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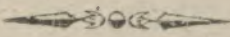
# NEW HISTORICAL CATECHISM :

*Containing Answers to Important Questions, in*

## Ancient History,

RELATIVE TO

The Light of the Heathen World—the Miracles that happened at our Saviour's Birth—the Usurpation, Cruel Murders, and Miserable Death of Herod—the Deaths of Pontius Pilate, Nero, and Simon Magus—the Destruction of Jerusalem—the Stories of the Divining Ape, and Seven Sleepers, &c.



PAISLEY:  
PRINTED BY G. CALDWELL,

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1828.

NEW HISTORICAL  
CATALOGUE

ANCIENT HISTORY

RELATIVE TO

The History of the British World—the  
Chronology of the British Empire—the  
Avery History of the British Empire—the  
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1828

A NEW HISTORICAL

CATECHISM.

1. Do you perceive you have had an opportunity of reading ancient histories.

Q. Give an account if the heathen world had any glimmering light of a Redeemer, as was given to Abraham and his offspring.

A. As history shews, they had a very clear light, Adam (who had converse with God and with angels) lived above 240 years after Methusalem was born, and Methusalem lived above 500 after Noah was born, and Noah lived about 60 years after Abraham was born, who might converse together, and in the days of Abraham lived Zoroastes, who was a heathen, or Gentile, yet a very learned man, and might converse with Abraham and Noah, and others of the most ancient fathers; for the Romans had their learning from the Egyptians, and the Egyptians from the Chaldeans, as the Jews from Moses, and Moses from the Patriarchs, &c.

Q. In what age of the world did Job live?

A. Job lived the second age of the world, and was in the days of Abraham, Zoroastes; and as history relates, was a famous instance of patience, holiness, and virtue.

Q. Do you find in history any prophet that was amongst the heathen or Gentile world, that did prophecy of a Redeemer among the Jews?

A. Yes; there is evident intimation in the writings of Zoroastes, concerning the Son of God, and

Hermes Trisongustus, who was his scholar, had manifest understanding of the second person of the Trinity, and calls him the first begotten Son of God, his only Son, his eternal, immutable, and incorruptible Son. And after him, Orpheus, Hesiod, and the Platonists, who were Grecians, writ to the same purpose; and besides those, there arose ten women, who having the spirit of prophecy, and were called Sybils, uttered many speeches concerning Christ, of his birth and life, of his miracles, death, suffering, and resurrection, which they spoke in more plain terms than those of the Jews, but they understood them not.

Q. Had not the heathen world many oracles, that spoke and told them events, that was to happen?

A. The priest of Apollo, enquiring of his oracle concerning God, and the true religion, had his answer in Greek, "O thou unhappy priest, why dost thou ask me of God, who is Father of all things, that most renowned King, and his dearly and only Son, and the Spirit that containeth all, will shortly compel me to leave this habitation, and utter no more oracles."

Q. What answer had Augustus Caesar when he went to enquire of the oracle Apollo, at Delphos, who should be his successor, and what should happen after his death?

A. The Oracle was long silent; and the Emperor continued to offer many sacrifices, at length Apollo, or if enforced, said:—"An Hebrew child, which ruleth over all gods, commands me to leave this habitation, and to return forthwith to hell."

Q. Was there not many remarkable prodigies that happened about the time and birth of our Saviour?

A. Yes; it is recorded by Eusebius and others, that, at his birth, a fountain of pure oil broke forth

at a public inn at Some, and run freely a whole day; and that at noon in a fair-day, a circle was seen about the sun, as resplendent as the sun itself. And Comester in his scholastic history affirms, that on the day of Christ's Birth, a temple at Rome, dedicated to the goddess Pax, fell to the ground, which was told by the oracle of Apollo, that it should continue till a virgin should bring forth a child, which they judged impossible; and that it should stand for ever. And likewise Lucas searching in ancient Chronicles of the history of Spain, found there recorded, that the same night wherein our Saviour was born, there appeared in Spain at Midnight, a cloud with so great a light that it seemed like mid-day.

