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GOD IN CREATION

AND IN WORSHIP.

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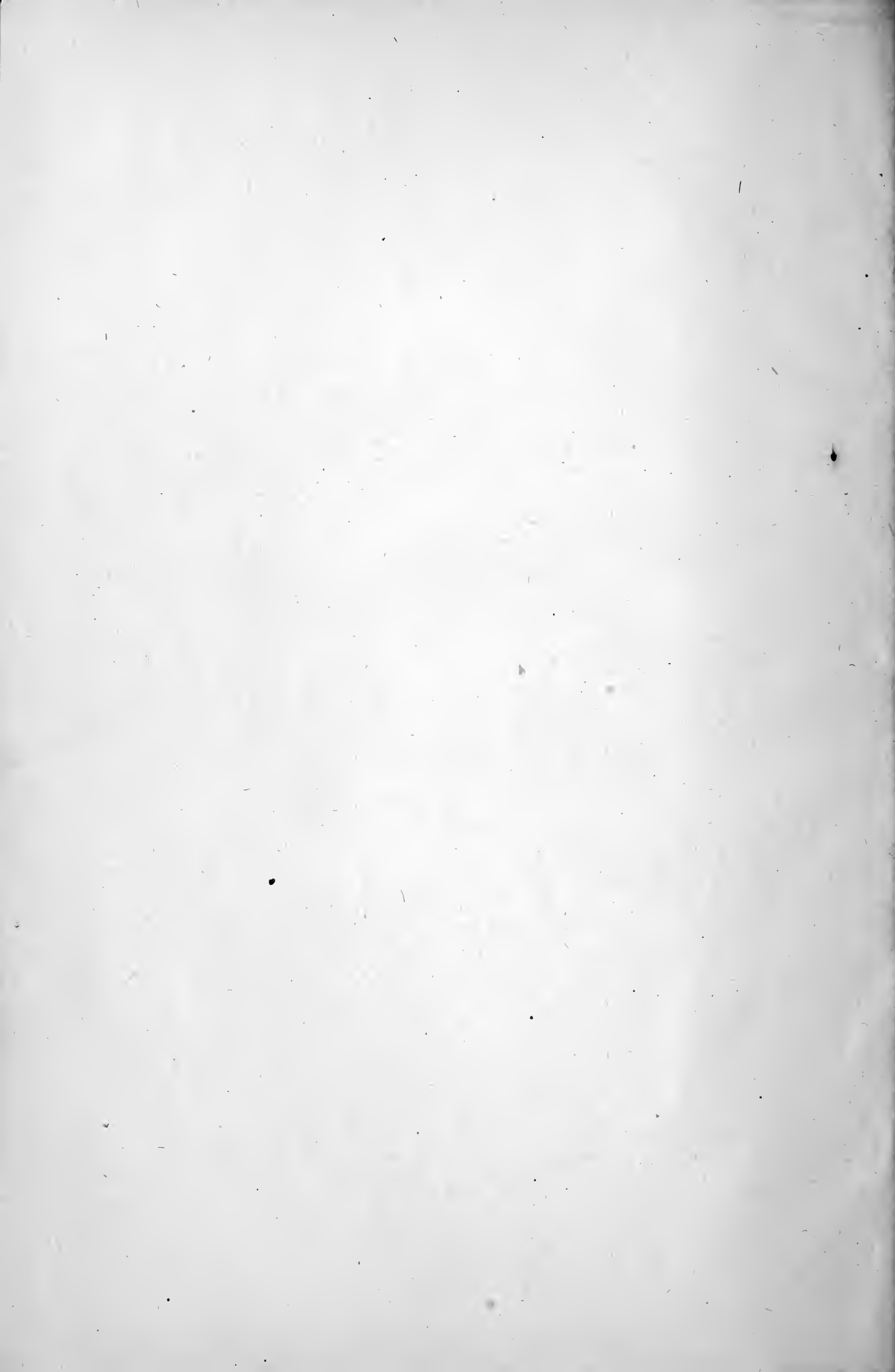
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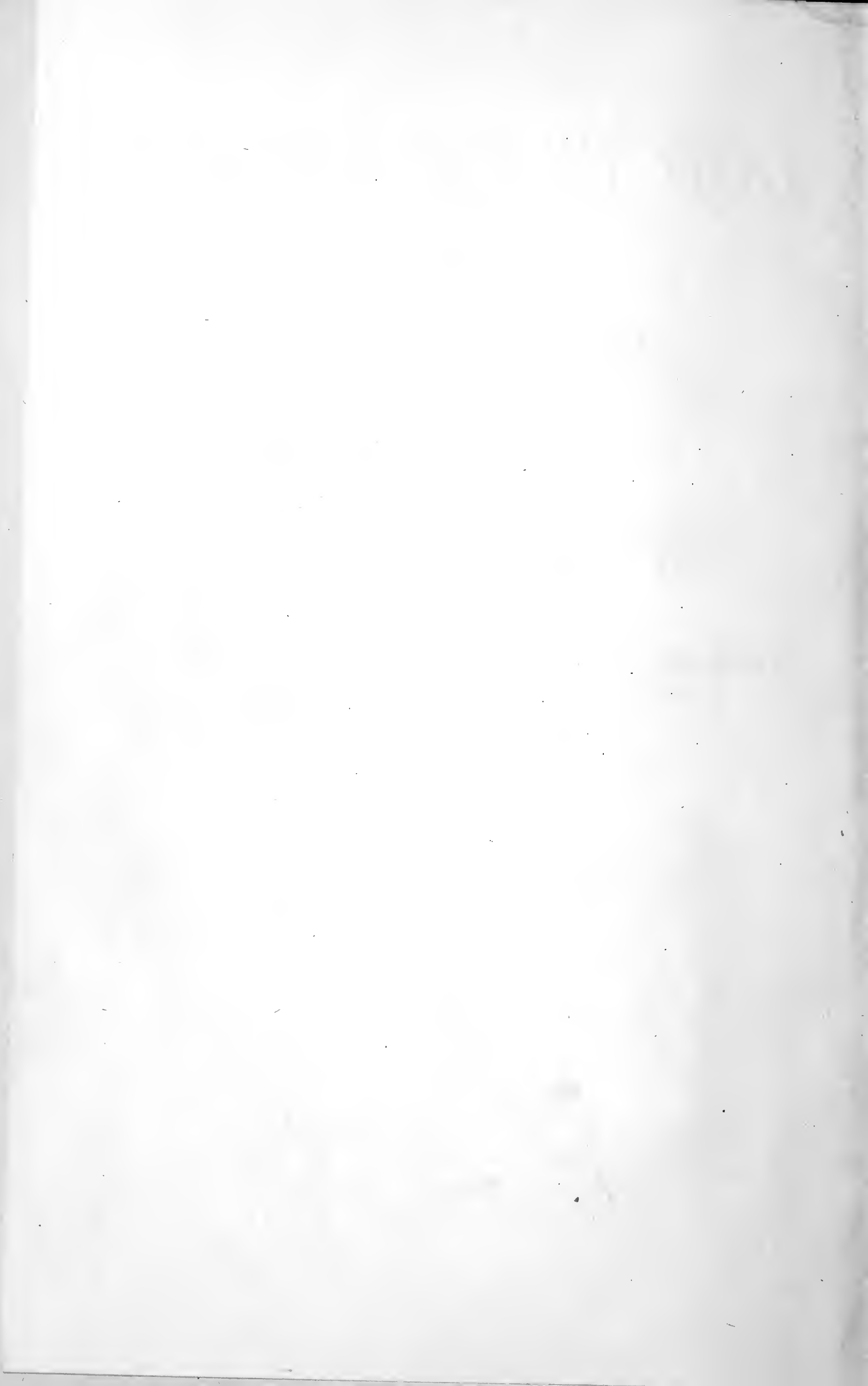
UNITED STATES OF AMERICA.

Vol. 1









GOD IN CREATION

AND IN

WORSHIP.

PART FIRST.

THE ANSWER OF HISTORY

TO

*HERBERT SPENCER'S THEORIES OF THE
EVOLUTION OF ECCLESIASTICAL
INSTITUTIONS.*

BY

A CLERGYMAN.

SECOND EDITION.

NEW YORK :

THOMAS WHITTAKER,

2 AND 3 BIBLE HOUSE.

1887.

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GOD IN CREATION AND IN WORSHIP "is really an answer to assertions made by Herbert Spencer in his 'Ecclesiastical Institutions,' a book which contains some of Spencer's most questionable statements. The titles of the author's chapters are: Christianity not evolved from Ghosts and Hero-Worship, God in Creation and in Worship, Legends about God and Creation, Legends about Satan and Evil Spirits, Deluge Legends, and Deification. With ample knowledge of the subject, and large citations from its literature, the author overthrows Spencer's false use of isolated facts, and traces the primitive belief of mankind, showing with Ewald that 'the simple is first, the complex and multiform later.' It is scholarly and able, and need not remain anonymous."—*The New York Evangelist*.

The *Church Press* says: "'God in Creation and in Worship' is a very timely and valuable publication. We hasten to commend it to our readers. In a clear and concise manner it fully meets some serious difficulties which intelligent readers now find in the science of the day against our holy religion. It is a brief yet pretty thorough treatment of an important part of Assyriology. If anything can, these Bricks from Babylon can pulverize Bible difficulties arising from a godless theory of evolution of religion. Let those who thought Bible evidences exhausted, read these echoes of three and four thousand years ago. He cannot do so without his sympathies being aroused, his mind improved, his faith confirmed. In a short compass the author has brought in view a large amount of most useful information, and we are sure his effort will be highly appreciated."

A Presbyterian clergyman who went carefully over the first edition says: "It is a clear, strong answer to Mr. Spencer's 'Ecclesiastical Institutions.' Each point is well buttressed with authorities, so that we see the weapons with which Mr. Spencer is overthrown and chased from his sapping and mining of the very foundations of Christianity."

A Reverend Doctor prominent in the Episcopal Church of New York City says: "I have read this little book through, and can hardly overstate my favorable impression of it. In style and tone it is throughout worthy of its great theme; and its substantial matter is that of genuine historical learning, intelligently and clearly put, and so strongly massed as to be impregnable."

Another says: "The author turns the arguments of Mr. Spencer upon him, and shows that ancient history, instead of favoring his

theories, really disproves them, while it illustrates and confirms the truth of a Divine Revelation to mankind."

A review by the Rev. Robert Court, D.D.: "The title placed above is that of a book of one hundred and twenty pages, now lying before us, 'by a clergyman,' published at New York. There is no other clew. Nor can we even guess who 'the author' is. But his theme is 'to show that the early historic peoples believed in One God Almighty, Maker of heaven and earth, and of all things visible and invisible.' There is nothing harsh in the style or handling of the work. Herbert Spencer is the opponent selected; his theory of the origin of theism is disputed; and his assumptions and misstatements are *plainly exposed*. The treatment of the subject is popular rather than severely scientific; but the author shows his acquaintance with the recent literature of the questions discussed, quoting and frequently referring to such writers as Spencer, Max Müller, George Smith, Rawlinson, Kenrick, Lenormant, Principal Dawson, Sayce, Sir G. Wilkinson, *Records of the Past*, the *Vedic Hymns*, etc. We believe that he has proved, in opposition to Spencer, that mind, intellect, not a blind, evolutionary energy, originated the present arrangements of matter in the universe; that the Jehovah of the Hebrews was not one among many gods, but the only true God; that the primitive belief was monotheism; that ghost-worship is not a universal nor primitive practice; that the Christian religion is unique in all its main features, and that the resemblances in other cults to Christianity tend to confirm—not confound—the faith of Christendom. There is a good deal packed into small space, and those who lack leisure for perusing great volumes will find materials in this very readable little book to give an answer to modern gainsayers of the Christian system."

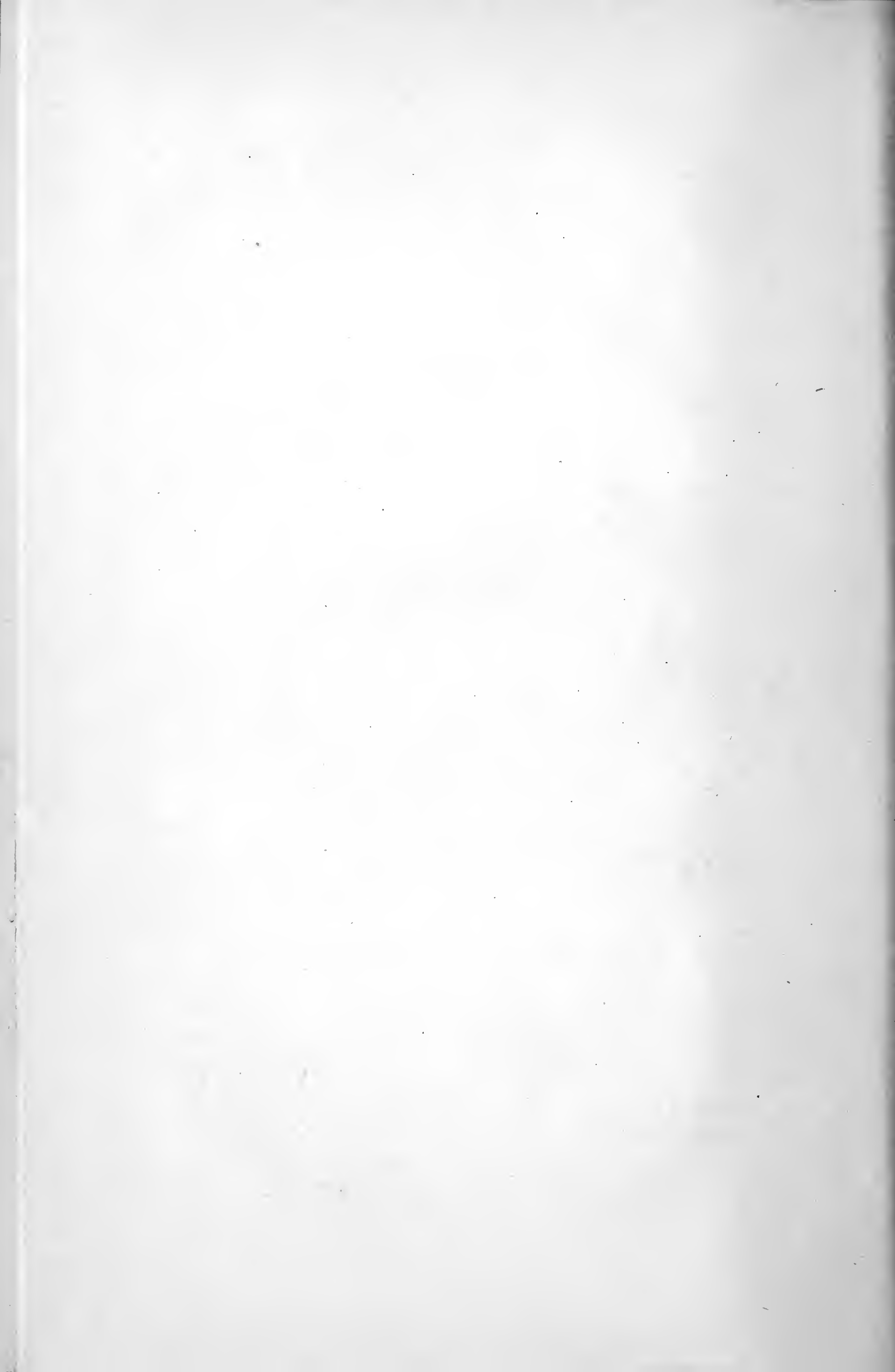
The Church Record says: "This is an interesting and popular expression of the witnesses from history to prove that belief in 'One God Almighty, Maker of heaven and earth and of all things visible and invisible' is not the result of evolution of religion, but is the foundation delivered by God Himself, imbedded in human nature, of all belief. It is a timely little book when the minds of so many are being led astray by the barefaced assertions and specious logic of Spencer and his followers. If the testimony of history has any value, if the resurrected records of Assyria and Babylon have any meaning, if the story as told in all ancient history be evidence at all, then the fact stands clear that belief in One God antedated worship of many gods, and if so, then the plea that religion is merely superstition falls to the earth as worthless. This evidence from history and archæological research the writer has brought together and presented in most interesting form. To any thinking mind, especially of the young, it will be as fascinating as a book of adventure. The test is crucial, and the attestation complete. We understand that this is but the first part of a larger plan of apologetic and expository writing. We sincerely hope the plan may be carried out, and commend the book as one to be placed generally in the hands of all—especially of our youth—who are athirst for truth."

PREFACE.

THE author aims to show that the early historic peoples believed in "One God Almighty, Maker of heaven and earth, and of all things visible and invisible;" that their records and traditions indicate belief that matter and spirit, good and bad, were from God.

Somehow in feeling after Him mankind learned to worship Him; before they adored any lesser beings they adored Him, now with prayer and sacrifice, now in the open sky and in public assemblies, now in temples consecrated to Him; and the heavenly bodies became symbols of Him. There was sequence in all this, but no evolution without intelligence. The method is chiefly synthetical, based upon established facts of ancient history. It is considered unanswerable. The worship of Abel, Seth, Enoch, Noah, Nimrod, Melchisedec, Jethro, Moses, cannot be explained, except by Divine instruction to mankind. The brick inscriptions of Babylon and Nineveh and the records of old Egypt are found to corroborate the narratives in Genesis and Exodus. A voice is now heard from those countries, which for twenty centuries had been silent. Being vocal, its utterances demand consideration. Hence some of those recorded utterances have been compared with the Pentateuch and with Mr. Spencer's "Ecclesiastical Institutions," for the purpose of showing the primitive belief of mankind, and that no theory of development or law of evolution or science of nature adequately explains that ancient belief and worship.

THE AUTHOR.



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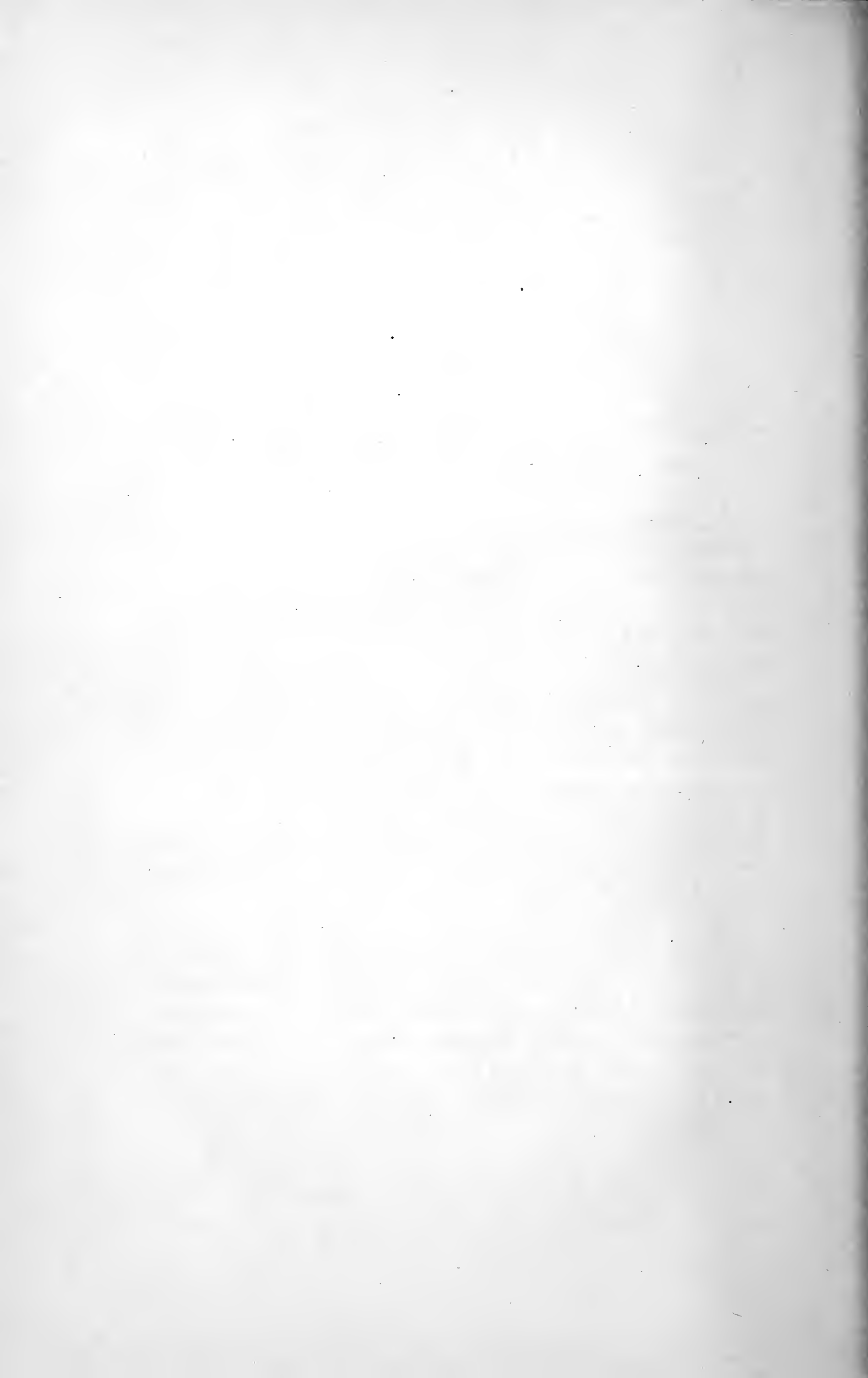
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I.

CHRISTIANITY NOT EVOLVED FROM GHOSTS AND HERO-WORSHIP.

They shall be ashamed who serve a graven image, who boast themselves in idols ; worship Him, all ye gods. For Thou, Jehovah, art most high above all the earth ; greatly hast Thou been exalted above all gods. Say ye among the gentiles, Jehovah reigneth ; fear before Him all the earth. (Ps. 97 : 7, 9 ; 96 : 9, 10.) Thou shalt have no other gods before Me : thou shalt not bow down to them, nor serve them. . . . Thou shalt break down their images. (Ex. 20 : 3, 5 ; 23, 24.) “ Jehovah was originally one God among many ! With the Hebrews, as with the Egyptians and numerous other peoples, a god simply meant a powerful being. Abraham was a demigod to whom prayers were addressed. The god of Israel was clearly a local god. The command in Ex. 20 : 3 did not imply that there were no other gods, but that the Israelites were not to recognize their authority !” (Herbert Spencer, “ Ecclesiastical Institutions,” pp. 696, 697.)

THERE is in Mr. Spencer's book on “ Ecclesiastical Institutions” just that which makes one, who does not scrutinize his reasonings, tremble, like Eli of old time, for the Ark of God. He masses together so many facts and inferences, so many names and nationalities, with such a sweep of history and ethnology, as almost to intimidate one. But he makes many serious omissions.

