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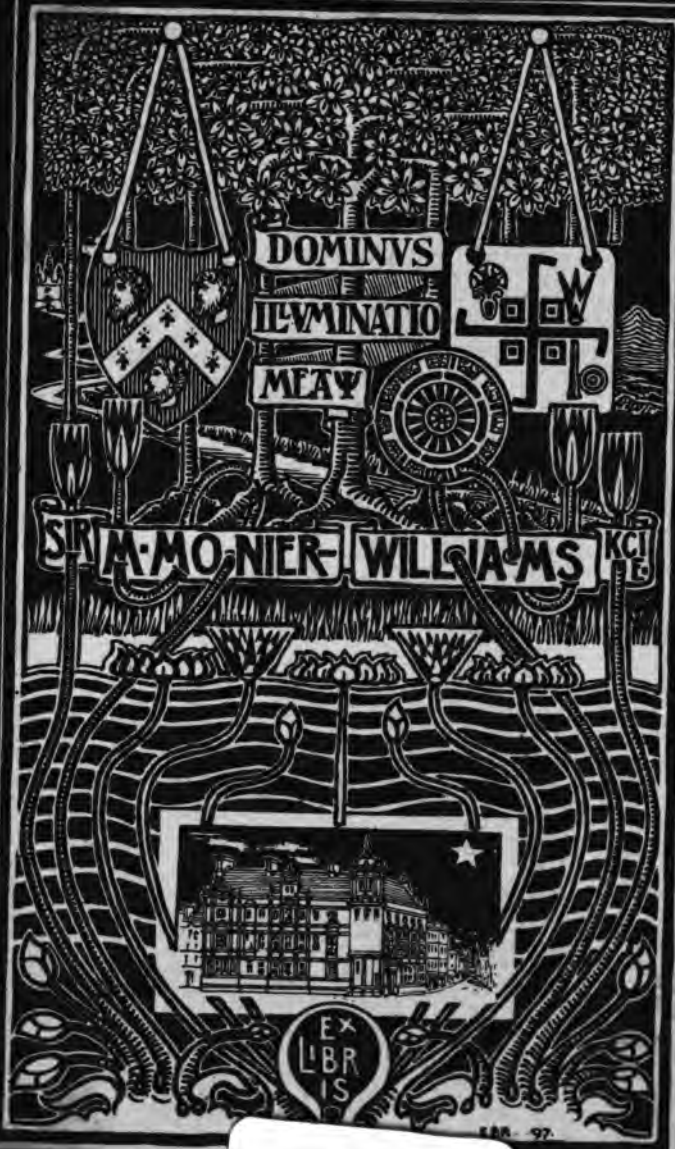
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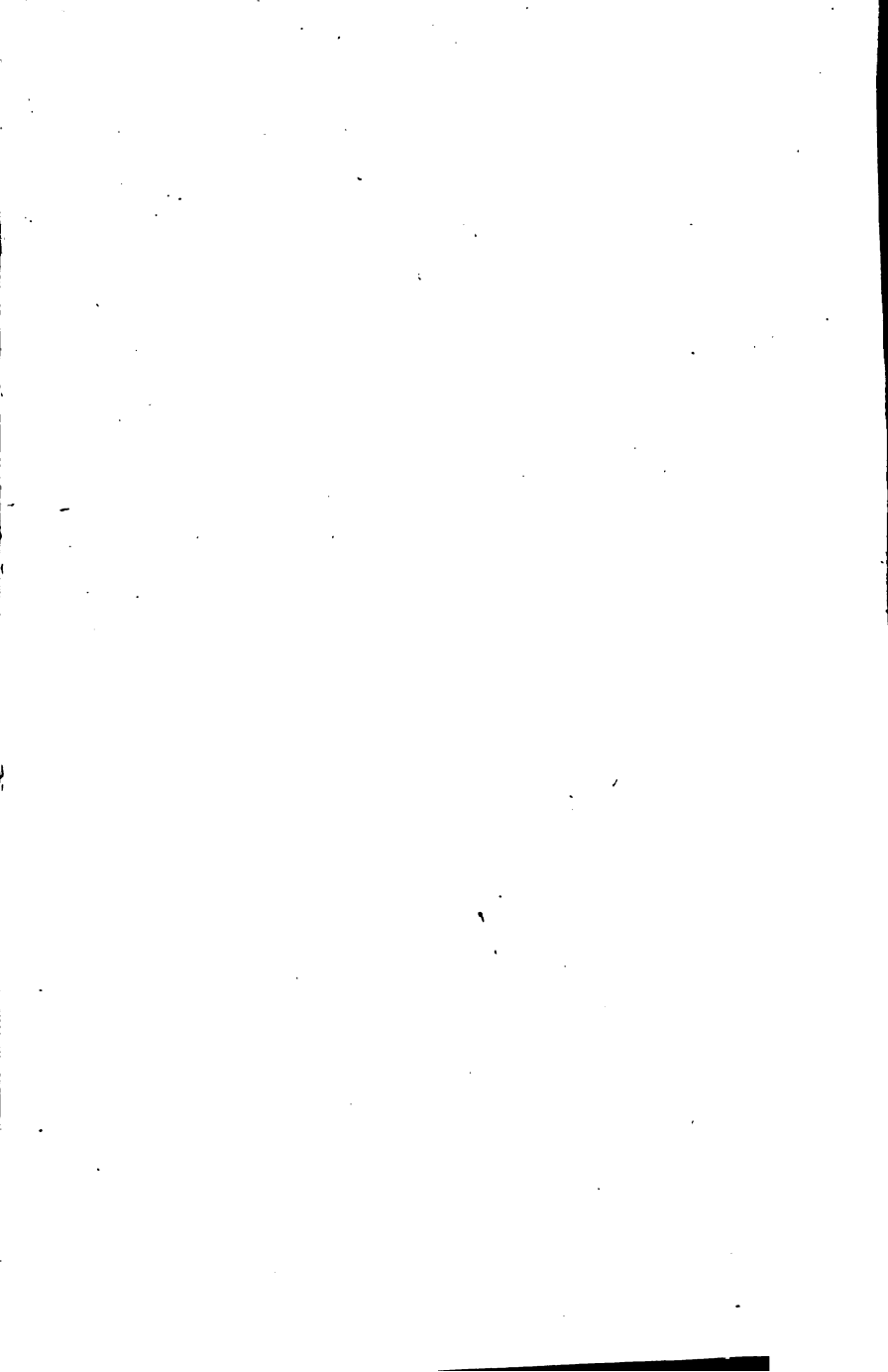
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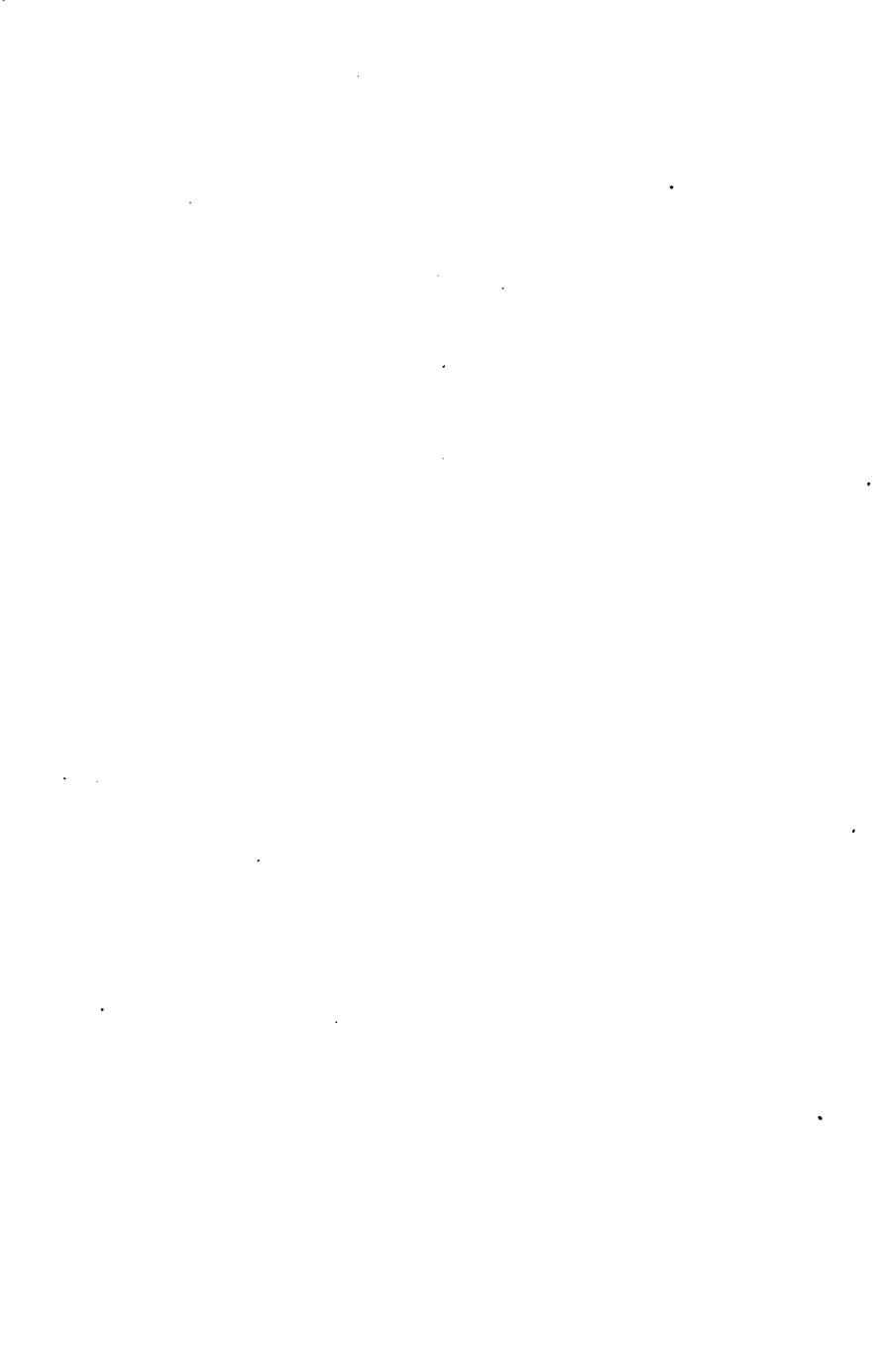
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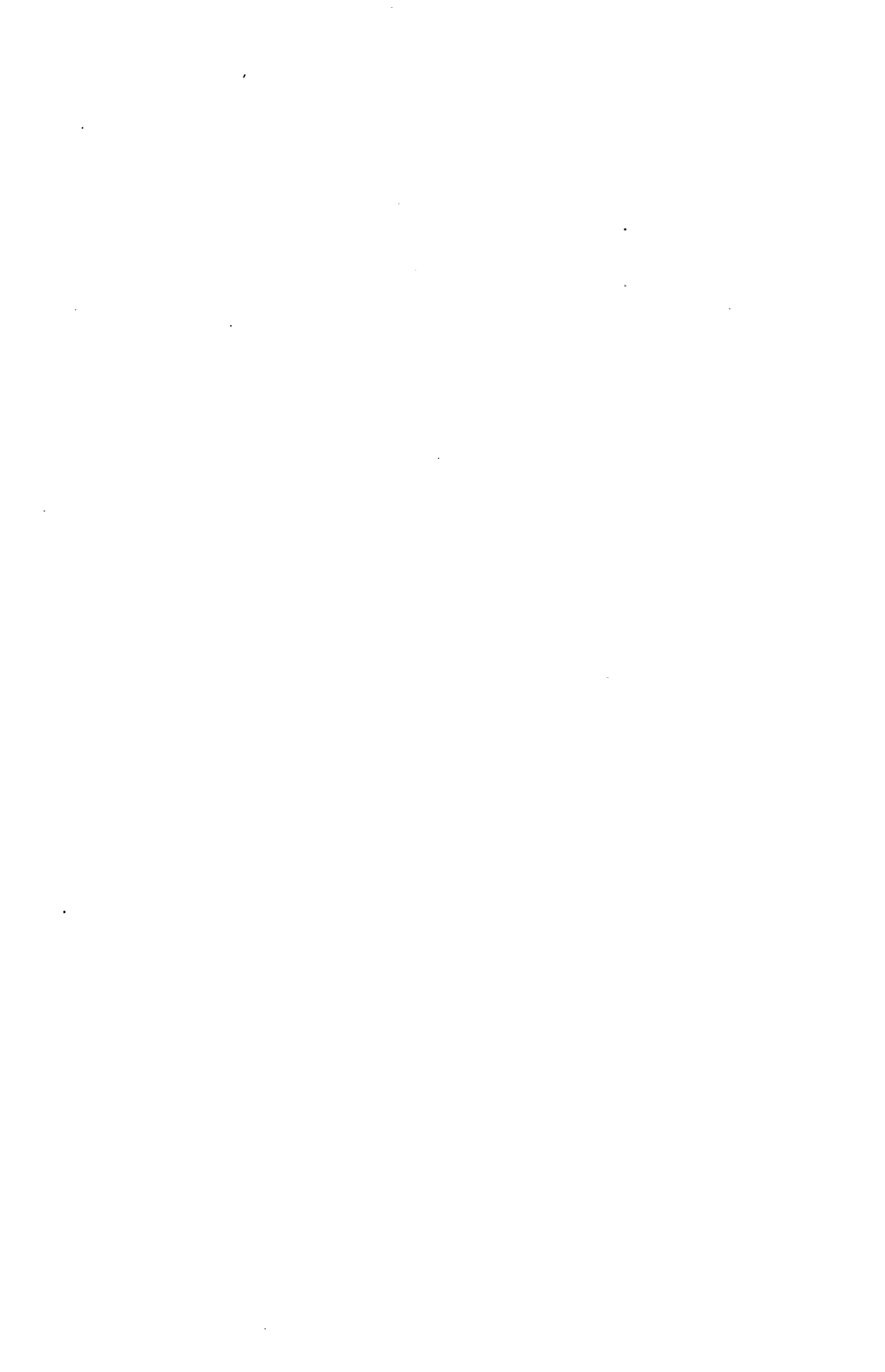
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THE
SACRIFICER
AND THE
NON-SACRIFICER.

BY
ANNA T. JEANES.

PHILADELPHIA:
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1886.

EXTRACTS, from the Hebrew and Gentile Scriptures, introduced into this work, have in many instances been abbreviated, in order to preserve the true meaning, by the exclusion of irrelevant matter.

Composed or collated by the priesthood, the ancient Books illustrate various forms of religious faith belonging to the changeful worship of false gods; but they likewise represent the enduring nature of pure Monotheism, and the harmony of belief in the Goodness of God, and His law in the heart.

THE SACRIFICER.

AND THE

NON-SACRIFICER.

“Called of God an high priest after the order of Melchisedec.”
—Heb. v: 10.

“For this Melchisedec, King of Salem, priest of the Most High God; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace;

Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually.”—Heb. vii: 1, 2, 3.

THE existence of the worship of the Most High God among the Canaanites, and the exalted position assigned by the Apostle Paul to Melchisedec, the Gentile priest and king, are facts so directly opposed to the exclusive assumptions of the children of Israel, that a partial knowledge of the ancient Gentile religions is necessary to explain the apparent contradiction.

The Persian Zend-Avesta, the Indian Veda, and the Hebrew Bible, with different mythological and allegorical illustrations, commemorate the earliest historic religions of the White race. Of these religions, Ahura-worship, the non-sacrificing Asura,* and the religion of Melchisedec, present various corresponding types of faith; while Deva-worship, the Vedic Sacrificers, and the Hebrew Sacrificers, can be identified as another class, with distinct doctrines and institutions. Before we proceed to consider the relations of these great primitive sects, it would be well to recognize the fact, that each in its own separate form of development illustrates the early history of a still existing religion; that Ahura-worship is now represented in the Parsee (Zoroastrian) religion; ancient Vedaism and Deva-worship, in Brahmanism; the non-sacrificing Asuras, in Buddhism; the Hebrew Sacrificer, in Levitical Judaism; and the religion

* Appendix—No. 1.

of Melchisedec, in Christianity. These religions in their primitive forms were much older than the Mosaic, indeed so very ancient their antiquity is unchronicled; but dating from epochs of reformation, or of sectarian innovation, historic events come within the limits of Hebrew chronology. Thus Yima, the ancient prophet of the Ahura-worshippers, Yima, who promised immortality to man, compares with the Biblical Adam who aspired to live forever. The defeat of the Aryan Sacrificer by the Aryan Non-sacrificer, may be discovered in the figure of Cain killing Abel. The fugitive wanderings of Cain, who builded a city to the east of Eden, conforms with the traditional migration of the Aryan civilizer from the East; and the renewal of the ancient strife by Lamech, the father of the metallurgist, Tubal-cain, corresponds with other memorials of the long enduring contest, and likewise refers to the development of primitive art as generally accredited to

the Non-sacrificers, whose original avocation of agriculture requiring settled abode, induced the building of permanent residences, created a demand for skilled labor, encouraged invention, and added the artisan class to the community. Thus Cain, who was a tiller of the ground, "builded a city;" and Tubal-cain was an instructor of every artificer in brass and iron; but the Sacrificers, who were herdsmen, lived in tents and led a nomadic life, without progress in arts or civilization. In the Bible it is said, "Cain brought of the fruit of the ground an offering unto the Lord." "And Abel he also brought of the firstlings of his flock and of the fat thereof." These are marked types in the religions of the agriculturalist and of the herdsman, whose different forms of worship are likewise commemorated in the Vedas, and the Zend-Avesta, the bloodless offering, and monotheistic faith, being always accredited to the Non-sacrificers. Thus it is said in the

Veda, "When the gods were created, animals were first sacrificed." With this idolatrous innovation the earliest record of religious strife commences.

The Deva-worshippers first became historic as the sectarian rivals and enemies of the Ahura-worshippers, who by the name of Mazdayacnians, and as the followers of the prophet, Zarathustra (Zoroaster), abjured polytheism, denouncing the gods of the Deva-worshippers as devils (*devas*, *devs*, *devils*), although still maintaining in a modified form the superstition of sacrificial worship.* The Zend-Avesta says (*Yac. xiii: 62*): "I drive away the *Devas*, I profess myself a Zarathustian, an expeller of the *Devas*, a follower of the teachings of Ahura. I deny rule to the bad, wicked, wandering in error, evil witting *Devas*. The most lying of beings, the most reprobate of beings, I deny with thoughts, words, works and tokens, rule to those that are bad

* Appendix—No. 1.

and fearful. Thus has Ahura Mazda commanded. So also has Zarathustra renounced the rule of the Devas. Thus I also, as a Mazdayacnian, renounce the rule of the Devas, as the pure Zarathustra has renounced them."

The successful issue of the Zarathustrian Reformation resulted in the expatriation of the Deva-worshippers, who lost to Persian history, became with their ancient gods again historic in the Indian Aryavata, as co-religionists and allies of the Vedic Sacrificers. In this connection the data for comparison with the Biblical chronology may be assigned to the epoch of emigration, when the wandering Deva-worshippers had relations with a Shemitic people; for Shemitic traditions resembling those of the Hebrew Sacrificers, but unknown to the Ahura-worshippers, or to the early Vedic Arya, were introduced by the emigrants into the Vedic legends.

The Biblical Allegorist claimed for the

Hebrew people an Aryan extraction, in the figure of Seth, the third son of Adam; and referred the establishment of the religion of the fathers to the time of Enos, the grandson of Adam. Thus it is said: "And to Seth, to him also there was born a son, and he called his name Enos; then began men to call upon the name of the Lord." The expression "then began men to call upon the name of the Lord," implied that the earlier religion of the Sacrificers, Abel and Seth, might not be esteemed the true faith, although it is said, "And the Lord had respect unto Abel and to his offerings;" and farther it is said, that "Seth was appointed by God instead of Abel, whom Cain slew."

In the Aitareya Brahmana of the Rig Veda, there is reference to a sectarian schism involving the question of the virtue in the sacrificial blood, and as the doctrine proscribed by the Aryan Sacrificers was maintained and perpetuated by the Shemitic Sacrificers, this divergence of faith may afford

some evidence of the disturbed relations, which induced an original dispersion of the ancestral people. Thus in the Aitareya Brahmana it is said (p. 87):

“Present the evil spirits with the blood! for the gods having deprived (once) the evil spirits of their share in the full and new-moon offerings, apportioned to them the husks and smallest grains, and after having them turned out of the great sacrifice (such as the Soma and animal sacrifices), presented to them the blood. Thence the Hotar pronounces the words: present the evil spirits with the blood.”

The ignominious rejection on the part of the Aryan Sacrificer of the sacrificial blood is farther shown, for it is said, “when the animal is the offering then many parts are not used, such as hairs, skin, blood, half-digested food, hoofs, the two horns, etc. This ordinance of the Vedic priesthood may be contrasted with the institutes of the Levitical Law, for the Hebrew Sacrificer es-

teemed the blood of the animal the holy part; and used it in rites of purification and of consecration.

Thus it is said that to consecrate Aaron and his sons for the priesthood, the blood of a ram (Lev. viii.) was "put upon the tip of their right ear, and upon the thumbs of their right hands, and upon the great toes of their right feet. And with the blood of a bullock they purified the altar, and poured the blood at the bottom of the altar and sanctified it, to make reconciliation upon it."

The Levitical Law explains why this purifying and sanctifying power was attributed to the blood; for it is said (Lev. xvii.):

¹¹ The life of all flesh is in the blood; and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul.

¹³ And whatsoever man there be of the children of Israel, or of the strangers that sojourn among you, which hunteth and

catcheth any beast or fowl that may be eaten; he shall even pour out the blood thereof, and cover it with dust.

¹⁴ For it is the life of all flesh; the blood of it is for the life thereof: therefore I said unto the children of Israel, Ye shall eat the blood of no manner of flesh: for the life of all flesh is the blood thereof; whosoever eateth it, shall be cut off.

The theory that the life of the flesh is in the blood was represented as orthodox faith by the Levitical priesthood, and the belief that life is spiritual was accounted heretical doctrine even in Apostolic times, for the Apostle Paul, when persecuted by the high priest and the people, said (Acts xxiii.): "Men and brethren, I am a Pharisee, the son of a Pharisee; of the hope and resurrection of the dead I am called in question. And when he had so said, there arose a dissension between the Pharisees and the Sadducees: and the multitude was divided. For the Sadducees say there is no resurrec-

tion, neither angel nor spirit: but the Pharisees confess both.”

The heretical teachings of Jesus made the high priest, the elders and the orthodox followers of the Levitical Law his accusing enemies; for Jesus testified of the spiritual and immortal nature of the soul, and denied the virtue in the blood, asserting its inanimate and merely physical nature in the metaphor (John vi.):

⁵³ Except ye eat of the flesh of the Son of man, and drink his blood, ye have no life in you.

⁵⁴ Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day.

⁵⁵ For my flesh is meat indeed, and my blood is drink indeed.

⁵⁶ He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.

⁵⁷ As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me.

This metaphorical illustration of the spiritual homogeneity and immortal nature of the soul was well understood by the people, who had been taught by the Levitical priesthood that soul and blood were of the same nature in man and beast. Thus it is said in Leviticus (Lev. xxii.) :

‘If the priest buy any soul with his money, he shall eat of it, and he that is born in his house: they shall eat of his meat.

But of the blood of beast and fowl they might not eat, “for the life of all flesh is the blood thereof.” How earnestly Jesus reprobated this doctrine was shown in his metaphor, “Except ye eat of the flesh of the Son of man, and drink his blood, ye have no life in you,” for in this figure he maintained his testimony, that (John vi: 63): “It is the spirit that quickeneth; the flesh profiteth nothing;” and farther he represented that for those who put away their delusion, the same perception of the Divine Truth would dwell in them as in him; for all spiritual life was

from the Father, and as he lived by the Father, so they lived by the Father, and this they would experience at the last day.

Jesus designated the doctrine he taught the New Testament, as opposed to the Old Testament of the Levitical Sacrificers; and at the last supper preceding his crucifixion, it is said (Matt. xxvi: 26): "Jesus took bread and brake it, and gave it to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave it to them, saying, Drink ye all of it; for this is my blood of the New Testament, which is shed for many for the remission of sins." In this impressive declaration Jesus referred to his approaching martyrdom, and asserted, that he shed his blood to maintain his testament of spiritual atonement and remission of sin, as opposed to the Levitical doctrine of the atoning virtue in the blood of the animal sacrifice.

Jesus died a heretic, but his New Testament had repeated the old heresy of the Hebrew Non-sacrificer, who said (Ps. xl.):

¹ I waited patiently for the Lord; and he inclined unto me and heard my cry.

² He brought me up also out of a horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings.

³ And he hath put a new song in my mouth, even praise unto our God: many shall see it and fear, and shall trust in the Lord.

⁴ Blessed is that man that maketh the Lord his trust, and respecteth not the proud, nor such as turn aside to lies.

⁵ Many, O Lord my God, are thy wonderful works which thou hast done, and thy thoughts which are to us-ward: they cannot be reckoned up in order unto thee: if I would declare and speak of them, they are more than can be numbered.

