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ARTICLE I.

THE DIVINITY OF CHRIST.

Among all the absurdities that prevail among those who receive the Scriptures as a Divine revelation, none perhaps, is more astonishing than that which disrobes our Saviour of his Divinity. Christ is not the Supreme God, but a creature only, is the opinion of an Arius, a Socinus, a Priestly, and a Belsham, and their numerous disciples, in direct opposition to what we deem the explicit teachings of both the Testaments, which they professedly believe and revere. It is really strange, in our judgment, that candid and intelligent men, after even a cursory examination of the Scriptures, should ever arrive at such a conclusion. There is no better evidence of the extraordinary subtlety of Satan, in his work of deception and ruin, than the effort he makes, and the success with which that effort is attended, to divert serious minds from the obvious import of Divine revelation, and occupy them with a creed that has its origin in a grievous perversion of truths of infinite moment. If he cannot utterly destroy the word of God, nor arrest its circulation, he will destroy its influence, by adulterating, or else by torturing it. This remark is made with all due respect toward those whose views we are about to combat. We should all be humble enough to acknowledge that we are possibly holding with tenacity, errors which are to be attributed to Satan's power over us.

There are two facts with which our minds should be deeply impressed. The wonderful constitution of our Saviour's person, which, as we believe, combines the Divine and

ARTICLE VI.

THE NATURE AND ORIGIN OF THE PAGAN DOCTRINE OF TRIADS, OR A TRINITY.

The fact of the existence of a doctrine of a trinity of Supreme Gods, with more or less distinctness, in all the earlier forms of religious belief, is now universally admitted.

The degree in which any resemblance is found to the Christian doctrine varies with the proximity and clearness of the traditions of a primitive theology.

It will be interesting to present an outline of these Triads from the sources within our reach and chiefly from an elaborate analysis included in a more general review some years since.

The Hindu Triad bears but little resemblance to the Scriptural doctrine of the Trinity, although it has been made use of by sceptical writers for the purpose of attempting to cast discredit on Christianity. Still, it may seem strange that such a doctrine as that of the Triad should have been conceived by man; especially when to it is added the doctrine of Avatars, or Incarnations, which are part of the functions peculiar to Vishnu, the preserver, the second deity of the Hindu Triad.

And though the resemblance, in its mythological form, is greatly warped and marred, yet it cannot but strike any inquiring mind as very remarkable, that opinions so much above the conceptions of mere reason, and bearing apparently so much more resemblance to the doctrines of Christianity than did the revelation given to the Jews, should have been held time immemorial by the Hindus. The surprise of the inquirer will certainly not be diminished, if he be led to ascertain that a similar doctrine prevailed in the earliest ages of every people in the world, whose national existence extends to a sufficiently remote antiquity, and whose ancient records have been at all preserved. A full elucidation of this ancient doctrine is not within either our power or our limits to give; but regarding it as the only key by which the secrets of ancient mythology can be unlocked,—re-

garding it as the lever by which all their delusions may be subverted and overthrown, we request the attention of our readers to so much of a disquisition concerning the recondite mythology of the ancient heathens, as may be requisite for enabling them to apprehend the bearing and force of our argument.

In the Hindu system of mythology the main elements are not properly and strictly a Trinity in Unity, but a Monad producing a Triad, and then retiring farther from action,—even from consciousness,—the Triads thenceforward remaining the deities and rulers of the universe. They must also, have perceived that this Triad was essentially of the character of materialism, and conveyed a mythic personification of the producing, preserving, and destroying powers of nature. Whether this mode of attempting to explain the mystery of the universe was within the reach of the unaided powers of human reason, we shall not at present inquire; but, let us, at least, show that it was not peculiar to the Hindus.

Partly from fragments of ancient records, and partly from recent hieroglyphic discoveries, we are enabled distinctly to perceive, that the Egyptians held the same doctrine of a Triad, and that, too, in such a degree of conformity with the Hindu system, as to show that they are essentially the same. The Egyptian Monad, or fountain of deity, is named Amon-Ra, or Eicton,—physically, Chaos,—and is identical with the Hindu Brahm. Phtha is the *creating* power,—Kneph, the *preserving* power,—and Khem, the *destroying* or reproducing power.

It is worthy of observation, however, that the Egyptians arranged their Triad somewhat differently from the Hindus, though the official attributes were the same, placing them thus,—Kneph, Phtha and Khem, in conformity with their strictly physical attributes, ether, light and heat. It must also, be added, that the names of Egyptian gods, better known to classic scholars, occupy the same positions, and claims the same characters, as those above mentioned;—as Chronus, Osiris, Horus and Typhon, the first being the Monad, the three latter the Triad. Indeed, there may be distinctly traced among the Egyptian gods three such Triads, as they

may be termed, and regarded respectively as celestial, terrestrial and infernal deities.