Since he quotes Mr. Kenrick's “ Ancient Egypt,” I refer him to page 295 of vol. i., where that author says : “ There is nothing in history or in the monu-

ments which indicates that the gods of Egypt were really deified men." Again, at page 65, of vol. ii. : "In the history of Diodorus we perceive two changes which had taken place since the time of Herodotus, who represents the gods of Egypt as wholly distinct from men. But in the interval between Herodotus and Diodorus the opinion had sprung up among the Greeks that the gods had been illustrious chiefs and warriors, inventors and improvers of the arts and sciences, raised to the rank of divinity through the admiration and gratitude of mankind." From this later view Mr. Spencer has evolved his theory ; but it is a view much too recent ; a theory without adequate support. We must go back one or two thousand years before Herodotus and before Moses. Says Colonel Rawlinson :* "All the kings whose monuments are found in ancient Chaldea used the same language, professed the same religion, and followed the same traditions ; temples built in the earliest times receive the veneration of successive generations, and were repaired and adorned by a long series of monarchs, even down to the time of the Semite Nabonidus," five hundred years before Diodorus.

1. Now every reader knows that a historic statement may be true, yet very false inferences may be drawn from it. This, I venture to suggest, is the case with Mr. Spencer. He is too precipitate with his inferences and assumptions. He is also historically wrong in saying that belief in ghosts and the worship of them were before belief in God—One Supreme Creator of all beside—and the worship of Him. For the *remains of temples* in Babylonia are earlier by one to two thousand

Ad Herodotus," vol. i., p. 352.

years than the remains of tombs ; while in Assyria there are no remains of any tombs of an early date—at least, so far as yet known. Hence tombs could not have been the models of early temples in Babylonia and Assyria. Not one has yet been found to answer this claim.

Confessedly the temple Babil was the most ancient of any erected on the Euphrates ; yet it was erected by the first great Babylonian hero during his lifetime. The remains of that temple were reconstructed by Nebuchadnezzar into another on the same spot to that monarch's god. Cyrus the Great may have seen this temple, and have worshipped in it ; its architecture may have suggested that of his own tomb at Pasargadæ ; but no man of repute, out of Persia, where they had no temples till about five centuries before our era, will pretend that that tomb, or any like it, was earlier than the first known temple. Just as well might coming generations affirm that Napoleon I. was a distinguished bishop, because at Paris, his capital or see city, his tomb is the chief attraction in a large church, having a gorgeous altar in it. Ebrard ascribes to Nimrod the character of a true worshipper of Jahveh, and the building of a temple to Him. Also G. Smith's Chaldean Account.

2. Perhaps this same illustration may suggest the true answer to the complex state of religious ideas and of worship which we find among early Semitic and Hamitic peoples. Study of the heavenly bodies, especially the sun and moon, lord of day and queen of night, led them to think of them as gods, or as representing the Good Being. So Egyptians came to regard the Nile, to whose overflowing waters, indeed, they owed the produce of the soil. From the source of earthly good in sun or stream, parent or hero, it became easy and natural to proceed further, lower or higher, and to regard

each such benefactor as god for them. It were easy so to infer, and it is easy so to assume. But, as Mr. Kenrick says, "there is nothing in history or in the monuments which indicates that the gods of Egypt were really deified men." For back of them there were ideas and usages which cannot be so explained. There are qualities and properties originally ascribed to Il or Ilou and to Ra which cannot be so accounted for; much less the El or Elohim of Israel and the Jah or Jehovah of the Hebrew Covenant. The embalming of the bodies of Egyptian dead, placing them at table on festal occasions, and the affectionate regard which they ever cherished for their deceased kindred, is conclusive evidence that they had no terrors about their ghosts troubling them again. And even their kings were to undergo the judgment of Amenti after death; which shows that they were not then deified. It is certain that Egyptians did not evolve their divinities from heroes, nor their worship from ghostly fears.

3. It will hardly be pretended that the fire-worshipping Asiatics and those who burnt the bodies of their dead derived their ideas and practices from the same origin, and developed them in the same way, as the Babylonians, Egyptians, and Peruvians! Surely a fire-altar in the open air, with or without a ministering priest, among a people who had no burial rites, no urns, no sepulchres, is not likely to have been evolved from a grave mound! At any rate, the minds of many educated men can see no logical connection in the evolution of ghost-worship and of fire-worship; between the rites of Greeks and Hindus; they are not to be accounted for upon the same hypothesis. What ancient graves remain, what old temple memorials exist to perpetuate the religiousness of self-immolating devotees of India?

And the same may be said of the Parsees. Indeed, there are myriads of facts to be accounted for, and groups of peoples to be named, whose religious ideas and practices are independent of any connection with grave, ghost, or hero, yet whose religiousness is as manifest as that of any Christian nation. Mr. Spencer is, therefore, too narrow in his history and too sweeping in his inferences to stand against these peoples, whose religious feeling or sentiment, if not God-given, must be explained in some other way than by mummy-case, burial mound, departed friend, or national benefactor.

4. The old Druids of Gaul and Briton, who made temples of forests and shrines of caverns ; who taught that there was an eternal life for man, seem not to be in the line of Mr. Spencer's evolutionary theory ; for long ages before they were visited by Julius Cæsar, before their first known hero had appeared, when they cremated their dead, together with all they had loved in life, Gauls and Britons had used their groves for temples, and worshipped the Divine Being in deep recesses of the earth. It was a worship before the building of a grave mound, and in God-made temples. Clearly, their reverence for the mysterious Being whom they feared and adored was not derived from their worship of ancestors, to whom they did not pray. It is "not historic" to mix up the Norsemen of later times with ancient Gauls and their cousins of ancient Britain. Cæsar's Commentaries are the highest authority we have, or can have, for the religious rites and teachings of the Druids ; yet I fail to find Mr. Spencer once referring to him in "Ecclesiastical Institutions." *

Moreover, the Persians and others, numbering many

* See "De Bello Gallico," l. 5, cap. 12 and 13 ; l. 6, cap. 13-19.

millions of Asiatics of the great Aryan family, had a priesthood without a temple, altars without a victim for centuries, and heroes without a grave mound. They had the simplest form of burial and commemorative rites. The believers in Ormazd believed not in ghosts—at least, in no Spencerian sense. Indeed, the ancient and pure Zoroastrians and the primitive Hindus, with many millions of Buddhists, have yet to be accounted for by Mr. Spencer.

5. Nor does his attempted explanation explain the iconoclasts of history, from the golden calves which Moses broke to the Egyptian idols which Cambyses broke, and the intolerant monotheism of Mahomet and his followers. Herodotus tells us how the son of the Great Cyrus treated Egyptian mummies; how he entered royal sepulchres, tore off the wrappings of the embalmed, and offered nameless indignities to the dead. Not content with this, he demolished the statues and images of the gods, and defied their power to injure him. According to Plutarch, he slew the living Apis outright, and gave his flesh to the dogs. He also burned several idolatrous temples. Other Persian kings pursued a similar course of religious persecution, and while conquering the country, they punished polytheists for their idolatry. The great Darius, illustrious for his organizing ability, is said to have summoned the Callatian Indians before him, and inquired of them for what consideration they would agree to burn the bodies of their parents—which they were accustomed to eat; but with a loud outcry they begged him not to shock their ears with such horrid proposals. They could eat the dead corpses, but could not consent to burn them,* like

* See Kenrick's "Egypt," vol. ii., pp. 394, 395.

Britons and Gauls, Persians and Hindus. Late accounts show that the Indians of Sitka burn the bodies of their dead—*New York Times*, September 20th, 1886. From such illustrations of national customs we see that the groups of facts which Mr. Spencer gives us may be paralleled with other groups of equally striking facts, which necessitate different conclusions and inferences ; all showing the very general prevalence of belief in a Supreme Creator and Ruler of the universe ; and that belief in Him and the practice of His worship cannot be evolved from hero or from ancestor worship, nor from any burial rites or propitiation of ghosts. Thus teaches universal mankind in the earliest ages.

6. Mr. Spencer errs in attempting to parallel the covenant religion of the Hebrews with that of other nations. There was, there is, no parallel between them, unless we admit a divine origination common to all. If we allow that the Egyptian Ra also symbolizes the Hebrew Jah, and the Babylonian and Assyrian Il or Ilou symbolizes the Hebrew El or Elohim, then we may admit a parallel and agreement to that extent ; but even so, there is no further resemblance. The Hebrew covenant-Jehovah, as revealed to prophets and understood by Christians, has no parallel, none like Him, among any pagan nation. He is the ever-living God of an eternal covenant, Supreme over all, and worshipped by all in heaven above and on the earth. He covenants, stipulates, enters into an agreement with His people ; is jealous of His honor and His throne, and will not tolerate another in His place ; He expels all usurpers and intruders. While He blesses the loyal and faithful nation with the good things of earth, with abundant harvests, springing wells, fruitful vineyards and olive-trees, He also declares that His anger shall destroy the

rebellious and apostate (Deut. 6). Assuredly we find nothing of this in Sabæism, in naturalism, or in hero and ancestor worship after deification ; but we do find an approach to it in the blessing of Anu upon those saved from the Deluge, as recorded in Chaldean bricks.

7. But what is more and worse for the evolution theory of religion, is that the Hebrew religion was said in advance to have its period of termination predetermined. It was to prepare for another, which should supersede it. Abraham, Moses, warning prophets, John Baptist himself—all were to be merged in Jesus Christ. They only prepared the way for Him. Now, in Babylon, Egypt, Greece, Mexico, the old world and the new—nowhere do we find any parallel to this—prophets and priests of a religion who declared that they only prepared the way for another ! Then in a higher and better sense than any Greek thought of his Zeus, the Hebrew covenant-God became *our Father* in Jesus Christ. How immensely elevated, too, was and is that Fatherhood above pagan ideas of the Deity ; above Ra, Bel, or Zeus ; above the thoughts of Hindus, Zulus, Samoan or Peruvian ! Our explanation is simple and rational. We assume that Heaven inspired the writer of the first Accadian Liturgy to form prayers to One Supreme Being, prayers for the Seventh-day Sabbath, and to appoint special sacrifices for that day. We may identify the gazelle and the deer of Chaldean bricks with “the roebuck and the hart” of Deuteronomy 12 : 22.

Certainly the prophet Isaiah, in 28 : 23–29, teaches that God doth instruct man how to cultivate the ground, and how to gather the harvest, and how to prepare it for food. Nor need we restrict such tuition to Israelites. Indeed, the early Christian Fathers acknowledged

the pagan oracles to have been inspired.* And instead of wondering at such acknowledgment, we may rather wonder that all similar evidences of Divine instruction are not also acknowledged ; that God inspired ancient Accadians as well as Moses. Thus Genesis (6 : 3), " My Spirit shall not always strive with man," teaches that God's Spirit had theretofore been striving with Him. In Genesis 9 : 9-17, the renewed covenant was between Elohim and saved mankind. Not until those saved from the Deluge had corrupted their way upon earth was Abraham chosen to be the head of a new nation which should preserve the Divine knowledge in the world.

8. Here belongs one of the memorable episodes of history (Gen. 14), which relates the expedition of the most famous warrior after Nimrod—viz. : Chedorlaomer, or the " Ravager of the West." His name is found among the brick inscriptions and in Egypt, regarded as historical by such scholars as Ewald and Sir H. Rawlinson. But a peace-loving shepherd, rescuing his relative and serving his friends, put an end to his career. Three other kings from the southern Euphrates, led by Chedorlaomer, had subdued five kings of Palestine, and made them pay tribute. In the thirteenth year afterward they rebelled, and declined to make the payment. Whereupon Chedorlaomer and his allies marched against them, routed the two rulers of Sodom and Gomorrah, seized all their goods and provisions, and captured Lot and his goods, and departed. Abraham was then sojourning at Mamre, was told of the capture of his nephew, and at once armed his trusty servants, three hundred and eighteen in number, and pursued the

* Thus Euseb., " Praep. Ev.," books v. and vi. ; Clem. Alex., " Strom.," v. ; Theodoret, " Therap. Sam.," x. ; Augustine, " De Divin. Dæmon," op. vi., p. 370, etc.

marauders. He soon came up with them, attacked them at midnight, utterly routed them, recovered the stolen goods and persons, also Lot with his goods. It was a speedy and decisive victory. Chedorlaomer was not heard of again. This very opportune and friendly achievement elicited gratitude from all concerned ; and among those thus benefited was Melchisedec, the priest-king of Salem, later on called Jebus and Jerusalem, who reappears in sacred history. He seems to officiate at the public thanksgiving held by the tribes who were delivered from this foreign domination.

Such are the facts of this much-mystified incident. At this thanksgiving of the tribes, Abraham gave a tenth of the spoils to Melchisedec, and received his priestly blessing. It was an acknowledgment of each other's position and of each other's God ; for the priest-king and the patriarch-warrior worshipped the same Supreme Being. They both alike stand for the true and the spiritual amid so much that was false and corrupting in that age. It was prior to the birth of Isaac, and the completion of the Divine covenant through him. Wherefore, then, was the King of Salem a worshipper of the Most High God, while the neighboring kings in Canaan were corrupt and degenerate ? The question suggests the answer : Because the kings of Sodom, Gomorrah, Admah, and Zeboiim had degenerated from the original and pure worship of God in that land. They were evolutioning backward, from the true to the false ; while Melchisedec remained faithful to the truth which he had received.* Genesis

* See Oehler's " Old Testament Theology," pp. 59-63 ; Sir J. W. Dawson's " Fossil Man," " The Unity of Nature," ch. 12, and " Primeval Man," by the Duke of Argyll, and J. H. A. Ebrard's " Apologetics," vol. ii., ed. 1887.

presents questions for solution which the advocates of evolution in religion cannot answer.

9. A similar illustration we have in the tribe of the father-in-law of Moses. It is demonstrable from the narrative in Exodus, ch. 18, that he was the chief and priest of the Midianites, descended from Abraham, who for four hundred years had preserved the true knowledge and worship of God. The forty years' sojourn with this family gave Moses ample opportunity for learning the real character of the religion of Zipporah's father. Moreover, on bringing his daughter to Moses in the wilderness near the mount of God, he took a burnt-offering and sacrifices for God, and Aaron, with the elders of Israel, joined with him in the worship. Moses himself accepted the excellent advice and suggestions which he offered (verses 12-24). Here was a right beginning of the true without the false, yet very soon after this we find the false mingled with it, and largely prevailing; for the Midianites became degenerate in worship and theology and corrupters of Israel. Like the tribe of whom Melchisedec was the priest-king, these descendants of Abraham lapsed into wrong ways, and evolutioned into a debasing polytheism.

The instances of Cain and Abel, Seth and Enoch, Noah and Nimrod, Abraham and Melchisedec, Jethro and Moses, show, despite any aggregation of other facts or fancies, that the religious feeling in man was a Divine gift, and that Divine worship was the outcome of Divine instruction to mankind. Very early men were taught how to honor their Creator, as well as how to care for their physical necessities. At first there was personal instruction to all, then the tuition of chosen patriarchs, then the dispensation of Moses and the prophets, then the Gospel of Jesus Christ. The evolu-

tion of religion was from the simple to the complex : first Divine tuition, leading to public assemblies for worship and sacrifice to Jehovah in temple, in tabernacle, at holy places ; the word and vision to patriarchs and prophets ; the precepts and laws of Sinai ; detailed observances of ritual ; the speaking oracle ; prophetic messages, now to honored individuals, now to anointed kings, now to distant nations, until we have the full manifestation of God's Fatherhood in His Son Jesus Christ. But whether in the simple or the complex, all nations in early times felt after and found Him whom they adored as God. Everywhere is a whisper, an echo, or a trumpet note of Elohim Jehovah—thus saith the Lord. Paganized Christianity or baptized paganism cannot affect the evidences of revealed religion. It is only the God-inspired part of any modes of worship that is of God. That men have deified heroes or worshipped ghosts does not disprove, much less explain, why others of larger intelligence have accepted a Revelation claiming to have been given of God their Creator. Yet simple as is this matter, Mr. Spencer *infers* that, because there is and has been much of what may be called spurious in religion—much nature-worship, therefore all religion is equally human. He also ignores the difference between the Old Covenant with the Hebrews and the New Covenant in Jesus Christ.

10. Nor can I see why what he calls the religious idea or sentiment can be more or less true, because of its prevalence or its non-universality ! When, indeed, was the highest truth or any ethical principle accepted by the vast majority of mankind ? Surely not in the days of Noah, of Abraham, of Moses, of Elijah, of our Lord, nor of reformers in later times. Yet, explain it as we may, most men and women possess a tendency

to or aptness for religion. By far the major portion of families and of nations have the religious feeling. Whether innate, imparted, or acquired, it grows and matures in most men with their religious culture. The feeling is widely felt, and it unfolds itself like a cultivated flower, emitting perfume all around. But because there is no perfume here or there only proves that there are no fragrant flowers there ; not that flowers never existed. So the universality or non-universality of religion, or of the religious feeling, does not prove that it must be universal in order to be true. It is true absolutely, whether perceived or suppressed, and is a Divine gift to man. Any exceptions in prehistoric or later times, among antediluvians, Canaanites, among the Wedda, the Dor, the Bongo, a Greek, a Roman, or a Saxon sceptic, among deaf and dumb, the ignorant or the educated, does not and cannot account for the admitted fact that almost all mankind are, and have been, monotheists or polytheists. Whether a birth endowment or an acquisition, the vast majority of the human race possess and manifest the religious feeling. It was this which induced Nimrod and his associates and dependents to erect the Temple Babil as unlike a grave mound as possible. It was this which prompted Nebuchadnezzar to repair, or reconstruct and beautify, that temple, consecrating it to the god he worshipped. The ruins of that temple still remain, and challenge exploration ; but where and what was the tomb of Nimrod ? Let Mr. Spencer explain the erection of the Temple Babil, before the death and deification of Nimrod, upon the principle of evolution ! So of the tomb of Shalmaneser I., of Tig-lath-pileser I., of Nebuchadnezzar himself, whose temple yet remains, but not his tomb. Nay, is there anywhere to be found an old ziggurat

tomb like the old ziggurat temples, and equally ancient? What great hero was there before Nimrod, who had been worshipped and a temple built to his honor, whom Nimrod and his admirers could copy when they erected Babil? Clearly there is nothing in Revelation which makes such large demands on faith and credulity as that grave mounds and grave temples were the originals which subsequently developed into temples of worship to the One Supreme God! Tenfold easier were it to believe that God inspired the writer of the first Accadian Liturgy, and taught early Egyptian priests the Oneness and Eternity of His Being, and then inspired Moses to write out Divine precepts and laws for the covenanted people of Israel, in order to perpetuate His worship and make known His will to mankind. Such is Revelation. Even the Church may have erred in dogmatic limitations.

11. Again, the Church's belief in God, and definition of His attributes, and possible misrepresentation of His character, does not change the Divine Being. Indeed, our worship of Him, or of what we worship as God, may vary according to our culture, our climate, our national or ethnic requirements, provided only that we cherish and truly express the religious feeling. Nor does our belief or disbelief in a future life and in the immortality of the soul change in the least degree the stupendous fact of endless being for man. This, though almost a truism in theology, seems to be ignored in "Ecclesiastical Institutions."

Because some men are born deaf and dumb, or some are ignorant of the very thought of God, or some caricature His worship, or some deny His existence, or some think that life here and now is the only life for them, this is no reason why all men should be deaf and dumb,

or ignorant and unbelieving. Hence section 583 makes no more against the reasons for belief in God, supreme over all, than it makes against the use of sugar, because many tribes of men have not learned to extract it from their sugar-yielding plants ; or against salt, because American Indians did not know its use, when first visited by Europeans. Whether in some sense "religious ideas" are not of supernatural origin cannot disprove revealed religion, nor show that Hebrew prophets are of the same class as Fakirs or Druids. The Aztecs of the new world, like Semites of the old, worshipped a Supreme God. Indeed, there is that in man which leads up to God, in the contemplation of His works. Thus the Apostle (Rom. 1 : 20, 21) teaches that even the everlasting power and deity of the Creator may be known from His works ; that knowing Him, men should also worship and glorify Him as God. Beyond that we may not go—God as our Creator, God our Saviour, God our Father. Even the oldest Babylonian records tell us of a creative Deity, whose Providence governed creation, and who set lesser gods, or laws, in the sky for the preservation of the revolving orbs around us.* Now, to evoke that guidance and preservation and to insure the favor of that Providence is the object of Divine worship, the very purpose of the religious feeling. And we find it among the earliest historic peoples, even in the so-called legendary ages. It is before the beginning of our author's "Ecclesiastical Institutions."

12. Mr. Spencer does not buttress his theory by citing, as in section 584, "groups of facts and inferences from the aborigines of Victoria!" Were they about the aborigines of the valley of the Nile or the Euphrates,

* See "Records of the Past," vol. ix., pp. 117, 118.

they might be of service ; unfortunately for him, however, the ancient inhabitants of those shores testify against him, and the medicine men and funeral rites of Victoria are far too recent to be helpful. They can throw no light on our Lord's words, when He says : All that are in their graves shall hear the voice of the Son of Man, and shall come forth ; thy *brother* shall rise again.* It is a direct and personal affirmation which no ghost fear or ghost worship could have evolved. The dead in their graves were to hear the voice of Jesus ; but not in order to *quiet them*, but *to make them come forth!* which is in the teeth of all ghost propitiation. Compare section 590 : " You come to me for the purpose of killing me. It is clear that you were a bad fellow when you were a man ; you are still a bad fellow under ground !" This is quoted from Bishop Collaway's account of the Zulus, from an interlocution of one living with the spirit of his dead brother. But how, in the name of Anu, can it explain the early worship of that Babylonian Deity? What book of modern travels can shed new light on the raising of Lazarus? Clearly, we must discriminate between inference and history ; between what may have originated we know not how nor where and the indisputable teachings of the Bible. A God-given Revelation cannot be overturned by any rites of the Malagasy, or the last words of Socrates with his disciples, or the burial scene of a Roman, or the self-immolation of a Hindoo, the incantations of an African or of an American Indian. While all these differ in thought and expression, they arise from a common subjective feeling, which is voiced in various objective religious rites and symbols.

* St. John 5 : 28, 29 ; 11 : 23-26.

Hence, as lawyers say, we may enter a *demurrer* to Mr. Spencer's book, confident that even admission of his groups of facts can do believers no harm ; for if they account for certain ideas and sentiments of various tribes of men, they neither explain nor explain away a Revelation from God to the most ancient peoples, to Hebrews nor to Christians. Divine worship and eternal life remain for us, in spite of Mr. Spencer's " Ecclesiastical Institutions."