Q. Was not these remarkable prodigies, which then happened, applied by some learned persons to Augustus Cæsar, who then reigned prosperously?

A. There was so, as Josephus testifies, but the more divinely inspired, interpreted it to signify him who Isaiah prophesied should have the government upon his shoulders, even the Saviour of the world.

Q. Did not the Senate of Rome offer to bestow the title of our Lord upon Augustus Cæsar.

A. Octavians Cæsar, surnamed Augustus, after his civil wars, wherein he was engaged with many other troubles, and much bloodshed, was advanced to the imperial throne, and that liberty, peace, and security was then established, the Senate offered to crown him with the title of Prince of Peace, which some write he denied that honour, and unknowingly said, that a greater Lord than him was to come into the world, to whom that title more justly belonged.

Q. Was not then Josephus living in our Saviour's days?

A. He was not then born in our Saviour's days,

but was born five years after Christ's passion, and was thirty-five years old at the time of the destruction of Jerusalem.

Q. Was Herod of the seed or blood-royal of the tribe of Judah?

A. Herod was a man of Idumea, and being rich, politic, and ambitious, and very comely, every way qualified for a courtier, that Hyrcanus, king of Judea, of the house of David, gave to him his daughter in marriage, and made him governor in Galilee; and when Hyrcanus was taken prisoner by the Parthians, and carried to that country, Herod fled to Rome, and there, by the favour of Mark Antony obtained the kingdom of Judea, though his father-in-law was still alive in Parthia. No sooner had he taken possession of the kingdom of Judea, than he caused all the blood-royal to be put to death, as likewise his wife Mariamne, with forty of the principlemen of Judea, and all the Sanhedrim, of seventy-two Senators, that ruled the people; and burnt all the chronicles, and genealogies of all the kings and princes of Judea, causing Nicholas Damascus to draw out his pedigree, and to affirm that he descended from the ancient kings of that country; yet when all this was done, Jesus, of the same house and line of David, was born in Bethlehem; and then was exactly fulfilled the prophecy of old Jacob, that the sceptre, &c.

Q. Was there not several impostors that took the advantage, and declared themselves to be Christ?

A. As all the traditions of the ancient Jews pointed at the coming of the Messiah in the reign of Augustus, and all the people had such expectation of him, that several impostors took upon them that they were Christ, and led away much people, as Judas G<sub>o</sub>selius (and another Judas) both lewd fel-

ews, as Antoages a shepherd, and two others called Theudas and Egyptus; but above all was Barcozhama, who was for above thirty years together received by the Rabbies themselves for the Messias but seeing that he was not able to deliver them from their subjection to the Romans, at last killed him; as likewise Simon Magus, that he might not seem inferior to our Saviour, pretended that he was born of a virgin, as Christ was.

Q. What is reported concerning the wise men of the east, who was directed by the star, and came to worship Christ?

A. It is reported that these wise men were little Kings, or petty Lords of particular places, such as those which Joshua slew thirty in one battle. Eusebius is of opinion that they came to Jerusalem two years after Christ's nativity, because Herod slew all the infants of that age: but it is generally believed that the star appeared to them two years before Christ's nativity, and that they came to Bethlehem thirteen days after his birth, which the church calls Epiphany, or the twelfth day, or the day of the three Kings.

Q. How came those wise men in the east to understand the star that which then appeared to them denoted the birth of the king of the Jews, or the saviour of the world?

A. St. Basil supposeth they were great astrologers and learned men, who, by magic art, much practised in those countries, and seeing the power of their Gods and oracles daily decayed; and is probable, he might hear of the prophecy so commonly spoken of in the east, that out of Judea should come the ruler of all the world; as likewise might have among them the ancient prophecy of old Balaam,

that there should arise a star out of Jacob, &c. from Moses' time, being about fifteen hundred years.