The Phœnician mythology bears a very close resemblance to that of the Egyptians, although in a modified form, indicating a later period of formation or reception, when certain metaphysical theories had begun to refine the simplicity of the ancient, physical, or material creed. In this the Monad is Chaos; from the Chaos proceeds a dark windy Air, or Ether; from the embrace of these springs Pothos, or Love; and from these Metis, or Mût, Intellect or Counsel.

With this the Hermetic and Orphic systems are closely connected, and deserve attention as the intermediate link between the Egyptian, and the later or classic Greek. The Monad is here again Chaos, co-existent with which is Ether, sometimes termed Phanes. Thence spring Ericapæus, Pothos, and Metis; or, as other Orphic fragments arrange and name them, Ericapæus, Phanes or Apollo-Pythius, and Metis. The classic Greek, it is well known, implies also, a Monad, producing a triad,—the monad being Chronos or Saturn, the triad, Zeus, Poseidon, or Neptune, and Pluto, manifestly a mythic mode of representing the three imaginary elemental principles of air, water, and darkness, or the unknown regions of nature.

The Syrian, Sidonian, and Tyrian, are nearly the same. In them the monad is Baalshilishi or Baal, and the triad are Ether Ulomus and Chosrus or Chronus, Pothos and Omichles, or water, Ilus and Heracles, or Chromes.

The Chaldæan has not reached us in its primitive form, except as may be gathered from what are termed the Chaldæan Oracles of Zoroaster. The fundamental tenet of these oracles is, that a Triad shines through the whole world, over which a Monad rules. This triad is termed Father, Power, Intellect; and one passage implies that it had been in the most ancient times Air, Fire, and the Sun.

The Persian is, evidently, a refined, or perhaps we might say, a partially reformed modification of the ancient Chaldæan. According to it, the monad is Zeronane, or Time unbounded; the triad consists of Ormuzd,

Mithras, and Ahriman, exactly corresponding to the character and the arrangement of the Hindu triad,—the creating, preserving, and destroying powers, or the Good principle, the Mediator, and the Evil principle.

According to the Chinese, from Zao, the incorporeal reason, sprung a *duad*, from which proceeded a *triad*, by whom all things were created.

The simplest form of the Scandinavian mythology is, that which names the monad Bor, and the triad Odin, Hæmur, and Lodur; the powers respectively of Ether, Light, and Fire, or, as applied to man, life, reason, and blood.

The Druids specified no monad, and their's was entirely of a metaphysical character,—Life, Knowledge, Power; from which it may be inferred, that the Druid system is not nearly so ancient as those already mentioned, and cannot belong to a more remote antiquity than one subsequent to the metaphysical refinement of the Pythagorean period.

It deserves to be mentioned, also, that among the Peruvians the same system of a monad producing a triad, formed the ancient creed.

The monad they called Viracocha, or Pachacamac, (soul of the world;) this primary being they regarded as symbolized in some measure by the Sun, who was, of course, the chief object of their worship; the triad they designated, Father-Sun; Son-Sun; and Brother-Sun.

From this necessarily very brief and imperfect outline of the most ancient systems of heathen mythology, we are irresistibly led to the conclusion, that all the nations of primitive antiquity worshipped a Triad of divine persons,—which Triad they believed to have been in some manner inherent in, or to have proceeded from, or to have been produced by, a Monad, who was recognised as the supreme source of deity.

The most ancient aspect of this system, which is also, the simplest, is purely of a material character, and is found in the Hindu and Egyptian mythologies. In them the correspondence is very close,—

Hindu, <i>Monad</i> ,	Brahm; <i>Triad</i> ,	Vishnu,	Brahma,	Shiva,
Egyptian, <i>Monad</i> ,	Amon-Ra; <i>Triad</i> ,	Kneph,	Phthah,	Khem,
Physical		Ether,		Fire,
nature,	Chaos;	Spirit,	Light,	or
		or Air,		Ocean.

The attributes respectively are:	Preserving, power,	Creating, power.	Destroying, power.
The colors sacred to these deities corresponding to their 'physi- cal nature, are	Blue,	White,	Red.
The Chaldean ancient Triad is also,	Ether,	Light,	Fire.

These are, beyond all question the most ancient mythological tenets of the most ancient of heathen nations; and, therefore, they present to us the nearest approach to the primitive opinions of the post-diluvian patriarchs, or rather, let us say, the first corruption of patriarchal religion.