13. I have thus far treated Mr. Spencer's book with the respect due to an author who occupies so high a place in the republic of letters ; but when in section 587 he treats of theology proper, and of the Divine names of the God of the Hebrews, I am amazed, if not indignant, that any man of learning should offer such critical rubbish for the consideration of fellow-scholars. In his charge against the warlike character of the clergy during many ages, Mr. Spencer accuses the prophet Micaiah (p. 762) with advising King Ahab to go to war with Jehoshaphat against Syria. It is a gross perversion of the text in 1 Kings 22 : 15-28, which declares that Ahab will surely be defeated if he ventures on that war. After such misrepresentation, we need not be surprised at his misquoting other Scripture. Witness this statement : " Under the common title *Elohim* were comprehended distinguished living persons, ordinary ghosts, superior ghosts, or gods—that is to say, with the Hebrews, as with the Egyptians and numerous other peoples, a god simply meant a powerful being, existing visibly or invisibly. . . . Il or El among the Hebrews was applied to heroes and also to the gods of the gentiles." Therefore, he would have his reader infer that there was no superiority between Jahveh and Ra, or Anu, Zeus, and others. Now, this

does not come within the range of our demurrer ; we *deny* its truth as a general statement. It was not the custom of the Hebrews to speak of their living or dead heroes as gods, though spelled with a small g. The Bible does not so speak of Abraham, of Moses, of Joshua, of the Judges that followed him, or of David and any subsequent King of Israel, or of Judah. Of course, when a Hebrew speaks of the deities of other nations, he uses the one name by which such deities were to be known, or even compared or contrasted with the God of Israel. Thus in Ex. 15 : 11 Moses asks, Who is like unto Thee, O LORD, among the gods? Certainly He had triumphed over the gods of Egypt. Indeed, he had in the Decalogue expressly forbidden Israel to worship any other god.* What other word or name could be used in such prohibition? not idol, not creator, not bestower of the good things of earth. Then to the praise of Jacob we read, There was no strange god with him (Deut. 32 : 12). Again we read that the Shechemites entered into the hold or fortress of the house of the god Berith (Judges 9 : 46). The Psalmist would not stretch out his hands to any strange god (44 : 20). Nay, he would extol Him by His name Jah (68 : 4), and rejoice before Him.

Thus we might proceed with illustrations of Hebrew usage. El was the common name for Deity. But Jeremiah is authority for saying that the gods that have not made the heavens and the earth shall perish from the earth and from under these heavens (10 : 11). The prophet Daniel contains instances of the Hebrew and of the Babylonian use of the name for Deity. And Elohim is used by Satan when tempting Eve (Gen.

* Ex. 20 : 3 ; 34 : 14.

3 : 5). But generally it is the plural of excellence and majesty ; Elohim is the Creative God ; to be worshipped, to be obeyed, to be loved, to be honored and revered. He defends, preserves, leads forth, fights for, encamps around, and does all those anthropomorphic acts which a paternal God may be supposed to do for a devout and dependent people. Precisely that which a child of God wants to believe of God, Mr. Spencer regards as derogatory to Him ! Assuredly no Hebrew nor Christian ever thinks of the Divine Being whom he reverences as he thinks and speaks of pagan divinities, or as he thinks and speaks of living or dead heroes, not excepting the royalists' use of the phrase " Our Lord, the King ;" or the Churchman's, " Rt. Rev. Father in God ;" or the Romanist's climax, " Our Lord God, the Pope !"

It is unwarranted assumption for any one to make that a believer in inspiration ever thinks that Elohim is used of the god Baal in the same sense as it is applied to Jehovah ; or that the god of Ekron and the god Nis-roch, the god Chemosh and the god Milcom, the god Nebo and the god Bel, the god Moloch and the god Dagon, were, in fact, gods at all.* Nay, was it not the terrible irony of the prophet, in his withering contrast of Baal's impotency with the all-powerful Jehovah, that goaded the idolaters to cut their flesh in agony and chagrin, as well as liturgic frenzy, because that Baal failed to manifest himself just when such manifestation was most necessary ? Elijah's mockery of those deluded suppliants is an everlasting answer to Mr. Spencer's assumption : " Cry aloud ; for he is a god ; either he is talking, or he is pursuing, or he is in a journey ; peradventure he sleepeth, and must be awakened !" This

* See Deuteronomy, chaps. 4, 5 ; also 10 : 17.

ever proved to Israel, as it does to Christendom, that God alone was God. See the beautiful narrative of the little maid and Naaman in 2 Kings 5. Pagan deities were in no sense the Elohim whom the Hebrews adored. He only was the acknowledged Creator, the God of Israel, God of patriarchs and prophets ; by whose covenant name Jehovah they were blessed ; to whom they solemnly promised their allegiance ; in whose favor they lived and died. To bow to any other god in worship, to acknowledge his power or sovereignty, to invoke his aid for any purpose whatsoever, this was to incur Jehovah's displeasure and the chastisement of an adverse Providence. It was ecclesiastical rebellion and ecclesiastical apostasy ; it reduced the Hebrews under the domination of other nations, now of Philistines and Syrians, now of Egyptians and Assyrians, now of Babylonians and Romans. The reason and memory of mankind must be eliminated before Elohim-Jehovah can be evolved from any pagan deities. He is God of gods, Lord of lords, a great God, mighty and terrible (Deut. 10 : 17). He is exclusive of all gods of the heathen, and even their names were not to be mentioned ; Israelites must not swear by them, nor serve them, nor bow themselves unto them (Josh. 23 : 7). Indeed, all other gods and worship must be forsaken and put away, and Jehovah alone served and obeyed (Josh. 24 : 14-27). A stone of witness was set up in Shechem by the sanctuary of Jehovah, that Israel had chosen Him to the exclusion of all divinities of other nations. The whole passage is conclusive that all other deities and all other worship were forbidden and renounced. It is, however, clear that Israel often and again sank into idolatry. Hence the warnings and denunciations of the prophets. Hence the exhortations and the irony, even ridicule,

of Isaiah in 44 : 8-21 ; 48 : 5-11. Jeroboam and Ahab, Ahaz and Manasseh, made themselves forever famous in Hebrew history as idolatrous kings who apostatized from the worship of Jehovah, *and suffered for it.*

14. Again, Deuteronomy (32 : 17) corrects Mr. Spencer when he says "the Israelites sacrificed unto devils," overlooking the marginal reading "not God;" and again in Psalms 106 : 37 ; both passages mean *destroyers*, whom apostatizing Hebrews sought to propitiate ; for which the writer rebukes them, adding, "For they were new gods, coming newly up, whom their fathers knew not." As properly may we call Solomon a representative Jahvist in his concubinage as in his tolerance, if not adoration, of the idols worshipped by his many wives ; or that Moses *instituted* circumcision, polygamy, or dancing as religious rites, much less that he appointed devil-worship. I shall therefore insert a negative in the following sentence from our author : "Jahveh was [*not*] originally one among many—the god who became supreme." He was ever the Almighty God of the Patriarchs, the Lord of Hosts, the God of Israel, the covenant-keeping God, who would not give His glory to another. Only as representing the Divine authority were the administrators of justice ever called gods in Israel (Ps. 82 ; 97 : 7 ; Ex. 21 : 6 ; 22 : 8, 28). Hence the injunction "not to revile the gods—*i.e.*, judges," as the margin correctly reads, "nor to curse their rulers." So the witch of Endor saw the prophet who had judged Israel for twenty years, reappearing to her terrified vision in the form of a judge ; which leads Mr. Spencer to suggest that the Hebrews habitually propitiated and invoked ghosts, because their rejected King Saul sought to hold converse with the deceased Samuel ! Whereas the reverse was the truth : even Saul

had engaged in the expulsion and cutting off of necromancers out of the land.*

Mr. Spencer's reference to the false Balaam is unfortunate for his theory ; for all soothsaying was explicitly forbidden (Deut. 18 : 10, 11). When summoned by Balak to curse Israel, Balaam resorts to augury, whence he is called " bakkosem," the soothsayer ; a word never used in a good sense in the Bible, but as denoting one guilty of deadly sin, as marking a false prophet ; so in 1 Sam. 15 : 23 ; 2 Kings 17 : 17 ; Ezek. 13 : 9, 23 ; Jeremiah 14 : 14-16, who declares, " By sword and famine shall those prophets be consumed." Indeed, there is not a passage in the Old Testament which justifies the claim, or the inference, that the Hebrew religion ever taught or sanctioned any form of augury, soothsaying, or necromancy. And every reader of the New Testament knows how severely such practices were rebuked by the apostles. Thus in Acts 8 : 18-24 ; 1 Tim. 1 : 20 ; 2 Tim. 4 : 14 ; 2 Peter 2 : 15, 16 ; Jude 11. Note also the commendation of those who abandoned the use of curious arts, and burned their books, which were of the market value of fifty thousand pieces of silver ! (Acts 19 : 19.) In verse 9 we are told it was the vagabond Jews who were the offenders ; and upon them alone can Mr. Spencer base his theory.

Thus section 587 is largely a caricature and misrepresentation of what the Hebrews believed and practised before their Exile. Surely their adoption of any customs and observances similar to those of Egyptians, Babylonians, or Palestinians cannot make for the theory of evolution nor against the inspiration and originality of Moses ; who, while he may have copied somewhat

* See 1 Sam. 28 : 9, 13 ; Deut. 18 : 9-14.

from what he read and saw about him, confessedly possessed large originating powers, and God instructed him to legislate for the most stubborn slaves that ever served a master ; slaves who, when freed, continued to hunger for the fleshpots of Egypt, and made for themselves gods like unto the calves they had seen their taskmasters worship. No, Moses was in no sense responsible for the idolatrous tendency of any Israelite ; nor did Moses enact many of their quasi-religious practices.

15. Moreover, Mr. Spencer errs in leaping about from continent to continent, from the old world to the new world, that he may find some parallels to Hebrew customs, carefully avoiding any attempt to parallel the Passover ; as though anything in the gods or the worship of Mexicans, Central Americans, or Peruvians—separated by the broad Atlantic and by thousands of years—could account for similar gods and usages in Palestine ! So of dancing, because Miriam, because some calf-worshippers, because David, at the return of the Ark of God, and rejoicing maidens of Israel danced for gladness, now at deliverance from Pharaoh, now at hope revived, now at a returning hero ; therefore dancing was a religious rite enjoined by Moses, who had not then received the Law of Sinai (Ex. 15 : 20 ; 32 : 6). He sees a parallel in the story of the birth of Moses with the Assyrian story of Sargina and the water-carrier (p. 696). But dare Mr. Spencer affirm that the two are not from the same original, and that the original is not recorded in our Exodus ? Certainly Mr. George Smith, who translated the Chaldean legend for us about fifteen years ago, thought it was derived from the Hebrew account. So others. Many other Chaldean accounts are also preserved, corrected, if not first recorded in our Bibles. The Egyptians have a parallel of the story of

Joseph in the house of Potiphar, in the tale of the "Two Brothers," doubtless of a later date ; but there is one, and that a scientific point, which can find no parallel in Babylonia—viz., while the Chaldean accounts of the creation make the creation of the moon before that of the sun, our Genesis correctly gives the scientific order, making the sun, the principal and central orb, first created. Yet this evidence of the superiority and God-derived account of our Genesis is passed by without a single remark ! Would Mr. Spencer have been silent if those records had read the other way ? Reading as they do, they really authenticate Moses and his legislation. It is from such and similar considerations that we are compelled to accept the writings and dispensation of Moses as from God, which prepared for ONE who has come. Neither the one nor the other could have been evolved from what he saw about him, or read in any Records of the Past, yet the advent of JESUS was heralded and His way prepared by a long line of famous prophets.

16. But, finally, when the ancient civilizations had passed away, when the classic world was about to be plunged in the darkness and confusion of the middle ages, a hero appeared whose career is universally admitted, but whose tomb is nowhere to be found. Greatly differing from Nimrod and from Abraham, both in character and endeavor, Attila the Hun cannot be explained by Mr. Spencer's theory. He was the leader of Scythic and Tartar hordes who marched on from victory to victory ; the one man in a thousand years from whom should be evolved hero-deification and worship, according to our author's hypothesis. Yet what follows instead ? Attila dies suddenly in his career of conquest ; the course of a river is turned by the labors of his army,

and in the silence of midnight the body of the hero, enclosed in a threefold coffin, is buried deep in that river's bed ! Not a stone is raised to his memory, not a prayer is offered, and he, among the greatest of his race, has never been enrolled in the list of Hungarian divinities ; has never been worshipped by the myriads whom he led in triumph to the gates of Rome, and who pillaged the eternal city. Scourge of God he may have been, but his death gave no rise to any religious cult. The great Khans who succeeded him were buried in the Altai Mountains ; but neither he nor they were adored as gods or propitiated as ghosts.*

The travels of Marco Polo, in the thirteenth century, describe some very significant Tartar customs. When a person who is held in esteem dies, astrologers are employed to determine the auspicious day for his burial, which may be delayed by them for days and even months. Meantime the body is embalmed with spices and covered with an embroidered cloth. Every day before burial a table is set with meat and wine for the deceased, and opportunity is given him to partake of the refreshment. Sometimes the inauspicious signs require that a wall of the house shall be broken through for the passage of the corpse, in order to prevent wrong being done to the dead. Then, on the way to interment, bread, flesh, and delicate food are again placed before the body for the refreshment of the spirit, which is supposed to accompany it at the burial. At the grave the friends diligently paint upon leaves of smooth bark images of men and women, of horses and camels, of money and clothing, amid much music loudly sounding. Then all those paintings are burned together with the corpse ; for they

* See Gibbon, " Decline and Fall of the Roman Empire."

say that dead men shall have as many men and women servants, horses and camels, money and clothes, in another life as pictures of them were burned at their funeral, and they shall live evermore in honor, riches, and felicity.

If a young Tartar die unmarried they look up a family that has lost an unmarried daughter ; then upon agreement the parents of the deceased celebrate their nuptials, and write the marriage contract. They also paint on the paper of bark likenesses of men and women, horses, clothes and money, as just described. Then, burning the pictures, they say that all these things are carried to their children in the other world, who are thereby joined in the same affinity of marriage as if it had been celebrated while the young couple were still alive in the body.

When the great Khan Mangu was taken for burial to Mount Altai, the soldiers who guarded and attended their chief are reported to have slain more than ten thousand men who should wait upon the departed Khan in another life ! * Thus we find Tartars, Scythians, Persians, Hindus, Egyptians, and Britons expressing, by very striking usages, their belief in a future life ; and indicating clearly enough that they had no fears of the dead, but rather communed and feasted with them. Fire-worshippers, idol-worshippers, and iconoclasts believed in immortality of some sort, in life without the body, in conscious existence, or in Nirvana. Some old Britons, some Hindus, some Tartars, burned their dead, and then buried their bones in a cave of the mountains, enclosed in a strong chest to prevent disturbance by man

* Standard works *ad loc.* ; Professor Morley's " Marco Polo," also his " Sir J. Maundeville."

or beast ; but even those Hindus who adored their ancestors did not fear them, and adored them only for the good they had done or might do. Their religion is to-day almost the same as when Alexander conversed, through interpreters, with Indian gymnosophists. Islamism could not change it, nor substitute its theology for the first Beyond, nor its doctrine of immortality for the second Beyond. The third Beyond is the pursuit of all good men, the Eternal Rule of Right and of Righteousness. It was before Mahomet, before Gautama, before Moses. The rule of right is Divine.

Cruel and perverse as ancient Egyptians were, they regarded justice and virtue as of the highest value. They prayed to their God for a long life, 110 years. They honored their dead, gave bread to the hungry, water to the thirsty, clothing to the naked, and showed pity to the unfortunate. These were among the Commandments of obligation, many of which are scarcely inferior to our Christian precepts, and indicate Divine instruction.*

* See Brugsch-Bey's "Egypt Under the Pharaohs," p. 24.

II.

GOD IN CREATION AND IN WORSHIP.

Canst thou by searching find out God? (Job 11 : 7.) Then the Lord answered Job, and said, Where wast thou when I laid the foundations of the earth? When I made the cloud the garment for the sea, . . . and said, Hitherto shalt thou come, and here shall thy proud waves be stayed? Canst thou bind the sweet influences of Pleiades, or loose the bands of Orion? Canst thou guide Arcturus with his sons? Knowest thou the ordinances of heaven? Canst thou set the dominion thereof in the earth? I have heard of thee by the hearing of the ear; but now mine eye seeth Thee. (Job 38 : 4, 9, 11, 31-35 ; 42 : 5.) With God is terrible majesty : We cannot find out the Almighty. He is excellent in power, and in judgment, and in justice. Men do therefore fear Him. (37 : 22-24.) Compare Romans 11 : 33, 36.

SUCH were the questions put to Job four thousand years ago, and such were his answers, and the affirmations of Elihu. Yet men puzzle themselves to-day in trying to find a different solution and a different statement and affirmation.

1. Science finds it very difficult to give a true answer to many interrogatories. It simply cannot explain nature. Nor is it possible for the material to explain the material. Not even a diamond can explain its brilliancy. The inorganic world cannot tell how nor whence it came to occupy space. Being, even the highest order, cannot tell what life is. It can only say, matter is matter, and entity is entity. When scientists

come to formulate an exposition of the origin of the world and of the universe, of the life of men and of animals, they are bound and restricted by their own limitations. No one can unfold the mysteries pertaining to himself. Yet he exclaims, "A carpenter-like theory!" if you suggest a Divine plan wrought out by an Almighty Architect. Next to explaining Godhead without Fatherhood is the difficulty a man has in explaining himself. True, he can give the anatomy of his body and classify his mental faculties, but the bond or centre of connection between body and mind, and what the mind is apart from its material operations, has not yet been explained by man. And the reason, as Bishop Butler states it, is our *ignorance*, or, in more polite modern phrase, the limitations of our being. So far but no farther may we go in accounting for ourselves. No wonder, then, that those who ignore such limitations differ among themselves in their expositions. Yet their "little systems have their day, and pass away."

Who has ever seen a house, a work of art, a suit of clothes, or sate down to a good dinner, that some one had not built, devised the artistic product, made the garments, prepared the food? Somebody furnished the materials and applied the skill. Matter and skill, substance and genius, were required. Not a piece of bread or a cup of coffee can be had without multiform demands upon human contrivance. Yet there are men of learning and attainments who try to evolve the earth whereon we live, the life and light-imparting sun, the stars which gem the firmament, and all the heavens to the utmost reach of the universe, out of mere matter, in solids or in vapors; and then conjure up for it the possession of force, somehow connected with an Infinite

and Eternal Energy, and so evolve world after world, filling space with suns, surrounding suns with satellites, and peopling them with living intelligences !

2. Nevertheless, since the historic period not a single new grain for food has been developed, nor a new animal for meat, nor a new sense for man. But with his advent there was a culmination and a stoppage of development. "The force of nature could no farther go." Gourmands and epicures have not got beyond beef and mutton, pork and poultry, fish and eggs ! Though these are enough for common folks, why should prince and potentate have no larger variety now than they had four thousand years ago ? The progress of ages still offers the bill of fare supplied to our ancestors in the dim twilight of our race to the men and women of to-day. Herein nature has not progressed. She still produces milk and kine, oil and honey, flocks and game, the produce of the ground and the treasures of the waters, as she did for Noah and Abraham, Nimrod and Job, Egyptian and Assyrian, Hindus and Greek. Men may have improved the quality, but they have not created a new species of food.

This would seem to be another reason for accepting the conclusions of Job. When the Divine hand rested and the Divine fiat ceased to create, then the work of creation ceased. Thus we are beset with difficulties when we try to eliminate a Creator, an overruling Providence and Revelation from the world. We grope in the dark. There must be, there must have been, a Divine Origin, a Directive Force, a Supreme Power, that evoked creation according to design ; whom, for short, we call God, the Good Being, who is the Author of all we see, and know, and hope for. He gave laws to the material and the spiritual of the universe, to all its matter, its

force, its life ; without Him nothing is, or was made, as St. John teaches (1 : 3, 4).

3. Accepting this Original, we may then accept the evolution of the universe as proceeding from the force of His fiat, from the laws which He appointed, from the energy which He applied, the life which He imparted, and the immortality which He bestowed. But what *causative* principle is there in matter which was not imparted or infused from without itself? Was the original form hot or cold, in vapor or in solid? What, or who changed its form, and aroused it from its inertia? It cannot of itself begin a motion or stop itself when in motion ; so its laws teach us. If matter was originally at an incandescent measure of heat, or incalculably cold, how came the first life in that intense heat, or the caloric and the life in that intense cold? For life was impossible in those conditions. Too intense heat or cold is certain and absolute death. Moreover, the animal life of our world was produced at a later period. Since nature is inexorable, since nothing comes from nothing, and like from like, how came life, the organic world, from dead matter, the inorganic world? Reason demands a Designer to evolve a plan ; a Cause to effect causation. Any other theory is but as a gossamer thread which may be blown away by the first touch of wind, or of logic. Creation is cause and consequence, whose factors are matter, force, intelligence. Job and Elihu, Moses and David, St. John and St. Paul, tell us that God is the Source and Author of both. "In the beginning God created the heavens and the earth." Matter was therefore created by Him ; but how and whence He created matter is not said ; only that God made and upholdeth all things and that He made man in His own image and likeness ; which we may interpret as charac-

ter, personality, and immortality ; perfect as a responsible being, but without experience.

4. Science is now positive in telling us that matter as matter has no inherent vitalizing quality, no latent energy which can transform it into life. It can neither interpret nor create ; has no knowing faculties, no conscience. The changes of its phenomena are not self-caused. Conscience and the cognitive faculty are not the forces of nature, nor explained by them. They are different from that which revolves the worlds on their axes and in their orbits. Yet a famous writer seems to make them identical, as though conscience, cognition, and gravitation were the same force differently manifested ! As though the knowing faculty, the moral sense, and causative force were alike ! Wherefore I say, the Power manifested throughout the universe and operating on and in material things is not the same as that which acts within us in consciousness. They are two, and they are different in kind. It surely is not the same force which causes the fall of an apple which thinks a thought, decides a question in ethics or in metaphysics, generates steam, and kindles human affections. From matter may come matter, mind from mind, life and soul from life and soul ; they are not identical, but eternally different. The origin of each must be accounted for. The mineral does not evolve entity, nor mere life evolve mind, soul, spirit. Protoplasm is not intelligence, is not conscience, is not that which possesses immortality. But we demand to know whence came protoplasm ? Even granting the eternity of matter, or of a dead globe, the mystery of life, of protoplasm, must still be accounted for ; it did not spring from the dead earth—protoplasm for the vegetable, protoplasm for the brute creation, protoplasm for

highly organized manhood—like Minerva from the brain of Jupiter. Yet, like the ancients, we must have a Jupiter, a God of power and wisdom to explain protoplasm. No ghost theory can explain the origin of life. No theory about the manes or spirits of the departed can explain protoplasm and its origin. Protoplastic powers demand a higher power, intelligence, design, contrivance, and a Being who could produce it. Granting an Infinite and Eternal Energy is not enough. It must be a Living Energy, or it could not produce life, not even protoplasmic life. The dead cannot originate the living. Hence we affirm the *prior* existence of a Being who could form protoplasm. There was a Life, after the creation of the mineral world, who alone could create or evolve the living world. That Life we may call Infinite and Eternal ; existing before all other life. This seems to be proving that $2 \times 2 = 4$. But Mr. Spencer makes it necessary to do so, in order to forefend the charge of dogmatism. Hence, to repeat, granting a world and its sun, with his light and heat, gravitation and diurnal and annual revolutions, these require the further grant of life and protoplasm, before the production of vegetable or animal existence, and more yet before we come to man. Law, or the properties of matter, cannot germinate a rose or a pet animal, much less a man to smell the rose or pet the animal. Hence God was the first Life, and gave life to all existences, and the power of reproduction.

