

DIABOLISM:

BEING

AN ENQUIRY INTO THE ORIGIN

OF THE CURRENT

THEORY OF THE DEVIL AND EVIL SPIRITS,

AND ITS COGNATE

DOCTRINE OF HELL FIRE;

AND

A CONSIDERATION OF THESE SUBJECTS IN THE LIGHT OF SCRIPTURE WITH THE
RESULT OF DEMONSTRATING THEIR

UNSCRIPTURAL AND HEATHENISH CHARACTER,

AND SHEWING THE PERNICIOUS EFFECT THEY HAVE UPON THE WHOLE CIRCLE OF

REVEALED TRUTH.

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DIABOLISM ;

AN ENQUIRY INTO THE ORIGIN OF THE CURRENT THEORY OF THE DEVIL
AND EVIL SPIRITS, AND ITS COGNATE DOCTRINE OF HELL-FIRE.

INTRODUCTORY REMARKS.

A MOMENT'S reflection on the part of those to whom this little work may come, ought to convince them that anything in the shape of an apology for making a searching enquiry into the subject of it, would be quite out of propriety. The subject is solemn and extensive ; and though the examination of it, now and then, involves the risk of bringing the risible muscles into play, it is, by no means, to be handled in a spirit of levity. As to its solemnity, it is sufficient to say that it is a religious subject. One might almost add *the* subject ; for in what system of religion, Pagan or Christian, does it not constitute a distinct and striking feature ? If, then, it is an integral part of those systems whose business is life and death, it evidently comes behind no subject of a serious cast ; and inasmuch as nothing of greater moment can be dwelt upon, how shall we affirm of an essential part of it—as many do—that it is not needful to pry into the subject: it belongs to those matters which are hid from the grasp of mortals. Those who advise thus are but declaring that religion is too solemn, too awful, to be understood even by those whom it was designed to save. And, indeed, it is no injustice to anyone to say that there are hundreds of devout worshippers who have a perfect horror of anything like investigation of religious subjects. The proper acknowledgment of the Bible as the word of God, is totally incompatible with fostering a desire to live in the dark.

The Bible is pre-eminently a light. It is the one book purporting to guide us into all "the truth," sufficient to "perfect and thoroughly furnish us unto every good work."—(2 Tim. iii. 17.) This word *light* signifies knowledge; a lover of the Bible is, therefore, a lover of knowledge, and not of knowledge only, but of wisdom, which is the right use of it, and consequently, "the principal thing."—(Prov. iv. 7.) A lover of the Bible, then, in word and deed, is a philosopher of the highest class; for that word, by its derivation, signifies a lover of wisdom; from the Greek, *philos*, a lover, and *sophia*, wisdom. From these premisses it is clear that a desire to relegate to the limbo of "untaught questions" any branch of religious study, finds no

countenance or support from the Scriptures of truth. To plead the solemnity of a subject as an excuse for not looking into it, is a miserable subterfuge, and little better than a Popish trick.

As to the extensiveness of our subject, that has been touched upon under the head of its solemnity; for it was there observed that it formed a prime element of almost every phase of worship under the sun. But it is by no means confined to systems of religious worship. Every class of literature, except, perhaps, scientific, has given it a place. The "occult powers" are not absent from the calm, dignified page of history. Biography has largely interwoven them with its narrative; and, as regards poetry, were it not for "the prince of the power of the air," several of our finest productions would be stripped alike of plot, incident, and finish. This may be said with equal truthfulness of the sublimest efforts of foreign poets. Take the *Inferno* of Dante as an example. And then, coming home to our own Dante—Milton—whose poetic fame rests upon that inimitable work, *Paradise Lost*; how much would remain of 'the argument,' if Satan and his motley crew were dismissed? If Shakespeare, also, had not summoned "spirits from the vasty deep," his lines would have been shorn, in no insignificant degree, of their sensation and thrilling power. This is likewise true in respect to much light literature as it is termed, where "the tempter" and "the fiend" play some of the leading parts.

Nothing, then, can be alleged against the depth and breadth of our subject. No doubt millions are content to "rest and be thankful." The vulgar traditions, which have not varied materially from the beginning, though a few changes have taken place in shape, size, and colour, are sustained by the accumulated weight and honour of many centuries. And, with multitudes, time, whether improved or not, is an overwhelming consideration. Such minds may be regarded as fossilised, petrified intellects, perished forms, pillars of salt. If infallibility were an indissoluble attribute of majorities, it would be an act of unpardonable presumption to "raise the devil" (I mean the question) at this advanced epoch, especially in pages of such small pretensions as these. If millions of white, black, and copper-coloured pagans, together with millions more, popularly styled Christians, the growth of civilization and polish—if these, I say, were inevitably correct, it would be worse than a waste of time to obtrude into the secret chambers of the Dismal King. But this does not happen to be the case. Science, who, as I said, is ominously still upon the subject, knows that to her sorrow. Ignorant, mad-headed majorities—and so often of the pious sort—have shackled and abused her as long as they could. They would have no objection to freeze the great world-wheel dead upon its axis, and glue the stars of heaven fast in their sockets, in order to seal the lips of inquiry with eternal silence. And many have lived long enough to see what stupid simpletons they were, and what miserable moonshine were certain articles of their "most holy

faith." Time is destined to shame still more such high-flown ignorance. The physical world has been wrested from their stunting, deadening grasp; the spiritual, however, remains almost unexplored. The time, doubtless, is nearing, when, of this also the people will say: "Surely our fathers—Reverend and Right-Reverend—have inherited lies, vanity, and things wherein there is no profit."—(Jer. xvi. 19.) "And it shall come to pass that when any shall yet prophesy, then his father and his mother that begat him shall say unto him, Thou shalt not live, for thou speakest lies in the name of the Lord; and his father and his mother that begat him, shall thrust him through when he prophesieth. And it shall come to pass in that day, that the prophets shall be ashamed everyone of his vision, when he hath prophesied; neither shall they wear a rough garment to deceive."—(Zec. xiii. 3, 4.) If this was put in force against the preachers of the popular devil, Diogenes, with his lantern, would not be able to discover half-a-dozen "ministers of the gospel" in all our great cities.

But, to return for a minute to majorities. Where, from the Scriptures, can we find the majority on the side of truth? If Lot, of Sodom, had been influenced by numbers, he must have perished in the flames, while Noah, before him, would have been drowned. Abraham and his family stood firm in the face of a world of idolators. Moses despised the wealth and splendour of the kingdom of Egypt out of "respect unto the recompense of the reward" (Heb. xi. 26); which reward is for "the few," termed by the world "the contemptible few," that find it"—(Matt. vii. 14.) Out of the church in the wilderness, how many were permitted to enter the land of promise? Just two persons. And why not more? Chiefly because they delighted in the way that was popular, and feared the great and mighty of the heathen. If we regard Job and many of the prophets, the case is still the same. Truth has always had to look to the few for protection, and like them, has not seldom, been dragged through the mire and left for dead. All time has but too well illustrated that touching parable of Jesus, concerning "A certain man who went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment and wounded him, and departed, leaving him half dead." Priest and Levite looked coldly on him, and "passed by on the other side." It was left for a certain Samaritan, a supposed enemy to him, to have compassion on him, to bind up his wounds and to take care of him. How the truth was handled in the persons of Jesus and his apostles, I need not particularize. Probably, some think it was the same truth which was so popular in the fourth century, when an Emperor turned Christian, and set the fashion for succeeding crowned heads. But that is a great mistake. Constantine's unbaptized Christianity had about as much affinity to the religion Jesus taught, as had paganism. The only difference was a few terms and phrases: the husk, so to speak; the kernel was that of the old pagan nut.

In short, till within a few hours of his death, he was an unwashed pagan-Christian, if one can understand such a theological jumble. Yes, long before the days of this mighty 'Christian' Emperor, "the truth as it is in Jesus" had fallen into disfavour. 'The Church' lived only in 'name;' in reality it was 'dead,' "having a form of godliness, but denying the power thereof."—(2 Tim. iii. 5.)

But, turn from religious to scientific truth. How has that fared at the hands of the many? The name of Galileo is familiar to every reader. In the year 1615, at the ripe age of 70, he was denounced to the Holy Office of the Inquisition, of heresy, taught in his dialogue upon the Ptolemaic and Copernican systems of the world. It may not be uninteresting to the reader to run through a few sentences from the judgment pronounced upon this venerable astronomer by the seven cardinals.

"Invoking, therefore, the most holy name of our Lord Jesus Christ, and of his Most Glorious Virgin Mother, Mary, by this Our final sentence, which, sitting in council and judgment for the tribunal of the Reverend Masters of Sacred Theology and Doctors of both Laws, Our Assessors, We put forth in this writing, touching the matters and controversies before Us, between the Magnificent Charles Sincerus, Doctor of both Laws, Fiscal Proctor of this Holy Office, of the one part; and you, Galileo Galilei, an examined and confessed criminal from this present writing now in progress, as above, of the other part, We pronounce, judge, and declare that you, the said Galileo, by reason of these things which have been detailed in the course of this writing, and which, as above, you have confessed, have rendered yourself vehemently suspected, by this Holy Office, of heresy; that is to say that you believe and hold the false doctrine, and contrary to the Holy and Divine Scriptures, namely, that the sun is the centre of the world, and that it does not move from east to west, and that the earth does move, and is not in the centre of the world; also, that an opinion can be held and supported as probable, after it has been declared and finally decreed contrary to the Holy Scriptures, and consequently, that you have incurred all the penalties and censures enjoined and promulgated in the sacred canons, and other general and particular constitutions against delinquents of this description, from which it is our pleasure that you be absolved, provided that, with a sincere heart and unfeigned faith, in our presence, you abjure, curse, and detest the said errors and heresies, and every other error and heresy contrary to the Catholic and Apostolic Church of Rome, in the form now shewn to you. But that this your grievous and pernicious error and transgression may not go altogether unpunished, and that you may be more cautious in future, and may be a warning to others to abstain from delinquencies of this sort, We decree that the book of the *Dialogues of Galileo Galilei*, be prohibited by a public edict, and we condemn you to the formal prison of this Holy Office for a period determined at our pleasure; and, by way of salutary penance, We

order you, during the next three years, to recite once a week, the seven penitential psalms, reserving to Ourselves the power of moderating, commuting, or taking off the whole or part of the said punishment or penance."

I will transcribe no further, nor is it necessary to offer any comment on this extract. The spirit of pious ignorance persecuting impartial inquiry after truth, could easily be traced in instances making a chain reaching down to the time of this writing.

CHAPTER I.—DIVERS TRADITIONS.

Notions of the ancient Persians. I shall condense the accounts given by several writers. The first and original Being in whom or by whom the universe exists, is denominated in the writings of Zoroaster, *Time without bounds*. From the operation of this infinite Time were produced Ormusd and Ahriman, each of them possessed of the powers of creation. The latter is the principle of evil which some held to be eternally buried in darkness. Others taught that Ahriman was originally *light*, and that he fell through envy. Some affirmed that he will be finally annihilated; others, that he is, at the resurrection, to be utterly stripped of all authority, and ultimately purified in boiling metal!

According to this tradition, it seems that intense heat will sanctify the devil himself, unless we suppose the metal to possess certain cleansing properties. In this theory of God and Satan, we have *light* and *darkness*; and although the doctrine is said to have been originated by the Persian prophet, it is not difficult to conceive that it was borrowed from the Jews, who were much mixed up with the Persians. The *light* is in harmony with Moses' teaching concerning God; the *darkness* also agrees with his writings touching the fate of the wicked. The corruption appears to exist in transforming the latter into an intelligence.

Of the three Deities of the Hindoos. Siva or Shiva is the destroyer or devil. He is worshipped along with the other two, Brahma and Vishnoo, and propitiated by sacrifices and rites too horrible and disgusting to find a place in these pages. I may remark, in passing, that the Hindoo worship of the devil appears to have no very remote connection with that reverence and fear with which his name is so often pronounced by Christians. Papists and Protestants of every complexion participate in this negative kind of worship of his Satanic Majesty. Their whole demeanour leads to the inference that it is wise not to provoke him; and while they would pity or scorn the Hindoo, they leave too much room to perceive that the spiritual genealogist would not be hard set to make out a family relationship. If this be true, Christendom is, in some sense, sacrificing to Moloch:

"Moloch, horrid king, besmear'd with blood
Of human sacrifice and parents' tears."—*Milton*.

Mohammedan Tradition. The Mohammedan believes in heaven and hell. The floor of Paradise is musk, the stones are silver, and the cement gold. The damned are tormented with fire, and by voracious and poisonous animals. The bridge of Sirat spans the pit of hell: it is as fine as a hair and as sharp as a razor; all must attempt to pass over it, but the wicked will be thrown off.

How much difference is there between this and the Christian hell? Precious little; certainly nothing to revolt at. The hair bridge is quite as good—and more logical—as Mr. Spurgeon's 'floor' in the bottomless pit; and as to the poisonous beasts, what are they worse than the worms which he says are inside the human heart, revolving in fire? A few trifling alterations might bring the Tabernacle very near to the Mosque.

Religion in Ceylon. The Cingalese religion consists almost entirely of devil worship. The visible kingdom of the wicked one stands there erected, with unblushing front, in frightful images, in venerated temples, in an order of priesthood, in a round of ceremonies, in a *direct worship*. They even dedicate their children, when born, to the devil, and often before birth.

In Ceylon, the fear of the devil is allowed full scope. In Christendom, the fear certainly exists, and perhaps, a certain degree of reverence, but the form of worship is lacking. Our author uses the terms "direct worship." This implies indirect, or what I have called before "negative worship." This kind is found everywhere.

Sierra Leone. "The inhabitants of Sierra Leone," writes Dr. Winterbottom and other travellers to the same effect, "believe that it is from demons or evil spirits only, that danger is to be apprehended; and they endeavour to deprecate their wrath by sacrifice and offerings. In the mountains of Sierra Leone, I have seen many temples erected to the devil, consisting of trunks of trees planted in a circular form, with a roof of branches, covered with leaves. In the middle of the circle was a square table or altar, loaded with offerings; and even the pillars of these rude edifices were ornamented with sacrifices and oblations."

Many modern divines regard the devil as the author of all evil, in proof of which numerous quotations might be given. Are they not, therefore, practically, on a level with the poor deluded Africans? Take away those rude temples and offerings, and then show one the difference. It is not my intention, in this part of the work, to discuss the matter fully, but to bring forward divers traditions upon the subject, and to notice points of similarity between civilized and barbarous beliefs. Some of my readers may esteem the sameness a proof of the accuracy of modern faith, on the ground of its high antiquity among barbarous races. The antiquity of a doctrine, *per se*, is not a very strong proof of its righteousness, otherwise the devil would not stand such a bad chance after all.

The Aboriginal Americans. The native Americans are devil

worshippers. They acknowledge one Supreme Being, whom they denominate the Great Spirit. But besides the Supreme Being, they believe in an infinite number of subaltern spirits, who are the objects of worship, and whom they divide into good and evil. They offer sacrifices and oblations, both to the Great Spirit and also to the subordinate or inferior divinities, to propitiate their protection or avert calamity. The above extract is taken from a discourse on the subject by the Rev. Dr. Jarvis, of the Episcopal Church in America. "Upon the whole," the learned Dr. concludes that "a strong analogy subsists between the religion of the American Indians and that of the Patriarchal times!" But, to my mind, the analogy is very weak. The Great Spirit, called by the Indians the Master of Life, was indeed, adored in sacrifice by the Patriarchs, but concerning "an infinite number of subaltern spirits, the objects of worship," Moses, the biographer of the Patriarchs, is as silent as the grave; while the rest of the inspired penmen, who declare themselves to be in harmony with Moses, denounce such tradition with unmitigated abhorrence.

Religious Worship in Madagascar. The inhabitants of Madagascar style the Evil Spirit Ang-gatyr, and believe him to be the author of evil. They consider him as possessing a very extensive influence, and are, consequently, very much afraid of him. They say that he is frequently seen in the woods, sometimes in the form of a man, and at other times, in that of a beast. Always before they take their drink, they sprinkle a few drops of it on the ground: this is done as a tribute to the evil spirit, in order that he may not hurt them.

CHAPTER II.—MODERN AUTHORITIES UPON THE DEVIL.

Of modern sects none has spread the devil's fame more than the Wesleyans. They have erected magnificent edifices in all our cities, in which the terrors of his name resound from floor to roof, frightening women and children, and sometimes even strong men, nearly out of their wits. There is not a peaceful valley in all Wales which has not echoed the attributes of his Dusky Majesty. Other sectaries have followed in the wake, differing in vehemence. Among all, the devil is a prime mover. Their preaching would be universally quieter if he were *hors de combat*. He is the Creator and sustainer of their loudest eloquence. They are deeply indebted to him for the effect upon the hearts, and also upon the pockets of their auditories. With less heat and thunder, I am convinced that the silver current would soon become sluggish in its course, if not quite dried up. No modern pulpiter has made such a mark upon the masses as Charles Spurgeon, and it is doing him no injustice whatever to say that none has made a more free and ingenious use of the devil. He may thank his Sooty Majesty, therefore, in some measure, for the astonishing success he has achieved at the early age of thirty-five.

Passages innumerable from Mr. Spurgeon's sermons would support these remarks, which are too well-known to the public to render it needful to give them here.

Passing from preachers to books it may be unhesitatingly avowed that no publication in the English tongue has exalted the devil so much as *Paradise Lost*. There his seraphic origin is traced in language suitable to his angelic dignity.

"Brighter once amid the host
Of angels, than that star the stars among."

The prince of poets has told us who the devil was, what he is now, and how he became so changed: sin, which took the shape of envy, brought him down. But Milton has not explained how sin came to enter heaven. Envy is a principle that works within not without; and if this internal principle were sufficient to sink an angel, why invent something external to tempt a man? Besides, the inquisitive may wish to know, where all was snowy white, whence came the stain? Is the seraphs' home contiguous to some fœtid flood whence exhaled the poisonous fumes? Could the immaculate distil corruption? Whence hailed the murky blast, the mildew, which contaminated heaven? From me, these queries elicit no response but their own echoes. Milton avowed his intention to take "no middle flight" in this celebrated poem; and, I confess, at once, to a feeling far too gross to lift my thoughts to an atmosphere so highly rarefied. This defilement of the immaculate, the terrible conflicts which followed, and ultimate expulsion of Satan, occupied a considerable period. All this was before the creation; hence the devil is of much higher antiquity than Adam; and, being the author of sin, must, on tempting our first parents, have been the introducer of sin into our world. But this doctrine Paul contradicts in the following statement: "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."—(Rom. v. xii.) Now, popular tradition has it that the devil was external to man. It was not anything, therefore, from within that did the mischief. If man's tempter, then, were an outside agent, why not the devil's also? Why should the fall of the Devil be attributed to an inward impulse, and that of Adam to an outward motive power? But this view of the matter would entangle popular theology in an endless maze. There must needs have been, in such a case, some other agent to tempt the devil, and another to tempt the devil's tempter, and so on *ad infinitum*.

In the language of paradox, there was a time when Satan was not Satan.

"Satan, so call him now; his former name
Is heard no more in heaven, he of the first
If not the first, archangel; great in power,
In favour and pre-eminence."

This eulogium leaves a doubt as to the precise rank Satan held, but assumes that he was inferior to none of the heavenly host. The Almighty's threat upon pending disobedience, Milton has shaped into these lines:

" and that day
Cast out from God and blessed vision ; falls
Into outer darkness, deep-ingulphed, his place
Ordain'd without redemption, without end."

Some part of the universe is, henceforth, the eternal habitation of Satan and his victims, the unending house of fire. From all this, it appears that heaven itself was, at one time, insecure. The adamantine cliff and crystal battlements enclosed a deadly foe. If the gangrene of mortal passions may enter there, whither shall we flee for refuge? An ironical construction of part of a well-known hymn would coincide with our fears in this respect:—

"Till, in the ocean of thy love,
We lose ourselves in heaven above."

The legions marshalled by the Son being victorious, we follow Satan and his countless host to the brink of heaven. No blood was spilt, no life lost in the fray, but a kind of nectar flowed in abundance, and total defeat was signalized by a pell-mell rout. The purpose of neither poetry nor divinity would have been served by slaying the devil at this time. The war of the Titans against Jupiter, described by Ovid, seems to have given Milton the key-note for his war in heaven. His acquaintance with prophecy was, unquestionably, too deep to permit him to base this scene upon the Apocalyptic visions. He could not be imagined guilty of so dreadful an anachronism.

"Nor were the gods themselves secure on high,
For now the giants strive to storm the sky ;
The lawless brood with bold attempts invade
The gods, and mountains upon mountains laid.
But now the bolt enraged, the father took,
Olympus from her deep foundations shook ;
Her structure nodded at the mighty stroke,
And Ossas' shattered top o'er Pelion broke."

But I said we would pursue the ill-starred seraph and subaltern seraphim to heaven's brink, allowing the poet still to be our cicerone. At a given signal, the adamantine walls are rent, and like a tidal wave or quaking mountain mass, headlong they surge to the ordained abyss. And now the poet:—

"Nine days they fell, confounding chaos roar'd,
And felt ten-fold confusion in their fall.
. Hell, at last,
Yawning, received the whole, and on them closed.
Down from the verge of heaven, eternal wrath
Burnt after them, unquenchable."

"To the ordained abyss," I said, they fell. Chronology affords no help here. All this appertains to pre-historic time; any way, hell was in existence ready to receive the rebellious hosts. The curious reader will probably ask what purpose it had served previous to their arrival? And how it was that sometime afterward, seeing what havoc had been made in heaven, the chief of the seraphic colony broke forth upon a voyage of discovery, and cursed our own fair paradise? These interrogatories have probably landed the reader, as well as myself, in a hopeless quandary. But such questions will obtrude themselves upon the thoughtful.

CHAPTER III.—DIVINES UPON THE DEVIL.

Let us leave the muse awhile and enter the sacred precincts of the Church. I fear, however, that there are not many new ideas in store for us here, but that we shall discover a close approximation to those we have just quitted among the pagans whom Christian missionaries would fain instruct in the way of life.

Alexander Cruden, M.A., heads his list of passages in which 'the devil' occurs, with an array of names selected from the Scriptures. I shall not transcribe these at present. I proceed to abridge Mr. Cruden's description of the devil, who, he affirms, is "a most wicked angel, theim-placable enemy and tempter of the human race, especially believers, whom he desires to devour." He informs his readers that all the names "are given to the Prince of the devils, who perhaps was the first leader in that grand rebellion against God. He conveyed himself into the serpent when he tempted Eve; his poison is always ready as in a fountain, and runneth continually as in full streams, both against Christ and against all his members for his sake. His old enmity against souls continues. It is another hell to him to see them restored to the favour of God." "By collecting the passages where Satan or the devil is mentioned," says the learned author, "it may be observed, that he fell from heaven, with all his company: that God cast him down thence for the punishment of his pride, that by his enraged malice, sin, death, and all other evils came into the world; that by the permission of God, he exercises a sort of government in the world over his subordinates; that God makes use of him to prove good men and chastise bad ones; that his power and malice are restrained within certain limits by the will of God; in a word that he is an enemy to God and man, and uses his utmost endeavours to rob God of His glory and men of their souls."

Some of these remarks are quite droll, but if that were all, they would be harmless enough, and we should have but little to say upon them. It will be seen, I think, later on, that they are contrary to the Scriptures themselves upon the vital subject. The idea of creating the greatest sinner in the universe into a judge and punisher of sinners, is to me monstrously ridiculous. In human affairs, what would be thought of promoting

a Redpath or a Rush to the bench? Is it rational to suppose he would be severe upon his own caste? If the matter be left in the hands of such a monitor, the out-look for vile sinners does not seem so very appalling after all. His ideas of justice must be of the most questionable complexion. It is more probable that he would rejoice to see a sinner offend against God, than desire to get him in his grip to punish him for so doing. Why should he be the arch-enemy of sinful souls, seeing that he himself is the chiefest sinner? If his profession is to ensnare souls, why should he have a preference for those of believers? Are they not all of one make? To say, as Cruden does, that the devil especially prefers believers' souls, implies that he does not care so much about the souls of unbelievers; and if so, he would not, it may be imagined, inflict his heaviest penalties upon them, which would be clearly a miscarriage of justice; yes, and of divine justice too; for Cruden tells us that God employs the devil. Besides, we should judge that he could not entrap the soul of a believer while he was a believer; then how much more desirable from the devil's point of view would be such a soul, than one that had never believed at all? The divinity of the schools gives rise to these queries, and its partizans ought not to take umbrage at the perplexity in which they are logically placed thereby. After the apostolic injunction to prove all things, even to test the apostles' teachings by Scripture, the clergy—who can work no miracle—must not expect an independent thinker to receive their *ipse dixit*.

CHAPTER IV.—PLUTO, PAN, AND NOX.

I shall here introduce a brief account of Pluto, Pan, and Nox, and the attentive reader will at once detect the points of similarity between them and the devil preached by "Christian ministers."

Pluto, according to mythologists, was the son of Saturn and Ops. He had a statue at Athens, in the shape of an infant in the arms of Peace, who was his nurse. His regions being supposed by the ancients to be under ground, and he being the first that taught men to bury their dead, and that instituted funeral solemnities; he was thought to be the ruler of the dead, and that all their souls descended to him. He was therefore called the terrestrial or infernal Jupiter, and oblations were made to him by the living for the souls of their deceased friends. What is this but the purgatory of Romanism? He is said to tremble when there is any earthquake, lest the earth should open and let in the light which he abominates. This agrees with the belief that Hell is inside the earth. The keys were the ensigns of his authority, because there is no possibility that anyone should return thence when he has once locked the gates of his palace. The poets from his qualities gave him the epithets of unmerciful, implacable, unconquerable, and most hateful—the very terms Cruden employs in describing the devil—he is surnamed *Agelastus*, because all laughter is banished out of Hell. He is called *Hades*, as sitting in darkness

and not to be seen. Here is the Christian devil, whom none—though some assert it—can prove they have seen. He is also called Simmanus, as being chief of the ghosts, or rather the infernal deities. This is the Christian Prince of the powers of darkness. The history of his dog Cerberus, the three Furies, and the Harpies, demonstrate him to be none other than Milton's Satan, who is manifestly the devil of all our pulpits. What follows, I ask, from these premisses? This, beyond all confutation, that our popular Christianity, in this branch of it, is but paganism under another title. I forgot to mention that Pluto is pictured armed with a long two-pronged fork.

Pan. Every child would be able to identify the devil of its tales and stories with the following description of the god Pan. He is pictured with a smiling ruddy face and two horns that reach as high as heaven, and a beard that covers all his breast, with hairy legs and thighs, nose, tail, and feet of a goat. A few touches by our 'divine' tailors—the ritualists—and 'doctors,' have not radically altered the mountain god of paganism. While they have shortened his horns, they have lengthened his tail. As to his beard, that may possibly have been singed. To make him perhaps more human or even respectable in his general aspect, doctors of divine anatomy have substituted on one side the leg of a man for that of a goat; and probably to render his countenance terrible, instead of permitting him to retain the ruddiness promoted by the fresh air of the hills, they have grimed his face all over. Howbeit, his general hue is made more clerical by these artistic touches.

Nox. This goddess was had in greathonour among the ancients, who thought her the eldest of all the gods, since she possessed all space.—The devil is thought to be omnipresent.—Her garments were black, and she wore a black veil. Her daughters were Madness, Contention, Evil Fate, Black Destiny, Death, Sleep, and a multitude of Dreams, Deceit, Fear, Emulation, Old Age, Death, Darkness, Misery, Complaint, Partiality, Cheating, Obstinacy, False Hopes, Wants, Cares, Diseases, Hunger, and War.

Is it possible for the candid reader not to be struck with the marked resemblance in the *tout ensemble* of the popular devil and his crew to the gods Pluto, Pan, and the goddess Nox and her progeny? The plagiarism is undeniable, for in the Bible no such description exists. No room is left to imagine that the parsons are ignorant of this lying invention.

CHAPTER V.—HEATHEN & CHRISTIAN IDEAS CONCERNING HELL.

It will now be in order to invite the attention of the reader to certain traditions and opinions touching the residence of the devil.

"Tartarus, or Barathrum as the Mythologists style Hell, is the place of punishment, which never enjoys any light, and from which there is no deliverance, whither the condemned are carried and cast head-long by the Furies. Tartarus was born of the confused matter called chaos, and wa

of the same age with Nox. There is the same distance between the earth and Tartarus as there is between heaven and earth, for if a weight were let down from heaven it would be nine days in falling to the earth, and the same space of time from thence to Tartarus. It is a vast pit, the sides and pavement of which are of brass, having gates and barriers of the same metal." The reader is to suppose that this is a peculiar kind of brass not fusible by heat. Milton portrays the Christian Hell as

"A dungeon horrible on all sides round,
As one great furnace flam'd; yet from those flames
No light."

In the Pagan Hell, there are several large rivers, whose waters, however, are not designed to cool the parching tongue of Dives and his wretched associates, being of such a singular nature that they cannot be contained in any vessel, but dissolve all they touch immediately. Our great poet gives their names and peculiar virtues in the following lines.

"Abhorred Styx, the flood of deadly hate;
Sad Acheron, of sorrow black and deep;
Cocytus, nam'd of lamentation loud
Heard on the rueful stream; fierce Phlegethon,
Whose waves of torrent fire inflame with rage."

Extreme conceptions have been formed of Hell. It was not enough to paint it in colours of hottest hue; it must be pictured as a region of bitterest cold, a land of eternal snow and ice. Milton's description almost makes one's teeth chatter by the fireside.

"Beyond this flood a frozen continent
Lies dark and wild, beat with perpetual storms
Of whirlwind and dire hail, which on firm land
Thaws not, but gathers heap, and ruin seems
Of ancient pile; or else deep snow and ice.
. The parching air
Burns froze, and cold performs the effect of fire."

That is, it produces "gnashing of teeth."

"At certain revolutions all the damn'd
Are brought; and feel by turns the bitter change
Of fierce extremes, extremes by change more fierce.
From beds of raging fire to starve in ice,
. and there to pine
Immovable, infixed, and frozen round,
Periods of time, thence hurried back to fire.

Another great poet sends

"The once pamper'd spirit
To bathe in fiery floods, or to reside
In thrilling regions of thick ribbed ice;
To be imprisoned in the viewless winds,
And blown with restless violence round about
This pendant world."

Other writers celebrated for "the wisdom of this world," have added divers loathsome and poisonous beasts and all manner of filth to this wintry scene. In fact, the leaders of the people have made it anything and everything to suit their immediate purpose, and one feels that some of them regretted not having more fierce and frightful terms to convey their thoughts in. On the one hand they would have liked to make it "seven times hotter," while on the other, the barest possibility of a "thaw" has almost started a pang of remorse.

CHAPTER VI.—THE SERPENT.

נָחָשׁ *nachash* is the Hebrew, and *ὄφις* *ophis* is the Greek for our word *serpent*. Of this animal, Moses writes, "Now the serpent was more subtle than any beast of the field which the Lord God had made."—(Gen. iii. 1). Moses says nothing about the form or size of the serpent. The most, I think, that can be gathered from the account is, that probably the serpent at first had wings. This may be supposed from the terms of the judgment against it; "upon thy belly shalt thou go." But whether the brute flew or swam is of little moment in the great drama in which he performed so conspicuous and disastrous a part. No doubt Moses omitted nothing needful for the student of the Scriptures to be acquainted with, The one and only point the narrative mentions is its exceeding subtlety. That the beast had the power of speech, certainly appears. "And he *said* unto the woman," comes in quite naturally; whence it may be that serpents were possessed of speech. Pagan writers frequently mention the circumstance of beasts and fishes speaking. Some writers have conjectured that the deprivation of speech was part of the curse. These things, however, deserve no more than a passing notice. When we bear in mind the orthodox (which is the Miltonic, which is the Pagan), doctrine of the devil, Moses' account is more striking for what it omits than for what it records. There is not a word concerning a separate agent; no, it was the *nachash* that was the tempter, and it was the *nachash* which was punished. This is plain and easy to be understood. But the moment that the narrative is touched by the words of the theological conjurors, it becomes hopelessly intricate and perplexing to the enquirer after truth.

According to the glosses of schoolmen, the devil who had been pitched "o'er the crystal battlements" of heaven, slipped down the serpent's throat while the beast was sound asleep. This is no compliment to his subtlety; and how the passage of the seraph did not disturb his breathing may embarrass the unsophisticated reader. But from his entrance to his exit, the animal does not appear to have felt the slightest plethora or inflation. All the while he was inhabited, he was entirely subject to the will of his unknown tenant. This is very hard, seeing that he was soon to be terribly chastised for what was no affair of his. Before that ominous colloquy between one of the *elohim* and the sinners of Eden,

the high seraph had glided, as he entered, imperceptibly from the serpent's stomach, and the terrors of the sentence fell dead upon the poor unsuspecting brute. Now all this has its serious side. How does this version of the temptation reflect upon the attributes of the Creator? What of His omniscience, and His justice? The scheme is at once blasphemous and absurd. If the temptation were in this wise, the tempter was more shrewd than his maker; if not, then a lie is put upon the word of God. Let the clergy sit on that horn of the dilemma which they find most comfortable.

