

Sunday Reading.

The Great Murderer.

The scriptures represent the devil as having been a murderer from the beginning—He is called Apollyon or Abaddon, the destroyer, from the fact that he not only destroys the immortality of the soul, but also the immediate and eternal destruction of the body. And how terribly does he tyrannize over the children of men in pagan lands! Almost all human worship is sensual and bloody. Human sacrifices are offered by thousands to propitiate false, vain, god-like, and all at the instance of the stern murderer.

If the writer and reader of this article were now in the ancient city of Jerusalem, and were looking through the windows of some lofty weather-beaten dome, we might survey the beautiful valley of Hinnom which skirts the southern suburbs of the city. But how would our blood freeze, and our hearts sicken at the recital of the shocking scenes which have been enacted in that valley? We should think about Moloch, the demonized god of the Ammonites, and the Moabites, who, more than three thousand years ago, had his sanguinary thronedest Israel interred. This god is represented by the robes as having been made of brass in the form of a man, with the head of an ox; fire was kindled in the inside, and the child to be sacrificed to him was put in his arms, and roasted to death. Hence, the command—“Thou shalt not let thy son pass through the fire to Moloch.” So far as we are informed, this is the first instance of the offering of human sacrifices. How horrible the thought of an innocent tender infant being placed in the burning arms of this diabolical deity!

We turn insinuating away from the appalling sight to contemplate the saintly spirit of the child as it climbs the skies, and the body is consumed, is pure, and is a blessed home in the celestial Paradise.

But we rejoice to know that there was no reason in question the truth of this account. Some theologians think that the scriptures do not teach that human life was sacrificed to this idol; they believe that two fires were kindled near to each other, and that between these fires children were made to pass, not being consumed, but only scalded or partially burnt. And this is much better, for it gives ground to hope for the rest of the country who weep now that the custom has so generally prevailed in nation countries.

But weeping we were over parents who consigned their children to fire and fate, were they more infatuated than many fathers and mothers of the present day? Then heathen and Jewish idolaters worshipped the bodies of their children to the impious gods, but how many in this day, by degrees, are training up their sons and daughters right, and by setting an example, get them morally satisfied with the acts of these despots? Cause them to pass through an iron fire?

Paul Preaching at Athens.

Athen's marble statues, Are silent now and lone, And the sounds of revelry and mirth, And many are gone. The priests have left their stately temples— The sage may grow gray, And mighty Athens is gathering now To bear of Jesus' love.

On a green hill above the town, Stands the inspired one, And his bark and flowing robes were beseared By angel's golden seal.

His thoughts and ears had turned toward His bosom, while many a tear, As he pictured bright his dark eyes shone.

They stood upon his graceful form, Walked mangled, sore and bare,

But his form was not the weaker glimmer— He stood with firm intent, And his soul went into the grave.

Shed the unfeigned tears—

Saints were there, but a vision and

What may yet ever bring.

Then spoke the great voice of God,

Who made the earth and sea,

And whose works have filled the globe—

He glorified Son in His—

This was the song of the saints,

And now he too sang,

Notes of judgment and the day,

When Christ will come again,

Then leave the long pent captive form—

He said to his friends, “I go to you,

To those from whom I have always fled,

For I am now come to stay—

But here's a taste of my power—

And here's a taste of my might—

And here's a taste of my love—

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But the love of Christ is free—

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