5. An Almighty Creator, arranging and adorning the cosmos, imparting life, imparting soul or the immortal faculty to man, saves us from all absurdities, and adequately explains all mysteries. My reason refuses to believe that that power which holds the spheres above and around us in their orbits is the same power as that

which draws and binds together two loving hearts ; which causes a brick to fall and a child to kiss his mother ! Admit a similar feeling in the lower animals, it surely is not like capillary attraction, nor like that which attracts the distant planets. We must follow the rule and phenomena of nature, like from like, matter from matter through power and purpose, spirit and soul from spirit and soul. Hence the conclusion that all nature is from God, its lower and higher forms of life ; that life must be accounted for as well as matter ; and that God alone explains both matter and life.

“ As to the theory of ‘ mental evolution ’ which results in bringing the mind of man into the same strict subjection to the energy of outside nature, under the law of the conservation and correlation of energy, that characterize all the phenomena with which modern physical science is accustomed to deal, Professor Ladd rejects this as ‘ inadequate and misleading. ’ He also says emphatically, ‘ the development of mind can only be regarded as the progressive manifestation in consciousness of the life of a real being which, although taking its start and direction from the action of the physical elements of the body, proceeds to unfold powers that are *sui generis*, according to laws of its own. ’ Still further, that ‘ the assumption that the mind is a real being, which can be acted upon by the brain, and which can act on the body through the brain, is the only one compatible with all the facts of experience. There is nothing which we know about the nature of material beings and the laws of their relation to each other, or about the nature of spiritual beings and their possible relation to material beings, or about the nature of causal efficiency, whether in the form of so-called physical energy or in that of activity in consciousness, which for-

bids the aforesaid assumption. On the contrary, everything which we actually know, as distinguished from what we conjecture to be true, or would like to have true for the satisfaction of certain of our quasi-scientific or ethical impulses, favors this assumption. And no other assumption, substantially different from this, is compatible with the facts of experience.' ''—*The Times' Review*.

But science has gone silly in assumptions and attempts at the solution of mysteries. Having theoretically eliminated God from the universe, His hand and skill from matter and life, it next proceeded to account for the ever-prevalent tendency in mankind to worship Him ; to worship what stood for them as God. The explanation of this borders on the grotesque. It is gravely proposed to explain the religious feeling and worship of men for the Supreme Being by the regard which they are wont to cherish for departed heroes and benefactors. Hence it is urged that ghosts were before God, and propitiation of them before worship of Him, and, indeed, led to it, or developed into it. A more un-historic assumption has scarcely ever been made ; but Mr. Spencer makes it. The intelligence of our age is expected to accept it.

6. The idea of a ghost, we are told, arose from a long contemplation by the living of the departed, and the desire to communicate with them. Hence arose belief in the manes of the dead, and attempts to appease and honor them. Dissolution of the body did not prevent surviving friends from calling to mind the original, as he appeared in life ; hence the notion of each human being having a double ; sleep, a swoon, epileptic fits, strengthened such belief ; that double was the after ghost, which must be propitiated ! And hence were developed God, and His worship, and ecclesiastical in-

stitutions ! Alas for the basis of such a theory ! The first ghost of authentic history was the voice of the blood of the slain Abel crying out against the fratricide Cain ! He may well have thought that he heard his brother's voice, and saw him reappear in his agony. But he had *known of God* before he committed that awful crime, and he acknowledged God when he received the accursed mark ; his memory and his conscience made him fear and fly. Mr. Spencer must explain this, not by elimination of the text and tragedy, but by exposition of them. Both Cain and Abel had sacrificed to Jehovah, and Cain felt disappointment at the non-acceptance of his gifts, and had envy toward Abel, whose sacrifice was approved ; wherefore he slew him. Criticism rejects some words about " the conversation in the field," but no one rejects the account as not credible and historic. And it upsets Mr. Spencer's theory altogether. Here we have God, and the worship or sacrifice to Jahveh, before any death of hero, parent, or benefactor, and before any ghost ! The narrative is conclusive of belief in the existence of Deity and of Divine worship in the earliest historic period. That belief and worship cannot be explained away. No matter for this argument, whether one believes in the inspiration of Genesis or not ; the record is that of *facts* touching belief and conduct of Cain and Abel. Either this narrative must be expunged, or the facts of that early belief and worship must be accepted. There is but one other resort, and that is for Mr. Spencer to produce *earlier* records of earlier instances from which sacrifice and belief in God were developed. This is what cannot be done. I say so without dogmatism, for I admit that this very early belief in God does not prove His existence, nor creative power, though it does prove

Cain's belief in His Providence and punishment of sin. The record does not prove inspiration, yet the record is indisputable. There are no evidences that Egyptians, Chaldeans, or Hindus have any reliable accounts of an earlier date, nor early accounts of non-belief in God and of no worship and sacrifice being offered the Supreme God. I admit that Mr. Spencer can probably prove his theory from Greek and Roman literature,* but not from the more ancient literatures of Hebrews and other Semitics, nor from Egypt and India, nor from ancient Gauls and Britons. Nor can it explain the conduct of Nimrod and of Abraham. These all believed in a Supreme Being, whom they worshipped, and erected temples and altars to His honor. Some of them, like some moderns, may have erred in their ideas of Him, in the attributes and manifestations ascribed to Him; while all believed in and adored Him. He is not limited by our definitions of Him, any more than a man is rich or poor in fact by being so rated by a friend or an enemy. We did not need a philosopher to tell us that we may err in ascribing too anthropomorphic a character to God; too many of our own ideas, emotions, and volitions as attributes and passions of Jehovah; thus making Him more or less spiritual, intellectual, or human, according to our scale of intelligence, according as we descend in measure of attainment to the condition of a Hottentot, rag-picker, or savage, or rise to the height

* Athenagoras in his "Plea" is careful to point out that the names, as well as the existence of the gods of the Empire, are of recent date. All inclined to accept the Spencerian Evolution of Ecclesiastical Institutions should study chapters 17-21 of the "Plea of St. Athenagoras," now above seventeen hundred years old. He is explicit in showing that the gods of the State were much too young for him.

of Psalmist or prophet, like Abraham or Moses, David or Homer, Plato or Paul, Isaiah or Milton. A Pascal will form a loftier conception of Deity than a peasant, and a Leibnitz different from a laborer.

7. As we revise this paper, we read Mr. Burroughs in *Popular Science Monthly*, thus: "Was it Talleyrand who replied to some enthusiast who proposed to start a new religion that he advised him to begin by getting himself crucified, and to rise again on the third day? As a new cult founded upon reason alone, or as a natural religion alone, Christianity could not have coped with the supernatural religions that then possessed the world. Men's minds were not prepared for it, and it is probably equally true that the mass of mankind are not yet prepared for a religion based upon natural knowledge alone." Certainly not, and never will be. Only one religion has had the preparation of prophecy. Two thousand years were illumined with the prophetic utterances in preparation for our Christian religion. Even were it possible those deliverances could have been made without the inspiration of God, the fact is nevertheless demonstrable that from the Divine covenant with Abraham to its culmination with the crucifixion of Jesus Christ, two millenniums were occupied in preparing for it. It is an unexampled fact of human history and experience. The religions of the world offer no parallel to this. Some reformers in morals and religion had had attendants and disciples, but Jesus alone had the long line of prophetic preparation for His coming. Possibly when Talleyrand's scornful jest shall be realized, and a new teacher shall get himself crucified, and then rise again to life on the third day, Christianity may have a real rival, but probably not till then. It was foretold that One should arise out of Judea who

should possess the earth. He Himself has warned His followers of many anti-Christ.

8. But our history is amazed when learned men attempt to explain the origin of such a religion by a theory about heroes and ghosts. The notion is inadequate to explain the religious cult of Egypt and Babylonia, much less that of Israel. There we find the record of a Sabbath, of Divine worship, of a cosmogony and the creation of man by a Great God. These are facts of history which no philosophic guess can overturn or eliminate. Written on Egyptian stone and parchment, inscribed on Assyrian bricks, voiced by the Hebrew Lawgiver, those ancient records cannot be set aside. They demand explanation; eliminated they cannot be. They tell us of the very early belief of men in One Eternal and Omnipotent God, the Creator of all things, the Bestower of life. Before the life of any hero was written they described the worship of God. Put the beginnings of history as far back as you please, you will there find the affirmation of a Creative God, before the biography of any man. To educe God from a ghost as the order of development in Egypt or in Babylonia, is to pervert and falsify the records of those countries. Says Kenrick, "There is nothing in history, or in the monuments, which indicates that the gods of Egypt were really deified men. We find everywhere, in the civilized ancient world, a belief in one supreme power, coexisting with polytheism, either as the result of a primeval revelation of this doctrine, or of that conviction of a unity of purpose and administration which forces itself upon the mind, from its own consciousness of a moral and intellectual unity, and from the observation of the external world." *

* "Egypt," vol. i., pp. 295, 306.

Embalming by the Egyptians was coeval with their nationality. Did they fear the ghosts of their dead when they placed them in their best rooms ; at their feasts and family gatherings ; in processions upon occasions of great rejoicing ? A mirthful people, they had no dread of an embalmed friend or relative, though they might grieve at the death of the wicked. Their mummies emphasized for them the doctrine of immortality, and were the outcome of their belief in it. The bodies were preserved for future occupancy in the resurrection life. It was a practice arising from their belief in another life. God was prior to any worship of Him ; and immortality came from Him, not from the practice of embalming.

9. Egyptians originally knew but One Self-Existent Being, who was the Generator of all things. The sun in his meridian glory became His best representative, whom they called Ra ; in the nocturnal hidings of his splendor, Atoum ; as the giver and sustainer of life, Kepher. But in the earliest dawn of their history they worshipped One Eternal and Good God who was the Bestower of all the blessings they enjoyed. The gross superstition of later times was developed from their religiousness, not their piety from their polytheism. Originally their priests knew the doctrine of the Unity and Oneness of Deity, latterly manifested in a Triad of ways ; and they could join the poet in affirming " One God, One Law, One Element." *

Their " Ritual of the Dead " represents the soul by the symbol of the God Ra, holding the two rings of eternity, or carrying the ring-handled cross—the em-

* Sir G. Wilkinson ; Rawlinson, " Religions Ancient World," pp. 31, 32, 36-38.

blem of life. Small figures of Osiris or a scarabæus were placed on or near the dead. The pious soul, having finished its earthly pilgrimage, at length arrives at the bark of the sun, and is received by Ra, and feasts on delicious food. But the wicked are condemned, some to a long course of torments—life in various unclean animals—and then to annihilation, which was terrible for an Egyptian to contemplate. It is a striking fact that the Egyptian “god who was the giver of life becomes its redeemer and saviour; having himself been raised from death, he conducts the just to resurrection.” (P. Smith.) He was their saviour and their lord. He speaks to them, and they speak to him; his glory illuminates them. They had prepared themselves by sacrifice, by prayers, by a righteous life and good deeds for the enjoyment of Osiris and his blessedness. But the very wicked, even the kings of Egypt, were an abhorrence to gods and men.*

10. The burnt bricks of Babylon and Nineveh testify to their peoples' belief in a great God, called Il or Ilou, corresponding to the Hebrew El and the Egyptian Ra. His first temple was Babil, erected by Nimrod at Babel; meaning the gate or house of God. Il was superior to their other gods. He was before chaos, before creation, before man. To him the first Babylonian hero built a temple, and without any development from the ancient national usages. Their temple was contemporaneous with their capital; built in the lifetime of their first royal benefactor; prior to any famous burial, and before the death of their hero; probably before their polytheism. In this temple Il was worshipped, sacri-

* Sir G. Wilkinson; Kenrick, vol. i., p. 409; Rawlinson, “Religions Ancient World,” pp. 28-30.

ficed to and believed in, before Babylonians believed in ghosts, spectres, and omens. They were religious before they became superstitious and polytheistic, had a great temple before a great tomb, before a known hero or a ghost.

Their "Saints' Calendar" is instructive as to their ritual—worship and days of sacrifice—a ritual for every day. It has been translated from the Inscriptions, and gives the order of doing religious duties and performing religious services. It is of course *later* than the origin of those duties and services. It prescribes suitable sacrifices for the first day of the month, sacred to Anu and Bel. "The king his offering made, a gazelle without blemish, to the mighty God. Raising his right hand to the altar, the Prince of many nations worshipped." He acted as priest of the MOON, called the mighty monarch of the night, and as priest of the Sun, called the great LADY of the world. Sacrifices were also appointed for each day and for each Sabbath—*i. e.*, for the ~~first~~^{seventh}, fourteenth, twenty-first, and twenty-eighth of each month, these were Sabbaths; and every day had its sacrifice. Later on each month became sacred to some particular deity, like May with modern Roman Catholics. But from the earliest of Babylonian times, the first day of each month and its several sevenths were strict Sabbaths, when no work might be done, no legislation enacted, no pleasures sought in the chase or otherwise; not even medicine procured for the sick, whether prince or peasant. They were days of sanctity and sacrifice. Only Jewish and Puritan Sabbaths can be compared with them. No theory of ecclesiastical development can explain them. They were five hundred to a thousand years before Moses.*

* "Records of the Past," vol. vii., pp. 159-70.

As early as the time of Abraham the divine names had increased to a dozen or more : Il or Ilou was first, then Anu and Hea, Bel, Nergal, Istar, Asshur, with five great though created gods.* This shows the development into polytheism was later than their original conceptions of Godhead : after Ra was his Triad ; so after Il was his Triad, followed by others ; so after the Hebrew Jah or Jahveh Elohim some later Israelites fell into idolatry. But in each nation the first idea and conception of God was in Unity, belief in One Supreme Being, from whom all lesser gods proceeded or were derived.

11. It was the same in India, Atman included all other deities. The earliest nation had the simplest idea of Godhead. The simple was primary, not the manifold and complex. Very ancient was the idea of God in Triunity, which Hegel holds to be the essential conception of God as eternal, living Spirit, fully revealed in Christianity, which is the ultimate and absolute religion. It was to God in Unity that temples were first erected and sacrifices offered. No historic nation is without its god, as before anything else, superior to all else, worshipped and honored before hero or ghost. Ra, Il, Jah, El, Zeus, were before all other gods, or as expressing the same idea, was the One God Supreme in Egypt, Babylon, Judea, India, Greece. So Pope's translation of the Iliad makes Homer to sing :

“ The united strength of all the gods above
In vain resists the *omnipotence* of Jove.

“ Juno, submit, and seek not thou to find
The secret counsels of almighty mind.”

—Book I., ad fin.

* See “ Records of the Past,” vols. iii., vii., ix.

Moreover, when the various deities of the older nations might be counted by hundreds or even thousands, the theology of Gauls and Britons was very simple. They had long revered God and sacrificed to Him, before they wandered into the mazes of polytheism or developed a pantheon. Very simple were their theistic ideas, even when they had a flourishing commerce, which exerted an influence upon and brought them into acquaintance with the inhabitants of the Persian Gulf, the valley of the Euphrates and the Tigris, as well as the dwellers in Palestine, the shores of the Mediterranean and of the Western Isles. Yet their records are barren, and afford no ground for believing that tombs and sepulchres were the originals of temples and shrines to any Deity. Witness the Pyramid at Gizeh, the great temples at Karnak and Luxor, of Belus at Babylon, of Jehovah at Jerusalem, even of Apollo at Delphi, as well as the famous temples at Baalbec and Palmyra. These were among the first erected by man in those several countries, yet they were in no sense tombs or burial-places, though some partook of a monumental as well as sacred character, designed for sacrifice and the worship of Deity. Singular, too, that among so many other discoveries only one sepulchre and not one Assyrian burial temple has yet been found; but several altars have been discovered in that region. Not one chapel for all the Assyrian dead. Indeed, says Layard, "The Assyrians appear to have avoided all allusions to their dead and to funeral rites. Did they burn or expose them, like the Persians?" * From the custom of burning and exposure in India, there could be few ancient remains of sepulchres. And that originally they had but One

* "Babylon and Nineveh," p. 481.

Eternally Existing Supreme Being, later expressed by his manifold attributes, is now pretty generally conceded. The Hindus belong to the great Aryan race, like the Persians and Britons, so that few radical theological differences probably existed among them. But a word from Max Müller is appropriate. He says: "Whenever we can trace back a religion to its first beginnings, we find it free from many blemishes that affected it in its later stages."* This is true of the religions of India three thousand years ago. Again he says: "Religion is trust, and that trust arose in the beginning from impressions made on the mind and heart of man by the order and wisdom of nature—the return of the sun, the revival of the moon, the order of the seasons, the law of cause and effect traced back to a cause of all causes, by whatever name we choose to call it. The principal god of the Vedic period, judging from the poetic remains, we may call Indra, the god of the blue sky, the gatherer of clouds, the giver of rain, the wielder of the thunderbolt, the conqueror of all the powers of darkness, the bringer of light, the source of freshness, vigor, and life, the ruler and lord of the world, the Indian Zeus,"† elsewhere called the Zeus father and generator, "Dyaush pitâ ganitâ," the Heaven-Father of the Sanscrit and the earliest Vedic hymns. When corruption had degraded the ancient religions, then reformers arose. Buddha was a reformer, asserting the Oneness and Personality of God. Confucius was a reformer, teaching right living and duty to Heaven. Zoroaster was also a reformer, as well as an original teacher. If he ever conquered Baby-

* "Chips from a German Workshop," vol. i., p. 23.

† "What Can India Teach Us?" pp. 198-201.

lon, it was probably in the religious sense, turning the people for a time to the worship of One God, who, he claimed, inspired him in occasional interviews. Thus he was enabled to teach the true doctrine to happy Bactria.* So of Mahomet. His life was purer and his doctrine more spiritual when his voice was a solitary voice crying in the wilderness, than when accompanied by a myriad of followers. Indeed, the original teaching of all known founders of religious systems was uniformly higher and more spiritual than that of later disciples.†

12. As to China, amid much complexity, the most recent accounts of its theology agree with the principles for which we contend in this paper. Confucius himself belongs to the sixth century B.C. So Dr. Legge, etc. He was a moral philosopher, the contemporary of Pythagoras, though probably they never met. By the great splendor with which he celebrated the funeral of his mother, he revived the old usages of his people in respect for the dead. But he believed in a God far above and superior to them. The monarch became his representative on earth. He taught silence and introspection by asking, Does Heaven speak? We see results of God's operations, but do we hear Heaven? The path of duty is to be traced to its origin in Heaven. The superior man waits for the appointments of Heaven, while the mean man is looking for lucky occurrences. Even the sovereign may not neglect the improvement of his character, nor to serve his parents, nor to acquire the knowledge of men and of Heaven. Sincerity is the way of Heaven; the attainment of sincerity the way of men. Mencius derived his doctrine of concord or love

* Rawlinson, "Religions Ancient World," p. 64.

† Argyll, "Unity of Nature," chap. xii., pp. 294, 295.

from the goodness and paternity of God. It was the Divine will that men should love one another. Men are complete and perfect only as they do the complete and perfect will of Heaven. Even the prince and king must be corrected when wrong. If the king will not reform his great faults, he ought to be dethroned ; pretty democratic doctrine. Let the prince be benevolent and righteous. Let him be correct in all his acts, and the kingdom will be firmly settled. This is far from teaching the Divinity of the King. Again it is said, Benevolence, righteousness, self-consecration, fidelity, with unwearied joy in these virtues, constitute the nobility of Heaven ; to be a king or a ta-foo constitutes the nobility of man. Men of antiquity cultivated the nobility of Heaven, and the nobility of man came to them. To condense another paragraph : Men reverse the true order, miss the mark, and lose the reward of true nobility. Ennobled by Chaou the Great, He fills them with His wine ; He satiates us with His goodness.

“ Heaven in producing mankind,
Gave them their various faculties and relations, with their specific
laws.

These are the invariable rules of nature for all to hold,
And all should love this admirable virtue.”

Said Confucius, “ The maker of this ode knew the principle of our nature.”

Our recent missionaries to China give a similar interpretation of Confucius and the classic belief—belief in the personality, spiritual nature, justice, benevolence, and omnipotence of God, the Supreme Ruler, who was also called Heaven. Says Dr. Moule, the Bishop of Mid-China, “ Confucius undoubtedly believed in a Divine power ; a God, the Lord paramount of the earthly

monarch ; a God who heard and saw the actions of men, and sent down weal and woe according to the justice of their deserts." Again, "Above the heavens is Heaven," is said with finger pointing upward when taking an oath. "It is man's to scheme ; it is Heaven's to accomplish." "In times of deep affliction Chinamen are known to omit all the usual forms of worship in their temples, and prostrating themselves before an open window or on the ground in the open air, to pray earnestly to Heaven. Some regularly worship Heaven, offering prayers and burning incense to Him. The annual and solemn service of the Emperor is of this character, the sacrifice and worship being under the open sky—an immemorial custom shedding light on the primeval faith. But this ancient faith has become greatly obscured in China. Many, while believing in the Supreme Being, infinite in power and goodness, also worship inferior divinities, and pay divine honors to Confucius. But this is of comparatively recent origin, showing that it is only a counterfeit of the true original. Yet occasionally one finds a Chinaman who rejects all forms of polytheism, and holds the primitive faith as taught in the ancient classics." Says the Rev. W. Muirhead, of Shanghai, of the London Missionary Society : "A particular case came before me a short time ago, of a man from the westerly part of China. He was interested in what I said, but, owing to his different dialect, failed to comprehend the address, until I had personal conversation with him in his own dialect, when we had a long interview. He maintained the ancient monotheism of the Chinese in the strongest manner, and quoted passages from the classics to that effect. He had never before heard the Word or read any Christian books, but had drawn his ideas of religion

from the ancient classics of his country." * To the objection against this early belief of the Chinese in one true God, Dr. Martin says : " The idea of God is expressed in their ancient books with so much clearness as to make us wonder and lament that it has left so faint an impression on the national mind." He presents proofs of the knowledge of God from those ancient books, and then shows how in subsequent ages the religious sentiment was frittered away. † The Rev. Dr. Edkins ‡ says : " No doctrine is more manifestly an article of faith than the personality of God." And, p. 116 : " The ancient Chinese believed in God as a personal, active being, the ruler of heaven and earth, just, powerful, and merciful." Hence the polytheism and ancestor worship of China lend no aid to Mr. Spencer's notion of ecclesiastical evolution. The Chinese were believers in and worshippers of a Supreme Being, before they deified a king or adored a parent. It was Heaven who ennobled men.