For gigantic abominations heroically perpetrated, mankind displays a sort of veneration. This perverted state of mind is frequently exhibited in regard to giant criminals. The offender seems to get more sympathy than the victim. While if the offence is paltry, contempt is heaped upon the delinquent in an opposite degree. Hence the devil is thought much more of than man his victim.

Admiration of the serpent has been manifested in an organized society, that is to say, a Christian community has esteemed the offender of Paradise an object of devout worship. Jews and Christians have bowed before his Serpentine Majesty. This sect, which seems to have sprung up in the third century, is said to have had its rise among the Jews. But many Gentile Christians were found among its members. They were called Ophites, from *ophis*, a serpent, or Serpentinians. In common with other apostates of early times, they believed that the world was made in opposition to the will of God. They maintained that the Serpent by which our first parents were deceived, was either Christ Himself, or Sophia σοφία wisdom, a demon, or divinity—concealed under the form of that animal. In consequence of this, these Christians nourished a number of real serpents, to which they paid divine honours. "Egregious as the doctrine appears, it admits of some parallel in modern christianity. The Serpent, by these wild sectaries, was placed on a level with wisdom. His utterances were, therefore, of the highest consequence. It is precisely, —though unintentionally—so in these days, for the doctrine of the serpent is the darling theme of the modern clergy and ministers. His oracular saying, "Ye shall *not surely die*"—(Gen. iii. 4)—is continually affirmed and dilated upon in modern pulpits, in the idea of the souls' divine essence, or immortality, and is received as greedily by the masses, as it was by the mother of all living in Eden of the East. And because the doctrine has been echoed from the Pagan oracles of Phocis, Ephesus, Antioch, Italy, Lybia, Epirus, Alexandria, and elsewhere, Christendom regards its divine

* The Serpent, Deane informs us, has been worshipped in all the heathen countries of the world. In Babylon, Persia, Hindostan, China, Japan, Arabia, Syria, Asia Minor, Egypt, Uhidah, and Congo, Greece, Epirus, Italy, Northern Europe, including Sarmatia and Scandinavia; by the Lombards, Vandals in Britain, Gaul, Mexico, and Peru. It has been worshipped, he says, as the goddess of wisdom, the god of vaticination (futurity), the goddess of Chastity, the goddess of Agriculture, and the god of Drunkenness. And he considers this serpent worship to have arisen from traditions handed down to subsequent generations respecting the serpent in Eden. It illustrates very forcibly the proneness of the natural mind to lapse into idolatry, and that too of the most debased kind.

authenticity as confirmed beyond a doubt. Thus it is a fact that the fundamental principle of Paganism and "Christianity," is one and the same—the serpent's lie!

CHAPTER VII.—THE TEMPTER.

Returning to the *Mosaic narrative*, we observe that "God saw every thing that He had made, and, behold, it was *very good*."—(Gen. i. 31). In the "every thing" that was "very good," the serpent was included. As an animal organism, the subtle *nachash* was "very good." This, however, does not imply that he possessed no power for evil. As a "very good" animal creation, the beast was co-equal with Adam and his wife. They had all one (רוּחַ), *ruach*) breath; (Eccle. iii. 19) all were of the dust. Verse 20. Adam's name indicated his origin and his destiny, (אָדָם *Adam, earthy*.) "Out of the earth wast thou taken; for 'dust thou art, and unto dust shalt thou return," said his Creator.—(Gen. iii. 19). Likewise Paul, "the first man out of the earth" (εκ γης)—1 Cor. xv. 47. "And out of the ground the Lord God formed every beast of the field, and every fowl of the air."—(Gen. ii. 19.) As to origin and composition, then, it is evident "that a man hath no pre-eminence above a beast."—(Eccle. iii. 19.)

Though "very good," goodness was not affirmable of the *character* of our first parents, for they had not developed themselves, they had established no reputation, they were simply innocent. But like the serpent they possessed power for harm. In nature "a little lower than the angels;" (Psa. viii. 5) and had they emerged from the trial victorious, they would have been "crowned with glory and honour." The "crown of life" was before them, but they forfeited their "right to eat of the tree of life which was in the midst of the paradise of God."—(Rev. ii. 7; Gen. ii. 9.) That "right" was predicated upon their obedience. And *en passant* it may be remarked that the position is exactly the same to this day. Eternal life will be forfeited by all, whatever their knowledge may be, if they do not "obey from the heart the form of doctrine delivered" by the apostles (Rom. vi. 17), of which something will be said hereafter.

As I have stated, in Moses' account of the Eden trial, not a syllable is to be found concerning a separate agent. There is absolutely no ground for supposing that the sagacious animal was not the real tempter; that is to say, that the temptation was not begun by him. Now it is required of us to abide by what is "written for our learning" (Rom. xv. 4), and not to interlard the record with our own imaginings. If we cannot understand the word, let us suspend our judgment until we can, rather than risk the making of the word "of none effect by our traditions."—(Matt. xv. 6).

Men deny to brutes the power of reason; whatever they perform intellectually is set down to instinct; but the line betwixt instinct and reason, wherever it may be, has not yet been discovered. *Instinct* is described as "a tendency to action operating without the aid of instruction

or experience." But it cannot be denied that animals have no experience, nor that they are without instruction, hence it must be allowed that they do exercise reason in some measure. To reason means to arrive at a conclusion from facts or data presented to the mind. Numerous examples might be given of the astute reasonings of brutes. But let us go at once to the serpent. Can we deny that he reasoned? Let him speak, and let us judge. The first sentence he pronounced was a question. It may be objected that a question is no part of reason; but it certainly leads up to it. But proceed. "Yea, hath God said ye shall not eat of every tree of the garden?" The form of this interrogation admits that God had forbidden to eat of the tree. "Yea," or yes, points to this admission on the part of the serpent. Now there is a fact observed. The serpent had probably heard the divine command not to eat nor to touch the tree. To the serpent's interrogation the woman replied, "We may eat of the fruit of the trees of the garden, but 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, lest ye die.'" Now, reader, listen to the serpent, and judge for yourself whether he was not a reasoner. "And the serpent said unto the woman, ye shall not surely die. 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." Is not this a piece of reasoning, or argument? Unquestionably so. There is the perception and admission of the fact, and the conclusion arrived at. The phraseology is that of a reasoner, and the decision that of a sophist.

To paraphrase this serpentine argument, it stands thus: "I admit that God has prohibited the eating or even the touching of the tree, on pain of death, so called. But I maintain that the death mentioned is not *literal* death. And for this reason, that the gods know good and evil, and they do not die. God has distinctly told you that the tree contains knowledge of good and evil. But to convince you, is there not yonder 'the tree of life?' When you have partaken of the tree of knowledge, you can eat of it also."

Without any strain put upon the words, such, in extenso, is the argument. It is futile to reject this upon the ground of impossibility, for it is quite as well attested as any other portion of the narrative, and if we reject it, we ought to reject the rest. This argumentative scheme was quite successful. It proved the exceeding shrewdness of the serpent. The result showed him to be a more expert debater than the woman, for he conquered her. There is the fact, and in view of it what becomes of all objections founded upon the improbability of a brute beast being able to tempt so sublime and witty a creature as woman? the mode of ridiculing the literal reading of the temptation by the serpent, opens the way for some superior tempter. It is said that almost angelic woman could not be imagined so contemptibly weak as to succumb to the vulgar talk of a snake. She might yield to the fascinations of the devil, a being all but equal to God himself. Very well; admitted for the sake of

argument. We now ask, did the woman see the devil? O no; that would not have done at all. Then she saw only the serpent? Yes, nothing else. The words then which were spoken could appear to her to be but the words of a serpent. If then it would have been impossible for the words of the serpent to beguile the woman, was not the devil acting manifestly to his own prejudice to employ the serpent as his agent? Was he not, to say the least, running great hazard of failure in selecting a medium so inapt? An able leader does not employ the most unpopular agent he can find. If this is a specimen of the means adopted by the devil, I conclude that he is doing his best to bring about the total failure of his plans.

But let us consider the motives which induced the woman to eat. The woman had a desire to be wiser than she was, in which, viewed abstractly, there was nothing improper. The eating offered the prospect of further knowledge; she might become acquainted with 'good and evil,' and the means were pleasant, for the tree was fair to look upon and good for food. To eat of this and live, would add greatly to her happiness. Her ambition would then be satisfied; she would be no longer the inferior of the gods. The conversation with the serpent had stirred the desires of her mind to their highest pitch. The lust or desire (*επιθυμια*) of her eyes had become highly inflamed. The pride of life had been greatly heightened, to know all and to be all, to own no superior, and all this in her own way, was the ardent desire of her soul. In order to achieve this, it was but a slight thing to misconstrue the law, and from misconstruction, it was only a very little way to contradiction. "Ye shall not surely die" might well enough be harmonized with "dying thou shalt die," for there was the qualifying expression noted by the serpent, "your eyes shall be opened," properly based upon the character of the tree, a tree of knowledge.

Thus "beguiled through his subtlety" (2 Co. xi. 3), and "drawn away of her own lusts" (James i. 14), she transgressed and fell. No fiction need be brought in to colour the features of this sadly interesting story. It is perfectly clear that Eve fell a victim to her own passions. In lust or desire, there was nothing improper. As God had made the woman, so she was. But it was manifest from her previous conduct that she was the possessor of a controlling or governing power, which she was required in the circumstances to exercise. He who had made her, demanded of her obedience. She was constituted "very good" after her kind, but by self-denial and patience she might have been raised still higher in the scale of being; she was made a little lower than the angels, but upon the principle of obedience to divine law, "might have been made partaker of the divine nature."—(2 Pet. i. 4.) Then there was nothing bad in the forbidden tree, nothing bad in desire or lust abstractly considered; the whole was intended for good; "the law and the commandment were just and good," and in the apostle's words, Eve could have said "I was alive without the law once." Had no law, no restraint been imposed to bar the way of desire taking full scope, the eating of the tree would have been perfectly harmless, but there

stood the law, obviously good in view of what it was intended to effect, namely, the development and perfection of the character of Adam and Eve.

There is no reasoning upon this subject so masterly as Paul's. He supposes the case of the non-existence of law, and writes, "For without the law sin was dead." Certainly, there would have been no such thing as sin involved in the unlimited exercise of the desires of the flesh. "Except the law had said, Thou shalt not covet, I had not known lust," that is inordinate desire, for without a boundary line, there could have been neither ordinate nor inordinate. Except the Eden law had said, Thou shalt not eat of the tree of knowledge of good and evil, there could have been no such thing as covetousness in Eve. Was the law, then, made death to her? By no means. Then how was it? "Sin taking occasion by the commandment deceived her." In spite of the intervention of the good law, Eve hearkened to her own passions till they caused her to pass over the line and slew her; this was transgression, or going across the mark. And how did it happen? She was "drawn away by her own lusts and enticed." So saith James; "every man is tempted when he is drawn away of his own lust and enticed."

Man and the serpent were made upon the same principle. The serpent was a creature of desires, but God had not forbidden him the exercise of them, because he was designed for no higher destiny; his organisation was suited to his sphere; he was intellectually superior to all the animals except man. His inferiority to man did not consist in his nature but in the shape and size of his brain, his percepts were exceedingly sharp; nor was he devoid of thought or reason: but he was incapable of moral consideration, and could not morally be held accountable. Eve possessed fine moral endowments, but subordinating them to her momentary wishes, suffered herself to be tricked by the cunning intellectualizing of the serpent. The conception of sin was begun in his brain. The idea he originated was transferred to her mind, the conception was completed, and sin brought forth. Hence the truth of Paul's saying "by one man sin entered into the world."—(Roin. v. 12.)

Since this calamitous affair nearly six thousand years have passed away. Deducting from this, 1800, the period left is still very long. Hence John in Patmos, writing of the serpent, styled it "that *old* serpent." The serpent which tempted Eve had been dead ages since, but the serpent *principle* still existed. It was early manifested in Cain's killing his brother; it still ruled in the hearts of the children of disobedience. Popular christianity erroneously supposes John to be discoursing of their devil, the king of hell, the man of colour, horns, hoof, and tail, armed with pitch-fork, and whose lungs breathe fire and sulphur! This is one of the fables of the Apostacy with which its old wives delight to scare the muddled brains of its pious children. John's serpent symbolized a set of fleshly rulers whose dominion was the whole Roman empire. His principles of government were hostile to the truth symbolized

by the Woman's Seed. The Chief of that seed he had put to death by crucifixion some sixty years before John wrote. But the wound inflicted was not final; the chief recovered in three days from his bruise in the heel, and in due time will descend and bruise the serpent's head. In consequence of this antagonism, the serpent is coupled with the Dragon Power of Pagan Rome, by whom the Chief of the Woman's seed was delivered over to his murderers.

CHAPTER VIII.—THE DRAGON.

ῥΔρακων the dragon, was mentioned at the close of the last section. The dragon was the sign of the sovereignty of Pagan Rome. Chrysostom, who lived in the fourth century, says "the Emperors wore among other things to distinguish them, silken robes embroidered with gold, in which *dragons* were represented." In Gibbon's description also of the possessions of Constantine from Milan to Rome, occurs the following passage. "He was encompassed by the glittering arms of numerous squadrons of his guards and cuirassiers. The streaming banners of silk, embroidered with gold and shaped in the form of *dragons*, waved round the person of the Emperor." The Emperor himself speaks of Pagan Rome as a Dragon, in a letter to Eusebius concerning the rebuilding of churches. These are his words: "Liberty being now restored, and that *Dragon* being removed from the administration of public affairs, by the providence of the great God, and by my ministry, I esteem the great power of God to have been made manifest even to all." To this testimony may be added that of Eusebius, respecting a picture of Constantine, which he says was set over the gate of the palace. Over his head there was a cross, and under his feet the great enemy of mankind, who persecuted the church by means of impious tyrants, in the form of *a dragon*, having his body run through with a spear and falling headlong into the sea. "Constantine had a medal struck of himself, with the cross, and trampling *a dragon*."

Montfaucon gives an engraving of the Roman Imperial ensign of the Dragon resting on the point of a spear held aloft in a man's hand. Ammianus Marcellinus gives the following description of the Dragon ensign. "The dragon was covered with purple cloth, and fastened to the end of a spike gilt and adorned with precious stones. It opened its wide throat, and the wind blew through it, and it hissed as if in a rage, with its tail floating in several folds through the air."

Some commentators have discovered a parallel betwixt the Roman dragon persecutions of Christian Israel in the second and third centuries, and those of the Nile dragon—the Pharaohs—of Israel after the flesh, when on the point of their political establishment; likewise a literal analogy in the exposure of Israelitish children, especially Moses, to the dragons, or crocodiles of the river.

The foregoing historical selections will serve to set the reader thinking in the right direction upon the subject of "the great red dragon" of Rev. xiii. 3. This is the dragon who fought in the Roman Heaven in the fourth century. His antagonist, Michael (whose name and exploits typify those of Christ in the time of his standing up for the deliverance of his people, Dan. xii. 1, 2) or Constantine, overcame him, and cast him out of heaven. In other words, the wars between the Pagan and Christian powers of the Roman empire in that period resulted in the overthrow and destruction of the former, so that "there was no more place found for it in the heaven" of its authority.

It will be seen from a collation of the Scriptures that the Dragon is not the clerical devil, though he is classed with the Devil and Satan of the Bible. In the days of the apostle John, the Roman power not only symbolized itself by a Dragon, which the learned say is the same with a sea or river monster, but it actually possessed the territory of those powers who, before it, had been designated by the same symbol. Ezekiel was commanded to "speak, and say, Thus saith the Lord God, I am against thee, Pharaoh, king of Egypt, *the great dragon* that lieth in the midst of his rivers"—(xxix. 3). When the descendants of Romulus occupied Pharaoh's dominions, they were just as much "the great dragon" as he and his company. The inhabitants of Zion, by the mouth of Jeremiah, cry "Nebuchadnezzar the king of Babylon hath swallowed me up like a *dragon*." And when Nebuchadnezzar had arrayed himself with the land of Egypt, as a shepherd putteth on his garment, he was *the great dragon* of the period. These facts render it proper to speak of the dragon of John's day as the Egypto-Babylonian-Roman Dragon. Upon the same principle, the Dragon of our day is not Roman, but Constantinopolitan, because the Ottoman Power enthroned in Constantinople lords it over the land of the Pharaohs. But a further change awaits it. Ezekiel has predicted that the Prince of Rosh, Mosc, and Tobol, shall over-run the land of Egypt—(xxxviii. 3, 5). Daniel styles the same power "the king of the north," and has prophesied that "he shall have power over the treasures of Egypt" (xi. 43). It does not seem possible to refer these titles to any other than the Russian power. The last master of Egypt then is to be the Czar, who will be the last representative of the Dragon Power among men. A situation is steadily developing which will place him at the head of Egypt. When we see this come to pass, we may know that the hour is at hand when the Seed of the Woman shall bruise the Serpent's head. The 'stone' of Daniel ii. 34, and the "angel" of Rev. xx. 1, are one and the same power. The former strikes, breaks, and grinds to powder, an "image" symbolical of all human governments; the latter binds for a thousand years the same, symbolized by "the Dragon," that old serpent, called the Devil and Satan. The metals pointed rather to the secular elements of the powers, while the symbolism of John depicted chiefly the religious. The binding indicates the effectual restraint put upon the nations, the

grinding to powder, the total abolition of all constituted authority, but the head of the serpent is not bruised except in regard to those who 'put on immortality,' on being approved at the judgment seat of Christ. The final extirpation of sin, or the destruction of the serpent, will not take place till the end of the thousand years.

CHAPTER IX.—DIABOLOS.

The devil is not mentioned anywhere in the Old Testament in the singular number. This fact is quite at variance with the idea that the popular devil of modern Christianity was known to, and believed in, by the Jews. In the plural number, the word (devils) occurs only four times in the Old Scriptures. The following are the passages.—Lev. xvii. 7; Deut. xxxii. 17; 2 Chron. xi. 15; Psal. cvi. 37. The Hebrew word in Lev. xvii. 7, and 2 Chron. xi. 5, is שְׂעִירִים pronounced *sāh-geer*, and as an adjective means *hairy*. It is so rendered in Gen. xxvii. 11: Esau, my brother, is a *hairy* man. It is also frequently translated *goat*, and *goats*. And in Isaiah xiii. 21, and xxxiv. 14, the translator has used the word *satyr*, a fabulous animal, one of the gods of the woods, half man and half goat,—in fact, the god Pan previously noticed in our abridged account of several heathen deities. The relation of the devil to this animal is seen at a glance; a few alterations have been made, as before observed, but not sufficient to make his identity for a moment doubtful. Such were the gods of the heathen among whom the Jews lived, and to whom they soon learned to offer sacrifice and to perform worship. But does it follow that such deities had a real existence? By no means. They were but human inventions to represent perverted notions of the only true God who made all things. The word in Deut. xxxii. 17, and Psal. cvi. 17, is שָׁדַד *shad*, and means a *breast*; the Arabic and Chaldee signifying to *irrigate*, to *pour forth*. As deities, therefore, these *shedim* represented great fertility. The Egyptian Isis was covered over with breasts. Such also was the Ephesian goddess Diana with this inscription, "all various nature, mother of all things." To this *shedim* human sacrifices were offered. Before the invasion of America by the Spaniards, the Mexicans used to offer up their children upon two occasions in the spring, first when the green corn appeared, and again when it was about a foot high.

Under this head, we purpose to consider at length the Scripture teaching concerning *the devil*. The term *διαβολος* *diabolos* is found in various forms of its declensions, about forty times in the New Testament, while the word *devil* occurs more than fifty times. Hence it appears that the word *diabolos* is not the only word translated *devil* in the English version. The other word is *δαίμων* which will be considered in its proper place. It was a mistake to render *διαβολος* and *δαίμων* by the

same word devil. Divine wisdom cannot be supposed to employ words accidentally, and if *διαβολος* would have answered the purpose, *δαιμων* would not have appeared. The two words cannot be employed indiscriminately.

To begin then at the root of the matter, we find *διαβολος* signifies "that causing to pass beyond, to overstep, a calumniator." It is derived from *διαβαλλω*, to convey over. This is the import of the term, according to undisputed authority. We ought now to investigate the texts where it occurs, and by them to decide upon its teaching. Let us first write them down in proper order.

Matthew.	Luke.	John.	Acts.	Ephesians.	1 Timothy.	2 Timothy.
iv. 1.	iv. 2.	vi. 70.	x. 38.	iv. 27.	iii. 6.	ii. 26.
" 5.	" 3.	viii. 44.	xiii. 19.	vi. 11.	" 7.	iii. 3.
" 8.	" 5.	xiii. 2.			" 11.	
" 11.	" 6.					
xiii. 39.	" 13.					
xxv. 41.	viii. 12.					
Titus.	Hebrews.	James.	1 Peter.	1 John.	Jude.	Revelations.
ii. 3.	ii. 14.	iv. 7.	v. 8.	iii. 8.	9.	ii. 10.
				iii. 8.		xii. 9.
				iii. 8.		xii. 12.
				iii. 10.		xx. 2.
						xx. 10.

I.—"Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil." Here are two agents, the Spirit and the devil. The former was adverse to Jesus in taking him to be tried; the latter was his tempter. Many conjectures have been hazarded upon this transaction, which I shall not review. I preface my remarks upon the temptation of Christ with this rule. The enquiry into the subject must be bounded by two things, namely, the meaning of the word *διαβολος*, and what is written concerning the trial. The import of *διαβολος*, as before stated, is "that causing to overstep." Matthew's account of the trial is as follows: "Then was Jesus led up of the Spirit into the wilderness to be tempted by the devil. And when he had fasted forty days and forty nights, he was afterwards an *hungred*. And when the tempter came to him, he said: If thou be the Son of God, command that *these stones be made bread*. But he answered and said, 'It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.'" The *διαβολος*, or that causing to overstep the commandment, in this case, was *intense hunger*. There is no lust or desire stronger than this when thoroughly wrought up. At this point, a visitor suggested the transformation of stones into bread. The power to accomplish this being possessed by the famishing Jesus, would also be a trying stimulus. He knew he had the power to appease the terrible ravings of appetite, but would it be right to use that power? As a rule, it is certainly proper to eat when hunger bids, but here was an exceptional case. The Spirit had

appointed hunger as the trial, and to yield would be to fall. To use the power to convert stones into bread would be to overstep the line, and to shew no faith in Him who had said "man shall not live by bread alone." It was very hard to wait, but to wait was to conquer. At length the danger of that trying moment was passed, and the Son of Man came off victorious.

Paul, in Heb. ii. 14, says that *diabolos* has the power of death. In Romans, he says the wages of *sin* is death. From these statements, it is clear that *diabolos* and *sin* are one and the same agent. This is quite in accordance with the saying of James, that "lust, when it hath conceived, bringeth forth sin; and sin, when it is finished, bringeth forth death." Now, Jesus took not on him the nature of angels, but the seed of Abraham, which was the seed of Adam. "God having sent him in a form of sin's flesh *πεμφθας εν ομοιωματι σαρκος αμαρτιας* (Rom. viii. 3), in which he was "tried in all points like as we are."—(Heb. iv. 15.) Like the first Adam, he was put to the proof under the desires of the flesh. External circumstances provoked the passions. The cases are, to a certain extent, parallel. Adam viewed the tree whose fruit was pleasant to the eyes and good for food. Jesus looked upon the stones as bread, for, at his bidding, they could become bread, and the temptation to eat was exceeding great, from within and from without; for there stood the tempter persuading to his utmost, strengthening as it were, those terrible cravings. The trial was, unquestionably, severe, but as before stated, Jesus emerged triumphant.

It will be remembered that two agents were concerned in this trial. Matthew says Jesus was led of the Spirit; Mark, that "the Spirit driveth him;" Matthew, to be tempted of the devil; Mark, tempted of *Satan*. Now, Satan and the devil are not to be confounded. We know very well that orthodoxy makes them the same, and him, the hideous monster with the cloven foot; some add horns and claws, making out a zoological impossibility. For the present, however, that interesting gentleman must be ignored. Though the devil and Satan are not the same, they sometimes act in concert. There is no confusion in the two records. Matthew says the devil tempted Jesus; Mark, that Satan did. The reason is this: that both the devil and Satan were engaged in the trial. But I shall reserve any further exposition of this subject for the section headed *Satan*, and proceed with the other texts.

II.—"*The enemy that sowed them is the devil.*"—(Matt. xiii. 39.) This statement occurs in Jesus' explanation to his disciples of the parable of the tares of the field. In this, as indeed in all his parables, Jesus taught the kingdom of God. "Hear ye therefore the parable of the sower. When any one heareth the word of *the kingdom* and understandeth it not, then cometh the wicked one and snatcheth away that which was sown in his heart."—(18, 19.) "The kingdom of God" and "the kingdom of Heaven" are one. And the disciples came and said unto him, "Why speakest thou unto them

in parables?" "He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given."—(10, 11.) To hold forth the word of the kingdom is to sow the good seed. "He that received *seed* into good ground, is he that heareth *the word* and understandeth it"—(23). To propagate anything contrary to the word is to sow tares, and whosoever does this, is the *diabolos*, or devil.

III.—"*Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.*"—(Matt. xxv. 41.) This is part of the scene at the tribunal of Christ. It is impossible to have correct ideas of it, if we are ignorant of the Scripture doctrine of judgment. In those systems where the popular devil is a principal character, neither judgment nor resurrection are anything but a superfluity and mockery. The destiny of the immortal soul is fixed as soon as it quits the mortal body. This, as everybody can testify, is the theory propounded by orthodoxy. At death, said immortal soul ascends or descends to its reward, heaven or hell. If this be true, what necessity is there for resurrection? And when the immortal soul has received its reward, upon what principle can it be brought to judgment? As said Tyndale, "If the souls be in heaven, tell me why they be not in as good case as the angels be?" No rational being would place judgment *after* reward. In enlightened communities, no person is condemned or acquitted before he has appeared at the bar to take his trial, and has been permitted to answer for himself. This is self-evidently a righteous course, and shall not the judge of all the earth do right? Popular Christianity is so hurried in its affairs, that it destroys almost all decency and order. "Let everything be done decently and in order." In all His ways, the Eternal Spirit is the archetype of that wise counsel which He gives to the sons of men. Procrastination is not dangerous to his plans. "The sinner being a hundred years old shall be accursed." Though the wicked sleep in his grave 6000 years, all the toiling time of the world's great week, the voice at last shall break his heavy slumber, and bid him report himself at the final bar. The righteous also are not erased from the Spirit's tablet by the weight and friction of rolling ages. No, both sleep their appointed time; "all the days which they must *wait*." Because He will not be ever judging, a *day* has been set apart in the divine programme on which to hold the terrible assize—(Acts xvii, 31). All the depths of Athenian philosophy did not reveal this secret. The learned professors of Greek academies were powerless as babes to expound to their disciples the truth concerning judgment. "By their wisdom they *knew not God*." Yet they were profoundly skilled in the cardinal doctrines of Christianity. They could discourse elegantly upon *hades* or Tartarus; they understood the social and political economy of Pluto, the god of those horrid regions; they could tickle the itching ears of their learned and fashionable auditories in brilliant peroration upon "the vital spark, the heavenly flame," and were far more consistent withal than their nineteenth century admirers. Their

doctrine of disembodied punishment and disembodied bliss, brought them to acknowledge what moderns are utterly blind to, that in such a case resurrection is absolutely unnecessary, and, therefore, ought to be rejected. The reflective faculties of Christendom, however, appear so dull, that the inevitable conclusion from the premisses is quite ignored. There is too much hurry and haste. Religion is to be got in a moment. It comes like a flash of lightning from the clouds; the priests say "you can have it *just now*." Some appear to take advantage of this doctrine, and serve the devil to the eleventh hour. Deathbed and gallows repentances are frequent, and the doctrine of "what a man sows that shall he also reap," is set at nought.

"Depart from me, ye cursed," is part of the sentence pronounced against the wicked who are about to be expelled from *the territory of the kingdom*: Not the kingdom "beyond the bounds of time and space." There would be no room for territory, nor, indeed, anything else, out of or "beyond space." Beyond the bounds of the land of Israel, the wicked are to be driven. Upon that land the kingdom was established in the days of old, and upon the same will it be again established to be an everlasting kingdom. The following among many other testimonies, makes this doctrine infallibly apparent.

"And I will make her that halteth a remnant, and her that was cast far off a strong nation, and the Lord shall reign over them in Mount Zion from henceforth, even for ever. And thou, O tower of the flock, the stronghold of the daughter of Zion, unto thee shall it come, even the first dominion; and *the kingdom shall come to the daughter of Jerusalem*."— (Micah iv. 7, 8.) "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established on the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it. And many people shall go and say Come ye, and let us go up to the mountains of the Lord, to the house of the God of Jacob, and He will teach us of his ways, and we will walk in His paths; for *out of Zion shall go forth the law*, and the word of the Lord from Jerusalem. And He shall judge among the nations, and shall rebuke many people, and they shall beat their swords into ploughshares and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more."— (Isaiah ii. 2, 3, 4.) "For unto us a child is born, unto us a son is given, and the government shall be upon his shoulders, and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end, *upon the throne of David and upon his kingdom*, to order it and to establish it with judgment and with justice, from henceforth even for ever. The zeal of the Lord of Hosts will perform this."— (Isaiah ix. 6, 7.) "And in mercy shall the throne be established; and he shall sit upon it in truth *in the tabernacle of David*, judging and

seeking judgment, and hasting righteousness.”—(Isaiah xvi. 5.) “Thy sun shall no more go down, neither shall thy moon withdraw herself, for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended.”—(Isaiah lx. 20.) “I saw in the night visions, and behold one like the Son of Man came with the clouds of heaven, and came to the Ancient of Days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all peoples, nations, and languages, should serve him; his dominion is an everlasting dominion, and his kingdom that which shall not be destroyed. And the kingdom and dominion, and the greatness of the kingdom *under the whole heaven* shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.”—(Dan. vii. 13, 14, 27.) “And of all my sons (for the Lord hath given me many sons) he hath chosen Solomon my son to sit upon the throne of *the kingdom of the Lord* over Israel.—(1 Chron. xxviii. 5.) “Then Solomon sat upon *the throne of the Lord* as king instead of David his father, and prospered; and all Israel obeyed him.”—(xxix. 23.)

The pious “generation of vipers” contemporary with Jesus, were threatened by him with murderous expulsion. “Therefore, I say unto you, the kingdom of God shall be taken from you, and given to a nation bringing forth the fruit thereof.”—(Matt. xxi. 43.) This threat was executed by the Roman troops under Vespasian and Titus. At the instigation of the Jews, in about 34 years afterwards, “he sent forth his armies, and destroyed these murderers, and burned up their city.”—(Matt. xxiii. 7.) And thus it happened to them from a cause quite opposite to their expectation. “If,” said they, “we let him alone, all men will believe on him; and the Romans shall come and take away both our place and nation.” This, indeed, came to pass, but not from letting Jesus alone, but from murdering him, and sending a message after him, saying, “We will not have this man to reign over us.” This was a fearful illustration of the manner in which the wise are taken in their own craftiness.

In a similar manner, at the return of Christ, will the wicked be cursed, and caused to depart. Some of that viperous brood, who slew the patient harmless Jesus, will find themselves again upon their feet, and face to face with him whose aspect is as the sun. These, with many others, whose devout cry has been Lord, Lord! but who have *not done* the things which he said, being gathered together by the angels from the four winds to the tribunal in Palestine, and being unable to give a good account of themselves, will be hurried by the divine executioners out of the country, to be punished with “the devil” and his angels” to their utter destruction. The *aiōnian* fire (το πυρ το αιωνιον) will not, however, be *always* burning. *Aion* is a word of double meaning. It sometimes stands for a short period, or *age*; at others, for *eternity*. The

duration, therefore, of *aion* fire depends upon circumstances. It may be long or short. Whatever be the exact length of time appointed for the torment of the wicked, it will terminate in their "extinction." The prophet Isaiah says "they are extinct."—(xliii. 7.) For the individual tormentation of the wicked, I do not find any period allotted. I conjecture that it will vary both as to duration and severity. For the whole judgment, however, a time is fixed. It is termed an "*hour*." This "*hour*" of judgment, upon widely-acknowledged principles of interpreting prophetic time, would be about 30 years. But all through this judgment, death will be making dreadful havoc. The condemned, therefore, will not all die the same day, but it is probable that none will live longer than forty years. These conjectures are based upon the periods occupied by divine wrath in the formation of Israel into their first kingdom, and also the circumstances connected with their overthrow previously alluded to. Who the devil and his angels are in the hour of judgment, I shall shew hereafter.

CHAPTER X.