Q. What was the intent of Herod for killing the children of Bethlehem; and what number was there slain?

A. Herod having obtained the kingdom by subtilty, hearing of this new King, feared he should be dethroned, resolved upon his death; and after long expecting the return of the wise men, but in vain, imagined they had mocked him: entered into a strange passion, gave orders for killing all the children of Bethlehem, and the borders thereof, which he thought was about his age, to the number of fourteen thousand, and also sent a messenger of death, thrice, towards John the son of Zachariah, who was now in the second year of his age; but his mother's early care of him saved his life, by sending him into desert places; yet, amongst this great slaughter, he, who alone was aimed at, was the only child that escaped: but as the babes of Bethlehem died in the place of Christ, so did John the Baptist's father die for him.

Q. What remarkable sign was left on the murder of Zachariah?

A. Tertullian, who wrote in the defence of the Christian religion against the heathens, reports, that the blood of Zachariah so besmeared the stones of the pavement on which he was murdered, that no art or industry could wash the tincture out, as if God would upbraid the irreligion and cruelty of the Jews, with a perpetual character of their guilt set before their eyes indelibly, in exacting all the blood of righteous persons, from Abel to Zachariah.

Q. Did the oracles then cease after the coming of our Saviour?

A. Our blessed Lord likewise shewed his omnipo-



ncy in silencing all the heathen oracles at his birth, which the Pagan authors took great notice; and is related, that the oracles of Apollo was often heard to complain of the Hebrew child that was born and to cry, "Wo is me; lament with me, for the power of giving answers to them who addressed my stars, is now taken from me."

Q. What became of Herod after his persecuting Christ in his infancy, and slaying the children in Bethlehem;

A. He wore out a miserable life, and was in continual fear of his own wife and sons, who he afterwards cruelly murdered. He fell into grief and desperation, by reason of a loathsome and incurable disease, of which he died; having attempted to stab himself, but was prevented by the by-standers.

Q. Do you remember what is said to have become of Archelaus, his eldest son, who was a terror to Joseph when he returned from Egypt?

A. He being left king by his father Herod, yet Augustus would not confirm the succession, but instead of king, made him governor only of the fourth part of his dominions; and afterwards seizing on all his estate, he was banished into France, where he died miserably.

Q. What became of Herod Antipas, brother to Archelaus, who put John Baptist to death, and scoffed at our Saviour when he was brought before him?

A. Herod with his concubine, before our Saviour's passion, were both deposed by the Emperor Tiberius, upon accusation of Agrippa, his nearest kinsman, and contumeliously banished into France, and afterwards into the desert places of Spain, where they wandered about in great misery, abandoned of all men, and ended their wretched lives.

Q. What became of Herodias, her dancing daughter, who required John Baptist's head?

A. It is reported she being forced to pass over a frozen river, the ice broke, and her head was cut off thereby, without hurting the body, to the admiration of all the spectators.

Q. What became of Herod Agrippa, who accused Herod the tetrarch or governor of Galilee?

A. He having slain James and imprisoned Peter was on a public assembly of the princes and nobles at Cesarea, struck from heaven with a most horrible disease, whereby his whole body putrified, and he was eaten with worms.

Q. What account can you give me, became of Pontius Pilate, who pronounced sentence against our Saviour?

A. He falling into disgrace in Judea, went home to Italy, and there, being neglected and discountenanced by the emperor, he fell into desperation, and killed himself with his own hands.

Q. Who was he that would be worshipped as God?

A. Caligula, who, in contempt of all divine power, would be worshipped as God, was murdered by his own kindred.

Q. Who was the first emperor that persecuted the Christians, and what became of them?

A. Nero was the first that persecuted them, and after he had put to death Peter and Paul, the apostles at Rome, and murdered his own mother, brother, wife, and Seneca his master, was so abhorred of all, that the senate condemned him to be put into the pillory, and to be whipped to death, which to avoid, he slew himself, complaining, that he had neither friend nor foe to dispatch him. The like tragical death, had the Emperors from Tiberius to Constantine the Great, who established the

Christian religion, died peaceably in his bed, who, for three hundred years before, few or none escaped divine vengeance, whose miserable deaths, a noble Christian, above a thousand years ago, wrote to shew that they all fell by the power of Jesus, besides Julian the apostate, and Valens an Arian heretic, were made instances of divine justice, for their detestable enormities.

