

HERALD
OF THE
KINGDOM AND AGE TO COME.

“And in their days, even of those kings, the Eloah of the heavens shall set up A KINGDOM that shall not be abolished FOR AGES, and A DOMINION that shall not be left to another people. It shall grind to powder and bring to an end all these kingdoms, and itself shall stand FOR THE AGES.”—DANIEL.

JOHN THOMAS, Editor. West Hoboken, Hudson Co., N.J., JULY, 1860
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A Letter from Rome.

SHOWING AN EXACT CONFORMITY BETWEEN POKERY AND PAGANISM; OR THE RELIGION OF THE PRESENT ROMANS TO BE DERIVED ENTIRELY FROM THAT OF THEIR HEATHEN ANCESTORS. BY CONYERS MIDDLETON, D. D., PRINCIPAL LIBRARIAN OF THE UNIVERSITY OF CAMBRIDGE.

SIR: —I am sensible, that by this time you cannot but be desirous to have some account of the entertainment that I have met with in Rome; for, as you have often heard me declare a very high opinion of the pleasure which a curious man might reasonably expect to find in it, so you will be impatient to hear how far my expectation has been answered, and my curiosity satisfied. You have observed, without doubt, from my former letters, that the pleasure of my travels seemed to grow upon me, in proportion to the progress which I made on my journey, and to my approach towards Rome; and that every place which I had seen the last, still pleased me the most. This was certainly true in my road through Lyons, Turin, Genoa, Florence; but is much more remarkably so with regard to Rome; which, of all the places that I have yet seen, or ever shall see, is by far the most delightful: since all those very things which had recommended any other place to me, and which I had been admiring before, single and dispersed, in the several cities through which I passed, may be seen in Rome, as it were in one view, and not only in greater plenty, but in greater perfection.

I have often been thinking, that this voyage to Italy might properly enough be compared to the common stages and journey of life. At our setting out through France, the pleasures that we find, like those of our youth, are of the gay fluttering kind, which grow by degrees, as we advance towards Italy, more solid, manly, and rational, but attain not their full perfection till we reach Rome; from which point we no sooner turn homewards, than they begin again gradually to decline, and though sustained for a while in some degree of vigor, through the other stages and cities of Italy, yet dwindle at last into weariness and fatigue, and a desire to be at home; where the traveller finishes his course, as the old man does his days, with the usual privilege of being tiresome to his friends, by a perpetual repetition of past adventures.

But to return to my story. Rome is certainly of all cities in the world the most entertaining to strangers: for, whether we consider it in its ancient or present, its civil or

ecclesiastical state; whether we admire the great perfection of arts in the noble remains of old Rome; or the revival of the same arts in the beautiful ornaments of modern Rome; every one, of what genius or taste soever, will be sure to find something or other that will deserve his attention, and engage his curiosity: and even those who have no particular taste or regard at all for things curious, but travel merely for the sake of fashion, and to waste time, will still spend that time with more satisfaction at Rome than any where else, from that easy manner in which they find themselves accommodated with all the conveniences of life; that general civility and respect to strangers; that quiet and security which every man of prudence is sure to find in it. But one thing is certainly peculiar to this city; that though travellers have generally been so copious in their descriptions of it, and there are published in all parts of Europe such voluminous collections of its curiosities, yet it is a subject never to be exhausted: since in the infinite variety of entertainment which it affords, every judicious observer will necessarily find something or other that has either escaped the searches of others, or that will at least afford matter for more particular and curious remarks than a common traveller is capable of making, or a general collector has time to reflect on. The learned Montfaucon, speaking of the villa of Prince Borghese, says, though its antique monuments and rarities have been a hundred times described in print, that many more of them still have been overlooked and omitted, than are yet published. (*a*) And if this be true of one single collection, what an idea must we have of the immense treasure of the same kind which the whole city is able to furnish?

As for my own journey to this place, it was not, I own, any motive of devotion, which draws so many others hither, that occasioned it. My zeal was not bent on visiting the holy thresholds of the apostles, or kissing the feet of their successor. I knew that their ecclesiastical antiquities were mostly fabulous and legendary, supported by fictions and impostures, too gross to employ the attention of a man of sense. For should we allow, that St. Peter had been at Rome (which many learned men however have doubted), (*b*) yet they had not, I knew, any authentic monuments remaining of him; any visible footsteps subsisting, to demonstrate his residence among them: and should we ask them for any evidence of this kind, they would refer us to the impression of his face on, the wall of the dungeon in which he was confined; or to a fountain in the bottom of it, raised miraculously by him out of the rock, in order to baptize his fellow prisoners; (*c*) or to the mark of our Saviour's feet in a stone, on which he appeared to him, and stopped him, as he was flying out of the city from a persecution then raging: in memory of which there was a church built on the spot, called St Mary delle Piante, or *of the marks of the feet*; which, falling into decay, was supplied by a chapel, at the expense of our Cardinal Pool (*d*). But the stone itself, more valuable, as their writers say, (*e*) than any of the precious ones, being a perpetual monument and proof of the Christian religion, is preserved with all due reverence in St. Sebastian's church, where I purchased a print of it, with several others of the same kind. Or they would appeal perhaps to the evidence of some miracle wrought at his execution; as they do in the case of St. Paul, in a church called, "At the Three Fountains," the place where he was beheaded; on which occasion it seems, "Instead of blood there issued only milk from his veins; and his head, when separated from the body, having made three jumps upon the ground, raised at each place a spring of living water, which retains still, as they would persuade us, the plain taste of milk:" of all which facts, we have an account in Baronius, Mabillon, and all their gravest authors; (*f*) and may see printed figures of them in the description of modern Rome, (*g*)

It was no part of my design to spend my time abroad, in attending to the ridiculous fictions of this kind: the chief pleasure which I proposed to myself, was to visit the genuine remains and venerable relics of Pagan Rome; the authentic monuments of antiquity, that

demonstrate the certainty of those histories which are the entertainment, as well as the instruction, of our younger years; and which, by the early prejudice of being the first knowledge that we acquire, as well as the delight which they give, in describing the lives and manners of the greatest men who ever lived, gain sometimes so much upon our riper age, as to exclude too often other more useful and necessary studies. I could not help flattering myself with the joy that I should have, in viewing the very place and scene of those important events, the knowledge and explication of which have ever since been the chief employment of the learned and polite world; in treading that ground, where at every step we stumble on the ruins of some fabric described by the ancients; and cannot help setting a foot on the memorial of some celebrated action, in which the great heroes of antiquity had been personally engaged. I amused myself with the thoughts of taking a turn in those very walks where Cicero and his friends had held their philosophical disputations, or of standing on that very spot where he had delivered some of his famous orations.

(a) Diar. Ital. c.16.

(b) Scalig. in Joh. 18, 81. Vid. Frid. Spanh. Miscellan. Sacrae Antiq. 1.8. Dissertat. 3.

(c) Vid. Rom. Modern. Glorn. 5. c.18. Bione di Campitelli. Vid. Aringh. Rom. Subterran. 1.2, c.1. Montfauc. Diar. Ital. c.18. p. 174.

(d) Rom. Modern. Glorn. 2. Rione di Ripa 21.

(e) Yid. Aringh. ibid. 1 8.c.21.

(f) Aringh. 1.8, c.2. Yid. Baronii Annal. A.D. 69. Mabillon, Iter Ital. p. 142.

(g) Yid. Rom. Modern. Giorn. 2, c.17. Rione di Ripa.

Such fancies as these, with which I often entertained myself on my road to Rome, are not, I dare say, peculiar to myself, but common to all men of reading and education; whose dreams, upon a voyage to Italy, like the descriptions of the Elysian fields, represent nothing to their fancies, but the pleasure of finding out and conversing with those ancient sages and heroes, whose characters they have most admired. Nor, indeed, is this imagination much disappointed in the event; for, as Cicero observes, (Cic. de Fin. 5) "Whether it be from nature, or some weakness in us, it is certain, that we are much more affected with the sight of those places where great and famous men have spent most part of their lives, than either to hear of their actions, or read their works:" and he was not, as he tells us, "so much pleased with Athens itself, for its stately buildings or exquisite pieces of art, as in recollecting the great men whom it had bred; in carefully visiting their sepulchres; and finding out the place where each had lived, or walked, or held his disputations." (De Legib. 2, 2.) This is what every man of curiosity will, in the like circumstances, find true in himself; and for my own part, as oft as I have been rambling about in the very *rostra* of old Rome, or in that temple, of concord, where Tully assembled the senate in Catiline's conspiracy; (Vid. Orat. In Catilin. 3, 4. It. Phil. 3, 4.) I could not help fancying myself much more sensible of the force of his eloquence; whilst the impression of the place served to warm my imagination to a degree almost equal to that of his old audience.

As, therefore, my general studies had furnished me with a competent knowledge of Roman History, as well as an inclination to search more particularly into some branches of its antiquities, so I had resolved to employ myself chiefly in inquiries of this sort; and to lose as little time as possible, in taking notice of the fopperies and ridiculous ceremonies of the present religion of the place. But I soon found myself mistaken; for the whole form and outward dress of their worship seemed so grossly idolatrous and extravagant, beyond what I had imagined, and made so strong an impression on me, that I could not help considering it with a particular regard; especially when the very reason, which I thought would have

hindered me from taking any notice of it at all, was the chief cause that engaged me to pay so much attention to it: for nothing, I found, concurred so much with my original intention of conversing with the ancients; or so much helped my imagination, to fancy myself wandering about in old Heathen Rome, as to observe and attend to their religious worship; all whose ceremonies appeared plainly to have been copied from the rituals of primitive Paganism, as if handed down by an uninterrupted succession from the priests of Old, to the priests of New Rome; whilst each of them readily explained and called to my mind some passage of a classic author, where the same ceremony was described, as transacted in the same form and manner, and in the same place, where I now saw it executed before my eyes: so that as oft as I was present at any religious exercise in their churches, (it was more natural to fancy myself looking on at some solemn act of idolatry in old Rome, than assisting at a worship instituted on the principles and formed upon the plan of Christianity.

Many of our divines have, I know, with much learning and solid reasoning, charged, and effectually proved, the crime of idolatry on the church of Rome: but these controversies (in which there is still something plausible to be said on the other side, and where the charge is constantly denied, and with much subtlety evaded) are not capable of giving that conviction which I immediately received from my senses; the surest witnesses of facts in all cases; and which no man can fail to be furnished with, who sees Popery, as it is exercised in Italy, in the full pomp and display of its pageantry; and practising all its arts and powers without caution or reserve. This similitude of the Popish and Pagan religion seemed so evident and clear, and struck my imagination so forcibly, that I soon resolved to give myself the trouble of searching to the bottom; and to explain and demonstrate the certainty of it, by comparing together the principal and most obvious parts of each worship: which, as it was my first employment after I came to Rome, shall be the subject of my first Letter. Reserving therefore to my next, the account that I design to give you of the antiquities and other curiosities of the place, I shall find matter enough for this time to tire both you and myself, in shewing the source and origin of the Popish ceremonies, and the exact conformity of them with those of their Pagan ancestors.

THE POPISH USE OF INCENSE.

The very first thing that a stranger must necessarily take notice of, as soon as he enters their churches, is the use of incense or perfumes in their religious offices: the first step which he takes within the door, will be sure to make him sensible of it, by the offence that he will immediately receive from the smell, as well as smoke of this incense, with which the whole church continues filled for some time after solemn service—a custom, received directly from Paganism; and which presently called to my mind the old descriptions of the heathen temples and altars, which are seldom or never mentioned by the ancients without the epithets *perfumed* or *incensed*. (a)

In some of the principal churches, where you have before you, in one view, a great number of altars, and all of them smoking at once with steams of incense, how natural is it to imagine one's self transported into the temple of some heathen deity, or that of the Paphian Venus described by Virgil!

“Her hundred altars there with garlands crown'd,
And richest incense smoking, breathe around
Sweet odors,” etc—*Æn.* 1, 420.

Under the Pagan Emperors, the use of incense for any purpose of religion was thought so contrary to the obligations of Christianity, that in their persecutions, the very method of trying and convicting a Christian, was by requiring him only to throw the least grain of it into the censer, or on the altar, (b)

Under the Christian emperors, on the other hand, it was looked upon as a rite so peculiarly heathenish, that (c) the very places or houses where it could be proved to have been done, were, by a law of Theodosius, confiscated to the government.