IV.—"Jesus answered them, Have not I chosen you twelve, and *one of you is a devil*? He spoke of Judas Iscariot, the son of Simon; for it was he that should *betray* him, being one of the twelve."—(John vi. 70, 71.) The *diabolos* in this instance, was a *betray*er. The popular devil was not one of the twelve; Jesus had not chosen *him* to be his disciple, but a *man*, Judas, Simon's son. It was the *diabolism*, or serpent principle, predominant in his heart, which led him into covetous practices, and caused him to betray Jesus. But because it is said in John xlii. 2, "The devil having now put into the heart of Judas Iscariot, Simon's son, to betray him," the idea of the existence of the popular devil is thought to be strongly supported. Judas himself was a devil. The supposition of the devil entering into another devil, is ridiculous indeed. The diabolical state of mind which Judas had yielded to was, at this point, about to "*bring forth* sin;" but had been long in conception. The heart of Judas was that of a thief and a betrayer. He coveted the thirty pieces of silver promised him by the chief priests. Probably his purpose was accelerated by the conversation at the supper. Although the others did "not know for what intent Jesus spoke to him," it cannot be doubted that Judas felt he was a marked man: his own conscience would brand him with infamy. Every villain finds an apologist: so has Judas. Things having come to this pass, he no longer restrained himself, but went away, soon to return as the guide of "the great multitude, with swords and staves, to take Jesus." Now the last touch of *diabolism* shewed itself. As soon as he caught sight of Jesus, he went straight to him, and said, "Master, master, and kissed him." Could any devil surpass this? No greater devil than man need be invented, indeed,

cannot be, when "given over to a reprobate mind." "Out of the heart proceed evil thoughts, blasphemous fornication, adultery, murder:" these are the *diabolos*, or that causing to fall.

V.—"Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and has caused not to stand in the truth, (*οὐχ ἔστηκεν*) because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it."—(Jno. viii. 44). A powerful argument is always found in this text in favour of his Satanic majesty. The phrase "he abode not in the truth," is triumphantly flourished as an unanswerable proof—that his majesty was once in the truth. How can it be said, exclaims orthodoxy, that he *abode* not in the truth if he never was in it? This prop looks so substantial, that it is with something like pity that we feel bound to inform the orthodox reader that upon proper inspection it will turn out to be quite rotten, and if he trusts the fabric to this, its fall is certain. Let us look at the words in the original; they are *καὶ ἐν τῇ ἀληθείᾳ οὐχ ἔστηκεν*, which, word for word, is as follows: *and in the truth not has made to stand.* *ἔστηκεν* is third person singular, indicative, perfect of *ἵστημι*, which means to make to stand. The words, therefore, "and has caused not to stand in the truth" are a correct rendering of the Greek. This suggests nothing about a splendid devil once in the truth, once basking in the sunshine of Divine favour. All this, together with that magnificent picture of his Majesty's performances on high, culminating in his ejection, vanish into thin impalpable air. While it lasted, it was sublime, but now, alas! it must be classed with the vast category of spiritual scenery which would find a proper place among other 'dissolving views.'

The text carries the mind back to a certain 'beginning.' There are several beginnings noted in the Scriptures. This, we observe, was marked by *murder*; "He was a murderer from the beginning." This murderer, Jesus alleged, was the father of his opponents, the Jews present. They did not perceive the force of his retort, and imagined him to be accusing their ancestors of improper alliances. "We," said they, "be born not of fornication. We have one Father, even God." This, Jesus denied. That they were Abraham's seed, he allowed, in a fleshly sense. "I know that ye are Abraham's seed, but ye seek to kill me." Jesus' argument amounted to this: "The flesh profits nothing." Abraham's is no better than any other seed; "flesh is a wind that passeth away and cometh not again;" and in it "dwells no good thing." I am not discoursing of fleshly descent, but of spiritual paternity. If you were the children of Abraham in this sense, "ye would do the works of Abraham. But ye now seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham." *Diabolos* the murderer was their father spiritually speaking.

We have seen from Paul's teaching that *diabolos* and sin are the

same. They both have the power of *death*. Now, if we insert Paul's definition, it will stand thus: "Ye are of your father *sin*, and the lust of your father ye will do." Sin's flesh (*σὰρξ ἁμαρτίας*) was the father of all their antagonism to Jesus. The lusts of the flesh were in the ascendant, because "the word had no place in them." Whosoever committeth sin, is sin's slave. Sin "*reigns* in his mortal body, which serves it in the lusts thereof." It is "the body of sin," or sin's body. The *diabolos*, or sin, became a murderer in drawing Eve away from the truth. He deceived her and slew her. We also see how he behaved himself in Cain; and it is ever so; "they that are born after the flesh, persecute them that are born after the Spirit." The Old Man and the New Man are locked in deadly strife. The latter is begotten by the word of truth; the former, in all his ways and thoughts, is the enemy thereof.

VI.—"*Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.*" The *diabolos* in the text before us consisted of "wicked spirits in the heavenlies of the Roman Empire," that is "the rulers of the darkness of this *aion*." The Christadelphians, or brethren of Christ, living in the first and second centuries, were too well acquainted with his "wiles." The *diabolos* left no stone unturned to seduce the Christadelphians in his dominions from their allegiance to Christ. Bribery, persuasion, flattery, threats, tortures, every conceivable means were employed to corrupt them, and, in many instances, did so. Hence the need of putting on "*the whole armour.*" What Milner says of Polycarp will sufficiently illustrate the saying "the wiles of the *diabolos*."

Polycarp who had fled from persecution and hid himself, was discovered by a child. When he was apprehended, they set him upon an ass, and led him into the city. The monarch, Herod, and his father, Nisetes, met him, and taking him up into their chariot, began to advise him, asking, "What harm is it to say Lord Cæsar, and to sacrifice and be safe?" At first he was silent, but being pressed, he said, "I will not follow your advice." When they could not persuade him, they treated him abusively, and threw him out of the chariot, so that, in falling, he bruised his thigh. When brought before Statius Quadratus, the Proconsul, he began to exhort him, saying, "Have pity on thine own great age, and such like. Swear by the fortune of Cæsar; repent; say Take away the Atheists." Polycarp, with a grave aspect, beholding all the multitude, waving his hand to them, and looking up to heaven, said "Take away the Atheists." The Proconsul urging him, saying, "Swear, and I will release thee; reproach Christ." Polycarp said "Eighty and six years have I served him, and he hath never wronged me, then how can I blaspheme my king, who hath saved me?" The Proconsul still urging "Swear by the fortune of Cæsar," Polycarp said, "If you still vainly

contend to make me swear by the fortune of Cæsar, as you speak, affecting an ignorance of my real character, hear me frankly declaring what I am. I am a Christian; and if you desire to learn the Christian doctrine, assign me a day, and hear!" The Proconsul said "Persuade the people." Polycarp said "I have thought proper to address you; for we are taught to pay to magistrates and powers all honour consistent with a good conscience. But I do not hold them worthy that I should apologise to them." "I have wild beasts," said the Proconsul; "I will expose you to them unless you repent." "Call them," replied Polycarp. "Our minds are not to be changed from the better to the worse; but it is a good thing to be changed from evil to good." "I will tame your spirit by fire," said the Proconsul, "since you despise the wild beasts, unless you repent." "You threaten me with fire," answered Polycarp, "which burns for a moment and will soon be extinct; but you are ignorant of the future judgment, and the fire of *aion*-punishment, reserved for the ungodly. But why do you delay? Do what you please." The Proconsul then commanded the herald to make the usual proclamation to the multitude. The herald cried three times, saying "Polycarp hath professed himself a Christian." Upon this, they all clamour against him, demanding Philip to search and let out a lion against him. But Philip refused, because the spectacles were over. They then demanded that he should be burnt alive. As they were going to fasten him to the stake with nails, he said "Let me remain as I am." The burning not proceeding as it should, the confessor thrust his sword into his body, and terminated his sufferings. This is an example of the "wiles of the *diabolos*," and of the manner in which they were resisted by faith.

VII.—"Even so must their wives be grave, not *slanderers*, sober, faithful in all things."—(1 Tim. iii. 11). In this place *diaboloi*, the plural of *diabolos*, is rendered "slanderers." If the Scripture use of the word devils were understood, it might have been used without fear of misleading. According to Paul, a slanderer is a devil as well as a murderer. That is to say, slander is an element of that causing to fall. It would be glaringly absurd to have adhered in this text to the vulgar idea of the devil; nevertheless, the word is the same here as in other passages where that is made of it. Is it not evident that the word refers not so much to persons as to traits of character, states of mind? The candid reader will not deny that this is the truth of the matter. Paul confirms it in his prediction concerning the declension in, and apostasy from, Christianity. "This know also, that in the last days, perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemous, disobedient to parents, unthankful, unholy, without natural affection, truce breakers, false accusers (*διαβολοι*), incontinent, fierce, despisers of those which are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a *form* of godliness, but denying the power thereof—from such turn away."—(2 Timothy iii. 1-5).

Such is the Eternal Spirit's specification of latter-day Christianity. As a picture of our churches and chapels; from the gaudy, bedizened Papist; the frivolous, fashionable Protestant; through every grade of the progeny of Rome's Harlot, it is drawn to the very life. Christendom, then, is one filthy mass of *diabolism*. No honest man acquainted with the fact, will deny it; on the contrary, hundreds who still swell its hosts, are every day asserting the fearful truth. Why, then, have they not the courage to come out from amongst them, and search the Scriptures for themselves, as did the noble Bereans? That word is the same to-day as then; the kingdom of God is still offered without money and without price. Jesus Christ still cries "Come unto me, all ye that labour and are heavy-laden, and *I will give you rest*." Reader, if you are still in the trammels of such error, pray be warned, and have pity on yourself!

VIII.—"The aged women, likewise, that they be in behaviour as becometh *holiness*; not *false accusers*, *διαβολλους* not given to much wine, teachers of good things."—(Titus ii. 3.) Any person in the church of God doing anything contrary to holiness, is a *διαβολος*, or devil. The secondary meaning of the word is false accuser, traitor, and the like.

IX.—One of the most remarkable texts among those we are considering is that in Heb. ii. 14. "Forasmuch as the children are partakers of *flesh and blood*, he also, himself, likewise, took part of the same, that through *death* he might destroy him that had the power of death, *that is the devil*." Here, the *diabolos*, or devil, is plainly declared to be destructible, and, moreover, what must appear to a believer in the vulgar devil as most singular is, that his destruction is accomplished by the death of a man of flesh and blood, similar to himself. It will puzzle him greatly to discover how the death of a man could destroy the devil of popular theology. If he will give his mind to the subject for a moment, free from bias, he will soon see that no such means could compass the abolition of "the great enemy of mankind." What a strange devil is this! In heaven ages before the creation, cast out long before his journey to this earth, where first, in the form of a cormorant, says Milton, he perched on a tree at the outskirts of Paradise; and, soon after, we find him studying morality from the pit of a serpent's stomach. Of getting finally quit of him, there seems but small hope. "No," rejoins orthodoxy, "that is not looked for, he is as 'never-dying' as those souls given into his hand."

But stay, and let us reason together. What did Paul mean by destroy, used in verse 14? Did he mean simply to confine to some particular locality, merely to curtail operations, to render powerless without taking life? These questions are agreeable to orthodox views of destruction, which only means *change*. Because certain "fathers" have so taught, the Church holds this as truth. We will not pause here to examine those "fathers," but take the liberty to ask what better authorities they are than ourselves? Can we not ascertain the meaning of words without the "fathers?" If not, we are following their

interpretation without any guarantee. Let us think it worth *our* while to examine for ourselves. The word in the text referred to is *καταργησις*, *katargeesee*, from *καταργεα*, the meaning of which is "to destroy, annihilate." Thus Paul did not teach only the restraining of *diabolos*, but his annihilation. It is the same word which he uses in 2 Thess. ii. 8, and there translated destroy: "That wicked, whom the Lord shall consume with the spirit of his mouth, and shall *destroy* with the brightness of his coming."

From this testimony and that of Heb. ii. 14; it appears that *diabolos* is not to be destroyed all at once. Paul teaches his destruction through the death of Jesus, and also at his coming. The *ανομος* of 2 Thess. ii. 8, is, undoubtedly the *διαβολος* of Matt. xxv. 41. They are both to be destroyed by Christ at "his appearing and his kingdom." Now, if the devil of the Scriptures were the devil of orthodoxy—that is one *individual*, how could he be destroyed at two different periods of time? How could he be annihilated at the coming of Christ, when he had already been annihilated by his death, say 2000 years before? Leaving orthodoxy to struggle in its own meshes, I shall proceed to the consideration of Paul's teaching upon the destruction of *diabolos* through the death of Jesus Christ.

In the first place, it should be remarked that Jesus was not made in the nature of angels, but in that of "flesh and blood." Paul says "it behoved him to be made like unto his brethren." This likeness was of sin's flesh, in which "dwells no good thing."—(Rom. viii. 3; vii. 18.) In Paul's teaching, sin is identical with human nature. As the Christ was fore-ordained to be an effectual sin-offering, it was imperative that he should be invested with a sinful body, in order that sin might be condemned in sinful flesh. Had not the flesh of Jesus been the same as that of Adam, the sin contracted by that flesh would not, by the offering-up of Jesus, have been removed therefrom. The victim, to be efficient, must needs be brought under the curse. Bulls and goats were offered for sin, according to the rites of Moses, but still "it was not possible that they could take away sin;" because it was not a bull or a goat that had sinned, but a man. Hence the apostle's statement in 2 Cor. v. 21: "For he hath made him sin for us who knew no sin, that we might be made the righteousness of God in him." If it be asked what Paul means by "made him sin," he replies "flesh and blood," or "sin's flesh." It is undeniable, then, that sin was an element of the flesh of the Son of God, unless we had rather take the apostacy than Paul for our guide in the matter. The doctrine that Jesus was immaculate renders him of no service at all as a sin-offering. The *Logos* was made flesh of Mary's substance and, like her, obnoxious to the penalty of death. In it was "no soundness" or enduring principle. It was "filled with a loathsome disease," which is sin, and the inevitable end, death. The redeeming power was the divine character resident in the Son of Man.

Ah, death! Thou art man's great enemy, not the devil of Pagan and 'Christian' fancies. "The last enemy that shall be destroyed is death." But, before this, there must be the destruction of *diabolos*, or sin. Sin was man's first enemy; death will be his last. When sin is removed, death will be powerless. In view of this glorious consummation, Paul exclaims, "O death, where is thy *sting*; O grave, where is thy *victory*?" Rob death of his 'sting,' and the grave is cheated of his prey. No more helpless victims will descend into his insatiate maw. Let us thank God for this glorious prospect; "for it is He who has given us the victory through our Lord Jesus Christ." We glory in this hope, because it was purchased by his blood, who lives to witness its surety. It is a sure and certain hope. Jesus would not be alive now, if the price paid had not ratified the covenant. We rejoice in two things: 1st, in that "he was made sin for us," but chiefly in this that "he knew no sin." Without this, his death would have been a total failure. As it is, however, death hath no dominion over him. Death was overcome by his life and abolished in his death. Thus was death robbed of its sting and the grave of its victory over the guileless Jesus.

But here we pause and wait. Jesus has abolished 'death' only in his own person. His brethren, the Christadelphians, are still in the flesh and in the grave. The *diabolos* holds them yet awhile in his powerful but measured grip. But they know that he who has risen from the dead is the holder of the keys, and that he assured one of them that the gates of *hades* should not prevail against them for ever. This is very comforting. They dwell upon the promise with delight, knowing that he is faithful that promises, and that "he cannot deny himself." They also know when the victory is to be gained; for Christ, their Elder Brother, has said, "The Son of Man shall come in the glory of his Father, and THEN shall he reward every man according to his works."—(Matt. xvi. 27.) Hence, they look forward to "the time of the dead," wherein both they and the living saints shall be recompensed.—(Rev. xi. 18; Luke xiv. 14.) Paul, one of their deceased brethren, expressed his confidence in the same way when he was an old man, and about to die. "Henceforth," said he, "there is *laid up* for me a crown of life, which the Lord, the righteous judge, shall give me at *that day*; and not to me only, but unto all them that love his appearing." In this we perceive the destruction of *diabolos*, in two epochs nearly 2000 years apart.

But this is not all. *Diabolos*, or sin, will not be eradicated from the earth at the appearing of Jesus Christ. He will only be destroyed in relation to the called, the chosen, and faithful, who are appointed to share the administration with him. It is only they who will then be elevated to the higher nature. The population of the earth will still be under the curse for another thousand years. In other words, they will be just as at present—*mortal*. In the exaltation of the saints to immortality at the appearing of Christ, they will have an earnest of

their own perfection at the *end* of the thousand years of rego-sacerdotal reign, that is, if they are faithful and obedient. Hence, of the brethren who put on immortality at the commencement of the reign of the Prince of Peace, James writes, "we are a kind of *first-fruits* of his creatures." The grand harvest lies still in the future. This will be gathered in when the kingdom shall be delivered to the Father, and He shall be all in all." The last enemy being destroyed, our globe will enter upon a new phase, her population being a brilliant galaxy of morning stars, among whom will excel in splendour of rank those who will have been shining during the previous reign, as the sun in the kingdom of the Father. Until this, the intercession of Christ and his brethren, who are priests of God, will be needed. It is plainly testified that they, with him, are to be kings and priests on the earth a thousand years.—(Rev. v. 10; xx. 6.) If all were immortal, there would be no need of a priesthood. Christ is not High Priest for the angels, but for his brethren in the flesh. He is now their Head. And when they are made like him, the world will behold an order of priests which it has not hitherto possessed—the order of Melchisedeck. This new order will henceforth be the high and living medium through which the Eternal will speak to man, and through whom He will bless "all the families of the earth." Like *their* high priest, they will have tasted infirmity, and be able to succour their brethren still in the flesh. What a sublime enigma was conveyed in the simple handful of first-fruits. The *manifold* wisdom of God foreshadowed thereby the ingathering of a rich harvest for all the earth.

X.—"Yet 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.'"—(Jude 9.) We are not embarrassed with Michael and the devil in this text. The former is said to be an archangel; and the latter, from the foregoing exposition, cannot be allowed to be the popular devil. What difficulty there is in the text, arises out of the body of Moses. Was this the dead body of Moses, or something else, which could be properly called the body of Moses? I can see no ground for dispute between an archangel and the devil upon the subject of a man's dead body; nor am I aware of any passage of Scripture which seems, in the most distant manner, to allude to such a thing. "The body of Moses" must, in my judgment, be regarded as a body *corporate*; in other words, I believe it to signify the body of the Israelitish nation. This, of course, includes the real body of Moses. Joshua, or Jesus, was sent to be to this body "a Prince and a Saviour." Had he failed in his contention with the devil, that is with *sin*, the body would not have been saved. Israel would have "ceased to be a nation before God." But, anticipating the successful contention by Joshua (Jesus), that nation's future High Priest, the prophets wrote plainly concerning their salvation by him. Now, the *diabolos* with whom Jesus struggled was, as we have already shown, sin in the

flesh. But, in the midst of this contention, Satan—that is an adversary—visited Jesus, and suggested several things, which had he followed would have given *diabolos* the victory. If he had satisfied his hunger by making stones into bread, he would have lost the fight. In the word Satan, there is nothing essentially bad. God has been a Satan upon more than one occasion; and inasmuch as angels were concerned in the putting of Jesus to proof under sin, it appears highly probable that one of them sustained the adversarial office on that occasion. Satan is sometimes presented as an “angel of light.” In this instance, he did not assume an attitude of open hostility, but rather of friendly dispute, the most subtle form of dispute. He was a person well versed in Scripture, and of great authority: the former he quoted freely, whilst the latter was judiciously brought forward to strengthen his position. Jesus, however, was *diabolos* and Satan-proof. Neither the intense craving of the one, nor the seductive wiles of the other, could shake his resolution to do the will of Him who sent him. Having endured and suffered all with divine patience, with his last breath he cried “It is finished.” The victory is sure. Israel, Moses’ body corporate and politic, is prospectively saved. As saith the apostles: “So then, all Israel shall be saved; as it is written, ‘There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob, for this is my covenant unto them and when I shall *take away their sins*.’”—(Rom. xi. 26, 27.)

XI.—“*Fear none of those things which thou shalt suffer; behold THE DEVIL shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days; be thou faithful unto death and I will give thee a crown of life.*”—(Rev. ii. 10.) I now come to the last list of passages in which the word *diabolos* occurs in the New Testament. Some of these, to do them full justice, would require a lengthy exposition of their contexts; but this I do not intend to give. I must confine myself to as much as will suffice to shed a general light upon the subject, recommending the reader to refer for the rest to *Eureka*, by the late Dr. John Thomas, of New York, in which work the historical details of the subject are all adduced.

The voice of warning was sent to the ecclesia at Smyrna, one of the seven to whom the Apocalyptic letters were addressed by the Eternal Spirit. These epistles contained a symbolic description of things in existence in the seven ecclesias, and of their future history through divers phases of the declension and apostacy, down to the second appearing of the Lord from heaven. It is, therefore, to be expected that the severe persecutions to which the faithful were to be exposed would not be omitted from this symbolic prophecy. In a miniature representation, one person sometimes stands for a class, and short periods of time are employed to prefigure many years. *Half-an-hour* may be the symbol of 15 years; *an hour*, of 30 years; and *a day*, of 360 years. Such a mode of interpretation is not arbitrary, but is widely acknowledged by

men of learning to be in harmony with historical facts noted in the Scriptures of truth. In this way, expositors have understood the "*ten days' tribulation.*" The period here alluded to is *ten years*, and the epoch of the tribulation is referred to that space of time between the death of Nerva and that of Trajan. Persecution of great severity broke about 10 years before, and continued till the death of this Emperor. It appears to have been especially heavy in the region of the ecclesia mentioned, and to have continued so from A.D. 108, to Trajan's death, A.D. 117. Many were thrown into prison, and, in a variety of cruel forms, put to death. The ruling *diabolos* was Trajan. He and his officials might be called, in Scripture phrase, "the *diabolos* and his messengers:" common version, "the devil and his angels." The principles of the serpent were rife in these rulers, antagonizing the seed of the woman, desiring to exterminate the seed of Abraham, both according to the flesh and the faith.

XII.—"*And the great dragon was cast out, that old serpent, called the devil and Satan, which deceiveth the whole world, he was cast out into the earth, and his angels were cast out with him.*" "*Woe to the inhabitants of the earth, and of the sea! for the devil is come down unto you, having great wrath, because he knoweth he hath but a short time.*"—(Rev. xii. 9, 12.)

I have spoken before upon the dragon, to which the reader can refer. It was identified as one of the symbols of Roman sovereignty. It is here said to be "cast out into the earth." That is, politically speaking, the *diabolos* of Pagan imperialism was subverted, and, in its fall, brought terrors upon the "inhabitants" of those districts contiguous to the conflict. For full historical details, the reader must consult the history of the third and fourth centuries. The name Michael is like other names in this book, symbolical. It signifies "who is like God." The personage who took this part in the Apocalyptic drama was Constantine, called "The Great." There is no epoch in the affairs of the dragon which corresponds to the words of the prophecy, except the period named, and the events of this period are its exact counterpart. The overthrow of Paganism and the establishment of Christianity, so-called, was typical of a greater overthrow by Christ, styled 'Michael' in the prophets, when true Christianity will become the only religion throughout the whole world.

XIII.—"*And he laid hold on the dragon, that old serpent which is the devil and Satan, and bound him a thousand years.*"—(Rev. xx. 2.) This passage points to the work just before alluded to. In plain language it signifies the restraining of sin, in all the various forms now current; the overthrow of all power and authority as at present constituted, and the substitution, in its room, of the divine government of Jesus Christ and the saints. These are symbolised by "the angel having the key and chain." Thus mankind will find themselves, for a thousand years, under a righteous despotism. All their own attempts to govern, demonstrate this to be the grand desideratum: "that desired of all nations."

XIV.—“*And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night, for the AIONS of the AIONS.*”—(verse 10.) This is our last text of the series dealing with *diabolos*. It will not be needful to say many words about it. The sin-power, which at the beginning of Christ's reign had been put down, will now be for a time unrestrained, in order to shew who among the last generation of mortals are “upon the Lord's side.” When this has been made manifest by revolt and an assault against the divine government, sudden and final destruction will be visited upon them out of heaven as upon Sodom. Then sin and death are to be abolished and every curse. This is symbolically taught in the saying that “death and *hades* were cast into the lake of fire.” The revolters at the end of Christ's reign are said to be consigned to “the lake of fire, where the beast and the false prophet are.” We are not to suppose, however, that the beast and false prophet will be then in existence. The passage alludes to the fate which will befall them at the appearing of Christ, when they will be destroyed by fiery judgment so intense as to render a “lake of fire” a fit symbol to represent the regions upon which those judgments will fall. These are “the devil and his angels,” the sin-power, in their final pre-millennial phase, and, at the time in view, headed by the king of the north as secular, and the false prophet under his protection as spiritual, lord of the ascendant.

The reader may have noticed that I have not commented upon every text of the thirty-eight. That was not necessary: it will be perceived that what has been said upon those explained, will apply to the rest. It was sufficient to examine all which presented difficulties, without citing two or three of the same kind.

CHAPTER XI.—(PART I)—DAIMON.

Daimon is a word of frequent occurrence in the New Testament writings. The translators of the common version have rendered it devil, the same word they have used for *diabolos*, although as we shall abundantly see, it is a word of quite a different meaning. I may mention that the words devil and devils are found 120 times in the Scriptures, but it is a fact that in *eighty-two* out of that number, the word is not *diabolos* at all. We may be sure that is a fact not to be overlooked or undervalued by the diligent searcher after truth. If one word would have served the proper purpose, the Eternal Spirit, who is the God of language—the *Logos*—would never have employed another and quite different word to represent the same idea. It so happens that in no single text where Jesus is in the C.V. said to “cast out devils” does the word *diabolos* appear. The meaning of this fact is very important: it shows that in no instance did Jesus cast out *devils*. It is very hard to believe that the translators did not know this. It appears much more probable that knowing it, they abused their

learning for sectarian purposes, as learned men often do. Millions of people have lived and died in the belief that Jesus cast out devils, that is to say, a kind of small devils who are subordinate to the Devil in Chief, whereas if the original word had been faithfully rendered, they would never have conceived any such idea. When "the blind lead the blind," and they do not fall into the ditch, it is not their fault, but because there does not happen to be a ditch in the way. This is bad enough; but what shall we say of leading the people into the ditch on purpose?

The word *daimon*, in one form or another, is found in the eighty-two texts mentioned. There is no difficulty in coming at its meaning. That can be done by consulting those writers who used it; and at the time it was used by the apostles, the language of which it is a part, was almost universally known. Cicero tells us that although the Romans had extended their power over almost the whole earth, the Greek language was more known than the Latin. Other writers say that it was very generally spoken in all cultivated parts of the world. It has been ascertained beyond doubt, that *daimon* signified a departed *human spirit*. The Jews were so much indoctrinated with heathen philosophy that there is no doubt they held the same views as the heathen touching *demons*. This may be seen by certain passages in the writings of their great historian Josephus.

Speaking of Solomon, he says: "God also enabled him to learn that skill which expels demons. He composed such incantations also by which distempers were alleviated. And he left behind him the manner of using exorcism by which they drive away demons, so that they never return, and this method of cure is of great force unto this day."

The belief among the ancients was that these *daimones* occupied a middle rank between the gods and men; that whatever men desired of the gods must come through them, and also that the gods would not interfere on behalf of men, except through them. In a word, they were the deified ghosts of the dead. Many quotations might be given in proof of this, but a few will be sufficient. Homer calls his gods *daimones*. Plutarch asserts that "There is an order of beings called *dæmons*, of a middle rank, between the gods and mankind, whose nature is not so variable as that of men, nor yet so immutable as that of the gods." Plato says "all those who die valiantly in war, become demons, and we ought for ever to worship and adore their sepulchres." Cicero declares that the world is a god, or demon. Balbus, the Stoic, maintains that the world is a god, and the habitation of the gods. The Phœnicians and Egyptians reckoned those among the greatest gods who had been benefactors to the human race, and they set up statues in their honour. Diodorus Siculus affirms that there were two classes of gods, one immortal, the other born upon the earth, and elevated to divine honours on account of the blessings they bestowed upon men. Josephus mentions a very peculiar plant, "that if it

only be brought to sick persons, it quickly drives away those called demons, which are no other than the spirits of the wicked, that enter into men that are alive and kill them, unless they can obtain some help against them." It was held by the Jews that some were possessed as Josephus here relates, but of this I shall speak farther on.

Paul foretold, in his letter to Timothy, that the time was coming when some would depart from the faith, giving heed to the doctrines of demons. That is to say, they would put their trust in the departed spirits of the dead, who were supposed to be existent and ready to intercede for them to the gods. Never was prophecy more accurately and largely fulfilled, as the following historical extracts will prove.

"The ruin of the Pagan religion is described by the sophists as a dreadful and amazing prodigy, which covered the earth with darkness, and restored the ancient dominion of chaos and of night. They relate, in solemn and pathetic strain, that the temples were converted into sepulchres, and that the holy places, which had been adorned by the statues of the gods, were basely polluted by the relics of Christian martyrs." "The monks," a race of filthy animals, to whom Eunapius is tempted to refuse the name of men, "are the authors of the new worship, which, in the place of those deities who are conceived by the understanding, have substituted the meanest and most contemptible slaves. The heads, salted and pickled, of those infamous malefactors, who, for the multitude of their crimes, have suffered a just and ignominious death, their bodies still marked by the impression of the lash, and the scars of those tortures which were inflicted by the sentence of the magistrate; such," continues Eunapius, "are the gods which the earth produces in our days; such are the martyrs, the supreme arbitrators of our prayers and petitions to the Deity, whose tombs are now consecrated as the objects of the veneration of the people."

Here are the *δαίμονια*—*daimonia*, and the doctrines of *daimonia* foretold by Paul, the belief in and worship of departed human spirits. But let us continue our historical quotations.

"One hundred and fifty years after the glorious deaths of St. Peter and St. Paul," writes the historian of the Roman Empire, "the Vatican and the Ostian road were distinguished by the tombs, or rather by the trophies of those spiritual heroes. In the age which followed the conversion of Constantine, the emperors, the consuls, and the generals of armies, devoutly visited the sepulchres of a tentmaker and a fisherman; and their venerable bones were deposited under the altars of Christ, on which the bishops of the royal city continually offered the unbloody sacrifice. The new capital of the eastern world, unable to produce any ancient and domestic trophies, was enriched by the spoils of dependent provinces. The bodies of St. Andrew, St. Luke, and St. Timothy, had reposed nearly 300 years in their obscure graves, from whence they were transported, in solemn pomp, to the church of the

apostles, which the magnificence of Constantine had founded on the banks of the Thracian Bosphorus. About fifty years afterwards, the same banks were honoured by the presence of Samuel, the judge and prophet of the people of Israel. His ashes, deposited in a golden vase, and covered with a silken veil, were delivered by the bishops into each other's hands. The relics of Samuel were received by the people with the same joy and reverence which they would have shewn to the living prophet; the highways from Palestine to the gates of Constantinople were filled with an uninterrupted procession; and the Emperor Arcadius himself, at the head of the most illustrious members of the clergy and senate, advanced to meet his extraordinary guest, who had always deserved and claimed the homage of kings. The example of Rome and Constantinople confirmed the faith and disruption of the Catholic world."

The historian now gives some brief reflections well worth transcribing. "In the long period of twelve hundred years," he continues, "which elapsed between the reign of Constantine and the reformation of Luther, the worship of saints (*δαίμόνια*, departed *human spirits*) corrupted the simplicity of the Christian model, and symptoms of degeneracy may be observed even in the first generation which adopted and cherished this pernicious innovation."

"The satisfactory experience, that the relics of saints were more valuable than gold or precious stones, stimulated the clergy to multiply the treasures of the church. Without much regard for truth or probability, they invented names for skeletons, and actions for names. To the invincible band of glorious and primitive martyrs, they added myriads of imaginary heroes, who had never existed except in the fancy of crafty and credulous *légendaires*; and there is reason to suspect that Tours might not be the only diocese in which the bones of a malefactor were adored instead of those of a saint. A superstitious practice which tended to increase the temptation to fraud and credulity, *insensibly extinguished the light of history and of reason in the Christian world.*"

What is all this but Paganism, habited, to some extent, in Christian attire? Now, these *daimonia* are still retained in the bazaars of the Roman harlot. The Reformation, begun by Luther, did not abolish them at all; Roman Europe hugs them still. But this, the Reformation can be demonstrated to have done, namely: transferred numbers of them to the Calendar of Rome's Eldest Daughter. Here I present the reader with a paragraph from Cobbett's *History of the Reformation*.

"To our *law-Church Prayer-Book*, there is a certain Calendar prefixed, and, in this Calendar, there are, under different days of the year, certain names of holy men and women. Their names are put here in order that their anniversaries may be attended to—religiously attended to, by the people. Now, who are those holy persons? Some Protestant saints, to be sure! Not one! What, not Saint Luther,

nor Saint Cranmer, nor Saint Edward VI., nor the 'Virgin' Saint Elizabeth? Not a soul of them; but a whole list of Popes, Catholic bishops, and Catholic holy persons, female as well as male; several virgins; but not the 'Virgin Queen,' nor any one of the Protestant race. At first sight, this seems odd; for this Calendar was made by Act of Parliament. But, the truth is, it was necessary to preserve some of the names, so long revered by the people, in order to keep them in better humour, and to lead them, by degrees, into the new religion. At any rate, here is the Prayer-Book, holding up for our respect and reverence a whole list of Popes, and of other persons belonging to the Catholic church, while those who teach us to read and to repeat the contents of this same Prayer-Book, are incessantly dinning in our ears, that the Popes have all been '*Antichrist*,' and that their Church was, and is, idolatrous in its worship and damnable in its doctrines!"