Q. What befel the Jews for crucifying the Saviour of the world?

A. The Jewish historian relates such intolerable calamities and miseries that befel them soon after our Saviour's ascension, as can hardly be imagined, first by Pilate their governor; and then by Proternius, under Caligula, and several others afterwards, which made them at length rebel against the Romans, which hastened their utter ruin and extirpation by Titus Vespasian, with the burning of their temple, and destruction of Jerusalem, eleven hundred thousand of them being slain in the siege, twenty-seven thousand taken prisoners, who were either put to death, carried in triumph, or sold for slaves in all parts of the world.

Q. What time is it said that this universal destruction of the Jews happened?

A. It is very remarkable, that their utter destruction came upon them forty years after our Saviour's death, namely, at the feast of the passover, when the whole nation, out of all countries and tribes were assembled together, and that by the hands of the Roman Caesar, for whom they had rejected Christ, saying, we have no king but Caesar. And as they apprehended Christ on mount Olivet, Titus planted his first battery for their destruction, upon that mount, and as they led forward Christ from Caiphas to Pilate, so they were hauled up and

down from John to Simon, and scourged, and tormented before their tribunal seats; again, as Jesus was scoffed at, beaten, and villainously treated by the Soldiers in Pilate's Palace, so were the Jewish noblemen and governors, abused, beaten, and crucified by the same soldiers. Josephus affirms, that 500 of them suffered this approbrious death in one day, inasmuch, that the place they died in would hardly contain so many crosses, nor could they scarce find crosses to execute them upon.

Q. What became of those sixty thousand that Titus sent as a present to his father Vespasian at Rome.

A. They were most all put to death for the Emperor's pleasure, and Josephus, says, he saw, with his own eyes, fifteen hundred murdered in one day, by combats among themselves, and fifteen with wild beasts, for the Emperors diversion, and others were made bonfires of in time of triumph, and others condemned to the quarries, to dig, and hew stones all their lives.

Q. Was this of Titus the utter and total ruin of all the Jews?

A. After Titus Adrian destroyed an innumerable multitude, and sent his lieutenant Severus to extinguish the whole race of them, who ruined ninety eight towns and villages, and slew 580 Jews in one day. he razed the walls and ancient buildings of Jerusalem, so that one stone was not left upon another, and changed the name of it unto Eliah, after that of his master Elias Adrianna, and made a law that it should be death for any Jewish slave ever to return thither, or so much as to look from any high place toward that country again.

Q. As there was many of the Jews converted and were become Christians in Jerusalem, did these suffer in the destruction of Jerusalem!

A. There was many that had embraced the doctrine of the apostles and believed in Christ, in and about Jerusalem; but Lactantius relates: That after they had put to death the two James's, and banished both Peter and Paul and others that Christ who has always a care over his own appeared to Peter and Paul at Rome, before their martyrdom and declared that within three or four years after their death, he would take revenge on the Jews, by the utter destruction of Jerusalem, and that generation; which he says, they revealed to the Christians in Judea, whereupon Eusebius saith they departed from Jerusalem, not long before the siege began, to build a town called Pella, beyond Jordan, to which Jesus had directed them, it being under the government of Agrippa, who being in amity with the Romans, would be safe.

Q. Who was the first Emperor that embraced the Christian faith, and proclaimed liberty unto them?

A. Constantine the Great was the first that established the Christian religion, he died peaceably in his bed, which for 300 years before few or none escaped divine justice.

Q. What was the first heathen country that embraced the Christian religion.

A. Of all other nations in the world, none earlier embraced the Christian religion with more readiness than the Egyptians, demolishing their idolatrous images before any other heathen nation, and giving example to other countries to do the same, so they were the best who, after the coming of Christ, returned to the worship of the true God.