The old bas-reliefs, or pieces of sculpture where any heathen sacrifice is represented, we never fail to observe a boy in sacred habits which was always white, attending on the priest, with a little chest, or box in his hands, in which this incense was kept for the use of the altar, (d) And in the same manner still in the church of Rome, there is always a boy in surplice, waiting on the priest at the altar with the sacred utensils, and among the rest, the *Thuribulum*, or vessel of incense, which the priest, with many ridiculous motions and crossings, waves several times, as it is smoking, around and over the altar, in different parts of the service.

(a) Hom. II *ψ*, 148. Virg. *Æn.* 4, 453. Theocrit. id, 128. Hom. II. 48. Virgil. *Æn.* 4, 486.

(b) Vid. Act Martyr. Nicandri, etc apud Mabillon, Inter Ital. t.1, par. 2, p.247. Vide Durant. de Ritib. 1.1, c.9. Hieron. Oper. t. 4, Epist ad. Helioid. p.8.

(c) Jac. Gothof de Stat. Paganor. sub Christian. Imper. leg. 12, p. 15.

(d) Vid. Montfauc. Antiq. tom 2, plates 23, 24, 25. Ovid. Trist. 5, 5.

THE POPISH USE OF HOLY WATER.

The next thing that will, of course, strike one's imagination, is their use of holy water: for nobody ever goes in or out of a church, but is either sprinkled by the priest, who attends for that purpose on solemn days, or else serves himself with it from a vessel, usually of marble, placed just at the door, not unlike one of our baptismal fonts. Now this ceremony is so notoriously and directly transmitted to them from Paganism, that their own writers make not the least scruple to own it. The Jesuit, La Cerda, in his notes on a passage of Virgil, where this practice is mentioned, says, "Hence was derived the custom of holy church, to provide purifying or holy water at the entrance of their churches." (e) *Aquaminiarium* or *Amula*, says the learned Montfaucou, was a vase of holy water, placed by the heathens at the entrance of their temples, to sprinkle themselves with. (f) The same vessel was by the Greeks called *perirrhanterion* (*Περρραντήριον*); two of which, the one of gold, the other of silver, were given by Croesus to the temple of Apollo at Delphi: (g) and the custom of sprinkling themselves was so necessary a part of all their religious offices, that the method of excommunication seems to have been by prohibiting to offenders the approach and use of the holy water pot. (h) The very composition of this holy water was the same also among the Heathens, as it is now among the Papists, being nothing more than a mixture of salt with common water: (i) and the form of the sprinkling-brush, called by the ancients *aspersorium*, or *aspergillum* (which is much the same with what the priests now make use of,) may be seen in bas-reliefs, or ancient coins, wherever the insignia or emblems of the Pagan priesthood are described, of which it is generally one. (j)

(e) Virg. *Æn.* 6, 280. Vid. Not

(f) Vid. Montfauc. *Antiquit t 2, pt 1, 1.8, c6 Eurip Jone. v.96.*

(g) Herodot. 1.1, Clem. Alex. Strom. 1.1.

(h) Vid. Æschin. *Orat contra Ctesiphon. 58.*

(i) Durant, *de Rit. 1.1, c.21. Theocrit. κδ. 95.*

(j) Vid. Montfauc. *Antiq. t2, p.1, 1.8, c.6.* It may be seen on a silver coin of Julius Caesar, as well as many other emperors. *Ant. Agostinl, Discorse sopra le Medaglie.*

Platina, in his lives of the Popes, and other authors, ascribe the institution of this holy water to Pope Alexander the First; who is said to have lived about the year of Christ 113: but it could not have been introduced so early; since, for some ages after, we find the primitive fathers speaking of it as a custom purely heathenish, and condemning it as impious and detestable. Justin Martyr says, "That it was invented by demons, in imitation of the true baptism signified by the prophets, that their votaries might also have their pretended purifications by water:" (a) and the Emperor Julian, out of spite to the Christians, used to order the victuals in the markets to be sprinkled with holy water, on purpose either to starve, or force them to eat what by their own principles they esteemed polluted. (b)

Thus we see what contrary notions the primitive and Romish church have of this ceremony: the first condemns it as superstitious, abominable, and irreconcilable with Christianity: the latter adopts it as highly edifying and applicable to the improvement of Christian piety: the one looks upon it as the contrivance of the Devil to delude mankind; the other, as the security of mankind against the delusions of the Devil. But what is still more ridiculous than even the ceremony itself, is to see their learned writers gravely reckoning up the several virtues and benefits, derived from the use of it, both to the soul and the body; (c) and to crown all, producing a long roll of miracles, to attest the certainty of each virtue which they ascribe to it. (d) Why may we not then justly apply to the present people of Rome, what was said by the poet of its old inhabitants, for the use of this very ceremony?

"Ah, easy fools, to think that a whole flood
Of water e'er can purge the stain of blood! "
Ovid. *Fast. 2, 45.*

(a) Just. Mart. *Apol. 1, p.91. Edit Thirlb.*

(b) Vid. Hospinian. *de Orig. Templor. 1.2, c.25.*

(c) Durant. *de Ritib. 1.1, c.21. Hospin. ibid.*

(d) Durant. *ibid.*

I do not at present recollect, whether the ancients went so far as to apply the use of this holy water to the purifying or blessing their horses, and asses, and other cattle; or whether this be an improvement of modern Rome, which has dedicated a yearly festival peculiarly to this service, called in their vulgar language, the benediction of horses; which is always celebrated with much solemnity in the month of January; when all the inhabitants of the city and neighborhood send up their horses, asses, etc., to the convent of St. Anthony, near St. Mary the Great, where a priest in surplice at the church door sprinkles with his brush all the animals

singly, as they are presented to him, and receives from each owner a gratuity proportionable to his zeal and ability, (e) Amongst the rest, I had my own horses blest at the expense of about eighteen pence of our money; as well as to satisfy my own curiosity, as to humor the coachman; who was persuaded, as the common people generally are, that some mischance would befall them within the year, if they wanted the benefit of this benediction. Mabillon, in giving an account of this function, of which he happened also to be an eye-witness, makes no other reflection upon it, than that it was new and unusual to him. (f) I have met, indeed, with some hints of a practice, not foreign to this, among the ancients; of sprinkling their horses with water in the Circensian games: (g) but, whether this was done out of a superstitious view, of inspiring any virtue, or purifying them for those races, which were esteemed sacred; or merely to refresh them under the violence of such an exercise, is not easy to determine. But, allowing the Romish priests to have taken the hint from some old custom of Paganism, yet this, however must be granted them, that they alone were capable of cultivating so coarse and barren a piece of superstition, into a revenue sufficient for the maintenance of forty or fifty idle monks.

(e) Rom. Modern. Giorn. 6.46. Riorne de Monti.

(f) Mabillon. Iter Ital. p. 186,

(g) Vid. Rubenii Elect. 2.18.

THE POPISH USE OF WAX CANDLES.

No sooner is a man advanced a little forward into their churches, and begins to look about him, but he will find his eyes and attention attracted by a number of lamps and wax candles, which are constantly burning before the shrines and images of their saints. In all the great churches of Italy, says Mabillon, (h) they hang up lamps at every altar: a sight which will not only surprise a stranger by the novelty of it but will furnish him with another proof and example of the conformity of the Romish with the Pagan worship; by recalling to his memory many passages of the Heathen writers, where their perpetual lamps and candles are described as continually burning before the altars and statues of their Deities, (i)

Herodotus tells us of the Egyptians (who first introduced the use of lights or lamps into their temples,) (j) that they had a famous yearly festival, called, from the principal ceremony of it, the lighting up of candles: (a) but there is scarcely a single festival at Rome, which might not for the same reason be called by the same name.

The primitive writers frequently expose the folly and absurdity of this heathenish custom: (b) they light up candles to God, says Lactantius, as if he lived in the dark: and do they not deserve to pass for madmen, who offer lamps to the Author and Giver of light?

(h) Mabillon, Iter Ital. p.25.

(i) Plin. Hist. Nat. 1.34, 8. Cic. in Verr 2. Virg. Æn. 4, 200.

(j) Clem. Alex. Strom. 1.1, c.16.

(a) Herod. 1.2, 72. Edit. Lond.

(b) Hospin. de Orig. Templor. 1.1, 22.

In the collections of old inscriptions, we find many instances of presents and donations from private persons, of lamps and candlesticks to the temples and altars of their gods, a piece

of zeal, (c) which continues still the same in modern Rome; where each church abounds with lamps of massive silver, and sometimes even of gold, the gifts of princes, and other persons of distinction: and it is surprising to see how great a number of this kind are perpetually burning before the altars of their principal saints, or miraculous images; as St. Anthony of Padua, or the Lady of Loretto; as well as the vast profusion of wax candles, with which their churches are illuminated on every great festival: when the high altar covered with gold and silver plate, brought out of their treasuries, and stuck full of wax lights, disposed in beautiful figures, looks more like the rich sideboard of some great prince dressed out for a feast, than an altar to pay divine worship at.

(c) Grut. Insc. 177, 8.

VOTIVE GIFTS.

But a stranger will not be more surprised at the number of lamps, or wax-lights, burning before their altars, than the number of offerings or votive gifts, which are hanging all around them, in consequence of vows made in the time of danger; and in gratitude for deliverances and cures wrought in sickness or distress: a practice so common among the Heathens, that no one custom of antiquity is so frequently mentioned by all their writers; and many of their original *donaria*, or votive offerings, are preserved to this day in the cabinets of the curious; viz., images of metal, stone, or clay, as well as legs, arms, and other parts of the body, which had formerly been hung up in their temples, in testimony of some divine favor or cure effected by their tutelary deity in that particular member: (d) but the most common of all offerings were pictures, representing the history of the miraculous cure or deliverance vouchsafed upon the vow of the donor.

“Now, goddess, help, for thou canst help bestow,
As all these pictures round thy altars show.”

Tibull. El. 1, 8.

A friend of Diagoras, the philosopher, called the Atheist, having found him once in a temple, as the story is told by Cicero, (d d) "You," says he, "who think the gods take no notice of human affairs, do not you see here, by this number of pictures, how many people, for the sake of their vows, have been saved in storms at sea, and got safe into harbor?" "Yes," says Diagoras, "I see how it is; for those are never painted who happened to be drowned." The temples of Esculapius were more especially rich in these offerings, which Livy says, were the price and pay for the cures that he had wrought for the sick: (e) where they used always to hang up, and expose to common view, in tables of brass or marble, a catalogue of all the miraculous cures which he had performed for his votaries:(f) a remarkable fragment of one of these tables is still remaining and published in Gruter's (g) collections, having been found in the ruins of a temple of that god, in the island of the Tiber at Rome: upon which the learned Montfaucon makes this reflection; that in it are either seen the wiles of the devil to deceive the credulous, or else the tricks of pagan priests suborning men to counterfeit diseases and miraculous cures.(h)

(d) Vid. Montfauc. Antiquit tom. 2, p.l, 1.4, c.4, 5, 6.

(dd) Cic. Nat Deor. 1.8, 258.

(e) Liv 1.45, 28.

(f) Strabo. tom. 1, 515.

(g) Gruter Inscript. p.71. Montfauc. Antiq. tom. 2, p.l, 1.4, c.6.

(h) Montfaucon, ibid.

Now this piece of superstition had been found of old so beneficial to the priesthood, that it could not fail of being taken into the scheme of the Romish worship: where it reigns to this day in as full height and vigor, as in the ages of Pagan idolatry, and in so gross a manner as to give scandal and offence even to some of their own communion. Polydore Virgil, after having described this practice of the ancients, —"In the same manner," says he, "do we now offer up in our churches little images of wax; and as oft as any part of the body is hurt, as the hand or foot, etc., we presently make a vow to God, or one of His saints, to whom, upon our recovery, we make an offering of that hand or foot in wax: which custom is now come to that extravagance, that we do the same thing for our cattle which we do for ourselves, and make offerings on account of our oxen, horses, sheep; where a scrupulous man will question, whether in this we imitate the religion or the superstition of our ancestors." (i)

The altar of St. Philip Neri, says Baronius, (j) "shines with votive pictures and images, the proofs of as many miracles; receiving every day the additional lustre of fresh offerings from those who have been favored with fresh benefits:" among whom the present Pope himself pays, as I have been told, a yearly acknowledgment for a miraculous deliverance that he obtained by the invocation of this saint, when he had liked to have perished under the ruins of a house overturned by an earthquake.

