

some of the sublimities of the Christian religion in the days of its Founder; and the confidence the multitude had in the advocates of that religion.

But if you still wait until he who was once the babe in Bethlehem, bursts the barriers of the tomb, and approaches and speaks to his disciples, and commissions them to preach his Gospel, beginning at Jerusalem, what do you see? Watch the movements of the disciples. The Son of God told them to wait the appointed time at Jerusalem. And when the Holy Ghost came upon them, and they began to speak by the inspiration and power thereof, the multitude cried out, "These men are full of new wine." This was the uniform testimony of the multitude. But if you will notice the assembly preached to on that occasion, there were some few who gave a contrary testimony. But what were a few thousands, compared to the vast number then assembled? In some small hamlet a few thousands of people might be a decided majority, and perhaps take in all to baptize so many. But a few thousands in comparison with the great multitude that dwelt in Jerusalem, was only like one grain of sand in comparison to a handful. The grand majority of the mass governs; the uniform testimony of the million was, that they were drunk, and of course you are to believe according to the greatest amount of testimony, are you not? Then if you arraign those disciples before the grand tribunals of the nations, the great majority of the multitude would say they were drunk; but if only a few thousands say they were not, which are you to believe? Where then is the uniformity in this testimony? Look at the discrepancy, and the array of testimony against the disciples. It is certainly overwhelming in its nature.

But if you look still further, and

seek to find uniformity in that age of the world, follow the disciples; when they left Jerusalem to go forth with the proclamation of the Gospel, and we find wherever they went, they were considered insane, mad, and possessed of devils. It was said of Jesus their master, he was leagued with Beelzebub, the prince of the devils. And, said the Savior, "If they have called the master of the house Beelzebub, how much more shall they call them of his household?" Wherever they went, then, they were called Nazarites, and Christians was an odious name in that age. They were hooted at by the Jews, pointed at by the Gentiles, and scoffed at by the world; if you seek for testimony in that age of the world, was it for or against them?

Pass on still further in their history, and look at their course and conduct, if you will believe the writers that lived in that age. What does old Celsus say, who was a physician in the first century, whose medical works are esteemed very highly at the present time. His works on theology were burned with fire by the Catholics, they were so shocked at what they called their impiety. Celsus was a heathen philosopher; and what does he say upon the subject of Christ and his Apostles, and their belief? He says, "The grand reason why the Gentiles and philosophers of his school persecuted Jesus Christ, was, because he had so many wives; there were Elizabeth, and Mary, and a host of others that followed him." After Jesus went from the stage of action, the Apostles followed the example of their master. For instance, John the beloved disciple, writes in his second Epistle, "Unto the *elect lady and her children, whom I love in the truth.*" Again, he says, "Having many things to write unto you (or communicate), *I would not write with paper and ink:* but I trust to come unto you, and speak face to face, *that our joy may be*