lord of Hosts himself.

How faint is the faith or hope in the future life of the modern Christian when compared with that of those in primitive times. It is only as the

view of the morning star making its appearance above the horizon and ushering in the day, as compared with the full view of the risen sun. As the Church grows older it appears that this faith grows weaker ; and now the faith of Christians (not speaking of that kind of faith which is simply the offspring of ignorance and superstition) may be called in the main a general and tacit acquiescence in the long-received doctrine of the future life. Few now-a-days have that childlike, unwavering confidence of the primitive Christians. The early Christian believed that when he died he would go to heaven, where he would forever be with the Lord : and this his faith enabled him to expect with complacency the time of his dissolution, and to pass triumphantly over the dark valley of the shadow of death. Would that such a simple, a childlike, shall we say, a godlike, and an unwavering faith of a blissful future life were more cultivated now by professing Christians ! Would that with all their enlightenment and all the knowledge which modern advancement in science enables them to possess, people would come back again to the old ways of the early Christians, so far at least as the cultivating a firm faith in the future life is concerned. It may be remarked that the early Christians lived in general better and holier lives than the modern Christians : that they lived lives of self-denial, crucifying the flesh with its affections and lusts, and living lives of active godliness in the spirit ; and that thus living they were never afraid to die, as they always endeavoured to be prepared to meet their Heavenly Father and Judge. It may be remarked that the consciousness of a well-spent life gave them confidence in the hour of death of their acceptance with God, and of their gaining admission into those heavenly mansions which God has prepared for them that love him and live according to his requirements. There is no doubt that this was the case in general with the primitive Christians, and is the case with all who live alike godly lives and cultivate alike unwavering faith in the blissful future life which God will favor them with. There is no reason why people in general now-a-days may not live as holy and as godly lives and cultivate as firm a faith in the power and goodness of God and in a blissful immortality for themselves, as did the primitive Christians ; and there is reason to believe that many, very many, do live alike holy and godly lives and cultivate alike firm and simple faith in the power and goodness of God to effect a blissful immortality for them, as did the early Christians ; and it is rather a matter of regret that Christians in general do not live and believe thus. Mahomet, though he did not pretend to understand how the resurrection would be effected, or the way and manner in which it would take place, still cultivated and inculcated a firm faith in the resurrection of the body and the future life of mankind. He relied on the power of God, who first created the body, to re-animate it or create it anew, and from the abundance of his goodness and mercy to afford a happy immortality to

the good, and from his justice and wisdom to appoint the evil to a place of retribution as a reward for their iniquities. There is no reason why Christians, with all their intelligence, may not cultivate alike firm faith, why they may not inculcate it to the great comfort of all who need such consolation and to the great moral advancement of mankind. Most of the ancient religions or mythological systems were characterized by having a belief in some sort of the future life. This future state some of them, as the Egyptians, or those who believed in the doctrine of transmigration, placed on this earth, where they professed to believe the souls again would re-animate their old mansions after an absence of three thousand years; would again inhabit the earth and enjoy the comforts and beauties of the terrestrial existence for another period. Only some of the heathen mythologies particularly describe the intermediate state of the soul, but according to Herodotus, the Egyptians had it that it passed through the bodies of all the animals of the land and sea in the time which intervened during its departure from and its return to the body. The ancient Greek and Roman mythologies, as well as those of some of the Asiatic nations, such as the Medes, and Persians, and Bactrians, had it that the soul after its departure from the body was subjected to a judgment in the kingdom of the dead, and according as its merits or demerits preponderated in the real or allegorical scale so was its condition in the future existence determined. Plato in the *Phædon* represents Socrates a little before his death, when encompassed with a circle of philosophers, and discoursing with them on the arguments which prove the eternal destiny of man, as speaking thus: "When the dead are arrived at the rendez-vous of departed souls, whither their angel conducts them, they are all judged. Those who have passed their lives in a manner neither entirely criminal nor absolutely innocent are shut into a place where they suffer pains proportioned to their faults, until being purged and cleansed of their guilt and afterwards restored to liberty, they receive the reward of the good actions they have done in the body. Those who are judged to be incurable, on account of the greatness of their crimes, the fatal destiny that passes judgment upon them hurls them into Tartarus, from whence they never depart. Those who are found guilty of crimes great indeed, but are worthy of pardon, who have committed violence in the transports of rage against their father or mother, or have killed some one in a like emotion and afterward repented,—suffer the same punishment with the last, but for a time only, until by prayers and supplications they have obtained pardon from those they have injured. But those who have passed through life with a peculiar sanctity of manners are received on high into a pure region, where they live without their bodies to all eternity in a series of joys and delights which cannot be described." From such considerations, Socrates concludes that: "If the soul be immortal it requires to be cultivated with attention, not only for