There is commonly so great a number of these offerings hanging up in their churches, that, instead of adding any beauty, they often give offence, by covering or obstructing the sight of something more valuable and ornamental: which we find to have been the case likewise in the old heathen temples, where the priests were obliged sometimes to take them down for the obstruction which they gave to the beauty of a fine pillar or altar, (a) For they consist chiefly, as has been said, of arms and legs, and little figures of wood or wax, but especially pieces of board painted, and sometimes indeed fine pictures, describing the manner of the deliverance obtained by the miraculous interposition of the saint invoked: of which offerings the blessed Virgin is so sure always to carry off the greatest share, that it may truly be said of her, as Juvenal says of the goddess Isis, whose religion was at that time in the greatest vogue at Rome, that the painters get their livelihood out of her.

As oft as I have had the curiosity to look over these *donaria*, or votive offerings, hanging round the shrines of their images, and consider the several stories of each, as they are either expressed in painting or related in writing, I have always found them to be mere copies or verbal translations of the originals of Heathenism: for the vow is often said to have been divinely inspired or expressly commanded; and the cure and deliverance to have been wrought, either by the visible apparition and immediate hand of the tutelar saint, or by the notice of a dream, or some other miraculous admonition from heaven. "There can be no doubt," say their writers, (b) "but that the images of our saints often work signal miracles, by procuring health to the infirm, and appearing to us often in dreams, to suggest something of great moment for our service.

(i) Pol Virg. de Inv. Rer. 1.5, 1.

(j) Baron. Ann. 1. An.57, n.162. It.Aringh. Rom. Subter. l 1, c.80; 1.6, 27.

(a) Liv. 1.40, 51.

(b) Durant de Ritib. l.1, c.5.

And what is all this but a revival of the old impostures, and a repetition of the old stories, of which the ancient inscriptions are full, (c) with no other difference than that the Pagans ascribed to the imaginary help of their deities, the Papists as foolishly impute to the favor of their saints? —as may be seen by the few instances I have subjoined, out of the great plenty which all books of antiquities will furnish: and whether the reflection of Father Montfaucon on the Pagan priests, mentioned above, be not, in the very same case, as justly applicable to the Romish priests, I must leave to the judgment of my reader.

[(c) SYLVANO SALVTARI
L. MANLIVE SATVENINVE
RX VISO POSVIT.
Gruter p 65.

SILVANO
etc.
SOMNIA MONITA
ib. 62.

MINERVA. MEMORI
CARLIA. IVLIANA.
INDVLGENTIA. MEDICINARVM
RIVS GRAVI INFIRMITATE.
LIBRERATA. D.P.
48.

IOVI OPT. etc.
FLAVIVS. COSMVS
IVSSV DEI FECIT.
20.

And that this is the style of votive inscriptions among the Papists, we see by the following one in a Church at Milan.

DIVAE, SAVINAE, etc.
LIVIA EVPHEMIA. IN
ACERBO STOMACHI
CEVCIATV. OPEM NACTA.
V. S. M.D.XI.]

But the gifts and offerings of the kind, that I have been speaking of, are the fruits only of vulgar zeal, and the presents of inferior people; whilst princes and great persons, as it used to be of old, (d) frequently make offerings of large vessels, lamps, and even statues of massy silver and gold, with diamonds, and all sorts of precious stones of incredible value; so that the church of Loretto is now become a proverb for its riches of this sort, just as Apollo's temple at Delphi was with the ancients on the same account.

“Nor all the wealth Apollo's temple holds,
Can purchase one day's life,” etc.

Il. 9, 404.

(d) Liv. lib. 40, 87.

In the famed treasury of this holy house, one part consists, as it did likewise among the heathens, of a wardrobe. For the very idols, as Tertullian observes, used to be dressed out in curious robes, of the choicest stuffs and fashion. (e) While they were showing us therefore the great variety of rich habits with which that treasury abounds; some covered with precious stones, others more curiously embroidered by such a queen, or princess, for the use of the miraculous image; I could not help recollecting the picture which old Homer draws of queen Hecuba of Troy, prostrating herself before the miraculous image of Pallas, with a present of the richest and best-wrought gown that she was mistress of.

(e) De Idolat. p. 116. Edit Rigalt.

"A gown she chose, the best and noblest far,
Sparkling with rich embroidery, like a star " etc
Il. 6, 293.

The mention of Loretto puts me in mind of the surprise that I was in at the first sight of the holy image, for its face is as black as a negro's; so that one would take it rather for the representation of a Proserpine, or infernal deity, than, what they impiously style it, of the queen of heaven. But I soon recollected, that this very circumstance of its complexion, made it but resemble the more exactly the old idols of paganism, which, in sacred as well as profane writers, are described to be black with the perpetual smoke of lamps and incense. (*f*)

(*f*) Baruch, 6,19,21 Arnob. 1.6.

ROMISH IDOLS.

When a man is once engaged in reflections of this kind, imagining himself in some Heathen temple, and expecting as it were some sacrifice, or other piece of Paganism to ensue, he will not be long in suspense before he sees the finishing act and last scene of genuine idolatry, in crowds of bigot votaries, prostrating themselves before some image of wood or stone, and paying divine honors to an idol of their own erecting. Should they squabble with us here about the meaning of the word, idol, St. Jerome has determined it in the very case in question, telling us, that by idols are to be understood the images of the dead: (*g*) and the worshippers of such images are used always, in the style of the fathers, as terms synonymous and equivalent to Heathens or Pagans. (*h*)

As to the practice itself, it was condemned by many of the wisest Heathens; and for several ages, even in Pagan Rome, was thought impious and detestable: for Numa, we find, prohibited it to the old Romans, nor would suffer any images in their temples: which constitution they observed religiously, says Plutarch, (*i*) for the first hundred, and seventy years of the city. But as image worship was thought abominable even by some Pagan princes, so by some of the Christian emperors it was forbidden on pain of death: (*j*) not because these images were the representations of demons, or false gods, but because they were vain, senseless idols, the work of men's hands, and for that reason unworthy of any honor: and all the instances and overt acts of such worship, described and condemned by them, are exactly the same with what the Papists practice at this day, viz., lighting up candles, burning incense, hanging up garlands, etc.; as may be seen in the law of Theodosius before mentioned, which confiscates that house or land where any such act of Gentile superstition had been committed. (*a*) These princes, who were influenced, we may suppose, in their constitutions of this sort by the advice of their bishops, did not think Paganism abolished till the adoration of images was utterly extirpated; which was reckoned always the principal of those Gentile rites, that agreeably to the sense of the purest ages of Christianity, are never mentioned in the imperial laws without the epithets of profane, damnable, impious, etc. (*b*)

(*g*) Hier. Com. in Isa. c. 87.

(*h*) Pamphili Apol. pro Orig. vid. Hieron. Op. tom. 5. p. 288. Ed. Par.

(*i*) Vid. Plutar. in Vit. Num. p.65. C.

(*j*) Vid. Gothof. Comment, de Statu Pagan. Sub Christian. Imperatorib. Leg. 6. p.7.

(*a*) Vide Gothof, ibid. Leg. 12, p. 15.

(*b*) Ibid. Leg. 17,20.

What opinion then can we have of the present practice of the Church of Rome, but that by a change only of name, they have found means to retain the thing; and by substituting their saints in the place of the old demigods, have but set up idols of their own, instead of those of their forefathers? In which it is hard to say, whether their assurance or their address, is more to be admired, who have the face to make that the principal part of Christian worship, which the first Christians looked upon as the most criminal part even of Paganism, and have found means to extract gain and great revenues out of a practice, which in primitive times would have cost a man both life and estate.

But our notion of the idolatry of modern Rome will be much heightened still and confirmed, as oft as we follow them into those temples, and to those very altars, which were built originally by their heathen ancestors, the old Romans, to the honor of their pagan deities; where we shall hardly see any other alteration, than the shrine of some old hero filled by the meaner statue of some modern saint: nay, they have not always, as I am well informed, given themselves the trouble of making even this change, but have been content, sometimes, to take up with the old image, just as they found it; after baptizing it only, as it were, or consecrating it anew, by the imposition of a Christian name. This their antiquaries do not scruple to put strangers in mind of, in shewing their churches; and it was, I think, in that of St. Agnes, where they shewed me an antique statue of a young Bacchus, which, with a new name, and some little change of drapery, stands now worshipped under the title of a female saint.

Tully reproaches Clodius for having publicly dedicated the statue of a common strumpet, under the name and title of the goddess Liberty, a practice still frequent with the present Romans, who have scarcely a fine image or picture of a female saint, which is not said to have been designed originally, by the sculptor or painter, for the representation of his own mistress: and who dares, may we say ironically with the old Roman, (*c*) to violate such a goddess as this—the statue of a whore?

(*c*) Cic. pro Dom. 48.

SAINTS SUBSTITUTED FOR HEROES.

The noblest heathen temple now remaining in the world, is the Pantheon or Rotunda; which, as the inscription (*d*) over the portico informs us, having been impiously dedicated of old by Agrippa to Jove and all the gods, was piously re-consecrated by Pope Boniface the Fourth, to the Blessed Virgin and all the saints. With this single alteration, it serves as exactly for all the purposes of the Popish, as it did for the Pagan worship, for which it was built. For, as in the old temple, every one might find the god of his country, and address himself to that deity whose religion he was most devoted to, so it is the same thing now: every one chooses the patron whom he likes best; and one may see here different services going on at the same time at different altars, with distinct congregations around them, just as the inclinations of the people lead them to the worship of this or that particular saint.

(*d*) PANTHEON, etc.
 Ab Agrippa Avgvsti Genero
 Impie Jovi Cætorisq mendacibus diis
 a Bonifacio IIII. Pontifice
 deiparæ et s. s. Christi martyribvs pie
 dicatvm,
 etc.

And what better title can the new demigods shew to the adoration now paid to them, than the old ones, whose shrines they have usurped? Or how comes it to be less criminal to worship images erected by the Pope, than those which Agrippa, or that which Nebuchadnezzar set up? If there be any real difference, most people, I dare say, will be apt to determine in favor of the old possessors: for those heroes of antiquity were raised up into gods, and received divine honors, for some signal benefits of which they had been the authors, to mankind, —as the invention of arts and sciences, or of something highly useful and necessary to life: (*e*) whereas of the Romish saints it is certain that many of them were never heard of but in their own legends or fabulous histories; and many more, instead of any services done to mankind, owe all the honors now paid to them to their vices or their errors; whose merit, like that of Demetrius in the Acts, (*f*) was their skill of raising rebellions in defence of an idol, and throwing kingdoms into convulsions, for the sake of some gainful imposture.

And as it is in the Pantheon, it is just the same in all the other heathen temples that still remain in Rome: they have only pulled down one idol to set up another, and changed rather the name than the object of their worship. Thus the little temple of Vesta, near the Tiber, mentioned by Horace, (*g*) is now possessed by the Madonna of the Sun; (*h*) that of Fortuna Virilis by Mary the Egyptian; (*i*) that of Saturn (where the public treasure was anciently kept) by St. Adrian; that of Romulus and Remus, in the Via Sacra, by two other brothers, Cosmas and Damianus; (*j*) that of Antonine the Godly by Laurence the Saint: but for my part, I should sooner be tempted to prostrate myself before the statue of a Romulus or an Antonine, than that of a Laurence or a Damian; and give divine honors rather with Pagan Rome to the founders of empires, than with Popish Rome to the founders of monasteries.

At the foot of Mount Palatin, in the way between the Forum and Circus Maximus, on the very spot where Romulus was believed to have been suckled by the wolf, there stands another little round temple, dedicated to him in the early times of the republic, into which, for the present elevation of the soil without, we now descend by a great number of steps. It is mentioned by Dionysius of Halicarnassus, who says that in his time there stood in it a brazen statue of antique work, of the wolf giving suck to the infant brothers; which is thought by many to be the same which is still preserved and shewn in the capitol; though I take this rather, which now remains, to have been another of the same kind, that stood originally in the capitol, and is mentioned by Cicero to have been there struck with lightning; (*a*) of which it retains to this day the evident marks in one of its hinder legs: it is, however, to one or the other of these celebrated statues, that Virgil, as Servius assures us, alludes in the following description:

"The martial twins beneath their mother lay,
And hanging on her dugs, with wanton play,
Securely suck'd; whilst she reclines her head
To lick their tender limbs, and form them as they fed."

