

world: the prince of this world was cast out in his person, and he is now 'the author of eternal salvation to all who obey him.'

"**GOD OF THIS WORLD.**—Only used once; 2 Cor. iv., 4. Corinth was noted for its licentious habits: it swarmed with prostitutes. To give one's self up to a voluptuous life is called in Greek, 'Corinthiazesthai,' to live as at Corinth.

"**PRINCE OF THE POWER OF THE AIR.**—Only used once: Eph. ii., 2. This is Idabaoth, a deity of the gnostics. Gnosticism played sad havoc with the early church; many children became 'children of disobedience.' It united the Scripture to the philosophy of the nations and made a 'science;' Paul says 'falsely so called.' They taught that the Deity did not make this world directly but produced 'an emanation,' which emanated others, &c. Idabaoth came some four or five generations down the list—he was called the Prince of the air, the Son of darkness, the God and tyrant of this lower world, He tried to make man, but made a mess of it: one of the Deities above him put the 'immortal soul' into man and so improved the work! I would advise every one interested in the Scriptures to study the history of the gnostics; and if he does not rise convinced that much, if not most, of the doctrines taught at the present day as Christianity are not pagan ideas christened, I am very much mistaken." "G."

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OF

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AND THE POPULAR PERSONAL DEVIL PROVED TO BE A PAGAN MYTH:

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Editor of "The Old Sun Dial."

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Pam R. 58

**THE BIRTH, LIFE, AND DEATH**

OF

**THE DEVIL.**

—:—

THE title of our pamphlet is somewhat startling. The majority of people believe the Devil to be alive, but few seem to think anything about his "birth" or origin, fewer still ever dream of his "death." However, the careful perusal of these pages may assist the reader to a complete understanding of this much-talked-of but little-understood monster; and conclude with the writer that he was "born," that he "lives," and that he will "die." It is well, before we speak in praise or otherwise of any one, that we should understand who and what they are, so that our representations may be correct, and therefore reliable. The Devil is spoken of in defamatory terms by everybody; yet neither his origin nor destiny is comprehended by any of his numerous traducers. This is, to say the least, unjust; and the object of this publication is to supply the needed information, so that men may "speak of the Devil as they find him." Observing a lamentable lack of knowledge as to the origin, existence, and destiny of the Devil, the writer repaired to the sources of intelligences, viz.: the written history (sacred and profane) of the world in which we are all trying to live. From the character of the Devil received in early childhood, and confirmed by reports current on all hands, the author expected when he opened the pages of the Bible (in which the only true account of the Devil is supposed to be written) to find a full description of the horn-headed, saucer-eyed, long-tailed, cloven-footed superintendent of the sulphuric regions; but, strange as it may appear to the reader, from cover to cover of the sacred Scriptures, not a word or a syllable

about him at all. We found the words "Devil" and "Satan" in both Testaments, but never applied to designate the Devil we had been taught to believe in. The result of reading the Bible is in the body of this book, and therefore we need not reproduce it here. Our readers will not be surprised to know that when we failed to find the much-needed intelligence in the book to which we had been referred by our guides, that we felt we had been victimised, that a fraud had been perpetrated upon us, and we at once, after we were convinced of the truth of our discovery, endeavoured to make it known by using the "platform" and the "press" whenever opportunity offered, in order to publish the facts, and to show what is and what is not the truth. To believe in the Devil of popular teaching is to outrage the first and great commandment, "The Lord our God is *one* Lord;" an omnipotent being must possess the attributes of God, and these qualities are claimed for the monarch of the nether realms and of the whole earth. Not a temptation occurs but he is personally present and the *direct* cause; therefore, he is in all places at the same time. It is furthermore claimed that he is immortal, and that he will reign in hell over his tens of thousands, while God reigns in heaven over His thousands. Hence, he is a God; and this agrees with the sentiment that a man denying the existence of a Devil is as bad as an infidel, and is opposed by the expression, "You neither believe in God nor the Devil." A popular Wesleyan minister a short time ago, in trying to stem the tide of anti-devilism which had already thinned his church and was bidding fair to endanger his craft, said, in a cynical fashion, "If I were a Devil, I should at once say there is no Devil, insinuating by this irony—first, that the Devil doctrine is an integral part of Wesleyanism; and, second, that all persons who say "there is no devil" are themselves devils. Well, if this be true, then there are "many devils," and not one merely. And, if it is any comfort to the "Rev." Mr. Haward, we can tell him that the verdict to which we and thousands of others have come, after careful thought on the matter, may be expressed in the graphic language of Lord Westbury in the matter of "Essays and Reviews." In addressing the jury, he said, "Gentlemen, your verdict kills the Devil, and puts out hell-fire." "There is no Devil, and there is no hell-fire" such as is taught in modern conventicles, and as soon as the facts are known "there will be no Wesleyanism." This aged superstition dies hard, but die it will; and once dead and buried, it will never rise again. Many are the attempts to keep this black bogie alive and the "hangman's grip" round the necks of the people. Some have made a Devil, and some have made themselves devils (see page 8) in order to keep this paganism in the world; and

some have declared themselves on visiting terms with his satanic majesty (Father Furness' book for young children, for example). But the *Daily Telegraph* furnishes the following in a short leader, which speaks clearly and needs no comment from our pen:—

"Few of the great European collections of paintings are forlorn of works illustrating the topography and architecture of Hades, as sketched out in Dante's immortal verse. Society, however, has hitherto yearned in vain for any authentic descriptions of his Satanic Majesty's dominions, illustrated by drawings executed on the spot; and it has been reserved for Professor Leuchin, of Moscow, to fill up this hiatus by a work which he has just published, under the title of "The Mysteries of Hell and its Inhabitants"—a folio volume, enriched by seventy photographs. Some of these are portraits of the leading native celebrities, while others reproduce the processes of torment most in vogue amongst the present administrators of the Tartarean penal code. In his preface to this remarkable book, the learned Professor gravely remarks: "We have heretofore only been able, by the aid of conjecture, to arrive at a dim apprehension of the tortures that await us in the subterranean realm, but I have at last, after protracted and all but superhuman exertions, succeeded in throwing light upon all this more or less vague information, and in producing an absolutely authentic description of Hell and its inhabitants. Seventy striking original photographs of eminent infernal personages, and a faithful depiction of the Last Judgment, will be found to represent completely and exhaustively all those phenomena which have hitherto proved insolubly enigmatical to humanity at large. It is to be regretted that the Professor should have preserved a Sphynxian silence respecting the details of his journey in the lower regions, and of the visits he must have paid to the diabolical dignitaries who so amiably permitted him to photograph their expressive lineaments. In enabling us, however, to contemplate undoubted likenesses of Lucifer, Ashtaroth, Beelzebub, and sundry other distinguished characters of the same class, Professor Leuchin has established a claim to our lasting gratitude."

The Devil of orthodoxy is supposed to have existed in heaven long before the creation of man; the popular conception may be fairly described as follows:—

1. He was once a happy angel in heaven;
2. He revolted against "high heaven," and was turned out for this offence, and fell to the earth, where he has been ever since, occupying himself in tempting men and women to commit sin;
3. That he is immortal, and that after succeeding in winning nearly the whole of the human race, will throughout eternity torment them in fire and brimstone. Persons who subscribe to the foregoing delineation of the devil necessarily subscribe to the perpetuity of suffering, and also the continuity of sin—things which the Bible constantly affirms shall become extinct.

In the Old Testament the word devil in its singular form never occurs; it is to be found only four times in its plural form (devils), and never is this word used to describe an immortal, omnipotent arch-fiend, with "horns, hoofs, and tail." The Jews did not recognise the popular Devil, hence he is not mentioned in the history of that nation. The Devil of churches and chapels was not created in

heaven, but came into existence first in Persia, and was known to them as Ahriman (or the god of darkness), from whence probably it derived that well-known epithet, Old Harry (Ahri), thus identifying modern with ancient views on the subject. We affirm, then, the Devil was born in Persia, cradled in Greece, matured in Rome, and at length became incorporated with what passes current for Christianity.

Mediæval Christianity, in the Monkish legends and corruptions it engendered, is responsible for the grotesque caricature which constitutes the Devil of popular theology—the being with fiery eyes, and horns, and hoofs, and tail. This same mythical being has been made popular by William Shakespeare, by De Foe (author of Robinson Crusoe), by Montgomery, by Walter Scott, by John Bunyan, by the clergy of all denominations, by artists, and by revivalists—from Moody and Sankey to Fiddler Joss and Bendigo.