what we call the time of life, but for that which is to follow, I mean eternity ; and the least neglect on this point may be attended with endless consequences. If death were the final dissolution of being, the wicked would be great gainers by it, by being delivered at once from their bodies, their souls, and their vices ; but as the soul is immortal, it has no other means of being freed from its evils, nor any safety for it but in becoming very good and very wise ; for it carries nothing with it but its good or bad deeds, its virtues or vices, which are commonly the consequences of the education it has received, and the causes of its eternal happiness or misery." Having held such discourses with his friends, he kept silent for some time, and then drank off the whole of the poisonous draught which had been prepared for him with amazing tranquillity and an inexpressible serenity of aspect, as one who was about to exchange a short and wretched life for a blessed and eternal existence.

The American Indians believe that beyond the most distant mountains of their country there is a wide river ; beyond that river, a great country ; on the other side of that country, a world of water ; in that water are a thousand islands full of trees and streams of water ; and that a thousand buffaloes and ten thousand deer graze on the hills or ruminant in the valleys. When they die they are persuaded that the Great Spirit will conduct them to this abode of souls.

Thus it appears that not only the philosophers of antiquity have recognized in various ways the immortality of the soul, but even the most savage tribes fortify their minds in the prospect of death with a hope of a happiness commensurate to their desires in the regions beyond the grave.

"Hope springs eternal in the human breast;  
Man never *is* but always *to be* blest,  
The soul uneasy and confined from home,  
Rests and expatiates in a life to come."

Is it not, therefore, with the highest reason that the Christian, with all his superior intelligence, should cultivate that firm faith and hope which reposes itself upon the reality of that future existence which God in his wisdom, power, and goodness, hath appointed for mankind, and should live such a life of holiness and godliness as will ensure him a place among the blissful redeemed in the great hereafter ?

While it must be confessed that all these creeds of the ancient nations concerning a future state were merely systems of ideas elaborated from the mind or imagination of their authors, it must still be acknowledged that they answered an important purpose ; for while by them people were incited and encouraged to live a godly life in hopes that thereby they would attain to a blissful immortality in the future, some were deterred from living the ungodly life which they otherwise would live, from the apprehension that they would in their future state of existence be subjected to

punishment and misery for their sins. The doctrine of a future state of rewards and punishments among christians, or in other words the doctrine concerning Heaven and Hell, produced, until of late, a like effect ; but it is very plain that in our own age people in general are not very much influenced, one way or the other, by thoughts concerning a future state, their belief in the existence of such a state at all being, as explained before, rather a tacit acquiescence in the long-established doctrine than a real and actual belief that the thing is as the doctrine maintained it to be. It is much to be desired that people would cultivate the simple and unwavering faith of the early christians in a future state of rewards, yea and of punishments, of happiness and of misery for the good and the evil. The New Testament teaches that there is nothing impossible with God. Again, the question is asked : Why should it be thought a thing incredible that God should raise the dead ? And thus what valid reason have we for not believing that in some way unknown to us now, God will effect that we shall live intelligently and happily in the future ? There is no valid reason that we should not cultivate such a belief ; but there is the strongest reason, from a consideration of the omnipresence and omniscience of Deity that it may thus be with us. The Deity is everywhere present in essence, intelligence, and power. They who live a godly life experience his presence and his goodness everywhere and variously. The spiritual experience of one godly person may not be exactly the same as that of any other, although there is much in the experience of the godly that is, in general, much alike. Godly men experience God's presence in the peace of mind, the contentment of spirit, the happiness and the heavenly aspirations of soul which they have : for though they are contented with their lot and condition in the world, however humble it may be, they are not pleased with the follies and fashions, the vanities and wicked ways of the world, and continually aspire after the knowledge of heavenly things and after perfection in godliness. As for me I experience God's intelligent presence everywhere and in everything. He speaks to me in audible tones from the winds and from the waves and from the depths of my own heart and in every object that exist within my observation I experience his presence and intelligence. If one ascends up to heaven he is there ; if one descends into hell, behold, he is there ; if one take the wings of the morning and go to the uttermost parts of the sea, or if one descends to the rocky caverns of the depths of the ocean ; if one go into the wilderness or to the trackless forest far away from human habitations, even there he is present ; and so he is present in the grave, and out of his presence one cannot be. He is not only omnipresent essentially but he is omnipresent intelligently and certainly this argues immortality in some way for us his creatures. If it doth not yet appear what we shall be, is there not still good reason to hope that we, I mean now our rational intelligences, will exist intelligently in