13. As to ghosts, most people who have believed in them were more concerned with " how to lay them," than how to honor them ; how to confuse and discomfit them, in order to prevent their troubling the living. Charles II. of Spain was largely affected by his superstitious and ghostly terrors ; but no one will affirm that such terrors were evolved from his religion. A people may transform in imagination their heroes and kings into divinities, as good wives are wont to regard their husbands as better than other men, and erect memorials to them. Witness England's Queen and her monu-

* See article by Rev. John Liggins, in *Spirit of Missions* for May, 1887.

† Rev. J. Liggins, " The Chinese," by Dr. Martin, p. 100.

‡ " Religious Condition of the Chinese," p. 79.

ments to Prince Albert. Thus Roman kings were placed among the gods of the Empire, and their statues placed in the Pantheon. But did intelligent Romans really worship a deified emperor? Does Queen Victoria actually worship her departed consort in any similar way to her worship of God? Great as we honor some national benefactors, heroes in war and giants in statesmanship, we ever distinguish our regard for them from our reverence for God.

14. So was it among the earliest nations. We have yet to learn of any historic people who deified a hero or propitiated a ghost before they believed in God and worshipped Him. In Egypt, Babylonia, Assyria, Scythia, India, China, Britain, and probably even in Greece, a Supreme God, omnipotent, the Creator and Ruler of all, was the primitive belief. To Him temples were erected at a very early period and forms of worship established. Thus in the days of Seth men called upon the Lord, as Jahn says, in public assemblies. Thus Noah builded an altar unto the Lord, and offered burnt offerings on the altar. And the Lord smelled a sweet savor; a record of acceptable worship, which has its parallel among the inscriptions of a time ages before Moses. They also give the Divine blessing to the saved man and his family. The Babylonian account of Noah's sacrifice reads in the plural: "The gods collected to the burning; the gods collected to the good burning. Over the sacrifice they gathered."* But clearly there was *then no polytheism?* It was a later inscriber who expressed the idea. This change by the scribe may account for other polytheistic phrases in

* G. Smith's "Chaldean Account in Genesis," pp. 273-276; "Records of the Past," vol. xi., p. 141; vol. vii., pp. 131-141.

early records. An old Babylonian thus prayed : “ Like a bird may the soul fly to a lofty place ! To the holy hands of God may it ascend. May the soul shine radiant. Eldest Son of Heaven, grant him an abode of happiness.” * “ There was one place—apparently a penal fire—reserved for unfaithful wives and husbands, and for youths who had dishonored their bodies.” So the Hindus : “ To those regions, where evil spirits dwell, and which utter darkness involves, will such men surely go after death, as destroy the purity of their own soul.” †

15. Now what is there in opposition to all this cumulative and increasing evidence of the Divine origin of instruction to man touching God and His worship in primitive times and among historic nations? just this, that among the Bongos, Samoans, Wedda, and some American Indians are to be found examples to which a different explanation may be given ! But should that offset the testimony of civilization, and nullify the almost universal consciousness of mankind? What is there in Greece or Rome, after the eighth century B.C.—and there was nothing previously—that can overturn the proof to be found in the case of Noah, as recorded in Genesis and in those Chaldean brick inscriptions which narrate the same event? Even if you question the account of Moses, how will you dispose of the Babylonian Record? The two are a thousand years and two thousand miles apart; they agree in substance as to Noah and his acceptable sacrifice, as well as that God imparted instruction to man touching his duty to God. Add to this the worship of Cain and

* “ Records of the Past,” vol. i., p. 143 ; vol. iii., p. 134.

† Crauford’s “ India,” vol. i., p. 191.

Abel, Seth and Enoch, Abraham, Melchisedec, and Jethro, the long line of Hebrew prophets who prepared the way for Christ ; and then conclude, if your intelligence will let you, that Christianity is the outcome of hero-worship, and Jesus Christ but a Hebrew Ghost ! For myself, I could as soon believe all the marvels of the " Arabian Nights."*

16. And to be scientific and trustworthy, the religion of each historic nation must be accounted for, each for itself and by itself. Christians derive theirs from Hebrews, buttressed now by the inscribed records of other Semitic nations ; also attested to by the earliest belief of the great Japhite or Aryan family and by the old Hamites of Egypt. So, like Kepler, we may say, " O Almighty God, we are but thinking Thy thoughts after Thee !" — thoughts of Creation ; thoughts of Divine Providence ; thoughts of God's everlasting love to man ; thoughts of return to Him in our habitual worship of Him. Like the Psalmist, we may say : " The day is Thine, and also the night ; Thou hast prepared the light and the sun ; the borders of the earth, summer, and winter. Arise, O God, plead Thine own cause ; see how foolish men reproach Thee daily" (Ps. 74). For, of Thee, the First Cause, and through Thee, the Efficient Cause, and to Thee, the Final Consummation, are derived all our knowledge, all our worship, and all our love of Thee (Romans 11 : 33-36).

* See Dawson's " Fossil Man."

III.

ANCIENT LEGENDS ABOUT GOD AND CREATION.

WITH our present knowledge of the cosmogony of the ancient Egyptians, we may safely say that they believed matter was a creation of the breath of the Supreme and Eternal God. Thus Jamblichus quotes an old Hermetic book as saying: "Before all the things that actually exist, and before all beginnings, there is one God, prior even to the first (created) god and king, remaining unmoved in the singleness of His own Unity." His name, known only to those who were initiated into the highest mysteries, was "*Nuk Pu Nuk*," or "I am that I am," the same that was revealed to Moses (Ex. 3 : 14). It had been known to the priests of Egypt as an esoteric truth, hidden from the people, buried in allegorical representations of Divine qualities and attributes, concealed in monstrous combinations of animal and human forms, which the people ignorantly worshipped as divinities. Thus though the name revealed by Moses was not new to the Egyptian priests, it was quite new to their people, to Egyptians and Israelites then in the land of the Nile. Only the more privileged and those initiated into the profounder mysteries attained such knowledge. Says Plutarch, there was an inscription on the temple of Sais which read: "I am all that was, and is, and will be."

The papyri tell us "that there was an *original generator* in heaven and on earth, who was not engendered, who was verily the sole living God, self-engendered, who was from the beginning, who created all, but was Himself uncreated." The oldest piece of literature in the world, according to Renouf ("Hibbert Lectures," p. 197), is a hymn to the Maker of Heaven and Earth, the Self-existent One, Living in the Truth. This was the first belief, one or two millenniums before Greek and Latin writers visited the Black Country of the Nile. Latterly this idea of Divine, Original Unity became lost in the plurality of his manifestations; but the priests had long known it, and had taught it to the privileged few.

The Supreme God was also called *Amun*, who created his associates, and made them members of his pantheon. Amun imparted the living principle to Maut, who then became the universal Mother. Amun and Maut created the heavens and the earth. Of this world the sun was the great vivifier, and was regarded as the source as well as the sign of life; the great father. Shining in the firmament above he was superior to all other heavenly lights, the universal lord. Egyptian ideas of creation were that it was a growth in stages of development, by the agency of certain gods, who were created by the One Supreme God, as matter also was created by Him. The earliest written language of Babylonia contains verbal resemblances with that of Egypt and Ethiopia; some words being common to each and to the Hebrew. Thus the Divine names El and Il or Ilou, Ra and Jah, seem to be derived from the same roots. Says Max Müller: "*Zeus* in Sanscrit, Latin, and German shows us the same Deity in India, Greece, and Italy, when no Greek had set foot in Europe, and no Hindu

had bathed in the sacred water of the Ganges. *Zeus* was the great Heaven-Father, the Generator of all." ("Hibbert Lectures," p. 277.)

The Babylonian narrative of creation belongs to the upper or Accadian division of Chaldea, and is probably not later than the time of Abraham. It is of great antiquity, five centuries before Moses. Those legends, with their poetic fancies, were not the original form of the narrative, but the later accounts derived from traditions, of what had been handed down touching those matters. Thus the creation legends of Chaldea are the embellished accounts of previously known facts which had been transmitted by tradition, and then inscribed upon the bricks and cylinders—the books of those times—and placed in libraries. The Accadians are treated by some as of an unknown period. They overlook what Genesis (10 : 8–10) tells us, that Nimrod was the son of Cush or Kash, and the beginning of his kingdom was Babel, Erech, Calneh, and *Accad*. This people, therefore, are after Nimrod, and in the line of divinely imparted knowledge from Noah. Sumir is an old name for Lower Babylonia, of which Ur was the capital city. It was the birthplace of Abraham.

None of those Accadian bricks have been preserved to us, so far as yet discovered. But in the seventh century before our era Assurbanipal sent to Babylon, and had copies of them made for his royal library at Nineveh. Thus the literary treasures of Babylon, Borsippa, Cutha, Accad, Ur, Erech, Lorsa, Nipur, and other cities were copied and transferred to Assyria. It was a great undertaking, and successfully carried out, and has yielded vast increase to our knowledge. Many of those brick volumes have been discovered during the present generation ; some are broken ; some but frag-

mentary records ; some have but a single word on a line ; yet enough can be made out and translated to inform us of this nineteenth century A.D. of what was believed in the nineteenth century B.C., touching the creation of our world.

Assurbanipal was the son of Esarhaddon, who was the son of Sennacherib, who was the son of Sargon, who, then reigning King of Assyria, captured Samaria in 721 B.C., destroyed the Northern Kingdom of Israel, and carried its principal citizens into his dominions. The position and relations of the Southern Kingdom of Judah were much like those of our colonies to England during the reign of George III. We cannot believe that Assurbanipal borrowed his literary treasures from captive Israelites, or that Hebrews in Judea received their sacred writings and religious ideas from Assyria, as original documents. It is not consonant with the laws of our nature. Whether those legends and traditions are true or false, credible or incredible, they were not derived from Israelites, nor originally communicated to Jews by Assyrians ; but they were of great antiquity, common among the various nations who were descended from Noah. “ Babylonia has been called the China of the ancient world. It was a kingdom of books and libraries, schools and universities, of learning and literature ; education opened the way, as in China, to state employment ; and the London *Times* suggests that competitive examinations may have existed for the civil service. Every great Babylonian city had at least one library. The most famous of these was founded at Agane by Sargon I. before the seventeenth century B.C. This contained the great work on astronomy and astrology, in seventy-two volumes, which was translated into Greek.

“ The Assyrians derived their literature from the Babylonians, for they were not primarily a literary people, but warriors and legislators, like the Romans. This library of Nineveh was established by Assurbani-pal, and the early libraries of Assyria, as well as of Babylonia, were despoiled to make it, and scribes were kept copying and re-editing the old literature of Chaldea.” Mr. Sayce says : “ A new text was the most valuable present a Babylonian city could send, and it was prized with almost the same enthusiasm as a classical manuscript in the age of the Renaissance.” The discoveries of the spade upon the Tigris and the Euphrates, Egyptologists and modern research prove and illustrate their origin and their meaning beyond reasonable doubt. It is, in fact, more irrational to reject than to accept the demonstrable evidence.

The seventh Chaldean Tablet records the existence of One Supreme Deity, who created lesser gods ; says that great monsters were produced by chaos, delightful or perfect after their kind ; that then the living creatures began to be : the cattle of the field, and the creeping things of the field ; a place was fixed for the living creatures. According to others, there was a period when nothing existed but chaos, darkness, and an abyss of waters, in which hideous monsters were produced by a twofold living principle of good and of evil. The order of creation is thus given :

“ When above were not raised the heavens, and below on earth a plant had not grown up ; when the abyss had not broken open their boundaries ; chaos (or water) Tiamat (the sea) was the producing mother of the whole of them. The gods Lahma or Lahama = Ana and Anata, the male and the female, were the living principle of creation in the universe. Then Thou didst

call or order the foundation of the ground ; Thou didst beautify the heaven, and the face of heaven ; Thou didst give beauty to the earth. Let the earth, Thou saidst, be made for the dwelling of man." Such seems to be the meaning of the narrative. And the fifth tablet says : "It was delightful, all that was fixed by the great gods. Stars, in appearance as animals, he arranged. To fix the year through the observation of the constellations, twelve months or signs of stars in three rows he arranged, from the day when the year commences unto the close. He marked the positions of the wandering stars (planets) to shine in their courses. And that they might do no injury, nor trouble any one, the positions of the gods Bel and Hea he fixed with them."* By this arrangement a superintending Providence over creation's work is evidently taught.

Some assign the creation of mankind to Hea, who pronounced in detail the duties of the man and of the woman, respectively : " he for sacrifice, prayer, reverent worship, with instrumental music ; she to beautify for him ; not to do evil ; to give him drink, refreshment ; to be faithful ; his enemies to be her enemies." All which is quite up to the standard of Milton. " Hea was angry when man corrupted his purity ; all his seed may he destroy. In the language of the fifty great gods by his fifty names he called, and turned away in anger from him. May he be conquered, and at once cut off. Enmity and plunder to father and son, to father and son enmity and plunder. The fruits of the earth may he not touch ; his desire cut off, disappointed ; his will not answered : the prayer of his mouth let no god hear,

* Chaldean Account in Genesis, pp. 62-70 ; " Records of the Past," vol. ix., pp. 117, 118.

no god shall notice ; his back shall be broken, and shall not be healed ; in urgent trouble no god shall relieve him ; his heart shall be poured out, his mind shall be troubled. To sin and sorrow his face shall come." One fine fragment presents a parallel account to the biblical version of the fourth day's work. Another begins with saying that the previous creations were "delightful," or satisfactory, agreeing with the oft-repeated phrase, "And God saw that it was good."

Babylonian accounts of the solar system give the creation of the moon as before the creation of the sun, in the reverse order of Genesis, which anticipated the modern theory of creation, and makes the sun, the central orb, to have been created before the moon and planets which revolve around him. It is a remarkable difference, occurring at so early a period. "In the beginning arose Hiranyagarbha who established the earth and the sky. Who is the god to whom we shall offer our sacrifice? He is alone God above all gods." ("Rig-Veda," X., 121.) Remembering that none of these sacred books were written before A.D. 1500, and that for the three thousand years previously they were carried in the memories of men—near one hundred and fifty-four thousand words, more than is contained in the Greek language—that these were orally taught the pupil generation after generation, it requires a very large measure of faith, more than the Christian is expected to possess, to believe in the verbal transmission of the "Rig-Veda," that it was not changed in thought and form of expression since first sung by the poets. Yet Max Müller rejects the Indian account of the Deluge as being derived from the biblical. Now that the Chaldean legend confirms both, he must yield his objection. There is another point which he must surrender—viz.,

the early accounts that water or chaos was the original source from which the world was formed. Thus in Genesis 1 : 2 it was chaos before the Spirit of God brooded upon the face of the waters. Then the chaos of waters gave birth to all.* “The great waters went everywhere, holding the seed and generating the fire, thence arose he who is the sole life of the gods.” † This correspondence suggests a common original.

The Hindu religion may be classed into belief in *Three Beyonds*: the Beyond of Nature, or belief in God; in “the Bright ones;” the Beyond of life, or belief in a world of departed spirits; but these two had an independent origin, and represented different phases or development of worship, of which the second was after the first; while the third Beyond was the eternal Law of Right, or “that which makes for righteousness” both within us and without. Back of Agni and Indra and of all later deities, the old Indian sages believed in Atman, who was behind mind and reason, the objective Self, the Very Self, the God most God, most dear, the Life of life. ‡ The religion of Aryan India was in development during fifteen hundred years. First there was the worship of one invisible, living, holy God, called Varuna; this declined to reverence for the mere forces of nature. There were ancient hymns to Varuna; and, second, to Indra, who appears at times like a mediator to them that invoke him. Agni, the fire god, and Mitra came afterward; Varuna holding the first place in Vedic worship about B.C. 1500, then Indra from B.C.

* “Records of the Past,” vol. ix., p. 117.

† “Rig-Veda,” X., v. 7, Max Müller’s “Henotheism,” *Contemporary Review*, November, 1878. See his “What can India Teach Us,” Lectures VI., VII.

‡ See Max Müller’s “What India Can Teach Us,” ch. 7.

1400 to 1000. Not till a half millennium after Varunan supremacy was the worship of ancestors developed by the Brahmans. This in fact was a perversion of the old Vedic teachings. So Ebrard in "Christian Apologetics," vol. ii., pp. 165 and sub.

In the use of Divine names there was no authorized standard in India. Each large community and local centre had their own uses ; the poets took advantage of this, and sung the name or attribute which they preferred. Hence what was said of Varuna by one poet might by another be ascribed to Indra, to Mitra, or to Parganya. Says Max Müller : " They speak of Mitra, Varuna, Agni ; then he is the heavenly bird Garutmat ; *that which is and is one* the poets call in various ways."*

Apart from the extent of the Noachian Deluge there is the recorded after-sacrifice, when, according to Genesis, THE LORD smelled a sweet savor, or accepted the sacrifice. It is noticeable that the Chaldean version gives it in the plural : the gods collected at the sacrifice ; the gods collected at the good burning ; over the sacrifice they gathered." † Here is a variation by the inscriber, who expressed the idea in phrase common to his polytheism. Says Max Müller, " That ancient theologian who lived in the fifth century B.C., who told us that all the gods had been discovered to be but three gods, also tells us that in reality there is but *one* God, whom he calls Atman, THE SELF" (" India," p. 265). Probably, as certain Chaldean copyists pluralized certain words and deities, so did certain Indian teachers of the Veda. Like the Egyptians, they often deified

* " Rig Veda," i., 164, 46 ; " Hibbert Lectures," p. 311 ; " India," pp. 205, 265.

† " Records of the Past," vol. ix., p. 118 ; vii., p. 141.

qualities and actions, which they admired, appreciated, and then adored. R. S. Poole holds to the monotheism of early Egypt. See *Encyclopædia Britannica* and its authorities.

The prophets were the guardians as well as the writers of the Hebrew Scriptures. They preserved the sense and meaning as well as the verbal accuracy. Thus in Genesis (14 : 14) we read not the ancient name Laish, or Leshem (as in Judges 19 : 14, 27, 29, and Joshua 19 : 47), but Dan ; a name, however, not given to that place till five hundred years afterward. By the prophets "imperishable fragments of Israelite poetry and prophecy have been borne to us safely on the waves of the far-off ocean of primeval history." Thus it was with the creation narrative and many other records.

The Chaldean accounts begin with a description of the period before the world was created, when only chaos or disorder existed, when desolation and darkness reigned, and before the work of adornment began. The creative work is represented to have been done in stages, or periods, as in Genesis, the gods surveying each step of the work, and pronouncing it very good, or delightful.

Moreover, this mundane adornment culminates in the formation of man, who, the bricks tell us, was created upright and free from evil, and was endowed by the gods with the noble faculty of speech. The Deity then delivers a long address to the newly created being, instructing him in all his duties and privileges, pointing out the glory of his state. But this happy condition does not long continue before man, yielding to temptation, falls into wrongdoing. Then the Deity "pronounces a terrible curse, invoking upon him all the evils which have since afflicted humanity." But Genesis, while it relates the fact of man's fall, through the

temptation of a hostile power opposed to God, is grand in its brevity and simple outline. Here the bricks and cylinders are full of detailed representations. They give us a sacred tree ; they place a man and a woman on either side of the tree, and portray a serpent the entire length of the cylinder ! Nor do they stop there, but go on and represent cherubim as guarding that tree, and then relate a fierce conflict between those cherubim and the dragon. They also include the serpent in the curse pronounced upon man, he having sinned as well as the man, and having caused him to sin ! It is substantially the account of Genesis in Chaldea.

One of the tablets records the sin of Zu, which must have been heinous, for it aroused the anger of Bel, and caused Anu to call on his sons to slay Zu ; but they, instead of killing him, entreated Anu that he should be expelled from the company of the gods. It is a legend which may have arisen from belief in the fall of the angels.

Quite remarkable is it that among the earliest traditions of creation and human existence there should be so many which relate to punishment and destruction. Very early there was a god of Pestilence, called Lubara, who when angry was so destructive that the seven good gods were invoked to turn him aside from carrying out his purposes.

An Assyrian copy of an old Babylonian text from the library of Cutha gives an ancient Accadian legend of destruction, thus : “ Warriors with bodies of birds of the desert, men with the faces of ravens, these the great gods created. In their wrath they created the city. They became strong and numerous—seven kings—6000 armies—the evil curse in blood—120,000 soldiers went forth the first year. In the second year 90,000 soldiers ;

in the third year 60,700 soldiers—not one returned ; they were removed, they were smitten with sickness. The foundations of the earth were shaken.” Thus early did pestilence and war afflict mankind, through the alleged intervention of the gods. This was graphically expressed by the Hindus : “ Vast rivers dried up ; mountains torn up ; the pole itself moved from its place ; the cords of the stars rent asunder ; the whole earth itself deluged with water ; even angels hurled from their stations.”*

There is also a mythological account of the creation, wherein Bel is made to end the rule of the monsters of chaos by setting the sun, moon, and stars in the heavens. Then the evil spirits, emblems of chaos, presume to resist these creative changes of Bel, and they dare even to make war on the moon, the eldest son or creation of Bel. They draw over to their side the sun, Venus, and the atmospheric god, Vul. When Bel hears of this opposition, he takes advice of Hea, and then puts down the resistance. Thus the cosmos is completed, with the moon as the principal orb of the system.

Genesis, I repeat, corrects this arrangement, and gives the sun the central position in our world system. Abraham, who observed the courses of the heavenly bodies, may have understood their true relation and dependence, and so have handed down to his posterity the order as given in Genesis. Or Moses and later prophets may have been inspired in their narrative and editorship of the creation records ; but certain it is that no yet deciphered bricks of Babylonia agree in this scientific putting with our biblical account. This makes for its *independent origin*. It is a variation which could not have been accidental.

* From a Pandit in Craufurd's "India," vol. i., p. 197.