Milton in "Paradise Lost" has pictured Satan as a rebellious angel, a being of proud and aspiring character, a lofty and majestic spirit, who thought it better "to reign in hell than serve in heaven." Byron in his "Cain" makes Satan to be what the popular beliefs express, a rival God, and his conceptions are in harmony with the grandeur of that exalted position. Calling him by the name of Lucifer, or Light-Bearer, he makes him to answer Adah's question, "Where dwellest thou?" as follows:—

"Throughout all space! Where should I dwell? Where are  
Thy God or Gods—there am I; all things are  
Divided with me; life, and death, and time,  
Eternity, and heaven and earth—and that  
Which is not heaven nor earth, but peopled with  
These who once peopled, or shall people, both.  
These are my realms, so that I do divide  
His, and possess a kingdom which is not  
His. If I were not that which I have said,  
Could I stand here? His angels are  
Within thy vision."

This is the language of one who makes himself "equal to God," instead of a poor dying creature, such as "Old Nick" assuredly is. However, the popular Devil is not dead yet, but he will not survive the priests. Rid of them, we shall be rid of their Devil, for it is safe to say if there had been no priests there would have been no Devil. Let us be thankful that neither the priests nor the Devil are immortal—they will die together at the appointed time. The belief in this superstitious personage is incompatible with

1. The Bible teaching that there is but "ONE GOD;"
2. Of the doctrine found on every page of Holy Writ—that sin, pain, and sorrow shall be swept away;

3. That the wicked are to be punished by being UTERELY destroyed;
4. That Hell (the grave) is a place of rest, and not a place of torment.

The following facts will do much towards "casting out the devils" of the schoolmen, and supply a correct idea of Bible teaching on this subject:—

### CONCERNING DEMONS.

"The word 'devils' occurs but four times in the Old Testament; in two places the original word is 'Sheedim,' signifying breasts and teats. Parkhurst says, 'As a noun masculine plural, it was the name given by the Hebrews to the idols worshipped by the inhabitants of Canaan. The Egyptian Isis was one of these 'sheedim,' and was called multinamia, or many-breasted, because clustered over with breasts. They worshipped the prolific principles in nature. 'Seegerim,' twice out of fifty instances, is rendered devils. It represents something hairy; it came to signify a goat, a hairy one. The Egyptians, and all other nations, at that day, worshipped it as the emblem of fecundity. Parkhurst says, 'It is not, however, improbable that the Christians (?) borrowed their goat-like pictures of the devil, with a tail, horns, and cloven feet, heathenish representations of Pan the Terrible.'"—Hewbrew Lexicon. In the New Testament, the word is of frequent occurrence. The translators, however, make little or no distinction between the Greek words *diabolos* and *daimon*, rendering both, frequently and incorrectly, devils." *Daimon* signifies demon, devil god, or evil genius. It expressed to the Greek mind the idea of human departed spirits, raised to the rank of gods or deities. The Jews imbibed, in a great measure, the traditions of the Greeks and Latins, supposing that diseases and afflictions, whether mental or physical, were the result of having demons or possessions. This tradition had impressed itself on the general language of the Jews at the time of Christ, and was, doubtless, generally believed. The gospel narratives reflect the language of the time, without being committed to the theory to which that language had its origin. Just as many exploded theories in our time have left their mark in such phrases as "bewitched," "moonstruck," "St. Vitus's dance," "St. Anthony's fire," &c. These phrases are freely used, without subjecting the person using them to the imputation of believing the original fiction. Christ's conformity to popular language did not commit him to popular delusions. In one case, he apparently recognizes the god of the Philistines; "Ye say I cast out devils through Beelzebub. If I by BEELZEBUB, cast out devils, by whom does your children cast them out?"—Matt. xii, 27. Now, Beelzebub signifies God of Flies, a god of the Philistines, of Ekron.—2 Kings, i, 6. Parkhurst remarks, "However strange the worship of deity may appear to us, yet a most reasonable instance of a similar idolatry is said to be in practice among the Hottentots, even to our day. The Jews in our Saviour's time had changed the name into Beelzebub, i.e., Lord of dung." He also says, "there is no reason to doubt but it was applied in the same sense by the Jews, with whom our Lord conversed." Lightfoot remarks, "And among the Jews it was almost reckoned a duty of religion to reproach idols and idolatry, and calls them by contemptuous names;" and Christ in using the name takes no pains to dwell on the fact that Beelzebub was a reality. This might, with as much reason, be taken as a proof of his belief in Beelzebub, and his accommodation to popular speech on the subject of devils is taken to prove his belief in the popular idea."

### DIABOLOS.

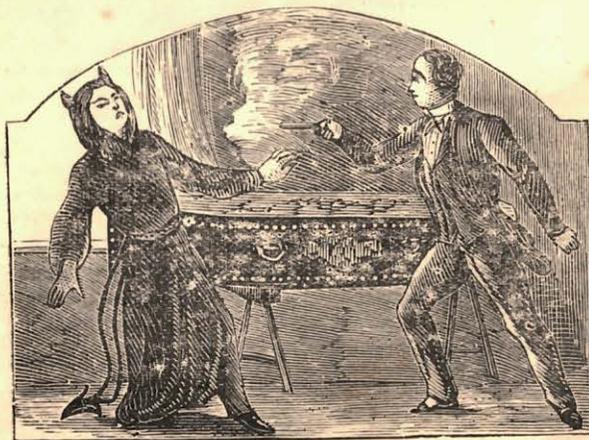
"The original word translated 'devil' is *diabolos*. The literal meaning of this is slanderer or false accuser, as illustrated in the following passages, where the word has been translated, instead of being, as in most cases, translated to the English in

a modified form without translation:—"Even so must their wives be grave, not slanderers (diabolos), sober, faithful in all things.—i. Tim. iii., 11. The aged woman, likewise, that they be in behaviour as becometh holiness, not false accusers (diabolos), not given to much wine, teachers of good things.—Titus ii., 3. Without natural affection, trucebreakers, false accusers (diabolos), incontinent, fierce, despisers of those that are good.—ii. Tim. ii., 3. Sin is the great accuser both of God and man. It slanders the former in virtually denying His supremacy and goodness, and accuses the latter unto death. The personification of this principle is natural and effective."

#### SATAN.

"This, like the word 'devil,' is an untranslated word. It was originally Hebrew, and was adopted into the Greek language, and finally transferred to the English, as the traditional symbol of the great Pagan myth of an INFERNAL GOD, whose business is represented to be to thwart God and damn mankind. Its simple meaning is *adversary*. This will be apparent from the following passages:—And God's anger was kindled because he went; and the angel of the Lord stood in the way for an adversary (*Sathan*) against him. Now he was riding upon his ass, and his two servants with him.—Num. xxii., 22. Make this fellow return, lest in the battle he be an adversary (*Sathan*) to us.—i. Sam. xxix., 3, 4. OTHER ILLUSTRATIONS: i. Kings xi., 14; Psalm cix., 20; Job i., 6, 9; Ezra iv., 1. IF this, the simple meaning of the word, be kept in view, the Bible doctrine of Satanism will be understood. Sin is the great adversary personified."

### A DREADFUL TRAGEDY: THE POPULAR DEVIL CAUGHT & SHOT IN SPAIN. FOUR PRIESTS ARRESTED FOR THE CRIME.



"The Devil," says the *Standard*, "has just made his appearance in

a village in Spain under circumstances which must set at rest for ever the question of his personality. A few days ago a wealthy proprietor of very advanced, otherwise sceptical, views in regard to religious matters, refused the usual death-bed offices of the parish priest, in spite of the entreaties and remonstrances of his friends. The latter believing his determination would give way, brought the priest to the bedside of the dying man, who, however, remained stubborn, and refused to listen to the ministrations of the rev. gentleman. The priest accordingly retired, proclaiming, for the comfort no doubt of the sorrowing relatives, that on the death of this hardened sinner the Devil would come in person to carry off the body.\* Shortly afterwards the sinner in question died, and while the friends watched around the body prior to carrying it to the grave, *an indescribable being, clothed in red*—[We have heard of "Devils red and Devils blue," but in our illustration we have kept to the orthodox colour, "black."]—*armed with a fork, smelling of sulphur, and trailing behind him a tail of gigantic proportions*, rushed into the room *roaring in the orthodox fashion*. The effect may be imagined. The women fainted, and the men followed their example. A servant who was engaged in a neighbouring room hearing the uproar, concluded that it was caused by thieves. He, therefore, armed himself with a loaded revolver and rushed into the chamber of the dead. At first, as might be supposed, he was rather frightened at the sight of his Satanic Majesty, but thinking that he might as well kill as be killed, he fired off three chambers of the revolver. The effect was remarkable, considering the accepted opinion as to the invulnerability of the Devil. The howling was succeeded by groaning, and very soon that was in turn succeeded by silence. Soon after the friends of the dead man came to their senses, and found that the supposed Devil was no other than the parish sexton, disguised as has been described, with three bullets in his breast and the death foam on his lips. The remainder of the story is easily told. An inquest was held, and the result of it was that four members of the clergy have been arrested. The servant, whose bungling interference prevented the prophecy of the offended priest from being fulfilled, was set at liberty after a few hours' detention, and a judicial investigation into the whole matter is about to be made. Whatever may be the result of the inquiry, as far as the four clerical jockists in custody are concerned, there is little doubt that it will tend to weaken the bigotry and slavish subjection of the Spanish people to the priests, which originated with the Inquisition, and, carefully fostered by devices little less discreditable than the above, have kept Spain in the background of civilisation."