the future? And if this our reasonable, religious, and holy hope is well grounded, as it certainly appears to be, then what a glorious and blessed future may the good picture for themselves. If we live in some way in the future all who have preceded us are now living in some way, and thus what a glorious future can we picture to ourselves of the good and holy of every preceding age now enjoying the highest felicity in the mansions which had been for them prepared, and into which they were received by their Heavenly Father on their departure from this earthly scene of their existence. There they are forever with the Lord. Both the Old Testament and the New Testament saints are there and those who have, in any age, lived lives of self-denial and godliness, who have lived and labored or suffered for the cause of truth and righteousness. There are the holy men and martyrs of the true christian faith who find exquisite enjoyment in their associations with the good and holy of every religion and age and nation; and there are those, both male and female, who have lived lives of philanthropy and charity, men and women who have travelled from land to land, from city to city, from house to house, and from one abode of misery and wretchedness to another, in alleviating human suffering, in binding up the broken-hearted, and in comforting those that mourned, in administering comfort and religious instruction to the prisoner in his cell and to the invalid upon his bed of languishing, and in giving the support and the necessities of life to the indigent and the needy. There are all those of every age and country who have lived lives of active godliness, of philanthropy, and of exemplariness among mankind. There they all with united heart and voice join in the ineffably delightful harmonies and symphonies of the Redeemed.

What a shadow does the term of human life appear when contrasted with an eternal existence; and what a great degree of importance ought men to attach to the subject of their immortal destination! What a small point in duration do the revolutions of time present when compared with a boundless eternity! What a limited scene does this world, with all its glories, exhibit when put in comparison with the extent and the splendors of that Empire which stretches out into immensity, and shall endure for ever! And is it reasonable to suppose or to hope that man in any sense shall be transported to other regions of the infinite universe, to mingle with the inhabitants of other worlds and to exist throughout an endless duration? If so, what a glorious futurity we may picture for ourselves in our endless transmigrations from world to world, from star to star, and from planet to planet, from one scene of existence to another, continually enjoying the happy and delightful association of the glorified celestial inhabitants, and endlessly with the blissful redeemed praising and glorifying God the Creator of all! What a principle does the human mind appear when we consider it as qualified to prosecute so many varied trains

of thought, to engage in so sublime investigations, and to attain to such a high degree of moral perfection even in its present state! And how may we contemplate it in its future state as expatiating at large through the unlimited dominions of the Almighty, while eternal ages are rolling on! How important ought everything to be considered which is connected with the scene of our eternal destination! If the truth of our eternal, and in some way intelligent existence be admitted, it is a subject so profoundly interesting and may be connected with so many awful or glorious consequences, that men must be dead to every noble or refined feeling or idea if they are altogether indifferent concerning it. Yet how often do we find in the conduct of the various classes of mankind the merest trifles set in competition with the scenes of happiness or misery that lie beyond the grave. The low and grovelling pleasures derived from hunting and horse-racing, from balls, masquerades, social parties and theatrical amusements; the acquisition of a few paltry dollars, the rattling of dice, the shuffling of cards or other low amusements will absorb the minds of thousands who profess to be rational beings, while they refuse to spend one hour seriously in reflecting on the fate of their immortal spirits, when they shall have departed this earthly scene. Nay, such is the indifference and even antipathy with which this subject is treated by certain classes of society that it is considered as unfashionable, and, in certain cases, would be looked upon as entirely out of place to introduce in conversation a sentiment or reflection upon the eternal destiny of man. "The carelessness," says an energetic French writer, "which they betray in a matter which involves their existence, their eternity, their all, awakes my indignation rather than my pity. It is astonishing. It is horrifying. It is monstrous. I speak not this from the pious zeal of a blind devotion. On the contrary, I affirm that self-love, that self-interest, that the simplest light of reason should inspire these sentiments; and, in fact, for this we need but the perceptions of ordinary men. It requires but little elevation of soul to discover that here there is no substantial delight; that our pleasures are but vanity; that the ills of life are innumerable; and that after all death, which threatens us every moment, must in a few years, perhaps in a few days, place us in the eternal condition of happiness, or misery, or nothingness."