Æn. 8, 681.

(*e*) Cic Nat. Deor. 1. 2, 228. Off. 8, 299; (*f*) Act. Apost. xix. 24.

(*g*) Carm. l.1, 2.

(*h*) Rom. Modern. Giorn. 2. Rione di Ripa.

(*i*) Ibid. 4.

(*j*) Urbanus VIII. Pont. Max. templum geminis urbis conditoribus superstitione dicatum a Felice III. s.s. Cosmæ et Damiano fratribus pie consecratum, vetustate labefactatum in splendidiorem formam redegit Ann. Sal. M.DCXXXIII.

(*a*) Orat in Catil. 8, 4.

But to return to my story: from the tradition of the wonderful escape which Romulus had in this very place, when exposed in his infancy to perish in the Tiber; as soon as he came to be a god, he was looked upon as singularly propitious to the health and safety of young children: from which notion, it became a practice for nurses and mothers to present their sickly infants before his shrine in this little temple, (*i*) in confidence of a cure or relief by his favor. Now when this temple was converted afterwards into a church, lest any piece of superstition should be lost, or the people think themselves sufferers by the change, in losing the benefit of such a protection for their children, care was taken to find out, in the place of the Heathen god, a Christian saint, who had been exposed too in his infancy, and found by chance like Romulus; and for the same reason, might be presumed to be just as fond of children as their old deity had been; and thus the worship paid to Romulus being now transferred to Theodorus, the old superstition still subsists, and the custom of presenting children at this shrine continues to this day without intermission; of which I myself have been a witness, having seen, as oft as I looked into this church, ten or a dozen women decently dressed, each, with a child in her lap, sitting with silent reverence before the altar of the saint, in expectation of his miraculous influence on the health of the infant.

In consecrating these heathen temples to the Popish worship, that the change might be less offensive, and the old superstition as little shocked as possible, they generally observed some resemblance of quality and character, in the saint whom they substituted, to the old deity: "If in converting the profane worship of the Gentiles," says the describer of modern Rome, (*j*) "to the pure and sacred worship of the church, the faithful used to follow some rule and proportion, they have certainly hit upon it here, in dedicating to the Madonna, or holy Virgin, the temple formerly sacred to the *bona dea*, or good goddess." But they have more frequently, on these occasions, had regard rather to a similitude of name between the old and new idol. Thus, in a place formerly sacred to Apollo, there now stands the church of Apollinaris; built there, as they tell us, (*a*) that the profane name of that deity might be converted into the glorious name of this martyr; and where there anciently stood a temple of Mars, they have erected a church to Martina, with this inscription: —

MARTIRII GESTANS VIRGO MARTINI
CORONAM, EJECTO HINC MARTIS,
NUMINE TEMPLA TENET.

Mars hence expell'd; Martina, martyr'd maid,
Claims now the worship which to him was paid.

(*i*) Rom. Modern. Giorn 2, c 86. Riorne di Ripa.

(*j*) Rom. Modern. Giorn.2. Riorne di Ripa, 10.

(*a*)Rom. Mod. Giorn. 8, 21.

In another place, I have taken notice of an altar erected to St. Baccho; (*b*) and in their stories of their saints, have observed the names of Quirinus, Romula, and Redempta, Concordia, Nympha, Mercurius:(*c*) which though they may, for anything that I know, have been genuine names of Christian martyrs, yet cannot but give occasion to suspect, that some of them at least, have been formed out of a corruption of the old names; and that the adding of a modern termination, or Italianizing the old name of a deity, has given existence to some of their present saints: thus, the corruption of the word Soracte (the old name of a mountain mentioned by Horace (*d*) in sight of Rome) has, according to Mr. Addison, added one saint to the Roman Calendar; being now softened, (*e*) because it begins with an S, into St. Oreste; in

whose honor a monastery is founded on the place: a change very natural, if we consider that the title of saint is never written by the Italians at length, but expressed commonly by the single letter S. as S. Oracte: and thus this holy mountain stands now under the protection of a patron, whose being and power is just as imaginary as that of its old guardian Apollo.

“Sancti custos Soractes Apollo.”—Vir. *Æn.* 9.

No suspicion of this kind will appear extravagant to those who are at all acquainted with the history of Popery, which abounds with instances of the grossest forgeries both of saints and relics, which, to the scandal of many even among themselves, (*f*) have been imposed for genuine on the poor ignorant people. It is certain, that in the earlier ages of Christianity, the Christians often made free with the sepulchral stones of Heathen monuments, which being ready cut to their hands, they converted to their own use; and turning downwards the side on which the old epitaph was engraved, used either to inscribe a new one on the other side, or leave it perhaps without any inscription at all, as they are often found in the catacombs of Rome. (*g*) Now this one custom has frequently been the occasion of ascribing martyrdom and saintship to persons and names of mere Pagans.

Mabillon gives a remarkable instance of it in an old stone, found on the grave of a Christian, with this inscription: (*h*)

D. M.
IVLIA EVODIA
FILIA FECIT.
MATRI.

And because in the same grave there was found likewise a glass vial, or lacrymatory vessel, tinged with a reddish color, which they call (*i*) blood, and looked upon as a certain proof of martyrdom, this Julia Evodia, though undoubtedly a heathen, was presently adopted, both for saint and martyr, on the authority of an inscription that appears evidently to have been one of those above-mentioned, and borrowed from a heathen sepulchre. But whatever party there buried might have been, whether heathen or Christian, it is certain, however, that it could not be Evodia herself, but her mother only, whose name is not there signified.

The same author mentions some original papers, which he found in the Barberini library, giving a pleasant account of a negotiation between the Spaniards and Pope Urban the Eighth, in relation to this very subject. (*j*) The Spaniards, it seems, have a saint, held in great reverence in some parts of Spain, called Viar; for the farther encouragement of whose worship they solicited the Pope to grant some special indulgences to his altars; and upon the Pope's desiring to be better acquainted first with his character and the proofs which they had of his saintship, they produced a stone with these antique letters S VIAR, which the antiquaries readily saw to be a small fragment of some old Roman inscription, in memory of one who had been *Prefectus* VIARum, or overseer of the highways.

(*b*) Ibid *Giorn.* 6, 87.

(*c*) Aringh. *Rom. Subter.* 1.2, 21. 1.8,12. 1.4,16, 22. 1.5 4.

(*d*) *Carm.* 1.1, 9.

(*e*) Addison's *Travels from Pesara, etc to Rome.*

(*f*) Mabillon, *Iter Ital.* p.225. (*g*) Aringh. *Rom. Subt.* 1.8, c.22.

(*h*) Vid. Mabillon. *Ibid.* (*i*) *Mont. Diar.* It p.118.

(*j*) Vid. Mabillon, *Iter Ital.* p.145.

But we have in England an instance still more ridiculous, of a fictitious saintship, in the case of a certain saint called Amphibolus, who, according to our monkish historians, was bishop of the Isle of Man, and fellow-martyr and disciple of St. Alban: yet the learned Bishop Usher has given good reasons to convince us, that he owes the honor of his saintship to a mistaken passage in the old acts or legends of St. Alban: (*a*) where the Amphibolus mentioned, and since revered as a saint and martyr, was nothing more than the cloak, which Alban happened to have at the time of his execution; being a word derived from the Greek, and signifying a rough, shaggy cloak, which ecclesiastical persons usually wore in that age.

(*a*) Usset. de Brit. Eccles. Primord. c.14, p.539, 4to. Bp. Floyd's Histor. Acc. of Ch. Govern, in Gr. Brit. c.7, p.151.

(To be continued.)

Our Immortality.

RESPECTED BROTHER: —If there is a man in the wide world to whom I am more indebted than another, it is to you, as through your many articles in *Elpis Israel* and the *Herald*, I have been led to repudiate the doctrines of orthodoxy, and come to the knowledge of what is really revealed in Scripture. I beg to thank you, therefore. I have been slow, very slow, to come to a decision in regard to the truths extricated by you from the dust of ages; but at last I have come, and on looking back I neither regret the step I have taken, nor the round-about path by which I came to take it. I approached you from the negative side with more desire to reject your expositions than receive them, and if I could have done it at all I should have rejoiced indeed, as well I might, to have overthrown, to my own satisfaction at least, your arguments, especially those you brought to bear against the immortality of the soul. It is now about nine years since I first became partially acquainted with your *Elpis Israel*—not to say I have been studying it all that time—and it was but the other day I submitted myself (last month) to the ordinance of Baptism in the river Dee. Brothers Mowat and Black officiated, the former as speaker to the congregation assembled, the latter as baptiser; and now am I member of the church meeting in this city, after an absence of fully two years from membership with any sect, or attendance at any place of worship. This stage was a transitionary one with me; I could not help myself. I had gone the round of all the sects, and felt satisfied with none. Beginning with the established, under whose parochial training I was thoroughly initiated, by the able assistance of the cane and strap, into the dogmas of the shorter "*carritches*" and the Confession of Faith; then I sympathized with the Free church separation from the State; after this became a communicant for some time, with the Presbyterian voluntary sect; next joined myself with the Congregational or English Baptists—was six years with them; and then a few months with the Scotch Baptists. Now, I am what I am. I have not accepted your expositions without due consideration and study, nor even without reluctance. I could have wished sometimes you had kept the truth to yourself, so associated are the instructions, if instructions they may be called, which I have set aside, with many pleasant reminiscences of days gone by, and of happy meetings which bound heart to heart those who sincerely believed the things they were taught. I am satisfied now, however, and it remains with myself whether I shall continue to work out that which I have begun to the fulfilment of the end for which the Bible is given me. It is not enough to be baptized, as some suppose; there still remains the "working out of our own salvation with fear and trembling." This I think is apt to be forgotten by those who make much ado about the rite; but while we have a Paul before us "fearing lest he himself should become a cast-away," this should make

every one feel that Baptism is but *one* thing, and that any thing but *all*. But, though I thus speak, I have no manner of doubt as to the necessity of the ordinance; and it is the *first* duty of the man who believes in the gospel taught in the promises of God, to obey it and "fulfil all righteousness." He who so expressed himself in his submission to it was certainly of all men the one who least required to do so, and in the face of that example, who dare say "it signifies little." We have both the pattern and the command to imitate and obey. To disobey is to sin; to continue in disobedience is to live under the frown of the Almighty. We covet not, therefore, the position of the man, whatever his virtues may be, who thinks Baptism, as exhibited and commanded by our Lord, unworthy his attention. It appears to me, however, that some make certain circumstances essential to Baptism which are not demanded in the examples we have set before us in the Acts of the Apostles. There I find public, and private or domestic, baptisms—some going *to* the water, others having water brought in to them; from which I conclude that the end which the church in those days wished to accomplish was to immerse, *not* in any particular place or circumstance, but just so as to meet the circumstances of those who were being the subjects of it. It did not seem to be an essential point with them to baptize in a river, to use cold water or hot, a pool, or a house-bath, to make it an ordinance visible to all, or simply to the domestic circle. And nothing I think is more to be feared by the church than any endeavor to impose as a duty more than is scripturally demanded. To go to the river, I have been told, is a greater test to the faith; and supposing it is so, was it for this purpose baptism was instituted? And again, one of your recent correspondents speaks most unseemly, and we think also out of place, seeing those of whom he speaks are not in order at any rate, having not *the* faith which should precede baptism, and hence it is of no moment *how* they baptize, or *in* what they baptize—I say, he speaks most unseemly of the use of warm water, as if the water in Judea was not agreeable, as if a certain temperature must of necessity qualify the validity of the baptism. Such criticism as his merits ridicule. And as regards the river as being a test, there seems to me no difficulty to conceive, judging from what is known of human nature, that to many the public act would be preferred to the private, as something tangible with which to deceive themselves and others as to their being Christians, since it is much easier to fight and die for one's religion than live for it, much easier to do an act than overcome an evil passion, more pleasant to be the observed of all observers even though the target of the scorner, than be only seen of God, and like as a worm in the sod, be unnoticed by man, just as in the early church some preferred martyrdom—courted it—rather than obey the command of their Lord, "if persecuted in one city to flee into another." To make the ordinance, therefore, essentially public, and at the river side, because a greater test, is but jumping from one evil into another, besides adopting the papal principle of requiring from man more than God himself requires. Hence, it is not for the church or any individual in it to say to the believer, "In this or that particular way you must observe it." The church should endeavor to consider the feelings and circumstances of the applicant, and he as well should consider the convenience of the church. Private immersion is baptism, and if desired it should be conceded *without* a taunt. Timidity is not always cowardice, any more than boldness is always courage. Both depend as often on the state of the nervous constitution as on the discipline of the moral qualities. Let not the strong, therefore, despise those whose nerves are weak, whose physical strength demands the treatment that is mild, calm, and soothing, not such as is likely to cause alarm. It does not become the church to represent the baptismal form under a forbidding aspect; and nothing, we think, is more calculated to do this than to mock at those who deem it right to use tepid water, or prefer the indoor baptistry to the river side. Why, what harm is there in such practices? What Scripture do they oppose? and what virtue is there in cold water? and what more praise by the running stream? Let all things be done in decency and in order. Let not the Bible principle of freedom in matters like this be set at naught. Impose no heavier burden on man than God requires.