Having thus begun to worship the elemental powers of nature, the next corruption was easy, and indeed, inevitable, namely, the worship of the heavenly bodies, and especially of the sun, sometimes as the monad, sometimes as the first person of the triad, the moon, and the earth, or the moon, and the ocean. The worship of the moon, of the ocean, and of the earth, as also, of the infernal or subterrene regions, were later additions to the worship of the sun, as that luminary was held to possess all the powers of the triad, creative, preserving, and destructive, and reproductive. He is the Baal or sun-god, of the second corrupt system of heathen worship, which prevailed very extensively among the nations of central and western Asia; and, when combined with, and modified by the Hermetic and Orphic systems, (themselves partly derived from the Egyptian,) formed the intermediate and connecting links between the ancient system and the classic mythology of Greece and Rome.

Let it, however, be carefully noted, that there were two other systems of mythology prevalent among the ancients, both intimately connected with the system we have been considering,—one as a farther corruption, the other, as an attempt at reformation, or at least, a sort of explanatory refinement. The most ancient of these was the worship of deified human beings, leading directly to idolatry. The first and greatest of these hero-gods occupies the position of the monads of the earlier system. He is the sole king of the world. He is threatened with some fearful calamity, from which he escapes by taking refuge in a boat, a cavern, a coffer, or ark, the moon, or

the hollow of a lotus leaf. He finally surmounts the danger, re-organizes the frame of nature, or becoming the parent of three sons, re-peoples the world. In this system the worship of the moon, the earth, the sea, the serpent, rainbow, and the dove, may be found under various symbols, more or less obscure, and more or less successfully combined with the more ancient (as we think,) and simpler system of the monad and triad,—the chaos and the elemental powers and attributes of nature. It is impossible not to recognise in this a confused mythological representation of the events of the deluge, and the history of Noah and his three sons,—together with a still more confused reference to the history of the fall, and of Adam and his three sons. This, which we may term for the present, the *patriarcho-idolatrous* system, appears to have sprung up, as we shall have occasion to show, shortly after that of the physical monad and triad theory, which we may term the *patriarcho-pantheistic* system. It may be possible to show, that these two systems were opposed to each other, their respective adherents contending with the most deadly animosity, in the remotest antiquity,—even in patriarchal times; while it must be evident to all, that their partial combination contributed to the formation of those transition stages ending, as already stated, in classic mythology.

What we have designated as an attempted reformation, or sort of explanatory refinement of these ancient systems, had its origin in a much later period, and was of a metaphysical character. In it the monad is, the soul of the world. The triad is: Spirit, or Love, or Power, or Intellect, Truth, Justice. From this the Druid system, Life, Knowledge, Power, is evidently derived, from which some approximation to the period of its origin may be obtained,—as also, to the region whence it sprung.

The Persian system, as given in the Zendavesta, bears a close resemblance to this metaphysical system, with one peculiar characteristic of its own, highly deserving of attention. In it the monad is Time-unbounded, or eternity; the triad,—

Ormuzd,	Mithras,	Ahriman,
or The	or The	or The
Good principle,	Mediator,	Evil principle.

In this system, it will be observed that there appears, if not for the first time, at least more distinctly than in any of the more ancient, the idea of the two opposing principles of Good and Evil; and from this peculiarity men of less judgment than learning have attempted to account for the introduction of the Hebrew Scriptures of the same idea, in consequence of the intercourse of the Jews with the Persians, during the period of the captivity. We trust soon to prove, that the very opposite was the truth,—and that the Persians actually received it from the Jews.

Let us, briefly, recapitulate, for the purpose of presenting in the most succinct and intelligible form, the conclusions to which we have arrived. The most ancient system of heathen mythology is, that which regards as the chief object of worship one supreme source of all being, the universal self-existing monad, of which chaos is the material symbol, or which is itself, chaos; and a triad proceeding from, or produced by, the monad, of which air or ether, light, and fire, or sometimes the ocean, are the material symbols. This speedily degenerated into the worship of the heavenly bodies themselves, and became a kind of pantheistic materialism. Almost, if not entirely, contemporaneous with this, arose an opposing system, assuming as the chief objects of worship, not the symbolized powers of elemental nature, but the historic events and persons connected with the creation and deluge; thus endeavouring to avoid pantheism, but sinking into idolatry and hero worship. To trace the subsequent contentions, and blendings, and modifications of these systems, as the nations where they chiefly prevailed, held hostile or friendly intercourse with each other, would be to give a complete history of heathen mythology,—and, with the key thus furnished, would be a task more of time than of difficulty. The next great modification of these original mythic systems was the metaphysical, which attempted to explain them in conformity with certain mental and moral abstractions, or

rather ideas, derived partly from the contemplation of the nature of the human mind itself,—thus endeavouring to make the microcosm, or little world of man, the known element by which, reasoning analogically, they might explain the system of the universe.