Is it not, therefore, the imperative duty of every human being who makes any pretensions to prudence or rationality to endeavor to have their mind impressed with a conviction of the reality of their future existence; to consider its importance; and to contemplate in the light of reason and revelation the sublime and solemn scenes which it displays. While doubts remain in the mind concerning this subject, or while the mind is in an unsettled state in relation to it, one should explore every avenue where light and information may

be obtained, should study with deep attention and humility the revelations contained in the Scriptures of truth, and with earnest prayer to God for light and direction. And if such enquiries be pursued with a devotional and contrite spirit, with perseverance and a strong desire to acquire a knowledge of the truth concerning this important subject, the doubts and difficulties which have formerly occupied the mind will gradually vanish as the shades of night before the rising sun, and the mind will rest satisfied with its intelligent decisions concerning it. "If thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hid treasures,—then shalt thou understand the fear of the Lord, and find the knowledge of God. For the Lord giveth wisdom, out of his mouth cometh knowledge and understanding. In all thy ways acknowledge him and he shall direct thy paths. Then shall thy light break forth in obscurity, and thy darkness shall be as the noon-day." In short, if men are thoroughly satisfied that they will exist in some sense intelligently in the future state they should cultivate during life those heavenly dispositions and virtues, and prosecute that course of action which will prepare them for the enjoyment of the heavenly world. For we are assured that without holiness, no man can see the Lord, and that no unholy or unrighteous person, and no idolater can enter the gates of the New Jerusalem, or inherit the kingdom of God; and that, therefore, such shall have to spend their eternal existence in the place or state for which their course and manner of life has prepared them.

It appears that although the Creator in the general course of his providence has connected happiness with the observance of his laws, and misery with the violation of them, in order to display the rectitude of his character, and his hatred of moral evil; yet he has at the same time in numerous instances permitted vice to triumph and virtue to be persecuted and oppressed, to convince us, it may be, that his government of human beings is not bounded by the limits of the human life, but extends into the eternal world where the system of his moral administration will be completed, his wisdom and rectitude justified, and the mysterious ways of his providence completely made to appear.

The difference between virtue and vice, between right and wrong, is founded upon the nature of things, and is perceptible by every intelligent agent whose moral feelings are not blunted by vicious indulgences. Were a man to assert that there is no difference between truth and falsehood justice and injustice, love and hatred, godliness and ungodliness; that it is equally the same, whether we be faithful to a friend, or betray him to his enemies, whether servants act with fidelity to their employers, or rob them of their property, whether rulers oppress those whom they govern, or promote their interests and welfare, and whether parents care for their children with tenderness, or treat them with cruelty, or destroy their lives