⁶ Sacrifice and offering thou didst not desire; mine ears hast thou opened: burnt offering and sin offering hast thou not required.

⁷ Then said I, Lo, I come: in the volume of the book it is written of me.

⁸ I delight to do thy will, O my God : yea, thy law is within my heart.

In the fifty-first Psalm, the same spirit is manifested :

¹⁰ Create in me a clean heart, O God ; and renew a right spirit within me.

¹¹ Cast me not away from thy presence ; and take not thy holy spirit from me.

¹² Restore unto me the joy of thy salvation ; and uphold me with thy free spirit.

¹³ Then will I teach transgressors thy ways ; and sinners shall be converted unto thee.

¹⁴ Deliver me from bloodguiltiness, O God, thou God of my salvation : and my tongue shall sing aloud of thy righteousness.

¹⁵ O Lord open thou my lips ; and my mouth shall show forth thy praise.

¹⁶ For thou desirest not sacrifice ; else would I give it : thou delightest not in burnt offering.

¹⁷ The sacrifices of God are a broken spirit : a broken and a contrite heart, O God, thou wilt not despise.

The fiftieth Psalm, contains the following admonition:

⁷ Hear, O my people, and I will speak; O Israel, and I will testify against thee: I am God, even thy God.

⁹ I will take no bullock out of thy house, nor he-goats out of thy folds.

¹⁰ For every beast of the forest is mine, and the cattle upon a thousand hills.

¹¹ I know all the fowls of the mountains: and the wild beasts of the field are mine.

¹² If I were hungry I would not tell thee: for the world is mine, and the fulness thereof.

¹³ Will I eat the flesh of bulls, or drink the blood of goats?

¹⁴ Offer unto God thanksgiving; and pay thy vows unto the Most High:

¹⁵ And call unto me in the day of trouble: I will deliver thee, and thou shalt glorify me.

The new song "even praise unto our God," with the spiritual awakening to the blood-

guiltiness of sacrifice, was a revival of the Non-sacrificers-worship of the Most High God! for the ancient faith survived, notwithstanding the orthodox Sacrificers hated and cast out the non-sacrificing brethren; even as the prophet Isaiah testified, saying (Isaiah lxvi.):

¹ Thus saith the Lord, The heaven is my throne, and the earth is my footstool: where is the house that ye build unto me? and where is the place of my rest?

² For all those things hath mine hand made, and all those things have been, saith the Lord: but to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word.

³ He that killeth an ox is as if he slew a man; he that sacrificeth a lamb, as if he cut off a dog's neck; he that offereth an oblation, as if he offered swine's blood; he that burneth incense, as if he blessed an idol. Yea, they have chosen their own ways, and their soul delighteth in their abominations.

‘I also will choose their delusions, and will bring their fears upon them; because when I called, none did answer; when I spake, they did not hear; but they did evil before mine eyes, and chose that in which I delighted not.

‘Hear the word of the Lord, ye that tremble at his word; Your brethren that hated you, that cast you out for my name’s sake, said, Let the Lord be glorified: but he shall appear to your joy, and they shall be ashamed.

The non-sacrificing believers, whom “the brethren hated, and cast out,” were represented by the non-sacrificing Prophets and Psalmists, whose denunciations of the ordinances and formulas of Levitical-worship testified to the idolatrous practices of the dominant sectarians. Thus the prophet Isaiah farther said in the name of the Lord (Isaiah i.):

“To what purpose is the multitude of your sacrifices unto me? saith the Lord: I

am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he-goats.

¹² When ye come to appear before me, who hath required this at your hand, to tread my courts?

¹³ Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting.

¹⁴ Your new moons and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear them.

¹⁵ And when ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood.

¹⁶ Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil;

¹⁷ Learn to do well; seek judgment, relieve

the oppressed, judge the fatherless, plead for the widow.

The prophet Amos likewise testified in the name of the Lord, saying (Amos v.):

²¹ I hate, I despise your feast days, and I will not smell in your solemn assemblies.

²² Though ye offer me burnt offerings and your meat offerings, I will not accept them: neither will I regard the peace offerings of your fat beasts.

²³ Take thou away from me the noise of thy songs; for I will not hear the melody of thy viols.

²⁴ But let judgment run down as waters, and righteousness as a mighty stream.

The prophet Jeremiah also testified, saying (Jer. vii.):

²¹ Thus saith the Lord of hosts, the God of Israel; Put your burnt offerings into your sacrifices, and eat flesh.

²² For I speak not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning burnt offerings or sacrifices:

²³ But this thing commanded I them, saying, Obey my voice, and I will be your God, and ye shall be my people: and walk ye in all the ways that I have commanded you, that it may be well unto you.

The prophet Micah also testified, saying:

⁶ Wherewith shall I come before the Lord, and bow myself before the high God? shall I come before him with burnt offerings, with calves of a year old?

⁷ Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul?

⁸ He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?

The moral law proclaimed by the non-sacrificing prophets, was the law to which Jesus referred, when he said (Matt. v.) :

¹⁷ Think not that I am come to destroy

the law, or the prophets: I am not come to destroy, but to fulfil.

And Jesus farther testified of the purely spiritual and moral nature of this law, in answer to the question of the scribe, who asked of him (Matt. xxii.):

³⁶ Master, which is the great commandment in the law?

³⁷ Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

³⁸ This is the first and great commandment.

³⁹ And the second is like unto it, Thou shalt love thy neighbor as thyself.

⁴⁰ On these two commandments hang all the law and the prophets (Mark xii.):

³² And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God; and there is none other but he:

³³ And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbor as himself, is more than all whole burnt offerings and sacrifices.

³⁴ And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God.

The lessons of loving kindness and humanity which Jesus taught, illustrate a religion of moral obligation and spiritual obedience to the law of God in the heart; but the Judaic disciples, in order to reconcile the Levitical proselytes to the abandonment of animal sacrifice, advanced the theory of a final vicarious atonement and sin-offering in the person of Jesus: this innovation being alike inconsistent with the traditional character of a Messiah, and with the declaration of Jesus, "I will have mercy, and not sacrifice," was in after-time a productive source of discord and disunion in the Christian Church.

The first centuries of the Christian Era were marked by violent dissension on doctrinal questions; for the overwhelming tide of Heathen conversion carried many forms of Heathen faith, and doctrine, into the

Christian Church. Thus the ecclesiastical Council of Nicaea, composed almost entirely of Egyptian and Syrian prelates, proclaimed the divinity of Jesus, as orthodox faith, and anathematized the dissenting monotheists. This dangerous theory was subsequently associated with the Levitical idea of the human sacrifice of Jesus, and with the Levitical doctrine of the virtue of the animal blood, and ultimately assumed the form of the ecclesiastical dogma, that God, gracious and merciful, in order to avert, or to annul the entail of his wrath on the whole human race for the offence of the first living soul, had Himself, become incarnate in the man Jesus, and had shed his own blood as a propitiative sacrifice to Himself. This doctrine was reprobated by the Hebrew and Gentile monotheists, for the Non-sacrificers had too exalted perception of Divine purity, wisdom, and power, to associate the idea of flesh, of sin, or of death, with a God, spiritual, omnipotent and good. Thus Jesus

had declared (John iv, 24): "God is a Spirit: and they that worship him must worship him in spirit and in truth." And Jesus testified of his own human nature, when having been addressed as "Good Master," he said (Mark x, 18): "Why callest thou me good? there is none good but one, that is God."

To demonstrate the existence of the religion of the Non-sacrificer as revealed in the Old, and the New Testaments, these few examples have been given. The composite character of the Bible is apparent to every intelligent observer; the religion of the Sacrificer was propitiative and expressed the fear of God; the religion of the Non-sacrificer was trusting and expressed the love of God; under the influences of these different emotions the religions of the Hebrews assumed distinct aspects; the Sacrificer depicted a Deity actuated by human passions, a god of war, sanguinary, jealous, and revengeful; represented as the

god of battles, his alleged attributes were a reflex of the savage characteristics of a barbarous people, who represented God as commanding the cruel destruction of their enemies. Thus it is written (Deut. xxxii.):

³⁹ See now that I, even I, am he, and there is no god with me: I kill, and I make alive; I wound, and I heal: neither is there any that can deliver out of my hand.

⁴⁰ For I lift up my hand to heaven, and say, I live for ever.

⁴¹ If I whet my glittering sword, and mine hand take hold on judgment; I will render vengeance to mine enemies, and will reward them that hate me.

⁴² I will make mine arrows drunk with blood, and my sword shall devour flesh; and that with the blood of the slain and of the captives, from the beginning of revenges upon the enemy.

The prophet Samuel is represented as saying (I. Sam. xv.):

² Thus saith the Lord of hosts,

³ Now go and smite Amalek, and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass.

In the books of Ezekial it is said (Ez. ix.):

⁵ Let not your eye spare, neither have ye pity:

⁶ Slay utterly old and young, both maids and little children, and women.

²² The Lord said (Ps. lxxviii.):

²³ That thy foot may be dipped in the blood of thine enemies, and the tongue of thy dogs in the same.

These, and other expressions of a like nature, are evidences of the barbarism of the Hebrew Sacrificers; and are in striking contrast with the moral and humane expressions of the Hebrew Non-sacrificers, to whom God was known, as the God of love and peace, the source of all good, merciful, compassionate, and just. Thus it is written (Ps. clxv.):

⁸ The Lord is gracious, and full of compassion; slow to anger, and of great mercy.

⁹ The Lord is good to all: and his tender mercies are over all his works.

¹⁵ Thou, O Lord, art a God full of compassion, and gracious, longsuffering, and plenteous in mercy and truth (Ps. lxxxvi.).

This confidence in the gracious and merciful attributes of Deity, had an ameliorating influence on the relations of man with man, for the heart that prayed, saying (Ps. cxix.):

⁶⁸ Thou art good, and doest good; teach me thy statutes;—could realize that a virtuous life was approved of God. This the Psalmist illustrated in saying (Ps. cxix.):

¹ Blessed are the undefiled in the way, who walk in the law of the Lord.

² Blessed are they that keep his testimonies, and that seek him with the whole heart.

³ They also do no iniquity: they walk in his ways.

⁷ I will praise thee with uprightness of heart, when I shall have learned thy righteous judgments.

³⁴ Give me understanding, and I shall keep thy law; yea, I shall observe it with my whole heart.

¹²¹ I have done judgment and justice: leave me not to mine oppressors.

¹⁶⁶ Great are thy tender mercies, O Lord: quicken me according to thy judgments.

¹⁸⁷ Many are my persecutors and mine enemies; yet do I not decline from thy testimonies.

¹⁸⁸ I beheld the transgressors, and was grieved; because they kept not thy word.

¹⁸⁹ Consider how I love thy precepts: quicken me, O Lord, according to thy loving kindness.

This moderate denunciation of personal enemies, and grieving for the transgressors, was very unlike the bitter invective of the evil-minded Psalmist, who implored curses against his enemy, saying (Ps. cix.): -

⁶ Set thou a wicked man over him: and let Satan stand at his right hand.

⁷ When he shall be judged, let him be condemned: and let his prayer become sin.

⁸ Let his days be few; and let another take his office.

⁹ Let his children be fatherless, and his wife a widow.

¹⁰ Let his children be continually vagabonds, and beg: let them seek their bread also out of their desolate places.

¹¹ Let the extortioner catch all that he hath; and let the strangers spoil his labour.

¹² Let there be none to extend mercy unto him: neither let there be any to favour his fatherless children.

¹³ Let his posterity be cut off; and in the generation following let their name be blotted out.

¹⁴ Let the iniquity of his fathers be remembered with the Lord; and let not the sin of his mother be blotted out.

¹⁵ Let them be before the Lord continually,

that he may cut off the memory of them from the earth.

Contrast this impious prayer, with the words of Jesus (Matt. v.):

⁴⁵ Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy.

⁴⁶ But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;

⁴⁷ That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

⁴⁸ For if ye love them which love you, what reward have ye?

⁴⁹ Be ye therefore perfect, even as your Father which is in heaven is perfect."

Jesus, called upon all men as children of the spiritual Father, to be good and merciful; and his confidence in the impartial

favor, and loving kindness of a just God, accords with the ancient faith of the Hebrew Non-sacrificers: but cannot be reconciled with the cruel and revengeful nature attributed to Deity by the Levitical Sacrificers.

The Hebrew religion would never have been perpetuated, nor the Hebrew Scriptures held sacred: had it not been for the existence of the faith of the Non-sacrificers. The ages have disclosed the ephemeral nature of man-made observances; the groves of Abraham, the pillars of Jacob, the blood-stained altars of Aaron, have passed away; but the Hebrew retains the worship of the Most High God! and the revelation of His Law in the heart; better than all earthly honors and earthly possessions is this true glory of Israel; and when the illusion of visionary promise shall have faded away, and the Divine Law is sought and understood, then shall every regenerate heart exclaim with the non-sacrificing Psalmist (Ps. cxix.):

⁹⁹ I have more understanding than all my teachers: for thy testimonies are my meditation.

¹⁰⁰ I understand more than the ancients, because I keep thy precepts.

¹⁰¹ I have refrained my feet from every evil way, that I might keep thy word.

¹⁰² I have not departed from thy judgments: for thou hast taught me.

To recognize the harmony of the Divine Truth, develops the rational understanding and inspires sentiments of devotion to God, and good will to man; but to detect religious falsehood without an intelligent perception of the truth as it exists for all men, betrays the ignorant and faint-hearted into a condition of hopeless distrust. There are many persons who imagine that the Divine Truth is beyond the comprehension of ordinary minds, but the revelation of God is in every heart, the conscience bearing witness; thus, humanity, purity, rectitude, justice, mercy, are inspirings of the

Divine Spirit; and cruelty, impurity, falsehood, dishonesty, and all unrighteousness, is disobedience to the Divine Will.

This was the ancient faith of the Non-sacrificers, and in its universal application embraced all living souls; it was professed in Ahura-worship, transmitted in the religion of the Asuras, and illustrated by the Hebrew Non-sacrificers, in the doctrine of willing obedience to the Law of God in the heart. As expressed in Ahura-worship, this faith required that men should "Think good, and speak good, and act good;" as represented by the Asuras, it inculcated the precept, "Abstain from vice, practice virtue, rule thy own heart;" as proclaimed by the Hebrew Non-sacrificers, it reminded the faithful, "He hath showed thee O man what is good, and what doth the Lord require of thee, but to do justly, to love mercy, and to walk humbly with thy God."

Thus by the direct revelation of the Spiritual Father, the Divine Truth is the natural religion of the soul, and comprehends in

one general system of salvation all who feel and act virtuously. To revive the knowledge of this saving Truth and to bring sinners to repentance, was the mission of the priests of the order of Melchisedec. These great teachers gave the force of example to the precepts they inculcated; for tried and tempted as other men, their resistance of evil, and earnest striving to do right, strengthened the feeble, and encouraged doubting hearts.

Thus of Jesus it is said (Heb. v.) :

⁶ Thou art a priest for ever after the order of Melchisedec.

⁷ Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared; *

* The expression, "the fear of God," as used by the Non-sacrificers, was not the dread of God; the right meaning is explained in Psalm xxxiv.

¹¹ Come hearken unto me: I will teach you the fear of the Lord.

¹³ Keep thy tongue from evil, and thy lips from speaking guile.

¹⁴ Depart from evil, and do good; seek peace, and pursue it.

⁸ Though he were a Son, yet learned he obedience by the things which he suffered ;

⁹ And being made perfect, he became the author of eternal salvation unto all them that obey him ;

¹⁰ Called of God an high priest after the order of Melchisedec.

¹¹ Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing.

¹² For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God ; and are become such as have need of milk, and not of strong meat.

¹³ For every one that useth milk is unskilful in the word of righteousness : for he is a babe.

¹⁴ But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil.”

The Apostle Paul repeated the doctrine of

the priests of the order of Melchisedec, when he advised men to exercise their senses to discern both good and evil. This was very different doctrine from that professed by the author of the Biblical Allegory, who in the myth of the "Transgression of Adam," represented that God had denied to the first created soul, the knowledge of good and evil. Thus it is said (Gen. ii.):

⁷ And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

⁸ And the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed.

⁹ And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil.

¹⁵ And the Lord God took the man, and put him into the garden of Eden to dress it and to keep it.

¹⁶ And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat :

¹⁷ But of the tree of the knowledge of good and evil, thou shalt not eat of it : for in the day that thou eatest thereof thou shalt surely die.

¹⁹ And out of the ground the Lord God formed every beast of the field, and every fowl of the air ; and brought them unto Adam to see what he would call them : and whatsoever Adam called every living creature, that was the name thereof.

²¹ And the Lord God caused a deep sleep to fall upon Adam, and he slept : and he took one of his ribs, and closed up the flesh instead thereof ;

²² And the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man (Gen. iii.).

¹ Now the serpent was more subtile than any beast of the field which the Lord God had made. And he said unto the woman,

Yea, hath God said, Ye shall not eat of every tree of the garden ?

² And the woman said unto the serpent, We may eat of the fruit of the trees of the garden :

³ But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, least ye die.

⁴ And the serpent said unto the woman, Ye shall not surely die.*

⁵ For God doth know that in the day ye eat thereof, then your eyes shall be opened; and ye shall be as gods, knowing good and evil.

⁶ And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.

* The serpent was a Gentile symbol of Eternity, or of Eternal life.

¹⁵ And the Lord God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat.

¹⁷ And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life;

¹⁸ Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field;

¹⁹ In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.

²² And the Lord God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live forever:

²³ Therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken.

²⁴ So he drove out the man ; and he placed at the east of the garden of Eden cherubims and a flaming sword which turned every way, to keep the way of the tree of life.

The author of the Biblical Allegory thus represented that to acquire wisdom and the knowledge of good and evil, and to aspire to live forever, were transgressions displeasing to God and incurring divine condemnation; and farther, that, as God had placed a guard to keep the way of the tree of life, it might not be supposed that man had ever attained to immortality.

This was the same form of unbelief, that in a later age was represented by the Sadducees, who said (Acts xxiii: 8): "There is no resurrection, neither angel, nor spirit;" and it was against the Levitical doctrine of the merely temporal existence of the living

soul, that the Apostle Paul testified, saying (I. Cor. xv.):

⁴⁴ There is a natural body, and there is a spiritual body.

⁴⁵ And so it is written: The first man Adam was made a living soul; the last Adam was made a quickening spirit.

The identification of the living soul as both mortal and immortal was clearly expressed; but Paul in another illustration involved his meaning, for he said (Rom. v.):

¹³ Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:

¹³ For until the law sin was in the world: but sin is not imputed when there is no law.

¹⁴ Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come."

Herein Paul declared that Adam and his

transgression was a figure; and notwithstanding the Apostle disapproved of (Titus i: 14) "giving heed to Jewish fables, and commandments of men, that turn from the truth," yet in a great measure the mistaken interpretation of his own figurative language imposed on orthodox Christianity the deplorable doctrine of entailed sin, as expressed in the popular adage, "In Adam's fall, we sinned all."

Paul, called the Apostle of the Gentiles, and acquainted with Gentile traditions, could understand the figure which the Biblical Allegorist had measurably constructed from Gentile legends, partly Aryan, partly Shemitic. The earliest tradition was Aryan, for the prophet Yima, the first historic man of the Aryan race, was accused by the Ahura-worshippers with having through pride and arrogance fallen from an originally virtuous condition, and by his fall brought death into the world. This defamation of the memory of Yima, was owing to his deifica-

tion as the god of death, and judge of the dead, by the Deva-worshippers who represented the doctrine of immortality taught by the man, as the revealings of a god. This idolatry the Ahura-worshippers resented in traducing the memory of Yima, who had lived at so remote an epoch, that lingering sentiments of veneration readily gave place to intolerance excited by the polytheism of the Deva-worshippers, who however themselves transmitted the tradition of the human origin of the god they worshipped. Thus it is said in the Rig Veda:

“Worship with an oblation Yama, son of Vivasvat, the assembler of men, who departed to the mighty streams, and spied out the road for many. Reverence ye with an oblation Yama, son of Vivasvat, the assembler of men, who was the first of men that died, and the first that departed to this celestial world.”

The tradition of the human origin of Yama was associated with the theory of his

divine derivation, for in the Vedic mythology, Vivasvat, the father of Yama, was a form of the Creator or Supreme Ruler; and although classed among the earliest of the Vedic gods as a son of Aditi (the feminine expression of creative power, and mother of the Vedic creators), yet in later mythology Vivasvat is represented as imperfect at his birth, and fashioned by the other great gods into a likeness of themselves. This figure implied that Vivasvat was not an original Vedic deity; an inference the Zend-Avesta confirms, for the designation "Son of Vivanhao," applied by the Ahura-worshippers to the prophet Yima, bore testimony to a process of deification on the part of the Deva-worshippers, which gave to the original appellation an irrelevant meaning. Thus the Aryan root, vi, (viv), signified in the mother tongue, vitality, to vivify, to live; and as applied by the Ahura-worshippers in the title, "Son of Vivanhao," might be rendered, Son of the living, or Son of man; but with

the Deva-worshippers it came to signify the Son of God. In this sense it was introduced into the Vedic mythology, when the expatriated Deva-worshippers found a new home among the Vedic Sacrificers, bringing with them Iranian gods, and Shemitic legends, before unknown to the Vedic polytheists.

The important accession of these warlike allies to the wasted ranks of the sacrificing Arya, was marked by their dominating religious influence, for they set aside the ancient Vedic war god Trita, and made their own war god Indra (Persian, Indraha), the victor in the strife; but after the Asuras were worsted, and more amicable relations had been established between the former contestants, Indra, who as "Vritraha," or killer of the Non-sacrificer, had become "greater than all the gods," was gradually dispossessed of his exceptionable supremacy by the Brahma priests, who under the claim of Divine Revelation, and sacred knowl-

edge, introduced another personification of the Supreme Deity, in "Brahma, the First Form of Being, the Creator;" and a new religion in Brahmanism.

In order to popularize their religion, the Brahma priests endeavored to combine the monotheism of the Non-sacrificer, with the polytheism of the Sacrificer; thus they said (Laws of Menu, p. 410):

"The divine spirit alone is the whole assemblage of the gods."

"Among all the good acts performed in this world, the principal of all duties is to acquire a true knowledge of one Supreme God; that is the most exalted of all sciences, because it ensures immortality: For in the knowledge and adoration of one God, all the rules of good conduct are fully comprised" (p. 455).

The influence of the Non-sacrificers was farther apparent, in the importance theoretically attached to the performance of moral duties, together with the doctrine of the re-

wards and punishments of a future life. Thus in the Brahmanic Scriptures, called the Laws of Menu, it is said of the man who has sinned, that,

²³⁰ In proportion as his heart sincerely loathes his evil deed, so far shall his vital spirit be freed from the taint of it.

²³¹ If he commit sin, and actually repent, that sin shall be removed from him; but if he merely say, "I will sin thus no more," he can only be released by an actual abstinence from guilt.

²³² Thus revolving in his mind the certainty of retribution in a future state, let him be constantly good in thoughts, words and action.

Of the future life it is also said (p. 446):

²⁰ If the vital spirit had practiced virtue for the most part, it enjoys delight in celestial abodes.

²¹ But if it had generally been addicted to vice, then it shall feel the pains to which Yama shall doom it.

²² Having endured those torments according to the sentence of Yama, and its taint being almost removed, it again reaches pure elements in the order of their natural distribution.

²³ Let each man, considering with his intellectual powers these migrations of the soul, according to its virtue or vice, continually fix his heart on virtue.

In its integrity this was the faith of the Non-sacrificers; but the Brahma priests, while adopting it, claimed that "a Brahman is born the chief of all creatures, assigned to guard the treasury of duties, religious and civil." Under this claim the priesthood exercised a most demoralizing and tyrannical influence, for assuming to be mediums of Divine Revelation, they re-established sacrifice,* revived polytheism, introduced the avatars of Brahma, multiplied the gods, and degraded the people. Apart, however, from

* "There was a time, when sacrifice went away from the gods."
(Ait, Brahm.)

priestly corruption, "The good which has knowledge, and the good which is lasting," was the inextinguishable light in every living soul; and when the great reformer, Gautama Buddha, re-awakened the consciences of men, throughout the land was heard the general watchword of salvation, "Purify, Purify, Purify the heart." Then, not only the Brahma priests lost their ascendancy, but for more than one thousand years Brahmanism almost disappeared from history. During that long period Buddhism was the dominant religion of India, sacrifice was forbidden; caste was abolished; and the worship of the gods was disclaimed. Of all the Vedic and Brahmanic deities, Yama as the Judge of the Dead, was the only active representative admitted into the religion of Buddha. Thus it is said in the Dhammapada (p. 207):

"Who shall overcome this earth, and the world of Yama, and the world of the gods? Who shall find out the plainly shown path of virtue.

⁴⁶The disciple will overcome the earth, and the world of Yama, and the world of the gods. The disciple will find out the plainly shown path of virtue.