[\* Not satisfied with the poor sceptic's soul, he must have his body also. Query—Of what service could a dead body be to the Devil? As a rule, he is content with the soul, being willing to allow the body to remain in the grave till the resurrection, when, according to Mr. Spurgeon, "the body shall join the soul, and then the unjust will have twin hells."]

## THE STRANGE APPARITION.

A TALE OF THE VALE OF BELVOIR.

In a quiet village, situated almost beneath the shadow of the ancestral home of the Manners' family, there lived in my grandfather's time a man who rejoiced in the name of Methuselah Hogg. In early life he had been a tradesman in the adjoining town of Grantham, and had managed, by the help of early rising, frugal habits, and an economical wife, to save three or four hundred pounds. This he invested in cottages, and his wife dying, he determined to retire on his means. This he accordingly did, and settled in the village we have before mentioned.

At the time of which I write he was not more than fifty years old, yet such a lot did he know, or rather thought he knew, that some of his admirers in the village ventured to suggest that he must have been on the earth before, and by some it was whispered that he *might* be the original bearer of the name of Methuselah. Be that as it may, he was a wonderful man, and was looked up to by his poorer neighbours. As a poet he composed lines on the birth or death of each parishioner; as a doctor he would recommend where to use a treacle posset and where a mustard plaster. As a politician he would talk about the "solarigistical" glory of the British Constitution (whatever that may mean), and lastly, but not least, he was wont on Sundays to don a pair of "sideboard" collars, a long-tailed coat, and a spotted waistcoat; thus to appear before his congregation: for Mr. Hogg was a theologian and a preacher. It was in a chapel belonging to the Primitive Methodists, of which body he was a member, that he held forth to an average congregation of thirteen. His sermons would usually last about an hour and a quarter, being plentifully interspersed with original poetry.

On one or two points of doctrine Mr. Hogg was somewhat heterodox, the principal one being that he did not believe in the personality of the evil one. This fault was, however, overlooked, because of the zeal with which every other cardinal doctrine of Christianity was upheld. By-and-bye another party came to live in the village; this was Mr. Tompkins, by profession a farmer, and by religion a Baptist. After due introduction, Messrs. Hogg and Tompkins proceeded to advance the peculiar tenets which they held respectively. Said the former, "There is no Devil;" said the other, "Each individual ought to be baptised by immersion." At times the strife between them got fierce

and hot, but no impression was made, so after a while the Primitive Methodist brother announced one day that on Sunday afternoon following he should preach a sermon on "False Doctrines of the Times."

The day came and Mr. Hogg ascended the pulpit of the chapel, which, like those usually seen in country villages, had at one end a door (which in hot weather generally stood open), and at the other end was a tub, elevated some four or five feet, and dignified by the name of pulpit, while above this again was a large sash window. After singing, prayer, etc., the preacher gave out for a text, words found in St. Matthew's Gospel, 24 c., 24 v., "For there shall arise false Christs and false prophets:" first pointing out the circumstances under which the words were spoken—then proceeding to talk on the two questions, about which he and Mr. Tompkins had differed. Drawing his own conclusions as to baptism by immersion, the personality of Satan was next treated.

In antagonism to this "error," he waxed eloquent and said, "Friends! Brutheran! Christians! *I*—that is *me*, Methuselah Hogg, as ye sees afore ye now, has lived on this hearth for the best part o' fifty years, and *I* never seed the Devil, nor never seed anybody as did, and my largyment, friends, is that if there had a bin one, he'd ha' fetched some on ye afore noo." (Here an old man shouted "Amen," and the preacher continued gesticulating violently.)

All at once he grew ghastly pale and turned round to the window. Did he feel faint? no: for after opening the window he raised himself to the sill and dropped out.

The congregation's attention was, however, soon turned from the preacher in another direction, viz., towards the door; the tinkling of a chain told that something was coming, and so there was too, for a moment afterwards in stalked an individual with a black skin and pair of horns, to his right foot was attached a chain; and in his right hand was a pitchfork. Surely if his Satanic Majesty ever did make his appearance, this was he, and accounted for the sudden flight of Mr. Hogg, whose example was rapidly followed by the congregation: one old woman remarking when she had got safely away, "Ah, the owd sayings raight—if ye talks about Belzebubber, he's pretty nigh sure to come."

Mr. Satan, of course, had the chapel to himself very soon, and then, with the utmost precision, he unfastened the chain from his foot, put down his pitchfork, took off his skin, felt pleased, and looked accordingly: it was Mr. Tompkins. Stepping into the pulpit he put his head out of the window, there to see the discomfited half-drowned in a huge barrel of soft water, where—by a false step in his hasty escape he had been precipitated. "Friend Hogg," said Tompkins, addressing

him, "Dost ye believe in a Devil *now*?" "Devil," he replied, "Ah, Devil enough—come and help me out of this barrel." "Stop a minute," rejoined Tompkins—one question more, "Dost ye believe in baptism by immersion?" Hogg, growing desperate, promised to believe anything or everything, if Tompkins would help him out of his cold bath; and the latter, taking pity on his victim, hastened to do so.

Bye-and-bye it leaked out as to who the strange visitor that Sunday afternoon was; and many a laugh did the country people have at poor Hogg's expense. It was very seldom that he preached again after this, and when he did, he was very careful not to mention the names of two personages, viz., Tompkins and Satan. He and all who were present on the occasion have long since been gathered to their fathers; but still on wintry nights may grandsires be heard telling to groups of eager listeners the tale which is here reproduced.



The above represents a familiar view to be seen in well-nigh every village in the three kingdoms, and as it is closely allied with the Monkish Devil, we give it a place in these pages. The legend is an old one, and, therefore, dimly understood by the present generation, while many have quite forgotten, if they ever knew, the origin of the "horse shoe" over the cottager's door. In reply to the query as to what it means, the answer generally now is, "It's for good luck;" but the following will serve to show that it was originally intended to keep the Devil away from the house. St. Dunstan was one day engaged in his calling of a smith in shoeing a horse, when the Devil passed by, and thinking he would like to be shod, inquired the terms of the saint, which were accepted. Having duly placed the Devil under restraint by means of the halter, &c., the operation of shoeing commenced. As the nails were being driven in—and that to the excruciating pain of the Devil—he cried out for mercy, when the saint offered him release on two conditions, viz. :—

1st. That he would never visit the village again.

2nd. That he would never interfere with a smith or come where "horse shoes" were visible.

To these conditions the Devil agreed, and hence the "horse shoes" over cottagers' doors, and various other buildings and the forecastles of ships. We suppose the saint saw the necessity of keeping the Devil in existence, or it seems a pity when he had him in his clutches that he did not, either by means of the "halter" or the nails, kill him right out, and thus the horse-shoe story would never have to be told, and the Devil would have not gone about these long years as (the French say) "a lame man."

This legend is only one among a thousand of a similar kind—such as the "Devil's Bridge" at Aberystwith and the "Devil's Dyke" at Brighton. The last named is of particular interest. It is said that the owner of the land had in some way offended his Majesty the King of Hell, and that he determined to cause the sea to flow over it, and thus destroy the offender's property, but in order to carry out this purpose it was necessary to dig a dyke (or ditch) that should reach to the sea, and he began to dig, but soon after he had commenced operations the sinner became penitent, and sent for the priest, who, by aid of a little "holy water," succeeded in inducing the Devil to desist. Hence the unfinished "dyke," to which tourists to this fashionable watering-place flock in large numbers daily, and where the Devil's "correct photograph" is sold in large quantities.