This testimony demonstrates that the demon, or *human spirit*, worship of Paganism, is still existent in the Christian world. We do not assert that the homage paid to *demons* or departed human spirits, by Papists, is so distinctly performed by Protestants, but it cannot be denied, until they burn their Prayer-Book and recant, that, in their belief, those *daimonia* are in existence. The doctrines they teach are unquestionably "doctrines of demons," for they all preach the immortality of human souls, or spirits. This is one of their cardinal doctrines, and to this all are required to "give earnest heed." Protestant and Papist alike, therefore, have abundantly fulfilled the prophetic statement of Paul to Timothy, "that in the latter (or later) times, some shall depart from the faith, giving heed to seducing spirits and doctrines of demons."—(1 Tim. iv. 1.)

The worship of *daimonia* is idolatry. The Eternal Spirit puts it in the category of worship offered to idols of silver and gold, wood and stone. There is a passage in Revelations which shews this to be true, "And the rest of the men which were not killed by these plagues, yet repented not of the works of their hands, that they should not worship demons—*τα δαιμονια*—and idols of gold, and silver, and brass, and stone, and of wood, which neither can see, nor hear, nor walk; neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts."—(Rev. ix. 20, 21.) The truth is that the idols of wood and stone are the understood representatives of the *daimonia*, or departed human spirits. The Protestants, though they have rejected the former, retain the latter; whilst they repudiate the images, they acknowledge the *daimonia* they represent, so that, practically, they are no better than Papists.

"The rest of the men" are the descendants of those who were killed by the plagues of the sixth trumpet. The epoch of the vision of the sixth angel which had the trumpet is to be learned from the characteristics peculiar to vision itself. In fulfilment of this part of the prophecy, "the four angels, who

had been bound by the great river Euphrates were loosed.”—(verse 14.) These “were prepared for an hour, a day, a month, and a year, for to slay the third part of men.” The time of their operation is given in symbol; what the actual period was, is to be gathered from the history of the events answering to the vision. The Euphratean angels consisted of a prodigious multitude of cavalry, whose number John says “he heard.” “The number of the army of the horsemen was two hundred thousand thousands.” The apostle then proceeds to describe their aspect. He says: “And thus I saw the horses in the vision, and them that sat on them, having breastplates of fire, and of hyacinth, and of brimstone; and the heads of the horses were as the heads of lions, and out of their mouths issued fire and smoke, and brimstone. By these was the third part of men killed, by the fire, and by the smoke, and by the brimstone which issued out of their mouths. For their power is in their mouth, and in their tails; for their tails were like unto serpents, and they had heads, and with them they do hurt.”—(verses 15-19.)

Such was the agency for punishing the worshippers of *daimonia*, or *departed human spirits*. There are no events recorded in history answering to this description, except those concerning the uprising of the Ottoman Empire, and the deluge of a considerable part of the world, by their troops, but especially the signal judgment they inflicted upon the papal worshippers of the ghosts of dead men and women. Their appearance in action corresponds exactly with John’s account. But, as my object is to keep the attention of the reader fixed upon the *daimonia*, I shall not go fully into the historical features of the vision. It will be sufficient to bring before him a picture of the “horsemen” and their accessories, in the smiting of the demon-worshippers at the siege of Constantinople, A.D. 1453.

“While Mahomet threatened the capital of the east, the Greek emperor implored with fervent prayers, the assistance of earth and heaven. But the invisible powers (*the daimonia*) were deaf to his supplications. In the beginning of the spring, the Turkish vanguard swept the towns and villages as far as the gates of Constantinople: submission was spared and protected, whatever presumed to resist was exterminated with fire and sword. In her last decay, Constantinople was still peopled with more than a hundred thousand inhabitants; but they mostly consisted of mechanics, of priests, of women, and of men devoid of that spirit which even women have sometimes exerted for the common safety.”

Against the powers of the Ottoman empire, a city of the extent of thirteen, perhaps of sixteen miles, was defended by a scanty garrison of seven or eight thousand soldiers. “To increase the strength of the city, an attempt was made to reconcile the members of the Greek and Latin superstitions, but it only resulted in widening the breach between the two parties, and in adding to the great confusion of the populace.” The devout Greeks dispersed themselves in the taverns, drank confusion to the

slaves of the Pope, emptied their glasses in honour of the image of the holy Virgin, and besought her (that is her *demon*, or departed spirit) to defend against Mahomet the city which she had formerly saved from Chosrou and the Chugan. In the double intoxication of zeal and wine, they valiantly exclaimed "What occasion have we for succour, or union, or Latins? Far from us be the worship of the Azymites!"

But the Turks pushed their attack with great vigour. Addressing his troops, "The city and the buildings," said Mahomet, "are mine; but I resign to your valour the captives and the spoil, the treasures of gold and beauty; be rich and be happy." The camp re-echoed with the Moslem shouts of "God is God, there is but one God, (thus cried they in the ears of the worshippers of *daimonia*, myriads of departed spirits) and Mahomet is the apostle of God." Still the Papists trusted to their *daimonia*. The celestial image of the Virgin had been exposed in solemn procession; but their divine patroness was deaf to their entreaties.

Their confidence was founded upon the prophecy of an enthusiast or impostor: that one day the Turks should enter Constantinople in the square before St. Sophia, but that this would be the term of their calamities; that an angel would descend from heaven with a sword in his hand, and would deliver the empire, with that celestial weapon, to a poor man seated at the foot of the column. "Take this sword," would he say, "and avenge the people of the Lord." It is needless to inform the reader that no such deliverance was forthcoming, and that the resolute Turks captured the city amid dreadful slaughter.

So intense was the passion of the Papists for *demonials* that Gibbon says, "The throne of the Almighty was darkened by a cloud of saints and angels, the objects of popular veneration; while the Virgin Mary was invested with the name and honours of a goddess." With this evidence before him, of the import of the word *daimon*, and of the practices of Papists and Protestants, the reader will be able to judge of the correctness of our assertion that Paganism is largely interwoven into the worship of latter day Christianity so called.

CHAPTER XII. (PART II.)—DAIMON.

In the previous section, the import of the word *daimôn* has been shewn, and it has been abundantly proved that Christianity so called holds on to the same traditions as did Paganism with regard to *daimonia*, or the spirits of the departed. We now come to the consideration of the word *demon* as used by Jesus and his apostles. It is commonly alleged that inasmuch as Jesus declared that he cast out demons, that he himself believed in the existence of demons, and the same with the apostles. This, however, will be clearly proved to be erroneous.

To see the matter properly, it is necessary for the reader to have some acquaintance with Oriental forms of speech. In Persia, Egypt, and Judea, all kinds of mental and bodily infirmities are attributed to *dæmons*. It is believed that the person afflicted, is possessed by the soul of some wicked man or woman who is already dead, and that God permits such possessions for the punishment of sin. In a secondary sense, therefore, it is believed that all diseases are the consequence of sin either in the person afflicted or in his ancestors. On the other hand the forms of speech are retained where in many instances the speaker has no thought of the original belief. So that it is quite common in the East for the people to say a man has a demon, or as it is usually translated in the New Testament, a devil, meaning that he has a *complaint*, when the idea of his being possessed by the soul of another is not in all their thoughts. I will now introduce a few extracts from the writings of good authorities upon oriental usages in this matter.

"It would seem that the same diseases prevailed then in Syria and Egypt as now, and the various practices adopted by the people concerning them, have very little changed during a period of nearly 2,000 years. Nothing is more common in the present day, in the East, than to be told that a person has a devil, or is possessed of a devil; and the expression is applied more or less to *every complaint*. I had occasion to notice this immediately on my arrival in the country."

"I have known the Rev. Mr. Wolff ridiculed for stating, that one evening when he was passing between Jerusalem and Cairo, he 'cast out a devil in the wilderness,' but I can only suppose he used the expression in the sense alluded to, and that he merely employed the native idiom. I have often been applied to myself in Syria and other parts, to cast out a devil: by which I merely understood that I was to cure the bodily ailments of the individual, not that I was expected to perform a *miracle* on the occasion, further than that the cure of every disease is ascribed by the natives to talismanic influence. Perhaps, however, the expressions may be more fully applicable to those complaints which have a marked effect upon the *mind*, and which are of a serious and more permanent nature."—*Yates's History of Egypt*.

This peculiar manner of speaking of diseases, mental and physical, is not without a parallel in our own country, where the use of figures in speech does not run nearly so high as in the East. We commonly speak of a person afflicted with insanity as a *lunatic*. And although at first the word was chosen because it was understood that such maladies were the effects of the moon's influence, nobody now in employing the word joins the original idea to the case it represents. Erysipelas, vulgarly called Saint Anthony's fire, is not supposed to be in any way attributable to that saint, yet no misunderstanding arises from the use of the phrase. It would be absurd to pretend that because *lunacy*, *St. Anthony*, and some other terms are used, that the persons using them seriously believe

that they are the true causes of the divers diseases with which they are coupled. And in like manner, without better evidence, would it also be ridiculous to affirm that because Jesus spake of *demons*, he was a believer in departed human spirits as the authors of the afflictions which he removed. It appears to my mind plain enough that both Jesus and his apostles accommodated themselves to the language of the time, but Dr. Adam Clark and several other commentators are quite indignant at this view of the matter. The truth is that their heads are so full of spirits, good and evil, that they can see nothing else in the language of Jesus but a reflex of their fancies. If once they could be brought to see that the Scriptures nowhere countenance the doctrine of a separate state; but in what they positively teach, flatly denounce it, these learned men might then go afresh in quest of some other interpretation. In a word, seeing that *demon* means a *human spirit* disembodied, and seeing that the Word of God denies disembodied existence, it follows that Jesus did not wish it to be understood that he cast out such things from the carcasses of men.

The word *δαίμων*, *daimon*, in one form or another, occurs in the following texts, in most of which it is translated *devil*, the same as if it had been *δίαβολος*, quite a different word. Some of these texts have been considered, it will not be needful, therefore, to touch upon them again. Nor will it be requisite to dwell upon every one of the rest; several will serve to represent the whole. Here are the texts:—

Matthew.	Mark.	Luke.	Luke.	John.
iv. 24.	i. 32.	iv. 33.	xi. 14.	vii. 20.
vii. 22.	i. 34.	iv. 35.	xi. 15.	viii. 48.
viii. 31.	i. 39.	iv. 41.	xi. 15.	viii. 49.
ix. 33.	iii. 15.	vii. 33.	xi. 18.	viii. 52.
viii. 16.	iii. 22.	viii. 2.	xi. 19.	x. 20.
viii. 28.	iii. 22.	viii. 27.	xi. 20.	x. 21.
viii. 33.	v. 15.	viii. 29.	xiii. 32.	x. 21.
ix. 34.	v. 16.	viii. 30.		
ix. 32.	v. 18.	viii. 33.		
ix. 34.	vi. 13.	viii. 35.		
x. 8.	v. 12.	viii. 36.		
xi. 18.	vii. 26.	viii. 38.		
xii. 22.	vii. 29.	ix. 1.		
xii. 24.	vii. 30.	ix. 42.		
xii. 24.	ix. 38.	ix. 49.		
xii. 27.	xvi. 9.	x. 17.		
xii. 28.	xvi. 17.	xi. 14.		
xv. 22.				
xvii. 18.	1 Cor.	1 Tim.	James.	Rev.
Acts.	x. 20.	iv. 1.	ii. 19.	ix. 20.
xvi. 18.	x. 20.			xvi. 14.
	x. 21.			xviii. 2.
	x. 21.			

The distinct words in the above passages, are *δαίμων*, *δαίμονιον*, *δαίμονιζομαι*.

"And his fame went throughout all Syria, and they brought unto him all sick people that were taken with divers DISEASES and torments, and those which were POSSESSED WITH DEVILS, and those which were lunatics, and those that had the palsy; and he HEALED them."—(Matt. iv. 24.) It is utterly useless to attach the vulgar notion of infernal spirits to the expression "possessed with devils;" there is no ground whatever for the idea in the text. The word *demon* is the representative of a human spirit which has no real existence apart from flesh. Said spirit is no more the cause of the disease than St. Vitus is the author of that affliction termed St. Vitus's dance. The Greek word rendered "possessed with devils," is *δαιμονιζομενους*, the accusative plural, masculine, participle present of *δαιμονιζομαι* which means to be *demonised*, and ought to be translated, "*being demonised*." Now, those brought to Jesus were *demonised* in a variety of ways, that is they were variously afflicted in *mind* and in *body*. The different demons were supposed to have smitten one with palsy, another with madness, and so on. The poor creatures were indeed suffering from palsy, madness, and other disorders, but because it was the fashion to speak of them as demonised—the Jews having adopted many erroneous notions from the neighbouring nations—it will not do seriously to assert that departed human spirits, only mere fictions, were the authors of all this. Nor would it be rational to contend that because Jesus employed the phraseology then—and now in fact—current, that he believed such a doctrine. As I said, these ailments were mental and physical. Jesus, the Great Physician, "*healed them*." The poor wretches brought to Jesus, were no doubt such as could not be cured by ordinary means. These were considered to be *possessed*.

"Many will say unto me in that day, 'Lord, Lord, have we not prophesied in thy name, and in thy name have we not CAST OUT DEVILS, and in thy name done many wonderful works?'"—(Matt. vii. 22.) The word here again is *daimonia*. From this text it appears that others, not disciples of Jesus, had power to heal the demonised. It did not therefore always require miraculous power. The administration of certain medicines, and the application of magnetic force, were doubtless the real curatives, whilst the people were blinded by a rigmareole of weird incantations, and believed the operator to possess supernatural aid.

Jesus said "*And if I by Beelzebub cast out demons, by whom do your sons cast them out?*"—(Luke xi. 19.) There were men among the Jews who lived by the art of exorcism. We read in the nineteenth of Acts of "seven sons of one Sceva, a Jew, and chief of the priests, which did so." These Magicians were termed among the Jews, Masters of the Name, that is the name Yahweh יהוה commonly, but improperly, pronounced Jehovah. By a peculiar pronunciation of this name, it was pretended the demons were expelled, or that the tormented were cured. Now, the apostles performed their cures in the name of *Jesus*; that was the potent name for healing the sick and raising the dead. For example,

“And Peter said unto him, Æneas, Jesus Christ maketh thee whole; arise and make thy bed. And he arose immediately.”—(Acts ix. 34.) Æneas had been afflicted with palsy eight years, and confined to his bed all that time.—(v. 33.) The brothers Sceva, perceiving the astonishing cures done in this *new name*, adopted it in their own adventures. They tried the experiment upon a man terribly afflicted, who, as many such are, was stronger than half a dozen persons of sound mind. Entering in unto him, they took upon themselves to call over him the name of the Lord Jesus, saying: “We adjure you by Jesus whom Paul preacheth.” Though deranged in some points (as it is said all men are), the poor man detected the imposture, and treated the brothers Sceva just as they deserved, and falling hip and thigh upon the whole seven, tore off their clothes, gave them a sound thrashing and expelled them from his dwelling. There was considerable method in his madness. “Jesus,” said he, “I know, and Paul I know; but who are ye?” After this brief preliminary he was upon them in good earnest. This poor fellow had heard of the fame of Jesus and of Paul, but these strolling brothers he was ignorant of.

The Jewish historian, Josephus, mentions the art of exorcism. He says, “I have seen a certain man of my own country, whose name was Eleazar, releasing people that were demoniacs, in the presence of Vespasian, his sons, his captains, and the whole multitude of his soldiers. The manner of the cure was this: He put a *ring* that had a *root* of one of those sorts mentioned by Solomon, to the nostrils of the demoniac, after which he drew out the demon through his nostrils; and when the man fell down, immediately he adjured him to return into him no more, making mention of Solomon, and reciting the incantation that he had composed. And when Eleazar would persuade the spectators that he had such power, he set at a little distance a *cup of water*, and commanded the demon as he went out of the man to overturn it; and when this was done, the skill and wisdom of Solomon was shewed very manifestly.”—*Antiq.* viii.; ii. 5. The probability is that this was nothing but a piece of wizardry, or at best, a mesmeric operation. To refer such conjuring to the wisdom that God gave Solomon, and to incantations and recipes left by him, is too absurd to be entertained.

“And when he was come to the other side, into the country of the Gergesenes, there met him two possessed with demons, coming out of the tombs, exceeding fierce, so that no man might pass by that way. And, behold, they cried out saying, What have we to do with thee, Jesus, thou Son of God? Art thou come hither to torment us before the time? And there was, a good way off from them, an herd of many swine feeding; so the demons besought him, saying, If thou cast us out, suffer us to go away into the herd of swine. And he said unto them, Go; and when they were come out, they went into the herd of swine, and, behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters. And they that kept them fled, and went

their ways into the city, and told everything, and what was befallen to the possessed of the devils (or the demonized). And behold the whole city came out to meet Jesus; and when they saw him, they besought him that he would depart out of their coasts.”—(Matt. viii. 28-34.)

This testimony is a stronghold of those who contend for the real existence of devils, and that the devil is chief, and interested in all this sad business. But they must make up their minds to have what is written, or else to stand in the unenviable position of contradictors of the word of truth. They cannot have the devil nor devils here, much as some appear to desire it. The word is not *διαβολος* but *δαμων*, and the meaning of this is now before the reader. But there are several points in this strange narrative we must look into. The demonized were “coming out of the tombs.” Mark and Luke speak of a man who was “in the tombs.” An Englishman unacquainted with Eastern customs would desire to modify the text, and say “among the tombs.” There might be no harm in this; but it does not seem necessary to arrive at a clear understanding of it. Burial places in Judea are very different from ours. To borrow again from Mr. Yates’s history: “We have reason to believe, on the authority of the Scriptures, that it was no uncommon thing to chain and confine lunatics, when violent, in the tombs, an expression which will easily be understood when the steady, settled state of the climate is kept in mind; and also, that for the most part, the ancient tombs, both in Egypt and Judea, consist of chambers cut in a rock—such, for instance, as the chambers at Qh’ournâh, the tomb of Lazarus at Bethany, and that of Joseph of Arimathea, at Calvary.”

We can imagine that a spare tomb would be a very convenient and suitable place for the confinement of lunatics under certain circumstances; but there seems to be no doubt but those who were moderate were allowed to betake themselves to the sepulchres, which were then, as now, near the city gates, and that they were accustomed there to sit or wander in solitude, brooding over their misfortunes and holding converse with themselves without any molestation. Accordingly, the account given by Luke of the meeting of our Saviour with a notorious and violent madman, who had contrived to elude the vigilance of the inhabitants, and was so furious that he struck terror into the soul of everyone who beheld him, is very plain and natural.

Here was a terrific lunatic, “exceeding fierce, so that no one might pass by that way.” But though insane, he knew Jesus, and had heard of his fame, and that he was the Son of God. It is plain also that he regarded Jesus as a punisher of individuals in his case, for he said “Art thou come hither to torment us before the time?” That all diseases were the consequence of sin, the Jews commonly believed; and it would seem that this poor madman expected to be tormented by Messiah, who, at his coming, will cast out of his kingdom all things that offend. There

might be also another reason for this manifestation of fear, and for beseeching Jesus not to torment him.—(Mark v. 7). The poor man had often been bound with chains and fetters, and no doubt had suffered much from such violent methods of restraint and cure.

He perhaps feared that Jesus was going to make further attempts in the same direction, and so implored him not to torment him. Besides, there was a tradition that the demons themselves, when dispossessed were in a state of torment; and regarding the demon as speaking and not the man, he would say torment me not, that is, do not cast me out. But I am much more inclined to accept the other view as most rational; still the whole truth may not lie in any one of the three, but in all. The tradition last mentioned does indeed appear to derive some countenance from Mark's narrative: "And all the devils besought him, saying, 'Send us into the swine that we may enter into them.'"—(ch. v. ver. 12.)

Now we come to the swine. "Jesus," so Mark in the language of the country relates, "gave them leave. And the unclean spirit went out, and entered into the swine; and the herd ran violently down a steep place into the sea (they were about two thousand), and were choked in the sea." Now, had the unclean spirits been real fallen spirits who dreaded to be dislodged, they would not have driven the pigs into the sea, for that was a sure plan for effecting their own ejection from them. We have only to read the story in the light of facts, that is, in harmony with common sense, and it is evident that the terrible madness was transferred by the great power of Jesus from the brain of the man to the brains of the swine, the consequence being that they all rushed headlong into the water and were drowned. No pig in his right mind would have done such a thing as this. Like the unfortunate man, they were *mad*. This is supposed by the facts. After Jesus had operated on the man, he was sitting clothed and *and in his RIGHT MIND*."—(ver. 15.) Beforetime, the man had torn his clothes to pieces—the very thing such poor insane people do—and ravaged about just like what he was, a raging maniac; now, he was a sensible man, had procured some clothes, and dressed himself, and was sitting quietly, and no doubt greatly delighted, listening to Jesus. The reader will please to note that in the descriptions of this circumstance, the writers use the singular and plural number indifferently. It is sometimes 'many devils;' others, 'unclean spirits;' then it is 'the devil;' the 'unclean spirit,' and so forth. All this is idiomatic, and not to be literally construed. The case was one of great virulence, and sometimes according to the idiom of the language, represented in its intensity by a *plural number*.—(see Luke viii. 2.)

But before quitting this testimony, I must be permitted to say one word upon the summary disposal of these two thousand pigs. The Jews were not allowed by law to keep pigs, and no character was more contemptible in their eyes than a swine-herd. This was also the case in

Egypt. Herodotus tells us that swine-herds were the outcasts even of the lowest society. Now here was a large and flourishing colony of pigs kept contrary to law and tradition; for Hyrcanus had passed laws in that part of the country, that the people should not farm swine. Jesus "killed two birds with one stone," so to speak, in curing the man and killing the pigs. The people begged him to depart, fearing doubtless, that if he caught sight of any more pigs they would be quickly put to death.

"*As they went out, behold they brought to him a DUMB man possessed with a devil. And when the devil was cast out, the dumb spake.*"—(Matt. ix. 32.) The demon in this case was dumbness, the man was demonized with a spirit of dumbness, and when Jesus had ended his miracle, speech was restored. There was no 'devil' or 'wicked spirit' in the case. Jesus *healed* him.

"*For John came neither eating nor drinking, and they say, He hath a devil. The Son of Man came eating and drinking, and they say, Behold a man gluttonous and a wine-bibber, a friend of publicans and sinners. But WISDOM is justified of her children.*"—(Matt. xi. 18, 19.) The Jews had said Jesus was possessed, that he was 'mad,'—(John x. 20.) But he maintained that his actions were not those of a madman; on the contrary, they shewed his 'wisdom;' while we might say the Jews were demonized with a spirit of contradiction and inconsistency. The opposite of that which they condemned in John, Jesus did, and yet they condemned him also.

"*And when they were come to the multitude, there came to him a certain man, kneeling down to him and saying, Lord, have mercy on my son, for he is a LUNATIC, and sore vexed; for oftentimes he falleth into the fire, and oft into the water. And Jesus rebuked THE DEVIL, and he DEPARTED out of him; and the child was CURED from that very hour.*"—(Matt. xvii. 14, 15, 18.) Is it not palpable that the devil, or properly the demon, here, was lunacy? But because it is said that it "departed out of him," are we to believe that lunacy is a *separate entity* which may go in and out of the body? It would be a pretty sure way to prove ourselves lunatics, to do so. One might as well contend that fever, cholera, &c., are living beings, because it is customary to speak of them as 'departing,' and 'leaving' those afflicted with them. This was a marvellous *cure*, which even the disciples could not perform, but the phraseology of the country used to describe it, speaks of it as "the demon being rebuked," and as "departing out of the child." Jesus "rebuked the wind," but that form or phrase is well understood: nobody imagines that Jesus believed the wind was a living being.

"*But some of them said, he casteth out devils—demons—by Beelzebub the chief of demons.*"—(Luke xi. 15.) Now we have shewn that a demon is nothing. This Beelzebub was a demon, or imaginary god, and the supposed chief of demons. But the Scriptures teach that besides the God of Israel, there is no god. Nevertheless, Beelzebub and

many others were believed, even by the Jews themselves, to be real and powerful deities. Dr. Clarke says, "This name is variously written in the MSS. *Beelzeboul*, *Beelzeboun*, *Beelzebub*, but there is a vast majority in favour of the reading *Beelzebub*, which should by all means be inserted in the text instead of *Beelzebub*. It is supposed that this idol was the same with בעל זבוב *Baalzebub* the *fly god*, worshipped at Ekron (2 Kings i. 2. &c.), who had his name afterwards changed by the Jews to בעל זבול *Baal zebul*, the *dung god*, a title expressive of the utmost contempt." *Zebub* means a *fly*. The country of the Ekronites was hot and moist, and much infested with flies, which were supposed to be the cause of grievous distempers. The Jews early fell into the ways of the heathen, and learned to enquire of their gods. Hence we find Ahaziah, when he had hurt himself by a fall through a lattice, sending messengers to inquire of the god of the Ekronites concerning his recovery. But the Lord sent Elijah the Tishbite, to convey to him the evil tidings that he should never come down from his bed alive. "Lo, he died according to the word of the Lord, which Elijah had spoken." The reference of the Jews to the *dung god*, gives us an idea of the spirit in which they received Jesus. But how admirably pungent was the Master's reply. "A kingdom divided against itself cannot stand." If it be as you affirm, then Beelzebub is working his own destruction. But in this I perceive a deeper thrust; the reply was prophetic of the coming ruin of the state, which was certainly accelerated by the divisions and factions incipient at the time Jesus uttered these words. The words "a kingdom divided against itself cannot stand," would be remembered with cutting effect after the city was broken up, the temple burned, and nothing marked the spot save loose stones and scorched pieces of ground. Beelzebub was a demon that had no real existence—the imaginary author of the pestilence caused by the bites of flies—a mere invention of the distorted fancy of man, a *deified human spirit*. Dagon, Moloch, and a number of others were no more—the mental imagery of fools. How strange it is that while the moderns would, for the most part, heartily subscribe to this, they themselves are demonized; they all believe in the existence of deified human spirits; they have canonized myriads, and whether high or low, all born into the world from Adam to now, who have died, are supposed still to be alive. If it is true that the wicked greatly exceed the righteous, what a population of horrid demons, and still multiplying with the swiftness of time, must there be in the world! What a future! For they can never cease to exist. This is even more absurd than the belief of the unscientific priests and nuns, who hold that the sun moves from east to west, and is not more than about six feet in diameter. In the language of the Lord Jesus, may we not say in this matter, "Thou hypocrite, first cast out the beam that is in thine own eye, then shalt thou see clearly to cast out the mote that is in thy brother's eye." The belief in the motion of the sun is a mere 'gnat' in comparison with the belief in

untold and multiplying myriads of eternal demons; but while we 'strain at the gnat,' we 'swallow' with comfort this boundless cloud of 'camels.'

"Then certain philosophers of the Epicureans and of the Stoics, encountered him. And some said: 'What will this babbler say?' Other some: 'He seemeth to be a setter forth of strange gods; because he preached unto them *Jesus* and the *resurrection*.'—(Acts xvii. 18.) 'Strange gods,' *ξένων δαιμονίων*, that is *strange demons*. The Athenians worshipped demons, or deified human spirits, but they had not heard of *Jesus* and the *resurrection*. Not understanding Paul, they supposed him to be introducing two fresh gods, the one *Jesus*, the other the *resurrection*. The reader will observe that the word, *δαίμων* has been here translated gods. The translators could not do otherwise this time, but if it be proper to render it devils, why not do so here? Paul said "I perceive that in all things ye are too superstitious," so it stands at least in the common version. But we do not get the correct idea from 'superstitious.' The word in the text is *δεισιδαιμονεστερους*, from *δειδω* to *fear*, and *δαίμων*. The meaning is, they were too anxious about worshipping demons (or departed human spirits), so much so that Paul had seen a temple with an inscription upon it: "To the unknown God." True, the word here is *θεος*, not *δαίμων*; but in *general* worship, the *θεον* and *δαίμονια* were not separated. This saying of Paul would hardly offend them, if it did, it would be in that way in which we feel rebuked and complimented at the same time, a thing very difficult to manage, but wonderfully effective. The Athenians would feel that they were getting full credit for being devotional, for being religious; still, there would be a slight sting in the compliment by the allusion to demons, not strong enough perhaps to create a feeling of revolt, but rather a piquant curiosity to hear Paul further; so it was, some said "We will hear thee again of this matter."

"What say I then? that the idol is anything, or that which is offered in sacrifice to idols is anything? But I SAY, that the things which the Gentiles sacrifice they sacrifice to devils (demons), and not to God; and I would not that ye should have fellowship with demons,"—(1 Cor. x. 19-20.) The idols to which sacrifices were offered were images; these images or idols represented the *δαίμονια*, or demons. Some even believed that the demons imparted a certain power to the images themselves. Now, let us look at the logic of Paul's statement about idols. He says 'they are nothing.' He could not mean, however, that an image of stone or ivory was absolutely nothing, for one consisted of ivory and the other of stone—both solid bodies. What he meant was, the image which stands for a demon is a delusion, because there is no such existence as a demon in the world, and therefore as a representative thing, the idol is nothing. Now, Paul did not desire the Corinthian brethren to fellowship demons, which had no real being, but were only lying imaginations.

It was not because they were *anything* that he protested, but because they were *nothing* whilst pretending to be gods. "We know that an idol is nothing in the world, and that there is none other God but one."—(chap. viii. 4.)

"*Ye cannot drink the CUP of the Lord, and the cup of demons; ye cannot be partakers of the Lord's table and of the TABLE of demons.*"—(1 Cor. x. 21.) Some of the Corinthians did not properly discriminate between the eating and drinking at the Lord's table every first day of the week, and the eating and drinking at the festivals of the demons or pagan gods. Paul told them that they could not be partakers of both. From the first revelation of God's way to man, there seems to have been a counterfeit worship. This subject would furnish matter for a volume. At this moment, let it suffice to point out a resemblance between the Lord's feast and the feast of demons.

"The loaves were served in canisters; the wine

In bowls, the priests renewed the rights divine:

Broiled entrails are their food and beef's continued chine.

Ye warlike youths, your heads with garlands crown,

Fill high the goblets with a sparkling flood,

And with deep draughts, invoke our common god."—VIRGIL.

The saints at Corinth had not forgotten their old worship. Even when coming together to remember the absent Jesus, and to strengthen their hope and faith in his return to set up his kingdom on earth, they frequently behaved themselves as though they were celebrating the festival of one of their old departed human spirits, the ghost of some hero or heroine, things without life, of no existence except on the retina of their own corrupt fancies. But bad as this was, no trace of support does it afford to the existence of the vulgar doctrine of the devil. But a demon or dead man's ghost, whether of a pagan or Christian age, is a demon still; and if Paul condemned the doctrine and feasts of demons at Corinth, he would not defend them in Rome or London. What are all these feasts to the saints, many of well-known reprobate character, in the days of their flesh, but feasts of demons, of mere ghosts, for not a soul of them, pious or impious—and there is no lack of the latter sort—is now in life. Like all the rest of the dead, 'they are unconscious;' they know not anything, all their hatred and envy (and that was not a trifle in many instances), are now *perished*, and they have no part in anything that is done under the sun."—(Eccles. ix. 5, 6). If Paul were again upon his feet and present in any of our great cities, there can be no doubt that he would testify with all his power against all our ghostly blasphemous worship. We may imagine that he would feel more enraged than he did against the pagan ceremonies, inasmuch as the latter is done in connection with his own name, and the name of his master, Jesus Christ. Destroy your calendars, abolish your saint worship, and then tell us what remains to you as a system of religion. Paul's teaching at Corinth applied to

modern worship, would put nearly the whole thing out of court, and reprobate it as the invention of an unclean heart.

"*Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of demons.*"—(1 Tim. iv. 1.) The Eternal Spirit foresaw, and commanded Paul to speak of the papal teachings concerning the departed spirits of dead men, as well as of some other matters mentioned in this chapter. These imaginary beings have been rendered so numerous by human fallacy as to darken, as it were with a cloud, the eternal throne; and where the people dwell under this cloud, not a ray from the divine presence can ever illuminate their minds; they are the subject of 'strong delusions'—of 'gross darkness'—of *death*. In such a situation it is impossible for "the light of the glorious gospel of Christ, who is the image of God, to shine unto them."—(2 Cor. iv. 4.) Winking madonnas, sweating images, smiling cherubs, intelligent crosses, wooden pigeons with gilded wings, suspended by cords from dim vaulted roofs, olive oil sent from the clouds, filthy monks, whorish nuns, the lying wizardry of lazy priests, many of whom in past generations *could not read*, gluttonous feasts, and hypocritical fasts, and a host of other things too numerous to mention, were foreseen by the eye of Omnipotence, and outlined for the benefit of all who desired to obey the truth. Hence the jealousy with which the teachers of *demonials* have ever been exercised in preventing the people from reading the Scriptures for themselves. This has always been a primal feature in the papal system. Here a respectful tribute must be paid to the Reformation, one object of which was to place in the hands of all a readable copy of the word of God. But to return, what in this testimony is there about that black devil, who for so many ages has been the stock terror of theologians? Not a word. Thus far we have not discovered his majesty in the Scriptures; but let us not anticipate, for we have several more texts yet to examine.