By the Buddhists, Yama was not accounted a god, but a just demon, whose world was a place of temporary sojourn for departed souls. Thus while Yama judged of the merit or demerit of disembodied souls, his power was restricted to the award of a just penalty for past sin, for over the new being he had no control. Thus it is said in the *Dhammapada* xii:

¹⁶⁰Self is the Lord of self, who else could be the Lord? With self well-subdued, a man finds a lord such as few can find.

¹⁶⁵By oneself the evil is done, by oneself one suffers; by oneself evil is left undone, by oneself one is purified. Purity and impurity belong to oneself, no one can purify another.

This self-controlling power, and the regenerative influence of self-purification in

every soul, was the leading doctrine of Gautama Buddha. Thus it is said (Chapt. xx.):

²⁶ You yourself must make an effort. The Tathagatas (Buddhas) are only preachers. The thoughtful who enter the way are freed from the bondage of Mara.

That is, from the bondage of sin, for Mara, signifies sin, and personified is the Tempter. Thus it is said (Dham. i.):

⁷ He who lives looking for pleasure only, his senses uncontrolled, immoderate in his enjoyments, idle, and weak, Mara (the tempter) will certainly overcome him. It is also said (Dham. iv.):

⁴⁶ He who knows that his body is unsubstantial as a mirage, will break the flower-pointed arrow of Mara, and never see the King of Death.

The idea that the purified spirit freed from the law of sin and of death, never entered again the world of Yama, nor saw the King of Death, may be compared with the doctrine of Paul, who said of Enoch (Heb. xi.):

⁵ By faith Enoch was translated that he should not see death.

Veneration for the King of Death, or Judge of the Dead, under different forms, was widely represented in the Aryan religions, and when popular superstition conferred on Jesus the ancient title, it was as a substitute for the worship of false gods.

The apostle Peter said of Jesus (Acts x.):

⁴² And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead.

This assertion, was however contrary to the testimony of Jesus himself; who said (John xii.):

⁴⁴ He that believeth on me, believeth not on me, but on him that sent me.

⁴⁷ And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world.

⁴⁸ He that rejecteth me, and receiveth not my words, hath one that judgeth him: the

word that I have spoken, the same shall judge him in the last day.

⁴⁹ For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak.

⁵⁰ And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.

Thus Jesus testified that his mission was to instruct men in the commandments of the Father, which he knew was life everlasting; but over the future destiny of men he had no control, and by the truth of the word as he had spoken it, they would be judged at the last day. "This was the testimony of Jesus as high priest of the order of Melchisedec; and his subsequent deification as the Lord of Death and Judge of the Dead, compared with that of the man Yima (Yama), may explain the contrasted personification, adopted in the way of illus-

tration, by the Apostle Paul, who said (I Cor. xv.):

¹ For since by man came death, by man came also the resurrection of the dead.

² For as in Adam all die, even so in Christ shall all be made alive."

Truth plainly spoken is easily understood, but figuratively expressed is often misinterpreted, therefore the truth in Apostolic doctrines must be sought in the spirit, and not in the letter, in the spirit of Christianity, and not in the dogmas of the Church.

Among the Gentile converts who imposed their ancient superstitions on the Christian Church, the Arabian proselytes were not conspicuous; but in a later age the Mahomedans repeated the legendary traditions of both the Jewish and Gentile branches of the Shemitic race, and Adam reinvested with his original character of Prophet, filled still another place in mythologic fable.

Thus, in el-Mas-udi's compilation of Mahomedan legends of the creation, it is related, that (p. 54-65):

“When God had created Adam, he acquainted the angels with his high dignity, and distinguished him with superior knowledge, in proof of which he made him give names to every object.” “God, it is also said, made him the bearer of the beatitude and the light, which he had predestined from the creation, in the prophetic mission of Mahommed; to which he joined the creed of his own unity.” Thus it is said, “God revealed to Adam: I will produce from thee my light, which shall flow through splendid channels and noble roots. I will exalt this light above all other lights, and make it the seal of the prophets. Seth, the son of Adam, was embued with this light which sparkled from his forehead.” The gift of God, it is said, was slumbering in him till he grew up; and when he came to riper age, Adam acquainted him with his mission and the promises of God, and told him that he would be his own successor after his death, and support truth on earth. This mission

was to be inherited by his descendants who were to be distinguished and glorious. Thus the light was transferred from generation to generation, until it came to the prophet Mahommed.

In constructing his religion, Mahommed borrowed largely from Levitical Judaism, but in his version of the legend of the Transgression of Adam, the rebellious angel Eblis (the Devil) was the chief offender; for he caused Adam and his wife to fall from original virtue through deceit. Thus it is related in the Koran that, (Koran, p. 117): "God said to the angels, Worship Adam; and they all worshipped him, except Eblis; God said unto him: What hindered thee from worshipping Adam, since I had commanded thee? He answered I am more excellent than he: thou hast created me of fire, and hast created him of clay. God said: Get thee down therefore from paradise; for it is not fit that thou behave thyself proudly therein: get thee hence, de-

spised, and driven far away: verily whoever shall follow thee, I shall surely fill hell with you all: but as for thee O Adam, dwell thou and thy wife in paradise; and eat of the fruit thereof where ever ye will; but approach not this tree, lest ye become of the number of the unjust. And Satan (Eblis), said, Your Lord hath not forbidden you this tree, but lest ye should become angels, or lest ye become immortal. And he sware unto them saying, Verily I counsel you aright. And when they had tasted of the tree; their Lord called to them saying, Did I not forbid you this tree; and did I not say unto you, Verily Satan is your declared enemy? They answered, O Lord we have dealt unjustly with our own souls; and if thou forgive us not, and be not merciful unto us, we shall be of those who perish. God said, Get ye down, the one of you an enemy unto the other; and ye shall have a dwelling place upon earth. Therein shall ye live, and therein shall ye die, and from

thence shall ye be taken forth at the resurrection."

In the Arabian legend the prophetic mission assigned to Adam was evidently derived from Aryan tradition, for in the *Zend-Avesta** the prophet Yima is represented as the first of mankind to whom the creator Ahura-Mazda revealed the Divine Law, although Yima is not accredited as either the recorder or the bearer of the law, that mission being claimed for the prophet Zarathustra, by the Mazdayacnians. Thus it is said (*Far. xi, p. 14*):

¹ Zarathustra asked Ahura-Mazda; the Heavenly, the Holy, Creator of the corporeal world, the Pure!

² Who was the first of mankind with whom thou hast conversed, Thou who art Ahura-Mazda?

* *Avesta, the Religious Books of the Parsees*, from Professor Spiegel's German Translation. By Arthur Henry Bleek.—Hertford: Printed for Muncherjee Hormusjee Cama. By Stephen Austin, 1864.

³ Beside to me Zarathustra, to whom hast thou taught the law which is derived from Ahura.

⁴ Then answered Ahura-Mazda: To Yima the beautiful, O Pure Zarathustra.

⁵ With him first of mankind, have I conversed, I who am Ahura-Mazda.

⁶ Beside you Zarathustra, I have taught to him the law, derived from Ahura.

⁷ Then spake I to him, O Zarathustra, I who am Ahura-Mazda.

⁸ Obey me, O Yima the fair, son of Vivanhao, as the recorder and bearer of the law.

⁹ Then answered me Yima the fair;

¹⁰ I am not the creator, nor the teacher, nor the recorder, nor the bearer of the law.

¹¹ Then spake I to him, I who am Ahura-Mazda:

¹² If thou wilt not obey me as recorder and bearer of the law,

¹³ Then enlarge my world, make my world fruitful, obey me as protector, nourisher and overseer of the world.

¹⁴ Then answered me Yima the fair:

¹⁵ I will enlarge thy world, I will make thy world fruitful, I will obey thee, as protector, nourisher and overseer of the world.

¹⁶ During my rule there shall be no cold wind, nor heat, no disease, no death.

¹⁷ Then brought I forth to him the arms of victory, I who am Ahura Mazda.

¹⁸ A golden plough and a spear of gold.

¹⁹ Yima is there to bear rule.

²⁰ After that Yima had for a kingdom three hundred countries to his share.

²¹ Then was his earth full of cattle, beasts of burden, men, dogs, birds, and ruddy burning fires.

²² There was not room for the cattle, the beasts of burden, and the men.

²³ After that Yima had for a kingdom six hundred countries.

²⁴ Thereupon his earth became full of cattle, beasts of burden, men, dogs, birds, and ruddy burning fires.

²⁵ The cattle, the beasts of burden, and the men, found no room for themselves.

²⁶ After that Yima had for a kingdom nine hundred countries to his share.

²⁷ Thereupon this earth became full of cattle, beasts of burden, men, dogs, birds, and ruddy burning flames, the cattle, and beasts of burden, and the men found no room for themselves.

²⁸ After this I sent word to Yima: Yima the fair son of Vivanhao.

²⁹ This world has waxed full of cattle, beasts of burden, men, dogs, birds, and red burning fires.

³⁰ The cattle, the beasts of burden, and the men find no room for themselves.

³¹ Then went Yima forth to the stars, towards mid-day, to the way of the sun.

³² He cleft this earth with his golden plough.

³³ He bored into it with his spear.

³⁴ Saying with love, O Cpenta armaiti.

³⁵ Go forth and go asunder at my prayer.

³⁶ Thou supporter of the cattle, the beasts of burden and mankind.

³⁷ Then Yima caused this earth to cleave asunder a third part greater than it was before.

³⁸ Then Yima made the earth to cleave asunder two-thirds greater than it was before.

³⁹ After that Yima made the earth cleave asunder three-thirds greater than it was before.

⁴⁰ On it strode forward the cattle, the beasts of burden and the men.

⁴⁶ Then spake Ahura Mazda to Yima: Yima the fair son of Vivanhao.

⁴⁷ Upon the corporeal world will the evil of winter come:

⁵⁰ Wherefore snow will fall in great abundance.

⁵¹ On the summits of the mountains, on the breadth of the heights.

⁵² From three places O Yima let the cattle depart.

⁵³ If they are in the most fearful places,

⁵⁴ If they are on the tops of the mountains,

⁵⁵ If they are in the depths of the valleys,

⁵⁶ To secure dwelling places.

⁵⁷ Before this winter the country produced
pasture:

⁵⁸ Before flow waters, behind is the melting
of snow.

⁵⁹ Clouds, O Yima, will come over the in-
habited regions,

⁶⁰ Which now behold the feet of the greater
and smaller cattle:

⁶¹ Therefore make thou an enclosure,

⁶² Thither bring thou cattle, beasts of bur-
den, men, dogs, birds, and red burning fires:

⁶³ Therefore make thou this enclosure as
a dwelling place,

⁶⁴ There collect the waters to the length of
a hatra:

⁶⁵ There let the birds dwell.

⁶⁷ In the everlasting golden-hued region
whose food never fails.

⁶⁸ There make thou dwelling places,

⁶⁹ Floors, pillars, court-yards and enclos-
ures.

⁷⁰ Thither bring thou men and women,

⁷¹ Who are on this earth the largest, best
and most beautiful.

⁷² Thither bring all kinds of cattle,

⁷³ Which on this earth are the largest, best
and most beautiful.

⁷⁴ Thither bring the seeds of all kinds of
trees,

⁷⁵ Which on this earth are the tallest and
sweetest smelling.

⁷⁶ Thither bring the seeds of all foods,

⁷⁷ Which on this earth are the sweetest
and best smelling.

⁷⁸ Make all these in pairs and inexhausti-
ble,

⁷⁹ Even to the men who are in this en-
closure.

⁸⁰ Let there not be there strife or vexation;

⁸¹ No aversion, no enmity;

⁸² No beggary, no deceit;

⁸³ No poverty, no sickness;

⁸⁶ No other of the tokens which are the

tokens of Anra-mainyus,* which he has made among men.

⁹⁷ Then made Yima the enclosure.

⁹⁸ Thither brought he cattle, beasts of burden, men, dogs, birds, and red burning fires.

¹⁰⁰ There collected he the water to the length of a hatra;

¹⁰² There made he the birds to dwell;

¹⁰³ In the everlasting golden-hued region, whose food never fails.

¹⁰⁴ There made he dwelling places,

¹⁰⁵ Floors, pillars, court-yards and enclosures.

¹⁰⁶ Thither brought he men and women,

¹⁰⁷ Who on this earth are the tallest, best, and most beautiful.

¹⁰⁸ Thither brought he all kinds of cattle,

¹⁰⁹ Which on this earth are largest, best, and most beautiful.

¹¹⁰ Thither brought he all trees,

¹¹¹ Which on this earth are the tallest and sweetest smelling.

* The Devil.

¹¹² Thither brought he the seeds of all foods,

¹¹³ Which on this earth are the sweetest and best smelling.

¹¹⁴ All these he made in pairs and imperishable.

¹¹⁵ Even to the men who were in the circle.

¹¹⁶ There was there no strife nor quarrel,

¹¹⁷ No aversion, no enmity,

¹¹⁸ No beggary, no deceit,

¹¹⁹ No poverty, no sickness,

¹²⁰ No other of the tokens which are the tokens of Anra-mainyus which he has made.

¹²¹ Around about the circle (Yima made), a lofty wall and window that gave light within.

¹²² Creator of the corporeal world, Pure One!

¹²³ Of what kind are the lights in the circle which Yima has made?

¹²⁴ Then answered Ahura-Mazda: Self-created lights and created in order.

¹³³ Of a single kind and course are seen the stars, the moon, and the sun.

¹³³ These have for one day what is a year.

¹³⁴ Every forty years two human beings are born, of every two human beings a pair.

¹³⁶ These men lead the most delightful life in the circle which Yima made.

The Persian legend does not refer to Yima's fall from virtue: for the Zarathustrian Reformation in expatriating the idolatrous sectarians who deified the man, thereby allowed the unjust aspersions on the memory of Yima, to assume the form of traditional fable. Thus the Zend-Avesta concedes to him an honorable and exalted position in the world of men, even admitting his sacred calling, although denying his mission as teacher, recorder and bearer of the Divine Law.

The legend represents Yima, in the character of ruler of those Aryan hosts who at vast intervals of time, and by various routes of migration, carried the Aryan color, and

the Aryan speech, into lands far distant from the maternal home in Central Asia. Thus the successive extensions of the kingdom of Yima, whenever "the cattle, the beasts of burden, and the men found no room for themselves," was in allusion to the increase of population and the consequent outflow of emigration from the native home of the White Race. But in one particular instance Yima the fair is represented as himself the leader of the advance; for it is said, "Then went Yima forth to the stars toward mid-day, to the way of the sun." This reference to the stars, indicated the direction pursued; while the expression toward mid-day, to the way of the sun, farther showed that the direction was to the West, and not very far, as it was toward mid-day; for to follow the declination of the sun, would seemingly increase the distance. Farther it is shown that Yima was the leader of an agricultural people, for not only was the plough indicative of the tiller

of the soil; but the reference to Cpenta-Armaiti, the Persian Genius or Spirit of the earth, and of agriculture, was a familiar illustration representing the industrial occupation of the emigrants. The Persians worshipped God, in Ahura-Mazda, the Creator of the good creation; and they also worshipped the seven archangels and a lower class of angelic beings. The seven archangels or Amesha-cpentas, were regarded as spiritual protectors of the corporeal world, having direct relations with mankind as ministering spirits, and each a separate charge or care. The Cpenta-Armaiti was the only female genius among the archangels, and by some translators of the Zend-Avesta, she has been called the goddess of Wisdom and the Earth, but the title of goddess is entirely inadmissable, for the Amesha-cpentas, with an inferior order of angelic spirits, were invoked not as deities, but comparably to saint-worship in the Christian Church. In the Persian legend,

Yima is represented as addressing Cpenta-Armaiti as the Spirit of Earth, but in the Gathas, she is the personification of Wisdom, and as she furthers purity and goodness in the world, the worshipper prays for strength through Armaiti to resist evil. Thus Ahura-Mazda is supplicated (Yac. III, xxx):

Purify me O Lord, through Armaiti, give me strength. "Teach us O Cpenta-Armaiti, the law with purity."

The following translation from Yacna Haptanhaiti, refers to the Spirit of Earth, as the promoter of agriculture.*

"We worship Ahura-Mazda the pure, the master of purity. We worship the Ameshaspentas (the archangels), the possessors of good, the givers of good. We worship the whole creation of the true spirit, both the spiritual and terrestrial, all that supports the welfare of the good creation, and the spread of the good Mazdayacnian religion.

² We praise all good thoughts, all good

* Religion of the Parsees, by Prof. Martin Haug.

words, all good deeds, which are and will be (which are being done and which have been done), and we likewise keep clean and pure all that is good.

³ O Ahura-Mazda, thou true, happy being! we strive to think, to speak, and to do only what of all actions might be best fitted to promote the two lives (that of the body and the soul).

⁴ We beseech the Spirit of Earth, by means of these best works (agriculture), to grant us beautiful and fertile fields to the believer as well as to the unbeliever, to him who has riches as well as to him who has no possession.

¹ Thus we worship Ahura-Mazda who created and furthered the Spirit of Earth, and who created the good waters and trees and the luminaries and the earth and all good things.

³ We worship by calling him by the Ahura names, which were chosen by Mazda himself and which are the most sacred. We wor-

ship him with our bodies and souls. We worship him as being united with the spirits (Fravishis) of the pure men and women. We worship the promotion of all good, all that is beautiful, shining, immortal, bright, everything that is good."

There is a decided contrast, and also some points of resemblance, between the Persian Armaiti and the Hebrew Eve, for each is personified as the first feminine being, created by God; but whilst the archangel Armaiti blessed mankind in promoting wisdom and purity, and likewise agriculture, the woman Eve is represented as incurring Divine condemnation through her desire to become wise; and as she induces her husband Adam also to transgress, the punishment inflicted on Adam singularly effects his avocation as an agriculturalist. Thus it is said (Gen. iii.):

"Cursed be the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it

bring forth to thee; and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread."

The personification of Eve is altogether remarkable, for accredited with wisdom and modesty, she is the representative of human nature, self-seeking the highest good. The portraiture, however, as designed by the Biblical Allegorist, was intended to degrade woman to the Levitical standard; for whilst the Persians classed the souls of women with those of men as both intelligent and immortal, the Levitical doctrine that denied immortality to all souls, made little account of religion or understanding for woman. It is therefore to the heretical Hebrews we must look for that higher appreciation of the female sex which could say (Prov. xxxi.):

³⁰ A woman that feareth the Lord, she shall be praised.

²⁶ She openeth her mouth with wisdom; and in her tongue is the law of kindness."

A great contrast of faith, with very dis-

similar use of like forms of expression, mark the illustrations of the Biblical Allegory, and the Book of Proverbs. Thus in Proverbs, it is said (Prov. iii.) :

¹⁵ Happy is the man that findeth wisdom, and the man that getteth understanding.

¹⁸ She is a tree of life to them that lay hold upon her : and happy is every one that retaineth her.

¹⁷ Her ways are ways of pleasantness, and all her paths are peace.

Prov. xi :

³⁰ The fruit of the righteous is a tree of life ; and he that winneth souls is wise.

Prov. xix :

⁸ He that getteth wisdom loveth his own soul : he that keepeth understanding shall find good.

Prov. xv :

⁴ A wholesome tongue is a tree of life :

⁷ The lips of the wise disperse knowledge.

Prov. ix :

¹⁰ The fear of the Lord is the beginning of

wisdom: and the knowledge of the holy is understanding.

Prov. ii :

² Incline thine ear unto wisdom, and apply thine heart to understanding;

⁵ Then shalt thou understand the fear of the Lord, and find the knowledge of God.

⁶ For the Lord giveth wisdom:

⁹ Then shalt thou understand righteousness, and judgment, and equity; yea, every good path."

Popular ignorance was the foundation of Hebrew priestcraft, and to counteract the dangerous tendency of intellectual and spiritual discernment in the people, the Biblical Allegorist advocated the doctrine of the virtue and innocence of ignorance; and so ably did his powerful mind inculcate his pernicious lesson, that even in this enlightened age the credulous esteem the ancient fable as a most holy revelation. But if religion yet suffers from the ancient wrong, science is indebted to the Allegorist for a

vast field of research; for notwithstanding his illustrations were figurative, and intended to subserve his religious views, still his references to traditional legends, and types of doctrine, afford to the student of to-day important data for comparison with the religious myths and traditions of ancient Gentile peoples.

Thus the Allegorist represented the original condition of mankind as innocent and happy, and the first religion as monotheistic and non-sacrificing; Adam lived at peace with the animal creation, and without an outward form of worship was required, to manifest by obedience his devotion to God. The same condition of moral accountability is also ascribed to the first-born Cain; for, "The Lord said unto Cain" (Gen. iv.):

' If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door."

The Biblical First Age corresponds with the virtuous Krita Yuga or non-sacrificing

First Age of the Brahmans, when "One Deity alone was worshipped, and creatures were full of goodness and supremely happy." Towards the close of the Krita Yuga, it is said, virtue declined; and the First Age was succeeded by the Trita Yuga or Second Age, when the gods were created, and animals were first sacrificed.

The Trita Yuga may be compared with the Biblical figure of Abel, the Second Son of Adam; for in either instance the religion of sacrifice was represented as a new dispensation, which superseded the riteless worship of the First Age; but the Yugas were only chronological figures, whilst the first and second sons of Adam were personifications of the Aryan Sacrificers and Non-sacrificers. Thus it is related (Gen. iv.) :

² Abel was a keeper of sheep, but Cain was a tiller of the ground.

³ And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord.

⁴ And Abel he also brought of the firstlings of his flock and of the fat thereof. And the Lord had respect unto Abel and to his offering:

⁵ But unto Cain and his offering he had not respect. And Cain was very wroth, and his countenance fell.

⁶ And the Lord said unto Cain, Why art thou wroth? and why is thy countenance fallen?

⁷ If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door.

⁸ And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him.

^{9 10} And the Lord said unto Cain, What hast thou done? the voice of thy brother's blood crieth unto me from the ground.

¹¹ And now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand;

¹² When thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth.

^{16 17} And Cain went out from the presence of the Lord, and dwelt on the east of Eden, and he builded a city.

In the fifth generation from Cain, the traditional strife was renewed in the person of Lamech, the father of the primitive metallurgist, "Tubal-cain, an instructor of every artifice in brass and iron." The legend represents Lamech as saying:

²⁸ Hear my voice; hearken unto my speech: for I have slain a man to my wounding, and a young man to my hurt.

²⁴ If Cain shall be avenged sevenfold, truly Lamech seventy and sevenfold.

The distinct issues of the religious strife represented in the Biblical, and the Vedic legends, mark very different traditional events in widely separated branches of the Aryan family. Thus the legend of the

Curse of Cain, represents the killing of the Sacrificer, and locates the event in Western Asia, in the region of the Euphrates (or of the Four Rivers); whilst the Vedic legend represents the killing of the Non-sacrificer, and locates that event in Southern Asia, in the region of the Ganges (or of the Five Rivers).

These legendary traditions are particularly interesting, for they belong to the earliest reconstructive history of the White Race; and whatever is analogous in the religious faith of these primitive Non-sacrificers, must be referred to the earlier precedents of the Aryan home.

The Vedas represent the riteless Asuras, as the builders of cities; as the Arya enemies of the Sacrificers, "the enemies of our own color;" but in a general sense the name Asuras was applied to all Indian Non-sacrificers, whether of Aryan, of Tamulian, or of mixed blood; the Dasyus, among the latter, representing the closest consanguinity, and

transmitting the civilization of the ancestral Aryans. Thus it is said (Wilson R. V., III, p. 434):

“Annihilate Indra, the strength of those who, whether kinsmen, or unrelated, present themselves before us, as adversaries: enfeeble their prowess, put them to flight” (p. 446).

“Thou, hero Indra, destroyed both Dasa and Arya adversaries” (p. 459).

“Slay those who make no libations, root out those who present no offerings” (Vol. I, p. 8).

“Restrain those who perform no religious rites, compel them to submit to the performer of sacrifices.”

“Thou Indra hast destroyed the cities of the Asuras;” the well built dwellings of the Asuras. “Indra has overturned a hundred stone built cities.” “Thou hast destroyed the hundred impregnable cities of the Das-yus;” the golden castles of the Asuras, sons of Danu. “Indra has slain the Dasyus and

overthrown their iron castles." Thou, O Indra, advancing singly, hath slain the wealthy Dasyu, together with his allies, give us their wealth."

The great wealth of the Asuras, their skill in metallurgy, and their advanced state of civilization, identified them as the Aryan enemies of the Sacrificers; but in the Vedic mythology they belonged to that ancient religious system which represented the strife of divine or of supernatural beings, who assisted their worshippers in civil and religious contests.

The Satapatha Brahmana relates, "how the gods became distinguished from, and superior to the Asuras."

"The gods and Asuras, both descendants of Prajapati (the Creator), obtained their father Prajapati's inheritance, speech true and false, both truth and falsehood. Speaking alike, they were alike. Then the gods abandoning falsehood, adopted truth; whilst the Asuras abandoning truth, adopted false-

hood; then the Asuras speaking only falsehood, became as it were, rich; hence it happens that he who speaks only falsehood increases like saline earth and becomes as it were rich; but is overcome in the end, for the Asuras were overcome."

