

Christ. The Catholic Church received this name from the Apostles; she maintains it in its complete integrity, and will not allow it to be divided, either by the whims of rationalism or the unjustifiable predictions of heresy. Now, the name of Jesus-Christ is the connecting link between the two ages of human history. Christ was promised, prefigured, foretold, pointed out beforehand, and expected for the space of four thousand years. It does not suffice then, to introduce surreptitiously, in the series of ages, an imaginary Jesus, invented by credulity and rendered popular by legend; to deliver him up, as a mock King to the derision of the vulgar. Before even dreaming of attacking the Gospel, it will be necessary to demolish all the Books of the Old Testament, which announce the coming of a Messiah;—burn all the monuments of Egyptian, Chinese, Indian, Assyrian, Persian, Greek, and Roman literatures, which uniformly attest the belief of the world in a future redemption—of which redemption, sacrifices are, in some sort, the sacramental sign, and religious rites, the popular expression. Has the bold innovator reflected on the immensity of this hecatomb, which, commencing with Manethon and Confucius, and passing to Hesiod and Homer, would end with Virgil, Cicero and Tacitus? This is not all. For, not only do the written monuments of these nations, whose civilisation has up to this been studied, proclaim the original fall of humanity, the necessity of a rehabilitation, and the faith in a future redeemer; but the very tones themselves assume a voice, and speak the same language. Destroy then, previously, all the memorial inscriptions, statues, bas-reliefs, pillars, triumphal arches, marbles, and antique bronzes existing on the earth; raze all the monuments, beginning with the Troglodyte temples of Mahalipour, and the pylones of Karnac, passing by Nimrod and Khorsabad, and ending with the *chefs d'œuvre* of Greek and Roman art. Turn up the soil of the universe, and when you shall have completed your task, forbid the casualty of some fresh excavation from suddenly disclosing to you a new witness of the faith of the ancient world. More yet remains to be done. There are witnesses more long-lived still than books—more lasting than monuments—they are the human races. Now, all races of men, at this moment idolaters, are unanimous in their belief in the fall, and in the necessity of a Mediator. Go to the islands of Polynesia, explore every spot of African soil, and through the whole extent of the American and Asiatic Continents; slay those living witnesses of a creed that galls you! All this must be done, before you can strike at the Messiahship of Christ!

30. CHRIST IN THE OLD TESTAMENT.

The historic position of Christ in the Ancient World, is already, I imagine, a fact marvellous enough in itself. Yes; to have taken such a position in humanity, and there to have sent forth roots so deep, that nothing less than the total annihilation of history, and the replacing it by chaos, could effect the uprooting of the Messiah, is truly a miracle! And yet, this barely forms a portion of the hem of the divine garment of Jesus Christ. A general belief in a future Redeemer might, rigorously speaking, be brought about by the ingenuity of a man of genius, and end in an usurpation of title. I will tell you how this has been provided against. The Old Testament, in its entirety, is only the description, continued from age to age, and

representing with a minute exactness, even to the least details, the figure of the Messiah to come. Rationalism has no liking for the Old Testament: this is easily conceived: each new master of unbelief has made it his aim, to destroy so importunate a witness. Success has not yet crowned so many efforts: One might say, without indiscretion, that the attack has never taken its stand in an advantageous position: Interminable philological discussions on a Hebrew word, its root, its equivalents in the Arian or Shemitic languages; pedantic displays of grammar; the pretension, otherwise far from becoming, of knowing Hebrew better than the Jews of the Septuagint Version; at times a slight inclination towards geological, chemical, physiological hostility; or else some incidents on an obscure fact, on a minute circumstance not yet elucidated; here is all that has been attempted so far. An assemblage of clouds, gathered together, and dispersed by the first stroke of the pickaxe on an historic field, or in a diluvial soil! The Old Testament has two guards, which must first be annihilated, before it can be struck at. In the first place, the Jewish race, which persists in expecting the Messiah, on the faith of this Book. As long as a single son of Israel remains, your attempts against the Sacred Book of his law will go for naught. Go then; exterminate a people whom twenty centuries of disasters, persecutions, opprobrium, have failed to crush. When you shall have destroyed even to the last of them, the Christian world will meet you face to face, and present you—triumphant and immortal—the Sacred Book of the Jews.

HAIL! AND FAREWELL!

Hail! and Farewell! Such is the frail condition
Of earthly intercourse. We meet to part.
Joy perishes in rapture of fruition:
Alas! my heart!
The flowers we gather wither in the grasping;
On beauty's cheek no fadeless lilies dwell:
The hand we clasp grows throbbless in the clasping;
Hail! and farewell!
Hail! and Farewell! The smile of welcome beameth
Brief as effulgent upon lovers' lips.
In hope exultant youth but little dreameth
Of hope's eclipse;
Nor cares to think that Time, who looks so radiant,
Is disenchanting Fancy's magic spell,
To dust dissolving all her fairy pageant;
Hail! and farewell!
Hail! and farewell! 'Tis thus each short-lived pleasure
Fades from our vision like a phantom wan;
We turn to gaze on our new-found treasure,
And lo! 'tis gone!
'Mid the delights that we most keenly covet
Still are we startled by fond Memory's knell;
Adieu! adieu! Oh, my heart's beloved,
Hail! and farewell!

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