"*Thou believest that there is one God: thou doest well, the demons also believe and tremble.*"—(James ii. 19.) Demons in this passage cannot be understood to signify departed spirits: they do not believe, for they do not exist. The word means *possessions*, and refers to such as were afflicted and tormented, some of whom acknowledged Jesus to be Christ the son of David. James desires to shew that such acknowledgment or belief is not enough, there must be *works* meet for the professed belief, before a man can become the subject of saving faith.

"*And the rest of the men which were not killed by these plagues, yet repented not of the works of their hands, that they should not worship demons, and idols of gold, and silver, and brass, and stone, and of wood: which can neither see, nor hear, nor walk. Neither repented they of their MURDERS, nor of their SORCERIES, nor of their FORNICATIONS, nor of their THEFTS.*"—(Rev. ix. 20, 21.) I have quoted this passage in the section Δαίμων (Part I.); in this place it is only necessary to call the reader's attention

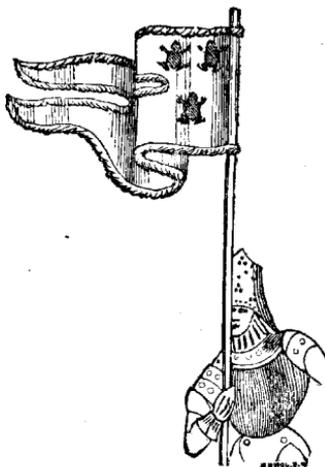
to the words italicised—*murders, sorceries, fornications, thefts*, as being the foreseen characteristics associated by the Spirit with the system of demon worship. That the Papacy has been a gigantic system of murder, sorcery, fornication, and theft, is abundantly demonstrated by every impartial history of it, and it can be shown that demon worship has fostered these abominations. In Paganism, these were its notorious accessories, in Christianity so-called, they have remained its boon companions, and it is an indisputable fact that in proportion as the worship of demonials has been rife, the other crimes have flourished. Such is the corrupting, cankering influence of this doctrine upon the human mind, that it ultimately plunges it into the grossest forms of iniquity. Concurrently with the growing prominence of demonials in the apostacy, we find a rapid increase of all mal-practices, until at length no killing was murder, no deception was false, fornication and adultery, even in the priesthood, were covered by the royal mantle; theft was but a proper appropriation of other men's goods, and more than once their sins have reached unto heaven, they have come close as it were to the nostrils of the Eternal, evoking thence a withering blast, a scorching flame, which has burnt down after them to their own abyss.

Now mark, on the contrary, what have been the manners of those nations who have not practised the worship of demons. The Unitarian Mohammedan presents a favourable national contrast; "adultery was condemned as a capital offence, and fornication in either sex was punished with a hundred stripes."

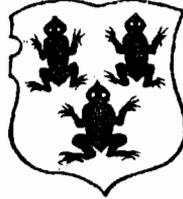
The next text is that in Rev. xvi. 14: "*For they are spirits of demons working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.*" This scene belongs to the events pertaining to the sixth vial.—(ver. 12.) Under this vial, Christ is to appear a second time, and "the kings of the earth and of the whole world," are to be against him in battle array. This is called "the battle of that great day of God Almighty." John refers to the same thing in speaking of the 'ten horns' in chapters xvii. verse 12, and xiii, of the 'ten kings' which in his day had 'received no kingdom.' "These," continues John, "shall make war with the Lamb, and the Lamb shall overcome them, for he is Lord of lords and King of kings." Now, about the time of those events, during the occurrence of which Jesus and his brethren are to attain to supreme ascendancy in the world, certain spirits or effluences from given centres, are to be wafted forth and to inspire the kings of the earth with a unanimous hostile policy to antagonize the Messiah and his saints. The spirits are said to be 'like frogs' (ch. xvi. ver. 13), and to be 'three' in number. There were not three different spirits; all three were 'like frogs,' but distinct in respect to the mouths whence they were to go forth. These mouths are those of 'the Dragon,' 'the Beast,' and the 'False Prophet.' There is no

difficulty in identifying these with existing dynasties and localities upon the European 'earth.' In a previous part of this work it has been shown that Constantinople is the metropolitan habitation of the Dragon power. It became such in the reign of Constantine. Hitherto Rome had been its seat, where it was known as the Great Red, or Imperial Dragon of Paganism. 'The Beast' is a title indicative of the secular element of Daniel's 'fourth beast' polity, and the False Prophet of the ecclesiasticism of the same. Though the political and religious policy existent in the dragon city, Constantinople, is entirely different (being Mahommetan) from what it was in the days of the Emperor, the Eternal Spirit has chosen to retain its dragonic relationship in the prophecy, because, in "the end," its fate is interwoven with that of Iron dominion.

We now come to "the Frogs" and thence to "the spirits of demons working miracles."—(ver. 14). The question before us is a simple one. What can we point to in Europe 'at the time of the end' which corresponds with the Frogs? This question has been long since satisfactorily answered by Elliott in his *Horæ Apocalypticæ*, the first edition of which was published in 1844. I shall transcribe what he says. Regarding 'the frogs' in the prophecy as symbolic of France, Mr. Elliott writes: "There is a curious heraldic fact, confirmatory of this view which (considering how frequently such national emblems have been had in view on the Apocalyptic figurations), I cannot permit myself to pass over in silence: viz., that *the three frogs are the old arms of France.*" Then Mr. Elliott gives several notes further confirmatory of this view:—
 "1. The banner with the *three frogs* is from the ancient tapestry in the cathedral of Rheims, representing battle scenes of Clovis, who is said to have been baptized there after his conversion to Christianity.

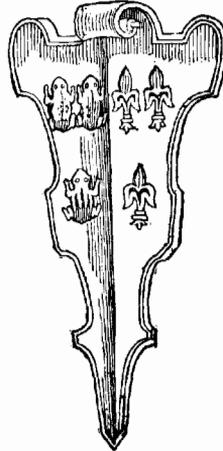


2. The second engraving (which is a shield with *three frogs* on the face of it) is from *Pynson's Edition of Fayban's Chronicle*.



[This is the Olde Armyes of France.]

3. The other engraving (viz. the armorial shield of Clovis) is from the Franciscan Church of Innspruck; where is a row of tall bronze figures, twenty-three in number, representing principally the most distinguished personages of the House of Austria, the armour and costume being those chiefly of the sixteenth century, and the workmanship excellent. Among them is Clovis, King of France, and on his shield *three fleurs de lis* and *three frogs*; with the words underneath: *Clodovius der i Christenlish King von Frankreich.*"



Montfaucon also states that a *frog medal* was found in Childeric's tomb, A.D. 1623, at St. Brix, near Tournay.



Professor Schott supposes the *three frogs* to have been distinctly the original arms of the Bourbons: *bourbe*, signifying *mud*. Typotus p. 75, gives us the device of a coin of Louis VI., the last French King before Hugh Capet (the Head of the Bourbons), a *frog*, with the inscription "*Mihî terra lacusque*."

Although Mr. Elliott so clearly identified "the frogs with France," he seems to have attached a religious rather than a political significance to their operations. He looked upon them as symbolical of *infidelity, priestcraft and papacy*.

In 1849, five years after the *Horæ*, John Thomas, M.D., of New York, wrote his celebrated book *Elpis Israel*, being at that time resident in London. There is no doubt he had read Elliott's book, for we find precisely the same quotations in *Elpis Israel*. But Dr. Thomas had come to a different conclusion from Elliott about the import of the frogs. His impression was that they symbolized French Democracy. This conclusion he based on the fact that the *fleurs de lis* were the heraldic sign of *monarchy* in France, while it appeared that the frogs always represented the *nation*. In coming to the time of the vision, it is very remarkable that a Napoleon, *one of the people*, occupied the throne of France, and his policy was demonstrably sketched by the Eternal Spirit to John—a policy of unrest, feebly disguised by the thin veil "*L'empire c'est toujours la paix*," which was his favourite expression. During almost the whole of his reign, Europe moved or halted her armies at his nod. For a time, he seemed to be supreme arbiter of peace and war. Dr. Thomas, who was remarkable for his narrow watching of political signs, has some remarks in his *Elpis Israel* which it will be well to introduce in this place.

"It will be seen from the armorial shield of Clovis, that the frogs and the lilies were both used as symbols. They are both indigenous to wet, or marshy lands, and therefore very fit emblems of the French, who came originally from the marshes of Westphalia. But on the shield of Pharamond, so far back as A.D. 420, the frogs without the lilies appear in the armorial bearings of the Franks; and in the medal of Childeric I. there is no lily, but the frog only. It would therefore seem from this, that the lilies were not the original arms, but superadded many years after; and at length adopted by the Bourbons as the symbol of their race in its dominion over the frogs. These, then, represent the nation, and the lilies, or *fleurs de lis*, the ruling dynasty. Now, if the apostle had said, "I saw three unclean spirits *like lilies* come out of the mouths," he would have intimated by such a similitude, that the French Bourbons were the cause of the 'unclean spirits' issuing forth from the Sultan, the Emperor, and the Roman prophet. But he did not say this; he says they were *like frogs*. The truth, then, is obvious. In A.D. 96, when John was an exile in Patmos, the Franks were savages, in an unnamed country, living by hunting and fishing, like American Indians. But the Holy Spirit revealed to him that this people would play a conspicuous part in the affairs

of nations; and, foreseeing by what symbol they would represent themselves he symbolized their nation by it, and styled them 'Frogs.' He informed him, that under the sixth vial their influence would be remarkably apparent; that the Frog-nation would have much to do with the Dragon, Beast, and False Prophet; in fact, that so intimate and direct would their dealing be with them, that its effect would be perceived in the warlike tendency and influence of the measures proceeding from the Sultan, the Emperor, and the Pope: who, being so completely entangled in the complications created by the policy of the Frog power, would in their endeavours to extricate themselves, involve the whole habitable in war, which would end in the destruction of the two-horned Beast and the False Prophet, and in the subjugation of the surviving horns to a new Imperial dominion for a time." The intelligent reader acquainted with the past twenty-five years' history of democracy in France, will not fail to discern the keen foresight in political matters so characteristic of the author of the foregoing quotation. It might seem too wide a digression from the main object before me, or I would give some details of fact corroborating this singularly accurate prevision. The interested reader, however, can supply himself with these in the work *Elpis Israel* itself.

The policy of the *frogs* has been truly dæmonial, and in harmony with the original meaning of dæmon, it emanated from a sort of middle order of beings, politically higher than the general run of mankind, but inferior to angels. The brand of all its doings is 'UNCLEAN.' But bad, devilish one might say, as has been all this policy, how remote from any connection with the devil of popular Christianity. If we abide by the acknowledged rules of philological and grammatical exegesis, it is utterly impossible to discover the faintest trace of such an idea in the mind of the inspired authors of the New Testament writings.

The last text to be considered wherein *δαίμων* occurs, is Rev. xviii. 2. "*And he cried mightily with a strong voice, saying Babylon the great is fallen, is fallen, and is become the habitation of demons, and the hold of every foul spirit, and the cage of every unclean and hateful bird.*" There are comparatively few expositors who do not maintain that the Babylon of the Apocalypse is Rome; and among the very numerous class who do, are even to be found some members of the Romish Church. Rome has been pre-eminently 'the habitation of demons.' Almost every spring and wheel of her machinery has been moved by demons. The most remarkable of all the host is the ghost of a dead woman. The lies that have been told, the frauds which have been practised, in the name of the Virgin Mary, would fill volumes. I doubt whether any being in heaven or earth, was ever so loaded with abominable forgeries as that poor God-fearing woman of Nazareth. In the approaching doom of Rome, all this will be a millstone about the neck of that 'Jezebel,' dragging her into the irrecoverable abyss. If the cherished devil of the moderns was anything but a fiction, one might expect to find him enthroned at the

Vatican. The hateful birds are the Jesuits. There is no nation under heaven to whom they have not carried their wine cup and made them drink : the consequence being, that as the ingredients are highly narcotic and poisonous, all nations are in some degree drunk. Those who are most so are 'mad,' and have acted like raging madmen. Look at France, at Spain, at Sicily, at Austria, &c.: no demons from pandemonium could excel these in deeds of horror. The mind revolts from the contemplation of their history of blood and woe. They are still reeling from the fumes of the cup. There is not a country under the sun from which these 'hateful birds' have not been scared. They have become intolerable to all governments. They are bottles of the direst poison, labelled 'rose water,' 'eau de Cologne,' 'elixir of life,' and so forth, by means of which the unwary purchasers are deceived, and drugged, and robbed. Men will not heed the warning of the Spirit—"Come out of her!"—Notwithstanding the deceptions put upon them, they still foster a lingering for the bedizened and fascinating old harlot, though she is faded and worn. I will close this section with a quotation from an anonymous author, whose book I have made free use of already.

"Paul, with that far-seeing eye with which he was endowed, foresaw the man of sin : he foresaw that the errors and institutions of idolatrous Paganism, would hereafter spoil the truth and the simplicity of Christianity. He, therefore, warns Timothy against one of the sources whence these errors would proceed."

"The doctrine of these possessions, these departed human spirits, these δαιμόνια he saw, would form a fruitful hot-bed, out of which cunning priests would engender delusions to keep the people under their power."

"Look at the nonsense taught by the Romish priests, in reference to the power of departed saints : look at the rotten stuff put forth in the temple of their merchandise, and sold under the name of 'masses' for departed souls : look at the wasting of knees in kneeling upon the boards, chattering gibberish, instead of being usefully employed in cleaning the boards : look at the wearying of fingers in counting beads, instead of using them in healthy, domestic, home-sided, family comforting Christian duties : look at the prayers for the dead, in the *Anglican daughter of the Romish whore, the mother of harlots, the English church establishment*, [This is worthy of note] where one sinner, who surely has enough to do to attend to his own salvation, is made busy in praying for the salvation of someone who has already gone to his resting place ; where one man who is head and ears in debt, is busy trying to pay another man's debts as well as his own. Oh, these men, who have put forth all this nonsense, who have enjoined all this mummerly, who have burned people because they would not submit to it, are well described as 'seducing spirits,' and equally well have their doctrines been defined as 'doctrines of possessions.'

"To conclude, the great secret of priestcraft is to attach to the

worship of God so many piddling accounts, as Milton notes, that 'common men cannot keep a stock a-going on in that trade.' Thus the priests have got the trade of religion into their own hands, and the people will never be free, will never be men, till they take back the great business of life, *religion*, in their own hands."

CHAPTER XIII.—THE CLERGY AND THE PEOPLE BEWITCHED.

At this heading, let the pious reader in no wise take fright. The sequel, which will consist for the most part of quotations from authentic sources, will fully justify our seeming harshness, and convince the patient and truth-desiring, that we are after all in the region of fact; that in short, we are not bewitched. If Saul, king of Israel could get bewitched, and some partially inspired men in Paul's day, is it impossible to find a clergyman *spell-bound*, who has nothing but a Catechism, a man-concocted Prayer-Book, and a little Pagan Latin and Pagan Greek to illumine his otherwise pitchy cavern? But let us not anticipate this great 'blackness of darkness,' delighted in chiefly by 'the sent of God.' Let history speak, though in such case is it not well-nigh beneath her proverbial 'dignity.'

Had there been no devil in our present clerical sense of the term, enthralling the minds of men, women, and little children, we should have lacked that horrid feature in literature concerning demons, witches, wehr-wolves, &c., &c. This loss had been a positive gain to millions, and saved tens of thousands of lives. No feature is more hideous, none has more seared the world's face. However, it was an essential outgrowth of that Upas tree, branches almost vital to its existence, since the lopping of which the stump shews less and less signs of life, leaving it a scorched, dingy, trunk—a very scarecrow of 'divinity.'

The adage that one lie is the parent of many, finds too sad exemplification in the matter of the devil and his progeny. Might it not have sufficed that he were ubiquitous, crafty, fascinating, roaring, raging, without a cloud of devilkins peopling the earth, air, sky, water, and carcasses of human bipeds, aye, even of quadrupeds also? All this *diablerie* has been essential to the clerical trade in ghosts of dead men, and the spiritual policing of the living. Heretofore they could not abate a spindle, a wheel, a spring, of this vast engine, but rather felt the need of more wheels, more springs, till the huge complexity refused to run, got rusty, out of gear, and stands under general threat of enlarging and embellishing the scrap heap of common theology.

In the sixteenth century, Johannes Wierus published his *Pseudomonarchia Daemonium*. He and other writers give a detailed account of Hell and its officers. The following is a summary: Beelzebub set up in opposition to Satan, and was worshipped under the form of a fly; hence he is said to have founded the Order of the Fly, the only order of

knighthood which appears to have existed among demons. Among the great princes were :—

1. *Eurynome*, prince of death and grand cross of the Order of the Fly.

2. *Moloch*, prince of the country of tears, also grand cross of the order, and member of the council of state.

3. *Pluto*, prince of fire, and superintendent of the infernal punishments.

4. *Leonard*, grand master of the Sabbaths, and inspector-general of magic and sorcery.

5. *Baulberith*, master of the alliances, and secretary and keeper of the archives of hell.

6. *Proserpine*, archduchess of *hades*, and sovereign princess of evil spirits.

The ministers of state of Beelzebub's court were :—

1. *Adrumelec*, grand-chancellor, and grand cross of the order of the Fly.

2. *Astaroth*, grand-treasurer.

3. *Nergal*, chief of the secret police.

4. *Baal*, general in chief of the armies, and grand cross of the order of the Fly.

5. *Leviathan*, grand-admiral and knight of the Fly.

Beelzebub was not without his ambassadors also, of whom we have the following singular and satirical disposition.

1. To France, *Belphegor*, an unclean demon, who often appeared in the form of a young woman.

2. To England, *Mammon*, the demon of avarice.

3. To Turkey, *Belial*, one of the most vicious of all the demons.

4. To Russia, *Rimmon*, who was the chief physician.

5. To Spain, *Thammez*, who was the inventor of artillery.

6. To Italy, *Hutgin*, a familiar demon, who took pleasure in obliging people.

7. To Switzerland, *Martinet*, who was especially familiar with magicians, and assisted travellers who had lost their way.

Among other high officers were, *Lucifer* who was grand-justiciary and minister of justice; and *Alastor*, who held the distinguished office of executioner. Next come the officers of the household :—

1. *Verdelet*, master of the ceremonies, whose duty it was to convey the witches to the Sabbath.

2. *Succor Benoth*, chief of the eunuchs, and demon of jealousy.

3. *Chamos*, grand-chamberlain, and demon of flattery.

4. *Melshom*, treasurer and payer of the public servants.

5. *Wisroch*, chief of the kitchen.

6. *Behemoth*, grand cup-bearer.

7. *Dagon*, master of the pantry.

8. *Mullin*, principal *valet de chambre*.

The ministers and officers of the privy purse were :—

1. *Kobal*, director of theatres and patron of comedians.

2. *Asmodeus*, superintendent of the gambling houses.

3. *Nybbas*, grand parodist, who had the management of dreams and visions.

4. *Anti-christ*, the great juggler and romancer of the shades.

Then Wierus gives us the whole population of hell. It consists, he says, of 6666 legions of demons, each legion composed of 6666 demons—total, 44,435,556. And as the compiler remarks, “It must not be forgotten that these statements were at one time fully believed in by men of education and intellect.”

The Protestant reader may imagine that with the dawn of the glorious Reformation, all this would vanish into oblivion ; he will be surprised therefore, to be told that so far was it from that being the case, that the whole system was, if possible, enlarged, or at least took a greater hold upon the minds of the people. Nor will his astonishment be diminished when we say that the clergy seemed more attached to this system of fraud, and wickedness, and cruelty—for it was cruelty of the worst sort—than perhaps any other class in the state.

The Reformation, says an anonymous writer upon magic and witchcraft, which uprooted other errors, *only strengthened and fostered this*. Every town and village on the Continent was filled with spies, accusers, and witches, who made their living by pretending to detect the secret marks which indicated a compact with the devil. The trade of a pricker, *i.e.* a person who put pins into the flesh of a witch, was a regular one in Scotland and England, as well as on the Continent. Sir George Mackenzie, at one time the King's Advocate of Scotland, mentions the case of one of them who confessed the imposture (p. 48), and a similar instance is mentioned by Spottiswood, Archbishop of St. Andrew's (p. 448). Sir Walter Scott gives the following account of this trade.

“One celebrated mode of detecting witches, and torturing them at the same time to draw forth confession, was by running pins into their body, on pretence of discovering the devil's stigma, or mark; which was said to be inflicted by him upon all his vassals, and to be insensible to pain. This species of search, the practice of the infamous Hopkins, was in Scotland reduced to a trade, and the young witch-finder was allowed to torture the accused party, as if in the exercise of a lawful calling, although Sir George Mackenzie stigmatises it as a horrid imposture. I observe in the collections of Mr. Pitcairn, that, at the trial of Janet Peaston, of Dalkeith, the magistrates and *ministers* of that market town caused John Kincaird of Tranent, the common pricker, to exercise his craft upon her, who found two marks of what he called the devil's making, which appeared indeed to be so, for she could not feel the pin when it was put into either of the said marks, nor did

they (the marks) bleed when they were taken out again; and when she was asked where she thought the pins were put in, she pointed to a part of her body, distant from the real place. They were pins of three inches in length. Besides the fact that the persons of old people especially, sometimes contain spots void of sensibility, there is also room to believe that the professed prickers used a pin, the point or lower part of which was, on being pressed down, sheathed in the upper, which was hollow for the purpose, and that which appeared to enter the body did not pierce it at all."—*Demonology and Witchcraft*, p. 297.

Can the reader persuade himself that such diabolical practices were presided over and furthered by Protestant ministers in the full blaze of the Reformation? Does the word itself not sound a bitter irony upon the times? If these men, as their Prayer Book—which, in this particular, they would now fain make an expurgation—had not for centuries (and some even now have the madness to do it) given it out that they were the sent of Jesus Christ, endowed with Holy Spirit for the expounding of the Scriptures and the forgiveness of sins; if not, I say, for these blasphemous pretensions, I would not be at so much pains to shew the reader how their 'holy hands' were so oft imbued with the blood of the innocent; they might have been permitted to glide into the by-past which millions foolishly suppose was for most part more golden than the present age.

I abridge the following account from Chambers's *Book of Days*.

It is a curious proof of the ignorance in which the English populace were allowed to rest, down to very recent times, that, so lately as the 23rd of August, 1751, a man was executed at Tring for being concerned in the murder of a poor woman suspected of witchcraft. It was in the year 1745, that this poor woman, Ruth Osborne by name, having vainly besought one Butterfield for a little milk, went away muttering that she wished the Pretender would soon come and carry off his cattle. He soon after fell into ill health and adversity, and it became impressed on his mind that the ill-will of Mrs. Osborne was the cause of all his misfortunes. To counteract her evil influence, a renowned wise-woman, or white witch, was fetched all the way from Northamptonshire. This sagacious female confirmed the general opinion, and at once took measures to remove the spell. These measures failing to restore Butterfield's health and prosperity, it was determined to try another plan. Accordingly the public criers of the adjoining towns of Hemel Hempstead, Leighton Buzzard, and Winslow, were employed to make the following announcement, on their respective market days: "*This is to give notice, that on Monday next, a man and woman are to be publicly ducked at Tring, in this county, for their wicked crimes.*"

The parish overseer of Tring, learning that John Osborne and his wife Ruth, both upwards of seventy years of age, were the persons alluded to in the above notice, determined to protect them as far as he could, and

for their better safety, lodged them in the workhouse. The master of the workhouse, to make the poor creatures more secure, secretly removed them late on Saturday night, to the vestry of the parish church, vainly hoping that the sacred character of the edifice might have some effect in restraining their lawless persecutors. On the Monday, however, a mob, consisting of more than five thousand persons, not all of the lowest class—for about one half of them were well mounted on horseback—assembled, and, proceeding to the workhouse, demanded that the Osbornes should be delivered up to them. The master assured the crowd that they were not in his house, but the rabble disbelieving him, broke open the doors, and searched all parts of the building, looking into drawers, trunks, and even the salt-box, supposing in their dense ignorance, that the alleged witch and wizard could conceal themselves in the same space as would contain two cats. Disappointed of their victims, the mob, becoming infuriated, proceeded to demolish the workhouse; and having collected a quantity of straw, they lighted fire-brands, threatening to murder the master, and burn down the whole town of Tring if their demands were not instantly complied with. Thus threatened, the master told where the Osbornes were concealed, and then the mob, with yells of fiendish delight, broke open the church doors, seized their helpless victims and carried them off to a neighbouring pond. Decency and humanity imperatively forbid any description of the horrible scene that ensued. Suffice it to say that the woman was murdered in the pond, and the man, still breathing, was tied to the dead body of his wife soon afterwards.

Now, reader, remember that these things were done in 1751 and 1745, only 120 and 126 years ago, respectively. "*Neither the clergyman of Tring,*" adds the writer, "*nor those of the adjoining parishes, interfered to save the wretched victims of superstition.*" But let us make it known to the honour of some of the legal authorities, that they did proceed to punish several of the offenders.

A frightful catalogue of like atrocities could be furnished as transpiring on the Continent, under the auspices of both Papist and Protestant clergy; but let us look at home. Dr. Francis Hutchinson unctuously assures us that England was one of those countries where such horrors were *least felt* and *earliest suppressed*. If so, what must have been the condition of other countries? for Barrington in his observations on the statute 20 of Henry VI., estimates the number of those put to death in England on the charge of witchcraft at 30,000. And Zachary Gray, the editor of Hudibras, says he perused a list of 3000 victims executed during the dynasty of the Long Parliament alone.

"Some only for not being drown'd,
And some for sitting above ground,
Whole nights and days upon their breeches;
And feeling pain, were hanged for witches."

HUDIBRAS, Part ii. Canto iii.

Nothing can exceed the absurdities sworn to on some of these witch trials. The case of Wenham in 1711, will show that the clergy were in the van of these wicked and diabolical farces. Powell was the acting Justice, and he seems to have sneered openly at the absurdities of the witnesses, and, *in particular, the clergymen* who manifested uncommon zeal to bias the minds of the jury. Notwithstanding the contrary efforts of the Chief Justice, a verdict of guilty was returned, whereupon the Judge asked "whether they found the prisoner guilty upon the indictment of conversing with the devil *in the shape of a cat?*" The foreman answered, "We find her guilty of that!" It is a relief to find, however, that a pardon was granted.

After this, viz. in 1617, Mrs. Hicks and her daughter, aged *nine*, were hanged at Huntingdon, for selling their souls to the devil, and *raising a storm*, by pulling off their stockings and making a lather of soap!" Well, this is but Cruden's theology, and we may add, that of whole hosts of men in "holy orders." He asserts that all evils arise from the envy of the devil: that being so, the 'storm' at Huntingdon was his work, but to gull the natives, he set these two poor creatures to get it up by "soap lather." Cases of converse with the devil, have, so recently as 1827, been brought into our courts of justice.

In Scotland this kind of theology was, if possible, even more rampant than in England. For a copious account the reader may consult Sir Walter Scott's *Demonology*. John Knox was accused of witchcraft, and of attempting to raise "some sanches" in the churchyard of St. Andrew's; but while the operation was proceeding, up started the devil himself, with a huge pair of horns on his head, at which sight Knox's secretary became mad with fear, and died soon after. All classes were saturated with the doctrine, and if any distinctions are to be made, it certainly appears that the clergy were most deluded. In 1588, the celebrated Patrick Adamson, Archbishop of St. Andrew's, made application to one Alison Pearson to give him a potion to cure a disease from which he was suffering.

In 1563, the Privy Council granted commissions to resident gentlemen and *ministers*, (ministers!) to examine, and afterwards try and execute, witches all over Scotland. And in every case it would seem that *the clergy displayed the most intemperate zeal*. It was before them that the poor witches, 'delated' of witchcraft, were first brought for examination—in most cases after a preparatory course of solitary confinement, cold, famine, want of sleep, or actual torture. On some occasions *the clergy themselves* actually performed the part of pricklers, and inserted long pins into the flesh of the witches, in order to try their sensibility; and in all they laboured, by the most persevering investigations, to obtain from the accused a confession which might afterwards be used against them on their trial, and which in more than one instance, even *though retracted*, formed the *sole evidence* on which the convictions proceeded.

In some cases where the charge against the criminal was that she was in "habit and repute a witch," the notoriety of her character was proved before the Justiciary Court by *the oath of a minister*, just as habit and repute are now proved in cases of theft by that of a police officer.

The infamous tortures arising out of this section of baptized Pagan theology are too sickening to dwell upon, and numerous enough to fill a pretty considerable volume. Suffice it to select the account of one Cunningham, who was tried under the name of Dr. Tian. He was a schoolmaster and lived near Tranent, and was apparently of bad reputation. He was interrogated "*first* by throwing of his head with a rope, whereat he would confess nothing; *secondly*, he was persuaded by fair means to confess his folly, but that would prevail as little; lastly he was put to the most cruel and severe pain in the world, called "the boots," and after he had received three strokes, being inquired if he would confess his damnable acts and wicked life, his tongue would not serve him to speak." Being released, he subscribed a confession of conspiracy against the King, by means of witchcraft. He then effected his escape from prison, but was soon after caught. "Whereupon the King's Majestie perceiving his stubborn wilfulness," prescribed the following antidote. "His nayles upon his fingers were riven, and pulled with an instrument, called in Scottish, a tinkas (smith's pincers); and under every naile there were thrust in two needles, even up to the heads. At all which torments, notwithstanding, the doctor never shrunk anie whitt, neither would he then confess it the sooner for all the tortures inflicted upon him. Then was he, *with all convenient speed*, by commandment, conveyed again to be tormented of the boots, where he continued a long time, and abode so many blows in them, that his legs were crushed and beaten together *as small as might be*, and the bones and flesh so bruised, that the blood and marrow spouted forth in abundance, whereby they were made unserviceable for ever."

CHAPTER XIV. (PART I.)—שטן SATAN.

In popular theology the devil and Satan are both one. The exposition already given of *diabolos* will, we think, leave no doubt in the mind of the candid reader, that it is simply a monstrous forgery to represent the *diabolos* of the New Testament as being the devil of general belief. One is outside a man, the other inside him; one is superior in nature and in wisdom to man, the other is man himself, yielding to the lusts and desires of his heart. What a grossly unphilosophical proceeding to make Satan infinitely stronger than man, the being to be tempted; this leaves man scarcely the shadow of a chance of successful resistance; and if this is the arrangement, tell us what use is all that mass of machinery for curing and watching souls? Under these circumstances the priests

have more than they can do to save themselves from the clutch of the devil. In fact, if it were as they put it, salvation would be impossible, religion a failure, the Bible a mockery, and God a liar. In our inquiry into the Scripture teaching concerning Satan, we shall not find that it is always identical with the devil, but that there is sometimes as much difference between one and the other, as there is between angel and man.

Satan is a Hebrew word, and, in numerous instances out of its frequent occurrence in the Old Scriptures, remains untranslated. The word Satan is found more frequently in the book of Job than in any other of the Old Testament books. Let us first look at the passages therein, observing, before doing so, that the true meaning of Satan is *adversary*, and that there is no bad quality necessarily attached to the word.

“Now there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them. 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. 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? Then Satan answered the Lord, and said, Doth Job fear God for nought? 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.”—(Job i. 6, 7, 8, 9, 12.)