Q. Do you mind the apology that Tertullian wrote to the Heathen Emperor, in the defence of Christian religion, in the time of the fourth persecution.

A. In few years Christianity was spread over all

the world that the Roman emperors began to dread the effect, and their adversaries representing them as traitors and enemies to the government. Tullian argues with the emperor thus:—"If we were enemies to the state, you might then go and seek new cities and countries to govern, since you would have more adversaries than loyal subjects in your empire. We have filled your cities, your towns, your provinces, your castles, your fortresses, your camps, your tents, your palaces, your senates, your market-places, and your islands, only we have left your idolatrous temples to yourselves, all the place being full of Christians: If we were enemies, what dangerous rebellion might we have made, though our numbers be but small, in comparison of the rest of your people, since we so little value our lives, that we suffer ourselves to be slain daily, notwithstanding your unjust persecution of us, we are loyal, patient and obedient, and that the Christian religion obliges us rather to be killed than to kill."

Q. What was the encouragement Cyrus the Persian emperor caused to be proclaimed for men who would enlist in his service?

A. His proclamation was, that whosoever would be his soldiers, if he be a footman, said he, I will make him an horseman, if an horseman, I will make him to ride in a chariot, if he be a farmer I will make him a gentleman, if he possess a cottage. I will bestow on him a village, if he has a village, I will give him a city, if he be a Lord of a city, I will make him governor of a province, and for gold and silver, I will pour it out on him, by weight and measure, and not by tale.—This was the pompous edict of Cyrus, to gain followers for the prosecuting his designs.

Q. Was Christ's proposal after this manner of Cyrus, to such as would serve under his banner?

A. No; but contrariwise, his sermons were, Repent, for the kingdom of heaven is at hand. In this world you shall have trouble, you shall be as sheep among wolves, they shall deliver you up to the councils, and scourge you in the Synagogues, ye shall be brought before Governors and Kings, and shall be hated of all men for my name's sake; and if any man be my disciple let him deny himself, and take up his cross and follow me. Whosoever shall save his life for my sake, shall lose it; and finally, he says, if any man come to me and haste not his father and mother, wife, and children, his brethren and sisters; yea, his own life also, he cannot be my disciple.

Q. His encouragements being so contrary to the natural affections of men, did he get many followers?

A. Though Christ's discouraging doctrines, were so contrary to man's natural and sensual appetite, yet gained more hearts in forty years, than ever any monarch in the world by proposing the greatest profits and advantage to their subjects.

Q. Did Christ leave any writings to his followers as other lawgivers did?

A. Our Saviour left nothing written by himself, but passed out of this world in innocency and silence without any ostentations of his own actions, that the prophecy of Ezekiel might be fulfilled, "That there should be four undeceivable witnesses, which day and night should, without ceasing, preach, extol, and magnify their Lord and master."

Q. As there were many deceivers, who pretended to be the Messiah, how do you know that this Jesus was the true Messiah, or Saviour of the world?

A. We have the full assurance of Jesus being the

true Messiah, in that all the manifest prophecies, long before prophesied by the holy prophets, both of the birth, life, doctrine, actions, death, resurrection, and ascension, was punctually fulfilled while Jesus was upon the earth; and we are hereby fully assured, that he was there Saviour of the world; and which is more evident by what ensued after his ascension, and departure out of this world, by considering his power, duty, love, care, and providence, his perfect accomplishment of all his prophecies, and justification of all his sermons and doctrines upon earth; all which doth fully declare and manifest him, to be the true Messiah and Saviour of the world.

Q. What account does Josephus, the Jewish historian give of our Blessed Saviour?

A. Josephus writes thus:—"In these times lived Jesus, a very wise man, if it be lawful to call him a man, because in truth he did marvellous things, and was master and teacher to them that loved him, and sought after the truth. The Jews and Gentiles followed him in great numbers; and though he was afterwards accused by some of the chief of our religion and crucified, yet he was not forsaken of those that followed him; and three days after his death he appeared unto them, according as the prophets had prophesied of him. And now, even in our days, the doctrine and the name of Christians continue, and is spread all over the world."