The Vedic mythology represents the Asuras as the first created beings; thus it is said:

"Mind (or soul, Manes) was created from the non-existent, mind-created Prajapati; when Prajapati's breath became alive with that breath he created Asuras." The word Asura is said to have had originally the meaning of "living, spiritual, signifying the divine, in opposition to the human nature." In this sense the early gods of the Vedic Sacrificers were honored with the epithet "Asura;" but when the ancient name was used to designate the sectarian enemies of the Sacrificers, then the epithet acquired a new signification; and the meaning was changed from "the divine," into "demon."

Thus the traditions of the religious wars of the Sacrificers, and the Non-sacrificers, were represented as the battles of gods, and demons; but throughout the Vedic literature the monotheism of the Asuras is attested, for they had but one Deity, Ahi! (Thou Art)!* whose name, like that of Asura, was subjected to invidious misinterpretation by the Sacrificers, who transformed it into the epithet, "ahi," serpent. Associated however with the great and powerful Ahi was the mother-born Vritra; this supernatural being was of an unmistakeable sectarian type, and the killing of Vritra by the Sacrificer, implied a bloody defeat of the Non-sacrificer; but whether Vritra was killed, or whether Ahi was killed, or whether the Asuras were worsted, in either figure the meaning was the same. Thus it is said in the Veda (Wilson, p. 231):

* Zend.	{ Ahmi—I am! Ahi—Thou art:	Pali.	{ Atthi—To be, to exist. (Imperative). Ahi—Thou Art, Thou Existeth!
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Childer's Pali Dictionary, p. 68.

the Ahura-worshippers; and with the Asuras the approximate form, "Ahi, Thou Art!" represented an original conception of Divine existence, far more exalted than that of the Vedic creator; therefore Prajapati was invested with the title, "Ko aham," which admitted, whilst it questioned the preeminence of the Godhead! the Great First Cause! the Soul of all beings.

Indra, as Vritraha (killer of the Non-sacrificer), had become greater than all the gods; for in the defeat of the Non-sacrificers he had vanquished their ancient Deity, and although the newly acquired rank was claimed as inherited from Prajapati, it had never belonged to the Vedic creator; for the ancestral Sacrificers had dim perception of the Divine Unity, and said, "from Aditi was born Daksha, and from Daksha again Aditi." Aditi was called the mighty mother of the gods, "the celestial;" and Daksha was the father of mind-born deities; this polytheistic mystery included, Varuna, Pra-

japati, Mittra, Vivasvat, and all other Vedic creators and Supreme Rulers, who were regarded as different persons of one multiform Deity. Thus it is said in the Brahman Scriptures (the Laws of Menu,* xii.):

¹¹⁹ The Divine Spirit is the whole assemblage of the gods.

The monotheistic idea is even more nearly approached; for it is said (ii.):

⁷⁶ Brahma milked out as it were, from the three Vedas, the letter A, the letter U, and the letter M.

⁸³ The triliteral monosyllable is an emblem of the Supreme.

⁸⁴ All rites ordained in the Veda, oblations to fire, and solemn sacrifices pass away; but that, which passes not away, is declared to be the syllable Om, since it is a symbol of God, the Lord of created Beings.

⁸⁵ The act of repeating his Holy Name is ten times better than the appointed sacri-

* The Laws of Menu, Translated by Sir William Jones. London, 1799.

fice; a hundred times better, when it is heard by no man; and a thousand times better, when it is purely mental.

This monotheistic and riteless worship, "better than sacrifice," was the religion also attributed to the Krita Yuga or First Age, when, "one God alone was worshipped, and creatures were full of goodness and supremely happy." Polytheism belonged to the Trita Yuga or Second Age, when the gods were created and animals were first sacrificed: "then the Vedic herdsman, like Abel, the keeper of sheep," brought of the fat, an offering unto the Lord; the sanctity of the fat-offering having its later expression in the Vedic Sacrificers, offering of melted butter; and the Levitical Sacrificers, offering of oil.

So long as the Vedic Arya remained a nomadic people, Nature-worship was a marked feature of their religion, and Divine supremacy was indicated by the use of thunder and thunderbolts, as the weapons

of the greatest of the gods. This divine power was attributed to Ahi, the great Deity of the Non-sacrificers, who was accused of withholding the rain from suffering cattle; but after the Non-sacrificers were worsted, the Nature-myths became things of the past, and a new phase of religious controversy, in which the victorious Sacrificers were themselves vanquished, marked the converting influence of the doctrines of the Non-sacrificers. Thus it is related in the Aitareya Brahmanam (p. 16):

“The sacrifice (the mystical sacrificial personage) went away from the gods. The gods were (consequently) unable to perform any other ceremony. They did not know where it had gone to. They said to Aditi: Let us know the sacrifice through thee. Aditi said: Let it be so; all sacrifices shall commence with me, and end with me. Thence there is a Charu-offering for Aditi.”

The Charu-offering to Aditi was rice, but it failed to re-establish animal sacrifice; for

the mystical man, who was the figure of both human sacrifice and cannibalism, was but gradually revived by the rituals of the Brahma priests. Thus it is said (p. 41):

“The sacrifice went away from the gods (saying), I shall not be your food. The gods then killed it. When it had been cut in pieces by them, it was found not to be sufficient to satisfy their appetite. They said to the Asvins, the two physicians of the gods, cure this sacrifice. This was affected by the performance of the Pravargya ceremony with boiled milk for the offering, and by repeating appropriate mantras.” Of the mantra, it is said (p. 43):

“In this mantra Brahma is Brihaspati (the teacher of the gods); by means of Brahma (i. e. the Brahmans) the Hotar thus cures the Pravargya man,” the mystical personage, called “sacrifice,” which had been torn to pieces by the gods.

Thus the Brahma priests made the gods responsible for changes in popular religion,

just as they had previously been accredited with failure or success in sanguinary contests.

The legendary myths of the period, when "Sacrifice went away from the gods," are represented in figures reconstructively historical. Thus it is said of the innovating influence of the Non-sacrificers who disturbed the ceremonials of worship (p. 138).

"The Asuras performed all that the Devas performed. The Asuras became thus of equal power with the Devas and did not yield to them in any respect. Thereupon the Devas saw by their mental eyes the Silent Praise, the latent essence of the mantras. The Asuras not knowing it, did not perform this ceremony of the Devas. The Devas thinking themselves to be the victors, spread the sacrifice, i. e. made preparations for performing it. The Asuras came near it, intending to disturb it. When the Devas saw the most daring of the Asuras draw near from all quarters, they said: let us

finish this sacrifice. So they did. They finished it by repeating the Silent Praise. Having thus finished the sacrifice by means of the Silent Praise, they obtained the last mantra for the safety of the sacrifice."

Thus it is shown that in order to conciliate and allure the rival sectarians, the priesthood adopted a feature of the riteless worship of the Non-sacrificers; and in accordance with this policy they also introduced a theory of transubstantiation, instead of the horrors of animal sacrifice. Thus it is said of the Purodasa offering (p. 91):

"The gods killed a man for their sacrifice. But that part in him which was fit for being made an offering, went out and entered a horse. Thence the horse became an animal fit for being sacrificed."

"The gods killed the horse; but the part fit for being sacrificed went out of it, and entered an ox; thence the ox became an animal fit for being sacrificed."

"The gods killed the ox; but the part fit

for being sacrificed went out of the ox, and entered a sheep; thence the sheep is fit for being sacrificed."

"The gods killed the sheep; but the part fit for being sacrificed went out of the sheep, and entered a goat; thence the goat became fit for being sacrificed."

"The gods killed the goat; but the part fit for being sacrificed went out of it and entered the earth. Thence the earth is fit for being offered."

"After the sacrificial part had entered the earth, the gods surrounded it (so that no escape was possible); it then turned to rice. When they therefore divide the Purodasa into parts, they do it, wishing, might our animal sacrifice be performed with the sacrificial part (which is contained in the rice of the Purodasa), might our sacrificial part be provided with the whole sacrificial essence" (p. 92).

"The Purodasa is the animal which is killed. The chaff and straw of the rice, of

which it consists, are the hairs of the animal, its husks the skin, its smallest particles the blood, the rice ground by kneading it with water represents the flesh (of the animal), and whatever other substantial part is in the rice, are the bones of the animal. He who offers the Purodasa, offers the sacrificial substance of all animals, for the latter is contained in the rice of the Purodasa."

The recovery of blood sacrifice was the insidious aim of the priesthood, and they possessed themselves of a fearful instrument of ecclesiastical tyranny in the manner of its revival. Thus it is said (p. 243):

"The sacrifice once left the gods, and went to nourishing substances. The gods said, "the sacrifice has gone from us, let us seek both the sacrifice and the nourishment by means of a Brahmana and the metres." So they did. On account of the gods having at that occasion performed all the rites up to the end, men afterwards followed the same practice."

“The gods having reached the sacrifice, said to him: “Stand still, be our food.” He answered, “No.” How should I stand still for you (to be your food)? He then only looked at them. They said to him, because of thy having become united with a Brahmana and the metres, thou shall stand still. “He consented” (p. 245).

“That is the reason that the sacrifice (only) when joined to a Brahmana and metres carries the oblation to the gods.”

This ritualistic worship was the most fearful instrument of priestly tyranny, for the priesthood claimed not only to mediate between gods and men, but to possess themselves the power to bless or to curse the supplicant, by merely reciting the metres with different intonations of voice. Thus it is said (p. 169):

“As regards the question whether the Hotar (priest) might make the Sacrificer happy or unhappy, the answer is, that he who might be the Hotar of any Sacrificer

can do so. The Hotar may just do with the Sacrificer as he pleases."

"Should he wish to deprive the Sacrificer of the fruit of his sacrifice, he has only to repeat the (Yajya) verse, and the Vashatkara in the same tone (i. e. monotonously). If he do so, he deprives the Sacrificer of the fruit (benefit) of his sacrifice."

"Should he wish to make the Sacrificer liable to the consequences of a great guilt, he has only to repeat the (Yajya) verse with a very loud voice, and the Vashatkara with a very low one. If he do so, he makes the Sacrificer liable to the consequences of a great guilt."

"Should he wish to make the Sacrificer very happy, he has to repeat the (Yajya) verse with a very low voice, and the Vashatkara with a very loud voice. By doing so, he puts the Sacrificer in possession of fortune."

The power of the priesthood to produce woe as well as happiness to the Sacrificer,

was claimed even to the extent of depriving the Sacrificer of his life (p. 162); for by not repeating the Prauga Shastra in the proper way, the Hotar could separate him from his sense of hearing, sight, strength and vitality (p. 191); and even by misplacing parts of a hymn of the Marutvatiya Shastra, "the priest who had sinister designs towards the Sacrificer, could cut him off from his nearest relations, from his father, and mother, as well as from his children" (p. 190). But on the contrary, if the Hotar was friendly to him who desired heaven, "he ought to recite the hymn, stopping at regular intervals. Thus he can take up to the celestial world that Sacrificer to whom he is friendly."

The abject superstition of belief in the sanctity of a priesthood, who claimed "that whatsoever they bound on earth should be bound in heaven, and whatsoever they loosed on earth should be loosed in heaven, only prepared the way for the bolder assertion that (Laws of Menu, p. 379): "A Brahman,

whether learned or ignorant, is a powerful divinity, and must invariably be honored; for they are something transcendently divine."

This innovation marked a definite historical epoch, for in early Vedic times the Brahma priests were not conspicuous, and their assumption of superior sanctity had to be explained, for the Sacrificer asked (p. 376):

"But on account of what work done is the Brahma priest to receive his reward? Shall he receive the reward, thinks the Sacrificer, without having done any work whatever? Yes, because of the Brahma priest performing his priestly function with the Brahma (sacred knowledge), he does one half of the work, for he was at the head of the other priests, and the others do the other half."

The Brahma priests founded the Brahmanic religion on the ruins of the Vedic and the Asura religions. In early Vedic times the god Brahma was unknown, and

when first introduced into the Vedic mythology, he was regarded as only another person of the multiform Deity; one, and the same, as the other creators. After the Brahma priests, however, had acquired dominant power, they represented Brahma as the original expression of the creative will of the Supreme Spirit (A. U. M.), and all the Vedic creators as manifestations of the creative will of Brahma; who as the "First Form of Being," the first framer of the visible universe, the producer of vital forms, of sentient beings, of gods and of men, was himself repeated in a succession of divine persons, who had continued the process of creation from the beginning, as one in Brahma. This mystery of plurality was subsequently illustrated in various avatars or incarnations; the gods Vishnu, Siva, Krishna, and Jugernaut, being of all representative deities, the most worshiped by the Brahmans at this day.

The Brahmanic religion was farther marked by the introduction of a class of

supernatural mortals, called the Menus, who as inspired mediums of Divine Revelation, were said to have delivered to holy sages the law ordained by Brahma. Thus it is said (Laws of Menu, p. 438):

“Even Brahma, lord of creatures, by devotion enacted this code of laws; and the sages by devotion acquired a knowledge of the Vedas.”

The Vedas, and the Laws of Menu, are venerated by the Brahmans as the Sacred Scriptures of two distinct dispensations; the Vedas having been revealed through the medium of inspired Rishii; the Laws of Menu, through the Menus, and Brahmanic sages; the later revelation being regarded as more comprehensive than the earlier, and giving clearer insight into spiritual things.

The personification of the Menus is very remarkable, for they seem to have been intended to represent a type of Being, between a god and a Buddha. Thus (p. 73): “From the first Menu, named Swayambhuva, or sprung from the self-existing, came six de-

scendants, other Menus, or perfectly understanding the scripture, each giving birth to a race of his own, all exalted in dignity, eminent in power.”

Two only of these Menus were regarded as mediums of the Divine Revelation of the Brahmanic Scriptures. The first Menu explained the mystery of the Creative Beginnings, and the origin of Brahma; and under his instruction, his son Bhrigu repeated the code called “The Laws of Menu.” Thus it is said (Chapt. i.):*

¹ Menu sat reclined, with his attention fixed on one object, the Supreme God; when the divine sages approached him, and delivered the following address:

² Deign sovereign ruler, to apprise us of the sacred laws in their order, together with the duties of every class;

³ For thou Lord, and thou only among mortals, knowest the true sense, the first principle, and the prescribed ceremonies of

* The Laws of Menu, translated by Sir William Jones.

this universal, supernatural Veda, unlimited in extent and unequalled in authority.

⁴ He whose powers were measureless, being thus requested by the great sages, whose thoughts were profound, saluted them all with reverence, saying: "Be it heard!

⁵ This universe existed only in the first divine idea, yet unexpanded, as if involved in darkness.

⁶ Then the sole self-existing power, himself undiscerned, but making this world discernible, with five elements, and other principles of nature, appeared with undiminished glory, dispelling the gloom.

⁷ He whom the mind alone can perceive, who has no visible parts, who exists from eternity, even HE, the soul of all beings, whom no being can comprehend, shone forth in person.

⁸ He, having willed to produce various beings from his own divine substance, first with a thought created the waters, and placed in them a productive seed:

⁹ That seed became an egg, bright as gold, blazing like a luminary with a thousand beams; and in that egg he was born himself in the form of Brahma, the great forefather of all spirits.

¹⁰ The waters are called nara, because they were the production of NARA, or the spirit of God; and since they were his first ayana, or place of motion, he thence is named Narayana, or moving on the waters.

When Brahma, it is said, by his thought alone, caused the egg to divide itself, he framed the heaven above and the earth beneath.

¹⁴ "From the supreme soul he drew forth Mind, existing substantially though unperceived by sense, immaterial; and before mind, or the reasoning power, he produced consciousness, the internal monitor, the ruler:

¹⁵ And before them both, he produced the great principle of the soul, or first expansion of the divine idea; and all vital forms endued

with the three qualities of goodness, passion and darkness.

²² He, the Supreme Ruler, created an assemblage of inferior deities, with divine attributes and pure souls; and he prescribed the sacrifice ordained from the beginning.

³¹ That the human race might be multiplied, he caused the Brahmen to proceed from his mouth; the Chatriya from his arm; the Vaisya from his thigh; and the Sudra from his foot.

⁸⁷ For the sake of preserving this universe, the Being supremely glorious allotted separate duties to those who sprang respectively from his mouth, his arm, his thigh, and his foot.

⁹⁸ Since the Brahmen sprang from the most excellent part, since he was the first born, and since he possesses the Veda, he is by right the chief of this whole creation.

⁹⁶ Of created things the most excellent are those which are animated; of the animated, those which subsist by intelligence; of the

intelligent, mankind; and of men, the sacerdotal class.

⁹⁹ When a Brahmen springs to light, he is born above the world, the chief of all creatures, assigned to guard the treasury of duties, religious and civil.

¹⁰⁰ Whatever exists in the universe is all in effect, the wealth of the Brahmen; since the Brahmen is entitled to it all by his primogeniture and eminence of birth.

¹⁰¹ Through the benevolence of the Brahmen, indeed, other mortals enjoy life.

In constructing their new religion, the ruling motive of the Brahma priests was to establish their own supremacy, and although their arrogant domination was successfully maintained for a long period, the ready acceptance of the heretical teachings of the great reformer, Gautama Buddha, revealed the fact, that the people were quite prepared to cast off ecclesiastical dictation and tyranny; for Buddha degraded the priesthood, abolished caste, and taught the universal lesson of salvation (Dham. 245):

“Not to commit any sin, to do good, and to purify one’s mind, that is the teaching of the awakened.”

This historic Reformation was a revival of the ancient religion of the Non-sacrificers; for in its integrity the teaching of Gautama Buddha may be compared with the truth as taught in all religions derived from that primitive religion, whose ancient law the Psalmist repeated when he said (Ps. xxxii, 14):

“Depart from evil, and do good; seek peace and pursue it.”

To this same law the Buddha Konagama referred when he said (Chinese Scrip.):

“Practicing no evil way;
Advancing in the exercise of virtue;
Purifying both mind and will;
This is the doctrine of the Buddhas.”

Immeasurable antiquity is assigned to the early Buddhas, but Gautama comes within the range of authentic history. The date of Gautama Buddha’s birth, compared with

Biblical chronology, approximating to the time of the finding of the Levitical Law, an event which the Biblical chronologists place at six-hundred and twenty-four years before Christ, and nine-hundred and thirty years after the death of Moses.

The very different character of the religious doctrines promulgated at that epoch, in the widely separated countries of India and Judea, was marked by the ascendancy of the Levitical hierocracy in Judea, and by the suppression of the Brahmanic priesthood in India.

Gautama Buddha proclaimed the universal equality of souls, without respect to person; and withheld from whoever assumed the title of priest, all priestly functions, privileges and emoluments, forbidding them to hold property, to acquire wealth, to wear rich vestments, to live sumptuously; and with alms-bowls in their hands, they were to go from door to door, begging their daily food. To this class, and to his fol-

lowers, learned in the law, no especial sanctity was conceded; but all faithful souls who acted virtuously, were accounted sharers in the general priesthood of souls made worthy through obedience to the Spiritual Law in the heart; the words of the law, as delivered by Buddha, being only esteemed as the letter of the law. Thus the Dhammapada says (p. 198):

“The thoughtless man, even if he can recite a large portion of the law, but is not a doer of it, has no share in the priesthood.”

“The follower of the law, even if he can recite only a small portion of the law, but having forsaken passion and hatred and foolishness, possesses true knowledge and serenity of mind, he has indeed a share in the priesthood ” (p. 199).

Gautama instituted no ceremonials of worship, therefore, there was no priestly office; but men and women voluntarily devoted themselves to a religious life; the intelligent, to good acts and mental purifica-

tion; the superstitious, to monasticism and ascetic practices, entirely at variance with the teachings of Buddha. Thus it is said (Dham. 232) :

“Not nakedness, not dirt, not fasting, or lying on the earth, not rubbing with dust, not sitting motionless, can purify a mortal.”

Notwithstanding that Buddha denied the doctrine of human, or of superhuman meditation, and men were directed to rely on moral purification as their only assurance of eternal peace and rest, yet in time the teachings of the great Reformer were neglected, and an irrepressible class of lazy devotees, as a holy order of mendicant monks, with untiring cries of “alms, alms, to Buddha’s priests give alms,” imposed themselves on the general community, and formed a part of that great system of religious demoralization, which resulted in the deification of Gautama, the perversion of his doctrines, the introduction of ritualistic observances, of images, of symbols, of

prayer wheels, and of rosaries, together with the invention of a vast mass of religious myths, with legends of Brahma and his gods as subordinate to Buddha, and fables of his transmigrations and incarnations, all tending to revive polytheism, and delude ignorant and superstitious minds.

The original theology of Buddhism, like that of Ahura-worship, presented a monotheistic conception of a Great First Cause! but unlike Mazda, who "knew the Holiness from whom he proceeded," Buddha's theology admitted no theory of Divine manifestation, nor of a representative Creator; for the primordial and Uncreated Spirit, having vitalized matter, and the order of the natural laws having been established, a vast system of evolution, alike progressive and retrogressive, according to the spiritual condition of the soul, regulated for better or for worse the universe of matter and of mind.

Buddha said:*

“The origin of all things is the result of cause; the cessation of existence alike results from cause, I, Buddha, ever declare this to be the truth.”

There was no theory of chance in Buddha's teaching; the good Spirit was the original and eternal cause of life, virtue, and immortality; while matter (the flesh) had a corrupting influence, and was the cause of sin, destruction and death. The Brahmanic gods he disowned, and with them the mystery of the many persons of the Creator or Supreme Ruler; indeed, so jealously did he guard his religion from the intrusion of polytheism, that it is said he assigned no name to the Supreme and Uncreated Spirit, whose witness ever present in the souls of men, was known to the wise and the good, but unknown to the evil. Thus it is said in the Dhammapada (p. 221):

“The man who is free from credulity, but

* Buddhist Scriptures from the Chinese. By Samuel Beal.

knows the Uncreated, who has cut all (evil) ties, removed all temptations, renounced all (evil) desires, he is the greatest of men."

If Buddha gave no familiar name to the Uncreated, there were those among his followers who gave expression to the idea of the Divine Individuality in the name of Adi-Buddha; the meaning of this designation is thus explained by a learned Buddhist of Nepal* (B. H. H., p. 46):

"Buddha means in Sanscrit, the wise; also that which is known by wisdom: it is one of the names which we give to God, whom we also call Adi-Buddha, because he was before all, and is not created but is the Creator; and the Pancha Buddhas were created by him, and are in the heavens. Sakya (Gautama) and the rest of the seven human Buddhas are earth-born or human. These latter, by the worship of Buddha, arrived at the highest eminence and attained

* *Essays on the Religion of Nepal and Tibet.* By B. H. Hodgson, London, 1874.

Nirvana; we therefore call them all Bud-dhas.”

The “learned Buddhist” farther said in answer to the question: “What is matter and what spirit?” Body was produced from the five elements, and soul is a particle of the essence of Adi-Buddha; body as created out of the elements, perisheth; soul, as a particle of the divine spirit, perisheth not; body is subject to changes, soul is unchang-able. Body is different in all animals; soul is alike in all, whether in man or any other creature.”

On the Good Spirit the Buddha rested his faith; but at this day it requires just discernment to determine what were his real doctrines; for even in the first centuries after his death, various councils were convened to decide as to what “he had, or had not said.” This uncertainty permitted the introduction of much idolatrous superstition and false doctrine, and gave rise to numerous sects intolerant of each other, although

agreeing as to the ethical character of Gautama's precepts, and the moral requirements of the Buddhistic Law.

This law, as explained by Buddha, commanded morality, rectitude, justice, charity, mercy, the forgiveness of injuries, just-living, earning a livelihood by honest means. He also forbade his followers to kill, to trade in deadly weapons or to fabricate instruments of war, or anything to be used in the destruction of life. To trade in poisons. To use, prepare, or sell intoxicating liquors. To traffic in human beings. To receive bribes. To deprive any one of his property by violence, fraud, or deception. To speak falsely, or use words to conceal the truth. Buddha likewise forbade cruelty to animals, and in his leading axiom, "Abstain from vice, practice virtue, rule thy own heart;" he declared the way, which leads to Nirvana.

To explain the meaning of the designation, Nirvana has puzzled many Christian

scholars; for while the Buddhists agree that it signifies an eternal condition of peace and rest, they also represent that Nirvana may be experienced in a highly purified state of mortal existence. This meaning in its spiritual sense, the Christian may however interpret, by admitting the universal application of the truth as it came from Jesus. Thus it is said (Luke xvii):

²⁰ And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation:

²¹ Neither shall they say, Lo here! or lo there! for, behold, the kingdom of God is within you.

Jesus also represented that the kingdom of God was a spiritual condition, attainable both on earth and in heaven, for he taught men to pray, saying, "Our father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done on earth,

as it is in heaven." Thus Jesus testified that in doing the will of God, souls would unconsciously (without observation) become a part in the kingdom of God. On earth, this kingdom was purity and righteousness; in heaven, it was peace and eternal life.