After these remarks, which I have deemed necessary to make for other folk's consideration, believing that you coincide with them, I will now introduce the subject of the Immortality of the Soul, it having occupied a considerable amount of my attention since I first became acquainted with your views. Seeking the aid of Reid, and Brown, and Butler, I thought to be able to withstand your arguments, but alas! as well might I have lit a candle to shame the sun. Since then, I have put in manuscript my own ideas on the subject under the following title: *The Nature of the Soul of Man. Is Man Mortal or Immortal? An Argument founded on Reason and Scripture, comprising Strictures on the First Chapter of Butler's Analogy.* The MS. is imperfect, but I will put it in trim and in the form of letters, and forward them to you as I have time to prepare them. I have seen nothing opposed to Butler in print, and do not know of anything of the kind being in existence; but whether or not, considering the place that book holds in the esteem of the "learned," it deserves an especial mark of attention. The argument from Scripture will comprise remarks on every possible passage I can think of bearing on the subject, and will have respect to the English version as it stands. And presently, before entering on the discussion which I will do in my next letter, I will make a few preliminary remarks bearing on the importance of the subject. We are told "to prove all things, and hold fast that which is good." This involves the acquisition of knowledge, which is, not good for the soul or mind to be without. Prov. xix., 2. In all matters pertaining to the age that now is, we find knowledge indispensable. It is the lever with which a man elevates himself. And where ignorance prevails, there we see poverty and vice associated with wretchedness. The knowledge and ignorance we here speak of, have respect only to the laws of health, industry, and frugality. The knowledge required is practical, *not* a mere perceptive knowledge; this is mere theory, that is theory and practice together. The cant of sentiment and the maxims of the wise oft repeated, will not bring into a man's pocket one penny, but a practical grapple with the matter of fact will. Prudential thoughts may haunt the imagination, while want, from growing improvidence is "crushing like an armed man." Even so in the domain of religion. The same kind of knowledge is as necessary to man now in relation to the future age, as that of which we have been speaking is in relation to this. Ignorance of God's will, by which we mean, a want of a practical acquaintance with it, is the great stumbling-block in the way of progress, the grand foundation of all false worship. He who honors God most is he who does his will best, which cannot be done by those who know it least. To know it, therefore, is the first thing with a man in order to succeed; but how can he know it who does not study, or how can he find it out whose religion is a mere feeling borne up by the pathos of sentiment? Take the religion that is fashionable in these days, and what is it but a talk of hackneyed phrases patent to every one. It needs no labor, no study, to acquire them. It is a cant that is easily picked up, and where the memory is good the Bible affords many a fine song tickling to the ears, and no doubt attractive to the heart, in that it arouses the peculiar feeling of devotion so often mistaken for the worship that is *true*. But to search the Scriptures as for a hidden treasure, to fish up from the very depths the pearls that therein lie hid, is another matter. That is a work that requires too much labor! whereas tradition is at the door, its stories are easily fathomed, having kept company with the growth—their ministers they pay, and these do the work for them. God help them! Is this the way they value temporal things? They work and work and work, they study, in short, they *think* for themselves. They cast in their own minds how this will do and that will do, but when they come to religion, when they come to their intercourse with their Creator, if they can get some other persons to do this for them they like that better, they have no desire to think in the matter; it does not interest them; they are even afraid to approach the vestibule lest conscience should smite them. "What has done for the fathers will surely do for the children," say they. "Our parents believed so and so, thought so and so, acted so and so, and why should not we do the same?"

But what is the worth of this religion? Do men act thus in matters of business? Did tradition guide them to the electric telegraph and the steam engine? Has nature changed? Is it not the same electric fluid that now fleets along these wires as would have fled in days of old had our forefathers known it? and was not the force of steam then as strong as now, only they were ignorant of its application? Nature has not changed, neither has the Bible changed, but as ignorance of the laws of the one retarded the progress of civil intercourse and gave stability to many errors, so does ignorance of the principles from which the doctrines of Scripture are evolved prove a stumbling-block in the way of man, by furnishing him with a religion incompatible with the teachings of Moses and the prophets, Christ and his apostles—replete with a devotion superstitious and worthless. And to elucidate these remarks, there is not a better illustration to be found than in the universal consent which the belief in the inherent immortality of man has obtained. Tradition, the acknowledged guide of most men, has elevated this doctrine to a position of great respect. In a sense by no means untrue, *all* men believe it, and found their religion on it. But this universality with which it is so distinguished is of no force as a proof the doctrine is true, as falsehood in its various phases is wider spread than truth, and the tradition with which it is supported is alike open to suspicion, since this mode of transmission is a channel through which the most notorious heresies have been palmed on the credulity of man. Sects, whose names are legion, from this belief form their various conflicting opinions concerning the future. From it originate such notions as the Paradise of Moslem, the eternal hunting-fields of the N. A. Indians, mariolatry, saint-worship, spirit-rapping, the removal of infants and friends from the place of sorrow to the abodes of bliss, Swedenborgianism, purgatory, immediate judgment after death, and such like. The question, therefore, as to The Nature of the Soul of Man—Is Man an Immortal Being? becomes a serious and important one. If man is *not* immortal—if he is a mortal being, what becomes of all the doctrines based on his assumed immortality. If at death man becomes unconscious until the resurrection, what are all those things taught concerning his existence in the land of spirits but the "baseless fabric of a vision," the dreams of confused brains, the fruits of ignorant and "learned" superstition. But more than this, there is involved in the reception of these teachings, as part and parcel of the truth, positive evil. No man should believe a lie. No man can, without subjecting himself to a punishment inseparable from the falsehood believed. Every man should prove to himself whether what he believes is true. It matters not how serious a man may be, earnestness will not save him from the punishment appurtenant to error. How many an unsuspecting one has suffered intensely from seriously believing the falsity of a professed friend as truth? How many, for example, have had themselves ruined in believing, even without the means of ascertaining the truth, the knavish reports of dishonest bank directors. Punishment is so allied with error, that there remains no mercy to any whose belief is error. So inflexible is this, that ignorance, though not wilful, but simply accidental, presents no mitigation. This is a law in nature. The fire does not burn the child less than it does the man; and that it is a law also in the moral government of God is evident from his giving man a book-revelation, else why was it given? And that God should speak what he means, and mean what he says, is but what is to be expected as consistent with that law, else what is the use of a revelation at all? For man, therefore, to worship God, by which the ultimate object of his creation is effected, he must understand God. It is his necessity to do so, as he alone is responsible for his belief, and therefore for his own welfare, he ought to try by the Word of God every doctrine that is laid before him; these papers, for example, demand a reception or rejection only as they accord with the law and the testimony, and not according as they may please the reader. God gave the Bible to insure true worship, and in it he has laid the foundation thereof. He has himself appointed his own plan, and accordingly must man worship. The existence of the Bible implies the necessity of this, and true worship necessarily implies the utility of the Bible. It becomes, therefore, the duty of man

to read the Bible and study it for himself. But how can he do so with profit while his mind is prejudiced with doctrines which God does not countenance, and imbibes notions incompatible with God's own teachings. If he believes in the inherent immortality of the soul, for example, how can he harmonize this belief with the doctrines of the resurrection from the dead and the promise of eternal life, since an inherent immortality precludes the necessity of either? And if this, the general notion regarding the soul, be erroneous, of what virtue and of what praise are the acts of devotion founded thereon? The worship is false. God cannot be pleased with such acts, however devout the worshipper may be; otherwise the man who immolates himself on the altar of his god deserves the highest praise, and the Bible is therefore of *no* use. Sincerity, solemnity, devoutness, associated with error, present no plea for God's mercy. We see one man sacrificing human life to his idol, another piercing himself through with many pains to propitiate his god, a third imploring the intercession of friends supposed by him to have gone to heaven, a fourth kneeling with profound adoration before the image of a Mary, a fifth counting his beads with complacent anticipation of a good result, a sixth taking religious consolation from what is but the fancy of the brain, and all of them equally serious, solemn and devout. Yet, what is it all worth? Vanity, and worse than vanity, is stamped upon the whole of it. In view of this then, and of the many errors which have practical scope within the pale of the approved belief as to the soul of man, our subject becomes great, its importance pressing. If we are, however, to accord praise to the solemn, and presume on God's favor resting on the devout whatever the creed, then it matters not what a man believes, whether in this doctrine or that—true religion is set at naught and virtue and vice made to embrace each other. We stand, therefore, on no such footing, we shrink in dread at such an opinion, we hold to the necessity of a correct creed in order to our rendering God the worship that is acceptable; and we appeal to our orthodox friends whose creed we are about to assail, as judges in the matter. What say they regarding the doctrines of saintworship, mariolatry, and the like? For what purpose do they make converts, or endeavor to do so? Why all those lectures on Popery, of which we hear so much, if it is a matter of little importance what a man's creed is. There is here manifest no unostentatious acknowledgment of the necessity of it being correct in order to a proper regard for the honor of God. What, therefore, they say against the dogmas of Popery, we say against the dogmas of an inherent immortality in man, which is equally Popish. We affirm, no man can hold to this and with consistency repudiate those of saint intercession and purgatorial fires. These grow out of the same stem, are based on the same premises, and exhibit the Roman Catholic, heretic as he may be, more consistent in his faith than his Protestant declaimer. And there, too, is spirit-rapping, a recent birth, another monstrosity from the same womb, —why should it be disclaimed? The logic that proves the one grand dogma—that demonstrates it, forsooth! —needs but to be carried legitimately forward, and it proves the others also, establishes in fact the normal relationship between the mother and her offspring. Everything, therefore, that is said or may be said, against what is generally acknowledged by the orthodox, as false pertaining to the doings of spirits, by those who simply believe in the inherent immortality of man, we do not hesitate to cast in their own teeth, being persons more deserving of the anathemas themselves than are the heathen, and the credulous of the civilized on whom they so freely pass them. The more we examine the subject, the more are we so disposed. It is all very well for some to recoil from this portion or that portion of a creed with fear, or it may be disgust, while they may hold a principle that necessarily involves these portions. Such conduct may be very gratifying to self, and serviceable to aid a vainglorious spirit, but at best it is without honor, and in the end will fall foul of its own merits. It is no uncommon occurrence for a man to recoil from the results of his own conduct. It does not follow, because one does not see the end of a certain line of his own conduct while in progress, that he is not responsible for the issue. The French Revolutionists would have gladly turned the current of affairs which their own hands, with the

best intentions, had set a moving, could they have done so, but it was too late. How many fell victims to their own schemes, designed though they were for the elevation of the race, and had they but foreseen the results they would have been deterred from acting at all. A man's creed is the spring of all his deliberate action, let *him* deny it who may. Impulsive action is a result of weakness, but not the less excepted from its deserts on that account. Accidental infringement of a law is as quickly met with punishment as wilful infringement. But as impulsive action is the result of weakness, and deliberate action that of strength, there remains the necessity to conclude that the retributive reaction, which is inevitable in either mode of action, whether for good or evil, will be of force equal to the aggression made. In proportion as a man's creed is right or wrong, in the ratio of its truth or error, is the character of his actions therefrom, and his punishment or reward. This is true, whether in Religion or Politics, Science or Art. Every man proceeds from certain principles, which are his creed, call it what he may, or deny it as he please, as the thing is done oftentimes unknown to the men themselves, and these principles are articles of faith, and the rule of conduct. And let a man believe a certain dogma, and adopt a certain line of conduct in harmony therewith, and let him reject the natural adjuncts to that dogma because he thinks there is no connection, this rejection of his does not disturb the connection, nor cut him off from the results of these adjuncts so long as he holds to that which naturally includes them. The story of the hog not unhappily illustrates our meaning. Here we see one somewhat delicate in taste preferring what appears clean and pure; he does not care about digging into the bowels of the beast, but nevertheless, filthy as the brute is in its habits, and so disgusting to him, he must have his choice bit, and cling to it he will; then we see another of a different taste coveting the head, a third the tail, a fourth the limbs, and a fifth without any squeamish feeling at all seizing in whole the entrails. They all gratify their appetites with what suits their respective tastes, each recoiling with disrelish from, the others' portions, and so swallow up the whole. Now, as in this we have each concerned in the total consumption, and necessarily so in the first place in the beast's existence there remains no escape from the conclusion that in clinging to one part, a man must cling to the whole, as without the whole his choice part could not exist. Therefore, however revolting the other portions may be to his taste, he cannot take exception to his fellows suiting themselves out of the same beast, since they all equally love it for the sake of its singular merits. In like manner all those who hold to the immortality of the soul, whether in one way or another, and however opposed they may be to each other, are all equally involved in spreading out before the religious appetite of man a feast varied in its character, with so many phases of one error from which every one may have what is suitable to their respective tastes, from the most elegant and fashionable in their form of belief to the coarsest and seemingly most pitiful in their credulity.