Providential oversight, or the Divine government of the universe, is also very differently put by Babylonians and Hebrews. The former held that the huge monsters generated by chaos, though grotesque and powerful, were not necessarily ferocious and destructive; that created by the breath of God, they were immortal; and so by a poetic fancy they transferred them to the heavens as guardians of the worlds, in order that no harm should arise from collision of the revolving spheres in the firmament. Hence too the signs of the Zodiac. Says Aratus: "God Himself placed these signs in the Heaven, having set apart the stars." But the Hebrews ascribed such minute knowledge to God, that His directing hand was over all His works; calling each by name; watering the hills, sending springs into the valleys, causing grass to grow for the cattle, and all things for the use of man. (Ps. 104.) That God was great indeed, yet He made the small drops of rain to distil from the vapors of the clouds, and to cause the earth to send forth the bud of the tender herb. That the sweet influences of Pleiades, the courses of the heavens, the guiding of Arcturus with his suns, as well as morning and evening, were all the ordering and appointments of God.*

The old historian Damascius says: "The Babylonians speak not of *One* origin of all things, for they make two original beings, whom they call the mother of gods; and that a third race proceeded from them, who had three children—Anos, Illinos, and Aos. The son of Aos and Dunké was called Belos (a longer form of Bel), who they say was the Demiurgus or fabricator of the world." In this we see a later hand and cosmic theory.

* Job, chaps. 36-38.

Again, the first creation tablet informs us that, "When the upper region was not yet called heaven, and the lower region was not yet called earth, and the abyss had not yet opened its arms, then the chaos of waters gave birth to all of them, and the waters were gathered into one place. No men yet dwelt together; no animals yet wandered about; none of the gods had yet been born. Then the eldest of the created gods, Lakhma and Lakhamu, were born and grew up. Assur and Kisser were born next, and lived long periods." The man Asshur may be often mistaken for him.

The fifth tablet of creation proceeds thus: "He constructed dwellings for the great gods. He fixed up constellations, whose figures were like animals—the chaos monsters transferred as guardians of the skies. He made the year. Into four quarters he divided it, twelve months he established, with their constellations, three by three. And for the days of the year *he appointed festivals*. He made dwellings for the planets, for their rising and setting. And that nothing should go amiss, and the course of none should be retarded, he placed with them the dwellings of Bel and Hea. The repetition of this legend shows the previous account not to have been a mistake of the copyist. To be sure of safety, he opened the gates on every side; he made strong portals, on the left hand and on the right. In the centre he placed the luminaries. The moon he appointed to rule the night until the dawn of day. *Every month without fail he made holy assembly days*. In the beginning of the month, at the rising of the night (in the evening) it (the moon) shot forth its horns to illuminate the heavens." Just what we see at new moon. *On the seventh day he appointed a holy day, and to cease from all business he commanded.*

Then arose the sun in the horizon of heaven in (glory).

While some differences occur in the record, the bricks agree with Genesis, that the seventh day—Sabbath—immediately followed the completion of the cosmos and the creation of man. This twofold record of appointed days for worship is worthy of special notice. Omitted details there are, and repeated essentials of the order of creation, of the first sin, of the Sabbath, and of sundry commands, quite remarkable.

But common alike in Egypt, in Chaldea, in Assyria, in Palestine, was the idea of a *chaos* of matter, created by Divine power. He spake, and the nebulous, incandescent, shapeless mass of world-origins appeared. Such was the *beginning* of creation. Then was a pause. How long a pause neither legend nor science can tell. Then successive steps or stages of development, or, if you prefer the word, of evolution from that chaotic mass, to a higher and yet more perfect cosmogony, gradually followed ; one, two, three long creative or adorning periods—then four, five, six other stages, as some divide them, till the whole solar system was completed and beautified, when man himself, the crown and culmination of the whole, appeared on earth, and was blessed by his Maker. The ancient Hindus believed in “ One Supreme first Cause, the universal and eternal Essence, which has ever been and ever will continue to be ; who pervades and vivifies all things ; who is everywhere present, and causes the celestial bodies to revolve in the course He has prescribed.” Again, “ There is One Supreme Ruler of the Universe, One Supreme Spirit, distant from us, yet near us ; who pervades this whole system of worlds, yet is infinitely beyond it.” * At

* See Max Müller's “ India,” Lecture IV. ; Craufurd's “ India,” vol. i., pp. 180-190.

first He was regarded as existing in Unity, and by intelligent Hindus was so worshipped. In later times this belief became modified into a sort of Trinity—Brahma, Vishnu, and Siva, or Agni, Indra, and Varuna, in order to be better apprehended; later still, into a countless pantheon. But says Professor Monier Williams, “Hinduism,” p. 11, “There is but one Being (for Brahmins)—no second.” Very early the imagination of the Hindus led them to personify nature. They called the Sun the Illuminator, the Warmer, the Nourisher; the Moon, the Measurer; the Dawn, the Awakener; the Thunder, the Roarer; the Fire, the Quick-Runner, etc. Such, in brief, are the legends of the Nile, the Euphrates, the Tigris, and of India, in substantial accord both as to the origin of matter and the Creative Principle, with the authorized narrative in our Bibles. Plato would prove from the sun, earth, and stars, and from the beautiful arrangement of the seasons, that there is a God. So also St. Paul.

“All say that the world was created.
The Deity is seen in His works.”—ARISTOTLE.

“The Overseer, that dwells in highest heaven,
He surely knows it, whether He Himself
Was, or was not, the maker of the whole,
Or shall we say, that even He knows not?”

Some called him Indra, Mitra, Varuna, Agni, the beautiful-winged heavenly Garutmat, Yama, Matarisvan.* The Greek Aratus sang thus :

“With Zeus we begin; we live in Zeus:
We are his offspring too; friendly to man,

* Max Müller, “Sanskrit Literature,” p. 563; “Chips from a German Workshop,” vol. i., p. 29.

He sets them their toil ; tells when the land
 Must be upturned by ploughshare or by spade—
 What time to plant the olive or the vine—
 What time to fling on earth the golden grain.
 Wherefore men worship Him—the First—the Last—
 Their Father—Wonderful—their Help and Shield.”*

I see no difficulty in accounting for the similarity of these traditions ; such was the ethnic affinity of Babylonians and Egyptians, of Hebrews and Assyrians. The sons of Ham were Cush, Mizraim, Phut, and Canaan ; whose sons peopled the southern Euphrates, Egypt, Ethiopia, and a large part of Palestine. From the land of Shinar, in the vale of the Euphrates, went forth Asshur, the son of Shem, and founded Nineveh and the early Assyrian Empire. Abraham was a descendant of Shem, the son of Noah, and his family settled in Ur of the Chaldees. Thence they went to Haran in Northern Syria, from whence Abraham migrated to Canaan, and found five of its princes paying tribute to Chedorlaomer, of the southern Euphrates, who was aided by certain allied chiefs of that region.

Already there appears to have been some commercial intercourse between Western Asiatics, Babylonians, Hebrews, and Egyptians. Abraham, as well as Jacob, went down into Egypt. Its people fought against their kinsmen, Arabians and Cushites against Assyrians and Hebrews. The plain country was the ancient battle-ground, and in later times Medes, Persians, and Greeks were successive combatants. From the days of Nimrod to Mahomet Western Asia was the arena of bloody conflicts. A common family origin, commercial intercourse and traffic, even literary and scientific communion, did

* Aratus, “Phænomena,” vol. ii., lines, 1–15, by Prof. Rawlinson ; compare Is. 28 : 23–29 ; Isaiah four centuries before Aratus.

not prevent national hostility. But the fact of such early relationship explains agreement in ideas, traditions, legends, and verbal expressions. The twelve hundred years from the Deluge to Abraham did not prevent his grandfathers from talking with the grandsons of Shem.

Those ancient legends, therefore, represent a common belief, originating from a common source, narrating the same accepted facts of world origins, and teaching the same ideas of creation and of providence. They were the heritage of a common ethnic relationship. The variations are neither great nor surprising. This explains their extent and agreement. They were the original beliefs of the early races of mankind. Modern speculation cannot overturn the facts of universal history. The revelations of the spade confirm the revelation of God. Chaldean bricks stultify modern guesses. Those inscribed records of the past in bricks, on cylinders, in bas-reliefs; in Egypt, on the Tigris and the Euphrates, and the classic period of India confirm and illustrate Moses and the prophets. Nor can they be explained away without also eliminating and excising the common-sense and common history of almost universal mankind.

No recent mutterings of half savage men, of Bongo and Wedda, of Samoan and Indian, can set aside those indisputable records—records which have recently come to light. They remove doubts where doubt existed; they nullify unattested speculation; they scatter modern guesses. They present a history of creation, resting upon the pillars of monumental knowledge and the original belief of mankind. They teach a God as the Creator of all other beings and of all things and the appointed days for His worship. It was He who first

taught man his duty, and gave him His blessing, and watched over him by His Providence. Abel and Seth, Enoch and Noah, worshipped Him. Isaac in the field meditated upon Him. Jacob at Bethel, confident in Him, could sleep under the open sky with no fear of ghost or spectre. Not doubting Moses, we yet wish to know what Egypt and her contemporaries believed and taught, what Nimrod and Abraham said and did touching God and His worship, and touching the men who were before them. If they tell us of One God, One only whom they believed in and adored, should we not extol Him as before and higher than heroes, and worship Him on His appointed days—Him as the Divine Architect, Instructor, and Lord? Speculation can no more change His character than it can change gravitation or the courses of suns and seasons. Yet the mercury at 40° below zero may suggest different thoughts of Him than the warm zephyrs of a summer's day; but He is the same Being in the summer and winter of the world and of souls—creating, vivifying, preserving, overruling. There is, there can be, but one true theology, however men of different ages may understand it. Man indeed changes, but God remains the same forever.

IV.

LEGENDS ABOUT SATAN AND EVIL SPIRITS.

SOME question whether there is a devil among men now, whether his former domain has not been rescued from his power, and himself conquered and overthrown—in short, whether belief in him is not of the past. All the ancients who believed in a God also believed in a devil. All who believed in a Supreme Good Being, the Creator and Benefactor of mankind, also believed in a powerful Principle of Evil which corrupted, and injured, and destroyed. He was a being of vast talents and resources, a skilful strategist, of untiring activities, and sovereign in his realm of evil. He possessed very large attainments, and of his efficiency there was no doubt. To cope with him was to combat with a master, and the strongest would find him a mighty antagonist. Hence the conflict between Bel and the Dragon, between St. Michael and Satan. The Benevolent Creator, it was believed, had made the world, but a malevolent devil sought to possess and dominate it. He caused the noxious vapors, the pestilence, everything injurious to mankind, death itself.

1. According to Babylonian, Egyptian, and Hebrew traditions, an Evil Being existed long before the creation of man. He was upright and loyal to the Great Supreme when originally created by Him. He joined

in the worship of Heaven and in extolling the Divine Majesty ; but at length he rebelled against Him, and tried to usurp His throne and government. In that rebellion he is said to have seduced and enticed a thousand other spirits to apostatize and unite with him. The legend relates that the hosts of Heaven were assembled and singing the praises of the Creator, when a revolt suddenly occurred. The Divine Being thrice announced the commencement of a Psalm ! The god of holy songs, the great choirmaster of Heaven's worship, seated a thousand singers and musicians, and established a choral band, who to his hymn were to respond in multitudes. But with a loud cry of contempt the rebels broke up his holy song. Such spoiling and confusion confounded the praises of those who continued to sing. Then the God of the bright crown summoned His adherents as soon as the rejoicing ceased. And the rebels uttered curses and imprecations upon them and upon their Creator. But in His wrath He sounded a trumpet blast which would awaken the dead, and drove them from His presence. He sent the rebels to those gods who were His enemies. The ancient Hindus believed that angels had been hurled from their stations.* The sixteenth creation tablet goes on to say that in their stead He created man ; that the first who received life dwelt long with Him. It also contains a prayer that He would give them strength never to neglect His word, or (mark the expression) follow the serpent's voice ! And may the god of divine speech expel from his five thousand good spirits (the number of angels said to have been originally created) the one

* See Craufurd's "India," vol. i., p. 197 ; "Records of the Past," vol. v., pp. 163-66.

thousand wicked ones who in the midst of the heavenly song had shouted their evil blasphemies! And the record narrates how the god Asshur, the tutelary deity of Assyria, had witnessed the malice of those who rebelled against their Divine allegiance, and refused to go forth with them, or to countenance their disaffection and apostasy.* Thenceforth their leader is represented as a "dragon," and was so named by the Babylonians. He was the offspring of Tiamat, who was produced by chaos; with the Egyptians he was the offspring of Saturn, and named Typho. But all alike considered him to be the Evil One, essentially evil and an all-worker for evil, the panourgos, *πανούργος*. His birthday was inauspicious, and no one would transact any business upon it. It was a banned day in the calendar.

2. But wicked as Typho was, he found a mate, and married his sister Nephthys, a being more to be feared than loved, who reigned in Hades. Typho was an early mischief-maker, who caused trouble among the celestials, by stirring up jealousy, anger, and strife. Whereupon Horus, the son of Osiris and Isis, engaged him in battle, and took him prisoner. Yet even then Isis had pity upon him and interposed by setting him free. Again the conflict was renewed, and Horus conquered, but did not utterly destroy him. This struggle between the good and evil of the world, between the Good Principle and the Evil Principle, was to be long and terrible. It symbolized, as some thought, the operations of nature, the movement of the heavenly bodies, the changing seasons, summer and winter. But others, with much reason, reject all symbolism and typical representation, and regard Typho as an early exist-

* "Records of the Past," vol. vii., pp. 127, 128.

ent and independent Evil Principle, who became the author of wickedness on the earth, as he had been the author of rebellion in Heaven ; who afflicted our world with corruption, disease, and death, in malicious opposition to the Good Being who was the Author and Bestower of life and blessedness.*

Of old time as now, men may have attributed to the devil more than was his due. If the sun shone too hot, if there was a drought or a destructive fire, they charged it against Typho. And if it was too cold or too wet, if the Red Sea or the Mediterranean became tempestuous and damaged their merchandise or their ships, they charged it against Typho. All that was bad in nature was attributed to him, while all that was good was credited to another. Yet Typho was not the sun nor his orbit ; he was not fire nor water ; he was not drought nor destruction ; he was not famine nor pestilence ; but all the evils proceeding from these were alleged against him. He had a bad reputation.

Moreover, he had a poor emblem. The common emblem for Typho among the Egyptians was an ass, and a red one at that. Some mirth-makers used to play on trumpets to represent his braying and to turn him into ridicule. The old Copts long had a custom of assembling at a certain time, and with great ado and ceremonious mimicry—like our college boys burying a hated text-book—they paraded a poor brute of an ass about their towns, and then led him to a precipice, over which they threw him headlong, in order to destroy him ! He was regarded as an unclean animal, the hated alike of gods and men. Yet because of Typho's power, he was feared, and sacrifices of propitiation were offered

* Sir G. Wilkinson's " Egypt ;" Kenrick, ii., p. 352.

him. This arose in part from a latent thought or feeling among men that Typho might not be altogether bad, that good and evil cannot be wholly separated in this world, and hence there might be something of good even in the devil. But Ormazd* and Ahriman (the principle of good and of evil in the system of Zoroaster) were eternally opposed and oppugnant to each other. However, if bad seasons, bad luck, disasters, eclipses, and all evil portents were to be ascribed to Typho, was he not a being of such tremendous powers that he ought to be propitiated by prayer and sacrifice? Thus it came to pass that in some parts of Egypt temples were erected to him, but after the eighteenth to the twentieth dynasty his worship was often neglected, and in later times his figure was erased from the sculptures.

Where he was not thus feared and adored, he was hated, and his emblem was abhorred. The red ass, the hippopotamus, the crocodile, the bear—all representatives of Typho—are not such winsome creatures as to evoke other feelings than dislike and aversion. Indeed, Egyptian aversion went so far as to include all red-haired persons, who became objects of dislike and contempt, simply because of their color-resemblance to Typho. They could, however, retreat to those towns where the god they symbolized was held in honor.*

In the time of Plutarch, as he himself tells us, there was shown at Hermopolis a statue of Typho in the form of a hippopotamus with a hawk upon its back fighting with a serpent. It suggested how powerful, how violent, how annoying he might be to mankind. And he is supposed to have had some relation to the god of sorrow and death, of death caused by violence.

* Sir G. Wilkinson ; Kenrick.

There is a notable difference between Egyptian ideas of the devil and those of many moderns : they thought Typho's influence and domination ended upon earth, where, though he might vex mankind ever so much, his activity ceased, and another god was believed to have the charge of Hades and hell. Typho could not enter there ! Yet there Christians regard Satan as supremely sovereign, the despot and the tyrant of the condemned.

3. As to Chaldean legends and traditions of the Evil One, modern discoveries show that they are numerous and explicit. The bricks and cylinders of Babylonia abound with inscriptions and representations of him. They show him as a rebel in Heaven, plotting evil, withholding the worship due to the Supreme God ; again as one of the monsters born of chaos, the offspring of Tiamat, the opposer of cosmical adornment ; he is portrayed as a "dragon," and so named ; he is the powerful antagonist of Bel.

Assyrian tablets give a description of the period before creation, when only chaos existed and huge monsters were generated in it. They tell us of the formation of the world and the fall of man, and the fall of the celestial being who corresponds both to Satan and to Typho. And they describe the wickedness of the Serpent and the Dragon's rebellion against the Supreme God. The aspiring angel is represented as riding in a chariot through celestial space, surrounded by the storms, with the lightnings playing about him, and himself hurling the thunderbolts. A Cutha tablet speaks of him as lord of the lower regions and lord of earth, but agreeing with the Egyptian idea, not as lord of Hades. Ninkigal or Allat reigned there.

Chaldeans believed the Evil One, or the Dragon, to be the author of sin in man and of evil to him. He was

the great producer of mischief ; the spirit of disorder as opposed to the creative God who had made all things delightful. As the cause of disobedience and apostasy in Heaven and on earth, the Dragon was included in the curse of man's fall. The struggle for his expulsion from Heaven is very strikingly portrayed. One almost wishes that Milton could have read the graphic description. Not to Genesis but to the Apocalypse must we turn for a similar account. It was a determined conflict between the four legions of Heaven under Bel and the thousand rebel angels under the Dragon. He fought against the gods. By a mere change of names the records upon the burned bricks which were inscribed in Babylonia some two thousand years before the Christian Scriptures were written, and had been buried out of sight five hundred years previously, agree with those Scriptures in what they relate of the celestial war led by Michael against the Dragon. Thus we read : " Spirits were in rebellion on the same day in the lower part of Heaven, causing evil work, devising with wicked heads—seven of them represented by seven wild and ferocious animals. The flying clouds of Heaven surrounded them, the downpour of the skies, a violent wind, an evil wind, and the tempest began. From the surface of Heaven like lightning they darted ; descending to the abyss of waters they came down. In the wide heavens of the god Anu evil they set up, and an opponent they had not. But Bel heard of the matter, and it sank into his heart. He prepared for the conflict flaming swords, brandishing lightnings, curved cimeters, and a sword which turned four ways. With a strong sabre, with the bolt of his father Anu, a whirling thunderbolt, a bolt with double flames, like forked lightnings, impossible to extinguish, a quadruple bolt, a septuple bolt, and a bolt

of worked fire, Bel shot at the Dragon, and raised his great sword against him. Then the Dragon attacked the just Prince of the gods. Fiercely they joined in trial of battle ; the king drew his sword and dealt rapid blows ; then he seized his whirling thunderbolt, and looked well behind and before him, waiting for an opportunity to deal a fatal blow. When the Dragon opened his mouth to swallow him, he hurled the bolt into it, before he could shut his lips. The blazing lightnings poured into his inside, and accomplished their work. Bel pulled out the heart, rent open the mouth ; he drew his falchion and cut open the body. Thus Bel took vengeance on the Dragon, and destroyed him. Over this victory he greatly rejoiced, for he scattered the allies abroad, and they retreated and dispersed. Their weapons he broke up ; in mountain heaps they lay about. The flaming thunderbolt had done its work ; the flaming sword did its work. It dealt rapid blows which none could escape, and it turned to the South, it turned to the North, it turned to the East, and it turned to the West." It recalls the flaming sword of Genesis 3 : 24, which allowed none to approach the tree of life, and none to return from banishment.*

SPIRITS OF EVIL.

4. It is quite noteworthy that after the victory of Bel and his destruction of the Dragon there yet remained active powers of evil on the earth. We find some Chaldean legends that still regard an Evil Spirit as the cause and source of all that was bad in man. Thus Zoroaster

* Compare chaps. 12 and 20 of the Apocalypse ; Chaldean Account, pp. 102-112 ; "Records of the Past," vol. ix., pp. 137-39.

and the Manichæans taught of Ahriman and Demiurgus, whom they made the representative of all evil, the Wicked Being who was eternally opposed to the Good Being.

But in the celestial revolt the narrative from the bricks of Babylon makes a thousand created spirits to have apostatized, assigning to them seven leaders, of whom the Dragon was chief, and who under that name was killed by Bel. Examination of the different translations shows that the meaning of the inscriptions on the tablets is much the same, one being rendered a little more intensively than the other. Thus one translator has destructive tempests, and "meteors" for lightnings, and makes the rage of the combatants to ignite the thunderbolts. There is no doubt of the general correctness of the translation, nor of the genuineness of the records. They are as authentic as Cæsar's "Gallic Wars." Another tablet sets forth the peace and harmony which prevailed before the rebellion, like that represented in the Book of Job, when the morning stars sang together, and all the sons or angels of God rejoiced. Jude also refers to a period before that of the fall from the first estate of purity and blessedness. Both in the Bible and on Chaldean bricks there are many spirits of evil. Similarly in Egypt, Typho was not utterly destroyed. The Evil Principle still existed. Under the names of Tiamat, Dragon, Satan, Typho, Ahriman, Demiurgus, etc., it was believed in by all, and it was felt by all. It tempted by lying insinuations, that man would become as gods. By *knowing* evil, it was not to be supposed that he would be dominated by it as its slave. Babylonians invoked the powers of Heaven, in order to be delivered from earthly spells and evil spirits. Their legends tell us that the evil curse, like

a demon, fixes on a man ; that a raging voice was fixed upon him. Indeed, it required more than human powers to break the spell, and Bel Mirodach was sent to remove it. Like a torn flag should it be torn ; it should be burned in consuming flames. It should be expelled, and its victim restored to freedom. Such spells are frequently found described on the bricks, with suitable invocations for removing them. Spirits of Heaven were invoked against the spirits of earth. Bel Mirodach was the local god who opposed them, who cured the ills they caused, and sought to deliver men from their power and influence. He went about doing good.

5. An old Accadian poem, not later than the time of Jacob, reads : “ O fire god, those seven how were they born, how grew they up ? Those seven in the mountain of the sunset were born ! Those seven in the mountain of the sunrise grew up ! In the hollows of the earth have they their dwelling. On the high places of the earth are they proclaimed. . . . Immense is their habitation. But no name in Heaven or on earth have they. Seven they are : in the mountain of the sunset do they rise. Seven they are : in the mountain of the sunset did they set. Into the hollow places of the earth do they penetrate. On the high places of the earth did they ascend. As for them, goods they have not ; in Heaven and earth they are not known by name.” Another version continues the theme : “ Those seven in the earth were born ; those seven in the earth grew up. Seven they are, seven are they. In the channel of the deep seven are they. In the radiance of Heaven seven are they. In the channel of the deep, in a palace grew they up. Male they are not, female they are not. In the winds of the deep are

their paths. Wives they have not, sons they have not. Order and kindness know they not. Prayer and supplication hear they not. Baleful are they, baleful they. Seven are they, seven are they, seven twice over again are they.”