Q. What is further related of the death of Christ besides what we find in the holy Scripture?

A. In the 34th year of our blessed Saviour's life, he was crucified by the wicked Jews, which produced prodigious effects, attested as well by heathens as Christians. At his death there was a great darkness in the day time, from three o'clock, (at which time our Saviour gave up the ghost,) till six;



and yet there was no eclipse of the sun, it being then full moon; so that it was only by the power of God, who deprived the sun of its light for that space of time. And Dionysis being that day at Athens, and knowing by the course of the heavens, that this eclipse must be unnatural, cried out: -- Either the world is at an end or the God of nature suffers."

And the wise men of Athens being astonished at this prodigy, ordered an altar to be built, and dedicated it to the unknown God; for which St Paul reprov'd them, relating, that Jesus Christ, the Redeemer of the world, who had suffered death by the Jews, was the unknown God; whereby he converted many to the Christian faith.

Q. What account do the Romans give of Christ?

A. In the reign of Tiberius Cæsar, Lentu's, the Roman governor of Judea, wrote the following letter to the Senate:----"There appeared in these our days, a man of great virtue, called Jesus Christ, who is yet living among us, and of the people accepted as a prophet; but his own disciples call him the Son of God. He raiseth the dead, and cureth all manner of diseases; a man tall and comely of stature, with a very reverend countenance, such as the beholders may both fear and love: His hair of the colour of the chesnut full ripe, and plain down to his ears; but from thence downwards more orient of colour, waving down his shoulders. In the midst of his head goeth a seam, or portion of his hair, after the manner of the Nazarites; his forehead very plain and smooth; his face without spot or wrinkle, beautified with a comely red; his nose and mouth so formed, that nothing can reprehend; his beard somewhat thick, agreeable to the hair of his head. it was not of much length, but it was forked in the midst; he was of an innocent look, his eyes being

grey, clear, and quick. In reproving, he is severe. In admonishing, courteous and friendly. Pleasant in speech, mixed with gravity. It cannot be remembered that any have seen him laugh, but many have observed him to weep. In proportion of body well shaped, his hands and arms very delectable to behold. In speaking temperate, modest, and wise. A man for his singular beauty, excelling the children of men."

Q. Did not the many miracles performed by the apostles, convince all, that they were done by the power of God?

A. No; for there were several that calumniated them, as if they were done by magic art, and the power of the devil, as Julian and Nero, and Simon Magus and others alleged, who emulating the miracles of the apostles, studied the vain science, in order to imitate them therein.

Q. Do you know what became of Simon Magus?

A. This Simon Magus, by his subtle cheats, and diabolical devices, got him into high esteem with Nero, so that the Emperor made him his greatest favourite, and the rest of the people accounted him a God. The Apostle Peter being come to Rome, was grieved to find the people imposed upon by this sorcerer, was resolved to unmask the tricks and delusions of this vile imposter. A fit occasion presented itself, as is recorded by Hegisippus. There died at this time, saith he, a young gentleman, near of kin to the Emperor, for the raising of whom to life, there was a great contest between Peter and the Magicians. The latter challenged the Apostle to perform the same, who, being strong in faith, readily accepted thereof, and when Magus and the devil were both baffled, not being able to effect the great miracle at any rate, Peter, by the power of

God restored the person to life. The people being enraged to see how the sorcerer had imposed upon them, were ready to have stoned him to death, had not the Apostle's charity and generosity rescued him. Yet this had so little influence upon him, that a while after he had the presumption or folly, to enter upon another bold undertaking, which was to fly up into heaven; but his artificial wings, or his two invisible devils, as it is said, failing him, he fell to the ground with such broken bones and bruises, as in a few days put an end to his life.

Q. Was there ever an attempt made to rebuild the temple of Jerusalem?

A. Yes; Julian the Apostate, Emperor of Rome, who was once a Christian, but afterwards returned to idolatry, resolved to build the temple in despite of Christ; and that this prophecy might not prove true, "That one stone shall not be left upon another;" but when the workmen were laying the foundation, a dreadful earthquake happened, and fire issued out of the earth, destroyed all the men, and dispersed all the stones, so that there was not one stone but what was separated from another.