in their infancy, he would at once be denounced as a raving maniac and be banished from society. The difference between such actions is eternal and immutable, and every moral agent is endowed with a faculty which enables him to perceive that virtue and vice sooner or later ensure their own reward. We can choose to perform the one class of actions and to refrain from the other ; or we can comply with the voice of conscience, which deters us from the one and incites us to the other, or we can resist its dictates and we can judge whether our actions deserve reward or punishment. Now if we are induced by our Creator with such moral perceptions and capacities as enable us to at once distinguish between right and wrong, does it appear reasonable to suppose that it is equally indifferent to him whether we obey or disobey these moral laws which he has implanted in us ? Can we ever suppose that the governor of the universe is an unconcerned spectator of the good or evil actions which happen throughout his dominions ? Or that he has left man, unrecognized or with impunity, to act according to his inclinations, whether these be right or wrong ? If such suppositions are inadmissible, then it follows that man is responsible for his actions, and that it must be an essential part of the Divine government to bring every action into judgment, and to reward or punish his rational creatures according to their works. And if it may happen, as in point of fact to our superficial observation and judgment it occasionally does, that such retributions are not fully awarded in the present state, nor a visible distinction always made between the righteous and the violators of God's law, is it not necessary for us with our present knowledge to admit the conclusion that a full and equitable distribution of rewards and punishments is reserved to a future world, where a visible distinction will be made, and all intelligent existences clearly discern between those that served God and those that served him not ?

The unreasonableness and absurdity of supposing that the thinking principle in man will ever be annihilated is plainly apparent. In so far as our knowledge of the universe extends, there does not appear a single instance of annihilation throughout the material system. There is no ground for believing that throughout all the worlds that exist in the immensity of space a *single atom* has ever yet been or ever will be annihilated. No instance has yet occurred within the observation of our assisted or unassisted sight of any system or portion of matter, either in the earth or the heavens, having been reduced to annihilation. Changes are indeed unceasingly taking place in countless variety throughout every department of nature. The spots on the sun, the belts of Jupiter, the surface of the moon, the rings and belts of Saturn, and several portions of the starry heavens are frequently changing or varying their aspects. On the earth mountains are crumbling down, the caverns of the ocean are filling up, islands are emerging



from beneath the sea, and again sinking into its watery depths ; the ocean is frequently shifting its boundaries, sometimes overwhelming the dry land, and bringing towns, cities, and extensive districts into subjection to its surging waves ; and sometimes receding from the coasts so that trees, plants and waving grain, populous towns and magnificent cities now adorn many tracts which were in past ages overwhelmed with the foaming billows. Earthquakes have produced frequent and fearful devastations, destroying and engulfing populous cities and towns with their ten thousands of human inhabitants ; volcanoes have overwhelmed fruitful fields with torrents of burning lava, and have buried large and populous cities beneath their fiery waves ; and even the solid strata within the bowels of the earth have bent and disrupted by the operation of some tremendous power. The invisible atmosphere is likewise the scene of perpetual changes and revolutions by the mixture and decomposition of gases, the respiration of animals, the process of evaporation, the action of winds, and the agencies of light, heat, and the electric and magnetic fluids. The vegetable kingdom is either constantly advancing to maturity or falling into decay. Between the seeds and the plants of vegetables there is not the most distant similarity, although it is true that the plant exists in embryo in the seed. A small seed, only the one-tenth or the one-twentieth of an inch in diameter, after decaying for a while in the earth, shoots forth a stem ten thousand times greater in size than the germ from whence it sprung, the branches of which afford an ample shelter for the fowls of heaven or the beasts of the field. The tribes of animated nature are likewise in a state of progressive change, either from birth to maturity and old age, or from one state of existence to another. The caterpillar is first an egg, then a crawling worm, then a nymph or chrysalis, and afterwards a butterfly adorned with the most gaudy colors. The may-beetle burrows in the earth where it drops its egg from which its young emerges in the shape of a worm, which casts its skin every year, and in the fourth year it bursts from the earth, unfolds its wings and sails in rapture through the soft air.

The animal and vegetable tribes are blended by a variety of wonderful and incessant changes. The various parts of animals are compounded of matter derived from the vegetable kingdom, and animal productions afford food and nourishment to the vegetable tribes. The wool of the sheep, the horns of the cow, the teeth of the lion, the feathers of the peacock, and the hair and skin of the deer,—nay, even our own hair, and hands, and feet, our eyes and ears, with which we handle and walk, see and hear, and the crimson fluid that circulates in our veins are derived from plants and herbs which once grew in the fields, which demonstrates the truth of that ancient Scriptural saying : “ All flesh is grass.”