The words of Jesus may thus explain the true meaning of Nirvana, for the Buddhists deny the unjust accusation, that it signifies spiritual annihilation; and on the contrary regard it as either a virtuous and happy condition of the soul in this life, or as the final extinction of vital but not of spiritual existence. Then the purified soul puts on immortality, and attains to the eternal and blissfull rest of Nirvana.

Many Buddhists, however, can not escape the grave charge of idolatry: for those who deified the Teacher, forgot the Spiritual Father! And as Gautama was believed to have attained the immortality of Nirvana, so his weak and fallible worshippers, without seeming aid, human or divine, hopelessly

regarded the path of salvation the dead Buddha had pointed out. This morbid influence gave rise to the desponding dogma of the misery of mortal existence; a form of belief very different from Buddha's doctrine of the misery of sin. Thus, the Dhammapada says (p. 197):

¹⁵ The evil-doer mourns in this world, and he mourns in the next; he mourns in both. He mourns, he suffers when he sees the evil of his own work.

¹⁶ The virtuous man delights in this world, and he delights in the next; he delights in both. He delights, he rejoices, when he sees the purity of his own work.

¹⁷ The evil-doer suffers in this world, and he suffers in the next; he suffers in both. He suffers when he thinks of the evil he has done; he suffers more when going on the evil path.

¹⁸ The virtuous man is happy in this world, and he is happy in the next; he is happy in both. He is happy when he thinks

of the good he has done; he is still more happy when going on the good path.

The like doctrine is comprehended in the "Four Great Truths." The First Truth, asserts that sorrow exists; the Second Truth, that sorrow is caused by sin; the Third Truth, declares the cessation of sorrow; and the Fourth Truth, announces the means of salvation" (p. 149).

In the Buddhist Sutta, called "The Foundation of the Kingdom of Righteousness," Buddha is represented as showing "the way, which leads to the destruction of sorrow," saying, "Verily! it is this noble eightfold path:

Right views;
Right aspirations;
Right speech;
Right conduct;
Right livelihood;
Right effort;
Right mindfulness and
Right contemplation."

“This then is the noble truth concerning the destruction of sorrow.”*

In its integrity the religion of Buddha was not an unhappy religion: for it was an assertion of faith in the Good Spirit; and although in Gautamas theology the Un-created never assumed the Form of Being, yet his doctrines of peace and love descended through the ages, free from the depressing influence of belief in the severe and wrathful attributes of Deity.

Hebrew monotheism had its ancient foundation in faith, in the goodness of God, and his law in the heart. Moses revived the worship of the Great, “I AM!” and proclaimed the moral law. This law commanded the worship of “The Lord God, merciful and gracious, long-suffering and abundant in goodness and truth” (Ex. xx). This law enjoined consideration for the welfare of both man and beast, and forbid

* Sacred Books of the East. Edited by F. Max Muller. Vol. XI. Buddhist Suttas. Translated by T. W. Rhys Davids, p. 147.

immorality, theft, falsehood and covetousness, while the charge "Thou shalt not kill," marked the commandment of a God of peace, and not of war. This law neither approved, nor made mention of sacrifice, nor of a priesthood; and forbid idolatry and image worship in the charge, "Thou shalt not make thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath or that is in the waters beneath the earth: Thou shalt not bow down thyself unto them, nor serve them."

Defection from the worship of the Most High God followed the death of Moses. For when (Judges ii, 10) "all that generation were gathered to their fathers, there arose another generation after them, which knew not the Lord. And they forsook the Lord, and served Baal (the Sun), and Ash-taroath (the Moon);" and they worshipped the god of the Nation as a war-god, "the god of battles;" and they obeyed not the

law that Moses had written on tables of stone (I. Samuel vii, 4); and after many generations had passed away, the people still served Baalim and Ashtaroth, and even the prophet Samuel failed to obey the God who said, Thou shalt not kill; for Samuel commanded Saul, whom he had made king over Israel, saying (I. Samuel xv, 3):

³ Thus saith the Lord of hosts, "Now go and smite Amalek, and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass.

^{7 8} And Saul smote the Amalekites, and he took Agag the king of the Amalekites alive, and utterly destroyed all the people with the edge of the sword.

¹³ And Samuel came to Saul: and Saul said unto him, Blessed be thou of the Lord: I have performed the commandment of the Lord:

²⁰ Yea, I have obeyed the voice of the Lord, and have gone the way the Lord sent

me, and have brought Agag the king of Amalek, and have utterly destroyed the Amalekites.

²¹ But the people took of the spoil, sheep and oxen, the chief of the things which should have been utterly destroyed, to sacrifice unto the Lord thy God in Gilgal.

²² Then said Samuel, Bring ye hither to me Agag king of the Amalekites.

²³ And Samuel hewed Agag in pieces before the Lord in Gilgal.

After this human sacrifice, Samuel anointed David to be king of Israel, and it is said, "The Spirit of the Lord came upon David from that day forward."

"The Spirit of the Lord" was not that of the God of Peace, for David claimed the God of War as his especial Deity and protector; saying (II. Samuel. xxii.):

³³ God is my strength and power: and he maketh my way perfect.

³⁵ He teacheth my hands to war.

³⁸ I have pursued mine enemies, and de-

stroyed them; and turned not again until I had consumed them.

³⁹ And I have consumed them, and wounded them, that they could not arise: yea, they are fallen under my feet.

⁴⁰ For thou hast girded me with strength to battle: them that rose up against me hast thou subdued under me.

⁴¹ Thou hast also given me the necks of mine enemies, that I might destroy them that hate me.

⁴² They looked, but there was none to save; even unto the Lord, but he answered them not.

⁴³ Then did I beat them as small as the dust of the earth, I did stamp them as the mire of the street.

⁴⁴ It is God that avengeth me, and that bringeth down the people under me.

⁴⁵ Therefore I will give thanks unto thee, O Lord, I will sing praises unto thy name.

The evil acts of David were many, and his cruel propensities were farther mani-

festes when he invaded "those nations who were of old the inhabitants of the land," for it is said (I. Samuel xxvii.):

⁹ And David smote the land, and left neither man nor woman alive.

And it is also said (II. Samuel xii.):

²⁹ And David gathered all the people together, and went to Rabbah, and fought against it, and took it.

³¹ And he brought forth the people that were therein, and put them under saws, and under harrows of iron, and made them pass through the brickkiln: and thus did he unto all the cities of the children of Ammon.

The Levitical historians eulogized the piety of David, and claimed for him the favor of Deity, although his crimes did not accord with the worship of a God gracious and merciful; still, as the promoter of ecclesiastical influence, he was invested with a religious character through the favor of the Levitical priesthood, in whose interests

he decreed an ecclesiastical law; for the only law of Moses known in the time of David, was the traditional law, given at Horeb, which was engraved on tables (tablets) of stone, and kept concealed in a receptacle called "the ark of God, which was esteemed so holy, that none but a priest or a Levite dare touch it. This law was without institutes of sacrifice or of a priesthood; and in the absence of other law of Moses, king David introduced his ecclesiastical law, called the "law of David," which was accepted by the priesthood, but subsequently denounced by the non-sacrificing prophets. Thus the prophet Amos testified in the name of the Lord (Amos).

²¹ I hate, I despise your feast days,

²² Though ye offer me burnt offerings and your meat offerings, I will not accept them: neither will I regard the peace offerings of your fat beasts.

²³ Take thou away from me the noise of thy songs; for I will not hear the melody of thy viols.

²⁴ But let judgment run down as waters,
and righteousness as a mighty stream.

The musical rituals introduced by David were farther denounced by Amos, who said (Amos xi.):

¹ Woe unto them,

⁵ That chant to the sound of the viol, and invent to themselves instruments of music like David.

Also in contrast to the religion of David, who appointed the Levites "to offer burnt sacrifices unto the Lord in the sabbaths, in the new moons, and on the set feasts;" the prophet Isaiah testified in the name of the Lord, saying (Isaiah i.):

¹¹ To what purpose is the multitude of your sacrifices unto me? saith the Lord: I delight not in the blood of bullocks, or of lambs, or of he-goats.

¹⁴ Your new moons and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear them.

¹⁵ When you spread forth your hands, I

will hide mine eyes from you: your hands are of blood.

¹⁶ Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil;

¹⁷ Learn to do well.

The God who "delighted not in blood," was the God of the Non-sacrificers; and although the god of war was Davids personal and especial object of laudation, the king admitted also into his theology the God of Peace, as the ancient form of the National Deity. The Hebrew people held to the tradition, that the God of their fathers was a God, good, just, and merciful; and that it was He, who had revealed to Moses the Law written on tables of stone. Veneration for the ark, with its ancient relics, caused David to contemplate the building of a house for its preservation. Thus it is related, that "David said to the princes of Israel, and the mighty men, and the valiant men (I. Chron. xxviii.):

² Hear me, my brethren, and my people: as for me, I had in mine heart to build a house of rest for the ark of the covenant of the Lord, and had made ready for the building:

³ But God said unto me, Thou shalt not build an house for my name, because thou hast been a man of war, and hast shed blood.

⁴ And he said unto me, Solomon thy son, he shall build my house.

I. Chron. xxii:

⁷ And David said to Solomon, My son, as for me, it was in my mind to build a house unto the name of the Lord my God:

⁸ But the word of the Lord came to me, saying, Thou hast shed blood abundantly, and hast made great wars: thou shalt not build a house unto my name, because thou hast shed much blood upon the earth in my sight.

¹¹ Now, my son, the Lord be with thee; and prosper thou, and build the house of the Lord thy God, as he hath said of thee.

After the death of David, Solomon, it is said, builded the house of the Lord, the temple (I. Kings viii.):

² And all the men of Israel assembled themselves unto king Solomon ;

³ And all the elders of Israel came, and the priests took up the ark.

⁴ And king Solomon, and all the congregation of Israel that were assembled unto him, were with him before the ark, sacrificing sheep and oxen, that could not be told nor numbered for multitude.

⁵ And the priests brought in the ark of the covenant of the Lord, into the oracle of the house, to the most holy place.

⁶ There was nothing in the ark save the two tables of stone, which Moses put there at Horeb, when the Lord made a covenant with the children of Israel, when they came out of the Land of Egypt.”*

* There is no account of this law having been read to the people at the time of the dedication, for its commands were condemnatory of existing usages.

Although king Solomon offered sacrifice and performed the rituals ordained by David, still he manifested a far more exalted idea of the spiritual omnipresence of Deity than had his father, by whose command he builded the house for "the Lord to dwell in;" for at the time of the dedication of the temple, Solomon prayed, saying (II. Chron. vi.):

¹The Lord hath said that he would dwell in the thick darkness.

²But I have built a house of habitation for thee, and a place for thy dwelling for ever.

¹⁸But will God in very deed dwell with men on the earth? Behold, heaven and the heaven of heavens cannot contain thee; how much less this house which I have built!

²¹Hearken therefore unto the supplications of thy servant, and of thy people Israel: hear thou from thy dwelling place, even from heaven; and when thou hearest, forgive.

Notwithstanding his more enlightened faith (I. Kings xi.), Solomon was lenient towards idolatry, and he built, it is said, "high places for all his wives which burnt incense and sacrificed unto their gods."

From the reign of Solomon, to the time of the finding of the "Book of the Law," the kings with few exceptions were polytheists and idolaters; any attempted reformation only resulting in the reestablishment of the ecclesiastical law of David. But nearly one thousand years after the death of Moses, in the reign of King Josiah, the high priest Hilkiah is said (II. Chron. xxxiv.) to have found in the house of the Lord a Book of the Law of the Lord, given by Moses. On the word of this high priest, as the only authority for the finding of the unknown Book of the Law, depends all claim or assertion of its genuineness; and as in earlier times, heretical prophets had testified against the bloody rites and man-made ordinances of the law of David, so in the reign

of Josiah, lived the prophet Jeremiah, to discredit the immemorial and unauthenticated book of the law, which the priest Hilkiah said he had found in the house of the Lord.

Thus Jeremiah testified in the name of the Lord, saying (Jer. vii.):

²¹ Thus saith the Lord of hosts, the God of Israel: Put your burnt offerings unto your sacrifices, and eat flesh.

²² For I spake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning burnt offerings or sacrifices.

²³ But this thing commanded I them, saying, Obey my voice, and I will be your God, and ye shall be my people: and walk ye in all the ways that I have commanded you, that it may be well unto you.

These ways Jeremiah explained conformably with the law of Moses, written on tables of stone, telling the people to amend their ways and their doings (Jer. vii, 3, 5,

6); to execute judgment; to oppress not the stranger, the fatherless and the widow; to shed no innocent blood, nor walk after other gods to their hurt; and farther he testified in the name of the Lord (Jer. xviii.):

¹⁵ My people hath forgotten me, they have burned incense to vanity, and they have caused them to stumble in their ways from the ancient paths, to walk in paths, in a way not cast up;

¹⁸ Then said the people, "Come and let us devise devices against Jeremiah; for the law shall not perish from the priest, nor counsel from the wise, nor the word from the prophet. Come, and let us smite him with the tongue, and let us not give heed to any of his words.

The law, which the people said, "shall not perish from the priest," was unquestionably the law of Hilkiah; for Jeremiah is represented as prophesying in the thirteenth year of the reign of Josiah (Jer. i,

3), "and also in the days of Jehoiakim, the son of Josiah king of Judah, unto the end of the eleventh year of Zedekiah, the son of Josiah king of Judah, unto the carrying away of Jerusalem captive." The prophet was therefore not only contemporary but was conversant with the finding, and with the institutes of the book of the law; although the absence in the Book of Jeremiah of any explicit reference to the reformatory policy of Josiah, or even to the remarkable event of the finding of the book of the law, affords conclusive evidence that either the religious prejudices of Jeremiah prevented their recognition, or that his testimonies were of a character to be suppressed by the Levitical priesthood, who a few centuries later constructed, collated, and interpolated the Books of the Old Testament.

The boldness with which Jeremiah denounced the law, the priests, and the prophets of his day, betrayed the existence of

popular heresy, which permitted the free expression of the ancient faith that said (Jer. xxxi.):

³⁴ And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more.

The newly found Book of the Law was written in the interests and to maintain the influence of the priesthood, and the king accepted it as authentic. In brief, it is related that king Josiah desired to reform the idolatrous religion of his times (II. Chron.):

³ For in the eighth year of his reign, while he was yet young, he began to seek after the God of David, his father; and in the twelfth year he began to purge Judah and Jerusalem from the high places, and the

groves, and the carved images, and the molten images.

⁴ And they brake down the altars of Balm in his presence; and the images that were on high above them, he cut down; and the groves, and the carved images, and the molten images, he brake in pieces, and made dust of them, and strewed it upon the graves of them that had sacrificed unto them.

⁵ And he burnt the bones of the priests upon their altars, and cleansed Judah and Jerusalem.

II. Kings xxii:

³ And it came to pass in the eighteenth year of king Josiah, that the king sent Shaphan, the scribe, to the house of the Lord, saying:

⁴ Go up to Hilkiah the high priest, that he may sum the silver which is brought into the house of the Lord, which the keepers of the door have gathered of the people.

⁵ And let them give it to the doers of the work which is in the house of the Lord, to repair the breaches of the house,

⁶ Unto carpenters, and builders, and masons, and to buy timber, and hewn stone, to repair the house.

II. Chron. xxxiv:

¹⁴ And when they brought out the money that was brought into the house of the Lord, Hilkiash the high priest found a book of the law of the Lord given by Moses.

II. Kings xxii:

⁸ And Hilkiash the high priest said unto Shaphan the scribe, I have found the book of the law in the house of the Lord. And Hilkiash gave the book to Shaphan, and he read it.

⁹ And Shaphan the scribe came to the king,

¹⁰ And Shaphan the scribe shewed the king, saying, Hilkiash the priest hath delivered me a book. And Shaphan read it before the king.

¹¹ And it came to pass, when the king had heard the words of the book of the law, that he rent his clothes.

¹² And the king commanded Hilkiah the priest, and Shaphan the scribe, saying,

¹³ Go ye, inquire of the Lord for me, and for the people, concerning the words of this book that is found: for great is the wrath of the Lord that is kindled against us, because our fathers have not hearkened unto the words of this book, to do according unto all that which is written concerning us.

II. Kings xxiii:

¹ And the king sent, and they gathered unto him all the elders of Judah and of Jerusalem.

² And the king went up into the house of the Lord, and all the men of Judah, and all the inhabitants of Jerusalem with him, and the priests, and the prophets, and all the people, both small and great: and he read in their ears all the words of the book of the covenant which was found in the house of the Lord.

³ And the king made a covenant before the Lord, to perform the words of this covenant that were written in this book. And all the people stood to the covenant.

⁴ And the king commanded Hilkiah the high priest, and the priests of the second order, to bring forth out of the temple of the Lord all the vessels that were made for Baal, and for all the host of heaven.

⁵ And he put down the idolatrous priests, whom the kings of Judah had ordained to burn incense in the high places, them also that burned incense unto Baal, to the sun, and to the moon, and to the planets, and to all the hosts of heaven.

¹⁰ And he defiled Topheth, that no man might make his son or his daughter to pass through the fire to Molech.

¹¹ And he took away the horses that the kings of Judah had given to the sun, at the entering in of the house of the Lord, and burned the chariots of the sun with fire.

¹³ And the high places that were before

Jerusalem, which Solomon the king of Israel had builded, did the king defile.

¹⁹ And all the houses also of the high places that were in the cities of Samaria, Josiah took away.

²⁰ And he slew all the priests of the high places that were there upon the altars, and burned men's bones upon them.

Josiah's severity to the priesthood was marked in Jerusalem by their submission; and the king was gratified by the finding by the high priest Hilkiiah of the book of the law, said to have been given by Moses. This new law did not, however, entirely supercede the ordinances of David; for it said (II. Chron. xxxv.):

¹ Josiah kept a passover unto the Lord in Jerusalem.

² And he set the priests in their charges, and encouraged them to the service of the house of the Lord.

³ And said unto the Levites that taught all Israel, Put the holy ark in the house

which Solomon the son of David king of Israel did build:

⁴ And prepare yourselves, according to the writing of David king of Israel, and according to the writing of Solomon his son;

⁶ So kill the passover, and sanctify yourselves, and prepare your brethren, that they may do according to the word of the Lord by the hand of Moses.

¹⁶ So all the service of the Lord was prepared the same day, to keep the passover, and to offer burnt offerings upon the altar of the Lord, according to the commandment of king Josiah.

How little this formal worship was approved by the prophet Jeremiah, is made evident by his testimony; for it is written (Jer. vii.):

¹ The word that came to Jeremiah from the Lord, saying,

² Stand in the gate of the Lord's house, and proclaim there this word, and say,

Hear the word of the Lord, all ye of Judah, that enter in at these gates to worship the Lord.

³ Thus saith the Lord of hosts, the God of Israel, Amend your ways and your doings,

⁴ Trust ye not in lying words, saying, The temple of the Lord, The temple of the Lord, The temple of the Lord, are these.

⁵ For if ye thoroughly amend your ways and your doings; if ye thoroughly execute judgment between a man and his neighbor;

⁶ If ye oppress not the stranger, the fatherless, and the widow, and shed not innocent blood in this place, neither walk after other gods to your hurt:

⁷ Then will I cause you to dwell in this place.

It is also represented that Jeremiah manifested no particular veneration for the ark, for he testified, saying (Jer. iii.):

¹⁴ Turn, O backsliding children, saith the Lord;

¹⁵ And I will give you pastors according

to mine heart, which shall feed you with knowledge and understanding.

¹⁶ And it shall come to pass, when ye be multiplied and increased in the land, in those days, saith the Lord, they shall say no more, The ark of the covenant of the Lord: neither shall it come to mind; neither shall they visit it; neither shall that be done any more.

The tables of stone were said to have been in the ark when it was opened in the time of Solomon; but nearly four hundred years later, when Josiah ordered the Levites to "Put the holy ark in the house which Solomon did build," there was no mention made of them, neither did the prophet Jeremiah speak of them, and they seem to have been lost in the period when an idolatrous priesthood worshipped Baal, in the house of the Lord.

After the death of king Josiah, his sons and successors relapsed into idolatry; and in the reign of Zedekiah, the city of Jeru-

salem was besieged and taken by Nebuchadnezzar, king of Babylon (II. Chron. xxxvi.):

¹⁸ And the treasures of the house of the Lord, and the treasures of the king, and of his princes, all these he brought to Babylon.

¹⁹ And they burnt the house of God, and brake down the wall of Jerusalem, and burnt all the palaces thereof with fire.

²⁰ And them that had escaped from the sword carried he away to Babylon; where they were servants to him and his sons until the reign of the kingdom of Persia.

The captivity of the Jews, it is said, lasted for seventy years, when Cyrus, king of Persia, conquered the Babylonians, and gave the captives their freedom; many of whom returned to Jerusalem, while others remained until the reign of Artaxerxes of Persia.

The friendly intercourse of the Jews with the Ahura-worshippers was illustrated by

their laudation of Cyrus, and in controversial, but kindly reference to his religious faith; for it is said (Is. xlv):

¹ Thus saith the Lord to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him;

² I will go before thee, I will break in pieces the gates of brass, and cut in sunder the bars of iron:

³ I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I, the Lord, which call thee by thy name, am the God of Israel.

⁴ For Israel mine elect, I have even called thee by thy name: I have surnamed thee, though thou hast not known me.

⁵ I am the Lord, and there is none else, there is no God beside me: I girded thee, though thou hast not known me:

⁷ I form the light, and create darkness: I make peace, and create evil: I the Lord do all these things.

⁹ Woe unto him that striveth with his Maker! Shall the clay say to him that fashioneth it, What makest thou? or thy work, He hath no hands?

¹¹ Thus saith the Lord, the Holy One of Israel and his Maker, Ask me of things to come concerning my sons, and concerning the work of my hands.

¹² I have made the earth, and created man upon it: I, even my hands, have stretched out the heavens, and all their host have I commanded.

The claim that the God of Israel was the unknown God of Cyrus, and that He formed the light, and created darkness, made peace, and created evil: this doctrine may be compared with the Persian theory of the two Creators; one of whom was the creator of light, and of all things good and pure; the other, the creator of darkness, and of all things evil and impure. The question, "Ask me concerning my sons, and concerning the work of my hands?" farther applies

to the theory of the clean and the unclean creation; for the Ahura-worshippers could not reconcile the existence of evil in the world with the holiness and purity of the beginnings; therefore as originally all was good, it was believed that evil must have been produced subsequently to the first creation, and without exercise of the will or approval of the Great First Cause! Thus the theory was advanced of the simultaneous creation of two heavenly Beings, "The Twins," the sons of the Eternal! One of these Beings, Ahura-Mazda (Ormuzd) became the active Creator of all that was good, and transmitted the pure and immortal spirit to living souls; but the other Being, Angro-mainyus (Ahriman) became of himself demoralized and bad (the Devil), and thereafter the creator of all things evil and harmful. It was farther believed that evil after its introduction into the world, although never approved by God, was however permitted, in order that souls should

acquire the greater merit by resisting and overcoming the temptations of sin.

The Persians identified Ahura-Mazda, with the Holiness, from whom he proceeded.

Thus the Zend-Avesta says (Yacna xliv.):

“Proceeding from Holiness, Mazda knows him who created him.”

Yacna xxxi:

“To Mazda belongs the kingdom so far as it prospers unto him through Vohu-mano (virtuous minds and good actions); He came as the first fashioner, He fashioned the pure creation, He upholds the best soul with his understanding, Thou causest both to increase in heavenly way. Oh, Mazda-Ahura, Thou art also now the Lord, Thee have I thought, oh Mazda, as the first to praise with the soul, as the Father of Vohu-mano, the active creator of purity, the Lord of the World in deeds.”

The kingdom of Ahura-Mazda was not, however, limited to this world, for it is said (Yacna xli.):

³“May we attain thy good kingdom, Ahura-Mazda, forever.”

Yacna Hap. xxxvi:

¹³“With all good thoughts, with all good words, with all good works, we draw nigh unto Thee.”

As the active creator, the closer relations of Ahura-Mazda with living beings, caused him to be popularly regarded as the Supreme Ruler, and eventually his worship almost superseded that of the Spiritual Godhead.

As an emanation from the Great First Cause, Ahura-Mazda was farther regarded as having a soul, and was even held to be the highest of the angels; in this blended character he was esteemed both God and Angel; thus the worshipper praised the soul (*fravashis*) of Ahura-Mazda: “The Greatest, Best, Highest, on account of his purity.”

The Apostle John illustrated a somewhat analogous type of belief, when he said (John i.):

¹ In the beginning was the Word, and the Word was with God, and the Word was God.

² The same was in the beginning with God.

³ All things were made by him; and without him was not anything made that was made.

⁴ In him was life; and the life was the light of men.

But John farther said:

¹⁴ "And the Word was made flesh, and dwelt among us."