This suicidal policy of the priests and Ranters, with regard to *their* best friend the King of the "nether world," will do more towards accomplishing the death of the Devil of modern conception than hurling Martin Luther's inkstand at his head. Unfortunately, however, the priests of Spain are not the only persons "in the background of civilization," but in "enlightened England" has fallen a victim to the influence of this "Monarch of Hell" (whose sway appears to be also all over the earth), as the following facts clearly demonstrate.

At the Leamington police-court Thomas Maycock, the leader of the Salvation Army, was summoned for obstructing the streets. The evidence showed that the defendant and a large number of the members of the Army were singing and praying in Wisc-street and High-street. The Bench inflicted a fine of £2 and costs, £1 8s., or in default a month's imprisonment with hard labour. Defendant declined to pay, and in the course of the afternoon was taken to Warwick gaol. Henry Clifton, a member of the Army, was charged with using profane language in the streets. It was stated that the defendant, in the course of an address to the crowd, said, "If you do not repent the Devil will get you in hell, and put you on his pitchfork and burn you." It was also stated that he addressed the crowd as "Brother Pharisees,"

a statement which created much laughter in court. The Bench thought the words he had used were *very improper*, but did not consider they came within the meaning of the Act. The summons was therefore dismissed.

It seems a pity to "dismiss" a case calculated to do so much mischief. Were it not for the expense to the country to support such vulgar fanatics, it would be well if the magistrates had the power to safely lodge them in lunatic asylums.

The Devil is a very real personage to the generals and captains of the Salvation Army. At Newport he is reported as raging all round, but has got a fine wiggling from Captains Maria Jones and Bessie Jones. At Southampton he got into a meeting last Monday night, but got as fine a thrashing as ever he received in his life from Captain Hunt. At Gateshead a body of 40 men from Brother Cadham's Corps invaded his kingdom with unreported results. At Stroud the Devil is represented as raging both inside and out. In Douglas they are driving him out of the chapels "with his tail between his legs." At Bethnal-green "Fiddler Joss and other gunners" have been compelled to use red-hot shot against his Majesty, who appears to have as many lives as a cat, and to be nearly a match for the whole Salvation Army.

This "army" when in "camp" amuse and "edify" themselves in chanting doggrel-hymns, of which the following is an extract:—

"The Devil and me we can't agree,  
I hate him and he hates me;  
He had me once but he let me go,  
He wants me again but I don't mean to go.  
Chorus: Glory! Hallelujah!

"My old companions, fare you well,  
I will not go with you to hell,  
My new companions are so kind,  
I've left the world and the Devil behind.  
Glory! Hallelujah!"

So much for the songs of the "Hallelujah Lassies."

Nor is the Devil doctrine confined to the domain of ignorant fanaticism, but it ramifies through all the intricacies of social and political life.

The following appeared in a recent issue of the *Echo*, in the form of an advertisement:—"Your earnest prayers are desired for the deliverance of a young Christian, to whom Satan has been sent, for removal from the earth and the clearance of Hades." The intention of the writer is none too clear, but there can be no doubt that he is a firm believer in the "personality of Satan," and would, doubtless, vote

"for his removal from the earth;" whereas it is said that Mr. Spurgeon, who also subscribes to the same view, that he would vote for the Devil to become a member of parliament if he were a Liberal. Anyhow, this is reasonable, seeing that the Devil is supposed to have had a seat in the diplomatic councils of Europe.

The belief that Satan plays a leading part in European politics is nearly as old as the introduction of the Gospel into Europe. It was not unnatural that the first Christians should hold such a belief. The German Cæsars thought he sat at the diplomatic councils of the Hildebrandine Popes, and the Popes supposed that he acted as the invisible Chancellor of the Emperors. Lord Palmerston, in the well-known German couplet, bore the title of "the Devil's own son." It is evident from an article by General Ambert, in a late number of the *Univers*, that the belief is not quite dead; or at least we may say the General will not willingly let it die. This disciple of Mars and Mercury is one of that band of French officers who are working assiduously to bring about an agreeable understanding between the Church and the Army. The French soldier and the Roman priest, they say, ought not to quarrel; they have the same foe, their interests in the present condition of Europe are identical. There is nothing remarkable in the article of the military journalist except a story at the close of it—a fable which is not likely, when it has descended to a certain level, to develop into a legend. He tells us that when Prince Bismarck was in Versailles he met with a man who was singularly agreeable to him. The two used to walk about arm-in-arm; they were like brothers. Bismarck found that his friend eagerly entered into all his views and schemes as to the politics of the future. It is even possible that they addressed one another as "Du." The dominant characteristic of Bismarck's friend was his bitter detestation of Roman Catholicism. One day the German Chancellor said to him, in a soothing tone, "Do not vex yourself so much about it; in a few years there will be no Catholicism. I shall have destroyed it from off the face of the earth." His friend smiled grimly and sadly. "You will have to be much clever than I am," said he; "for eighteen centuries I have been working against it with all my power and cunning, and I am obliged to confess that I am just as far from success to-day as I was when I first began." "Whom, then, can you be?" asked the astonished statesman. "I," replied he; "I am the Devil!"

If any reliance can be placed on this report, it would seem that the Devil is not "bound with a chain," as is generally supposed, for, according to his own account, he has been for "eighteen hundred years" trying, but failed, to annihilate Popery; and that before it existed.

### LECTURE ON THE BIRTH, LIFE, AND DEATH OF THE DEVIL.

From the *Times* (I.O.M.)

The irrepressible Antipas, F.D., has been once more in our midst and, as usual, has been dilating on the peculiar tenets of his creed. On Sunday last a goodly number of persons assembled to hear him discuss the novel and interesting subject as above stated. He commenced by reading the first chapter of the Book of Job, and in commenting thereon, he said he did not regard, as many did, the Book of Job as a drama, but as real history. He, therefore, believed that there was once a real man on the earth named Job, and another person who encountered him who is called Satan. It was desirable (said the speaker) that we should recognise a distinction between the serpent of Genesis and the Satan of Job, and this was at once apparent when the account of each were carefully compared! for it was said of the serpent that, as the result of beguiling the woman, "On thy belly shalt thou go, and dust shalt thou eat all the days of thy life." It is evident, therefore, that, supposing the serpent to be a literal organisation, it was to crawl on its belly all the days of its existence; but with regard to this "Satan" in Job, when asked, "Whence comest thou?" he replied, "From going to and fro in the earth, and from *walking* (not crawling) up and down in it," it is therefore clear that the Satan of Job is not the serpent of Moses. Furthermore (remarked the lecturer), Job did not trace his misfortunes to Satan or the devil, but distinctly avows that "the *Lord* hath taken away;" and in controversy with his wife upon the subject, he said, "Shall we receive good at the hands of the Lord, and not evil?" After this commentary upon the Book of Job, the lecturer read the 35th chapter of Isaiah, which he prefaced by the remark that it contained a graphic account of the time which would obtain subsequent to the death of the devil, or the repression of sin. When the reading was concluded, Antipas spoke as follows:—From this platform, and within the hearing of many of you, I have more than once had the honour of attacking what may be denominated hoary-headed and deep-rooted superstitions—such as "the natural immortality of the soul." I have hewed down this legend with the uncarnal axe of God's divine Word, and given you in its place the Bible doctrine of immortality, through Christ alone to be conferred only upon faithful men and women bodily at the resurrection. I have shown that the doctrine of immortality and eternal torture for the wicked is a monstrous and libellous delusion, incompatible with a God of love, the teaching of the Bible, and civilisation. In the place of this vulgar tradition I have substituted the Bible teaching concerning the destiny of the wicked, which is, destruction or eternal death; to dwell for ever in perpetual darkness and everlasting silence; to sleep