Thus early was seven a perfect number among the Accadians, and inscribed upon the bricks some centuries before Moses legislated for the Hebrews. In the poem the order of sex is transposed ; but the Accadians mentioned the female before the male, either from respect or from their ideas of the order of creation. Thus they thought the moon was created before the sun. Singular, too, while they attributed the relation of sex to the gods, they withheld it from the spirits, good and bad. Sometimes they invoked both alike, thus :

“ May the spirits of Heaven remember,
May the spirits of earth remember.”*

Thus too the old Hindus :

“ O M, remember me, divine Spirit !
O M, remember my deeds.”

6. Moreover, those ancients believed that the world was swarming with noxious spirits. Besides the thousand fallen angels, they reckoned there were three hundred spirits of Heaven and six hundred spirits of earth. These nine hundred took interest in the affairs of mankind, and were to be invoked on fitting occasions. But we must not confound them with the seven wicked spirits who heard neither prayer nor supplication. The wild chant about them touched the deepest religious feelings of old Babylonians, who seemed to cherish a

* “Records of the Past,” vol. ix., pp. 143-148 ; Craufurd’s “India,” vol. i., p. 192.

peculiar sympathy for them. Still they dreaded them ; for “ they might cause that a man’s corn should not be high, and that the sun should not be genial to him !” * As before said, they attributed all the ills which afflict humanity to evil spirits, and their records show what a deep lodgment this notion had found among them. It is there inscribed as emphatically as in the Book of Job, what destruction spirits of evil might exert upon man. They could destroy his property, his children, his health, leaving him nothing but ruins—a diseased body, a wrecked fortune, a forgotten name. Hence devil-worship. Hence prayer and invocation that the good spirits would interpose and deliver men from all evil spells, from ill fortune, and the secret machinations of the wicked. Then it was Bel against the Dragon, now it is Jesus Christ against Satan.

Regard these legends as we may, they have come down to us with other evidences of what was thought and believed four thousand years ago, and by others than Hebrews. Hamites, Semites, Aryans, so believed in active spirits of evil. Our Lord alone taught and foretold their utter overthrow. In St. Luke (10 : 17–19) we read of the Seventy returning with joy, and saying to Him, “ Even the demons are subject unto us through Thy name.” And He said unto them, “ I beheld Satan as lightning fall from Heaven. I give you authority over all the power of the enemy ; and nothing shall by any means hurt you.” This is the triumph of Jesus Christ over wickedness and all spirits of evil. “ And the devil that deceived shall be cast out, held and bound, tormented day and night, and his angels cast out with him.” (Rev., chaps. 12 and 20.) It goes

* “Records of the Past,” vol. i., p. 135 ; vol. iii., pp. 143–48.

farther than any Eastern legends, declaring the utter downfall of the chief and his whole army. All who were expelled for rebellion from the abode of the celestials are forever prohibited from returning, unless we adopt the hope of Origen, that after long ages of punishment even the devil and his angels may be restored to fellowship with the holy angels.* But even so, they are not restored as victors, but as penitents who confessed their sin, and submitted themselves to their Lord, To whom every knee shall bow, of those in Heaven, and those in earth, and those under the earth—*i.e.*, those in Hades (Philip. 2 : 10). To compare such authenticated legends with modern notions of witchcraft among African, Indian, and Sea Island tribes, in order to illustrate the absurdity of the original belief, is illogical and unhistorical. The character of that belief does not affect its antiquity, and so ought not to affect its credibility. Clearly it did not arise in Egypt and Chaldea from any fears of departed heroes, benefactors, or criminals. With freedom and accountability given them, all spiritual beings were as free to fall in Heaven as upon earth, in Egypt and India as in Babylon and Palestine. *The inscriptions cannot be erased.* They teach the fact of a Hades or infernal regions as explicitly as the Bible, and they name the goddess who presided there. The remarkable legend of Istar's descent thither may have prepared for the descent of Orpheus after his beloved Eurydice. It was the opposite of that place of delight to which Anat and Iau would transport the just, and for which good Babylonians prayed.*

* Plumptre's "Spirits in Prison," p. 144 ; Bampton Lectures for 1886, pp. 230-234.

CONCLUSION.

THUS we have found "streams of tendency," yea, streams of history, which run back to one common source or origin, which fully explain man's belief of God in Creation and in Worship, and how he was incited or instructed so to believe and worship. Some Being has ever governed the world in righteousness and administered true judgment to His people. Applying the canon of Ewald and of common-sense, we find that the simple is first, the complex and multiform later. The testimony of mankind concerning this matter must be received. Noah and Nimrod, Abraham and Melchisedec, Jethro and Moses, by their example and lessons, voice the facts of early times, and are corroborated by the history of primitive nations. We admit an early tendency to corruption in religion. Man never was a perfect being ; at his best he was without experience. Yet after travelling two thousand miles Abraham found those in Egypt and in Palestine whose rule of ethics was equal to his own. But his historic position and character are admitted by men who doubt other matters. The character and position of Melchisedec are also established, though we ignore for a time his theanthropic and Messianic relations. He was the priest-king of Salem, the capital of the Jebusites, until David took it and called it Jerusalem.* But in the time of the patriarch it was named Salem, its prince

* Josh. 15 : 63 ; Judges 1 : 21 ; 2 Sam. 5 : 7, 8.

and chief was called "priest of El-Eliun," the just or righteous One among that people, and by St. Paul "King of Righteousness." It was an exalted title.

If he had any dealings with the neighboring Phœnicians, he may have found others who worshipped the true God. They were not originally the cruel religionists they subsequently became. According to Professor Rawlinson, "the Phœnicians *began* with the monotheistic idea, whether that idea originated in their own hearts or was impressed upon them from without by revelation. Possibly their several names for Deity may have been only different epithets of the Most High, expressing His attributes of inscrutability and omniscience." * Even the feminine forms of those names among Semites "were intended only to express the energy or the collective powers of the Deity, not a separate being, least of all a wife." † Sadyk, or the last two syllables of Melchisedec's name, is said to designate the god who personified the Divine Justice. This may be another reason for concluding that the Jebusite was originally a worshipper of the Most High. Even at the time of the covenant with Abraham the supernal vision told him that the iniquity of the Amorite was not yet full (Gen. 15 : 16, 21). So we may infer that the priest-king was as really a worshipper of Jehovah as the patriarch, although the Jebusites latterly became idolaters (2 Sam. 5 : 6). We may indeed marvel that the Hebrews during their four hundred years in Egypt and that Jethro and Moses during the adverse surroundings of their position still retained such a regard and attachment for the God of Abraham. While revelation can, the theory of evolution cannot explain it.

* "Religions Ancient World," pp. 102-3.

† Max Müller, "Science of Religion," p. 183.

Finally, the monotheistic idea of Creation and of Worship found significant expression in the sacrifice of animals. Why else should you kill a creature of God in order to please or propitiate Him? Why enjoin a certain time for sacrifice—every seventh day of the month—among Babylonians and Hebrews, Egyptians and Peruvians? On the hills of Palestine and of Persia men prayed and sacrificed to God for long ages without priest or temple. Again and again they attempted to account for the evil of the world, and to atone for and extirpate it. Only by supernal agency could they have known of the fall of angels in Heaven; yet we find similar explanation of fallen angels on the Euphrates and the Jordan, spirits of evil in Egypt and in Elam. M. Lenormant, who confessedly is learned in such legends, says: “The analogy between these myths and the Bible narrative is striking indeed. They are really one and the same tradition. The inspired author of Genesis took it up under the form that it had evidently retained among the Hebrews, and made it the occasion of a solemn lesson. A painted vase of Phœnician workmanship of the seventh or sixth century B.C., discovered by General di Cesnola, “represents a leafy tree, from the branches of which hang two large clusters of fruit; a great serpent approaches the tree and rears itself to seize the fruit.”* Spirits expelled from Heaven were believed to possess the earth before the creation of man, whom they early sought to seduce from the path of duty to rebellion against their Maker. Their number matters not, but there was a legion of them, with a chief. A place was prepared for them and for wicked and disobedient men. For the good and obedient there was a

* *Contemporary Review* for September, 1879.

place of blessedness, a fitting counterpart of Gehenna ; believed in substantially by all ancient peoples : Babylonians, Egyptians, Hebrews, Persians, Aryan Indians and Greeks. Man's Creator became his teacher, his punisher for doing wrong, and his rewarder for doing right. The good, the heroic, the benefactor secured the eternal enjoyment of Heaven, where night never came and friends never failed. " Like a bird (they prayed) may the soul fly to a lofty place ! To the holy hands of God may it ascend. May his soul shine radiant. O Lord of light, the man who serves his God, Thou wilt grant him an abode of happiness." *

" Where King Vaivaswata reigns, where the secret place of heaven is,
Where the mighty waters are, there make me immortal.

" Where life is free, in the third heaven of heavens,
Where the worlds are radiant, there make me immortal.

" Where wishes and desires are, where the place of the bright sun is,
Where there is freedom and delight, there make me immortal.

" Where there is eternal light, in the place where Varuna dwells,
Where the desires of our heart are attained, there make me immortal." †

* " Records of the Past," vol. iii., pp. 134 and 138.

† G. Smith's " Chaldean Account ;" " Records of the Past," vol. i., pp. 143-49 ; vol. ix., pp. 161-62 ; " Chips," vol. i., p. 46.

V.

DELUGE LEGENDS.

CONTENTS : DELUGE LEGENDS.—THE CAUSE AND THE CATASTROPHE.
—THREEFOLD TESTIMONY OF HAMITES, SHEMITES, AND JAPHITES :
GREEKS, HINDUS, GERMANS, AND SCANDINAVIANS : OPINIONS OF
M. LENORMANT AND OTHERS : TACITUS AND THE GERMAN TRIBES
vs. HERBERT SPENCER : TESTIMONY OF LACTANTIUS : GIBBON vs.
ST. TERTULLIAN : SMALL SIGNIFICANCE OF ROMAN DEIFICATION.—
PROPOSAL OF TIBERIUS TO ENROLL CHRISTUS AMONG THE GODS.
—HIS DEIFICATION THE LOGIC OF HISTORY.

A WORLD of words has been written touching the truth of Noah's Deluge. But all speculation and science must yield to established facts of history. Indeed, science is not science when oppugnant to facts. The first consideration about the Deluge is, upon what grounds do we believe the record and the catastrophe? None of us remember the occurrence, while all of us may read the account of it. Is that account credible? Is it the creation of the imagination of ancient poets? As an early historic record it is credible, though different from ordinary occurrences. It is a marvel of marvels that its essential details could have been recounted and recorded as we find them, if the original event was only a poetic fantasy or a huge thunderstorm! A real deluge, however destructive, is scientifically credible. All history is possible; true history is credible. There can be no antecedent improbability in such a case. Just as there was no antecedent improbability against our late war, terrible and unfraternal as it proved, so, I ask, were not the Noachian Deluge and the War for the Union of our American States equally

probable from antecedent considerations? Surely God could as easily drown men into right living as Americans could fight their brethren into friendship!

Let us put it after the style of an old myth: Ages ago there were thirteen brothers, who lived in unity and amity for a long time. They prospered, and performed exploits. A distant but strong nation tried to oppress and enslave them. The brothers resisted, and fought against all who were sent to subdue them, and after long wars they triumphed. Again they lived in peace and prosperity, and did wondrously for generations. They grew to be thirty-three strong brothers, with sisters, wives, and children; were admired or feared by all other peoples for their prowess. But, lo! a third part of these brothers said, We will not regard the wishes of our other brothers. We will resume our personal rights, and the property acquired by all for joint use shall be divided among us. There shall be two nations. We will set up for ourselves, and do as we please. But, then, the other two parts said, No; you shall continue to be one nation with us, and do as we do, and share in what we have. Yet to this they would not agree, but made war, and fought the two parts hard and long, and were finally overcome.

This brief putting of our national history is not far from the truth, but it reveals an antecedent improbability that it could be true. The experience of the original thirteen should have led the thirty-three to consider, to recollect themselves, and comply with reasonable conditions of union. At least the eleven should not have been ~~so~~ self-determined and defiant, where so many others were equally concerned.

Precisely so was it with the antediluvians. They were self-willed, reckless, and would not consider their

duty to God, and do as He required. So He fought against them with the elements of nature, and drowned them with a flood of waters. But He also forewarned them of what He would do. For a long while Noah preached repentance and reformation to them. This illustrates the *a priori* probability to be as likely in one case as in the other. It is just as reasonable that there should have been a drowned world of mankind because of their wickedness, as that there should be a civil war in America for preservation of the Union.

Now, the Deluge is represented in the Bible and other ancient Records to have been as a punishment for the sin of man. That was its cause—the chastisement of the sinners. In Chapter IV. of this little book the origin of sin is ascribed to the self-will and rebellion of spirits in heaven. They sinned, were expelled, and then came to earth to induce men to sin. But whatever the origin of evil, men have felt its power within them, and have seen its effects outside of them. Many have been appalled at the spectacle. St. Paul puts it excellently in Romans 6 and 7.

Personal misfortune, broken faith, domestic calamity, suicide, the battle-fields of the world, are but the outcome of sin in man and of evil in the nations. Attempt to explain it as we may, we are obliged to acknowledge its existence, its destructive forces, and its oppugnancy to mankind. Amid all the good in man since time began, he has ever been subject to evil, and at times has been dominated by it. Often and again an Abel has found his Cain. If a goddess has presided over human birth, a goddess has also cut the thread of human life. Clotho has ever been followed by a Nemesis! To be born was sure warrant of death. To be capable of large enjoyment was also to be liable to

sorrow and suffering ; and the larger one's capacity the larger might be one's joy or grief, perhaps each in alternation. Now, whence this twinship of good and evil ? From God ? Yes, in the sense of His permitting it ; no, in the sense of His causing it. So wise men have long believed. The Bible and the Inscriptions so teach. Already we have considered how the Evil Being became evil ; how he rebelled against Heaven, and then plotted against man. Failing in his wicked attempt to usurp Jehovah's throne, he would corrupt and dominate the earth, and curse the man whom God had blessed. Thus he caused man to sin, and for persisting in wrong-doing God destroyed the sinner.

This was a fact of such vast importance in human history that records and intimations of it are well-nigh universal. Consider : the sons of Noah were Shem, Ham, and Japheth ; the sons of Ham were Cush, Mizraim, Phut, Canaan, who became Accadians, early Babylonians, Egyptians, Palestinians, etc. The sons of Shem were Asshur, Elam, Arphaxad, Lud, and Aram, whose families became Assyrians, Elamites, Hebrews, Lydians, Phœnicians, etc. From Japheth descended the Medes and Hindus, Iranians and settlers in Western Asia Minor, the islands of the Archipelago and the Mediterranean, with its western coasts, as well as Greece, Italy, and even as far as Britain ; while Gauls, Germans, and Scandinavians came from across the continent. That early confederation mentioned in Genesis 14 may have included representatives of all Noah's sons. Chedorlaomer was a Semitic Elamite, Arioch of Ellasar was an ~~Assyrian~~, Amraphel a Hamite of Shinar, and Tidal the Aryan king of nations. For twelve years this confederation held the Southern Palestinians tributary. Whether it also represented the four

* *Babylonian*

tongues or nations ascribed to the Babylonian peoples in cuneiform inscriptions we do not know, but the confederacy shows how naturally its different members might have much in common of tribal affection, tribal usages, and tribal knowledge. Easily might their grandfathers have conversed with the grandsons of Noah. Hence even at that early date (two thousand years B.C.) there may have been authentic legends of the Deluge current among the nations. Chaldean and Iranian history proves this. Divested of rhetorical and poetic fancies, the underlying facts of the record cannot be doubted. They illustrate the truth of God's everlasting word. They corroborate the essential features of the narrative in Genesis.

The three chief elements of Noah's Deluge are Divine Agency, forewarning of the catastrophe, and the after-sacrifice by the survivors. These we find in history, sacred and secular. First in time and in detail we have the legend of early Babylonia, or the Hamitic version, which nearly agrees with the Hebrew, which was later, unless derived from Abraham, and so contemporaneous. It contains mention of the Divine Agent, the warning, and the after sacrifice. Thus : I will destroy the sinner (Lenormant reads substance) and life, said the God Ea to the son of Ubaratutu. Make thee a vessel after this fashion, and cause to enter all the seed of life, that thou mayest preserve them. Six hundred cubits shall be the length of it, and sixty cubits the breadth, and sixty the height thereof. Sirippakite answered, My Lord, that which Thou commandest, I will perform ; though old and young deride me, it shall be done. Ea spake and said, If any laugh, punished they shall be. The protection of God is over thee. At the given moment close the door. I will judge the high and the low. Then when the ship was builded and made ready, the family of the favored man, with all

that appertained to them, entered ; also birds of every kind, animals, tamed and untamed, men and women servants, and the sons of Khasisatra's people, the cattle and the wild beasts of the field, with grain, provisions, furniture, treasures ; these were kept within the door of the ship. It was closed to all others. Then it rained abundantly from heaven ; the sky god thundered in the midst of the clouds ; Nabon and Sharru marched before, devastating the mountain and the plain. Nergal, the powerful god of war and death, dragged chastisements after him. Adar advanced, overthrowing all before him ; the Archangels wrought destruction. Terribly they agitated the earth. The flood rose up to the sky, and the earth was changed to a desert of waters. The living creatures were destroyed. Brother no longer saw his brother ; men no longer knew each other. The gods in terror sought refuge in the heaven of Anu. Istar wailed like a child : Humanity is returned into mud ! Like fishes they are filling the sea ! So it was declared in the presence of the gods. On their seats they were seated in tears. Weep with Istar ! For six days and as many nights the wind, the water-spout, and the diluvian rain raged in all their force. On the seventh day it grew weaker, grew calm, and the sea began to dry. Khasisatra looked out, and saw the whole of humanity had returned to mud ; like sea-weeds the corpses floated. He opened the window, and the light smote on his face. He was seized with sadness ; he sat down and wept ; the tears rolled down his face. The vessel was borne to the land of Nizir ; it floated above the mountain of Nizir for six days, and on the seventh day it rested. Khasisatra sent forth a dove ; it went about and returned. He then sent forth a swallow ; it went about, but found no place to light on, and returned. Last, he sent out a raven ; the raven saw the corpses on the water ; it ate, rested, and came not back. Khasisatra *offered sacrifice . . .* a burnt-offering on the peak of the mountain. By sevens he disposed the measured vases, which Lenormant says relates to *ritualistic details of sacrifice*. And the gods assembled above the master of the sacrifice. Anu and

the great goddess approached. The gods prayed that I might never leave them ; I, Khasisatra, prayed that I might never leave them. Let the gods come to my sacrificial pile. But never may Bel come, for he made the Deluge, and numbered men for the pit (of destruction). He sought that no one should leave the vessel alive. Then is related the parley between Ea, Adar, and Bel : “ Let the sinner carry the weight of his sins, the blasphemer the weight of his blasphemy ; but never again shall the Deluge come. [I condense the legend.] Instead thereof let lions, let hyenas, let famine, let pestilence, severally reduce, destroy, and devastate mankind. So Khasisatra interpreted and understood what the gods had determined. Then, when his destructive resolve was arrested, Bel entered the vessel. He took my hand and made me to rise ; he made my wife rise and stand by my side. He turned around us and stopped short, saying : Until now, Khasisatra has made a part of perishable humanity ; but, lo ! Khasisatra and his wife are going to be carried away to live like the gods ! And they were taken to a remote place at the mouth of the rivers.” Observe this early addition of the polytheistic narrator. Noah is not deified exactly, but taken away without dying to live with the gods. The translation of Enoch is here ascribed to Noah. The date of the legend is some centuries *after* the Flood, which may easily account for such additions. Then the swallow is not in our Genesis ; the time of the flood is very much lessened ; one full week for the downpour of the waterspout, and one full week for the drying up of the waters ; whereas in Genesis the time of each is one hundred and fifty days ; the waters rose fifteen cubits high toward heaven, to insure complete destruction, and they were one hundred and fifty days in subsiding, quite a reasonable allowance of time. Forty days longer Noah remained in the Ark before sending forth a raven ; then he sent out the dove which returned ; and after seven days he again sent forth the dove which returned with

an olive leaf. After another seven days he sent out the dove which did not return, for the waters were abated from off the earth. Some days more may have passed between the raven and the first dove and between the non-returning dove and the going forth from the Ark ; in all, according to Ewald and Lenormant, a solar year of three hundred and sixty-five days. See Genesis 7 : 6 ; 8 : 13-21. As elsewhere remarked, the Chaldean account gives a polytheistic coloring, a plurality of gods, and even a difference in their names. Thus this legend at the outset makes the God Ea the Agent, but at its close he is named Bel ; again illustrating what I believe to be true—viz., that the same name was applied to different ideas of God, and also different names were applied to the same Deity. The writers were *polynomynous* as well as *polytheistic* in their designations of Deity. But this legend belongs to the era of Abraham. The worship and the sacrifice are explicit elements of it. It was upon leaving the Ark, centuries before an acknowledged hero or the appearance of any ghost, before a grave mound, and before a temple of saved mankind. The historic fact is in direct opposition to the theory of the evolution of religion. But those who make the theory cannot set aside the legend of the Deluge in Chaldea or in Palestine, nor the early worship and sacrifice of the saved man to the God who had saved him. Some differences in detail there may be, and under the circumstances there should be. Thus as to the duration of the Flood and the dimensions of the Ark : in Genesis the length was to be three hundred cubits, the breadth fifty cubits, and the height thirty cubits, while in Chaldea the length was six hundred cubits, the breadth and height sixty cubits respectively. The greater size of the vessel and the shorter time for the

catastrophe heightened in imagination the marvel of both. But *inspiration* guided the hand of the writer to give a true version of each particular named Truly may we exclaim, God's Word is from everlasting! Such is the Accadian, Chaldean, or Hamitic narrative as compared with the Semitic account in our Bibles.