This theory of divine incarnation did not belong to the Persian religion, for Ahura-Mazda was never represented either in form or flesh; but in his intermediate character of a divine agent, he revealed the spiritual law to earth-born teachers of men. Thus the Zend-Avesta says, that to the prophets Yima and Zarathustra, Ahura-Mazda "taught the law derived from Ahura." This law was also regarded as the universal moral law, for it is said (Yacna xl.):

“Whoso makes the mind better and performs good works, he acts according to the law with word and deed.”

The Persians also accounted Atheism the work of the Devil and the Devas, as it is said (Vend. Far i.):

“Angro-Mainyus, the death-dealing, created the evil of unbelief in the Supreme.”

Yacna xxxi:

“Ye Devas are all descendants of Akomano, according to your deceit; ye who spread abroad unbelief on the seven-fold earth.”

The partial reformation, which made the gods of the Deva-worshippers the devils of the Mazdayacnians, was a revival of ancient monotheistic faith in the unchangeable goodness of God; and the subsequent assimilation of the Deva-worshippers, and the Vedic Sacrificers, with their conforming belief that God created both good and evil; this form of faith was likewise gradually mitigated, and at last resulted in the con-

cession of the Sacrificers, who introduced the dogma of the three persons of Brahma, that is, Brahma the Creator, Vishnu the Preserver, and Siva the Destroyer; Vishnu, and Siva, becoming the active expression of the dual nature of Brahma "who again absorbed into the Supreme Spirit, changed the time of energy for the time of repose." Thus while Vishnu as the Preserver and Good Deity, takes precedence of all other Brahmanic gods as an object of worship and loving veneration, Siva as the Destroyer is regarded with highest awe, and is called Mahadeva, or the great god; but to his evil consort Kali, is assigned the cruel attributes propitiated with blood sacrifice, and it is said, that "in no other temples are victims now killed."* Heretical sects represent to-day the higher order of Hindu intellect,† while under priestly influence Vishnuvite sects who worship Krishna as an incarnation of Vishnu, become repulsively degraded. One phase of Hindu thought repeats how-

* Hinduism. Monier Williams, A.M. (S. P. C. K., p. 42).

† Brahma Somaj (Somajas).

ever the monotheistic faith, in the undefilable purity and comprehensive power of the Supreme Spirit! And although the idea may be associated with ascetic practices, and mortifications of the flesh, still the Hindu Yogin, even of the lowest caste, who fixes his mind upon the Supreme Deity, and worships Him, alone, attains in popular estimation a degree of holiness, far more exalted than the sanctified Brahma priest. In fact, the practice of self-torments and austerities, may be regarded as a mitigated form of propitiative sacrifice, but cannot be reconciled with a just conception of the goodness of God.

The Apostle James said (Chapt. i.):

¹³ " Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man :

¹⁶ Do not err my beloved brethren.

¹⁷ Every good gift and every perfect gift is from above, and cometh down from the

Father of lights, with whom is no variable-ness, neither shadow of turning.”

The controversy commenced in the time of Cyrus, resulted in the admittance of the Devil (Satan) as the instigator of evil into the Hebrew demonology; and at the commencement of the Christian Era, the Jews had become so fully indoctrinated in the belief that the Devil and his emissaries, entered into the persons, and incited the evil passions of men, that the casting out of devils was a miracle popularly ascribed to Jesus; the minor devils or agents of the Evil One, closely resembling the Persian drujas, who it is said “are considered as evil spirits, which take up their abode inside of men and rule them. They can be expelled or at least rendered powerless by prayers and good works.”

The deplorable superstition that God created evil, was abandoned by the Hebrews, when the Devil was accounted the author of all sin. This new form of belief had no

orthodox precedent for the Levitical Sacrificers, for the Levitical Law made no mention of the Devil as a demon, although it forbid sacrifice to devils as unto false gods. Thus it is said (Deut. xxxii.):

¹⁷ They sacrificed unto devils, not to God; to gods whom they knew not, to new gods that came newly up, whom your fathers feared not.

The compilation of the Biblical Books was finished, according to Hebrew tradition, in the third century before Christ; and when the Book of Job was made canonical, the Devil, as Satan, had become an established dogma; for it is said (Job i.):

⁶ Now there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them.

⁷ And the Lord said unto Satan, Whence comest thou? Then Satan answered the Lord, and said, From going to and fro in the earth, and from walking up and down in it.

⁸ And the Lord said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil?

⁹ Then Satan answered the Lord, and said, Doth Job fear God for naught?

¹¹ Put forth thine hand now, and touch all that he hath, and he will curse thee to thy face.

¹² And the Lord said unto Satan, Behold, all that he hath is in thy power; only upon himself put not forth thine hand. So Satan went forth from the presence of the Lord.

A like personification of the familiar Satan belonged to the time of Zechariah, who prophesied in the reign of Darius of Persia, and who it is said, "was shown Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him" (Zec. iii.):

² And the Lord said unto Satan, The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee.

In Apostolic times, the Devil was of the same type, for it is said in the epistle of Jude:

⁹ Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee.

The power and dignity assigned the Devil, as a fallen angel, became gradually associated with other Gentile doctrines, and as the Devil of Christian demonology, Satan, came to be regarded as the Tempter on Earth and the Tormenter in Hell.

The Persian influence with the Jewish captives soothed many asperities of religious belief; and the wise policy of the Persian kings encouraged that religious tolerance, which could say of Cyrus in the name of the Lord (Is. xliv.):

²⁸ He is my shepherd, and shall perform all my pleasure: even saying to Jerusalem Thou shalt be built; and to the temple, Thy foundation shall be laid.

The traditions of the rebuilding of the House of the Lord at Jerusalem are related in the Biblical Books of Ezra, and of Nehemiah; thus it is said (Ezra i.):

¹ Now in the first year of Cyrus, king of Persia, the Lord stirred up the spirit of Cyrus, that he made proclamation throughout all his kingdom, and put it also in writing, saying:

² Thus saith Cyrus, king of Persia, The Lord God of heaven hath given me all the kingdoms of the earth; and he hath charged me to build him an house at Jerusalem, which is in Judah.

³ Who is there among you of all his people? his God be with him, and let him go up to Jerusalem, and build the house of the Lord God of Israel (he is the God,) which is in Jerusalem.

It is farther related, that in the time of Cyrus, the Jews commenced to rebuild the house of the Lord, but it was not finished until the reign of Darius, king of Persia. Thus it is said (Ezra vi.):

¹⁵ And this house was finished in the sixth year of the reign of Darius the king.

¹⁶ And the children of Israel, the priests, and the Levites, and the rest of the children of the captivity, kept the dedication of this house of God with joy.

¹⁷ And offered at the dedication of this house of God an hundred bullocks, two hundred rams, four hundred lambs; and for a sin offering twelve he-goats.

¹⁸ And they set the priests, and the Levites, for the service of God, which is at Jerusalem; as it is written in the book of Moses.

From the time when the so-called Book of Moses was found by the priest Hilkiah, to the time of the dedication of the new temple, was nearly two hundred years. In this long interval the people had forgotten the commandments of the book of the law, made known in the reign of king Josiah; for it is said (Ezra vii: 6), that "in the reign of Artaxerxes, king of Persia, Ezra went up from Babylon and he was a ready scribe in

the law of Moses;" and some years later the book of the law was read and explained to the Jews.

Neh. viii:

¹ And all the people gathered themselves together as one man, and they spake unto Ezra the scribe, to bring the book of the law of Moses, which the Lord had commanded to Israel.

² And Ezra the priest brought the law before the congregation, both of men and women, and all that could hear with understanding.

³ So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading.

¹³ And on the second day were gathered together the chief of the fathers of all the people, the priests, and the Levites, unto Ezra the scribe, even to understand the words of the law.

The law of Hilkiah as reproduced by Ezra the priest and scribe, did not, however,

satisfy the priesthood, for they made additional ordinances and entered into a new covenant, saying (Neh. ix.):

³² Now therefore, our God, the great, the mighty, and the terrible God, who keepest covenant and mercy, let not all the trouble seem little before thee, that hath come upon us, and on all thy people, since the time of the kings of Assyria unto this day.

³⁶ Behold, we are servants this day, and for the land that thou gavest unto our fathers to eat the fruit thereof and the good thereof, behold, we are servants in it.

³⁷ And it yieldeth much increase unto the kings whom thou hast set over us because of our sins: also they have dominion over our bodies, and over our cattle, at their pleasure, and we are in great distress.

³⁸ And because of all this we make a sure covenant, and write it; and our princes, Levites, and priests, seal unto it.

Farther it is said (Neh. x.):

³² Also we made ordinances for us, to

charge ourselves yearly with the third part of a shekel for the service of the house of our God;

³⁵ And to bring the first fruits of our ground, and the first fruits of all fruit of all trees, year by year, unto the house of the Lord:

³⁶ Also the first born of our sons, and of our cattle, and the firstlings of our herds, and of our flocks, to bring to the house of our God, unto the priests that minister in the house of our God:

³⁷ And that we should bring the first fruits of our dough, and the fruit of all manner of trees, of wine and of oil, unto the priests, to the chambers of the house of our God; and the tithes of our ground unto the Levites, that the same Levites might have the tithes in all the cities of our tillage.

The Levitical Law, as reconstructed in the time of Ezra, was accepted by the people, who like their fathers of the time of Hilkiah

were altogether unmindful of the fact, that the original Law of Moses was without ordinances of offering, of sacrifice, or of a priesthood. The reinstatement of Aaronitic rites, and Davidian rituals, also gave plausibility to memorial worship; and "the Scriptural Canon collected by the Soferim, or men of the Great Synagogue," farther established existing forms of doctrine as Divine Revelation, transmitted from a remote period.

In composing and collating the Biblical Books, the Levitical priesthood jealously defamed the ancient doctrines of the Hebrew Non-sacrificers. Thus in the myth of the Curse of Adam, they condemned the doctrine of the immortality of the soul; and in the Curse of Cain, they anathematized the advocates of the testimony, "If thou doest well shalt thou not be accepted, and if thou doest not well sin lieth at the door;" and with yet another curse they denounced the advocates of temperance, both Gentile and Jew.

The legend of the great Deluge was made the line of demarcation between epochs assigned to Aryan, and to Shemitic legend. Thus the earlier epoch closes with the drowning of all the descendants of Adam, except Noah and his family, who as the representatives of Seth, the third son of Adam, re-peopled the earth, perpetuating the line of Seth as that of the whole human race, thereby breaking the entail of the curse of Cain, whose posterity had all perished in the waters of the Flood.

To remedy this figurative discrepancy, and to illustrate existing relations as well as to preserve national and religious distinctions, the author designed the personifications of the three sons of Noah: Shem, Ham and Japheth. Shem representing the orthodox Sacrificers, and Japheth their Gentile co-religionists, whilst Ham was identified with a symbolic form of Aryan polytheism, whose typical doctrines were opposed to the inebriating practices of the Gentile-worship-

pers of Dionysos, or other drunken gods; the latter sectarian type having its illustration in the drunkenness of Noah and in the religion of the descendants of Japheth, "by whom were the isles of the Gentiles divided in their lands;" the island of Cyprus being celebrated from earliest historic time for cultivation of the vine, and drunken rites of religion. The conforming posterity of Shem likewise "followed strong drink," and the "Curse of Canaan" had especial application to the opponents of excess in wine and drunkenness; a vice to which the Levitical priesthood were so shamefully addicted, that even in the Levitical Law the God of Israel is represented as himself commanding the offering of wine "for a sweet savour unto the Lord," and it is farther shown that weak wine was not approved, for it is said (Numb. xxviii.):

'In the holy place shalt thou cause the strong wine to be poured unto the Lord for a drink offering."

Wine was not only used for libations, it might also be drunk in the house of the Lord; thus the prophet Jeremiah testified that "the sons of Rechab were brought into the house of the Lord, and had pots full of wine and cups set before them, and were told, "Drink ye wine."

Jer. xxxv:

⁶ But they said, We will drink no wine: for Jonadab the son of Rechab our father commanded us, saying, Ye shall drink no wine, neither ye, nor your sons for ever:

⁸ Thus have we obeyed the voice of Jonadab, the son of Rechab our father in all that he hath charged us, to drink no wine all our days, we, our wives, our sons, nor our daughters.

¹⁸ And Jeremiah said unto the Rechabites, Thus saith the Lord of hosts, the God of Israel; Because ye have obeyed the commandment of Jonadab your father, and kept all his precepts, and done according unto all that he hath commanded you:

¹⁹ Therefore thus saith the Lord of hosts, the God of Israel; Jonadab the son of Rechab shall not want a man to stand before me for ever.

It is represented that the Rechabites were strangers in Jerusalem; but among the Jews there were also those who abstained from strong drink; for the prophet Amos testified (Amos ii.):

¹¹ Is it not even thus, O ye children of Israel? saith the Lord, I raised up your sons for prophets, and of your young men for Nazarites.

¹² But ye gave the Nazarites wine to drink; and commanded the prophets, saying, Prophecy not.

This testimony may be compared with the ordinances of the Levitical Law, which represent the Lord as directing the priests to perform certain rites of blood sacrifice, (Numb. vi.) after which the Nazarite may drink wine.

The prophet Isaiah also reprobated the

drunkenness of priest and prophet, saying (Is. xxviii.):

'They have erred through wine, and through strong drink are out of the way; the priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink; they err in vision, they stumble in judgment.

Nearly three hundred years after the prophet Isaiah had testified (Is. v.): "Woe unto them who are mighty to drink wine, and men of strength to mingle strong drink," the new ordinances of the Levitical Law commanded the people to bring their offerings of new wine (Neh. x: 39.) "unto the chambers where are the vessels of the sanctuary, and the priests that minister.

At the time these ordinances were made in Judea, in distant India the followers of Gautama Buddha were forbidden "To use, prepare, or sell intoxicating liquors."

This ordinance applied to those converts who were no better than their ancient gods, of whom the Veda says (Ait Brahm, p. 395):

“The gods get drunk, as it were, at the mid-day libation, and are then consequently at the third libation in a state of complete drunkenness.

Of Indra it is also said, Thy inebriety is most intense; nevertheless thy acts are most beneficent. “Indra is likewise represented as drunk when he overcome the great Deity of the Non-sacrificers, and the Maruts who assisted him performed while drunk their glorious deeds.”

To the non-sacrificing Asuras a very different state of morals may be attributed, although it is said (Wilson’s R. V., p. 137):

“Thou Indra, by thy devices hast humbled the deceivers, who presented oblations to their own mouths.” The true meaning of this expression may, however, be interpreted by the words of Jesus, who said

(Luke vii, 34): "The son of man is come eating and drinking; and ye say, Behold a gluttonous man, and a wine-bibber;" and Jesus further said (Luke xxi, 32): "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life," "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things."

The Christians, and the Buddhists inherited the doctrine of self-control and temperance in all things; and when Jesus testified against drunkenness, he maintained the ancient testimony of the priests of the order of Melchisedec; even as Gautama had repeated the doctrine of former Buddhas.

The two greatest of all religions, the Christian, and the Buddhist, comprehend, it is said, at this time numbers which together approximate to nearly two-thirds of

the human race;* and taking into account the conformity of the moral doctrines they have inherited from remote antiquity, with a corresponding faith in the purity and goodness of the Divine nature, these evidences of primitive or of intuitive perception of Divine truth, identify the most ancient and harmonious type of religious faith professed through the ages; and ad-

* The following table will show at a glance the relative numbers of the different religions:

Parsees,	150,000
Sikhs,	1,200,000
Jews,	7,000,000
Greek Catholics,	75,000,000
Roman Catholics,	152,000,000
Other Christians,	100,000,000
Hindus,	160,000,000
Mohammedans,	155,000,000
Buddhists,	500,000,000
Not included in the above,	100,000,000

Total, 1,250,350,000

“Buddhism: by T. W. Rhys Davids, M.A., Ph.D. Published under the Direction of the Society for Promoting Christian Knowledge,” p. 6. London, 1882.

mitted also as original doctrine by other great sects, and as the individual faith of many enlightened men, the record is so vast, that in the words of the apostle Paul it may be said (Gal. v.):

²² The fruit of the Spirit is love, joy, peace, long suffering, gentleness, goodness. faith,

²³ Meekness, temperance: against such there is no law.

Aberrations in religious faith, the result of priestcraft and superstition, may be perpetuated for vast periods, but are subject to many transformations, and at last are put aside as fables of the past. Thus the Christians inherited from the Levitical priesthood the myth of the Curse of Canaan; but not until the great crime of negro slavery required the support of professing Christians, were the historically celebrated Canaanites (Phœnicians), the early civiliziers of the Greeks, and of the Romans, accounted other than an illustrious people of the

White Race. Under the fostering influence of Christian prelates, the Curse of Canaan was, however, invidiously transferred to the negro slave, and the strange incongruity of the classical recognition of the White Canaanite, and politically his supposititious change to an Æthiopean skin, remains for future generations one of the evidences of the degraded ignorance and credulity of this age.

The Levitical legend of the Curse of Canaan commenced with the account of a great deluge of water which inundated the level country of the Shemites, destroying both man and beast. The Babylonian and the Hebrew legends agree in representing the cataclysm as caused by a great fall of rain, but the Persians attributed a like phenomenal inundation to the melting of snow. Thus it is said in the Zend-Avesta (Far. 11-49.):

“Upon the corporeal world will the evil of winter come: snow will fall in great

abundance, on the summits of the mountains, on the breadth of the heights.”

“From three places, O Yima, let the cattle depart, If they are in the most fearful places, If they are on the tops of the mountains, If they are in the depths of the valleys, To secure dwelling-places.”

“Before this winter the country produced pasture; before flow waters, behind is the melting of snow.”

“Clouds, O Yima, will come over the inhabited regions, Which now behold the feet of the greater and smaller cattle, Therefore make thou an enclosure, Thither bring thou the cattle, beasts of burden, men, dogs, birds, and red burning fires. Round about this enclosure make a lofty wall and a window that gives light within.”

Yima made this enclosure, and as there is no account of the destruction of life in the Persian version of the Deluge, the different legendary traditions may be attributed to those different local characteristics,

which gave to the mountainous regions of Persia places of security for men and animals; whilst the vast plains of the Shemites afforded no place of refuge during the great inundation.

The Babylonian and the Hebrew legends correspond more nearly in details of natural phenomena. Thus in the Babylonian "Story of the Flood" it is said: *

⁸ Xisuthrus (Noah) speaks,

⁹ Let me reveal the story of my preservation, and the judgment of the gods let me relate.

¹³ To make a deluge the great gods have brought their heart;

¹⁴ Even he their father, Anu,

¹⁵ Their king, the warrior Bel,

¹⁷ ¹⁸ their minister, the Lord of Hades, Hea with them sat, and their will he repeated:

²⁰ Man of Surippak, son of Ubara-tutu,

²¹ build a house, make a ship to preserve plants and living beings;

* The Chaldean Account of Genesis. By George Smith.

²² store the seed and vivify life,

²³ cause also the seed of life of every kind
to go up into the midst of the ship.

²⁴ The ship which thou shalt make,

²⁵ 600 cubits shall be its measure in
length,

²⁶ 60 cubits the amount of its breadth and
its height,

²⁷ cover it, with a roof.

²⁸ I understood and say to Hea my lord:

²⁹ The building of the ship which thou
commandest,

³⁰ I shall have made,

³² Hea speaks and says to me his servant:

³⁹ at the season which I will make known
to you,

⁴⁰ into it enter and the door of the ship
turn.

⁴¹ Into the midst of it thy grain, thy fur-
niture, thy goods,

⁴² thy wealth, thy woman slaves, thy hand-
maids and the sons of the host,

⁴³ the beasts of the field, the wild animals
of the field, as many as I would protect,

⁴ I will send thee, and thy door shall guard them.

Col. ii:

² On the fifth day it rose.

³ In its circuit 14 in all were its girders.

⁵ I placed its roof, I enclosed it.

⁶ I divided its passages,

⁷ Its interior I divided,

⁸ Leaks for the water within it I cut off.

⁹ I saw the rents and the wanting parts I added.

¹⁰ 3 sari of bitumen I poured over the outside.

¹¹ 3 sari of bitumen I poured over the inside.

¹³ I added a saros of food which the people should eat;

¹⁵ I sacrificed oxen.

²¹ Through the help of Samas the seaworthiness of the ship was accomplished.

²⁵ All I possessed I collected it, I collected it in silver,

²⁶ I collected it in gold,

²⁷ I collected it in the seed of life of all kinds.

²⁸ I caused everything to go up into the ship, my slaves and my handmaids,

²⁹ The beast of the field, the wild animal of the field, the sons of the people all of them, I caused to go up.

³⁰ The season Samas fixed and

³¹ he spake saying: In the night I will cause it to rain heavily,

³² enter into the midst of the ship and shut thy door.

³⁷ I entered into the midst of the ship and shut my door.

⁴¹ Arose, from the horizon of heaven a black cloud.

⁴² Rimmon in the midst of it thundered,

⁴³ Nebo and the Wind-god went in front,

⁴⁵ Nergal the mighty removes the wicked,

⁴⁶ Ninip goes in front, he casts down,

⁴⁷ the spirits of earth carried destruction,

⁴⁸ in their terror they shake the earth;

⁴⁹ of Rimmon his flood reached to heaven.

¹⁸ The darkened earth to a waste was turned.

Col. iii.:

¹⁹ Six days and nights

²⁰ passed, the wind, the whirlwind, and the storm, overwhelmed.

²¹ On the seventh day the rain was stayed, the raging whirlwind

²² which had smitten like an earthquake,

²³ was quieted. The sea began to dry, and the wind and deluge ended.

²⁴ I watched the sea,

²⁵ and the whole of mankind was turned to clay,

²⁶ like reeds the corpses floated.

²⁷ I opened the window

²⁸ I was grieved and sat down; I weep,

²⁹ over my nostrils went my tears.

³⁰ I watched the regions at the boundary of the sea,

³¹ There was no land.

³² In the country of Nizir rested the ship;

³³ The mountain of Nizir stopped the ship, and to pass over it it was not able.

³⁴ The first day, the second day, the mountain of Nizir stopped the ship.

³⁵ The third day, the fourth day, the mountain of Nizir stopped the ship.

³⁶ The fifth day, the sixth day, the mountain of Nizir stopped the ship.

³⁷ On the seventh day at its approach

³⁸ I sent forth a dove and it left. The dove went, it returned, and

³⁹ a resting place it did not find, and it came back.

⁴⁰ I sent forth a swallow and it left. The swallow went, it returned, and

⁴¹ a resting place it did not find, and it came back.

⁴² I sent forth a raven and it left.

⁴³ The raven went, and the carrion on the water it saw, and

⁴⁴ it did eat, it swam, and turned away, it did not come back.

⁴⁵ I sent the animals forth to the four winds, I sacrificed a sacrifice,

⁴⁷ I built an altar on the peak of the mountain,

⁴⁹ The gods smelt the savour, the gods
smelt the good savour;

⁵⁰ the gods like flies over the Sacrificer
gathered.

⁵¹ From afar also the great goddess at her
approach

⁵² lifted up the mighty arches, the rainbow
which Anu had created as his glory.

Col. iv.:

⁶ From afar also Bel at his approach

⁷ saw, the ship he stopped; Bel was filled
with anger against the gods and the spirits
of heaven:

⁸ 'Let no one come out alive, never may
a man live in the abyss.'

⁹ Ninip his mouth opened, and spake; he
says to the warrior Bel:

¹⁰ Who is it except Hea that forms a reso-
lution?

¹² Hea his mouth opened and spake, he
says to the warrior Bel:

¹³ 'Thou messenger of the gods, warrior,

¹⁴ a deluge thou madest.

¹⁵ The doer of sin bore his sin, the blasphemer bore his blasphemy.

¹⁶ Never may the just prince be cut off, never may the faithful be destroyed.

¹⁷ Instead of thy making a deluge, may lions come and men be diminished;

¹⁸ instead of thy making a deluge, may a famine happen and the country be destroyed;

¹⁹ instead of thy making a deluge, may pestilence come and men be destroyed.

²⁰ I did not reveal the judgment of the gods.

It did not accord with the character of Hea, to condemn to destruction both the evil and the good, for as the Lord of the Dead (Hades), he was necessarily the just judge of departed souls; therefore Hea did not favor the fearful purpose of the warrior Bel, and disregarded the mandate of the angry god.

The Babylonian and the Levitical legends of the Deluge, mark their Shemitic derivation; but the myth of the Curse of Canaan,

assigned to the period after the Flood, had both a national and sectarian application. This will be best understood by a brief reference to the Biblical story. Thus it is said (Gen. vi.):

⁵ And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.

⁶ And it repented the Lord that he had made man on the earth, and it grieved him at his heart.

⁷ And the Lord said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them.

⁸ But Noah found grace in the eyes of the Lord.

¹⁰ And Noah begat three sons, Shem, Ham, and Japheth.

¹¹ The earth also was corrupt before God, and the earth was filled with violence.

¹³ And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth.

¹⁴ Make thee an ark of wood; rooms shalt thou make in the ark, and shall pitch it within and without with pitch.

¹⁵ The length of the ark shall be three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits.