We need not waste space in showing that the metaphysical system led inevitably to pantheism, if not to atheism,—extremes meeting in this as in all other cases, and every false system tending ultimately to destroy itself; and we merely suggest the idea, in passing, as we may have occasion to revert to it hereafter. But, having now arrived by an analytic process at the very essence of all heathen mythology, we must next attempt to point out its origin and progress, so far as our limits will permit, and to the extent required for the object we have in view.

We need not hesitate to say that the Bible must be our chief guide in the investigation which we are now commencing; but, at the same time, we shall produce such a mass of corroborating facts, dates, and arguments, as shall, we trust, convince every impartial inquirer, that it is not a mere hypothesis he is tracing, but the actual vestiges of long-unnoticed truth. Every person will admit that Noah and his sons were in possession of the whole amount of religious truths which had, at that time, been communicated to man. The history of the creation and the fall, would, necessarily form the basis of all true knowledge, both respecting the character and the works of God, and respecting the relation subsisting between God and man, together with those laws given to man for the regulation of his belief and his conduct. An outline of these truths, sacred and historical, is given in the first five chapters of the book of Genesis. The fundamental truths there stated, are, first, those which regard God; and then those which describe the creation. The sublime idea of one God, the creator of the heaven and the earth, is there revealed in the clear simplicity of its own unapproachable greatness; yet even in that, the farther idea of a plurality of powers in the Godhead, is suggested by the use of the plural noun Elohim. The next idea, is that of the elements of nature, created at first in a chaotic state, while

the vivifying Spirit of God brooded upon the liquid and formless mass. It must be evident to every thinking person, that in the perversion of these two distinct doctrines, and their combination, originated the heathen tenet of Brahm, Amun-Ra, the Chaos, and the Chaos, embracing the Ether, which appears as the monad of the respective systems of the most ancient nations; the sublime Scriptural doctrine of the ETERNAL UNITY OF BEING IN PLURALITY OF PERSON, possessed of every possible attribute in infinite perfection, being lost in the dim notion of a chaotic monad, devoid of all attributes, mental and moral, and existing only as a crude mass whence the universe might be constructed.

The three next creative stages, in which the creation of light, the firmament of the heavens, and the separation of sea and land, and consequent production of vegetation, are related, seem also, to have given rise to the primitive triad, the elemental powers of nature, Light,—the Heavens or the Air,—and Fire or Ocean. In this, it may be observed, the Hindu system follows exactly the course of the days of creation, Brahma being the elemental light, Vishnu, the heavens, and Shiva, fire or ocean, the life-producer, destroyer, and re-producer; while the Egyptian transposes the two former of these powers, arranging them thus, Kneph, the heavens, Phthah, light, and Khem, fire or ocean. From this it ought to be inferred, that the Hindu system was somewhat more ancient than that of Egypt.

The three next stages of creation, together with the first great event in the history of man, appear to have been also seized upon by the mythologists of ancient times for the purpose of constructing a second system of a monad presiding over, or appearing in, a triad. In the Bible these three stages are, the creation of the sun and the moon, to be the measures of time, "for signs and for seasons," as well as lights in the firmament,—animal life,—and man; to which may be added the first great event in the history of man, the temptation by the serpent and the Fall. Upon this basis the mythologists have erected the system of a second monad, Chronus, or Sev, with the attribute Time, and the material symbol, the Sun; and a second triad, Osiris, Horns, and Ty-

phon, among the Egyptians, with the attributes Life, the Good-principle, and the Evil-principle. With this the Persian, as reformed by Zoroaster at a much later period, almost exactly corresponds; as the monad Zeronane, or Time-unbounded, symbolized by the sun, and sometimes called also, Mithras, and the triad Ormuzd, or Oromasdes, the good-principle, Mithras, the mediator or preserver, and Ahriman, or Arimanius, the evil principle. How much information was communicated to Adam and to Noah respecting the future Deliverer, the promised seed of the woman and the enemy of the serpent, we cannot know; but that they were acquainted with the doctrine of His divine nature and incarnation, we do not doubt; whence arose the Indian doctrine of Avatars, or Incarnation of Vishnu, the second person of their triad; and also, the doctrine of the good and evil principles of the Persian system.