a perpetual sleep and not wake. But never did it fall to my lot to denounce a more abhorrent and vicious tradition than the belief in the popular personal devil. The task before me is less difficult than it otherwise would have been on account of the great change that has come over the religious world of late on this and kindred subjects. Vacillation is a prominent feature in the conduct of the clergy; they are constantly gauging public opinion, and are always ready, as hirelings should be, to adopt that which is popular, and ever since the doctrine of "eternal torture" has become so unpopular, and so many of the parsons have repudiated it, not a few of the more logical of them have made short work of the devil of Pagan and of popular belief. They have cut off his horns, hoofs, and tail, and reduced him to the level of a Pagan Bogie, and the teaching concerning him as mere monkish legendary, and he is now spoken of freely by the common people as "not a material being," but "an evil spirit" or "influence." One Mr. Jenkins, of Clifton, Bristol, has had courage enough to affirm his disbelief in "the personality of the devil," and by his ventilation of the subject, it has been established by law that the rejection of this part of the creed of Christendom does not debar the rejector from the privileges of "the church." The Unitarians, as a body, and not a small one either, have put away, as they have many other foolish things, this doctrine from their formularies. The "Universalists," whose father was Origen, have declared him (the devil) worthy among other sinners of salvation so that although they hold there is now a personal devil, there is to be a time when he will be "restored" and no longer go about the world plying his vile trade of tempting men to commit sin. The Rev. Mr. Hawies, of London, a clergyman of the Church of England, has printed his views against the popular, and in favour of the Bible doctrine of the devil. Mr. Voysey, who was ejected some time ago from his pulpit for heresy, has spoken out in no uncertain manner against the mythical "gentleman in black," while the rector of Merthyr (the Rev. Mr. Griffiths) says, in a recent sermon, "there can be no doubt the devil, with horns and hoofs, is an invention of the monks, for he was never heard of before the seventh century. It was St. Dunstan with his hot pincers squeezing him by the nose, that gave him his popularity." The mistaken notions of the people upon this subject are attributable to monkish teaching. Most of our so-called reformers were educated as monks, and although "Protestants," they doubtless retained much of their early theological education. The supposed existence of the person called the devil has given rise to much evil, and let us say some good. What could the monks have done with the savage people by whom they were surrounded without a devil, and hell to frighten them? Their iron natures could only be reached by a religion of fear. Who shall say that Shakespeare's works would have been so complete as they are without his belief in the devil

and hell, as set forth from the pulpits of his time. Defoe, because he supposed the devil existed as a real person, has given to the world his book entitled "The History of the Devil;" and how would John Milton's "Paradise Lost" read without the passages having reference to the devil? Robert Montgomery, Lord Macaulay, and Sir Walter Scott have each given the devil a place in their writings. In this sense, the belief in a personal devil has not been productive of harm, but of some good. The belief has been of vast use to the modern preacher. It is to this source that sin is traced, and it is this personage that is not only the author of sin, but the promoter of it also. It is by means of the devil doctrine that the people are awed into subjection. Their fears are operated upon by vivid descriptions of the devil and his eternal home—hell—and thus the work of revivalists and preachers is carried on and succeeds, and is certainly not without its good features; but christian ministers should be and are more than mere auxiliaries to the civil authorities in the repression of vice and crime. To give a biography of the devil of christendom would necessitate drawing very largely upon the Egyptian, Persian, and Grecian mythologies; for although Milton claims him to have been the denizen of heaven before the creation of man, yet it is a fact that in the fertile imagination of the ancient fablers the popular devil was born, or first had an existence. It is only in the minds of those who have been enamoured with these myths that he "lives and moves," and when the world is rid of the fables of ancient and modern times his death will be a matter of fact. The orthodox conception of the devil may be fairly described as follows:—1st., he was originally a happy angel in heaven; 2nd., he revolted against the authority of "high heaven," and for his rebelliousness was turned out and fell from heaven to earth, where he has been tempting men to sin ever since; 3rd., that he is immortal, and that he will, after succeeding in winning nearly the whole of the human race, employ himself in tormenting them in fire and brimstone for ever and ever, and will share the government of the world with God throughout eternity. It can be shown that the "evil god" belonging to the creed of the Persian religion, named Ahriman (or god of darkness), who divided the rule with the "good god," Ormusd (or god of light), is identical with the devil of popular conception. But according to the writings of the prophets there is but one God, of whom it is declared "I form the light and create darkness; I make peace and create evil: I, the Lord, do all these things." Thus, the teaching of the devil being the co-ruler with Jehovah is by this Bible statement emphatically repudiated. The devil of the Bible is not the devil of the creeds: the former is a personification of sin in individuals and communities, destined to be destroyed; the latter is a malignant and omnipotent arch fiend, immortal and vindictive in nature. The last statement is a mere assertion, a delusion, incapable of proof; the former is affirmed

in and attested by the book which is supposed to be the rule of faith among at least the Protestant sections of Englishmen. According to the scriptures, the devil is sin; not a person, but a principle spoken of as a person, or sin personified. One passage will suffice to show this, Heb. ii. 14: "That which hath the power of death: that is the devil." This passage shows conclusively that that which hath the power of death is the devil. The discovery of that power is to discover the origin and the Bible doctrine of the devil. Now, it is evident that the power referred to is "sin," for the apostle says, (1. Cor. v, 56) "the sting (power or cause) of death is sin;" and again he says, "Sin has reigned unto death" (Rom. v., 21); and concerning "the birth" or authorship of this devil-power he speaks in no uncertain manner. He says, "By man (not by the devil) came sin," (Rom. v., 12). Sin is the transgression of the law, and it was "man who transgressed or sinned, and it is man who is punished for the lawless act; but if the devil be a person and the author of sin, as is commonly supposed, he certainly ought not to go unpunished, and be elevated to be the "public prosecutor" of the universe. The chief sinner should be punished most severely, and so it is revealed in the Bible, the greatest sinner is to be beaten with "many stripes." To charge our temptation and our crime home to some external and supernatural agent may be very convenient, and somewhat complimentary to human nature. It doubtless assists men to account for its many deformities, and it is doubtless anything but flattering to bring home the crimes and sins of the world to human nature itself. Yet this is just what the Scripture does. Its affirmation is, "The heart is deceitful above all things and desperately wicked." The works of "the flesh" are given in *extenso* in Paul's epistles (Gal. v., 19, 21). "Now *the works of the flesh* (not the devil) are manifest, which are adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like—let no man say I am tempted of the devil, after reading the following apostolic statement (James I., 14): "But *every* man is tempted when he is drawn away by *his own* lusts and enticed." Let these be digested with other scriptures here quoted, and it will at once appear that the existence of a personal agent for the purpose of tempting men to sin is quite unnecessary. (Matt. xv. 12). "For *out of the heart* proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies. (Jer. xvii. 9). "The heart is deceitful above all things [here the heart is said to be more deceitful than the devil] and desperately wicked." That men are *Diabolos*, or devil, is proved beyond the shadow of a doubt by the statement of Jesus: "Have I not chosen twelve of you, and *one is a devil*" (John vi., 70); and to Peter, "Get the behind me, Satan" (Matt. xvi., 23). Some have thought that because the devil is spoken of in the masculine gender

and by the personal pronoun "Him" that, therefore, his personality is established; but it is scriptural to personify principles, for instance, "sin" is called "a master," and "riches" "Mammon," and "wisdom" in the book of Proverbs is spoken of as a "woman"—"Bind 'her' about thy neck; 'she' is more precious than rubies." And thus "sin," or the devil, is spoken of. When it manifests itself through one man, the man is regarded as the principle, as in the case of Judas. When it is manifested through a body corporate, or nation, the nation is called the devil, as in the case of the Romans who put the saints into prison the words are, "The devil shall cast some of you into prison" (Rev. ii.-10); and it was this national devil Paul referred to when he said, "Satan hindered us" (I. Thess., ii.-18). We thus discover what the Bible-teaching upon this question is. We have seen some of his "wiles" and works in the passages quoted. As to his "life" we need not stay to say much. The flood is proof of the vigorous existence of sin; the destruction of Sodom and the other cities of the plains speak only too loudly as to the rapid growth of the devil-principle. It has destroyed individuals and nations, it has closed dispensations and brought havoc to the world more than once, it is now rampant, it is rapidly ripening the present world for destruction, and were it not for the righteous, who are the salt of the earth (or mankind), the long-suffering of God must long ago have been withdrawn. But that which has the power of death and has been so destructive to mankind will soon be bruised in the "head," and finally be destroyed itself. The birth of sin (the devil) was not the will of God. Its "life" has been to Him "no pleasure," and to show his abhorrence of it He has arranged for its annihilation; and those who do not apprehend this must have very vague ideas about the mission of Christ. It is said He was manifested for this very purpose that He "might *destroy* him that hath the power of death." Here the death of the devil (sin) is assured, "He put away sin (the devil) by the sacrifice of Himself"—that is, He, when he was "lifted up," drove the first nail in the devil's coffin; and when He comes He will finish the work He has begun, and not only kill "sin" right out, but He will destroy all its work (I. John, iii.-8);—the cause and its effects will be bundled into an eternal grave, without hope of resurrection. The devil of Scripture is, therefore, not immortal, but destined to die; and let us thank God the day of his death is not far off; his course is nearly run; the thousand years' righteous rule of Christ upon earth will soon begin, which will result in filling the whole earth with God's glory, and "restore our faded Paradise"—for "there shall be no more curse (or sin), no more tears, no more pain, no more death," for the former things shall be done away. The kingdom of God will have then "come," and His will performed "on earth as in heaven." Political, social, and religious strifes will then have ceased for ever. Human nature will be changed,

the roar of the cannon will no more be heard, every man will sit under his own vine and fig tree, and the prediction of Cowper's beautiful lines will be realised truth—