Q. What happened at their laying the foundation?

A. There was a stone which slipped from its place, and discovered the mouth of a cave cut in a rock, but the overseers of the work, not being able to see the bottom of it, let down a labourer by a rope, and being come to the bottom, he was up to the ankles in water, and found the place four square, and laying his hands on a little pillar above water, he met with a book wrapped up in a clean linen cloth; and when they had drawn him up, the spectators were amazed it should be so fresh, lying in such a damp hole. The book it being opened, surprised both the Jews and the Grecians that were present, they finding

in the beginning of it these words, writ in capital letters: **IN THE BEGINNING WAS THE WORD, AND THE WORD WAS WITH GOD, AND THE WORD WAS GOD.** And indeed, saith the historian, that Scripture did manifestly contain all the gospel which the beloved disciple St John had declared.

Q. Is there not an admirable story of the great Mogul in the East Indies?

A. Yes; it happened some years before Sir Tho-  
raas Row was ambassador from James I. to his  
court, that a Juggler of Bengal brought an ape be-  
fore the Mogul that did many strange feats. The  
king, to try his skill, plucked a ring off his finger,  
and gave it to one of his boys to hide, which he  
presently discovered. At last this fancy came into  
his head. There are many disputes, says he, con-  
cerning the true prophet that should come into the  
world. We are for Mahomet; the Persians mag-  
nify Martis-Ally; the Indians, or heathens, extol  
Ararnon, Ram, and others; the Jews are for Moses,  
and the Christians for Christ. Adding several others  
to the number of twelve, whose names he caused to  
be writ in twelve scrolls, and put into a bason. This  
done, the ape put his paw among them, and pulled  
out the name of Christ. He then caused the names  
to be written a second time, in other scrolls, and  
the ape again pulled out the name of Christ, as be-  
fore. Upon this one of the Mogul's favourites said,  
it was an imposter of the Christian's, and desired a  
third trial, with the Eleven names only, reserving  
that of Christ in his hand. The ape searching as  
he did before, pulled out his empty paw. Where-  
upon the Mogul being told, that it was possible the  
thing he looked for was not there. The ape was

bid to search for it, who bringing out these eleven names one after another, in seeming indignation, rent them all to pieces, and catching the favourite by the hand, where the name of Christ was concealed, opened it, and held it up to the Mogul, without tearing the same. Upon which the Mogul gave his keeper a pension, calling him the Divining Ape. The truth whereof, saith Mr Terry, chaplain to Sir Thomas Row, was confirmed by several persons of different religions.

Q. Is there not a strange relation of an apparition that happened at Mahomet's tomb?

A. Mr Knowles, in his history of the Turks, affirms as a certain truth, that, in 1620, a surprising vision was seen at Medina, in Arabia, where Mahomet lies buried, which continued twenty days, terrifying the whole country. On September the 20th in that year, a great tempest of wind, rain, and thunder happened about midnight; but when the sky became clear, the people might plainly read in it, in Arabian characters, these words:—"Oh! why will ye believe in lies?" And between two and three in the morning, appeared a woman clothed in white, seeming to be compassed with the sun, having a cheerful countenance, with a book in her hand. Over against her were seven armies of Turks, Persians, Arabians, and other Mahometans; in battle array, ready to fight with her; but she keeping her station, only opened the book: at which the armies fled, and presently all the lamps about Mahomet's tomb went out. For when the vision vanished, an hour before sun-rising, a murmuring wind was heard, to which they imputed the extinguishing of the lamps.