Let us now glance at the Japhite or Aryan legends of the same event. Here the name of the saved chief is called Deucalion, who, because of his virtue and piety, was alone saved to become the father of a new race. The method is briefly described, and that *Zeus inspired* those admitted into the great coffer to amity and kindness, so that they did not devour one another while shut up in the float as long as the waters remained in force. The destroyed race are said to have been full of insolence and pride (compare Milton's description), committing many crimes, disregarding oaths, inhospitable, devoid of mercy and pity. Wherefore they were terribly punished. Suddenly enormous volumes of water issued from the earth, rains fell in torrents, rivers overflowed their beds, and the sea its shores. The whole earth was covered with waters, and all men perished. Of course this is a repetition of the Chaldean and Hebrew account, though voiced in different words. Already we see the Divine Agent and the saved man. And we find the religious sacrifice: The people of Hierapolis tell of the marvellous opening of a great chasm in their country, into which all the waters of the Deluge poured. Then Deucalion raised an altar and dedicated a temple to Hera near that chasm. Arabians and Syrians bring water even from the sea with which to celebrate religious rites there. Thus was added a religious memorial of the event. The legend of the Koran says the waters of the Deluge were absorbed into the earth. Ewald states that "the Flood or washing period has a notice in the Vedas, as has been clearly shown by R. Roth and by Albert Weber in his 'Indian Studies.'" Burnouf, Wilson, Max Müller, and Lenormant recount

the Indian legends, which are common alike to Brahmans and to Buddhists, but which may have been a Semitic importation within historic times and through Babylonian sources. Müller indeed laughs at the fish part of the legend, in seeming ignorance of Assyrian and Babylonian traditions, and that one of their gods was of ichthyomorphic form, combining part fish and part man. Some at first thought this representation was in memory of the Prophet Jonah and of his visit to Nineveh. There may have been truth in both ideas : the Fish-god had saved mankind. Heaven would again save all who obeyed the Divine will from flood and flame, from pestilence and famine, whether on the Indus, the Tigris, or the Euphrates. The Hindus had such commercial relations and intercourse with their Western neighbors as might induce them to adopt and then to embellish their Flood legends.

Thus they tell how a fish spoke to Manu and asked for his protection, and then in turn this fish would save Manu from a coming Deluge, which would sweep all living creatures away to death. Keep me, said the fish, first in a vase, and when I become too large for it put me in a basin or pool, and when I have still larger grown throw me into the sea ; so shall I be preserved from being eaten by other fishes. Soon it grew to be a fish of large size. Then it said to Manu, This very year, now that I have attained my full growth, the Deluge will happen. Build thee a vessel and worship me. When the waters rise enter the vessel and I will save thee. So it came to pass. The fish grew, Manu carried it to the sea ; he also built a vessel and worshipped the fish. The Deluge came, and he entered the vessel. Then the fish came swimming up to him, and Manu fastened his cable to the horn of the fish ; so he was guided safely over

the mountains, and when the waters subsided the vessel was fastened to a tree. But the deluge had destroyed all other (land) creatures, and Manu alone remained. Here we have the Fish-god, the warning, the worship, and the saved man. Such is Aryan India. Max Müller and some others fail to see the essential elements of the original legend in this version. Well, there is no accounting for the caprices of learned men. How shall we account for this : The Iranians, in their Zoroastrian books, tell us how Ahuramazda, the good deity, warned mankind that the earth was about to be devastated by a flood. Yima built a high wall-fence around a large garden, and thus became the saviour of all who sought refuge within his provided inclosure. A bird carried the saving message to him and them. The usual item about sacrifice and worship is omitted here, but it is implied in the Divine message and the obedient man. Another Aryan legend, in addition to that of Deucalion, was connected with the name of Ogyges in Bœotia or Attica. The name itself is said to mean *deluge* in Aryan speech, and that in the days of Ogyges the whole land was covered by a flood, whose waters reached to the sky. Ogyges and some of his companions were saved in a vessel. Be this as it may, the memory of Deucalion's Deluge was long preserved in Greece by religious rites similar to those celebrated at Hierapolis in Syria. Near by the temple of the Olympian Zeus a fissure was shown of about a cubit in length (!) through which the Deluge waters were said to have escaped.

Still another flood is reported to have occurred in the time of Dardanos in Arcadia, which some place before that of Deucalion by two hundred and fifty to six hundred years. The Samothracians hold that their Deluge was the earliest. But these variations of detail do not

affect our main question—viz., the historic fact, Divine agency in it, sin the cause, and worship of God by the saved man immediately following it. Pagan priests in Phrygia had certain coins made, which represented an open ark, in which Noah and his wife are seen in the act of receiving the dove returning with an olive branch in its mouth ; while on the Ark was inscribed the name Noe, the same form of the word given in the Septuagint. Even the bards of Wales sung of this catastrophe, or rather of three such which were said to have occurred in Britain, and which destroyed mankind, except Dwyfan and Dwyfach, who saved themselves in a vessel and repopled the island. “ We cannot doubt,” says Pictet, “ that the Cymri had native traditions of the Deluge.” Some indeed trace this legend to the Scandinavians, who make the blood of the slain Ymir to drown all the giants but one, Bergelmir, who saved his wife and himself in a boat, and thereafter became the parents of a new race of mankind. Such variations do not disprove the original, but enable us, as Pictet suggests, to trace them up to a common source.

Max Müller, in “ What Can India Teach Us ? ” says there are “ a million and a half of Lithuanians in Europe who speak a language containing grammatical forms almost identical with Sanskrit.” They were among the last of Europeans who became Christians, and so did not adopt their traditions. Yet according to Lenormant, these Lithuanians have a legend of the Deluge, the groundwork of which appears very ancient. Whether borrowed originally from Genesis or from Iranians, it has assumed a very pagan and popular character, making the God Pramzimras to send two giants to lay waste the whole earth, because it was full of iniquity ! Only a few men escaped, by flying to a mountain, from the

fury of these giants. Pramzimras, while eating celestial walnuts, dropped a shell near the mountain ; in this shell the fugitives found refuge and were saved. Afterward the god sent his rainbow to console them in their childless condition, and bade them jump "on the bones of the earth." They jumped nine times, and nine pairs of children sprang forth ; these became the ancestors of the nine Lithuanian tribes. The legend curiously reminds us of the oracle of Deucalion. It only wants the item of sacrifice to identify it with the legend of Chaldea ; and it has the rainbow of Noah. Thus we find the widely separated descendants of Shem, Ham, and Japheth testifying explicitly in confirmation of the fact and essential details of the Noachian Deluge.

We may now add the testimony of Egypt as cumulative evidence on the Hamitic part of the question, lest the testimony of ancient Accadians and Erechians should not be enough from this ethnic stock. It is recorded in a chapter of the sacred books of Thoth and graven on the sides of the innermost funeral chamber of Seti I. at Thebes. It belongs to a period nearly two centuries before the Exodus, and so could not have received any Noachian coloring from Moses. Translated by M. Naville, in "Records of the Past," it reads thus (condensed) : Said Ra to Nun, Those born of myself speak words against me ; lo ! I have waited, and have not slain before hearing your report. What would you do in the matter ? Lo ! they take to flight through the country, and their hearts are afraid. Said by the gods : Let thy face permit, and let those men be slain, thy enemies, who plot evil things, let none of them remain. The goddess of destruction left the company, and slew men upon earth. She returned when her heart was satisfied, and was welcomed back by Ra, who said He would

complete their ruin. And lo ! Sekhet during several nights trod their blood under foot. When the anger of Ra was appeased, the massacre ended, and a great expiatory sacrifice conciliated Him. The juice of Egyptian fruits filling seven thousand pitchers and mingled with human blood was presented to the God. He was pleased with the offering. Said Ra, This is well ; I will protect men because of it. I raise my hand concerning this, to say that I will no more destroy men. He commanded to overthrow the liquid in the vases, and the fields were wholly filled thereby. Upon her arrival the goddess found the fields full of water. She rejoiced, drank abundantly, and went away satisfied. She no more perceived any men. Ra bade her a gracious welcome, and caused young priestesses to be born. Libations were instituted to Hathor under their direction by all men since those ancient times. Thus arose the practice. Some men escaped the destruction commanded by Ra, and preserved the population of the world. Here Ra, Hathor, and Sekhet represent the destructive forces, or the Divine punishment of sin, while other parts of the legend may suggest a Chaldean origin. After the destruction there was offered an expiatory sacrifice, a solemn covenant made between men and the deity, who promised with hand upraised not again to destroy them. Lenormant suggests the correspondence of Ra in Egypt with Bel in Chaldea, and that the form of the tradition was changed as to the water part, the overflowing Nile being a source of blessing to the Egyptians, to the slaughter of men by the gods. The legend is complete in its main features. It agrees with that of Uruk, the Erech of Genesis, which, like Accad, was founded by Nimrod, a grandson of Ham. The Hebrew and Assyrian account is Semitic, while that of Iranians, Hindus, Greeks,

Britons, Phrygians, and Scandinavians—all cousins and descendants from Japheth—is derived from an eye-witness who was saved from the Deluge. More than this we do not need to establish any truth of history, ancient or modern. As well claim the sun to be only a myth as that all the representative branches of the human family have erred in the grand fact of a cataclysm having occurred in the early ages of our world. It was written with pen and chisel upon the records of mankind, and by the throes of nature in the bowels of the earth. But in the Inspired narrative there is no description of death agonies ; no wailing of drowning men and women ; no sighs of despair ; no heartrending cry of wives and husbands, parents and children ; not a single shriek is heard at the approach of the rising waters ; all this, despite its impressive effect on the reader, is ignored and left to the imagination for portraiture. Neither Noah nor Moses plays the clown or the rhetorician. The record is grand in its simplicity—a simplicity which is guarantee of truthfulness.

There is no need of interrogating the Chinese, the Sibylline oracles, our southern neighbors, the Mexicans and Peruvians, our native Indians, the Australians, Malagasy, Samoan or Bongo ; for if they all bore united testimony to a world-wide deluge, it would not be proof of the Deluge of Noah, since it remains to be proven *through whom they trace their descent from Noah!* The Biblical account demands him and his sons as witnesses of that occurrence. If, therefore, we have their contemporaneous testimony, who witnessed the event—and we have considered it in its threefold character, from Hamitic, Semitic, and Japhite sources—then not all the other history and science of this world can reasonably object to our conclusion, which is the verdict of triune

humanity, that the hand of God and His voice of warning did attend upon a deluged world of men, and that the saved man did worship God and sacrifice to Him immediately upon his deliverance. Such is the testimony of the Bible and of ancient legends. No later testimony or modern guesses can set it aside.

TESTIMONY OF TACITUS.

We may now pass over two thousand years, and turning back to page 13.4, see what is there said of the Gauls and Britons by Cæsar, in order the better to understand the remarks of Tacitus, who wrote about one hundred and fifty years later. Cæsar (l. vi. cap. 21) says of the Germans that "they have no Druids who preside over the divine offices nor attend to the sacrifices. They regard those alone among the number of the Gods whom they can comprehend, and by whose operations they are evidently benefited : The Sun, Vulcan, or Fire, and the Moon. The rest (of our Pantheon) they accept only by report." In other words, he represents the Germans as Sabæans in a limited sense. Beyond the Rhine the Gods were few in names, and may easily be reduced in number from the three mentioned by Cæsar to One ; for the Sun and Vulcan, or Fire, are primarily one essence, one element ; while the Moon is precisely that for the night which the Sun is for the day—the great Benefactor and Illuminator. Hence the essential Unity of Deity was the belief of the ancient Germans. They had no Druids or priests, and no temples of worship, yet they had heroes and brave men who worshipped God. But in the evolutions of the next century, according to Tacitus, they had enlarged their pantheon and added to the number of their gods. He says in "De Moribus Germaniæ," 7-9., that "in the reign of Vespasian,

Veleda for a time enjoyed the position of a divinity ; but formerly Aurania and many others were honored, but not with worship, nor as if transformed into goddesses. Of the (Roman) gods they mostly worshipped Mercury, whom at certain times they thought it proper to propitiate with human victims. Hercules and Mars they appeased with ordinary sacrifices ; a part of the Suevi sacrificed to Isis." Here were a robust people on the borders of Roman civilization, who in a single century developed four new gods. They prove our position, that the first is simple, the complex of a later time. First they worshipped God, or what stood to them for God. But I am willing to suppose that Tacitus gave the Roman names of gods to those adored by the Germans. Still the process of development is not in the line of Agnosticism, but the opposite. The Egyptian Isis was certainly not known to the Germans in those ages. For fifteen hundred years they had not crossed the path of the Egyptians. As to the difference between Cæsar and Tacitus, it is their concern ; but if we render " ne fama " et al. by " only in name do they acknowledge the rest " (of our pantheon), it may lessen it or tend to reconcile these famous Romans. Tacitus may have given names to gods suggested by the " reliquios " of Cæsar. But this does not explain chapter 7 of the Germaniæ, that certain things were done only when permitted by the priests, " nisi sacerdotibus permissum," who were to the Germans what the Druids were to Gauls and Britons. Yet Cæsar says they had no Druids—*ie.*, no religious order. Again Tacitus says the Germans believed the gods were present when they were waging war, so they carried into battle certain pictures and standards, taken from the sanctuaries. These were an especial incentive to valor ; not emblems of the Deity

in human form, nor in that of the lower animals ; but the pictures or heads of wild beasts, carried into battle in order to incite their ferocity ; heads of wild animals in pictures and on banners ; compare c. 9 of the Ger. ; iv. 22 of the His. ; l. c. 51 of the Ann.

That the Germans had sacred places, woods and groves to which they gave the names of the deity whom they located there, but whom they beheld with the eye of adoration alone—a secret Power not enclosed within walls—is shown by the Ann. l. c. 51, where we read that even the temple of Tanfana, the most celebrated in this nation, and other sacred places, were levelled with the ground. A consecrated grove, or any sacred place, was called *templum* by the Romans. And the priest of the canton led the invocation of the gods. In the Germania, c. 9, Tacitus says : The gods are not supposed to be confined within the walls of a house, nor do they in any manner resemble the faces of men ; from their immensity they are believed to be in the heavens : they consecrated certain places and groves (*lucos ac nemora*) ; these solitudes, or sanctuaries, they called by divine names, and approached them with due reverence. In c. 10 he says the priests of the State (*civitatis*) besought the gods on public occasions, and interpreted the signs and appearances of the heavens. This certainly seems to be a different account from Cæsar's. Could such an evolution of religious usages take place within a century ? If Tacitus attributed those names to the deity worshipped by the Germans, which correspond to those of the Romans, does he not also follow the same method when a sacerdotal functionary seems to be required ? But this affects his veracity as a historian, and Tacitus stands high for historical correctness. In any case, his portraiture makes against ecclesiastical institutions.

Cæsar found no religious order among the Germans, Tacitus did, and made them priests of the cantons, inspectors of the auspices which should decide on peace and war. Yet in all this not a sign of hero-worship is to be seen, except that heroes were their leaders in battle, chosen for their valor (*Duces ex vertute sumunt*, c. 7). They did not become gods; neither was the power of their kings large or unrestrained. Deification was unknown among them.

Nor will it be more favorable for modern theorists, if we look at the usages of Scandinavians and Norsemen. Whatever their ethnic origin, they did not begin with the worship of God under Roman or Egyptian names. For many centuries they had no commercial or hostile dealings with them. Old Germans and Scandinavians held simple ideas of the Godhead, and they believed in a future life. The position of women among the Germans was more like that of Mrs. J. S. Mill in the estimation of her husband, than that of the women of Rome in the days of Tacitus. Cousins they were ethnologically, but in other respects Romans and Germans largely differed. Professor Boyesen makes them of the same race origin as the Scandinavians and other Aryans. What the Germans originally believed and practised touching God and His worship, we learn from Cæsar and Tacitus. Very similar was the theology of the old Northmen, as we may infer from their version of the Deluge. They indeed recognized the forces of nature, the hail-cloud and wind-cloud, and the thunderstorm. Winter's ice and summer's harvest came from God, to Whom he prayed, and Whom he worshipped, but kept his armor ready, and largely trusted to it and his own strong arm. Jotans or no, there was rough work for the Scandinavian to do in this world, and he did it. It

was not in him to fear any ghost, or pray to departed spirits that they would not hurt him ! Rather, if any ghost stood in his way he would measure lances with him, and see who was the stronger. Carlyle in his "Hero-worship" well says that the genuine Thought of deep, rude, earnest minds was fairly opened in the Norseman to the things about him ; indeed, life with him was a face-to-face and heart-to-heart matter. He had true and rustic strength ; great sincerity discloses itself in him. Large gianthood characterizes the Norse system. It had untamed thought, but great compactness and godlike strength. Spiritually as well as bodily those men were our progenitors, from whom are the Shakespeares and the Goethes. Such heroes could not be in terror about the dead. There was no sincerity in spectres. With all its harshness, it would repay ecclesiastical evolutionists to master that first lecture of Carlyle's on the Hero as a Divinity. We all need more of the giant-hood of *sincerity*. Old Norsemen built no temples for the God they worshipped, nor to Loki, the devil they feared. But they saw God's power in Nature, and beheld with wonder and adoration. Professor A. Vambréry says the first Huns were the descendants of Nimrod—not Turanians—and they worshipped one Supreme Being called Isten ; but lesser deities came to be acknowledged who represented the powers of Nature ; for the Huns borrowed from the nations through which they passed many *novel* features of the religious life of those countries ; from Parsees, Khazars, Ugrians. But this is not opposed to what is said of Nimrod and the Tartars in chapter 1 of this series, and the author had not then seen "The Story of the Huns." At first the Huns worshipped *One Supreme Being*—were not polytheists.

Of the Etruscans our information is too scant to know

what were their early ideas of God and His worship, but they were most probably of the Japhetic stock, and so had the religious ideas common to early Aryans. Romans proper were another branch of the Aryan families.

Lactantius, called the Christian Cicero, fancifully accounts for the adoption of false religion, "because that *Ham*, when disowned and exiled by his father, settled in Arabia; his posterity were Canaanites, ignorant of God, because their prince and founder did not receive from his father the true worship of God, being, in fact, under the ban; hence his descendants were ignorant of the Divine character (Inst., Book 2, c. 14; and in Book 1, c. 5). He cites the testimony of poets and philosophers; that Orpheus, an ancient poet, speaks of the true and great God as the firstborn, from Whom all things sprung, and was the Parent of all gods; that Marco, the first Latin poet, speaks of the highest God,

"Mind and Spirit, Who nourished heaven and earth; the main,
The Moon's pale orb, and all the starry train;
A Spirit whose celestial flame
Glows in each member of the frame,
And stirs the mighty whole."

Ovid also, he says, admits the universe was arranged by God, Whom he calls the Framer of the world, the Artificer of all things. Among Theists he reckons Thales and Pythagoras, Anaxoras and Cleanthes, Chrysippus and Zeno, Plato and Aristotle, Cicero and Seneca. To this I may add the testimony of Xenophon: "It is believed that the gods have been worshipped by all men from the very beginning." Now, if this means anything as to belief in God and the practice of His worship, it means that, four hundred years before our era, a truthful writer like Xenophon, touching matters

within his knowledge, could make such a declaration. He and those whom he knew so believed and worshipped, and "all men had done this from the beginning." Neither Greeks nor Romans worshipped ghosts.

What, then, did *deification* among the Romans mean? It meant that some Romans paid special honor to their Benefactors, great heroes, and deliverers from national peril, and it meant much more in the case of Romulus and Cæsar than when incense was offered to the statues of a Caligula or a Nero. But it had little meaning even then. What worship was ever paid to the elder Cato, to Numa, to Scipio? What could deification mean with Tiberius, even, who for more than twenty years held the imperial sceptre? He was one of the most firmly seated of emperors, yet, according to Tertullian, he made a proposal to the Roman Senate during the last seven years of his reign, which they refused to adopt. Yet it was one which the new theory of ecclesiastical development would naturally suggest. Tacitus indeed omits to record what was *not* done as a legislative act; no secular historian records it. Why should he? why make history of a proposal not adopted? He properly narrates the fact that Christ was put to death by Pontius Pilate, while Tiberius was emperor (Annals, xv. 44). Plato and Xenophon tell us that Socrates was unjustly put to death by vote of Athenians; and in the Republic we read, "that the perfectly simple and noble man, clothed only in his justice, will suffer the worst consequences for being what in reality he is not—viz., unjust. He will be put in chains, scourged, tortured, and at last be impaled, crucified!" Plato himself had some experience of this at the court of Dionysius in Sicily. But neither he nor Socrates was ever deified by their countrymen. Why then should JESUS of Nazareth be

deified? Well, the proposition of Tiberius, that He should be enrolled among the gods, which was said to be rejected by the Senate, rests upon the testimony of the famous Tertullian, repeated by Eusebius and others after him. Gibbon sneers at it as being too much to be believed, while others are puzzled and uncertain.

Why not believe Tertullian? Though born in Africa, he received a liberal education, and was well versed in Greek and Roman literature, Roman law and history. He was clearly competent to record a fact or a gossip which belonged to the century before his birth. That he should create such a myth does not accord with his character as a purist in religion of the rigid school as to discipline. Madman in many respects as Tiberius had become, the proposal was not unsuited to his character during the last seven years of his life. Witness how he tried to deceive even the court physician who felt his pulse! So he may have thought this an easy way of appeasing the turbulent Jews, not distinguishing any more than Tacitus did the difference between the Christians of Palestine and the political fanatics who disturbed the peace of the country and menaced the empire.

Moreover, Tertullian addressed his Apology to the Romans, and bade them consult their histories and learn what pertained to Christianity for themselves. It is language which a falsifier of legends would hardly use. In the Apology, c. 5 and c. 21, he says: "Tiberius, having received intelligence from Palestine of an event which had clearly shown the truth of *Christ's divinity*, brought the matter before the Senate, with his own decision in favor of Christ; but because the proposal had not been formally voted upon in the usual way the Senate rejected it." Again, c. 21, "Pilate sent word to

the reigning emperor respecting the death of Christ, His resurrection," etc. Again: "We worship God through Christ. He revealed the Deity." Eusebius says: "Our Lord was believed to be a God by the great mass of the people. Tiberius referred the matter to the Senate, for the law required that no one should be ranked as a God unless by a vote and decree of the Senate" (His. Eccles. 2, 2). The *rejection* of the proposal sufficiently accounts for the absence of an official record in Roman history, though the proposal may have become legend the following century. The legend itself shows how little value such deification could have in the minds of pagans: An unknown Hebrew (at that time) in a remote province of the Empire to be placed among the gods of Rome! This is an evolution of religion which was not expected. Long ago it had been declared that One should arise out of Judea Who should possess the earth. Even so it has come to pass. The One Saviour and Benefactor of Mankind—rejected by a Senate of Rome—has been acknowledged as LORD of lords and KING of kings. He was predicted by the prophets, heralded by angels, crucified by men, received up into glory. He was the First and the Last in the true system of Divine Evolution. Promised to Eve, seen in Abel's sacrifice and Enoch's holy walk, He reappears in the covenant with Noah and his sacrifice; in Abraham and the renewed covenant; in Moses and the Daily Sacrifice; in many warning prophets, and in the arms of the aged Simeon, who blessed God for the precious sight. And He died to make atonement for the sin of the world. Surely if Socrates died like a sage, JESUS CHRIST lived and died like a God! The logic of history says, *Take Him for your God.*







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