But again, what we see in the course of disease as it affects the human family, presents another illustration of how error is manifested in the various creeds that obtain. Consumption, for example, is a most fatal disease, yet it assumes an attractive appearance, imparting to its victim oftentimes a hue of beauty and oftentimes a serenity of mind sublime. Its course, is slow, treacherous, and deadly, stealing its march under cover of the brightest hopes. While small-pox, again, a less mortal disease, presents a most repulsive aspect that few will approach. Even so in matters of faith, there are some things believed which at first sight shock the understanding and therefore are the less to be feared, while other things more dangerous appear in the most specious shape, and therefore the more to be shunned. The fervent breathings which vibrate from the bereaved mother over her dying or dead infant; the sweet consolation that springs from the contemplation of a beloved friend whose soul has entered as it is thought the mansions of peace and joy; the prayers muttered over the dying bed in view of an immediate entrance of the deceased into glory, are all beautiful in the outward aspect;

and display a very pleasing feature apart from any other consideration; but listen, O reader! what does it all avail if the immortality of man is a delusion—if the nature of the soul of man is *mortal*? Does not vanity stamp its melancholy impression on the whole? Does not God look down with displeasure on it all? Does he not say, "Away with it, away with it, these are the fruit of ignorant superstition—a voluntary worship I do not require. Away with it, my soul hates it"? The pious Protestant does not hesitate to think so of the pious Catholic, who with equal heartfelt sincerity implores the aid of a departed saint, or seeks the intercession of what he calls the "Mother of his God." To the Protestant this credulity is an occasion for pity! and the system which fosters it an object of hate! But thou, pious man and judge of thy brother! let the beam—the inherent immortality of man—which is in thine own eye, be first taken out, and then shalt thou see clearly to take the mote out of his. Seek not simply to lop off the branches—tear up the root. Undermine the foundation, and the superstructure will inevitably fall. To assist you to this we write. "Prove all things; hold fast that which is good."

In my next letter, which I hope will not be long delayed, I will enter upon Butler's 1st Chapter of Analogy.

In your article on the "Mosaic and Nazarene teaching concerning God," you have the following passage: "As to Eloahh being poetical, according to Gesenius, and Elohim prosaic, the contrary would appear the more correct opinion, seeing that the *poetical* Eloahh is only used four times in the Songs of Zion, while in these psalms the prosaic Elohim occurs 340 times." Would you have the kindness to say, at your leisure, what the four passages are in which Eloahh is used, and by your answer I will be enabled to find out where the 340 times occur in which Elohim is used.

I see by your last number of Herald, that you have completed your first volume on the Apocalypse. I have subscribed for one copy through our excellent brother Mowat, and hope soon to see you have got all your 500 (and thrice that) subscribers, and *then* the book itself. And now, wishing you all success in all your undertakings for the cause of truth, I subscribe myself Your grateful Friend, and Brother in the one Hope of the Gospel,

W. D. JARDINE.

Aberdeen, 13 Prince Regent street,
April 26th, 1860.

Remarks.

We are much obliged to Brother Jardine for his intelligent and interesting communication. We congratulate him that the truth has at length got the mastery over him. Having been overcome by it, we trust that he will continue to rejoice in its bonds, and to the end be a willing and faithful slave to Him who has purchased him, and all he is, and all he may possess, by his blood. Yes; the baptized can only be saved by "working out their salvation with fear and trembling;" for none but those "heirs" can possess the kingdom whose righteousness shall exceed that of the Scribes and Pharisees. "The unrighteous cannot inherit the kingdom of God."

The *four* places in the Psalms where *Eloahh* occurs in the singular are xviii. 31; 1. 22; cxiv. 7 ; cxxxix. 19. It occurs *twice* in Moses' writings—in Deut. xxxii. 15,17, which is his song. It occurs *forty-one* times in Job; *once* in Proverbs; once in Isaiah; in *three* places in Daniel; *two* in Habakkuk; *once* in Chronicles; and once in Nehemiah—54 texts in all.

Expecting succeeding communications, we subscribe ourselves our brother's well-wisher, the
May 19, 1860. EDITOR.

A Chronological Difficulty.

DEAR BRO. THOMAS: —I have thought it my duty to submit the following pages to you for your consideration, which I have no doubt they will receive to the extent of their merits:

Gen. xi: 26—“And Terah lived *seventy* years, and begat Abram, Nahor, and Haran.”

Gen. xi: 32—“And the days of Terah were *two hundred and five* years, and Terah died in Haran.”

Acts vii: 4—“Then came he (Abraham) out of the land of the Chaldeans, and dwelt in Charan; and FROM THENCE *when his father was dead*, he removed him into this land (Canaan) wherein ye now dwell.”

Gen. xii: 4—“So Abram departed as the Lord had spoken unto him, and Lot went with him, and Abram was *seventy and five* years old when he departed out of Haran.”

The above quotations contain what has long been to me a difficulty, which I will state as follows: *On the hypothesis that Abram was born when Terah was seventy years old, how could he leave Haran after his father died, (Acts vii: 4,) at the age of two hundred and five, (Gen. xi: 32,) and he be only seventy-five? (Gen. xii: 4,) for if he was born when his father was seventy, and his father died at the age of two hundred and five, he must have been one hundred and thirty-five when he left Haran; but Gen. xii: 4, says he was only seventy-five. Having stated the difficulty, I will now present what appears to me to be the solution. The following query will indicate what the solution is: Were Abram, Nahor, and Haran all born in the same year? I have good reasons for saying No. If they were not all born in the same year, what is the meaning of Gen. xi: 26? I conceive the import of it to be this: Terah lived seventy years before he gave any response to Gen. ix: 1, “Be fruitful, and multiply, and replenish the earth.” And afterwards he did respond in begetting Abram, Nahor, Haran, Sarah, and Iscah. If that be so, which one was born when Terah was seventy? Beyond all peradventure, Haran. For “he died before his father Terah, in the land of his nativity, in Ur of the Chaldees,”—Gen. xi: 28, not, however, without leaving a daughter, who was old enough to be the wife of his brother Nahor, and that before the family took their departure from Ur of the Chaldees. Who was born next? The answer is, Nahor; for Abraham's son Isaac married at forty—his father being one hundred and forty. Rebekah, who was the daughter of Bethuel, who was the son of Nahor by Milcah, who was the daughter of Haran. Here are two generations against three.*

Abram,	Nahor,
Isaac,	Bethuel,
	Rebekah,

and the three generations have the latest start. The disparity must have been great. Reverse it, make Nahor born first and Isaac marries a representative of his own generation. It is therefore more than probable that Nahor was born between Haran and Abram. On the supposition that Abram, Nahor, and Haran, were all born in the same year, when Terah was seventy, this

marriage could not by any possibility have taken place, as it did, when Abraham was one hundred and forty, for there would be four generations against two.

Abraham,	Haran,
Isaac,	Milcah,
	Bethuel,
	Rebeckah.

Nahor then was born before Abram. How long before is unknown. When was Abram born? The answer is, that as he was seventy-five when he left Haran, which he did when his father died, who died at the age of two hundred and five, he must have been born when his father was one hundred and thirty. The following are the results of the foregoing reasonings:

1st. Terah begat Haran, aged 70.
2d. " " " age unknown.
3d. " " " aged 130.

One question more remains to be answered. *Why is Abram first mentioned, seeing he was last born?* By way of pre-eminence, God having selected him as the person through whom would be manifested the coming deliverer.

This is a precisely similar case to that of Gen. v: 32, where it is written, "Noah was five hundred years old and begat Shem, Ham, and Japheth." Now we know from Gen. xi: 10, that Noah was five hundred and two at the birth of Shem, and from Gen. ix: 22-24, we know that Ham was the youngest; consequently Japheth must have been the one, and the only one of the three that was born when Noah was five hundred. In this case also, we have one of the three whose birth cannot be known. The three were born in the following order:

First, Japheth, Noah being 500.
Second, Shem, " " 502.
Third, Ham, " " unknown.

In this case, also, Shem is only entitled to being first named because of pre-eminence. The promised seed appearing in his line, I need say no more, but conclude with the following:

CHRONOLOGY OF THE AGE BEFORE THE LAW AMENDED.

2. Shem begat Arphaxad.
222. Terah born.
292. Haran born, Terah 70.
unknown Nahor born.
352. Abraham born, Terah 130.
427. Abraham 75, leaves Haran, and Terah his father dies, aged 205.
437. The promise concerning Christ, confirmed on the 14th day of Abib, at even, Abram 85.
438. Ishmael born.
451. Circumcision instituted.
452. Isaac born, Abraham 100.
489. Sarah dies at Hebron, aged 127.
492. Isaac marries Rebekah, Abraham 140.
502. Shem or Melchizedec disappears.

512. Esau and Jacob born, Isaac 60.
 527. Abraham dies, aged 175, Jacob 15.
 552. Esau marries, aged 40.
 583. Jacob leaves Isaac, sees the vision of the ladder, arrives at Laban's, aged 71.
 603. Joseph born, Jacob leaves Laban, having served him 20 years, aged 91, Isaac 151.
 620. Joseph sold into Egypt, aged 17, Jacob 108.
 632. Isaac dies, aged 180, Jacob 120.
 642. Second year of the great famine, Jacob 130, removes into Egypt, Joseph 39.
 659. Jacob dies, aged 147, Joseph 56.
 713. Joseph dies, aged 110. From confirmation of covenant, 276.
 787. Moses born, Aaron 3 years old.
 827. Moses flies from Egypt.
 867. The Israelites return from Egypt, 430 years from the confirmation of the covenant, Moses 80.

Your affectionate brother in Christ,

FRANCIS COGHILL.

New York City, Jan. 3, 1860.

The Difficulty Annihilated.

TRUTH requires few words, but the refutation of all the errors put forth in the name of truth, a vast multitude. We feel great pleasure in stating the truth upon all subjects with which we are acquainted; but a very great disrelish and positive aversion to the labor of giving chase to erroneous phantoms through all the labyrinths it devises for their protection.

The chronological speculation before us is one of these. Our worthy brother who has elaborated it is not the only one who has contemplated the premises he has adduced as involving a difficulty that can only be solved by "*amending*" the text. The most learned have failed equally with the unlettered, because they have tried to "*amend*" that which needs no amendment; and have omitted to correct that which really does. Bro. Coghill has been caused to stumble upon the difficulty created by the English Version of Acts vii: 4. There is really no difficulty in the Mosaic record, and Luke's use of it as the document stands in the Hebrew and New Testament Greek. The Common Version creates an insoluble difficulty—a difficulty from which we escape only hypothetically, to sink out of sight into the profound of a greater—and unreliable confusion of the Mosaic account.