But amid all these varied and unceasing changes and transformations, no example of annihilation has yet occurred to the eye of the most penetrating observer. When a piece of fuel is subjected to the process of combustion, its previous form disappears, and its component parts are dissolved, but the elements of which it was composed still remain in existence. Part of it is changed into gas, part into smoke, part into ashes, and part into caloric which are soon formed into other combinations. When vegetables die or are decomposed by heat or cold, they are resolved into their primitive elements, caloric, light, hydrogen, oxygen, and carbon, which immediately enter into new combinations, and assist in carrying on the works of creation in other departments of nature.

Now, if amidst the perpetual changes, transformations, and revolutions, that are going on throughout universal nature in all its departments no particle of matter is ever lost, or reduced to annihilation, is it not in the highest degree probable that the thinking principle in man will not be destroyed by the change which takes place at the moment of his dissolution? Even although its consciousness of existence were to be suspended for thousands of years, its Creator can afterwards invest it with a new organical frame suited to the expansive sphere of action to which it is destined, and the intervening period of its repose may be made to appear no longer than the lapse of a few moments. In short, if the material universe has always existed hitherto and will always continue in existence, so that not a single atom or element now in existence has at any time, or shall at any time be annihilated, is it reasonable to suppose that the thinking principle in man, whatever may be its nature and substance (for there have been many discussions, childlike indeed, as to the materiality or the immateriality of the soul, or the rational faculty in man), and however varied the transformations through which it may pass, shall ever be annihilated? If the Creator is both able and willing to perpetuate the existence of the rational spirit through an endless duration, and if his wisdom, benevolence, justice and rectitude require that this object should be accomplished, it is plain that all difficulties arising from its nature or the mode of its subsistence must at once vanish, and that the arguments in favor of its future existence are equally conclusive whether we consider the rational principle as a pure, immaterial, or so-called simple substance; or only a peculiar modification of matter which is so-called a compound of different elements. Moreover, it does not appear that the Creator is under any necessity to annihilate the rational principle for want of power to support its faculties, for want of objects on which to exercise them, or for want of space to contain the innumerable intelligences, visible or invisible, that are incessantly emerging into existence; for the range of immensity is the theatre of his omnipotence; and that creative energy which brings these innumerable creatures into existence, will also afford places for their habitations,

and produce objects on which for them to employ their faculties while the eternal ages roll on.

From all that I have said it appears that the eternal existence, in some way, of the intelligent principle in man is highly reasonable and probable. And, if so, should it not be with us an object of the firmest faith and hope?

The writers of the Scriptures, especially of the New Testament, firmly inculcate *faith* in the existence of the future life. "Faith," says Paul in his Epistle to the Hebrews, "is the confident expectation of things hoped for and the conviction of things not seen." It implies a trustful confidence in the existence of a future state, and of the rewards of the godly in the life to come; for, says the apostle with respect to Abraham, "he looked for a city which had foundations, whose builder and maker is God." With respect to Moses he says that with all his persecutions and afflictions "he endured, as seeing him who is invisible, for he had respect to the recompense of the reward." And with regard to all the other patriarchs whose names stand high on the records of the Old Testament Church he declares that "they confessed that they were strangers and pilgrims on the earth," that they "declare plainly that they sought a better country, that is, an heavenly, and that those who "were tortured" to cause them to renounce their faith endured their sufferings with invincible fortitude "not accepting deliverance" when it was offered them, "that they might obtain a better resurrection."

Paul when looking forward to the dissolution of his own frame declares in his own name and in the name of all Christians that "our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal. For we know that if our earthly house of this tabernacle were dissolved, we have a building of God an house not made with hands eternal in the heavens." While these and many similar passages clearly demonstrate the *faith* of their authors in an eternal world, and the future happiness of the righteous, the Scripture writers are equally explicit in asserting the future misery of the wicked. "The unrighteous shall not inherit the Kingdom of God," but, "shall go away into everlasting punishment." "Rejoice, O young man, in thy youth, and walk in the ways of thy heart, and in the sight of thine eyes, but know thou that for all these things God will bring thee into judgment." "For God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil." May you all, young and old, male and female, follow that course of holiness and righteousness which will ensure you happiness in the life that now is, and in that which is to come, is our earnest prayer.

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