The groans of nature in this nether world,  
Which heaven has heard for ages will have an end.  
Foretold by prophets and by poets sung,  
Whose fire was kindled at the prophet's lamp,  
The time of rest, the promised Sabbath comes.  
Six thousand years of sorrow have well-nigh  
Fulfill'd their tardy and disastrous course  
Over a sinful world: and what remains  
Of this tempestuous state of human things  
Is merely as the working of a sea  
Before a calm, that rocks itself to rest;  
For He whose ear the winds are, and the clouds,  
The dust that upon his sultry march,  
When sin hath mov'd Him, and his wrath is hot,  
Shall visit earth in mercy: shall descend  
Propitious in His chariot pav'd with love,  
And what His storms have blasted and defac'd  
For man's revolt shall with a smile repair.  
Sweet is the harp of prophecy: too sweet  
Not to be wrong'd by a mere mortal touch.  
Nor can the wonders it records be sung  
To meaner music, and not suffer loss.  
O, scenes surpassing fable and yet true,  
Scenes of accomplished bliss! which who can see  
Through but in distant prospect, and not feel  
His soul refreshed with foretaste of the joy?  
Rivers of gladness water all the earth,  
And clothe all climes with beauty: the reproach  
Of barrenness is past, the fruitful field  
Laughs with abundance: and the land once lean  
Or fertile only in its own disgrace,  
Exults to see its thirstily curse repeal'd,  
The various seasons woven in one,  
And that one season an eternal spring,  
The garden fears no blight, and needs no fence.  
For there are none to covet; all are full.  
The lion and the libbard and the bear  
Gaze with the fearless flocks. All bask at noon  
Together, or all gambol in the shade  
Of the same grove, and drink one common stream.  
Antipathies are none; no foe to man  
Lurks in the serpent now; the mother sees,

And smiles to see her infant's playful hand  
 Stretched forth to dally with the crested worm,  
 To stroke its azure neck, and to receive  
 The lambent homage of his arrowy tongue.  
 All creatures worship man, and all mankind  
 One Lord, one Father. Error has no place;  
 That creeping pestilence is driven away;  
 The breath of heaven has chas'd it, in the heart.  
 No passion touches a discordant string,  
 But all is harmony and love. Disease  
 Is not; the pure and uncontaminate blood  
 Holds its due course, nor fears the frost of age.  
 One song employs all nations; and all cry,  
 "Worthy is the Lamb, for He was slain for us!"  
 The dwellers in the vales and on the rocks  
 Shout to each other, and the mountain tops  
 From distant mountains catch the flying joy,  
 Till nation after nation caught the strain.  
 Earth rolls the rapturous hosannah round.  
 Behold the measure of the promise filled;  
 See Salem built—the labour of a God!  
 Bright as the sun the sacred city shines;  
 All kingdoms and all princes of the earth  
 Flock to that light; the glory of all lands  
 Flow into her; unbounded is her joy,  
 And endless her increase.

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CORRESPONDENCE RAISED BY THE LECTURE.

OBJECTIONS AND ANSWERS THERETO.

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"ANTIPAS VERSUS THE APOSTLES.

"To the Editor of 'The Cambrian.'"

"SIR,—In your last edition you have given the public the opinions of a man—Antipas, F.D. (supposed to be a Defender of the Faith, but in reality a Fiery Dynamite to blow the common creed to atoms), on one of the cardinal points of their faith. These opinions of this Christadelphian teacher being utterly subversive of the established creed, you will, perhaps, from justice to the cause of Truth, allow the far more ancient and orthodox views of the authoritative Fathers to appear in the same medium for this work, as an antidote to false views, which, if believed, will cause some undermining of faith in the general truths of Scripture. Antipas lives in the 19th century; *Audi alteram partem* of the 1st century. What say the Evangelists and the Apostles?

The Christadelphian explains all their teaching on the theory of 'personification of sin.' Can that be sound doctrine? The Gospels refer in the 'Temptation of Christ' to a Being who had power to speak, to quote Scripture, to come to the Saviour, and take Him, and set Him down on high places,—to a Being who speaks in the first and third person singular case. (I and Me.) This Being had power to show all the glory of the kingdoms of the Roman world; and Jesus addressed him as 'the' Satan. Elsewhere, Jesus says he had the power of sowing tares (evil)—of taking the word sown out of the heart, and that the fire is prepared for him, the devil, and his angels. Again, the Gospels also state that he (Satan) entered into the heart of Judas. He is also called the prince of this world, a murderer, a liar, and the father of it. There is no truth in him; 'when he speaketh a lie he speaketh of his own.' Throughout the Gospels the numerous devils 'cast out' are referred to as spirits, who knew and feared Jesus. Let us now hear Paul, the special guide of the Gentiles. He refers to treading Satan under foot; to delivering such an one to Satan; (Would Paul deliver anyone to sin?); to Satan tempting; to having fellowship with devils; to his devices; to the serpent beguiling Eve through his subtlety; to his being transformed into an angel of light: to his having ministers; to spiritual wickedness (wicked spirits, marginal) in high places; to his hindering him; to a wicked one working after the working of Satan; to the snare of the devil; to seducing spirits and doctrine of devils; to being taken alive by him at his will. James says devils believe and tremble. Peter refers to your adversary, 'the devil,' as a roaring lion walking about seeking whom he may devour; to angels cast down and delivered into chains, and reserved unto judgment. John refers to the wicked one; to the devil who sinneth from the beginning; to the children of the devil. Jude says the 'angels who kept not their first estate,' are kept unto judgment; and that Michael contended with the devil, but brought no 'railing accusation' against him. The Revelation refers to Satan several times, and to the devil having power to cast some into prison; to 'that old serpent' 'called the devil and Satan;' to the dragon making war; and to his being finally 'tormented for ever and ever.' Now, such is the Apostolic and Evangelistic testimony. Though comparisons are odious, yet the discriminating public should place these eight powerful witnesses, viz.: Jesus, the Son of God, Matthew, Mark, Luke, John, Paul, James and Peter, against the Christadelphian professor of theology, and judge calmly who is most likely to be correct on such a point. An enlightened reader of the Scriptures knows where to look for mere metaphor; but, I ask, is it probable that all the above passages are founded on 'Personification?' There are some passages in the Bible that are no doubt more or less poetical (yet real also), such as 'when lust hath conceived it bringeth forth sin, and sin

when it is finished bringeth forth death.' But in such passages we do not find constant personal pronouns, as I, me, he, thee. Can Sin quote Scripture—speak to a person—come to him, take him, and set him on a pinnacle of the temple, or a high mountain? Can Sin be called a prince; or could it promise the possession of all the Roman Kingdoms? Can Sin believe and tremble, or hinder an Apostle from visiting his brethren? Can it be said, with any degree of sense, that sin sinneth from the beginning? Finally, can sin undergo torment for ever and ever? There is good and evil in the world, but we must not ignore the supernatural powers that are at the head of each. Could Antipas prove the common views upon the doctrine of Satan to be false, there would then be some chance of his gaining disciples among the really religious inhabitants of Swansea, on the subject of demonology. But he has surely failed to shake their faith; and both he and all others who can only mar a matter, should let it alone.

"I am, Sir,

"Yours respectfully,

"A HUMBLE DEFENDER OF THE FAITH."

