

in Jerusalem. It was in his reign that Barchocab, the false Messiah flourished. And though the Jews themselves were utterly routed out of Jerusalem and trampled and persecuted by the Romans, yet these same Jews were the most venomous and deadly enemies of the Christians. The Jews acted as spies and informers, and strange to say Mr. Blunt says that in this way they propagated Christianity. Jerusalem was utterly wiped out, and a temple of Jupiter projected for the site of the Temple of Jehovah. To show that a departure began to take place, here is what Mr. Blunt says:

"Nor was this all; the entire revolution which this political convulsion wrought in the condition of Jerusalem, had its effect on the cause of the Christians. Hadrian, not content with having demolished the old city and replaced it by another totally different in the character of its architecture and deriving its very name of *Ælia Capitolina* from that of its heathen founder, forbade the Jews not only to inhabit it, but even to set foot upon its precinct. But this harsh and vindictive proceeding was the means of dissolving that fusion if I may so speak, of the Jew with the Christian, which had so long corrupted the Christian faith, and debased the Christian character in the eyes of the heathen. For the Church of Jerusalem, still subsisting in that neighborhood, and still anxious to occupy the capital as before; was prohibited from so doing, while its members were regarded as Jews, and accordingly nothing would suffice to qualify them for residence in that city but to renounce, as St. Paul had so long before prescribed to the Galatians to do, the observance of the Law of Moses. This, therefore, they did, and the better to make the distinction, hitherto but imperfectly perceived, between Christian and Jew, understood, they elected Marcus, probably a Roman, certainly not a Jew, for their Bishop, and under these circumstances were permitted to dwell in Jerusalem. By this proceeding, therefore, Hadrian seems to have effected a reformation in the early Church. Somewhat analogous to that effected by Henry VIII in our own medieval one; tyranny having been overruled for good in either case; in the former the Gospel purged of Jewish rites which had combined with it and debased it; in the latter, of Romism, which had formed a similar alliance with similar results."

This is sufficient for our purpose, to show that very shortly after the apostolic era, Christianity began to lose the essence of its founder. Mr. Blunt admits that the Church went from Jewish depravity to Roman paganism. But we know that a vast difference existed between Christians and Jews in this time, and his own writings show it. We also know that towards the time of Constantine the Christian Church had become nearly the paganism of Rome, glossed over. It is true much of the mildness and spirit of Christianity yet remained, and indeed some remains to the present day in many of the sects and creeds. But the Christianity of Christ in its entirety is not to be found in any sect or creed, except it is in Mormonism.

The very opposition to Mormonism alone suffices to prove that the Latter-day Saint and Former-day Saint are brethren. Read what Mr.

Blunt says on the charges made against the Former day Saints.

Here it is, page 156, Chapter VIII:

"We read that the populace, quite regardless whether the law was with them or against them on this particular question, took it into their own hands, and assailed the Christians with blind violence. Tertullian expressly tells us that 'there were no greater persecutors of the Christians than the vulgar.' Nay, where there was a disposition in the authorities of the State to spare them, the mob were relentless, and would have their blood, stoning, burning them, and, in impotent spite tearing down their very sepulchres. *They denounced them as unprofitable citizens, reluctant to take their share in the duties of the State, to bear their part in its social relations, to reciprocate in its trading intercourse. They ascribed to them the most diabolical proceedings at their secret meetings; infanticide, a cannibal feast, and, the lights extinguished, a sequel of promiscuous incest. They imputed to the Christians all the calamities which befell the State, enemies as they were to the gods. An overflow of the Tiber, a drought in the Nile, an earthquake or a plague caused the mob to cry: 'Away with the Christians to the lions!'*"

Read these words in Italian carefully. Are they not identical with certain paragraphs in Governor Thomas' last report? Are they not the charges which Judge Anderson held to be proved against the Mormons? Is not this sufficient to prove the identity between Former-day and Latter-day Saints?

Let us glance at the story of one of these primitive Saints. Let us take Polycarp. He was appointed Bishop of Smyrna by St. John the Apostle. He was the personal friend in his youth of many of the Apostles and very first Christians. Some calamities befell the eastern countries during the reign of Aurelius, and the blind pagans charged it to the wrath of Jupiter for tolerating the Christians. The cry was raised for Polycarp, he being the most learned and influential among the early Christians.

Polycarp was brought before the Proconsul, who was visibly impressed by the venerable, dignified and respectable bearing of the aged Saint, and pain would have convulsed at his Christianity if any grounds presented a means for so doing. The Proconsul then said to Polycarp:

"Swear by the fortune of Caesar—he obstinate no longer—cry 'Away with the Christians'—one reproach of Christ and I will let you go."

The aged Former-day Saint assuming an attitude, erect, majestic and defiant, said in reply to the Proconsul:

"Eighty and six years have I served Him, and no harm hath He done me; how, then can I blaspheme my King and my Savior? If you vainly imagine that I shall swear by the fortune of Caesar, as pretending that you know not what I am, be assured once for all that I am a Christian; and if you desire to be informed what it is to be a Christian, give me a day and you shall hear."

The Proconsul, a proud Roman, and one who could ill brook inde-

pendence in an enemy or in a subordinate, said, in menacing tones:

"I will cast you to the wild beasts if you do not change your mind."

Polycarp, rendered still more defiant, said:

"Bring the wild beasts hither, for change my mind from the better to the worse I will not."

The reply so irritated the dominant Roman that he said:

"Hold your scorn of the wild beasts. I will subdue your spirit by the flames."

The aged Polycarp, with courage more than heroic, because it was divine, and with a countenance beaming with grace, sanctity and purity, said in reply:

"The flames with which you menace me endure but for a time, and are soon extinguished, but a fire there is reserved for the wicked, whereof you know not, the fire of a judgment to come, and of punishment everlasting. Why do you tarry? Do with me as you list."

The Proconsul, now maddened by the absolute contempt in which Polycarp held him and his miserable, cowardly, feudal threats, ordered the herald to announce that Polycarp had defiantly proclaimed himself a Christian. The vast multitude in the Stadium heard the announcement with insane delight, and with one voice cried aloud, "Polycarp to the lions."

Polycarp was known throughout Asia as a fierce and effective denouncer of paganism and its concomitant evils, hence the desire on the part of the mob and rabble to see him die. The keepers of the wild beasts said it was too late to bring out the lions, and wanted the execution postponed. But the multitude cried for Polycarp's death, and called for fire. Execution by fire was then agreed on. People ran in all directions for fuel, the Jews most especially collecting wood and straw. The Jews wanted to spike Polycarp to a post on the pyre, but the old Saint told them the faggots had no terrors for him. They then contented themselves with tying his hands.

Polycarp, with hands tied and the flames ascending around him made the following prayer:

"O Father of Thy beloved Son Jesus Christ, by whom we have received knowledge of Thee: O God of angels and powers, and of all created things, and of all the generations of the just who live in Thy sight, I give thanks to Thee that Thou has thought me worthy of this day and hour; of taking a part in the number of martyrs, and in the cup of Christ, unto the resurrection for life eternal both of soul and body, in the incorruption of the Holy Ghost; amongst whom may I be admitted to appear before Him this day, a goodly and acceptable sacrifice which Thou hast prepared beforehand and foreshown, God faithful and true. For this, therefore, and for all things, I praise Thee, I bless Thee, I glorify Thee, through the Eternal High Priest, Jesus Christ, Thy beloved Son; through whom he unto Thee, together with Him in the Holy Ghost, glory, both now and forever. Amen."

Several writers relate that the flames refused to devour Polycarp,