¹⁶ A window shalt thou make to the ark, and the door of the ark shalt thou set in the side thereof; with lower, second, and third stories shalt thou make it.

¹⁷ And, behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven; and every thing that is in the earth shall die.

¹⁸ But with thee will I establish my covenant; and thou shalt come into the ark, and, thou, and thy sons, and thy wife, and thy sons' wives with thee.

¹⁹ And of every living thing of all flesh, two of every sort shalt thou bring into the ark, to keep them alive with thee; they shall be male and female.

²⁰ Of fowls after their kind, and of cattle after their kind, of every creeping thing of the earth after his kind, two of every sort shall come unto thee, to keep them alive.

²¹ And take thou unto thee of all food that is eaten, and thou shalt gather it to thee; and it shall be for food for thee, and for them.

²² Thus did Noah; according to all that God commanded him, so did he.

Gen. vii:

¹ And the Lord said unto Noah, Come thou and all thy house into the ark.

⁴ For yet seven days, and I will cause it to rain upon the earth forty days and forty nights; and every living substance that I have made will I destroy from off the face of the earth.

⁵ And Noah did according unto all that the Lord commanded him.

¹⁰ And it came to pass after seven days, that the waters of the flood were upon the earth.

¹¹ In the sixth hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened.

¹² And the rain was upon the earth forty days and forty nights.

¹³ In the self-same day entered Noah, and Shem, and Ham, and Japheth, the sons of Noah, and Noah's wife, and the three wives of his sons with them, into the ark;

¹⁴ They and every beast after his kind, and all the cattle after their kind, and every creeping thing that creepeth upon the earth after his kind, and every fowl after his kind, every bird of every sort.

¹⁵ And they went in unto Noah into the ark two and two of all flesh, wherein is the breath of life.

¹⁷ And the flood was forty days upon the

earth; and the waters increased, and bare up the ark, and it was lifted up above the earth.

¹⁸ And the waters prevailed, and the ark went upon the face of the waters.

¹⁹ And the waters prevailed exceedingly upon the earth; and all the high hills that were under the whole heaven were covered.

²¹ And all flesh died that moved upon the earth, both of fowl and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man:

²² All in whose nostrils was the breath of life, of all that was in the dry land, died.

²³ And Noah only remained alive, and they that were with him in the ark.

Gen. viii.:

¹ And God remembered Noah, and every living thing, and all the cattle that was with him in the ark: and God made a wind to pass over the earth and the waters assuaged;

² The fountains also of the deep and the

windows of heaven were stopped, and the rain from heaven was restrained;

⁴ And the ark rested in the seventh month, upon the mountains of Ararat.

⁵ And the waters decreased continually, in the tenth month were the tops of the mountains seen.

⁶ And it came to pass at the end of forty days, that Noah opened the window of the ark that he had made:

⁷ And he sent forth a raven, which went forth to and fro, until the waters were dried up from off the earth.

⁸ Also he sent forth a dove from him, to see if the waters were abated from off the face of the ground;

⁹ But the dove found no rest for the sole of her foot, and she returned unto him into the ark, for the waters were on the face of the whole earth.

¹⁰ And he stayed yet other seven days; and again he sent forth the dove out of the ark;

¹¹ And the dove came in to him in the evening; and, lo, in her mouth was an olive leaf plucked off: so Noah knew that the waters were abated from off the earth.

¹⁵ And Noah removed the covering of the ark, and looked, and, behold, the face of the ground was dry.

¹⁸ And Noah went forth, and his sons, and his wife, and his sons' wives with him:

¹⁹ Every beast, every creeping thing, and every fowl, after their kinds, went forth out of the ark.

²⁰ And Noah builded an altar unto the Lord; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar.

²¹ And the Lord smelled a sweet savour; and the Lord said in his heart, I will not again curse the ground any more for man's sake; neither will I again smite any more every thing living as I have done.

Gen. ix:

¹ And God blessed Noah and his sons, and

said unto them, Be fruitful, and multiply, and replenish the earth.

⁸ And God spake unto Noah, and to his sons with him, saying,

⁹ And I, behold, I establish my covenant with you, and with your seed after you;

¹² This is the token of the covenant which I make between me and you, and every living creature that is with you, for perpetual generations:

¹³ I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth.

¹⁵ And I will remember my covenant, and the waters shall no more become a flood to destroy all flesh.

¹⁸ And the sons of Noah, that went forth of the ark, were Shem, and Ham, and Japheth: and Ham is the father of Canaan.

²³ And Noah began to be a husbandman, and he planted a vineyard:

²¹ And he drank of the wine, and was drunken; within his tent.

²² And Ham the father of Canaan, saw his father, and told his two brethren without.

²⁴ And Noah awoke from his wine, and knew what his younger son had done unto him.

²⁵ And he said, Cursed be Canaan; a servant of servants shall he be unto his brethren.

²⁶ And he said, Blessed be the Lord God of Shem; and Canaan shall be his servant.

²⁷ God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant.

The Biblical Allegorist did not reprobate the abject drunkenness of Noah; and he passed by the transgressor Ham, to impose the curse of Noah on Noah's unoffending grandson, Canaan.

This apparent inconsistency may be explained by the fact that the Allegorist made use of the designations of ancient sun-gods in the names of Ham and Shem, and although the name of Ham was of Aryan

derivation and identified with Gentile religions, still the author dare not in any manner curse the representative name which was expressed in various designations of the highest Form of Being among the gods. Thus it is said that Ham was esteemed the Zeus of Greece, and Jupiter of Latium;* the appellations of Zeus Ammon, and Jupiter Ammon, also corresponding with the Egyptian Hammon or Ammon Ra; the Egyptians having at an early date conjoined the name of Ammon with that of Ra, the physical sun, as the source of light and life, the lord of existence and supporter of all things. In this character the Canaanites also addressed the sun as Baal-Hammon, a form of symbolism of the luminary, representing the idea of life and light, in contrast with the personification and worship of Baal Shem-esh, as the sun's orb. This difference may serve

* Ancient Mythology. By Jacob Bryant, London, 1807. Vol. I, p. 4.

to explain why the Allegorist dare not curse Ham, but especially blessed the God of Shem, saying, "Blessed be the Lord God of Shem; and Canaan shall be his servant:" thus marking the different persons of the sun-god, and the different sects of the worshippers.

The worship of the sun-god Shem was widely represented among the Shemitic peoples, who, it is said, "lifted up their hands to Baal-Samen, the Lord of heaven, under which title they honored the sun." The god Shem, under another form, may be identified with the Babylonian Samas, who "caused it to rain from heaven heavily," and thus made the deluge. Therefore, to conform with the ancient traditions of Shemitic worship, the Allegorist blessed the Lord God of Shem, and according to ancient custom gave the names of the gods, to distinguish their worshippers; just as "the Egyptian king, Seti I (Sethos), who with his race worshipped foreign gods, and

at the head of them all, the Canaanitish Baal-Sutekh or Set, after whose name his father, Ramses I, had called him Seti, that is, the follower of Set" * (Seth).

In this connection the words attributed to Joshua, the successor of Moses, are easily understood, for he is represented as saying to the Israelites (Joshua xxiv: 14), "Put away the gods which your fathers served on the other side of the flood, and in Egypt; and serve ye the Lord."

The children of Israel substituted, however, the worship of the Shemitic Baal; for it is farther represented that (Judges ii: 10, 13) "when the generation" of Moses and Joshua, "were gathered to their fathers: and there arose another generation after them; they forsook the Lord and served Baal and Ashtaroth" (the Sun and Moon).

Nearly one thousand years later, king Josiah put down the priests who burned incense to Baal, "And took away the horses

* Brugsch's Egypt.

that the kings of Judah had given to the sun, at the entering in of the house of the Lord, and burned the chariots of the sun with fire." The chariots and horses of the sun were emblematic of the apparent journey of the sun through the sky and denoted the worship of the orb, in sectarian contrast to the worship of the light, of which Ham was the personification, regarding the name as typical with all other forms of Ham-mon, or Am-mon, which were corruptions of the idea of spiritual life.

The Shemitic Baal, as a personification of the moving orb, had typical resemblance to the Grecian Apollo, the Indian Mitra (Surya), and the Persian genius Mithra, the latter a remnant of ancient Deva-worship retained by the priesthood and the priestled of the Zoroastrians. Thus in the Kor-dah-Avesta, the latest Book of the Zend-Avesta, is is said: "Mithra with shining steeds, the far seeing, whom Ahura Mazda created as ruler and overseer of all living

nature, he who without sleeping protects through his watchfulness the creatures of Ahura-Mazda." "Mithra the shining he rides on a beautiful chariot; to this chariot are yoked four white horses, who eat heavenly food and are immortal." The subordinate station assigned Mithra is also clearly indicated, for it is said, "Mithra with uplifted hands wept to Ahura-Mazda, saying, I am the protector of all creatures, I am the ruler of all creatures, the lord, Yet men offer not to me with offerings by name, etc." The higher rank assigned to Ahura-Mazda, corresponds with that of Am-mon (Ham-mon), but higher than all, was the Spiritual Godhead! The Holiness from whom Mazda proceeded! The Unseen God! The Great I AM!

The author of the Curse of Canaan could adopt the designations Ham and Shem as illustrative of religious distinctions; while the name of Canaan, having no reference to sun-worship, was identified with a religion

that condemned drunkenness, and was presumptively applied to the Monotheistic religion of the Canaanites before the accession of Shemitic idolatry.

The legend says (Gen. ix.):

²⁵ And Noah awoke from his wine, And he said, Cursed be Canaan; a servant of servants shall he be unto his brethren.

³⁶ And he said, Blessed be the Lord God of Shem; and Canaan shall be his servant.

The annals of the reputed descendants of Shem, fail, however, to represent the Canaanites as the servant of servants; for as the posterity of Canaan they included within their border, the fertile country, and the very ancient cities of the coast. Thus it is said (Gen. x.):

¹⁹ And the border of the Canaanites was from Sidon, as thou comest to Gerar, unto Gaza: as thou goest unto Sodom and Gomorrah, and Admah, and Zeboim, even unto Lasha.

The Biblical annalist represents the Ca-

naanites of the time of the patriarch Abraham, as rich and prospering, and as having among them the worshippers of the Most High God! thus it is said (Gen. xiv.):

¹⁸ And Melchisedec king of Salem brought forth bread and wine: and he was the priest of the most high God.

¹⁹ And he said, Blessed be Abraham of the most high God, possessor of heaven and earth.

The Hebrew patriarchs, Abraham, Isaac and Jacob, had no settled residence in the land of Canaan, and Jacob (also called Israel), emigrated into Egypt, where for over four hundred years his posterity suffered in Egyptian bondage; and when the Israelites returned to Canaan under the guidance of Moses, it is said (Numb. xiii.):

¹⁷ And Moses sent them to spy out the land of Canaan, and said unto them.

¹⁸ See the land, what it is; and the people that dwelleth therein, whether they be strong or weak, few or many;

²¹ So they went up and searched the land,

²² And they returned from searching of the land after forty days.

²⁷ And they said, We came unto the land whither thou sentest us,

²⁸ The people be strong that dwell in the land, and the cities are walled, and very great;

²⁹ The Amalekites dwell in the land of the south: and the Hittites, and the Jebusites, and the Amorites, dwell in the mountains: and the Canaanites dwell by the sea, and by the coast of Jordan.

The name of Canaan was applied by the Hebrews to all the country claimed as belonging by allotment to the twelve tribes of the children of Israel; but the fertile district between the river Jordan and the Mediterranean sea was Canaan proper.

The allotment to the children of Israel was said to have been made by Joshua (Joshua xiii: 1), after the death of Moses, and while "there remained yet very much

land to be possessed;" afterwards the partial success of the Israelites so alternated with their own greivous servitude and suffering, that the history of the so-called descendants of Shem contrasts strangely with the world-wide renown of the Canaanites, even at the time the Jews complained unto the Lord, saying (Neh. ix.):

³⁶ Behold, we are servants this day, and for the land thou gavest unto our fathers to eat the fruit thereof and the good thereof, behold, we are servants in it.

This was the condition of the children of Israel near the close of the Biblical period; and as the conquest of Canaan, by Alexander the Great, soon followed, they thereby came under Greek domination, and the country which the Israelites had claimed, but never possessed, called by the Greeks, Phœnicia, filled a very different place in history from that of the "Promised Land." Under Greek influence the native designation fell into disuse; but in the time of

Christ, one illustrious instance occurred of its revival in the name of "Simon the Canaanite," one of the Twelve Apostles (Matth. x: 4).

The Gentile historians accord with the Hebrew prophets in representing the ancient Canaanites (Phœnicians) as a highly civilized people. The cities of Tyre and Sidon were their renowned seaports; and in the Book of Isaiah, Tyre is called "the crowning city, whose merchants are princes, whose traffickers are the honorable of the earth. The joyous city, whose antiquity is of ancient days."

Ez. xxvii:

In the Book of Ezekiel it is said of Tyre, "O thou that art situate at the entry of the sea, which art a merchant of the people for many isles." Thy builders have perfected thy beauty. "They have made all thy ship boards of fir trees of Senir: they have taken cedars from Lebanon to make masts for thee." The inhabitants of Zidon and Arvad

were thy mariners: thy wise men, O Tyrus, that were in thee were thy pilots. "Tarshish was thy merchant by reason of the multitude of all kind of riches; with silver, iron, tin, and lead, they traded in thy fairs." "Javan, Tubal, and Meshech, they were thy merchants: they traded the persons of men and vessels of brass in thy market." "Syria was thy merchant by reason of the multitude of the wares of thy making." Judah, Damascus, Arabia, Asshur, were thy merchants. "When thy wares went forth out of the seas, thou filledst many people; thou didst enrich the kings of the earth with the multitude of thy riches and of thy merchandise."

This testimony accords with the Gentile traditions of the advanced civilization of the Canaanites (Phœnicians), and as their ancient seaports antedate the epoch assigned by the Biblical chronologists to the Deluge, so their true place in history must be established from their own, and from Gentile

records, which represent them as emigrants coming by the way of the Erythraean sea into the country of the Shemites, where they built great cities, and became the ruling power in the land. Afterwards they spread themselves abroad, and as a seafaring people carried commerce and colonies to the islands and coasts of the Mediterranean sea, founding the great city of Carthage, called the rival of Rome; and promoting the civilization not only of Southern Europe, but passing through the straits of Hercules into the unknown ocean, they opened the way for the bolder adventure and world-wide commerce of future generations.

This illustrious people the Allegorist cursed, as the ancient enemy of the fathers, when after the return of the Jews from the Babylonian captivity, the Levitical priesthood undertook the revision and collating of the sacred and historical Books of the Bible, to which they prefixed the Allegory, and the legendary life of Moses, presenting

a semblance of history, while narrating imaginary or traditional events, according to the prejudices or partialities of the authors.

Superstitious belief that the priests and false prophets were the messengers of the Lord, had often led the people astray into idolatry; but after the compilation of the Biblical Books, which according to the Hebrew reckoning was finished in the time of the high priest "Simon the Just,"* about three hundred years before Christ; after that time the laity began to question doctrines, and rules of faith. This gave rise to various sects, the Pharisees, the Sadducees, and the Essenes, being historically the most noted at the commencement of the Christian Era.

The Sadducees were the sectarians who said (Acts xxiii: 8), "there is no resurrection, neither angel nor spirit;" and they were accounted orthodox, whilst the be-

* Simon the Just, high priest, from 300 to 292 B. C. Jahn's Bib. Antiquities, p. 144.

lievers were regarded as heretics; thus the Apostle Paul said (Acts xxiv: 14, 25): "After the way which they call heresy, so worship I the God of my fathers; and Paul "reasoned of righteousness, temperance, and judgment to come." This was indeed the heresy of ancient times, when the brethren were hated, and cast out; it was the heresy for which Jesus was crucified.

After the return of the Jews from Babylon, the worship of the sun was abandoned; for Baal (Bel), as the national god of the Babylonians, had fallen into disrepute, and the Levitical annalists, in reconstructing history, could denounce the idolatry of their priestly predecessors, although their own religious character was open to reproach, for they retained an idolatrous veneration for fire, even while they reprobated the worship of Baal. Thus it is written in the legendary life of Moses, that (Ex. iii.):

²The angel of the Lord appeared unto

him in a flame of fire out of the midst of a bush; and he looked, and, behold, the bush burned with fire, and the bush was not consumed.

³ And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt.

⁴ And when the Lord saw that he turned aside to see, God called to him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I.

⁵ And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground.

⁶ Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God.

⁷ And the Lord said, I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows;

¹⁰ Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt.

¹³ And Moses said unto God, behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them?

¹⁴ And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.

The Spiritual I AM! the Most High God! was traditionally the God of Moses; but the angel who it is said appeared in the flame of fire, belonged to the Aaronitic mythology, and was identified with the National war-god; thus it is said in the name of the Lord (Ex. xxiii.):

²⁰ Behold, I send an angel before thee, to

keep thee in the way, and to bring thee into the place which I have prepared.

²¹ Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: for my name is in him.

²² But if thou shalt indeed obey his voice, and do all that I speak; then I will be an enemy unto thine enemies, and an adversary unto thine adversaries.

The blended persons of the God of Israel, and his Angel, is farther represented, and it is said (Ex. xiii.):

²¹ And the Lord went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light;

Ex. xiv :

¹⁹ And the angel of God, which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them:

²⁴ And it came to pass that the Lord

looked unto the host of the Egyptians, through the pillar of fire and of the cloud, and troubled the host of Egyptians.

The modern Zoroastrians are justly designated "Fire-worshippers," but the "especial function of Asha-vahista, the Persian genius of Fire, is to keep mankind joyful and cheerful." The attributes of the Levitical angel are more severe for fire comes out of the Lord, and destroys offenders. Thus it is said (Numb. xvi: 35): "There came out a fire from the Lord, and consumed two hundred and fifty men." Also it is said (Is. xxx.):

³³ Tophet is ordained of old; yea, for the king it is prepared; he hath made it deep and large: the pile thereof is fire and much wood; the breath of the Lord, like a stream of brimstone, doth kindle it.

The idea of burning brimstone, into which souls were plunged to suffer in the flaming furnace of Hell, had its origin in Shemitic demonology, and was a modified form of

superstition, substituted for the actual immolation of human victims, and the worship of malign deities such as Molech, to whom the idolatrous Shemites offered their sons and their daughters, even in the time of the reformer Josiah, for it is said (II. K. xxiii.):

¹⁰ And he defiled Topheth, which is in the valley of the children of Hinnom, that no man might make his son or his daughter to pass through the fire to Molech.

According to the Gentile historians, "This monster of a deity was represented by a statue of brass, with arms extended. The children to be offered to the god were placed upon his arms; and as their declination was considerable, the victims readily rolled from them into a furnace placed below and glowing with fire."

"In the later period of the Jewish kingdom this idol was erected in the valley of Hinnom, south of Jerusalem, and in the part of said valley called Tophet, so named

from the drums, which were beaten to prevent the groans and cries of the children sacrificed from being heard."

"The place was so abhorrent to the more recent Jews that they applied the name Ge Hinnom, or Gehenna to the place of torments in a future life." *

The tradition that the patriarch Abraham had abandoned human sacrifice, when he became a worshipper of the Most High God, was commemorated in the Biblical legend which says (Gen. xxii.):

¹ God did tempt Abraham:

² And he said, Take now thy son, thine only son Isaac, whom thou lovest, and offer him for a burnt offering upon one of the mountains which I will tell thee of.

⁶ And Abraham took the wood of the burnt offering, and laid it upon Isaac his son; and he took the fire, and a knife; and they went both of them together.

⁹ And they came to the place which God

* Jahn's Biblical Antiquities, p. 207.

had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood.

¹⁰ And Abraham stretched forth his hand, and took the knife to slay his son.

¹¹ And the angel of the Lord called unto him out of heaven, and said, Abraham, Abraham: and, he said, Here am I.

¹² And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me.

It was consistent with the non-sacrificial worship of the Most High God, to represent the doctrine of spiritual obedience, in the figure of God, forbidding the sacrifice of the son of Abraham; but the old superstition was never extinct; the Levitical Law maintained it; and in the new ordinances made after the return of the Jews from Babylonian captivity, the idea was farther illustrated, for it is said (Neh. x.):

³⁴ And we cast the lots among the priests, the Levites, and the people, for the wood offering, to bring it into the house of our God, to burn upon the altar of the Lord our God, as it is written in the law.

³⁶ Also the firstborn of our sons, and of our cattle, as it is written in the law, and the firstlings of our herds and of our flocks, to bring to the house of our God, unto the priests that minister in the house of our God.

The Aaronitic rite of child immolation was canonically approved, at the time of the compilation of the Biblical Books, and there remained sufficient idolatry among the Levitical sectarians to render its figurative expression popular, even after the fearful usage had been discontinued; for in a later age, the Christian Church revived the theory, in the dogma of the divine sacrifice of Jesus as the son of God, although Jesus said (Heb. v: 10), "I will have mercy and not sacrifice;" and called of God an

high priest after the order of Melchisedec; he maintained the ancient doctrine of the worshippers of the Most High God! (Ps. xl.):

⁶ Sacrifice and offering thou didst not desire; burnt offering and sin offering hast thou not required.

⁸ I delight to do thy will, O my God: yea, thy law is within my heart.

Thus, it is farther said (Heb. x.):

⁶ Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me:

⁶ In burnt offerings and sacrifices for sin thou hast had no pleasure.

⁷ Then said I, Lo, I come to do thy will, O God.

The worship of Molech had been abandoned by the Jews, but a theoretical vestige of its horrible rites kindled the mythic fires of Hell, and gave expression to the malign doctrine of "eternal damnation."

Jesus testified of the loving kindness and goodness of God, but the back-sliding Christians did not long retain the loving and peaceful faith he taught; for under the influence of inherited superstition and Levitical training, Apostolic doctrines assumed various forms, and gave rise to numerous Christian sects intolerant of each other. The demoralizing belief in the wrathful nature of Deity, encouraged the evil passions of professing Christians, until in the very name of Christ, his faithful followers were tortured, burned, and massacred; and in his name, the slaughtered Heathen was made the blood-offering and human sacrifice of the Church.

All blood, shed as a punishment for religious opinions, is blood sacrifice. The Roman Catholic, the Calvinist, the Puritan, marked their worship of Deity with human holocaust, while they were still in the bonds of idolatry; for it matters not to what god sacrifice is offered, the atrocity of the act

is the same; the child laid in the arms of Molech, or the child bound on the wood of the altar, or the *auto-da-fe* of the Inquisition, are equally expressive of savage superstition; for the measure of idolatry is determined not by Heathen devotion, nor by the name of Deity worshipped, but by the false estimate of Divine goodness.

To believe that God is good, encourages good in the human heart; to imagine that God is evil, debases human nature. The religious experience of historic man illustrates the fact, that men are seldom better than their deities; the warriors have their war-gods, the inebriates their wine-gods, the sacrificers their bloodthirsty deities, but whenever the hearts of men have aspired to love God, they have rejected all false deities, to worship the Good Father in spirit and in truth; that is, in purity and righteousness, with good intentions and good acts, which farther promote that state of peaceful consciousness and loving faith,

designated "the peace of God in the souls of men," and "His kingdom upon earth."

To worship God in spirit and in truth, is the highest form of religious devotion. To know, to reject the evil and choose the good, is the highest attainment of human knowledge. To know the divine relations of the soul is spiritual enlightenment; and called to enlighten other men, Jesus said (Matt v.):

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

This was the doctrine of the priests of the order of Melchisedec, and the entirely spiritual meaning of the designation, priest, as applied to Jesus, may likewise be applicable to the Canaanite, Melchisedec, for according to Gentile belief, those men who became spiritually like unto a Son of God, held no priestly office nor performed religious rites. Of Melchisedec little would have been known, however, had not the

Apostle Paul definitely contrasted the metaphorical priesthood of Melchisedec, with the metaphorical high priesthood of Jesus; thereby indicating the religious standing of Melchisedec as a professor of the ancient worship of the Most High God! and not as its Messiah.

In recognition of the true mission of Jesus as a Messiah, the Apostle Paul said (Heb. v.):

¹⁰ Called of God an high priest after the order of Melchisedec.

Heb. vii:

¹ For this Melchisedec, King of Salem, priest of the most high God!

² First being by interpretation King of righteousness, and after that also King of Salem, which is King of peace;

³ Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God;* abideth a priest continually.

* That is spiritually.

⁴ Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils.

⁵ And verily they, that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people.

⁶ But he whose descent is not counted from them, received tithes of Abraham, and blessed him that had the promises.

⁷ And without all contradiction, the less is blessed of the better.

¹¹ If therefore perfection were by the Levitical priesthood, what further need was there that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron?

¹³ For he of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar.

¹⁴ For it is evident that our Lord sprang out of Juda, of which tribe Moses spake nothing concerning priesthood.

¹⁵ And it is yet far more evident: for that after the similitude of Melchisedec there ariseth another priest.

¹⁶ Who is made, not after the law of a carnal commandment, but after the power of an endless life.