Our "humble," and, we will add, weak "Defender of the Faith," speaks of the personality of the Devil as "a cardinal doctrine," forgetting (or perhaps he never knew) that the Church of (or rather *in*) England does not hold any such doctrine as "cardinal," and this was legally decided in the late Ecclesiastical trial of "Jenkins v. Cook;" and every one knows that the "broad" Churchman has long ago left the Devil and hell-fire teaching to the extreme "low" and "high" of the fraternity, who, however, have no evidence, legal or otherwise, to support these ghastly superstitions. With the exception of our "humble" friend's reference to the contention of

#### MICHAEL AND THE DEVIL,

we shall allow the correspondence which was called forth at the time to speak for itself. So long as this "Defender of the Faith" continues, like many of his co-labourers, to pick and cull parts of verses, and even sentences from the Bible, he will continue to be a "humble" and weak instrument in his contentions for the faith of Christendom, and will never be justly entitled to the "F. D.," or even "Fiery Dynamite." Jude's whole words are as follows:—"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." From the above passage by some the Devil has been invested with a personal organisation (and this is, without doubt, the view of our "humble" friend,) and an *individual* disputation is supposed to have taken place between Michael and his Satanic

Majesty about the body of MOSES. If orthodox notions be correct, then the Devil in this instance was more concerned about the "body" than the "soul" of Moses, but the phraseology itself is suggestive of a better explanation. If Moses as a person had been meant, Jude would have said Moses, not "the body of Moses." By this statement we understand "the brother of James" to refer to the house of Moses, over which "house" or body he is said to have been "faithful as a servant." (Heb. iii., 5.) That is, the people composing the Jewish nation, who were baptised into Moses in the Red Sea, and, as his disciples, constituted "a body," just as those who are baptised or immersed into Christ are "one body,"—believing, as we do, that the Israelites were the body of Moses about which the Devil and the archangel disputed. This kept in mind will materially aid us in the understanding of the passage. As to the disputants about this body we can see no good reason for not regarding Christ as Michael the archangel, and the Devil we regard as the chief priest and scribes of His time. It is well known that the "disputes" between Him and them were many, and that, too, about the house of Moses, or the Israelitish "body politic." In Christ's disputes he brought "no railing accusation" against any of His numerous foes, but when they reviled Him He "reviled not again, but committed Himself to Him that judgeth righteously," or, in the words of "Judas not Iscariot" (Jude), he said, "the Lord rebuke thee." The Devil was not one person, but many, and they were "rebuked" by the life, death, and resurrection of Michael, by which he destroyed their ceremonial and sacrificial law of the house or body of Moses, and thus decided for ever who has the right to that body. The Devil was defeated, and Michael is triumphant, and when He returns He will declare His victory and right by restoring (by resurrection and gathering) the House of Israel into their own land, and sitting for ever on the throne of David, while all His enemies will be made his footstool. We take the foregoing views.

1st. Because the Bible does not teach the doctrine of one personal Devil.

2nd. There is no account given of a dispute about "the body of Moses" in the Bible, which will accord with the statement of Jude but the one here given.

3rd. Jude being one of the apostles (Luke vi., 16) of Christ would be quite familiar with the "dispute" between His Master and the Jews, and also being a Jew with the use and significance of Oriental and Jewish phraseology.

**“THE TEMPTATION OF JESUS IN THE WILDERNESS.**

“To the Editor of ‘The Cambrian.’

“SIR,—With your kind permission I will try to remove some of the difficulties put forward by ‘An Humble Defender of the Faith.’ He seems to see an insuperable difficulty in the accounts of the Temptation of Jesus, and a few remarks from one who has felt the same, may be of service to him.

“It is worthy of remark that as Jesus was in the wilderness ‘with the wild beasts,’ the account of his temptation must have come from his own lips, either in conversation with his disciples, or to his mother in the little house at Nazareth after his return from the wilderness. He then, no doubt, uses the word ‘Satan’ and ‘diabolos’ in the same sense as he used them in his other discourses. In John vi. 70, he said that Judas was ‘diabolos,’ and in Matt. xvi. 23, he called Peter ‘Satan.’ In these cases it is evident that the character and influence of the person is referred to. The determination to sell Jesus to the Chief Priests was the ‘Satan’ that entered into Judas with the sop; and having this ‘adversary’ in him, he became ‘diabolos,’ the accuser, the enemy. And if Jesus had listened to Peter when he wished him not to go up to Jerusalem to be put to death, he would never have become ‘the Christ,’ ‘the author of Eternal Salvation,’ ‘the beginning of the Creation of God,’ so that Peter was the Adversary,—the Satan.

“Let us take these ideas to the accounts of the Temptation of Jesus in the Wilderness: for the popular Devil is shut out of the question altogether. If the Devil is the same with Ahriman, the prince of darkness, would Ormuzd, the king of light, send his son to be tempted by his greatest enemy? Or if he is one with the Ophiomorphos of the Gnostics, would Bythos and Sophia suffer their son to be in the power of the ‘cloven-footed serpent of lies’? ‘Jesus was led up of the Spirit, the Holy Spirit, the Deity Himself, into the wilderness to be tempted.’ The popular idea would make God to be playing into the hand of the devil! Putting his ‘well beloved Son’ into the very jaws of the evil one! If this monster with horns and hoofs and forked tail had Jesus in his clutches when he carried him bodily through the air and set him on the pinnacle of the temple, why didn’t he let him fall, and so for ever put an end to the One, whom he knew was sent into the world to subvert his kingdom and destroy his power? But by what passages of Scripture can it be gathered that the popular Satan has, or even had empire in this world? That the great God, who ‘doeth according to his will in the army of heaven, and among the inhabitants of the earth.’—(Dan. iv. 35.) ‘In heaven and in earth, in the seas, and ALL deep places.’—(Ps. cxxxv. 6.—the bottomless pit is here included). ‘Who forms the light and creates darkness, who makes peace and creates evil, I Jehovah do ALL these.’—Isa. lxv. 7.) Who will dare say that God

has given up his authority to a base, vile criminal, who has not only failed to answer the purpose for which he was created, but has and continues to defy his Maker to his face!

“The Temptation consisted in the suggestion of sin to the mind of Jesus. He had to ‘bear our griefs and carry our sorrows;’ He had to feel the temptations which His brethren would be subject to, so that He might be a sympathising High Priest, and succour those who are tempted. The Apostle John (1 John ii., 16) has classified sins under three heads—‘The lust of the flesh, the lust of the eyes, and the pride of life.’ All sins may be ranged unto one or other of these heads. Eve was tempted in these three points:—(I.) The tree was good for food, (II.) it was pleasant to the eyes, that it would make one wise, (III.) that they should not surely die. Our first parents failed under these temptations; the first Adam lost Paradise and the tree of life. Jesus is to be the second Adam, to stand wherein the first Adam fell, and regain the Paradise, and plant the tree of life again in this forlorn and ruined world. The *Nachash*, a beast of the field, was the instigator in the first temptation; but who was the tempter in the second? We think that we are shut up to one of two suppositions, (I.) that there was no external tempter, that the thought originated in the mind of Jesus itself, or, (II.) that the Father sent an angel to try Him, to see if He would obey the divine law, or fail as did Adam in the garden of Eden. The former proposition has able defenders. They point to the text ‘He was in all points tempted as we are’ (Heb. iv., 15), and when we are tempted we do not generally see any external tempter. ‘A man is tempted when he is drawn away of his own lusts and enticed’ (James i., 14.) They would explain the temptations somewhat thus:—(I.) Jesus being hungry the thought would naturally arise, ‘I could make these stones into bread if I chose; (II.) I could take all the kingdoms of the world for Myself now rather than wait the appointed time of My Father; (III.) If I cast Myself down I shall be borne up on angels’ wings. All these thoughts could have sprung from his own brain. But does it not derogate from the purity, holiness, separateness of His character to attribute such thoughts to His own heart? Does it not lower him somewhat in our estimation; Him who should be ‘the chiefest among ten thousands and the altogether lovely?’ Anything that would debase Him seems to be repulsive to our minds; but any idea that raises our estimation of Him seems to carry the burden of proof with it. ‘Let God be true and every man a liar;’ let Christ be pure and holy, and all of us sinners and children of diabolos! In explaining the temptations we shall consider that an angel was sent by the Father to try His Son: perhaps one of the angels who afterwards ministered unto Him.

“1st Temptation: The Lust of the Flesh. He was hungry; his body desired food; his animal passions wished for gratification. It was

suggested that the stones might be made bread. This suggestion need not have come from a sinful being—the thought was no sin if not indulged in. The angels had known good and evil we learn from Genesis iii., 22: ‘The man is become as one of us to know both good and evil.’ They had come through a state of probation, and had conquered, and they had been rewarded with immortality. So the angel could suggest that the stones could be made bread, without committing any sin himself. But Jesus had to fast 40 days and 40 nights, as his antitypes, Moses and Elias. It would have broken the perfection of the parallel if he had failed in this trifling particular; so He gives the beautiful answer from Deuteronomy: ‘Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.’ He has gained a decisive victory over the lust of the flesh—he will leave the providing of his daily wants to his Heavenly Father—he will take the good things He chooses to supply with thankfulness, but will not be over anxious after the morrow. ‘Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you.’