Thus it appears, that the most ancient systems of heathen mythology arose from either the voluntary perversion, or ignorant misunderstanding and misapplication of the true history of the creation, as known traditionally to the patriarchs, and subsequently again revealed in its original purity to Moses. The opposite great corruption of patriarchal religion, as has been already stated, consisted in the worship of the first patriarchal family, which also, being composed of a father and his three sons, retained the idea, to a certain extent, of a monad producing a triad, and tended to confirm and perpetuate that primitive mythic system, even while introducing absolute idolatry. But, here let us remark, that although we are persuaded the above is the true origin of the heathen triad, as it appears in the most ancient mythological systems, we are far from holding that the true idea of a Trinity in Unity was unknown to the patriarchs. On the contrary, we fully believe that it was; and that a vain attempt to explain it, by the use of material symbols, in such a manner as to render it intelligible to the human mind, was the great cause of its corruption and abuse. And this is in exact conformity with all that experience, philosophy, and revelation teach us respecting the characteristic tendencies of man.

Experience tells us, that men are almost irreclaimably prone to materialism,—few, very few, ever being able or willing to rise above the regions of the senses, and of mere physical existences. Philosophy tells us, that this is inevitable, in consequence of the continual and urgent demands made by our sensuous frames under the pressure of physical necessities, rendering the culture of our mental faculties not only more difficult than that of our physical, but even of comparatively inferior moment. And revelation informs us why these things are so,—whence the difficulty arose, and in what it chiefly consists. It tells us of the fall of man, and the consequent loss of that spiritual faculty by which alone spiritual things can be adequately discovered. Hence it was, that the spiritual truths which Noah had to communicate to his descendants, were not, and could not be, by them spiritually received, except where any of them were favoured by express spiritual enlightenment; and, therefore, inevitably sunk during transmission into these forms of materialism which constitute the very essence of ancient heathen mythology. It thus appears, that the origin of all false systems of religion consists in the materializing perversion of the great doctrine of the unity of God. All mythology, therefore, and in particular, Hinduism, its most fully elaborated system, ought to be regarded as a complete demonstration, that as man cannot “by searching find out God,” neither can he, when God has revealed himself, retain the knowledge of him, without the constant indwelling aid of the Holy Spirit. Nor is this demonstration of less than the utmost importance even to Christians. Even with the Bible in our hands, we are perpetually liable to entertain such notions of the infinite Jehovah as tend to represent him as “altogether such an one as ourselves.” And this arises from the very same cause. Spiritual truths cannot enter into the depths of the mind and heart, however they may seem to be speculatively believed or admitted, except a man be spiritually taught; nor be retained, except by the constant internal operation of the same divine agent. Fallen man is the slave of his senses,—strives to reduce all infinite truths to finite forms,—in

the sign petrifies and kills the thing signified,—and perverts the patriarchal into the heathen, the Christian into the Popish, and both into infidelity.

Lest, however, our readers should consider this view as of a nature too hypothetical to command implicit assent, we shall trace it historically, by means of some very ancient fragments that have been transmitted to us from different sources, and through the lapse of many ages; and which have been put into a form accessible to all by the laborious researches of Mr. Cory, in his invaluable work, 'Ancient Fragments,' to which, and to his more recent 'Mythological inquiry into the Recondite Theology of the Heathen,' we take this opportunity of acknowledging ourselves greatly indebted.

There are two great events mentioned in the Bible,—the dividing of the earth among the descendants of Noah,—and the dispersion of the builders of Babel,—the dates of which, if they could be exactly ascertained, would serve to fix the chronology of all ancient history. Not wishing to frame any hypothesis of our own, where that can be avoided, we may assume the date of Peleg's birth as that of the earth's divisions which is commonly stated as the year 2247 B. C. The close approximation to this date which is obtained from the most authentic annals of the chief nations of antiquity is very remarkable. Our space will not permit us to cite the authorities on which the following dates are given, but our readers may rely upon the utmost care having been taken in their compilation. The different eras of the origin of nations are those of the Chaldaean, 2233; the Chinese, 2207; the Indian, 2204; the Egyptian, 2188; and the Assyrian, 2185, B. C. Of these, the Chaldaean is the most ancient, and the best authenticated, as was to have been expected from the fact that Babylon was the seat of the first monarchy. The approximation is, at any rate, close enough to show the general truth of the whole, and the agreement between the Bible and the most ancient historic records.

From the account given in the Bible of the building of Babel, and the dispersion of those who were engaged in it, we may infer that Nimrod was the leader of a large

body of men who had rebelled against the authority of the great patriarch Noah, and, in all probability, at the same time had introduced a corruption of the patriarchal religion.