If the reader had not harboured an idea of a supernatural, black, malicious devil, taught him from childhood, I venture to assert that out of these verses it would be impossible for him to invent such a being. There is no more ground for concluding that this Satan is such a monster, than there is for believing that “the Sons of God” were such in a literal sense. These appear to be Job’s family; we might say a company of true believers, while the adversary, or Satan, was a person of nomadic habits, and evidently a hypocrite, envious, &c. It does not at all appear that he was more than an ordinary man: that is, a human being; and it would be a perversion of reason to assume that he was a fallen angel, a supernatural, powerful, malignant being. It does not even appear that Satan possessed any extraordinary power whatever, but was merely permitted to be the instigator of Jehovah to put his servant Job to the full proof. “Thou movedst *me* against him.”—(Job ii. 3.) The evil which befel was not from Satan, but from God. “What! shall we receive good from the hand of the Lord, and shall we not receive evil?”—(chap. ii. 10.) This is abundantly manifest from the following statements in the nineteenth chapter. In reply to the speech of Bildad the Shuhite, Job says, “Know now that *God hath overthrown me*, and hath compassed me with His net. *He hath fenced up my way. He hath stripped me of my glory. He hath destroyed me on every side. He hath also kindled His wrath*

against me. *His troops* come together, and raise up their way against me, and encamp round about my tabernacle. *He hath* put my brethren far from me. Have pity upon me, have pity upon me, O ye, my friends ; for *the hand of God hath touched me.*"—(verses 6, 8, 9, 10, 11, 12, 13, 21.) This is always the case : evil does not come from the devil, but from God. Of good and evil God is the author ; man is the author of sin. Evil is the punishment of God upon man the sinner. "I form the light and create darkness ; I make peace and create evil. I the Lord do all these things."—(Isaiah xlv. 7.) "Shall there be evil in a city, and the Lord hath not done it?"—(Amos iii. 6.) "Therefore, thus saith the Lord, Behold, against this family do I devise an evil, from which ye shall not remove your necks" (Micah ii. 3), and so forth. The testimony before us conveys not the least suspicion that Job's Satan was superior or inferior to man ; my own conviction is that he was a fellow-worshipper, like Peter and Judas, who was full of envy at the favour and prosperity of Job, and insinuated to the Elohim that what Job did was from selfish motives. "Doth Job serve God for nought ? But put forth thine hand and touch all that he hath, and he will curse thee to thy face." Whereupon, the faith of the patriarch was put to the test, and what a noble example of patience and confidence in God he furnished for all after time, and how wonderfully was it made manifest that "the Lord is very pitiful and of tender mercy toward all them that trust Him." With the supposition that the book of Job is a drama, I have no sympathy. Parable is indeed common, both in the Old and New Testament ; but the connection in which the man Job is mentioned, seems to me to shew conclusively that the book is a narrative of facts. In his denunciation upon Jerusalem, Ezekiel twice repeats the following words : "Though these three *men*, Noah, Daniel, and Job, were in it, they should deliver but their *own souls* by their righteousness, saith the Lord God." We should never infer from this that Job was a fictitious character ; nor from the allusion to him by the apostle James, "Ye have heard of the patience of Job, &c." But if Job is not real, then the rest of the *dramatis personæ* must be visionary. This would at once destroy all claim to the reality of Satan ; his personality would find no countenance whatever from the drama. Seeing, therefore, that upon such an interpretation of the book, the popular Satan could not be found, and that upon the other, viz., that the book is historical, there is no clue to his existence, I think the impartial reader will determine that the Satan of the religious world has no existence, except in the imaginations of such as are ignorant of the teaching of the Scriptures upon the subject, and deluded by the "seducing spirits" of the apostacy.

The conclusion from the book of Job that Satan is a *human being*, in that relation rests only upon inference ; but I think it will not be denied that the inference is very strong.

We shall now turn our attention to several passages of Scripture

where the word in the original is **שׂוֹנֵן** *Satan*, translated *adversary*. First, xxix chap. and 4th verse, of first book of Samuel: "The princes of the Philistines said unto Achish, make this fellow (David) to return, that he may go again to his place which thou hast appointed him, and let him not go down with us to the battle, lest in the battle he be an *adversary* to us." The word adversary is *Satan*, in the original. The reference is plainly to David; in this instance, therefore, Satan was *a man*. Satan then, sometimes means *a man* in a state of opposition. It may be alleged that this is but a secondary meaning of the word, and that the direct and primary import is the devil. This position will be considered in its place; at present we will confine ourselves to such texts as show that Satan clearly signifies human adversaries. The next passage is in 1 Kings v. 4: "But now the Lord my God hath given me rest on every side, so that there is neither *adversary* nor evil occurrent." Allusion in this place is evidently made to the wars carried on by David. The Satan, therefore, refers to human adversaries.

"And God stirred him up another adversary, Rezon the son of Eliadah, which fled from his lord Hadadezer, King of Zobah. And he was an adversary to Israel all the days of Solomon."—(1 Kings xi. 23, 25.) The meaning of this language is obvious and requires no comment. Rezon was the Satan in question. The other adversary was Hadad the Edomite, spoken of in verse 14.

These are instances of Satan in the singular number. What is to be said, however, for the devil being Satan if we find him spoken of in the plural number? But orthodoxy and heterodoxy also care nothing for one or many; they strain at a gnat almost to suffocation, while a camel or two, more or less, is no obstacle whatever. Well, the Scriptures speak of Satans. "And David said, What have I to do with you, ye sons of Zeruiah, that ye should this day be *adversaries* unto me?"—(2 Sam. xix. 22.) The word which stands for adversaries in this text is Satans. If we were to attach the common meaning to the word Satan, the sons of poor Zeruiah were a pretty tribe. And why not, if Satan means what Christendom contends for? Logically, there would be no means of escape from the position.

We now come to the Psalms. In the twentieth verse of the thirtieth, David writes, "They also that render evil for good are mine *adversaries*; because I follow the thing that is good." Here also the word is Satans, and there can be no question but human beings are the Satans referred to. It is more than probable that this was "the Spirit of Christ" speaking by David concerning "the sufferings of Christ." The psalm throughout bears this impress.

The seventy-first Psalm is of a similar character. It seems to be full of allusions to the Messiah. The thirteenth verse runs thus, "Let them be confounded and consumed that are *adversaries* to my soul: let them be covered with reproach and dishonour that seek my hurt." The enemies

of Christ Jesus, the figurative "bulls of Bashan" are, undoubtedly, the burden of this cry.

One more example of Satan in the plural number, "Let this be the reward of mine *adversaries* from the Lord, and of them that speak evil against my soul." "Let mine *adversaries* be clothed with shame, and let them cover themselves with their own confusion as with a mantle."—(Psalm cix. 20, 29.) We can only say of these as of the preceding quotations, that it is undeniably evident that *human beings* are the Satans pointed to.

Having collated most of the passages in the Old Testament, and having demonstrated that Satan means adversary, and that it represents human beings, let us now turn to the New Testament Scriptures, and select what texts it affords to support this conclusion.

"From that time forth began Jesus to show unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders, chief priests and scribes, and be killed, and be raised again the third day. Then Peter took him, and began to rebuke him. But he turned and said unto Peter, Get thee behind me, Satan; for thou savourest not the things that be of God, but those that be of men."—(Matt. xvi. 21-23.) The mind unspoiled by a "philosophy and vain deceit," does not need to be told that the apostle Peter in opposing Jesus respecting his coming sufferings, was an adversary unto him. Peter might have been moved by very tender feelings for the Lord, very far removed from envy or hatred; still had his mistaken zeal and affection found full play, Jesus never could have become the Redeemer from sin and death. Peter was, therefore, a Satan to him. The 'philosophy' of schoolmen and 'divines' would have us believe that the Devil was either inside or very near to Peter, prompting his opposition to the Lord.

"Throughout the night, the devil
Sits whispering at your ear;
Your dreams are all his promptings,
Your prayers are all his fear.

For every word you utter,
For every deed you do,
Hell-fire for everlasting,
Must rack you through and through."

It is needless to observe that no trace of such a thing is imparted by the sacred text.

It may suffice to add one more text: "Wherefore we would have come unto you, even I Paul, once and again; but Satan hindered us."—(1 Thess. ii. 18.) I will give Dr. A. Clarke's comment on these words: "He had already sent Timothy and Silas to them, but he himself was anxious to see them, and had purposed once and again, but *Satan hindered*; i.e. some adversary, as the word means." This is rational, but

mark what follows. "Whether *the devil* himself, or some of his children (!) There was, however, such a storm of persecution raised up against him, that his friends did not think it prudent to permit him to go till the storm had been somewhat allayed." What necessity was there for the learned Dr. to include this piece of nonsense about the devil; seeing that the word Satan, as he points out, means "some adversary," and that Paul was opposed and watched with murderous intent by the Jews, who, he says, "persecuted us;" all the requirements of the phrase are fully answered.

In dismissing this phase of our subject, let us repeat that the testimonies cited have clearly proved two things, namely, that Satan means *adversary*, and that that adversary is *human*.

CHAPTER XV.—(PART II.) SATAN.

The Scriptures last considered have conclusively shewn us that Satan represents human adversaries. We shall now proceed to make further examination of certain passages in the Old Testament Scriptures, which will confirm this, and as plainly shew that Satan is employed to signify celestial, superhuman beings—angels in fact, concerning whom there is nothing in Scripture to warrant the supposition that they are evil angels, wicked spirits.

The first passage I will bring forward is that which stands in connection with the account of Balaam's perverse and covetous conduct, when Jehovah sent him to bless Israel. "And God's anger was kindled because he went; and the angel of the Lord stood in the way for an *adversary* against him."—(Num. xxii. 22.) Then follows the account of "the dumb ass speaking" to "rebuke the madness of the prophet," and the ultimate opening of his eyes to behold the angel barring his way. "And the angel of the Lord said unto him, Wherefore hast thou smitten thine ass these three times? Behold, I went out to withstand thee, (margin, to be an *adversary* unto thee) because thy way is perverse before me."—(verse 32.)

In both these verses the word rendered adversary is Satan. It is unmistakably apparent that this Satan was the angel of the Lord, nor is it possible to avoid the fact that he was sent upon a righteous errand to intercept the way, and testify against the Mammon-worshipping disposition of the prophet. The angel was in fact in the Lord's stead, and his word is spoken as the word of the Lord. "And the angel of the Lord said unto Balaam, go with the men; but only *the word I shall speak unto thee*, that thou shalt speak."—(35.)

This testimony proves that the word Satan does not of necessity mean anything bad or wicked; on the contrary, it sometimes means good, inasmuch as it is used to represent one who is acting as God himself; and we know

that "God is light, and in Him is no darkness at all." How erroneous it is, then, to put upon the word a meaning nowhere found attached to it in the Bible.

Nor is this the only place in the Bible where Satan stands for an angel of Jehovah, even for Jehovah himself. And pray, what is there strange in all this, having due regard to the meaning of the word, remembering that it stands for good and bad alike, persons and things; that, in short, it is employed to represent a person, a thing, disposition, policy, or circumstance *adverse* to another? Oh, ye self-styled priests of God, ye self-created ambassadors of Jesus Christ, ye State-paid representatives of him who "had not where to lay his head," and successors of them who were despised and persecuted by the Jewish and Pagan priests and statesmen of their time! have ye not handled the word of God deceitfully in this matter?

I now come to the remarkable passage in the third chapter of Zechariah. "And he shewed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him. And the Lord said unto Satan, The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem, rebuke thee; is not this a brand plucked out of the fire? Now Joshua was clothed with filthy garments, and stood before the angel, and he answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with a change of raiment. And I said, Let them set a fair mitre upon his head. So they set a fair mitre upon his head, and clothed him with garments. And the angel of the Lord stood by."

This was a vision which Zechariah saw some twenty years after the expiry of the seventy years' captivity, and the date of the decree of Cyrus the Persian, for the liberation and return of the Jews to Jerusalem. Some writers can see nothing in this oracular saying, except an allusion to those circumstances mentioned by Ezra, in connection with the rebuilding of the city, related in the fifth chapter. "Then rose up Zerubbabel the son of Shealtiel, and Jeshua the son of Jozadak, and began to build the house of God which is at Jerusalem: and with them were the prophets of God helping them. At the same time came to them Tatnai, governor on this side the river, and Shethar-boznai, and their companions, and said thus unto them, Who hath commanded you to build this house, and to make up this wall?"

Tatnai is supposed to be the Satan spoken of by Zechariah, standing at the right hand of Joshua the high priest, who went up with the captives, to resist the progress of the work, and that in a figurative sense he was to Joshua "the filthy garments." But when Darius afterwards confirmed the decree of Cyrus, and the work went forward prosperously, that was the taking away of the filthy garments from him, clothing him with a change of raiment, and setting a fair mitre upon his head. I am convinced, however, that the oracle is a prophecy, and that therefore though it

might be based upon the facts before mentioned, it cannot be exhausted by those facts.

The reader may soon satisfy himself upon this point. The prophecy is one of a series of remarkable visions symbolically expressed, beginning in the first chapter. That the high priest and his associates were representative men is explicit enough from the following verses. "Hear now, O Joshua the high priest, thou and thy fellows that sit before thee: for they are much wondered at (margin, *men of sign*); for, behold, I will bring forth my servant whose name is the *Branch*. For, behold, the stone that I have laid before Joshua; upon one stone shall be seven eyes, behold, I will engrave the graving thereof, saith the Lord of Hosts, and I will remove the iniquity of that land in one day. And in that day, saith the Lord of Hosts, shall ye call every man his neighbour under the vine and under the fig tree."—(8-10.)

When this vision was introduced, the prophet's mind had been fixed upon the future glory of his nation under Messiah. He had been informed that "the Lord would inherit Judah his portion in the Holy Land, and would choose Jerusalem again; for lo, I come, and I will dwell in the midst of thee, saith the Lord."—(chap. ii. 12, 10.) This would involve the deliverance of Israel from their sins, as well as from their external enemies. What was said concerning Joshua, Zerubbabel, and their fellows, pointed also to this wonderful and speedy (when once begun) deliverance. "I will remove the iniquity of that land in one day."—(9). The high priest of the Mosaic covenant and his fellows were chosen to personify this marvellous work. Zechariah might behold with amazement these symbolic men, but it is probable that he "none understood." Zechariah and his brother prophets were not permitted to "minister the things" here specified "unto themselves," that is to understand them; but for the benefit of those who should live when and after the signs had been fulfilled.—(1 Pet. i. 12.)

Now, by the light of facts recorded in the New Testament we are enabled to 'see' the vision. To all who have eyes to see, the vision *speaks*. The High Priest of the order of Aaron was a type of him who is of another tribe, "a priest for ever after the order of Melchisedek." "The filthy garments" symbolized "the flesh, in which lives no good thing." The taking away of these garments and the investment with "a change of raiment" foreshadowed the ascension of Jesus from flesh to Spirit, when he became "the Lord, the Spirit," (2 Cor. iii. 18—see margin), "and declared to be the Son of God with power according to the *Spirit of holiness, by the resurrection from the dead.*"—(Rom. i. 4.) This was not accomplished without *adversity*. He was tempted of Satan, being "in all points tempted like as we are; that is, being made "in a likeness of sinful flesh." he felt the same temptation to sin as his brethren. He did successful battle against the *Satanic*, the adversary-al disposition of human nature; he fought and conquered. Nor was this all; he

overcame the external Satan who desired to devour him. This Satan was multitudinous : it consisted of "Herod, Pontius Pilate, with the Gentiles and the people of Israel." And he so manipulated events as to uproot the nation of the Jews who murdered him, and to hurl, "like lightning from the heaven," or place of power, the Satan or adversaries of the iron dominion of Pagan Rome. The Satan, then, in his case, as in ours, was 'the flesh' and 'the world.' "Every man is tempted when he is drawn away of his own lust, and enticed." The tempter is not a supernatural, invisible, malignant being, nor a visible one. The heart of every man is a Satan to him and to others also; the thing is not to let him rule these, but to keep him in subjection to the Word of God.

Although this interpretation of the vision goes to shew that the Satan stands for mortal man, the enemies of Jesus, the true Joshua or high priest, I have noticed it in this place, because in considering the temptation of Christ, I had concluded that angels were directly concerned therein ; that in fact, it was by some one of the heavenly host the Father put the Son of His love to the full proof under sin. The reader can refer to page 44.

The numbering of Israel at the instigation of Satan gives no vestige of support to the popular belief in a personal, almost omnipotent, omniscient, and omnipresent devil, "the great enemy of our race." To base the existence of such a being upon the story of this transaction, is an assumption pure and simple. "The anger of the Lord was kindled against Israel, and he (margin, *Satan*,) moved David against them to say, Go, number Israel and Judah."—(2 Sam. xxiv. 1.) The tenth verse informs us that "David's heart smote him after that he had numbered the people. And David said unto the Lord, I have sinned greatly in that I have done ; and now I beseech thee, O Lord, take away the iniquity of Thy servant ; for I have done very foolishly."

The first fact presented in this account is that Israel had displeased the Lord. About this time an adversary had provoked David to count the number of his people. On David's part this showed pride, and perhaps want of confidence in the real strength of the nation. This transgression of David is seized upon by God to punish him and the nation at the same time, which was done by the angel of the Lord scattering pestilence over the land for three days, during which seventy thousand men of Israel were destroyed.

The schoolmen would have us believe that this was the devil's doings; that being cast out of heaven, this was part of the work assigned him by God. What an absurdity! What an insult to reason, and a palpable contradiction to the teaching of Scripture! How is it that by the aid of logic the schoolmen have not detected that if, as they say, Satan is the implacable enemy of God and man, and that God thrust him out of heaven for rebellion ; how is it, I ask, they do not perceive that to permit him to roam the earth as a destroyer, would be to reward him

instead of to punish him ; to actually give him permission to create revolt against the Most High by seducing the hearts of men, and then to kill them before His face. Strange punishment this to inflict on the devil, who it is supposed would only be too glad to destroy the earth and all its population. This theory of the 'divines' is a foolish insult upon all rational judgment. It is equally, I repeat, "a palpable contradiction of the teaching of Scripture." Does not the Almighty tell us that He is the author of evil, that He sends pestilence, sword, famine, and beasts of the earth, all these great evils, to punish men for their sins? Let us hear His prophets. "And it shall come to pass, if they say unto thee, Whither shall we go forth? then thou shalt tell them, thus saith the Lord, such as are for death, to death; and such as are for the sword, to the sword; and such as are for the famine, to the famine; and such as are for the captivity, to the captivity. And I will appoint over them four kinds (of evils), saith the Lord; the sword to slay, and the dogs to tear, and the fowls of the heaven and the beasts of the earth, to devour and destroy."—(Jer. xv. 2, 3.) The prophet Ezekiel writes in like manner. "For thus saith the Lord God: How much more when I send my four sore judgments upon Jerusalem, the sword, and the famine, and the noisome beast, and the pestilence, to cut off from it man and beast."—(xiv. 21.) There is no need to multiply texts; it is manifest that many of these things of which Satan is said to be the originator and dispenser, came down from the Father of Light.

CHAPTER XVI.—(PART III.) SATAN.

Our attention will now be given to another class of testimony respecting Satan, from which it will be seen in the clearest possible manner that that word represents *bodily disease*.

"And he was teaching in one of the synagogues on the Sabbath. And behold, there was a woman which had a spirit of INFIRMITY eighteen years, and was bowed together, and could in no wise lift up herself. And when Jesus saw her, he called her to him, and said unto her, Woman, thou art LOOSED from thine INFIRMITY. And he laid his hands on her, and immediately she was made straight and glorified God."—(Luke xiii. 10-13). In rebuking the hypocritical ruler of the synagogue who was displeased at this marvellous power put forth by Jesus on the Sabbath, the latter said, "And ought not this woman, being a daughter of Abraham, whom *Satan hath bound*, lo, these eighteen years, to be *loosed* from this bond on the Sabbath day?" Here were a binding and a loosing. It was the 'infirmary' by which the poor woman was 'bound,' being bent double. In operating the cure, Jesus says, "Satan bound her:" Satan therefore was the 'infirmary,' being *adverse* to the woman. A physical malformation was the Satan, or adversary, in this instance.

The apostle Paul, in writing his second letter to the Corinthian

brethren, tells them (xii. 7,) "there was given him a thorn in the flesh, the messenger Satan (αγγελος σαταν not of Satan), to buffet him lest he should be exalted above measure by the transcendancy (τη υπερβολη) of the revelations" he had received. If Satan be what is claimed, then Paul had him in his flesh. Does anyone imagine that this was the Satan the clergy preach about? There was no distinct person; it was an infirmity, or feebleness of the flesh, which appears to have affected Paul's speech, rendering it 'contemptible'—(10). This was a most trying adversary to a man in Paul's capacity, but he could not persuade the Lord to remove it from him. He mentions it in his epistle to the Galatians: "Ye know how through *infirmity of the flesh* I preached the gospel unto you at the first; and my temptation which was *in my flesh*, ye despised not, nor rejected; but received me as an angel of God, even as Christ Jesus." From this it is most plain that the Satan was a bodily complaint. Some expositors have understood Paul's 'thorn' to be a pricking affection of the eyes, I am inclined to think it was not so, but a chronic paralysis, which touched his voice. This view seems to be sustained by the allusion made to his speech, and the word he uses himself, in (2 Cor. xii. 9), translated 'weakness' favors this interpretation; it is *ασθενεια* and was employed by the Greeks to signify *paralytic affection*.

The next passage of this description is that in 1 Cor. v. 5: "To deliver such an one unto Satan for the destruction of the flesh, that the Spirit may be saved in the day of the Lord Jesus." There could, of course, be no literal delivering of a person into the hands of Satan. The meaning, no doubt, is that the offender was punished by the infliction of disease miraculously executed. The apostles had such power to strike with blindness, and even death itself. This punishment upon the offender in the Corinthian ecclesia "was inflicted of many," implying that by the unanimous consent of the body, the "brethren in particular" were endowed with supernatural authority for such work. "That the spirit may be saved in the day of the Lord" does not mean "the immortal Spirit." No such phrase is to be found in the Bible. Spirit signifies man. "Believe not every spirit," does not mean believe not every 'immortal spirit,' but believe not every man. Some commentators assert that in certain cases where the individual was destroyed in this way, 'the spirit' would at last be saved! What twaddle! If they could first prove the immortality of the soul, it would seem utterly inconsonant with reason and divine justice to save a wretch who had merited death. But this is one of the host of inconsistencies involved by a belief in the immortality of the soul. If the punishment inflicted was extreme, viz., to the taking of life, there can be no question but it was unalterable and final. Ananias and his wife had lied against the Holy Spirit in the matter of the sale of the land, and they were struck dead upon the spot. Is it to be imagined that notwithstanding this, their immortal spirits will turn up "in the day of the Lord," and be saved? Preposterous! They are

perished like natural brute beasts in their own corruption.”—(2 Pet. ii. 12.)

Satan likewise represents *an adverse state of mind*.

“*And, after the sop, Satan entered in to him.*”—(John xiii. 27.) A state of mind possessed Judas which was adverse to himself and to Jesus. There is no intimation here of a being, man or devil. Satan simply refers to the adverse idea which came into the head of the traitor. It would be as sensible to speak of a notion, idea, or purpose, as a distinct being, entering into a man, as to regard Satan in that sense. An adverse project forming in the mind would, in the language of Scripture, be expressed as Satan entering in.

“*Simon, Simon, behold Satan hath desired you* (not “desired to *to have*,” the words ‘to have’ are not in the original) *that he may sift you as wheat.*”—(Luke xxii. 31.) In studying the character of Peter in the early part of his discipleship, he appears to have been a man of some self-sufficiency, inclined to give himself credit for rather more than was justly his due. He would not desert the Lord. No! From prison or even from death he would not flinch. But the Lord who “knew all men, and who needed not to be told what was in man,” foresaw that by and bye Peter would prove a renegade. The scene which occurred in the high priest’s palace was coming on. It was there poor Peter, self-confident man, would have to be manifested. That was the occasion which would ‘sift him’ and the rest of the disciples ‘as wheat.’ If there was any chaff, the fanning process then to be gone through would develop it. The Lord perceiving this beforehand, prayed for them all, and Peter in particular, that his faith might not fail, admonishing him, “*when he was converted to strengthen his brethren.*”

The sad business of Gethsemane was scarcely over, when the clamorous multitude, guided by the arch-traitor Judas, came upon the disciples. Jesus was quickly recognised and led off by the soldiers. Things had never come to this pass before. Hitherto, though they sought to lay hands on him, he had adroitly eluded their grasp, and, indeed, had struck a kind of terror into his adversaries. He had even invaded the temple without aid, scourge in hand, and unceremoniously ejected the merchants and their wares, indignantly denouncing them as a pack of thieves. All this was now changed. They could not face it. “They all forsook him and fled.” But where is Peter? We look back among the skirts of the mob, and perceive him timidly “following afar off.” Perhaps, even then, he had not forgotten his bold assurance to Jesus at the supper table, and almost unconsciously spurred himself forward, till at length he had reached the palace, and found himself inside, standing “before the fire, for it was cold.” There were sharp eyes scanning the faces of the visitors, and keen ears ready to catch any word which might detect the followers of Jesus, if any were there. At length “one of the maids of the high priest,” coming down stairs, and seeing

“Peter warming himself,” immediately accused him of being “with Jesus of Nazareth.” The recently courageous Peter now lost all his boasted nerve, and denied all knowledge of the Lord, and as he turned round and strolled “into the porch, the cock crew.” A pang of remorse was approaching. “A maid saw him again, and began to say to them that stood by, This is one of them, and he denied it again. And a little after, they that stood by said again to Peter, Surely thou art one of them, for thou art a Galilean, and thy speech agreeth thereto. Then began he to curse and to swear, saying, I know not the man. And immediately the cock crew. And Peter remembered the words of Jesus, who had said unto him, Before the cock crow twice, thou shalt deny me thrice. And he went out and wept bitterly.” In this trying experience, the Satanic, or adversary-al influence is brought out in a striking manner, and there is nothing at all in the phraseology, if strictly adhered to, suggestive of the common Satan taking part in the performance. The only Satan external to Peter, were the two maid servants of Caiaphas. The attitude assumed by these women was terrible enough to ‘sift’ Peter to the core. To bring in a ubiquitous all-powerful Satan, is alike needless and absurd. This Satanic or *adverse state of mind*, on the part of Peter and his interlocutors, is fitly personified as Satan “asking for” (εξηγήσατο) him or them. Death is styled “the king of terrors;” he is said to ask for men as a prey, but no distinct being is understood by this title; so with Satan asking for Peter, rightly read, no embodied or disembodied existence is present to the mind.

In further confirmation of the proposition that Satan signifies an adverse state of mind, may be adduced a saying of Paul in 1 Tim. v. 15. “For some are already turned aside after Satan.” The course taken by these unfaithful brethren was evidently *voluntary*, they had ‘turned aside’ of their own will, “inasmuch as they *did not like* to retain God in their remembrance.” Now it is impossible to believe that men would go voluntarily after the common Satan; if they got only a glimpse of him they would fly from him in terror. It is easily discernible from the immediate context what the apostle means. Some had “learned to be idle, wandering about from house to house, and not only idle, but tattlers also, and busy bodies, speaking things which they ought not.” Their ears were turned from the truth and turned unto fables.

Ignorance of the gospel is denominated Satan in Acts xxvi. 18. Paul standing before king Agrippa, testified that Christ had given him a mission to the Gentiles, “to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God.” This Paul effected by getting the knowledge of the truth into their understandings and affections.

In conclusion, under this head, it will appear from the preceding teaching of Paul, that any *doctrine* contrary to “the things concerning the kingdom of God and the name of Jesus Christ,” may be characterised by

the term Satan. Of this we find an illustration in Revelations ii. 24: "But unto you I say, and unto the rest in Thyatira, as many as have *not known THIS DOCTRINE*, and which have *not known the depths of Satan, as they speak.*" 'The depths,' and 'this doctrine' undoubtedly imply the same thing. There was evidently a section of the Thyatiran ecclesia teaching 'doctrine' which was not 'sound,' not 'according to godliness.' They were doing this with great plausibility and subtlety, implied by the use of the phrase 'the depths.' The reader will note that the Satan is a plurality, indicated by the pronoun 'they.' The Thyatiran Satan was consequently not one individual but all that section of "the synagogue" who stood up as an *adversary* against "the rest who had not acknowledged their doctrine." Thus, then, I trust it has been demonstratively proved that the numerous passages of Scripture from the Old and New Books alike,—commonly and almost universally believed to teach the existence of the devil, a being nearly equal in strength and wisdom to the Almighty himself—furnish *not one jot or tittle of evidence for such an egregious doctrine*; but on the contrary, when rightly understood, express the strongest possible condemnation of the theory.

CHAPTER XVII.—DEATH, AND THE STATE OF THE DEAD.

Death may be scripturally defined as the dissolution of the whole man, mental and physical: the entire cessation of life. This definition, however, is at the utmost possible variance with the popular conception of death. The term death is, indeed, a contradiction to the universally received import of it. That import is conveyed in such phrases as "the death that *never dies*," "the never-dying soul."

"There is *no death*;
 What seems so is *transition*.
 This life of mortal breath
 Is but a suburb of the life elysian,
 Whose portal *we call death.*"

Thus the poet beautifully expresses a sentiment, and that the sentiment of the world at large, which according to the Old and New Testaments is totally false. Death, popularly regarded, is the means of enlarging or setting free the powers of the mind. The fact of the mind being enclosed with a body of flesh, is believed to more than cripple half its energies; it is understood to be all through life, that is during its union with the body, like a caged eagle, sighing and struggling to be free. From these considerations, death is only a figure of speech. If these statements be true, to speak of death in a literal sense is a perversion. We admit that death is figurative, as when a man is said to be "dead in trespasses and sins," but we likewise affirm the literality of the death state.

Every condition has its opposite. If life is real, then is death also. Life is figurative sometimes as well as death, when for instance the Scriptures speak of a person having "a name to live, and being dead," professedly alive to the requirements and duties of true Christianity, but in reality devoid of the proper practice; "having a form of godliness, but denying the power thereof." In these cases respectively, the subject is dead, or alive in a figurative sense. But these refer to mental and moral conditions: these are abstractions. Life is something more than this. We may rightly speak of it as a material affair. It is a principle which cannot, perhaps, be fully and correctly defined. What we know of it is always in connection with physical bodies. Apart from bodies we have no acquaintance whatever with it, and in the absence of divine testimony to its separate being we are not at all justified in surmising its existence.

Now it is a singular and most important fact, that upon the separate existence of life the whole of the Scriptures are as silent as the tomb. If this were all, we should be left helpless to make further discoveries; nature and revelation being mute alike, to where could we look for light? This, happily, is not the case; while the Scriptures afford no knowledge of distinct mentality, they unanswerably assert that death is a perfect blank, a complete obliteration of every function both of body and mind.

Reader, if these assertions are sustained by the word of God who made man in his own image, we beg you seriously to consider the position in which the creeds of this so called Christian country are placed. Can you point to one which is not wise, above what is written concerning the state of the dead? Can you show us one without its purgatory, or intermediate existence? Your answer is "no, not one." Then we say consider this well. Will you go to Paganism for justification? In some matters this appeal might be admissible. In this case, however, it is not. You are not now seeking to justify one custom by another custom, a modern by an ancient usage. The question at start is this, "Does the Bible affirm or deny it?" Though you find all antiquity in harmony with modern practice, what avails it if the Scriptures denounce it as false? It is needless to observe to you that no accumulation of lies, however great, can make one truth. If you find Pagan and Christian holding the same views the case may, and in all probability will, be worse than ever. Would you be willing to go to Paganism for the whole of your religion? Surely not. Then why seek refuge there upon this momentous point? Is it because you do not know what the Scriptures teach upon the subject, or because you fear they will not support you? If the former, then you have no authority to speak; if the latter, you may be building castles in the air.

The serious reader is invited to weigh well the following comparison of the mind of the Spirit, and the mind of Paganism respecting death and the state of the dead. I have called the teaching of the clergy the mind of Paganism; for if they hold and teach the doctrines held and taught by the Pagans, what are they but Pagans themselves?

THE TEACHING OF THE SPIRIT.

What man is he that liveth and shall not see death? Shall he deliver his soul from the hand of the grave?—(Psalm lxxxix. 48.)

In death there is *no remembrance* of thee.—(Psalm vi. 5.)

The dead *know not anything*.—(Eccles. ix. 5.)

Also their love, and their hatred, and their envy is *now perished*.—(ix. 6.)

His sons come to honour and he *knoweth it not*; and they are brought low, but he perceiveth it not of them.—(Job xiv. 21.)

The soul that sinneth, it shall die.—(Ezek. xviii. 4, 13, 20.)

Man became a *living soul*.—(Gen. ii. 7.)

"A living soul" is "a natural *body*."—(1 Cor. xv. 44, 45.)

He *poured out* his soul unto *death*.—(Isaiah liii. 12.) My soul is sorrowful unto death.—(Matt. xxvi. 38.)

Men and beasts are alike in death, "*as the one dieth, so dieth the other*."—(Eccles. iii. 19.)

Men and beasts "have all one breath."—(Ibid.)

They "*all go unto one place: all are of the dust, and all turn to dust again*."—(verse 20.)

The unjust perish as natural brute beasts in their own corruption.—(2 Peter ii. 9, 12.)

If the righteous dead be not *raised* they are *perished*.—(1 Cor. xv. 18.)

Those given by the Father to Christ are *lost if not raised*.—(John vi. 39.)

Some of the wicked will never rise, "*they are extinct*."—(Isaiah xliii. 17.)

They shall be as though they had not been.—(Oba. 16.)

The wages of sin is death.—(Rom. vi. 23.)

By man came death.—(1 Cor. xv. 21.)

THE TEACHING OF THE CLERGY.

"There is no death."

The soul does not go into the grave.

The dead are cognisant of every circumstance of their previous existence.

What we know not now, we shall know hereafter.

The good and wicked retain their affection and their hatred after death.

The dead see and are interested in their former relatives and friends.

Every man has "a never-dying soul."

God put into man an *immortal soul*.

All souls are *immaterial*.

Christ's soul went to paradise on the day of his death, or according to some, to hell to preach to spirits.

At death man appears before his Maker, beasts are done with.

The breath of beasts is gas, the breath of man is *immortal spirit*.

Men go to heaven and hell, beasts into the ground.