We admit that, from the Common Version of Acts vii: 4. it seems as though Abraham dwelt in Charran till Terah's death, aged 205 years; for it says, "he dwelt in Charran; and FROM THENCE, *when his father was dead*, he removed into Canaan." Nothing than this can teach more plainly that Abraham came into Canaan when Terah was 205 and himself 75, making him a resident in Charran 130 years after Moses testifies he left it! But let us turn from "the difficulty" to its dispersion.

The solution lies in an amended translation of Acts vii: 4, which should read thus: "Then departing out of the land of the Chaldeans, he dwells in Charran; AFTERWARDS, after that his father died, he removes himself into this land upon which ye now dwell." The word in the Greek that has created all the difficulty is *κακειθεν kakeithen*. It does sometimes signify "*from thence*" but not in this place, as is shown, by the explanatory sentence immediately following it, as, *μετα το αποθανειν τον πατερα, αυτον μετα το αροthanein τον*

patera autou, "after that his father died"—*afterward after that*. He was somewhere beyond the limits of the land, as then possessed by the Canaanites, at the time of Terah's death; after which he entered the land where he had resided "*many days*" before.

But Bro. Coghill may, perhaps, call upon us for other authority than ours for this use of the word *akeithen*. This is right enough. Here it is then. First, Baxter's Analytical Greek Lexicon says, "by crasis for *και εκειθεν* and thence; *and then, afterwards*." Secondly, the word occurs in Acts xiii: 21, where it is rendered in the English Version "*and afterward*." "And *after* these things, *μετα ταυτα meta tauta*, about four hundred and fifty years, he gave them judges until Samuel the prophet. *And afterward κακειθεν* they desired a king."

If it be asked, to what particular incoming after Terah's death does this "*afterward*" allude? we reply, to that referred to in Genesis xxii: 2. Chapters xx and xxi, treat of Abraham's affairs "in the Philistine's land" where "he sojourned many days." Gerar, between Kadesh and Shur, was the capital of this section of the South Country, and Abimelech its king. Isaac was born there when Abraham was 100 years old. After the birth of Isaac, who was born when Ishmael was fourteen, Abraham continued to live in the South Country "many days." Ishmael married an Egyptian while Abraham sojourned there; who at the time of the marriage made a covenant with Abimelech at Beer-sheba. Some time after this transaction, which conferred upon the well its name, but how long "*afterward*" is not specified, *Elohim* appeared to Abraham and told him to "get into the land of Moriah," which was still "*afar off*" on the third day of travel. Thus he left the land of Abimelech and came into the land of Moriah after the death of Terah, and when he, Abraham, was not less than 135 years old, and Isaac consequently 35, the age of Jesus when he voluntarily laid down his Hie for his enemies. Hence we may conclude from the relative ages of Abraham and Isaac, that Isaac's sacrifice was with his own consent, as he was old, and, doubtless, strong enough to have successfully resisted his father in offering to bind him.

Now this incident in relation to the voluntary sacrifice of Isaac as typical of the sacrifice of the Seed to be called in him, was doubtless the inspiration that dictated to Stephen the reference to this particular entrance into the land of the Jebusites. The audience he addressed was familiar with this passage of their own history, and could not fail to perceive the allusion. The sacrifice of Isaac was accepted on the third day of travel, and so was that of Jesus, whom Stephen saw as "*he stood out from the right places of the Deity*," still afar off in time and place from the land of his inheritance. Thus, then, having rectified the text, "*the difficulty*" vanishes, and we are saved the trouble of following our worthy brother through all the labyrinthal tortuosities of his formidable array of figures. EDITOR.

May 29, 1860.

Analecta Epistolaria.

A Beneficial Exercise.

DEAR BRO. THOMAS: —I sent you five dollars for two copies of Eureka; one I wish for my sons in California, and the other for myself. You have promised to return the money to the subscribers, in the event of not obtaining a sufficiency for the publication of the book. Now, I wish you to understand, that I do *not* wish you to return mine, but keep it as a contribution to the truth. However, I humbly trust that the work will be published. "If the Lord will, we shall live, and do this or that." If there should be a deficiency, I would teach school, and devote the proceeds to fill up what might be wanting. I *desire*, when I stand

before the Son of man, to *remember* that I contributed *something* to the advocacy of *his truth*. If I contribute *nothing*, or *little*, or *much*, I shall remember, *accordingly*. The more the truth as it is in Jesus is *understood* and *believed* and *loved*, the greater is the desire to be with Jesus in the *Paradisaical state*. Allow me to set before you *one* of my *individual* private exercises, which I often go into for *my own benefit*: I am willing for it to benefit others, if they will try it as I do. Here it is; I say over by heart the 87th Psalm, as follows: "His foundation is in the holy mountains. The Lord (Jehovah) loveth the gates of Zion more than all the dwellings of Jacob. *Glorious* things are spoken of thee, O city of God. I will make mention of Rahab (Egypt) and Babylon to them that know me: behold Philistia and Tyre, with Ethiopia; this (man) was born there. And of Zion it shall be said, This and that man were born in her; and the *Highest himself* shall *establish her*. The Lord shall *write*, when he counteth up the people, (that) this man was born there. As well the *singers* as the *players* on *instruments* (shall be there): *all my springs* are in *thee*." This is the Psalm: here is my *conversation* with myself. As to the cities of Babylon and Tyre, so renowned in olden times, it is not said that the *Highest himself* shall establish them; yea, it was declared that they should be destroyed, and they were destroyed, verifying the truth of God. But the inspired Psalmist testified prophetically, that the *Highest himself* shall *establish Zion*. This is to *some extent* setting forth the glory of Zion, in contrast with the false and fading glory of the world-wide renown of those heathen cities. Again; Zion is here testified of, as the city of God, and *glorious things are spoken* of her. It is a glory that she is thus styled, the city of *God*. It is a glory, that Jehovah loveth *her* gates more than he loveth all the dwellings of Jacob, and that his foundation is in the *holy mountains*. In the 133d Psalm, the *unity* of brethren is likened unto the dew which descended upon the mountains of Zion, because the Lord commanded the blessing, *life for evermore*. In the 132d Psalm, Jehovah is testified of as choosing Zion for the habitation of his rest for ever, for, or because, he hath desired it. He promises abundantly to bless her provision, and her poor, and her priests, and her Holy ones. We marvel, that the Psalmist says, "All my springs are in thee." I say so *too*. Again; in the 48th Psalm, she is represented as beautiful, in regard to *her situation*; this is a *pleasing* and *refreshing* thought; it is one of God's thoughts; he is able to *beautify* her *situation*. She is on the sides of the north, and the city of the *Great King*, and *consequently*, the joy of the whole earth: "*All my springs* are in *thee*." In the 50th Psalm, she is the *perfection* of *beauty*, out of which *God shines*. In the 2nd Psalm; in the 2nd of Isaiah, she is the mountain of Jehovah, established in the top of the mountains, and exalted above the hills, the seat of universal empire, the attractive centre of all nations, of the whole earth. Her King is to judge the nations and to rebuke many peoples, and the result is to be cessation from war, and peace amongst the nations. In the 4th, 24th, 35th, 49th, 51st, 52d, 59th, 60th, and 62d chapters of Isaiah, she is the object of Jehovah's love, the concentration of the wealth of land and sea; the centre of Jehovah's brightness of glory; the place to which the redeemed and the Redeemer shall come. The beloved disciple, the exile of Patmos, in the visions of the future, saw them on this mount Zion. He heard her singers and her harpers, singing and harping a new song, in *majesty* resembling the *sound* of *many waters* and of *mighty thunders*. This is enough, Brother Thomas, to explain to you how I *comfort* and *encourage* and *invigorate* myself, under God's blessing, while I endeavor to run with patience and diligence the race set before me. I am endeavoring *to fix* and to keep *fixed*, my *thoughts* and *affections* on the *things* and *places* and *persons* of the *glorious*, and *no longer* the *distant*, but the *near future*. I often repeat to myself the passages in which Jesus promises that his disciples shall be *with him*. Then they will be like him, and they shall behold *his glory*. And I *now wish*, and *desiring* I *desire*, that *then* I *may remember* that I *believed* and *loved* and *obeyed* and *advocated* and *contributed* to the *truth* as it is in *Jesus*.

I humbly trust that our brethren, as *believing* and *loving* and *obeying* the *truth*, will determine, with God's help, that Eureka shall see the light. If you think that this communication will help the cause, use it as you please; publish it if it can do any good.

I think our brethren are disposed not to subscribe all at first that they are willing to subscribe; but first to see what all together offer, and afterwards, if necessary, to increase their subscription. On the 1st and 2d Lord's days in April, I was with our Norfolk brothers and sisters; all united as *one*, and improving in the truth. My visit was a very pleasant one. My wife and myself are now in King William; we have had some pleasant meetings in Zion, their house of worship, and hope to have some additional ones. I am alone just now, in the house of brother J. B. Edwards. They would no doubt join me in love to you and yours.

Believe me yours truly, in *faith, hope* and *love*,

A. ANDERSON.

Despised and Rejected of Men.

DEAR BRO. THOMAS, —*This is not for insertion in the Herald.* It is a humble note to assure you privately, that though the name of ----- was not in the list of subscribers forwarded by Mr. Robertson, for 1860, it was not because his love had in any degree grown cold. Poverty of cash in consequence of six weeks' illness was the only reason.

Allow me, dear brother, without any cant, to add my insignificant quota of encouragement to what (in spite of calumny) you receive from the good and honest and the scripturally enlightened. You are misunderstood to a most surprising extent, both by friend and foe; but one or two at least (and I most cordially among the number), believe you to be most sterling in every aspect. God knows I say it not to flatter; I regard you as a man almost out of place in this intensely commercial and sinister age. You seem to belong to the bygone days of prophets and apostles when sturdy independence, vigorous intellect, and stern conscientiousness, in combination with tender emotions shone forth in God's messengers in rebuke of human folly. We almost feel tempted to say in our hearts, "One of the old prophets is risen again." You stand forth alone in this age of hollowness and sham. Your irresistible demonstrations of truth, your uncompromising opposition to error, your burning yet intelligent zeal for God, and your sublime yet becoming confidence in the truth which you advocate, mark you out from the ignorant, faint hearts of the day, and from the hypocrisy and shallowness which prevail. By the majority (even of brethren) you are unappreciated; but rest assured of this, Bro. Thomas, and be encouraged, that you live in the holiest affections of a few, who esteem you their father in the Lord. I am among the number. But for you, I should have been groping in midnight darkness, —hopelessly benighted. Probably I should have been an atheist, having been somewhat brought into contact in argument with that class of men. At all events, I should have been without God and without hope in the world; but thanks be to the everlasting God, I was placed in the way of your writings, read them, saw the light, and was made free; and now the Bible (before, such a mysterious, unpleasant book) is a clear, luminous, and blessed record of most precious truth—daily studied; and nature, (before so incompatible with our school-bred notions of revelation) is sublimely harmonious with the Almighty's revelation of himself and his purposes. Dear Brother Thomas, if ever, in the pardoning mercy of Jehovah, our father, I attain to the first resurrection and an inheritance in the kingdom of God, I shall certainly be a gem in your diamond-bestudded crown. Under God, you will have been the honored and worthy instrument of gathering many sons and daughters to the Almighty; and your very humble brother among the rest.

Do you seriously contemplate a visit to England? I sincerely hope you do; for much good would thereby be accomplished. The cause of truth would receive an impetus which our feeble and extremely occasional efforts can never give; and the brethren would be very much strengthened and refreshed. I hope you will speedily mature your plans in this direction; and should you decide, you must calculate on having to pay a visit to my domicil, where you will receive an angel's welcome. My beloved wife, who is a sister by your means, most cordially endorses the whole of the above.

We pray that you may be strengthened and encouraged in the good fight, and that your life may be spared till the coming of the Lord.

Accept of the united affection of your brother and sister in Christ,

England, Feb. 13, 1860.

A Glory and Joy.

ON reading the above to a few friends privately, they insisted that it ought to be published in our *Analecta* as an offset to other communications which denounce us as only evil and unworthy to live in the present good and respectable world; which some think Paul is very unjustifiable and slanderous in styling "*evil*." Not knowing whether the brother and sister who communicated it would approve our doing so, seeing that they say, "this is not for insertion in the Herald," we have suppressed their names; so that its publication can in no way affect them.