¹⁷ For he testifieth, Thou art a priest for ever after the order of Melchisedec.

¹⁸ For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof.

¹⁹ For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God.

The Apostle Paul thus addressed the Hebrews; for with the Sacrificers and Non-sacrificers, the Messianic idea had very different expression. With the Non-sacrificers the Messiah was an inspired man, of whom it was said (Is. xi.):

² And the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might,

the spirit of knowledge and of the fear of the Lord.

With the Sacrificers on the contrary, the idea assumed the typical form of Divine incarnation; thus it is said (Is. ix.):

‘For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.

This difference of faith was inherited by the early Christians; and in the first centuries of the Church, various Ecclesiastical Councils were convened to decide what was true doctrine? but their proceedings were marked by dispute and strife until at the Council of Nicæa, the orthodox ecclesiastics denounced heresy and adopted the Creed.*

“We believe in one God, the Father Almighty, Maker of all things both visible
“and invisible:

* The Eastern Church. By Arthur Penrhyn Stanley, D.D.

“And in one Lord, Jesus Christ, the Son
“of God, begotten of the Father, only be-
“gotten that is to say, of the substance of
“the Father, God of God, Light of Light,
“very God of very God, begotten not made,
“being of one substance with the Father,
“by whom all things were made, both
“things in heaven and things in earth, who
“for us men and for our salvation came
“down and was made flesh, and was made
“man, suffered, and rose again on the third
“day; went up into the heavens, and is to
“come again to judge the quick and dead.

“And in the Holy Ghost.

“But those that say, ‘there was when He
“was not,’ and ‘before He was begotten He
“was not,’ and ‘that He came into existence
“from what was not,’ or who profess that
“the Son of God is of a different ‘person’
“or ‘substance,’ or that He is created, or
“changeable, or variable, are anathematized
“by the Catholic Church.”

The anathemas of the Church failed,

however, to reconcile conflicting theories, although the "Faith set forth at Nicæa," with a few omissions and additions, became the ecclesiastical Creed of the Church; for ancient distinctions of faith continued to exist, and while the Old Testament was the coinheritance of all Christians, there were those who held by the letter; and those who held by the spirit; and the law of loving-kindness was forgotten; and "brethren were hated and cast out for His! name's sake," although for the faithful followers of Jesus, there still remained the tradition and the record of his worship of the Spiritual Father! and the truth as he had known it, became for future generations the only enduring safeguard of the Christian religion.

It does not lessen the Christians love for Jesus, to believe that through self-purification, and resistance of evil, he, as the Son of Man, was made like unto a Son of God, and thus perfected in goodness, wisdom,

and spiritual perception; he called other men to the practice of humanity, morality, rectitude and all righteousness.

Jesus did not instruct his followers in supernatural knowledge, and how little it was requisite or to be desired, he testified when he said of innocent children (Luke xviii: 16): "Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God;" and farther he said of those humble but faithful souls unsustained by an assuring belief (Matt. v: 3): "Blessed are the poor in spirit: for theirs is the kingdom of heaven." His aversion to hypocrisy and outward piety was openly displayed, and he taught men, saying (Matt. vi.):

⁶ "When thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly."

Jesus also manifested his approval of

spiritual sympathy and intercommunion of worship, but he neither instituted nor practiced religious rites; and choosing his Apostles from the laboring classes of the people, he gave to the future followers of the religion he inculcated, a lesson of spiritual humility altogether in keeping with his own example, but little regarded by the Christian priesthood of after generations, who with worldly pomp and arrogant pretension, belied the teachings of the Master. Even among the Apostles all were not faithful to Jesus, (Matt. xxvi.) for Judas Iscariot betrayed him, and Simon Peter denied him; although it is written that Jesus said to Simon Peter (Matt xvi.):

¹⁸ And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.

¹⁹ And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in

heaven : and whatsoever thou shalt loose on earth shall be loosed in heaven.

Herein the letter does not agree with the declaration of Jesus, who always maintained the testimony (Matt. vii.):

⁷ Ask, and it shall be given you ; seek, and ye shall find ; knock, and it shall be opened unto you :

⁸ For every one that asketh receiveth ; and he that seeketh findeth ; and to him that knocketh it shall be opened.

The immediate relations of the soul with the Spiritual Father, was the leading doctrine of Jesus Christ ; and any idea of human intervention between God and man, was contrary to the spirit of the word as he declared it ; therefore it is evident that the expression falsely ascribed to him, had its real origin in the revival of priestcraft ; and farther it is very clear, that the direful innovation was of Heathen derivation ; for it closely resembled the imposture of the Brahma priests who claimed that, "The

Hotar may just do with the sacrificer as he pleases, either ensuring his happiness in celestial abodes, or rendering him miserable in this life and the next."

In all religions, priestcraft may be known by its fruits, "The corrupt tree bringeth forth evil fruit;" its roots strike deep into human credulity and superstition. Thus men are betrayed into the worship of false gods; into the deification of man; into the idolatry of saint worship, of image worship, of belief in the infallibility of the Buddhist Lama, or of the Christian Pope; but most fearful and fatal is the faith of the unrepentant soul that goes to the Judgment, trusting in the power of man to loose or to bind in earth and in heaven.

It is well to know that especial types of faith form the real foundation on which to construct the "Science of Religion;" and that false gods, mythologic legends, and ecclesiastical orthodoxy, are only investures of human fabrication which give an out-

ward semblance to religion, while moral and devotional aspirations are the elements of its existence.

Faith in the Goodness of God, and obedience to His law in the heart, is the natural religion of the soul. Men are educated in doctrinal theology; but the faith which is intuitive, and has its actuating principle in love for the good, naturally doubts and rejects all dictation inconsistent with the purer revealings of the Inward Light. This form of faith is accounted heretical in religions which prescribe a dogmatic belief: but while such religions are as numerous as their gods; the immutable and eternal Truth, Light or Spirit, in the soul of man, asserts the Divine Unity! and responds to the Divine Harmony of "Glory to God in the Highest! on earth Peace, and Good Will to Man."

APPENDIX I.

The name Asuras, used by the Vedic Arya, to designate the Indian Non-sacrificers, testifies to the Aryan derivation of those religionists.

Reconstructive history locates the primitive home of the Aryan race in Central Asia, from whence, at different epochs, tides of emigration flowed South and West. Of the Southern emigrants, the Asuras, the Vedic Arya and the Deva-worshippers were the earliest historic representatives; the Asuras establishing among the dark-skinned aborigines of India, primitive arts and civilization, with a benign religion, which so won upon the native population, that at the time of the invasion of the Vedic Arya they had become an allied people.

The different dates of arrival of the Asuras and of the Vedic Arya in India have no place in Vedic record; but the earlier settlement of the Asuras may be presupposed from the transmission in Hindu vernacular of derivatives, "springing from an ancient Aryan language, but not discoverable in the classical Sanskrit;" yet which may justly

be accredited to the ancient Arya enemies of the Vedic Sacrificers, for the Pali dialect inherited as a sacred language by the Buddhists, shows, it is said, "unmistakable signs of having degenerated from a purer and stronger ancient language, which we cannot call Sanskrit, because it is older still than even the language of the Vedas, and which therefore may, when necessary, be called Old Aryan."* Pali, Sanskrit and Zend, as offspring of "Old Aryan," are "sister dialects," and each as a sacred language, transmits historic memorials of religious faith or forms of worship, which are as well defined and clearly reconstructive, as are the ancient dialects.

Although deriving their sectarian designations from the same primitive source, the Asuras and the Ahura-worshippers had no historic antecedents; their co-inheritance of original monotheism, moral principle and non-sacrificing instinct forming the presumptive evidence of ancient religious assimilation.

During the period of the innovation of Deva-worship, the Ahura worshippers had become Sacrificers; but after their expulsion, holocaust was

* Muir's Sanskrit Texts, v. II., p. 143.

gradually abandoned, "the showing of a piece of flesh, or the hair of an ox to the fire, being accounted a sufficient ceremony." Professor Haug says, "at the Zoroastrian sacrifices, the priests are not allowed to throw flesh, or Homo, or even cakes into the fire; they have only to show their offerings to the sacred element." *

Of the early relations of the Iranian and Indian Sacrificers, Professor Haug says,

"The Iranians left their Indian brethren on account of a bitter religious contest, which is known in the Brahmanas as the struggle between the Devas and Asuras;" and farther he designates the Iranians as Asuras, saying, "We may learn from the Zend-Avesta, which exhibits the religion of the Asuras (Ahura religion, its professors calling themselves ahura-tkesho—asura-diksha, *i. e.* initiated into the Asura-rites)." †

These rites did not belong to the Indo-Aryan, Asuras, for they "were the neglecters of sacrifice," and "performed no religious rites;" therefore the "Asura-rites" were those practiced in the period of sectarian assimilation in the Iranian home.

* Introduction to the Aitareya Brahmanam. M. Haug, p. 22.

† Introduction. Ait. Brahm., p. 18.

Of the Iranian schism, and the reciprocal intolerance of the religionists, Professor Haug says:

“The most striking feature in this respect is the use we find made in both, the Vedas and Zend-Avesta, of the names deva and asura (ahura in Zend). Deva is in all the Vedas and in the whole Brahmanic literature the name of the divine beings, the gods who are the objects of worship on the part of the Hindus up to the present day. In the Zend-Avesta, from its earliest down to its latest parts, and even in the modern Persian literature, deva (modern Pers. div.) is the general name of an evil spirit, a fiend or devil, who is inimical to all that comes from God and is good. Asura is in the form of Ahura the first part of Ahura mazda (Hormuzd), the name of God among the Parsees, and the Zoroastrian religion is distinctly called the Ahura religion in its distinct opposition to the Deva religion. But among the Hindus it has assumed a bad meaning, and is applied to the bitterest enemies of their devas (gods), with whom they are constantly waging war, and as even Hindu legends acknowledge, not always without success. This is the case throughout the whole Puranic literature, and goes up as far as

the later parts of the Vedas; but in the earlier parts of the Rig Veda Samhita, we find this word "Asura" used in as good and high a sense, as we find it in the Zend-Avesta. The highest of the gods are honored with the epithet "Asura," which means "living, spiritual, signifying the divine" in its opposition to the human nature. In the Brahmanas or sacrificial books belonging to each of the Vedas, we find the Devas always fighting with the Asuras. The latter are the constant enemies of the Hindu-gods, and make always attacks upon the Sacrifices brought by their devotees." *

Page 239: "Of a great importance for the original close relationship between the Brahmanic and Parsee religions is, that several of the Indian gods are actually to be found by their very names in the Zend-Avesta, some as devils, others as angels." "Indra, the chief god of the Brahmans in the (later) Vedic times, is expressly mentioned in the list of Devas or devils, which we find in the Vend, 19. 43, he is there only second to Angromainyus (Ahriman), the arch-fiend."

Page 232: "Vritraha, *i. e.*, killer of Vritra," one

* Haug's Essays, p. 225.

of the most frequent epithets of Indra in the Vedic books, is to be recognized in the genius Verethraghna. It looks rather strange at the first glance, that we find one and the same Vedic god, Indra in his proper name, entered into the list of devils, but by his epithet Vritraha, worshipped as a very high angel; but the problem is very easy to be solved, if one bears in mind that Vritraha is applied in the songs of the Rig Veda, not exclusively to Indra, but to another deity, Trita, who occupied in the most ancient times the place of Indra as thunderer and killer of the demons of the air."

There is yet another problem very easy to be solved, for, if Trita and Indra belong to both the Iranian and Indian mythologies, a like coincidence should mark the identity of the God of the Iranian and Indian Non-sacrificers. Therefore a synonym for the name "Ahi" should be sought in the Zend dialect, with its corresponding expression in Pali; and when it is remembered that Ahmi! I-Am! is one of the names of God with the Ahura-worshippers, an equivalent may be found in the Zend, ahi, Thou Art! a form of religious conviction only less exalted than the

inward consciousness of the revealed "I-Am!" The corresponding expression in the Pali dialect may be discovered in the imperative, ahi, of the verb "Atthi, To be, to exist,"* and although not adopted by the later Buddhists, as a name for God, the ancient faith is illustrated in the worship of the "celestial Adi-Buddha, the Great First Cause of all things!" the one and only God that originally belonged to the Buddhistic religion, and whose worship was perpetuated to the time when the man Gautama was deified; the earlier monotheism, having memorial expression in religious edifices (Topes), dedicated to Adi-Buddha, with symbolic eyes sculptured on the walls, as a reminder of the Divine Omniscience of the Great Searcher of hearts! These Topes were mounds of earth cased in stone, and while those dedicated to the celestial Buddha were solid throughout, there were others built in honor of the mortal Buddhas, which contained receptacles for supposed portions of their relics; very often only a fragment of bone. Of these structures it is said, "A Tope is properly a religious edifice dedicated to Buddha; that is either the celestial

* Childer's Pali Dictionary, p. 68.

Adi-Buddha, the Great First Cause of all things, or to one of his emanations, the Manushi or Mortal Buddhas, of whom the most celebrated and the only historical one is Sakya Muni (Gautama), who died B. C. 543. In the topes dedicated to the celestial Buddha, the invisible Being who pervaded all space, no deposit was made; but the Divine Spirit was typified on the outside by a pair of eyes, placed on each of the four sides either of the base, or of the crown of the edifice. Such is the great Tope near Kathmandu in Nepal dedicated to Swayambhunath (the Self-existent).*

After the deification of Gautama the degeneracy of Buddhistic faith conferred on human relics an imaginary sanctity, which even included those of men whose pretension to superior holiness, caused them to be superstitiously regarded as saints. To this class, some of the inferior Topes are supposed to have been dedicated.

Numerous Buddhist sects illustrate very different types of doctrine, and while for the sacred name "Aum," they manifest exalted reverence, few temples are now dedicated to the celestial Buddha, and even the great temple of Adi-Buddha

* The Bhilsa Topes, by Maj. A. Cunningham, Intro., p. 7.

at Sambhunath is also devoted to the worship of imaginary Buddhas, as a class of deities.

It may seem unprofitable to recognize religious faith in its abject forms, but Gautama Buddha said :

“They who imagine truth in untruth, and see untruth in truth, never arrive at truth, but follow vain desires.”

“They who know truth in truth and untruth in untruth, arrive at truth, and follow true desires.”

To know truth in truth, requires the exercise of higher intelligence than to know untruth in untruth, for the mind wearies of polytheism, priestcraft, and superstition, yet can find no assuring faith or rest, until the latent good in religion is discerned; then only the enlightened mind arrives at truth; but it is consoling to believe, that the Spiritual Father like a human parent regards with loving kindness his innocent children in all degrees of their intellectual development; those who like unreasoning babes have no knowledge of the paternal relations; those whose child-like understandings are still subject to delusion; those who by the exercise of

their senses know to choose the good, and to reject the evil; and those to whom the Psalmist referred, saying (Ps. xxxiv.):

¹⁸ The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit.

In these, and in all conditions of the natural being free from crime, the heart may find repose in that state of peaceful waiting of which Christ testified when he said (Luke xvii.):

²⁰ The kingdom of God cometh not with observation:

²¹ Neither shall they say, Lo here! or lo there! for, behold, the kingdom of God is within you.

APPENDIX II.

The Western migration of the Asuras as an Aryan people, led them into the land of the Shemites, and gradually they became absorbed into that race, although ancient records still identify the Assur (Asshur), as Aryan monotheists and civilizers. Thus the Biblical Book of Genesis says that "Asshur builded Nineveh, and the city Rehoboth, and Calah, and Resen between Nineveh and Calah: the same is a great city."

The Biblical Legend of Jonah, farther testifies of the ancient worship of the Most High God! by the people of Nineveh; and of a revival of the religion of the Non-sacrificers. Thus it is said (Jonah iii.):

¹ Now the word of the Lord came unto Jonah, saying,

² Arise, go to Nineveh, that great city, and preach unto it the preaching that I bid thee.

³ So Jonah arose, and went unto Nineveh, according to the word of the Lord.

⁵ So the people of Nineveh believed God, and

proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them.

⁶ For word came unto the king of Nineveh, and he arose from his throne, and he laid aside his robe from him, and covered him with sackcloth, and sat in ashes.

⁷ And he caused it to be proclaimed and published through Nineveh by the decree of the king and his nobles, saying, Let neither man nor beast, herd nor flock, taste any thing: let them not feed nor drink water:

⁸ But let man and beast be covered with sackcloth and cry mightily unto God: yea, let them turn every one from his evil way, and from the violence that is in their hands.

¹⁰ And God saw their works that they turned from their evil way; and of the evil that he had said that he would do unto them; he did it not.

Then Jonah said (iv.):

² I knew that thou art a gracious God, and merciful, slow to anger, and of great kindness, and repentest thee of evil.

¹⁰ Then said the Lord,

¹¹ And should I not spare Nineveh, that great city, wherein are more than sixscore thousand per-

sons that cannot discern between their right hand and their left hand; and also much cattle.

Confidence in the loving kindness of God, who mercifully considered the uninlightened condition of the men, and the irresponsible condition of the cattle, was a trait of the religion of the Non-sacrificers; and farther, the repentance of the people of Nineveh, "from the greatest of them even to the least of them," this too, marked the Non-sacrificers faith in the equality of souls before God; while the proclamation, "Yea, let them turn every one from his evil way, and from the violence that is in their hands;" this proved that the re-established worship was a religion of peace; and yet farther that no dominating priesthood assumed to mediate between God, and man.

Instead of the propitiative offering of the animal sacrifice, the cattle were covered with sackcloth and made to fast; thus expressing the immediate relations of God with all his creatures; even as it was said by the Hebrew Non-sacrificer (Psalm xxxvi.):

⁶O Lord thou preservest man and beast.

Humanity was a general requirement in the religion of the Non-sacrificers, and Jesus testified

of the Father's "knowledge if a sparrow fall to the ground;" thus in inculcating the spirit of humanity, Jesus comprehended all its relations.

Gautama Buddha forbid cruelty to animals, and his devoted follower the Buddhist Raja Piyadasi, left the testimony of his zealous love of humanity inscribed on the Girnar rock, in an edict setting forth, that, "Everywhere the heaven-beloved Raja Piyadasi's double system of medical aid is established, both medical aid for men, and medical aid for animals. And in the public highways wells are to be dug, and trees to be planted, for the accommodation of men and animals."* Of the rock inscriptions of Orissa, and the edicts promulgated by Asoka, the Buddhist Emperor of Northern India, 250 B. C., W. W. Hunter says: "During 2000 years these graven rocks have proclaimed the unity of God, and the religious equality of man amid an idolatrous and caste-ridden race." They start with prohibiting the shedding of animal blood, whether for food or for religious sacrifices. "But the Buddhism of

* *Essays on Indian Antiquities*, by James Prinsep, Vol. II, p. 14.

* Orissa, by W. W. Hunter, p. 192.

these inscriptions does not confine itself alone to the spiritual side of man's nature. Its strong humanity labors to increase the sum of physical happiness. It cares for the sick, it digs wells for the thirsty wayfarer. It plants shady resting groves for man and beast. It jealously guards the life of all created beings."

APPENDIX III.

Ancient Aryan polytheism ascribed supernatural influences to natural phenomena. Thus the Aryan Æsir (Æsur), whose wanderings led them "the way of" the Polar star, remembered the sun-god of the South, and their posterity while yet under the influence of ancestral superstition produced the mythologic legends of the Edda, which tell, that,

"Many ages before the earth was made, Nifheim, the land of ice and cold, was formed in the far north, while to the south was a region called Muspell, luminous and glowing, and guarded by Surter; as it is said,

"Surter from the south wends
With seething fire,
The falchion of the mighty one
A sun-light flameth.

Between the extremes of southern heat and northern cold, was a temperate region called Ginnungagap, while in the middle of Nifheim lay a

spring, from which flowed twelve rivers. When these rivers had flowed far from their source, they hardened and became ice. When the rivers flowed no longer, and the ice stood still, the vapour arising, gathered over it and froze to rime, and in this manner were formed in Ginnungagap many layers of congealed vapour, piled one over the other. That part of Ginnungagap that lies towards the north was thus filled with heavy masses of gelid vapour and ice, whilst everywhere within were whirlwinds and fleeting mists. But the southern part of Ginnungagap was lighted by the sparks and flakes that flew into it from Muspellheim. And when the heated blast met the gelid vapour it melted into drops, and by the might of him who sent the heat, these drops quickened into life, and took a human semblance. The being thus formed was named Ymir. From him descended the race of Frost-giants (Hrimthursar)."

The traditions of the ancient religion of Ymir and his race, is also commemorated in the Edda, for it is said,

"Who is the first, or eldest of the Gods?"

"He is called Alfader (All Father or the Father

of All): but in the old Asgard he had twelve names."

"Where is this God? what is his power? and what hath he done to display his glory?

"He liveth from all ages, he governeth all realms, and swayeth all things great and small.

"He hath formed, heaven and earth, and the air, and all things thereunto belonging.

"And what is more, he hath made man, and given him a soul which shall live and never perish though the body shall have mouldered away, or have been burnt to ashes. And all that are righteous shall dwell with him, but the wicked shall go Hel, and thence to Nifthel which is below, in the ninth world."

"And where did this god remain before he made heaven and earth?

"He was then, with the Hrimthursar."

Thus the Hrimthursar, as the progeny of Ymir, were represented as the ancient worshippers of the All-Father! But Odin, with the other Norse gods, were accounted as belonging to a later dispensation; for it is said that the man Bor, took for wife Besla, the daughter of the giant Bolthorn. And they had three sons, Odin, Vili and Ve; "and

it is our belief that this Odin, with his brothers ruleth both heaven and earth, and that Odin is his true name, and that he is the most mighty of all the gods."

It was a question with the polytheistic Norsemen, whether the ancient Ymir was not also a god, for it is asked,

"Dost thou not believe that this giant was a god?"

"We are far from believing him to have been a god, for he was wicked as are all of his race, whom we call Frost-giants."

The epithet Frost-giant as applied to Ymir by the worshippers of Odin was intended to disparage the earlier religion of the Æsir; and the question whether Ymir was a god? presupposed the deification of the prophet Yima before the Æsir had left the Aryan home; for although transformed into a Frost-giant, the southern derivation of Ymir is admitted, for he is represented as quickened into life, not in the cold of the North, but in the heated blasts of the South.

A traditional cataclysm, has also some resemblance to the Shemitic legend of the Deluge, for it is said:

“The sons of Bor slew the giant Ymir, when he fell there ran so much blood from his wounds, that the whole race of Frost-giants was drowned in it, except a single giant, who saved himself with his household. He is called by the giants Bergelmir. He escaped by going on board his bark, and with him went his wife, and from them are descended the Frost-giants.”

“Ages past counting
Ere the earth was yet formed,
Was born Bergelmir;
Full well I remember,
How this crafty giant
Secure in his skiff lay.”

Mallet's Northern Antiquities.

All Biblical extracts in this work are taken from an edition of “The Holy Bible, printed at the Cambridge University Press for the British and Foreign Bible Society, 1868, and appointed to be read in Churches.”

I. Cor. i:

²⁷ God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty;

²⁸ And the base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are.

Dig deeper, dig deeper,
The centuries measure,
Dig deeper, dig deeper,
For the God-given treasure;
Those dead bones have power,
A curse to remove,
And each flint is a touchstone,
The falsehood to prove.

In the great book of Nature,
God's writing is shown,
On broad leaves of strata,
On tables of stone;

These records of ages,
Lie open to man,
And reveal in their pages,
Creation's vast plan.

No longer restricted,
To six thousand years,
Through myriad cycles,
The old earth careers;
With grand transformations,
And systems of change,
And slowly developed,
Life's organic range.

From the ancient Azoic,
To the Era of Mind,
What wonderous gradations,
In Being we find;
The Mammoth Giganteous,
And small Rhizopod,
Are as naught in Time's index,
Of Nature, and God!

Long lost are the ages,
Since primitive man,
Left the marks of the child,
On the Father's great plan;

But each roughly hewed flint,
From the deep gravel bed,
Is a monogram true,
To be pondered, and read.

The hand of the savage,
Unconsciously wrought,
A cypher more ancient,
Than sage ever taught;
A memorial relic,
To free from the stain,
Of Adam's transgression,
And the curse of Canaan.

Then labor Bold Seekers,
The truths you disclose,
Are found in the graves,
Where lost races repose;
For Shemite, nor Aryan,
Nor Tauranian, none,
Can trace a descent,
From earths primitive son.

Then dig in the gravel,
And search in the drift,
From the dust of old mammals,
The arrowheads sift;

From layers of the river,
 And mud of the lake,
 Each shred and each potsherd,
 With reverence take.

By the light of true science
 Old errors explain,
 Let the child-man look back,
 To his childhood again;
 To the dawning of intellect,
 Feeble and slow,
 And the past though seen "darkly,"*
 In part he shall know.

Then clearer than science,
 And perfect than mind,
 By the souls Inner Light,
 He shall seek and shall find;
 And know though tongues cease,
 And though prophecies fail,
 That the God-given truth,
 Shall forever prevail.

* I. Corinthians, c. xiii.