The unjust are sent into hell-fire to be tortured by the Devil.

At death the righteous fly away to glory.

All the dead in Christ are singing in heaven.

All the wicked will be raised, and their souls will come from hell and go into their bodies.

They live in an eternity of fire *without light*.

The penalty of sin is eternal life in hell.

Death came by the Devil.

Death is the opposite of life; "they are dead, they *shall not live*."—(Isa. xxvi. 14.)

If a man die, *shall he live again?*—(Job xiv. 14.)

Shall *mortal man* be more just than God?—(Job iv. 17.)

But thou hast in love to my soul delivered it from the pit of corruption (Isaiah xxxviii. 17.)

I have *cut off* like a weaver *my life*.—(Isaiah xxxviii. 12.)

My soul chooseth *strangling and death*, RATHER THAN LIFE.—(Job vii. 15)

In the day that man dieth, his thoughts perish.—(Psalm cxlvi. 4.)

There is no real difference, hence "the death that *never dies*."

Man must live to all eternity.

All men are immortal.

The soul avoids the pit by escape from the body.

From the moment of birth, life never ceases for weal or woe.

Man's choice lies between hell and heaven.

Thought is imperishable, being a spark of the eternal essence.

In view of these comparisons may we, my reader, not say in the language of the prophet Jeremiah, "The pastors are become brutish (ignorant), and have not sought the Lord; therefore, (the day is approaching when) they shall not prosper, and all their flocks shall be scattered."—(x. 21.) I will conclude this article upon death by presenting a few texts with the word 'transition' put in place of the word 'death.' If transition, the word the poet chooses to represent death, and which is a faithful way of speaking of the world-wide belief; if it, I say, be the proper term, then there will be no injury done to the sense of passages where the word death is found.

"See, I have set before thee this day . . . TRANSITION and evil."—(Deut. xxx. 15.)

"So they poured out for the men to eat; and it came to pass as they were eating of the pottage, that they cried out and said, O thou man of God, there is TRANSITION in the pot."—(2 Kings iv. 40.)

"Those that remain of him shall be buried in TRANSITION, and his widows shall not weep."—(Job xxvii. 15.)

"For in TRANSITION there is no remembrance of thee (why not?)."—(Ps. vi. 5.)

"Consider and hear me, O Lord my God, tighten mine eyes, lest I sleep the sleep of TRANSITION."—(Ps. xiii. 3.)

"My strength is dried up like a potsherd; and my tongue cleaveth to my jaws; thou hast brought me into the dust of TRANSITION."—(Ps. xxii. 15.)

"Like sheep they are laid in the grave; TRANSITION shall feed on them; and the upright shall have dominion over them in the morning."—(Ps. xlix. 14.)

"TRANSITION and life are in the power of the tongue."—(Prov. xviii. 21.)

"As a madman who casteth fire-brands, arrows and TRANSITION, so is the man that deceiveth his neighbour, and saith, Am not I in sport?"—(Prov. xxvi. 18, 19.)

"For the grave cannot praise thee, TRANSITION cannot celebrate thee, they that go down to the pit cannot hope for thy truth."—(Isa. xxxviii. 18.)

"Therefore, I will divide him a portion with the great, and he shall divide the spoil with the strong, because he hath poured out his soul unto TRANSITION."—(Isa. liii. 12.)

"And TRANSITION shall be chosen rather than life."—(Jer. viii. 3.)

"I will ransom them from the power of the grave, I will redeem them from TRANSITION: O TRANSITION, I will be thy plagues."—(Hosea xiii. 14.)

"We know that we have passed from TRANSITION unto life, because we love the brethren. He that loveth not his brother, abideth in TRANSITION."—(1 John iii. 14.)

The doctrine of death being only 'transition,' or as others phrase it "a change in the mode of existence," has but *one* authority in all the Scriptures, and that authority is *the devil*, "who was a murderer from the beginning."—(John viii. 44.) This doctrine of transition he preached to Eve, saying, "Ye shall *not surely die*, 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."—(Gen. iii. 4, 5.) Now seeing that this is the doctrine of the priests, both of Paganism and 'Christianity,' is there anything harsh or uncharitable in applying to them the words of the apostle? By no means. On the contrary, it would be uncharitable not to do so, as regards those who are deceived by them; for charity "rejoiceth not in iniquity, but rejoiceth in the truth."—(1 Cor. xiii. 6.) Then of the modern "blind leaders" it may be truly said "Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and caused not to stand (*ουχ εστηκεν*) in the truth, because there is no truth in him. When he speaketh a lie, (concerning death, calling it 'transition') he speaketh of his own, for he is a liar, and the father of it."

CHAPTER XVIII.—LIFE, ITS TWO MEDIA OF DEVELOPMENT.

As a work professing carefully to investigate the subject of *diabolos*, or sin, would have been incomplete without something said upon death, sin's penalty, so it will not be considered beside the scope of such a work to include a brief chapter upon the subject of life. The reader, however, must not expect that any attempt will be made at a scientific dissertation; my object is to bring before him what the Scriptures say, anything he may be able to add thereto harmoniously, aided by science and reason, will be so much extra gain.

We shall find the testimony of the Scriptures in direct antagonism with philosophy, sacred and profane; by sacred I mean the philosophy of 'divines' and pulpiteers in general; by profane, the philosophy of the school of Plato.

All clericals agree that life is a scintillation of the Divine Essence, and that being part of God, it is like Him: that is to say, it is not corporeal, but pure spirit, "without body or parts." Every human being is said to contain a "vital spark," and this "vital spark" is the real thinking, acting man. Upon this hypothesis *bodies* are not essential to the manifestation of knowledge, wisdom, and goodness; nor their opposites, ignorance, folly, and vice. These are all qualities or attributes of the "vital spark;" they are all evolved from the scintillation of Divine Essence: they are not the indissoluble characteristics of flesh and blood, but only become known and visible in this lower world through flesh and blood media.

Oh, reader, look at this doctrine, and say whether "BLASPHEMY" is not inscribed upon its forehead! Here is an innumerably subdivided God, clothed with tenements of flesh, blood, and bone. Tell us how, according to this thesis, the countless shades of morality in the world are to be understood? Do all the good and all the bad thoughts and actions of men spring from the aforesaid "vital spark?" Are they the moral properties of the "heavenly flame?" In a word, are they the thinkings and actings of God? Sound logic forces upon us the affirmative, if the premisses are true. It is no answer to say that bodies are in some way necessary to the various morality of the soul, or life; for God himself, the perfection of all things, is affirmed by 'divines' to be 'without body;' and the soul or life of man, the real man, a particle of God.

This atom of God is popularly called "the *Immortal Soul*." If the life of man be a grain of the Eternal Mind, then it follows that it is immortal. What an outward, and also an inward, shower of eternal 'sparks' must be perpetually going and returning. There are the myriads of scintillations, or 'sparks' thrown off and speeding toward this orb, all precisely timed to arrive at the required moment for the occupancy of babies in the act of birth, while the returning stream consists of 'sparks' emerging from bodies of all ages and conditions, carrying back with them the multifarious shades of character which distinguished them during their abode in houses of clay. And all these 'sparks' are the intelligences; as seen through veils of flesh they present endless variety; but according to William Penn, an oracle of the "light within" fraternity, "when divested of these divers liveries, "will all see eye to eye."

From the moment reason is brought into play upon the doctrines of 'divines,' the *reductio ad absurdum* is unavoidable.

But let us leave this and the attendant irony, and turn to the teaching of inspired men. In consulting the writings of Moses, Job and Paul, it will be perceived that life is not *one principle*, or essence; it is not a perfect particle, thing, or force, independent of all other things and complete in itself. No, but what we call life is the result of the co-operation of various agents, and without their united action there is no such phenomenon as Life.

* This speech from the mouth of John Bright, brought loud applause in the House of Commons.

Moses communicates more upon the subject of life than the general reader may be aware of. He informs us that the work executed upon the fifth day, was the bringing into existence of intellectual life. And God said, "Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven. And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that it was good. And God blessed them saying, Be fruitful, and multiply, and fill the waters in the seas; and let fowl multiply in the earth. And the evening and the morning were the fifth day."—(Gen. i. 20-23).

Whatever it is that constitutes life, from this statement it is evident that beasts, creeping things, fishes, and winged fowl, were all the possessors of it. The inspired historian of the creation nowhere intimates *two* kinds of life. The life of the grasshopper, of the eagle, of the whale, or of the lion, is all the same thing; and we may add, of *the man* likewise.

Of the man, Moses writes (Gen. ii. 7), "And Yahweh Elohim formed man of the dust of the ground, and breathed into his nostrils the breath of lives, and the Adam became a body of life." לְנֶפֶשׁ חַיָּה *le nephesh chay-yah*.

This body had become a living body by the in-breathing of נְשֵׁמַת חַיִּים *nishmath chayyim*, breath of lives. Prior to the inrush of atmospheric air by the expansion of the nostrils, it was a body of death, or dead body. Now what was this *nishmath chayyim*, or "breath of lives?" Was it an immortal intellectual essence? Was it part of God, a portion of the eternal soul of the universe, and, consequently endowed with knowledge and incorruptibility? We beg the reader to return himself an answer *pro* or *con*. It either was or it was not. If it was, then all formations possessing it are tenanted with immortal spirits; if it was not, then the life of no animal organism under heaven is an undying intelligent principle.

To affirm, with the "divines" and pagan philosophers, that the breath of lives is an immaterial intelligent soul, distinct from and independent of flesh, is to prove too much, and, therefore, nothing to advantage. "Professors of Divinity," and their clerical disciples, must know, from their excellent acquaintance with what are called "the learned languages," that Moses has made no distinction in the matter of "the breath of life," between men and beasts. They are, doubtless, well aware that the נְשֵׁמַת-רוּחַ חַיִּים *nishmath ruach chay-yim* "breath of the spirit of lives," is affirmed of "all flesh." "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 of *every man*. All in whose nostrils was the (*nishmath chayyim*) breath of life, of all that was in the dry land died."—(Gen. vii. 21, 22).

The inference from these testimonies (Gen. ii. 7, and vii. 21, 22) is

unmistakable, viz., that "they have ALL *one breath*" רוחם אחד *ruach echad*.—(Eccles. iii. 19). This being so, we call upon the 'divines' to make provision for worms, snakes, newts, toads, vultures, wolves, hyenas, and so forth, for they are all the subjects of this "breath of life," which those who have "the cure of souls" teach in mankind is an *immortal soul*. Doubtless they have at present on their "holy hands" a heavy job. Their immortal soul-converting enterprises ought to bring within "the pale" every creature that creeps, flies, swims, or walks. What do they say to this? Will they be consistent, and at once embark into sermonizing to such animals as they have on hand, not forgetting to missionary the occupants of the prairie and jungle in due course? Or will they forthwith renounce the foolish position in which reason and divine testimony place them? Alas! they will do neither at present. While the perpetuation of pious folly and absurdity 'pays,' they will doubtless keep at it till the Lord comes, and with a hailstorm "sweeps away their refuge of lies." They find a momentary shelter beneath the saying that "most men are better than their creeds." Be it so, but this implies that few if any are disciples of that creed set down for salvation in the Scriptures, inasmuch as it would not be possible for any to be better than that creed, nor indeed fully equal to it. The clergy, however, are better than their soul-creed, which logically demands that "all saints and all souls," not only those invested with human, but with every other description of animal carcase, be provided for. This is the necessity of the case. But the clergy do not like logical consequences; their horror of them is not less than that of their Devil for holy water.

All animal organisms have their "foundation in the dust."—(Job iv. 19). To this rule man is no exception. A horse is no less a horse when dead than when alive. Adam was Adam before the inflation of his lungs with *nishmath ruach chay yim*. It was not, therefore, the *nishmath ruach chay-yim*, which was the real man, or Adam; this merely put the man into thought and action, it was to the human mechanism what steam is to the engine. The steam is not the engine, neither is the breath of life the man. When the engine will not work, it is not the fault of the steam, but owing to some derangement of the mechanical parts. When the man cannot live, it is not the fault of the *nishmath ruach chay-yim*, but it is due to some defect or disorder in the mechanism of the body.

The air, breath, or נשמת *nishmath*, becomes life to all animated nature by its peculiar action upon the cells of the lungs. They live by means of respiration primarily, but not altogether by that principle. Many operations combined are indispensable to the production and sustenance of life. There must be food, drink, light, and heat. Life is not an isolated element, or principle, called "the vital principle," or "immortal spirit," but is developed by the action of the physical or natural laws. I speak now, of course, of mortal life; immortal life must be above the natural laws.

Thus far the first man, who was *εκ γης* out of earth. I now come to the study of man produced by generation. Moses informs us that "Adam lived an hundred and thirty years, and begat a son *in his own likeness, after his image*, and called his name Seth."—(Gen. v. 3.) In all "the generations of Adam" this form of words only occurs once. It was not necessary to repeat it. The expression cannot fail to remind the student of the like form of speech proceeding from the Elohim in the creating of the first man. "And Elohim said let us create man in Our image, after Our likeness. So Elohim created man in His image, in the image of Elohim created He him, male and female created He them."—(Gen. i. 26, 27.) It should not be concluded from this that the Elohim are "male and female," because Jesus teaches that marriage does not obtain among the Elohim, and therefore that sex is not a characteristic of their form. Can it be doubted that the resemblance betwixt men and the Elohim is much the same as that among themselves? It was not the "immortal soul" that constituted the "image," for an image is a *form*; it was the build and structure of the man. Adam's immortal soul did not beget another immortal soul in the likeness of his own immortal soul, and call it Seth. Nor does the image and likeness man bears to the Elohim, require such a soul to be in him. The moral and intellectual organs, together with the general form of the man, are the image and likeness.

Now this "image" is the true "I," "thou," "he," "she," "him," "her," or "me." In the first instance it was the material "thou" who was threatened with death and dissolution. "*Thou shalt surely die*;" "for out of the ground wast *thou* taken; for dust *thou* art, and unto dust shalt *thou* return." The breath of lives was not dust, but the "thou" was dust, therefore the breath of life was not the "thou."

Even the first property, or basis, of a man is styled man. Job speaks of the objective "me" when only in a fluid state, and consequently at a time when there could be no intellectual or instinctive life. "Hast thou not poured *me* out as milk, and curdled *me* like cheese? Thou hast clothed *me* with skin and flesh, and hast fenced *me* with bones and sinews. Thou hast granted *ME* life."—(x. 10-12). There was a time when this 'me' could not think; for a long period no thought was existent in the 'me.' Was it not the 'me' all this time of gestation? Job declares it was. Could there be a point of time in which an immortal soul *could not* think? Manifestly not; therefore the immortal soul was not the 'me.' The soul is said by divines and philosophers to be *immaterial*. It might be deemed sufficient to rebut this position from the meaning of the term itself, which is the opposite of something, and therefore, nothing. But I will prove from Moses' writings that a soul is a *tangible body* composed of flesh and blood. "If a soul *touch* any unclean thing—if *he touch* the uncleanness of a man—or if a *soul* swear, pronouncing with *his lips*—whatsoever it be that *a man* shall pronounce with an oath—if *a soul* commit a trespass—*he* shall make amends for the harm that *he* hath done.

(Lev. v. 1, 2, 3, 4, 15, 16). I submit that this testimony is a complete demonstration of the falsity of popular doctrine upon the soul, shewing that the being whom we see, and handle, the man composed of flesh, blood, and bone, is the real man—the “living soul.”

Metaphysicians and ‘divines’ affirm the immortality of the soul of man on the ground that “matter *cannot think*.” They argue that fluids cannot think; blood, lime, glue, water, and so forth, have no thinking powers; and man being compounded of these, evolves no thought; but seeing that by, or through man, thought is developed, it must proceed from “the vital principle,” scintillated from God himself. Such is their wisdom in regard to man as a thinking being. A diversity of souls cannot be affirmed without incurring the doctrine that the Almighty is a vast multifarious soul, yielding effects correspondent to those seen in men. To avoid this, all varieties of mind are set down to the flesh through which the Spirit filters into view—the process of filtration causing the divers results.

But not to pursue metaphysical speculations respecting entities and quiddities lest we be inextricably enmeshed, let us turn to Paul. He flatly denies the philosophy of ‘divines’ in affirming the *thinking of the flesh*. “For the THINKING OF THE FLESH (he writes) *το φρονημα της σαρκος* is death.”—(Rom. viii. 6). *φρονημα φρhoneema* signifies “*frame of thought*,” correct therefore to translate it “*thinking*.”

‘Divines’ while professing to be the successors of Paul, are in diametrical opposition to him upon one of the fundamental conditions of salvation. It is because of the natural and utter perishability of man that Christ “has brought life and incorruptibility to light through the gospel.” If the soul of man were a spark of God, surely its frame of thought would not be at enmity against God. Instead of *το φρονημα της σαρκος*, *το φρhoneema tees sarkos*, the thinking of the flesh which is *death*, it would be *το φρονημα του πνευματος*, *το φρhoneema tou pneumatos*, the thinking of the Spirit, which is *life and peace*. What a mess the priests have made of the matter. If we believe them, then man has *two* rational souls, one of the flesh, the other of the Spirit; for the apostle distinctly teaches that flesh does think.

Unless it can be disproved that beasts think, which has not been done yet, then even upon the hypothesis of ‘divines,’ flesh is a thinking agent; for they deny to the lower animals the possession of the immortal spirit.

Paul’s proposition that flesh thinks, is no doubt capable of proof. Many experiments have been made which demonstrate the truth of it. The reader is presented with a passage from Sir Astley Cooper’s surgical lectures, which conclusively establishes Paul’s proposition that flesh thinks, shewing at the same time that it is brain flesh.

“A man of the name of Jones received an injury on his head while on board a vessel in the Mediterranean, which rendered him insensible. The vessel soon after made Gibraltar, where Jones was placed in the

hospital, and remained several months in the same insensible state. He was then carried on board the *Dolphin* frigate to Deptford, and from thence was sent to St. Thomas's Hospital, London. He lay constantly on his back, and breathed with difficulty. When hungry or thirsty, he moved his lips or tongue. Mr. Clyne, the surgeon, found a portion of the skull depressed, trepanned him, and removed the depressed portion. Immediately after this operation the motion of his fingers, occasioned by the beating of the pulse, ceased, and in three hours he sat up in bed, sensation and volition returned, and in four days he got up out of his bed and conversed. The last thing he remembered was the occurrence of taking a prize in the Mediterranean. From the moment of the accident, thirteen months and a few days before oblivion had come over him, all recollection ceased. Yet on removing a small portion of bone which pressed upon the brain, he was restored to the full possession of the powers of his mind and body."

Of the medium through which eternal life is developed we know nothing experimentally, and but little from Scripture. Angels have frequently appeared on earth; they have washed, eaten, drunk, and conversed (Gen. xviii. 8; xix. 3), and sometimes, with no recorded superhuman appearances; at others they have astonished the beholders by miraculous performances.—(Judges xiii. 19, 20). The testimony to the immortal body of Christ, is that it consisted of "flesh and bones." It retained, and doubtless enjoyed, the faculty of eating: for Luke states that he ate "a piece of broiled fish and of an honeycomb" (xxiv. 42); to which may be added the assurance Christ himself gave the disciples, that he would again celebrate the passover, eating bread and drinking wine with them in the kingdom of God. What he could do in this respect, they could also do who will "be like him," when "they see him as he is."—(1 John iii. 2). "Blessed is he that shall eat bread in the kingdom of God" (Luke xiv. 15), implies that the immortal saints will continue certain functions exercised in mortal bodies.

The important fact communicated in these passages, is, that immortality is not a disembodied existence. Mortality is life developed through a *corruptible body*; immortality is life developed through an *incorruptible* body. There is clearly in neither state any life out of the body.

Paul declares that "there is a natural body," and proves the point by quoting Gen. ii. 7: "The first man Adam was made a *living soul*." There is no room for dispute about the meaning of the phrase "a living soul," for the unquestionable import of the words used by Moses in that passage is a *body of life*: we may say a body of nature, or a "natural body." Can the reader see any difference between such a body and the immortal spirit of philosophers and 'divines'?

"And there is a spiritual body." The apostle also demonstrates this by an appeal to that which "is written." The last Adam was made a life-imparting *spirit*. Here is a spirit-body, composed of living incorruptible flesh and bones. These are the results arrived at by reason and Scripture upon the subject of life.

CHAPTER XIX.—GEHENNA.

This, like other words of Scripture, has been tortured in order to support the barbarous doctrines of the clergy. It is compounded of two terms, the latter of which is a proper name. The original words are Hebrew גַּהֲנוֹם *gah y ben Hinnom*; spelled *gehenna* in the Greek tongue; the meaning is the valley of the son of Hinnom, "which is by the entry of the east gate" of Jerusalem.—(Jer. xix. 2.) The following passages will throw some light upon the subject.

"And the border went up by the valley of the son of Hinnom unto the south side of the Jebusite; the same is Jerusalem: and the border went up to the top of the mountain that lieth before the valley of Hinnom westward, which is at the end of the valley of the giants northward."—(Josh. xv. 8.)

"Ahaz burnt incense in the valley of the son of Hinnom, and burnt his children in the fire, after the abominations of the heathen, whom the Lord had cast out before the children of Israel."—(2 Ch. xxviii. 3.)

"Manasseh caused his children to pass through the fire in the valley of the son of Hinnom."—(2 Ch. xxxiii. 6.)

This valley was also called Tophet from the Hebrew, טוֹפֵת *toph* a drum, as some think, in consequence of the beating of drums over the human sacrifices. There was a temple erected in the valley to *Moloch*, and upon the altar stood a statue of the god in brass, made hollow, so that a fire could be kindled within it. The child to be offered was placed upon the arms of the statue, but being burned struggled and soon fell off into the fire, whereupon the drums struck up in order to drown its cries.

In his reforms, the good king Josiah "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 Moloch."—(2 Kings xxiii. 10.)

Into this valley were cast the refuse of the city and the bodies of executed persons, to be destroyed in the fires. This fact explains the sayings of Jesus in the gospel by Matthew and others: "And fear not them which kill the body, but are not able to kill the soul, but rather fear Him which is able to destroy both soul and body in hell"; *εν γειεννη*, in *gehenna*. The 'soul' in this text refers to the *future life*. The Greek words *αποκτειναι* *apokteinai*, and *απολεσα* *apolesai*, "to kill" and "to destroy," signify to *annihilate*, to *reduce to nothing*, to *put out of existence*, whence it is evident Christ did not allude to the *eternal existence* of the soul in flaming fire. The human enemy could only destroy this life *ψυχη*, in killing the body, which was a light thing compared with the power of Him who could destroy both (this) body, and deprive of the future life in *gehenna*, in other words, who has power to annihilate the whole man.

The matter deposited in Gehenna would soon breed worms, which in many cases would not die till they had devoured the carrion; as to the fires, they were kept constantly burning, and are therefore called inextinguishable *το πυρ το ασβεστον*, to *pyr to asbeston*.

I am almost ashamed to repeat the dissertation of 'divines' upon these texts. Burkett graphically and minutely describes the operations of the worms upon the immortal spirits of damned sinners. The twinges of the one and the yells and cries of the other have rendered the pen of the 'divine' commentator exquisitely fertile. This class of expositors seem to gloat with pious horror upon the scenes of their imaginary hell. I say 'imaginary,' for the honest reader must see that Gehenna torment gives no support to the fashionable doctrine. The two things are as different as possible. The clerical and philosophical hell is a subterranean den of vast extent, where are piled billions upon billions of *immortal souls*, writhing in seas of liquid fire and sulphur, in intense darkness, which, however, does not affect their vision, inasmuch as the clerical Dives could see Lazarus afar off, millions of miles away up in heaven. The Gehenna of the New Testament, or the valley of the son of Hinnom of the Old Testament, is a deep depression upon the surface of the land of Palestine, almost contiguous to Jerusalem. In this 'hell' there was no devil, and though there were fires, they gave light; the souls in custody were "natural bodies;" moreover, it was not a place of *torture*, but of *destruction*, neither was it ordained for Gentiles, but for Jews. We need not look for other points of divergence; it must be apparent that no honest man would attempt to palm upon his hearers the *gehenna* of the land of Israel for the 'hell' of the clergy.

Having demonstrated that the 'hell' of Matthew, Mark and Luke is the valley of the son of Hinnom, I turn for a moment to clerical teaching, and ask the reader to look at Jeremiah xix. 1, 2, 10, 11, and 14. Let him insert the word 'hell' (and understand it to mean the clerical hell) in place of "the valley of Hinnom," and then read the verses.

"Thus saith the Lord, Go, and get thee a potter's earthen bottle, and take of the ancients of the people, and of the ancients of the priests, and go forth unto *hell*, which is by the entry of the east gates, and proclaim there the words that I shall tell thee. Then shalt thou break the bottle in the sight of the men that go with thee, and shalt say unto them, Thus saith the Lord of Hosts, Even so will I break this people and this city, as one breaketh a potter's vessel that cannot be made whole again, and they shall bury them in *hell*, till there be no place to bury. Then came Jeremiah from *hell*, whither the Lord had sent him to prophesy." Here again is the *reductio ad absurdum*, and thus it must be in clerical teaching *ad finem*.

But we shall be told by some that the *gehenna* Jesus spoke of was not the aforesaid valley, which was only a type of the real hell. This is only assertion, a mere *petitio principii*. I have shewn the discord between the two places and their belongings. Between type and antitype there should be harmony. Jesus taught nothing contrary to the Scriptures. Let the clergy, therefore, shew from the Scriptures the doctrine of hell, and then we will believe them.

Tophet occurs nine times in the Old Testament Scriptures. Jeremiah speaks of it as "the valley of slaughter" future to his own time. "Therefore, behold, the days come; saith the Lord, that this place shall no more be called Tophet, nor the valley of the son of Hinnom, but the valley of slaughter . . . and they shall bury them in Tophet till there be no place to bury!" A double fulfilment of this terrible prediction has already been accomplished in the destruction of Jerusalem by the Chaldeans, and afterwards, by the Romans; but another more considerable and final one awaits it. "For 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."—(Isaiah xxx. 33.) If the context be considered, it seems quite impossible to find any event in the past to come up to the terms used. The final overthrow of the *latter-day* Assyrian is the object of the prophecy heré, as in many other portions of the prophets.

CHAPTER XX.—שְׁאוֹל SHEOL.

There are four words in Hebrew which refer to the grave, *sheol* is one of them. The others are *בְּעֵי* *b'gee*; *קֶבֶר* *Kever*; *שַׁחַת* *shach chath*. *Sheol* is used in the Scriptures sixty-five times. The first *b'gee* is found in Job xxx. 24: "Howbeit he will not stretch out his hand to the *grave*, (margin heap). *Kever* is employed more with reference to the exact place of interment, *the sepulchre, the burying place*, and occurs in seventy-two passages, in twenty-six of which it is translated *sepulchre*, and five *burying place*. *Shach gath* is found in twenty-two passages, in three of which it is rendered *ditch*, in twelve *pit*, in four *corruption*, in one *grave*, and two *destruction*. In thirty-three texts *Sheol* is translated *hell*, in twenty-nine *grave*, and three *pit*.

By the following tabular analysis the reader will perceive that no such idea as the clerical place of hell-fire, is any part of the proper meaning of the word *sheol*, and that there is therefore no scriptural authority for translating it *hell*. This rendering was obviously the effect of clerical bias, and will be rejected with contempt by every honest and intelligent reader.

And all his sons and all his daughters rose up to comfort him; but he refused to be comforted: and he said, For I will go down into the *grave* (*sheol*) unto my son mourning.—(Gen. xxxvii. 35.)

The Lord killeth and maketh alive: He bringeth down to the *grave* (*sheol*) and bringeth up.—(1 Sam. ii. 6.)

The sorrows of *hell* (*sheol*) compassed me about, the snares of death prevented me.—(2 Sam. xxii. 6.)

Hell (*sheol*) is naked before him, and destruction hath no covering.—(Job xxvi. 6.)

For in death there is no remembrance of thee; in *the grave* (sheol) who shall give thee thanks?—(Psalm vi. 5.)

Like sheep they are laid in *the grave* (sheol); death shall feed on them.—(Psalm xlix. 14.)

And their beauty shall consume in *the grave* (sheol) from their dwelling.—(Ibid.)

For my soul is full of troubles, and my life draweth nigh unto *the grave* (sheol).—(Psalm. lxxxviii. 3.)

Our bones are scattered at the *grave's* (sheol) mouth, as when one cutteth and cleaveth wood upon the earth.—(Psalm cxli. 7.)

Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in *the grave* (sheol) whither thou goest.—(Eccles. ix. 10.)

I said in the cutting off of my days, I shall go to the gates of *the grave* (sheol).—(Isaiah xxxviii. 10.)

I will ransom them from the power of *the grave* (sheol) . . . O *grave* (sheol), I will be thy destruction.—(Hosea xiii. 14.)

Thou wilt not leave my soul in *hell* (sheol).—(Psalm xvi. 10.)

Let death seize upon them, and let them go down quick into *hell* (sheol).—(Psalm lv. 15.)

For great is thy mercy toward me; and thou hast delivered my soul from the lowest *hell* (sheol).—(Psalm lxxxvi. 13.)

If I ascend up into heaven, thou art there, if I make my bed in *hell* (sheol), behold, thou art there.—(Psalm cxxxix. 8.)

But he knoweth not that the dead are there, and that her guests are in the depths of *hell* (sheol).—(Prov. ix. 18.)

They shall not lie with the mighty . . . which are gone down to *hell* (sheol) with their weapons of war; and they have laid their swords under their heads.—(Ezek. xxxii. 27.)

Though they dig into *hell* (sheol), thence shall mine hand take them.—(Amos ix. 2.)

Then Jonah prayed unto the Lord his God out of the fish's belly, . . . out of the belly of *hell* (sheol) cried I, and thou heardest my voice.—(Jonah ii. 1, 2.)

The word in the original Hebrew is *sheol* in both sets of texts, and ought to have been faithfully represented in our language. If it be correct to put *hell* for *sheol* in those in the right hand column, it could not be incorrect to put it into those on the left hand. This the translators dared not do; the effect would have been monstrous and ludicrous. It is even so in the left hand passage; for example, that in Ezek. xxxii. 27: they are gone down into *hell*, and have laid *their swords under their heads*. Are their heads resting on their swords in the clerical *hell*? The reference, of course, is to the custom of placing the weapons of warriors with them in their tombs. Also in Amos ix. 2: Though they dig into *hell*. Why not have said the *grave*? Then take the text in Jonah. The common version has reduced it to an absurdity; a fish's belly is made equivalent to *hell*! It was Jonah's temporary *grave*. The reader can refer to the remaining texts for himself; there is not one in which the sense is not perverted. It is very difficult, having regard to the great learning of the translators and 'divines' in general, to avoid the belief that they have handled the word of God deceitfully.

Some of the best authorities have given "*the place of departed souls*," as the meaning of *sheol*. There is no objection to this, provided *immortal* souls are not meant. The grave is indeed the place of departed souls, those who have departed from among men by death.

Sheol comes from the verb *shalal*, to *ask for*. The text in which it appears seems to speak of a *state of dissolution*, rather than the being in the grave in body, as inferred from the use of the word *keber*; so that it might be said a man is in *keber* before he is in *sheol*. While in *keber* he is visible upon opening his coffin, but when in *sheol* you may "*ask for him*" and the answer would be "he is not;" he is dissolved, "gone down to the sides of the pit."

Let us now read a passage from Isaiah xiv. and 9, &c.: "Hell from beneath is moved for thee to meet thee at thy coming, it stirreth up the dead for thee, even all the chief ones of the earth; it hath raised up from their thrones all the kings of the nations. All they shall speak and say unto thee, Art thou become weak as we? Art thou become like unto us? Thy pomp is brought down to the grave, and the noise of thy viols; the worm is spread under thee, and the worms cover thee. How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations!"

The subjoined (in some respects interesting) note upon this verse is taken from Dr. Clarke's *Commentary*.

"The versions in general agree in its translation, and render חַיְלֵל *heilal* as signifying *Lucifer*, *Φωσφορος*, the *morning star*, whether *Jupiter* or *Venus*; as these are both *bringers of morning light*, or *morning stars*, annually in their turn. And although the context speaks explicitly concerning Nebuchadnezzar, yet this has been, I know not why, applied to the chief of the fallen angels, who is most incongruously denominated *Lucifer*, (the bringer of light!) an epithet as common to him as those of *Satan* and the *Devil*. That the Holy Spirit by his prophets should call this arch-enemy of God and men, the *light bringer*, would be strange indeed. But the truth is the text speaks nothing at all concerning *Satan* or his *fall*, nor the *occasion* of that fall, which many divines have with great confidence deduced from this text. O, how necessary it is to understand the literal meaning of Scripture, that preposterous comments may be prevented! Besides, I doubt much whether our translation be correct; חַיְלֵל *heilal*, which we translate *Lucifer*, comes from עָלַל *yalal*, *yell*, *howl*, or *shriek*, and should be translated "Howl, son of the morning;" and so the Syriac understood it; and for this meaning Michaelis contends.

It will be of advantage to set down the contents of this note in numerical order.