Q. What events happened thereupon?

A. The ancient pilgrims of Mahomet's race were

much amazed to understand the meaning of it, when one of the priests made this oration: The world never had but three true religions, every one of which had a prophet. First, God chose the Jews, and did wonders for them in Egypt, and brought them thence by their prophet Moses, and prescribed them a law, wherein he would have maintained them, if they had not been obstinate and rebellious, in falling to idolatry; whereupon he gave them over and dispersed them upon the face of the earth. Then presently after, God sent a new prophet, who taught the Christian religion. This good man, the Jews condemned and crucified, for a seducer of the people, not being moved with the piety of his life, his great miracles, nor his doctrine; yet after his death a few fishermen so moved the hearts of the people, that the monarchs of the world bowed down to his very title, and yielded to the command of his ministers. But in process of time they grew as corrupt as the Jews, the church being disjoined with the names of Eastern and Western, committing Idolatry again, by setting up images, with many other idle ceremonies, and corrupting their lives, so that God was weary of them, and forsook them. Yet God is still the governor of the world and hath himself raised up another prophet and people, even our Mahomet, giving him our nation; so that no doubt we shall be happy for ever, if we can but serve God aright: and take warning from the fall of others. But, alas! I tremble to speak of it; we have erred in every point, and wilfully broke our first-institution: So that God hath manifested his wrath by eminent signs and tokens, keeping our prophet from us, who prefixed a time to return with all happiness to his people; so that there are forty years past by our account. And doubtless

strange and fearful vision is a presage of some  
 at troubles and alterations; for either the opening  
 the book in the woman's hand, doth foretell our  
 going off from the first intent of our laws, whereas  
 armed men do part, as confounded with the  
 of their own consciences; or else it signifies  
 the other book wherein we have not yet read, and  
 against which no power shall prevail. So that I fear  
 religion will be proved corrupt, and our prophet  
 to meet an impostor; and then this Christ whom  
 we talk of, shall shine like the sun, and set up his  
 throne everlastingly."

Q. What is related in ancient histories concern-  
 the seven sleepers?

A. They were born in the city of Ephesus, in  
 that time when Decius, the heathen Roman Emper-  
 or persecuted the Christians. These good men be-  
 longed to that profession, whose names were Maximil-  
 ian, Malchus, Martianus, Dorinus, John, Serapion,  
 and Constantius, to avoid torture, and the worship  
 of idols, fled into a cave in mount Celion, where,  
 by long praying, watching, and fasting, being re-  
 lieved with some food they had secretly sent for  
 from the city, they for heaviness fell asleep. Short-  
 ly after, the emperor suspecting they were in that  
 place, caused the mouth thereof to be stopped up  
 with stones, that so they might die with hunger.  
 After which, Theodosius and Rufinus, two Chris-  
 tian authors, wrote an account of their martyrdom,  
 supposing them to be dead, and inclosed it secretly  
 among the stones. Decius and that generation be-  
 came dead, Theodosius, a Christian Emperor, suc-  
 ceeded after many years; at which time a Citizen  
 of Ephesus designing to make a lodge for his shep-  
 herds in that cave, and the workmen beginning to  
 dig in the mouth of it, these seven Christians, that

had slept all this while, awakened; and saluted each other, verily supposing they had slept but one night, and began to remember their heaviness the day before. They then sent Malchus to buy bread in the city, and gave him five shillings. Coming to the mouth of the cave, he wondered to see the masons at work, and going into the city, found all things altered, and the cross set upon the churches. He then went to those that sold bread, and they spoke of Christ: at which he much wondered, that there should be such a change since yesterday, when none durst speak of the true God; but he was now confessed openly. But the coin was so old, that the people said, sure this young man hath found some ancient treasure. Upon which they carried him before the Bishop and Council, where he declared, that he and six more hid themselves yesterday in a cave, to escape the fury of Decius, and had taken that money with them. The Emperor Theodosius being acquainted therewith, he, with many others, went and found the other six chearful and hearty, their garments not being worn by age or time. The Emperor hereupon glorified God, embracing and weeping over them for joy, saying, I receive you like so many Lazarus' out of your graves. They continued alive some short time after, and then died; and were buried in great pomp and state by the Emperor. It appeared they had slept two hundred and eight years.

FINIS.