Now, it is very remarkable, that in some ancient fragments preserved by Epiphanius, Cedrenus, and in the Paschal Chronicle, it is stated that the first form of religion was called Barbarism, which is said to have prevailed from Adam to Noah,—and which, therefore, must be the patriarchal form. The second is termed "Scuthism, which prevailed from the days of Noah, and thence downwards to the building of the tower of Babylon." This we believe to have been the gradual materializing process through which the patriarchal tenets passed, till by Nimrod, or perhaps his father, Cush, they were formed into the earliest monad and triad system already explained. The third is called Hellenism, or Ionism, which "originated in the days of Serug, with the introduction of idolatry. The Egyptians, and Babylonians, and Phrygians, and Phœnicians, were the first propagators of this superstition of making images, and of the mysteries." This second corruption is manifestly that which has been already described, as the worship of the Noachian family, which we have pointed out as the origin of absolute idolatry, and yet retaining somewhat of the original monad and triad system. But, it is remarkable that this Ionism, the second corruption of patriarchal religion is said to have been begun by Serug;—we are also told in the Bible that Nahor and Terah, the immediate ancestors of Abraham, were worshippers of idols;—and ancient history informs us that the Dove (Ionah,) was the standard of the Assyrians. From all these we think the conclusion is inevitable, that Scuthism, and the mythic system of the elemental monad and triad, were identical, and that this was the first corruption of the patriarchal religion, and prevailed chiefly in the Hametic and Japhetic races of mankind: and also, that Ionism, or Hellenism, (the worship of the Dove, and of the Arkite or Noachim family, combined with the worship of fire, Elain, whence the term Hellenism,) was the second corruption, and was almost

peculiar to the Shemitic race, of which the Assyrian was the chief nation, as the Egyptian and the Hindu were of the Hametic and the Japhetic races.

Even the dates of these corruptions may be very nearly ascertained. The foundation of the Babylonian monarchy by Nimrod, 2233 B. C., may be assumed as the origin of Scythism, at least in its completed form. The æras of China, 2207, and of India, 2204, would seem to indicate that these nations had followed the direction of Noah, and gone to their respective territories without delay, and before any further corruption of religion had taken place. In them accordingly, we find the system of Scythism in its greatest simplicity. The birth of Serug, and the æra of the Assyrian monarchy are almost exactly synchronous, and both are connected with the second corruption, Ionism, the date of which, therefore, we may assume to be 2185 B. C., or 48 years subsequent to the Scythic heresy. It can scarcely be doubted that wars would very speedily ensue between the adherents of these hostile creeds, if, indeed, the very building of Babel itself was not the first act of hostility directed by the Scythic leader, Nimrod, against the Patriarchs; and in this we might find the true history of what is known in classic mythology as "the war of the Titans," waged against Chronus, or Noah, and his sons. The exact date of this event cannot, however, be fixed, except that it probably occurred between the periods of the building of Babel and the foundation of the Assyrian empire, within a range of 48 years.

The first Chaldæan, or rather Babylonian dynasty, founded by Nimrod, is stated by Syncellus to have lasted 225 years, and to have been succeeded by an Arabian dynasty. The designation, Arabian, is manifestly erroneous, as there could have been no such nation at that time in existence. The overthrowers of the Nimrodean dynasty were more probably Assyrians, and to this war the classic fable of "the war of the giants" may most likely refer. Abydenus places Ninus, the founder of the Assyrian empire, sixth in descent from Belus, its nominal founder, and within eight years of the assumed Arabian dynasty of Babylon. This seems to confirm the conjecture that the new dynasty was, indeed, Assyrian.

rian in its origin, though Babylon may have been governed by satraps, while Nineveh remained the seat of empire. But what is most deserving of notice is, that this change of dynasty in Babylon, by the overthrow of Nimrod's successors, occurred in the year 2008 B. C.; and that the invasion of Egypt by the Hyksos occurred in 2002, as has been ascertained from the monuments.

The Egyptian records respecting the Hyksos are sufficiently confused, still we may learn from them that the invaders assailed them from the eastern shores of the Red Sea,—that they were hostile to image worship, and were in truth, worshippers of the sun, or of fire. In these respects they completely harmonize with the characteristics of the expelled followers of Nimrod, whose Scuthism had by this time, declined into Zabaism, or the worship of the heavenly bodies, and especially the sun, and his symbol, fire.

The period of six years from their expulsion out of Babylon till their arrival in Egypt, is not too much for them to have expended in travelling through Arabia, or rather round it, following the course of the sea-coast till they turned the point of the Red Sea, and seized upon the fertile regions of the Delta.

It may be added, that this expulsion of the first Babylonian dynasty synchronizes very nearly also, with the Hindu æra of the first Buddha, who introduced a more refined materialism into India, hostile to their original system, and leading to infidelity. This also agrees with the Egyptian accusation against the Hyksos, that they were "contemners of the gods."