- 1.—The versions agree in translating *heilal* by *Lucifer*.
- 2.—*Lucifer* is in Greek *phosphorus*, the *morning star*, *Jupiter* or *Venus*.
- 3.—The context refers to Nebuchadnezzar, King of Babylon.

4.—It is preposterous to apply the epithet Lucifer to the devil.

5.—Many divines who have made this application, are ignorant of the literal sense of Scripture.

6.—The word Lucifer is an incorrect rendering of *heilel*.

7.—*Heilel* comes from *yatal*, and the passage ought to be translated "Howl, Son of the Morning."

Here, reader, you have by inference the opinion of a star in literature and philological learning, upon 'divines.' The learned Doctor's judgment is that they do not understand the text of Scripture in its literal sense. And doubtless the Doctor is right; the case presented is clearly against them. But what have the *people* to say to this incompetency of the spiritual leaders, an incompetency of which they stand convicted by one of themselves? Are they any longer to be trusted as guides upon matters so momentous? Is it any longer safe to leave the steering of the ship in the hands of these self-appointed pilots? Surely it is high time to awake out of sleep, "to give diligence to make our calling and election sure," to search the Scriptures daily, and see whether the things commonly taught and *paid for*, are so.

Dr. Clarke has done good service in pointing out the error of "many divines" upon the words of Isaiah under consideration. Now it comes to his own turn to be examined. Having shown us that "many divines" by reason of their ignorance of the literal sense of Scripture, have made "preposterous comments," it will not be beside the mark to see whether our worthy critic himself understood the literal sense, or rather whether he faithfully adhered to it.

The classification of his note reveals the fact that he believed Satan to be a fallen angel, although he denies that "*Lucifer*" is Satan. Does the literal sense of the epithet Satan justify his belief? Certainly not.

Now look at his observation on verse 9. "Hell from beneath is moved for thee to meet thee at thy coming." "What a most terrible idea is here! (exclaims the Doctor). Tyrannical kings who have oppressed and spoiled mankind, are here represented as *enthroned in hell*; and as taking a Satanic pleasure in seeing others of the same description enter those abodes of misery!" Poor Doctor Clarke. It may be truly said "Physician, heal thyself." "First cast out the beam that is in thine own eye, then shalt thou see clearly to cast out the mote that is in thy brother's eye." Which is worse, to believe that Lucifer was the devil, or to believe that the ghosts of kings are enthroned in hell, and that upon every kingly accession they rejoice with Satanic pleasure? To decide this point would require nice metaphysical skill in the "black art."

But to the "literal sense," which the Doctor rightly tells us is so essential to the avoidance of "preposterous comments." Is the literal sense of *sheol*, *hell*? the regal post-mortem habitation of kings and tyrants? O Doctor, alas for thy great knowledge of Hebrew! Could there be a more disgraceful perversion of Scripture than to call *the grave*, *the pit*, *the*

dust of death, an abode of kingly ghosts, privileged to sit upon thrones, and to yell mockery and satisfaction from their spectral throats at the approach of another royal spectre!

The drama wakes *the dead*, not undying spirits; the procession brings their royal brother to *the grave*, not hell; there his pomp lies still; the noise of his viols cease, weakness is his vesture, the worms are his bed and covering, the fast dissolving tenant of "the sides of the pit."

Nor is this the only place where the prophets make the dead to speak. "Son of man (said the spirit to Ezekiel,) wail for the multitude of Egypt, and cast them down, even her, and the daughters of the famous nations, unto the nether parts of the earth, with them that go down to the pit. The strong among the mighty shall *speak to him* out of the midst of *sheol* with them that help him. Asshur is there, and all her company; his graves are about him, all of them slain, fallen by the sword, whose graves are set in the sides of the pit."—(xxxii. 18, 21, 22, 23.)

Dr. Clarke in his comment upon the twelfth verse of Isaiah xiv. says, "The context speaks explicitly of Nebuchadnezzar." I do not find, however, that Nebuchadnezzar is mentioned at all in the context. The fourth verse speaks of "the king of Babylon;" but there were other kings of Babylon besides Nebuchadnezzar. Evil Merodach and Belshazzar. Rollin, the author of *Ancient History*, says that Nabuchodnosor died one year after returning from his herding with the beasts of the field. There is not a word about his not receiving royal sepulture; the inference is that he was buried after the manner of kings. The historian adds, that he was one of the greatest monarchs that ever reigned in the East.

The great personage who is the subject of Isaiah's prediction was to be "cast out of his grave like an abominable branch, and as the raiment of those that are slain, thrust through with a sword, that go down to the stones of the pit; as a carcass trodden under feet. *Thou shalt not be joined with them in burial*, because thou hast destroyed thy land and slain thy people."—(19, 20.)

This is precisely what befel Nabuchodnosor's grandson Belshazzar. Upon this Rollin writes, "Lastly, not to mention the dreadful slaughter which is to be made of the inhabitants of Babylon, when no mercy will be shown either to old men, women, or children, or even to the child that is still within its mother's womb, as has been already noticed; the last circumstance, I say, which the prophet foretels is the death of the king himself, whose body is to have no burial, and the entire extinction of the royal family." The prophet Daniel, a far greater authority than Rollin, informs us that in the night of Belshazzar's feast he was slain, and Darius, the Median, took the kingdom, being about threescore and two years old.—(Chap. v. 30, 31).

With these historical and theological corrections I quit the consideration of *sheol*, and proceed to the examination of

CHAPTER XXI.—*Aδης*, HADES.

This word is used in the Greek Testament as the representative of *sheol* in Hebrew. Parkhurst says it means *obscure, dark, invisible*, from a negative, and *ἵδεν* to see. *The invisible receptacle or mansion of the dead* in general (Acts ii. 27), is a citation of Psalm xvi. 10, where the Hebrew word corresponding to *ἡδης* is שְׁאוֹל *sheol*. Other lexicographers say it signifies "*the lowest place or condition.*" *Hades* occurs eleven times in the Greek Testament. The Hebrew word *sheol* is translated by *hades* in the Septuagint sixty times out of sixty-three. In ten instances out of the eleven that *hades* occurs in the New Testament, it is translated by the Saxon word *hell*. To this there would be no objection if it were not for the Pagan foolishness about a pit of fire being always understood. Let us retain the original meaning of the word *hell*, and there would be nothing amiss. Upon this term Parkhurst has the following note. "Our English or rather Saxon word *hell*, in its original signification (though it is now understood in a more limited sense), exactly answers to the Greek word *hades*, and denotes a *concealed or unseen place*; and this sense of the word is still retained in the *Eastern*, and especially in the *Western* counties of England; to *hell* over a thing is to cover it."

I now write down the eleven texts in which *hades* occurs.

"And thou, Capernaum, which art exalted unto heaven, shalt be brought down to HADES."—(Matt. xi. 23.)

"And I say unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of HADES shall not prevail against it."—(Matt. xvi. 18.)

"And thou, Capernaum, which art exalted to heaven, shalt be thrust down to HADES."—(Luke x. 15.)

"And in HADES he lift up his eyes, being in torments."—(Luke xvi. 23.)

"Because thou wilt not leave my soul in HADES."—(Acts ii. 27.)

"He, seeing this before, spake of the resurrection of Christ, that his soul was not left in HADES."—(Verse 31.)

"O death, where is thy sting? O HADES, where is thy victory?"—(1 Cor. xv. 55.)

"I am he that liveth and was dead; and, behold, I am alive for evermore, Amen; and have the keys of HADES, and of death."—(Rev. i. 18.)

"And I looked, and behold a pale horse; and his name that sat on him was Death, and HADES followed with him."—(Rev. vi. 8.)

"And the sea gave up the dead which were in it; and Death and HADES delivered up the dead which were in them."—(Rev. xx. 13.)

"And Death and HADES were cast alive into the lake of fire."—(Rev. xx. 14.)

The only passage of the eleven in which *hades* is not rendered *hell*, is 1 Cor. xv. 55: "O grave (*hades*), where is thy victory?"

Let us take the texts *seriatim*. Jesus predicted that Capernaum should "be brought down to *hades*." Was this the popular lake of fire? If so, then the whole city of Capernaum is in hell at the present time. Such a notion is almost too egregious to justify discussion. Standing steady by the meaning of the term *hades*, stripped of all theological foolery, we say the city of Capernaum is brought down to "*the lowest condition*." Now, how does this agree with the facts of the case? Let the following extract from Eadie's *Bible Encyclopædia* answer.

"CAPERNAUM. A city on the western shore of the sea of Tiberias, where our Saviour often resided, so that it is called his own city (Matt. ix. 1), and where some of his most wonderful works were done, and where also he delivered some of his most pointed discourses. Notwithstanding it was thus highly favoured with the presence and instructions of the Lord of glory, it was the subject of the most fearful denunciations. This prediction of its downfall was long ago fulfilled; and though it was once a city of renown, and the metropolis of all Galilee, the site it occupied is now uncertain. When Mr. Fisk, an American missionary, travelled in Syria, in 1823, he found twenty or thirty uninhabited Arab huts, occupying what are supposed to be the ruins of the once exalted city of Capernaum."

Other early travellers describe its ruins. Robinson differs from his predecessors as to the site of Capernaum, and seeks for it in a spot now called Khan Minyeh. Josephus speaks of a fountain receiving such a name, and after surveying other reasons, Robinson says: "Taking into account all these circumstances, I am disposed to rest in the conclusion that the source Ain et Tin, is the fountain mentioned by Josephus as Capharnaum, and that the ancient site near by, is the Capernaum of the New Testament. This conclusion is further strengthened by one or two other notices. Josephus relates in his *Life*, that in a skirmish near the Jordan, where it enters the lake of Tiberias, his horse sank and fell in the marshy ground: by which accident his wrist being dislocated, he was carried to the village Kepharnome, and thence the next night, to Tarichexa, at the south end of the lake. This village, without much doubt, was Capernaum, and Josephus was naturally carried on the great road along the shore, first to this place, and then to Taricha; the distance of the former from the entrance of the Jordan being about two hours."—(*Robinson's Researches*, iii. p. 292.)

That village which the Son of God honoured as his residence, where he spoke so many sublime discourses, and wrought so many miracles, where he chose an apostle, and to which so many tender appeals were directed, remained hardened and profane, suffered the righteous doom of heaven, and has left no memorial of its former existence.

Thus, then, Capernaum is in *hades*, "*concealed, invisible,*" brought down to "*the lowest state*."

"THE GATES OF HADES."

"The phrase *πύλαι ᾗδου* (says Parkhurst) answers to the Hebrew *שַׁעֲרֵי שְׁאוֹל* *saharia sheol*, for which the LXX use it, Isaiah xxxviii. 10.

The expression is by no means peculiar to the *Hebraical* or *Hellenistic* style. Grotius, Whitby, and Wetstein show that it was used by the old Greek poets, particularly by Homer, Euripedes, Theognis, and Theocritus, and was, no doubt, derived to them from the East."

The soul being understood aright, it is seen that from the death of righteous Abel to the present, the grave does prevail against the constituents of the ecclesia of Christ. They are yet locked fast within its gates. There is no better practical exposition of this saying than the resurrection of Jesus. By angelic power the stone was rolled away from the mouth of the sepulchre, and the illustrious occupant came forth in triumph over *hades* and death! He himself could then exclaim, "O death, where is thy sting; O *hades*, where is thy victory?"

In his description of the burying-place of Hebrew kings, Mr. Maundrell writes, "You approach it at the east side, through an entrance cut out of the natural rock, which admits you into an open court of about forty paces square, cut down into the rock, with which it is encompassed instead of walls. On the south side is a portico, nine paces long and four broad, hewn likewise out of a natural rock: this had a kind of architrave running along its front, adorned with sculpture of fruits and flowers (still discernible), but by much time defaced. At the end of the portico, on the left hand, you descend to the passage into the sepulchres; the door is now obstructed with stones and rubbish, so that it is something difficult to creep through it; but within, you arrive in a large fair room, about 7 or 8 yards square, cut out of the natural rock. Its sides and ceiling are so exactly square, and its angles so just, that no architect with levels and plummets could build a room more regular; and the whole is so firm and entire, that it may be called a chamber hollowed out of a piece of marble. From this room we passed into, I think, six more, one within another, all of the same fabric with the first of these; the two innermost are deeper than the rest, having a second descent of about six or seven steps into them."

"In every one of these rooms, except the first, were coffins of stone, placed in niches in the sides of the chambers; they had been at first covered with handsome lids, and carved with garlands, but now most of them were broken in pieces by sacrilegious hands. The sides and ceiling of the rooms were always dropping with moist damps condensing upon them; to remedy which nuisance, and to preserve those chambers of the dead polite and clean, there was in each room a small channel cut in the floor, which served to drain the drops that fall constantly into it; but the most surprising thing belonging to these subterraneous chambers was

their doors, of which there is only one that remains hanging, being left, as it were, on purpose to puzzle the beholders ; it consisted of a plank of stone, about six inches in thickness, and in its other dimensions equally the size of an ordinary door, or somewhat less ; it was carved in such a manner as to resemble a piece of wainscot. The stone of which it was made was visibly of the same kind with the whole rock, and it turned upon two hinges, in the nature of axles. These hinges were of the same entire piece of stone with the door, and were contained in two holes in the immovable rock, one at the top, and the other at the bottom."

In Ecclesiastes xii. 2, we read, "man goeth to his *long home*, and the mourners go about the streets ;" upon which the seventh verse may be regarded as a comment. "Then shall the dust return to the earth as it was, and the spirit to God who gave it." The 'long home' of the English version, is in Hebrew **בַּיִת עֲלָמַי** *baith olam, house of the unseen*.

Xenophon in his life of Agesilaus, says, "And this man spent his life in the service of his country, and having at length died *he was carried down into the invisible dwelling*," *εις την αιδιον οικησιν καταγαγετω*. Diodorus Siculus says of the Egyptians, "They call the habitations of the living, inns, because we dwell in them for a short time ; but the abodes of the departed they style *hidden houses*, because in the unseen they remain the unknown cycle" — *αιδιους οικους προσαγορευουσιν, ως εν 'Αωω διατελουστων τον απειρον αιωνα*.—(Lib. i. 51.)

The soul, or dead body of Christ not being left in *hades*, but invested with infinite power in heaven and earth, he is said to "have the keys of *hades* and of death." What a rich consolation, to know that the strong and gloomy habitation in which the ashes of the righteous dead are safely barred, can be thrown wide open by the word of that energy wherewith he is able to subject all things to himself. His own descent into, and exit from, the mansions of the dead, is a sufficient guarantee for the fulfilment of the precious promise at the time appointed. If it were not for this resurrection, the outlook would be one of overpowering gloom and woe. Like a mighty river, rushing headlong into some unexplored abyss, mankind would stream onward and downward to the vast *unseen*, till the roll of time had swept every living being into *sheol's* insatiable maw, there to be eaten out of vision ; then would the earth revolve in deathly stillness, the charnel house of untold millions of her dusty sons. Apart from redemption, this is the inevitable, for "*the wages of sin is DEATH.*"

A PALE HORSE.—DEATH AND HADES.

In the apocalyptic hieroglyphics presented to John in Patmos, were the figures of a *pale horse* ridden by *Death*, and *Hades* following with him. For a full exposition of this scene, I must refer the reader to *Eureka*, by John Thomas, M.D. The history of the Roman people interpretative of

this remarkable figuration is there brought out with a masterly hand, and the terrible events of the corresponding epoch shown to harmonise with singular precision in the personifications *Death* and *Hades*. The period was one of signal dissolution of the body politic and corporate of the Roman Empire, characterised by civil strife and barbarian invasion, and is assigned to the vicinity of A.D. 253.

In Revelations xx. 13 and 14, *Death* and *Hades* are personified. In the first of these verses they are metaphorically delivering up the dead at the end of a thousand years; that is, the dead who die during the thousand years of Christ and the saints' rego-sacerdotal reign; their abolition is then pictured as being cast alive into the lake of fire. Henceforth and for ever there is no more death, the ancient and dreaded institution of the tomb is destroyed, and the occupants of the earth rejoice evermore in the possession of wisdom, honour, power, and incorruption.

CHAPTER XXII.—DIVES AND LAZARUS.

I purposely omitted any notice of Luke xvi. 23, on account of its being part of the parable of "the rich man and Lazarus," of which it was my intention to attempt an exposition.

By many writers this story has been treated as a true history, and the generality of disputants on the side of eternal torments bring it forward as such. There is, however, a very weighty objection to be preferred against that position. This discourse was not addressed privately, as were some of Jesus' discourses, to his disciples. He spake it to "the multitude," among whom were Pharisees. "And the Pharisees also, who were covetous, heard all these things, and they derided him."—(14.) And Matthew, in chapter xiii. 34, says, "All these things spake Jesus unto the multitude in parables; and *without a parable spake he not unto them.*" This appears conclusive in favour of the parabolic view of the discourse.

But upon what principle can there be any agreement between the *historical* reading of this account and the popular use of it? If it be a piece of actual history, then Lazarus was a real person, afflicted with bodily sores, and laid by some one at the rich man's gate to beg. Moreover literal dogs came and licked his sores. And it came to pass that when the beggar (not his "*never-dying soul*") died, he was literally carried by angels and deposited into Abraham's literal bosom. The rich man also—being a real person—died, and was buried. There is not a syllable, mark, about *the immortal soul* of the rich man. And in *hades* he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. The distance which divided them is not specified, but it must have been very considerable, being termed "*a great gulf, fixed*" and impassable. The rich man in excruciating agony of inflammation, cried for Lazarus to dip the tip of his finger in water to cool his tongue. Then Abraham, being actually present, said, "Son, remember

that thou in thy life-time receivedst thy good things, purple, fine linen and sumptuous fare every day, and likewise Lazarus evil things, poverty and bodily sufferings." Moreover, it is to be noted that this speech of Abraham's was from the opposite side of the "great gulf," which, regarded as historical, suggests the same difficulty as to *hearing* at so great a distance, as arises in connection with the rich man *seeing* Abraham and Lazarus.

The historical view must appear to the unprejudiced reader absolutely untenable. It involves us in the absurd and impossible. But here I shall be met with the reminder that it is not understood of the *bodies* of the persons mentioned, but of their *souls*. To this I reply that no such thing is *stated* in the account, and, therefore, unless substantial proof can be found elsewhere, the assertion must be dismissed as an unfounded assumption. The orthodox beholder looks at the objects presented by the story under a *false light*. It is well known that the most brilliant colours viewed by *yellow flame* are not perceptible, but appear ghastly and neutral. This splendid, sententious, and prophetic discourse bears altogether a ghostly hue under the light of Act of Parliament "divinity;" but, viewed by the pure *white light* from the Spirit's lamp-stand, reveals the future fortunes of Israel after the flesh, and likewise of Israel after the Spirit, making the state of Jewish society contemporary with Jesus, the basis of the parable.

Whoever has read to any extent in current theology, will be aware that "the rich man and Lazarus" is considered proof unanswerable of the imperishability of the soul, the eternity of hell torments, the judgment of the wicked, and the reward of the righteous at death; or in Longfellow's poetic style, "transition." The great and learned commentator, Albert Barnes, may be taken as a sample of general exposition of the subject. These are his remarks:—

- 1.—The souls of men do not die with their bodies.
- 2.—The souls of men are conscious after death: they do not sleep, as some have supposed, till the morning of the resurrection.
- 3.—The righteous are taken to a place of happiness, immediately at death, and the wicked consigned to misery.

7.—The sufferings of the wicked in hell will be indescribably great. Think what is represented by *torment*, by burning flame, by insupportable thirst, by that state where a single drop of water would afford relief. Remember that *all this* is but a representation of the pains of the damned, and that this will have no intermission day nor night, but will continue from year to year, and age to age, without any end, and you have a FAINT VIEW of the sufferings of those who are in hell.

8.—There is a place of suffering beyond the grave, a hell. If there is not, then this parable has no meaning. It is impossible to make *anything* of it, unless it be designed to teach that.

But the determined student will be nothing terrified by this piece of learned dogmatism. Having read it, he will lay it quietly aside, and proceed to the investigation of the story on his own account. The foregoing proof warrants the affirmation that it is a parable. Now, *parable* comes from the Greek *παραβολη*, *parabole*, and means an allegory designed to instruct. The terms are not to be taken literally in all its items, but are intended to *image forth* some important truth.

Figure 1.—Was a certain rich man, clothed in *purple and fine linen*. This figure corresponds to the Jewish priesthood and aristocracy. Purple and fine linen were the garments worn by the priests, as may be seen from Ex. xviii. 2, 4, 5, 6, 8. Robes of purple and scarlet were the distinction of wealth and station. "Behold, they which are gorgeously apparelled, and live delicately are in kings' courts."—(Luke vii. 25.) Sometimes the girdle was made of linen, and was often adorned with rich and beautiful ornaments of metals, precious stones, and embroidery. The High Priest's mitre was a magnificent head-dress, formed of about eight yards of fine linen, gracefully arranged in circular folds. Upon its front was a gold plate, with the inscription, "HOLINESS TO THE LORD." "The rich man" represented a *class* who "fared sumptuously every day," and whose exalted position in Church and State rendered them proud, hypocritical, self-willed, and inconsiderate of their poor brethren, for whom care and charity were so strictly enjoined by the law of Moses. "Do not rich men oppress you, and draw you before the judgment seats? Do they not blaspheme that worthy name by which ye are called?—(James ii. 6, 7.) Go to, now, ye rich men! weep and howl, for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth; and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth. Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts as in a day of slaughter. Ye have condemned and killed the just, and he doth not resist you."—(chap. v. 1-6.) Of all manner of deceit, crime, "*extortion* and excess" they were said by Jesus to be "full," and the "*damnation of gehenna*" was fast coming upon them. "Ye serpents, ye generation of vipers," cried Jesus, "how can ye escape the damnation of *gehenna*?" "Behold," said he, "your house (or city) is left unto you desolate." All this came to pass with terrible exactitude.

Figure 2.—Was a certain beggar named Lazarus, full of sores.

The word Lazarus signifies *the help of God*, and, in the parable, points to that large class of Jewish society who were oppressed and dejected—socially, religiously, and politically "full of sores." They were like sheep having no shepherd, a prey to disease, hunger, and ravaging

wolves. This was the predicament of "the common people" in the days of Jesus. Many were "desiring to be fed," but the others had "taken away the key of knowledge." To these Jesus was a welcome shepherd, providing them freely with the true bread, whereof if a man eat he shall not die in the age. From this class Jesus chose his apostles and disciples. "Tell John," said he, as the former lay in the prison, "the poor have the gospel preached to them." This was a new thing in the State. The feature which stands

3rd.—Are "the dogs which came and licked the sores of Lazarus."

If our reading of "the rich man" and of "Lazarus" is correct, it will not do to look among the Jews for facts illustrative of "the dogs" licking the ulcers of "the beggar." When Jewish leaders are compared to dogs, it is not on account of the good offices they have performed, but because of their devouring, greedy, and lazy propensities toward the people placed under their power. This was the character of the Scribes and Pharisees of the forty-second generation. "Israel's 'watchmen,'" said Isaiah, "are blind; they are all ignorant; they are all dumb dogs, they cannot bark (giving no alarm of approaching danger), sleeping, lying down, loving to slumber. Yea, they are greedy dogs, which can never have enough, and they are shepherds that cannot understand; they all look to their own way, everyone for his gain from his quarter. Come ye, say they, I will fetch wine, and we will fill ourselves with strong drink; and to-morrow shall be as the third day, and much more abundant."—(vi. x. 12.) This is amply confirmed by the scathing apostrophes of Jesus.

My conviction is, then, that the dogs represented the Roman governors. The history of the time reveals great murmuring and outcry against the Jewish leaders, and the people were at length driven to appeal to Rome, to make direct interference in their affairs. This wish was granted, and governors appointed accordingly. It was the people—the lazzaroni—who suffered, the intervention therefore was intended for their benefit. Herod's son Archelaus, inaugurated his reign (which began in the infancy of Jesus) by slaughtering three thousand citizens, "whereupon," writes Josephus, "they prayed that the Romans would have compassion upon the poor remains of Judea, and not expose what was left of them to such as barbarously tore them to pieces, and that they would join their country to Syria, and administer their government by their own commanders, whereby it would soon be demonstrated that those who are now under the calumny of seditious persons and lovers of war, know how to bear governors that are set over them, if they be but tolerable ones."—(*Wars*, chap. vi. p. 2, *Whiston's*.)

The Gentiles were regularly compared to dogs, even where no feeling of bitterness existed, as in the case of the woman of Canaan, to whom Christ said, "It is not meet to take the children's bread and cast it to dogs."—(Matt. xv. 26.) Things had reached such a pass that it was left for "dogs of the Gentiles" to succour the poor of Israel; in this manner I understand that "the dogs came and licked his sores."

The first scene is now drawing toward a conclusion. "It came to pass that the beggar died. The rich man also died and was buried." Here terminates the "life time" of each. The 'good things' of Dives and the 'evil things' of Lazarus were finished. Death drops the curtain. What of the future?

The opening of the second scene displays the fortunes of the two leading characters entirely reversed. The angels had conducted Lazarus in safety and triumph to Abraham's bosom, while the rich man in *hades* writhed in torment, aggravated by his knowledge of the honourable and happy situation of the beggar who formerly lay suffering at his gate.

When this scene is enacted, all the parties will be among the living. Whereas when Jesus spoke, Abraham had no existence. *All* that remained of him except his *character*, must, generations ago, have been dissolved into dust. When dead, he was laid in the family vault in the cave of Machpelah; but suppose Jesus and his hearers had descended thither and *asked for* him, the answer would have been "he is gone to *dust*." This answer would be in perfect accordance with what on the occasion of his interview with the Elohim concerning Sodom, he said of himself. "Behold now, I have taken upon me to speak unto the Lord, which am but *dust* and *ashes*."—(Gen. xviii. 27.)

Abraham, in the days of the parable, had not gone to his reward. He had not "gone to glory," as the moderns phrase it. He was yet among the dead "who know not anything," and consequently was "ignorant of them" (Isaiah lxiii. 16), that is, Israel. His sons might come to honour, but he knew it not; and if they were brought low, he perceived it not of them.—(Job xiv. 21.) So also Paul, "he died, not having received the promises;" he was among those who in the apostle's day had not been made perfect.—(Heb. xi. 13, 39, 40.) These things being indisputable, Abraham was not in being at Lazarus' death, nor was the latter, therefore, carried to him *at that time*.

Before this part can be acted the resurrection must intervene. Abraham must rise from his ancient grave to find himself in the land of his sojourning, and an inheritor of the kingdom of God, then being established therein. Like Daniel, "the greatly beloved," he must *rise* to "stand in his lot," which he cannot do till "the end of the days."—(xii. 13.) Having come forth, and given a good account of himself, he will be appointed to that high honour vouchsafed to him in the promise, viz., that "*in him* shall all the families of the earth be blessed." The Lazarus party, or in other words, "the last" when the parable was uttered, will then "be first." "The poor in spirit," will then be in "the kingdom of heaven" set up on earth; "the meek will then *inherit the earth*." They will be presented with angelic acclamations as "the blessed" for whom the kingdom has been prepared from the foundation of the world; they will then *sit down with Abraham, Isaac, and Jacob in the kingdom of God*.—(Matt. viii. 11.)

But what of "the rich man?" In his "life-time" he abounded with good things. His class monopolised the wealth and honours of the state. Where are they now? "*Thrust out*" where "there is weeping and gnashing of teeth." In their own rejection at the judgment seat of Christ, they witness the approval of the Lazarus party; they hear the stinging annunciation "blessed are ye poor!" In vain they plead for admission to the kingdom. The irrevocable mandate is, "*depart from me, ye cursed;*" and "*the door is shut!*"

At an Eastern wedding in high life, sepoyes are set to guard the door after the bridegroom has come, and entered with his attendants to the wedding. This is at midnight. All within is brilliant and joyous; no guest has been admitted whose "lamp had gone out," when the cavalcade approached, nor any who was not provided with "a wedding garment." Without all is darkness, disappointment, shame, cold, ignominy. What a beautiful picture of "the marriage supper of the Lamb!"

Well, our eyes follow the rich-man party. We observe they have not been permitted to remain within the sanctuary (Exodus xv. 17), or holy land. They have been expelled by the sepoyes so to speak, beyond the "great gulf." Now, my reader, seeing that the land of Israel is the territory upon which "the tabernacle of David which is fallen down," is to be "set up," what is there in the geography of the situation that illustrates "the great gulf?" The answer is at hand. There is the Mediterranean Sea, called in Scripture the Great Sea. We judge that it is beyond this Sea that the party prefigured by "the rich man," and all other hostile occupants of the land of Israel, are to be banished, never more to return. But the unworthy are not merely exiled. The parable declares them to be in a place of torment. They are not, however, in the vulgar hell, though they are unquestionably subjected to the torture of "flame." Various portions of prophetic Scripture indicate with much clearness that the countries of Europe lying along the Mediterranean seaboard will, in the hour of judgment, be heavily afflicted by the horrors of war. The scorching being so intense as to warrant the comparative figure of "a lake of fire burning with brimstone."—(Rev. xix. 20; Dan. vii. 9-11.) Napoleon "the Great" made many parts of the Continent almost literally lakes of fire by means of artillery, while concurrently the waters of the German Ocean and those of the Mediterranean became, by the same means, seas of blood. It seems highly probable too that volcanic operations may conspire to augment the terrors of the time. The final catastrophe upon Babylon the Great appears to have been an earthquake, utterly engulfing her, so that she is to be found no more at all.—(Rev. xviii. 21.) The reader can picture to himself this fearful scene, remembering that it will most likely extend over some years; and when he considers not only the leading features, but also the inevitably horrifying details of famine and pestilence, he will say that such a condition answers with dreadful precision to that foreshadowed as the lot

of those to whom it shall be said, "Depart from me, ye cursed into *aionian* fire, prepared for the devil and his angels."—(Matt. xxv. 41.) The class represented by the rich man will then be in *hades*, in "*the lowest place*," and quickly in "*the unseen*," being dissolved eternally by the "second death."

CONCLUSION.

The task which I set myself is now performed, whether with success or failure the reader will, of course, determine for himself. Little remains to be said, except to earnestly exhort them "to prove all things and hold fast that which is good." If he finds this exposition unsupported by the word of God, let him reject it, but if in harmony therewith, though contrary to what is generally believed upon the subject, it will be his wisdom and gain to embrace it. The subject is evidently one of "the first principles of the oracles of God." It ought, therefore, to be apprehended with "full assurance of understanding." It must not be a matter of opinion, which implies doubt. We have seen that there is no cause to complain on the score of want of testimony. Texts are abundant, and though by reason of early prejudices it must be allowed that *some* passages are not easy to understand, the majority appear plain enough. These shed light upon the rest, and ought to dispel the foolishness which "ministers of the gospel" have been so long exchanging for the wealth of the rich and the hard-earned wages of the poor.

The consequences of wrong conclusions are too momentous to be lightly regarded. There is probably much in the Bible upon which opinions may be comparatively harmless. But those great principles, those "*exceeding great and precious promises by which we may be made partakers of the Divine Nature*," must be clear to the mind, and rooted in the affections, so that it can be truly said of those who understand and believe them, that they are of "one soul," they are "joined together in the same mind, and in the same judgment, they all mind the same things and speak the same things." In view of the divided and subdivided state of religious society, this may be regarded as unattainable in any considerable numbers. I believe it to be so. The predictions of Christ justify that belief. He taught that "many are called, but *few* are chosen, that broad is the way that leadeth to destruction, and many walk in it; but narrow is the way that leadeth to life, and *few* there be that find it," and so forth. A correct conclusion from this can never be that the mighty heterogeneous multitude, vaguely styled "The Christian World," have the truth of the gospel and will be saved. But unpleasant as the reverse of this undoubtedly is, Jesus being authority, it must be fact at last.

Notwithstanding this gloomy out-look, the world, especially our section of it, is left without excuse. Our country abounds with copies of the sacred writings, but they must be studied to be of service. This is

the great desideratum. Few books are so little read, and none so little studied. We speak of books professedly important. This statement does not exempt even our "ministers," and those who know the truth of the matter cannot deny it. While the preaching of hundreds impress many hearers with a grave suspicion that "ministers" themselves harbour serious doubts as to the certainty of a future life, and regard the Bible to be a very doubtful authority. Other "ministers" make so little use of the word in their sermons, some not quoting more than *one verse* in half an hour's address, that hearers think the Bible would scarce be missed from the pulpit. This is truly lamentable.

But that the Bible is a light, he who cheerfully applies himself to the study of it will soon find. It is a library in itself. It will make a man "wiser than the ancients" of Greece and Rome. It clearly unfolds an efficient scheme for the abolition of every curse, and the transformation of earth into a paradisaical abode. It predicts the abolition of sin and the destruction of death. It shows with logical accuracy how all this is to be brought about, and cheers us with the knowledge that the work began long ago; that he who struck the first blow is now alive, and will soon proceed toward the completion of his work. In bidding the reader "farewell," it is in the fervent hope that he may survive the destruction of "the devil and his works," and live triumphant in the untold ages beyond.