“2nd Temptation: The Lust of the Eyes. ‘He was shown all the kingdoms of the world, and the glory of them: all these things will I give thee if thou wilt fall down and worship me.’ The angel was delegated by the Father to offer this glittering bait—to be ruler and possessor of all the kingdoms and riches of the world! It must have been a very strong temptation to Jesus. He was born to be a king—to be heir of the world—but he had a path of humiliation to tread before he entered into the glory. If he could get the glory without the humiliation, it would be well worth the trying for: and in so easy a manner, only fall down and worship me! But he could patiently wait his Father’s appointed time. ‘Thou shalt worship Jehovah thine Elohim, and him only shalt thou serve.’ If he had bowed to the angel how could he have received the worship of angels in the new order of things. ‘Worship him all ye gods,’ or as Paul has it—‘Let all the angels of God worship Him.’ Jesus was content to wait. ‘They that by patient continuance in well doing seek for glory, honour, and immortality,—God will give them eternal life.’

“3rd Temptation: The presumption of life. He stands on a pinnacle or tower of the temple, and looks from the giddy height into the Tyropean valley, some 400 feet. ‘If thou be the Son of God, cast thyself down, for it is written (concerning the Son of God, the Messiah who was to come), He shall give his angels charge over thee, to keep thee in all thy ways; they shall bear thee up in their hands lest thou dash thy foot against a stone.’—(Ps. xci. 11 and 12.) We may suppose Jesus to say—This is written of one who abides under the shadow of the Almighty; one who has made Jehovah His refuge and His fortress, and says—He is My Elohim in whom I will trust.’ Will this be dwelling under his shadow, trusting in Him, to throw myself down, to

place my life in imminent peril? My life is not my own, it is given me for a specific purpose, would it be consistent for me to endanger it in this way? It is also written, ‘Thou shalt not tempt Jehovah thine Elohim.’ So we are not our own. ‘We are bought with a price; therefore glorify God in your body and in your spirit, which are his’

“Then the devil leaveth him, and behold angels came and ministered unto him.’ But it says in Luke. ‘The devil departed from him for a season.’ He came to him again in the garden of Gethsemane: ‘Father if it be possible let this cup pass from me.’ But he gained the victory on this occasion also: ‘Nevertheless not as I will but as thou wilt.’ It is worthy of notice that after this proof of his dependence on his Father, it is said ‘there appeared an angel unto him from heaven, strengthening him,’ (Luke xxii., 43), as they did after his first temptation in the wilderness.

“Did Jesus actually stand on the pinnacle of the Temple and on the exceeding high mountain, or was it only in imagination or vision? We are inclined to think the latter; that all the temptations took place in the wilderness. For what mountain is there in the neighbourhood of Jerusalem from which ‘he could see all the kingdoms of the world and the glory of them?’ If world here means the Roman world, which was the ruling power at that time, he must have seen the capital, Rome, more than 1,000 miles distant! We think that the riches and pomp of the world were made to pass before his eyes in a kind of panorama. Also, that he was on the pinnacle of the temple in imagination only; for after the temptation ‘He returned from the wilderness, in the power of the spirit, into Galilee.’

“Hoping these remarks may clear up some of the difficulties connected with this subject, I am, &c.,  
“W.”

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And now a few words, and only a few, on

#### “THE BIOGRAPHY OF THE DEVIL.”

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“To the Editor of ‘The Cambrian.’

“SIR,—I am pleased to see that some one has come forward to publicly declare his disbelief in the popular ‘God of Evil,’ and to show that the Scriptures do not teach the existence of such a being. The common doctrine has been a great stumbling block to the belief of many: the Book has been either cast aside altogether, or said to be a mixture of pagan nonsense with some sound morality, and so its effect as a teacher has been fearfully depreciated.

“I should like to ask those Ministers who teach the personality

doctrine, and who can examine the original language for themselves, a few pertinent questions.

“First. Is the Hebrew word, Satan, a proper noun? Ought it to be spelt with a capital S? Our Bible commentators say, yes; because in 15 places in the Hebrew Bible the definite article is used before the word. This is not sufficient proof, for the definite article is used before other nouns, which no one will doubt are common. If it should be a proper noun, what a strange use we have in Zech. 3. 1.—‘Satan stood at his right hand to satanize him.’ To all intents and purposes, if the being’s name is Satan, the prophet is here making a pun on his name. Just as if I were to say, ‘Mr. Painter, come and paint my house.’ If the man’s name were Painter, should I not be joking him? Then as to the difficult passages in Job, the printers of our Bibles have lately confessed that it is not a proper noun here, by putting ‘an Adversary’ in the margin. Will some believer in the general theory answer the following queries? (1) If the devil was turned out of heaven for sin, how came he back again in the presence of God among the angels? (2) Where does it say that Satan came from hell to attend this meeting? (3) The popular devil would want Job’s soul to drag it down with him to torment it. How is it that there is not a word about this, but that damage is done to his property and body? (4) If Satan inflicted this trouble, how is it Job said the Lord did it? These passages in Job and Zechariah are the only passages that the popular idea is to be proved from. But what will they say when they are told that in the Septuagint in all these places the word is *Diabolos*? Does not this clearly prove that the Jews of those days (the third century, B.C.) did not consider the word Satan to be a proper noun? As far as my reading has gone the word Satan is only used once in the Septuagint, I. Kings xi. 14.

“Secondly, in the New Testament, are we to suppose that when we have *O Diabolos*, it is the name of a person? Yes, say the commentators. But how then will they account for the omission of the ‘O’ in Rev. xii. 9, and Rev. xx. 2? Let them please remember also that it is from these texts, and these alone, that it is proved that Satan tempted Eve in the Garden of Eden! No other text can be brought forward to prove it. If these hints be followed throughout all the texts where the words are used, the person of the devil, the god of evil, will be ‘Like chaff before the summer threshing floors,’ ‘They shall diligently consider his place and he shall not be!’

“The most difficult text on my side of the question is John viii., 44, and I would not shirk any difficulty in the argument. ‘Ye are of your father diabolos.’ If diabolos is a being, an angel, a man, then he must have generated these Pharisees, for he was their father! ‘He was a murderer from the beginning.’ Whom did the popular devil murder?

I never read in the Bible, nor even in his own book, Milton’s ‘Paradise Lost,’ that he ever killed anybody! But Sin has; Sin has killed her millions: all men are born under the curse of the first transgression, their father diabolos. Do they not now rather follow their own inclinations than submit to God’s word, as did our first parents? One of the first manifestations of sin was Cain’s murder of his brother Abel. Sin was a murderer from the beginning, and has been the cause of all the murders and crimes that have blackened the fair face of nature. ‘When any man speaks a lie he speaks of his own, for his father also was a liar.’ (See Wilson’s Diaglott). Read Gal. v. 19—21, and then say if it is necessary for the arch-fiend to tempt man to sin.

“According to popular teaching the devil has no lack of names, titles, &c. No modern potentate can boast of so many! Satan, the Devil, Apollyon, Abaddon, Beelzebub, the Angel of the Bottomless Pit, Belial, the Dragon, Leviathan, Lucifer, Serpent, a Roaring Lion, Tormentor, Prince of Darkness, Prince of this World, Prince of the Power of the Air, God of this World, &c., &c., and if we were to add the popular titles current in the present day, what a list we should have!

“If I am not intruding too much on your space, Mr. Editor, I will notice a few of their Scripture titles.

“**APOLLYON.**—Bunyan has painted his pictures, and most persons think it is a photograph! The 9th of Revelation is a prophecy of the ravages of the Mahomedans in the 8th century, A.D., and therefore Apollyon means Mahomet.

“**BAALZEBUB.**—A Hebrew word only used in II. Kings i., and means ‘The Lord of flies:’ worshipped by the Philistines as a charm against the insects which swarm on all low lying coasts. In the New Testament it is spelt ‘Beelzeboul,’ which transferred to Hebrew means ‘The Lord of Dung:’ a name of reproach given by the Jews; not that such a god was worshipped by any people however low and degraded. And the Philistines appear to have been a strong, warlike race, able to subdue the Jews at any rate. Rabbi Solomon Jarchi describes the worship thus:—‘Eo quod distendebant coram illo foramen podicis, et sterces offerebant.’ The Jews called all the false gods of the nations round them diamonia or demons, and this dung god, the most disgusting of all was therefore called their ‘prince.’

“**BELIAL.**—A Hebraism for worthlessness.

“**LUCIFER.**—Only used once: Isa. xiv., 12, and should have been translated ‘Howl,’ as in the 31st verse, and in Isa. xiii., 6.

“**PRINCE OF THIS WORLD.**—John xiv., 30. Perhaps Pontius Pilate is here meant; for he said, ‘I find no fault in this man.’ In John xii., 31, and John xvi., 11, it is ‘The Old Adam.’ Christ, by his obedience unto death, exercised this spirit, this ruling spirit of the