We have thus obtained somewhat of a historical account of the rise and progress of the different perversions and corruptions of the patriarchal religion, with a series of dates which are at least, a close approximation to the truth; by the use of which we are persuaded that it is perfectly possible to lay hold on any system of heathen mythology, and trace it to its origin in the corruption and misconception of some still more ancient and divinely revealed truth; by seizing upon which, and reversing the process, correcting the mythic legend at every step, the whole may be exploded, and the true system of divinely revealed religion established upon its

ruins. The pure, patriarchal religion, as held by Noah, was corrupted into Scuthism, or the mythic theory of a monad producing a triad, themselves merely the elemental powers of the material universe, by Cush, or Nimrod, about 2233 B. C. This system was embraced chiefly by the Hametic and Japhetic races; the Hametic however, sinking towards a grosser materialism, and to idolatry, while the Japhetic pursued a more intellectual process, hovering between pantheism, or infidelity, and the worship of the sun, or of fire. The Shemetic race adopted a different perversion of patriarchal religion, termed Ionism, the characteristic tendency of which was hero worship, (at first that of the Noachian family,) and idolatry; the date of which cannot be later than 2185 B. C. The expulsion of the first Babylonian dynasty by the Assyrians caused an infusion of the purest Scuthism into Egypt with the Hyksos, and into India, where it was known as the earliest appearance of Buddhism. All the corruptions of the patriarchal, the true revealed religion, were thus thrown into such juxtaposition with each other, as to produce a universal idolatry, of which the forms were considerably different, but the leading tenets the same, and all having for their basis a confused notion of a monad producing a triad.

We have shown abundant proof of the universal belief in the doctrine of a Trinity, or at least of a Triad, with some obscure notions of an Avatar or Incarnation, among the Gentile nations, from the earliest times, long previous to the æra of the Mosaic dispensation, and therefore not derived from that source; this can be accounted for only by the supposition, that this doctrine, together with that of the Incarnation, formed the chief tenets of the ancient patriarchal religion, held and taught while mankind constituted but one family, or one community, and carried with the various branches as they separated from the parent stem. But we have traced, also, the very early corruptions of patriarchal religion, till it became wholly obscured by mythic fables, or perverted into gross idolatry. Let it be noted, that as successive migrations took place, and tribes wandered to a distance from the chief seat of the nation, they necessarily sunk into greater degrees of barbarism, and their

religion became more and more corrupt. The simplest and purest forms, therefore, are to be found in the central seats of each main branch of the human family in Persia, India, and Egypt. When these simplest forms are found in remote countries, the inference is, either that a considerable settlement must have taken place from the central seat, the latter opinion being rendered absolutely certain when the simpler tenets of antiquity are found to be superinduced upon a more degenerate system.

By attending to this view, much light would be thrown both upon the religious history of man, and upon the migrations of various races. Let it also be marked, that when the patriarchal religion had been thus corrupted, and the allwise God was pleased to communicate a new revelation to man, while the first chapters of the book of Genesis contained a re-statement of the history of the creation, as it had been known to the patriarchs, the law did not expressly contain a re-statement of the doctrine of the Trinity. This essential doctrine was, indeed, contained in the Mosaic dispensation, and the successive revelations which God made to his chosen people; but it was so concealed under types, and symbols, and in predictions, that the spiritually enlightened alone discerned it, and thus it was effectually preserved from being again corrupted by the materializing process natural to the darkened mind of fallen man. The sublime doctrine of the Unity of the only living and true God was thus maintained, the Jews kept from lapsing into idolatry, and the false worship of heathen nations kept in check, while reforming influences were from time to time infused into the heart and mind of the world, preparatory for the full and clear manifestation of Divine truth in the pure system of Christianity, so far as to the weak and finite mind of man the infinitely mysterious, yet infinitely true doctrine of TRINITY IN UNITY AND UNITY IN TRINITY, can be manifested.

The names under which the Hycksos or Shepherd-King Dynasty in Egypt, says Mr. Poole, (*Horæ Aegyptiacæ*, pp. 204 and 206,) “as found on the monuments of Egypt, worshipped the sun, are ‘Aten-ra,’ or the solar disk, that is, the visible sun; ‘Muce-ra,’ the bright-

ness, or rays, of the sun ; and 'Ra,' the power supposed to reside in the sun. We find the names of their God enclosed in two royal rings, shewing that they ascribed to him a regal character. The names thus enclosed read 'Ra' of the two solar abodes, who rejoices in the solar abode in his name Muce-ra, who is in Aten-ra."