As to our being "*misunderstood*" and "*unappreciated*" we expect nothing else. For a man who understands the truth to be understood and appreciated by his age and generation, that generation must not be crooked and perverse. It must not be ignorant, bigoted, and spiritually intoxicated. When a generation is enlightened in the truth, and loves it with unselfish devotion, it understands and appreciates the enlightened and devoted. The prophets, Jesus, and the apostles were neither understood nor appreciated by their several generations, which were unworthy of them. They slew them because they misunderstood them. The world was ignorant and devoted to its superstitions, and would not let them go. For this cause it misunderstood its benefactors, and, instead of appreciating them, persecuted and destroyed them.

It never was expected in the providence of God, that his friends would be understood and appreciated by the church and world *in general*. It is only by those of the church who really and truly unselfishly love the truth, that they will be understood and appreciated. Demas, Diotrephes, Hymeneus, Philetus, Alexander the coppersmith, Simon Magus, Ananias, Sapphira, professing Christians all, neither understood nor appreciated the apostles; but thought them altogether such miserable varlets as themselves. They knew themselves to be brutish and diabolical, and therefore naturally concluded that the apostles were so likewise. They judged after the flesh, and therefore erred in all the deceivableness of unrighteousness peculiar to the old Adam.

We should feel utterly disgraced if appreciated by such a generation of pietists as this of ours. It can only appreciate humbug and tomfoolery; and can understand aright nothing that is spiritual, that is to say, scriptural. It can appreciate ecclesiastical and political mountebanks; but those who expose its nakedness, and prove it to be the object of divine reprobation, it

misunderstands and estimates at infinitely less than their real value. Is it at all flattering to be appraised as a precious jewel of intelligence and worth by an ignoramus, or by peoples pronounced apocalyptically to be universally deceived and drunk? —Rev. xviii. 3. Nay, the dispraise of such is a glory and a joy.

EDITOR.

May 22, 1860.

Darkness is Dispelled by Light.

DEAR BRO. THOMAS: —I address you as brother, because I have believed the Gospel of the Kingdom of God, and the things of the name Jesus Christ, and have been baptized in order to obtain the remission of sins, to be named upon with the name of Christ, to be his, and if Christ's the seed of Abraham, and an heir according to the promise. Oh! what a glorious hope is the hope of the Gospel, —the coming of the Son of Man, to sit upon the throne of his father, David, and reign over the house of Jacob forever, the resurrection of the dead, the transformation of the living saints, the redemption of the world from sin and all uncleanness; when the darkness that covers the earth, and the gross darkness the peoples, will be dispelled by the healing beams of the Son of Righteousness, who will arise with healing in his wings, and tread down the wicked, who will be as ashes under the soles of his feet, as chaff before the wind, when the Lord of Hosts will reign on Mount Zion, in Jerusalem, and before his ancients gloriously; when the earth will be full of the knowledge of Jehovah as the waters cover the sea."

You deserve great credit for your fearless expositions of error, and advocacy of the truth at all hazards. The reading of your writings has been the means of dispelling the darkness from my mind so far. I have been a constant reader of them for a number of years. My husband wrote to you to discontinue the Herald; he thought we could read W. P. Robinson's; but it won't do, we must have your Herald. You owe it to us for this year and part of next, but not half as *much* as *we owe you*. It would be difficult to estimate the worth of the Herald. Please send us the April and May numbers, and *continue* it as heretofore. We are not willing to be denied the privilege of reading those great and glorious truths which are so ably, faithfully, and fearlessly discussed in its pages. It is second only to the *Bible*. I hail its appearance with delight. I wish you would come here and deliver a course of lectures; it would do a great deal of good. Campbellism is spreading itself in every direction. Please send us your work on the Apocalypse, as soon as it is ready for delivery.

That you may continue to grow in grace, and in the knowledge of our Lord and Saviour, Jesus Christ, is the prayer of your sister in Christ,

M. B. MOBERLY.

Grundy County, Missouri, May 10, 1860.

"In the World Ye shall have Tribulation."

DEAR BROTHER: —

A long time has intervened since we have had any direct communication. This is owing, not to a want of desire to write to you, but to the fact that when I did write I wanted something to say.

After leaving New York last summer, I came by Cleveland to Louisville, where I found some old friends. I stayed two days debating, as usual, about *the* doctrine.

Since I arrived, home I have been denounced more unsparingly than before I left. I seem to be a terror to my former friends, and particularly to my own house. I did not believe that my baptism in New York could work such a change.

My large visiting acquaintance fell off until I concluded to sell my plantation and move. I have sold, but not yet moved—but will by January next.

This treatment disposed me to take the offensive, and I challenged all orthodoxy. The consequence is that I am *alone*, with but few exceptions. I was met twice by a Methodist preacher, about twenty-five miles from my residence. The result is cheering. I have only baptized one—a young lady teacher from New Hampshire. The hostility of orthodoxy is terrible. My courage (or recklessness) is unshaken. I have determined (if possible) to erect a house for worship where I bought a place. I am now in New Orleans on business, where I shall stay about three days. I have ordered my merchant to send you fifty dollars. Send me two copies of *Elpis Israel*, and apply the balance to the publication of *Eureka*.

If fifty dollars more are required to make up the necessary amount, let me know and I will try to forward it.

There are several persons here who express a desire to see the book; but I fear that they would not read if furnished.

Brother, you need no encouragement such as I could give to hold on the way of truth; but I confess my prospects cause me to despond sometimes. Pray for me.

My kind regards to your wife and daughter. May Israel's God lead you.

Your brother, in hope,

PETER TANNER.

New Orleans, May 5th, 1860.

We are much obliged to brother Tanner for his liberal contribution to the publication of *Eureka*. We rejoice that he is counted worthy to suffer shame for the gospel's sake. When men go to the wars they expect to fight. To the victors belong the crown. The day of victory is near.

May 23, 1860.

EDITOR.

“Eureka.”

DEAR BROTHER THOMAS: —

We were pleased to learn through the current *Herald* that the long-wished-for book "Eureka," was ready for the press. I am authorized by the brethren of Zion to say that we will take fifty copies; and you can draw on brother Edwards or myself, at any time for one hundred dollars (\$100). Please let me know by the return mail, how the brethren respond to your call, and at what time we may expect the work to go to press.

I say we will take fifty copies, but have no doubt, our subscription could be increased to one hundred, rather than you should fail to print.

Yours, in the one hope,

N. H. TEBBS.

King William, Va., April 30, 1860.

We are much obliged to the brethren and friends at Zion, for their liberality. We shall go to press when the five hundred copies are filled up, and to expedite the matter as much as may be, we shall issue forth among the people of divers States, and see what we can do with them face to face. The August number of the Herald may be consequently delayed; or may be published with the number for September. In the meantime, let our friends know that we are working in the interests of "*Eureka*" that we may not have to lay it upon the shelf till the Master comes.

May 23, 1860.

EDITOR.

Proverbs.

The ear of the wise seeketh knowledge.

That the soul be without knowledge is not good. He that getteth wisdom loveth his own soul.

A righteous man hateth lying.

It is abomination to fools to depart from evil.

A scorner seeketh wisdom, and findeth it not; but *knowledge is easy unto him that understandeth.*

Go from the presence of a foolish man, when thou perceivest not in him the lips of knowledge.

The simple inherit folly; but the prudent are crowned with knowledge.

A true witness delivereth souls; but a deceitful witness speaketh lies.

The *sacrifice* of the wicked is an abomination to Yahweh; but the prayer of the upright is his delight.

The heart of him that hath understanding seeketh knowledge: but the mouth of fools feedeth on foolishness.

Folly is joy to him that is destitute of wisdom.

The *thoughts* of the wicked are an abomination unto Yahweh; he is far from the wicked; but he heareth the prayer of the righteous.

Understanding is a wellspring of life unto him that hath it; but the instruction of fools is folly.

There is a way that seemeth right unto a man, but the end thereof are ways of death.

He that justifieth the wicked, and he that condemneth the just, even they both are abominations to Yahweh.

He that answereth a matter before he heareth it, it is folly and shame unto him.

The wicked shall die without instruction; and in the greatness of his folly, he shall go astray.

The lips of knowledge are a precious jewel.

When the scorner is punished, the simple is made wise.

The man that wandereth out of the way of understanding shall remain in the congregation of the dead.

A wise man scaleth the city of the mighty, and casteth down the strength of the confidence thereof.

Buy the truth, and sell it not, also wisdom, and instruction, and understanding.

A wise man is strong; yea, a man of knowledge increaseth strength.

Wisdom is too high for a fool.

Notices of Books.

“Sacred Melodist.”

WE have received a copy of this work, which we have been requested to notice. It is a 24mo of 288 pages of matter, for congregational and social singing. It is published by Bro. B. Wilson, of Geneva, Illinois; and bound in cloth, is sold at *fifty* cents; in leather, at *sixty*; in leather with gilt edges, at *seventy-five*.

When “Elder” Marsh published his “*Millennial Harp*,” we commended its tunes, not having had time to examine its ideas, words, and rhymes: but in the “*Sacred Melodist*” there are no tunes to commend. Bro. Wilson has sent forth his handbook to stand or fall according to the sense rather than the sound. Between receiving the copy and the writing of this notice (only a few hours), we have not had time to scrutinize its sense. We do not, however, regard it as embodying what Paul, in Col. iii. 16; Eph. v. 19; 1 Cor. xiv. 26, styles “Psalms, hymns, and spiritual songs.” These contained the *ὁ λόγος τὸν Χριστοῦ*, the word or discourse of the Anointed; both “*of*” as proceeding from, and “*of*” as concerning; which is to be found only within the lids of the Holy Scriptures. If all the Melodies extant were to dwell richly in a man, he might be still totally unwise “in the word of the Christ.” We therefore do not regard the text used as a motto on the title-page as appropriate to any collection of rhymes, however scriptural the sentiment may be.

With this qualification then, and to supply our own deficiency, we will let Bro. Wilson speak for himself in the words of the preface he has prefixed to the work, the artistic execution of which is, like all that we have seen from his office, creditable to his dexterity and skill.

“The following Hymn Book has been compiled to meet the wants of brethren, in various localities, who have often expressed a wish for a better, larger, and more varied collection of Hymns; as well as one which should be wholly scriptural in its character. This desire has been constantly kept in view while preparing the Work. How far the object has been accomplished, the judgment of those who may use it will decide. Purity of scriptural sentiment, beauty of diction, and special adaptation for use, have been strictly regarded in this compilation; and though perfection cannot be claimed for any human production, yet it is hoped, that fewer faults will be found in this Hymn Book, than in any other extant.

“The Book has been divided into three parts: —Part I, styled *Psalms*, —consisting of metrical compositions founded on the Book of Psalms; Part II, *Hymns*—composed chiefly of Hymns celebrating the perfections of Jehovah; and Part III, *Songs*—including compositions of a more varied character, and embracing a wider range of subjects. This arrangement gives a distinct feature to the Work, and will enable those who wish to observe the precept of the Apostle, —'Singing with gratitude in your hearts to God in Psalms, and Hymns, and Spiritual Songs,'—to do so in an orderly and proper manner.

"The Psalms contained in the first Part are not numbered as they are found in the book of Psalms. The Scriptural Index at the end of the Book will give the proper reference. The Hymns and Songs in the second and Third Parts are each numbered separately.

"Let those who generally take the lead in the delightful and solemn duty of singing in our Christian assemblies, be careful to select tunes adapted to the Hymns, and in singing to enunciate each word with distinctness, proper emphasis, and feeling, so that all may be edified. And let those who are usually mute in the Congregation train their voices to melody, so that they may assist in 'sounding forth the high praises of God' in a becoming and suitable manner.

“To sing the praises of the Lord is one of the most pleasing and sublime exercises of social worship. To sing with 'the spirit and the understanding,' to 'praise the name of God with a song,' 'to sing of the mercies of the Lord,' 'to sing of his power and righteousness,' and 'to abundantly utter the memory of his great goodness,' pertain to the Christian even in the present state; and, if properly engaged in, will act as preparative for joining in that nobler ascription of praise to God and the Lamb, which will be sung in the coming age, by those redeemed to God 'out of every kindred, and tongue, and people, and nation.'

"That the following pages may be found to supply the present wants of our brethren, and be promotive of the glory of God, is the earnest desire of the compiler.

"BENJAMIN WILSON.

“Geneva, Ill., June, 1860.”