Zoroaster and his followers (I do not mean those holding the opinions of the Zend-Avesta,) generally speak of but one deity, though it is evident that they worshipped a triad or triads, just as the sculptures of the sun-worshippers in Egypt uniformly represented but one object of adoration, although that people, also, evidently worshipped a kind of triad. It appears to me from the different names given to the god of the sun-worshippers that they adored one god whom they supposed to be resident in the sun, and operating through its rays, and yet that they worshipped this god through the medium of the sun and its rays. These evidently correspond to the fire, the sun, or light, and the Ether of the Zoroastrian triad originating from a monad. The only one of these correspondences that appears at first sight strained, is that of Ether in the Zoroastrian triad, with the god supposed to reside in the sun by the sun-worshippers in Egypt ; but the objection is removed when we remember that the Ether of Zoroaster corresponds to the soul or spirit of the universe of some of the ancient theologists and some of the philosophers. How interesting is it to see in the earliest monuments of Asiatic nations of which the date is proved, the first records of that religion, which so widely prevailed in Asia, for so many ages, and which is not yet extinct.*

"Nothing, perhaps," says Mr. Cory, in his very learned work, (*Ancient Fragments*, page 354,) "is more uniformly insisted on among the heathens, than that their Trinity was a Triad Subordinate to a Monad ; which Monad was clearly one of those two independent principles, which were conceived to have existed before the formation of the world, and was the Etherial Intellectual principle of the Universe, which was in a manner superse-

* See Voltaire's Analysis of the Platonic Trinity in Hey's Lectures on Divinity, vol. i., pp. 488, 2 vol., ed. W.

ded by the Triad. The Triad is likewise maintained to be Phanes or Eros, the Sun, the Soul and Ruler of the World.

To ascertain the person of this triad, then, I shall merely place the most ancient speculations upon the subject under one another; but at the same time I would observe, that it is one of those questions, which, for want of sufficient evidence, is incapable of being brought to the test of absolute demonstration.

From the different Orphic fragments we find that the Orphic Trinity consisted of

Metis,	Phanes, or Eros,	Ericapæna.
Which are interpreted,		
Will or Counsel,	Light or Love,	Life or Life giver.
From Acusilaus,		
Metis,	Eros,	Ether.
From Hesiod according to Damascius,		
Earth,	Eros,	Tartarus.
From Pherecydes Syrius,		
Fire,	Water,	Spirit or Air.
From the Sidonians,		
Cronus,	Love,	Cloudy Darkness.
From the Phœnicians,		
Ulonus,	Chusorus,	The Egg.
From the Chaldaean and Persian Oracles of Zoroaster,		
Fire,	Sun,	Ether.
Fire,	Light,	Ether.
From the later Platonists,		
Power,	Intellect,	Father.
Power,	Intellect,	Soul or Spirit.
By the ancient Theologists, according to Macrobius,		
the Sun was invoked in the Mysteries as		
Power of the world,	Light of the world,	Spirit of the world.
To which may, perhaps, be added from Sanchoniatho		
the three sons of Genus,		
Fire,	Light,	Flame.

By omitting the earth, water, and other materials, which in the formation of the world, are elsewhere disposed of, and passing over the refinements of the Pythagoreans, who sometimes even deviated so far as to place the (ράγαν) first cause, as the Monad, and the three con-causes as the Triad, I think we may find in the above enumeration sufficient ground for maintaining the opinion that the persons of the Trinity of the Gentiles, viewed under a physical aspect, were regarded as the Fire, the Light, and the Spirit or Air, of the Etherial fluid substance of the heavens, which in a Metaphysical aspect were held to be no other than the Power or Will, the Intellect or Reason, and the Spirit or Affections of the Soul of the World; accordingly, as the prior Monad was contemplated in its Etherial or Intellectual substance. * * * * *

* * * * * The numerous passages in the Scriptures in which the Persons of the Christian Trinity are shadowed forth by the same natural and mental powers which I suppose to constitute the original triad of the Gentiles, are too numerous to require to be specifically referred to. The Father is continually typified as a Fire accepting the sacrifices, consuming and punishing the guilty, as the Lord of all power and might, to whom all prayers are commonly addressed;—the Son, as Light, as a Mediator, and a Teacher, enlightening the understanding, addressing himself more particularly to the Intellect, pointing out the distinctions between good and evil;—the Spirit, as Spirit or Air, a mighty rushing wind, opening upon the Affections, Feelings, or Emotions. We are commanded by the Christian faith to look to the Son for knowledge, to obey his instructions, and to accept the conditions of salvation he has offered,—to the Spirit, for grace to influence us in all our feelings, wishes and intentions;—and to the Father, our prayers are to be directed for the power to act.