

**WHEELER  
JOSEPH  
MAZZINI**

FRAUDS AND FOLLIES OF  
THE FATHERS

**Joseph Wheeler**  
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*Frauds and Follies of the Fathers. A Review of the Worth of Their Testimony  
to the Four Gospels:*

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# **J. M. Wheeler**

## **Frauds and Follies of the Fathers. A Review of the Worth of Their Testimony to the Four Gospels**

### **I**

To expose the delirium and delinquencies of a respected or even respectable body of men is always an ungracious, though it may not be an unnecessary, task. But when we are informed that rejection of certain supernatural stories means our condemnation here and damnation hereafter, we feel tempted to examine the kind of men who first accepted and promulgated those stories. The man who tells me I shall be damned if I do not believe in his theories or thaumaturgy may have many estimable qualities, but he must not be surprised if, disregarding these, I call attention to instances of his credulity. When, moreover, priests assume authority over conduct on the ground that their Church or their doctrines were God-given, it becomes necessary to investigate how that Church and those doctrines were built up; and if we find

superstitious fooleries and pious frauds mixed therein, it may do something to abate our confidence in priestly pretensions.

In regard to the Fathers, as to much else, the Catholic is the most consistent of all Christian Churches. The men who established the Church, and fixed what was and what was not Canonical Gospel, are surely entitled to some authority on the part of believers. When Protestants wish to prove the authenticity of their infallible book, they have to fall back upon the witness of the fallible Fathers whose authority they are at other times always ready to repudiate.

The intellectual and moral character of the men who were the original depositaries of Christian faith and literature is then evidently of the utmost importance. All historical evidence as to the authenticity of the New Testament, or the faithfulness of ecclesiastical history, comes through them. If they were credulous and untrustworthy, the edifice built upon their testimony or their faith will be found to be tottering.

Now, concerning the Fathers of the Christian Church, we have, at the outset, to allege that, as a class, not only were they superstitious and credulous, and therefore unreliable, but that many of them were absolutely fraudulent, not hesitating to use any and every means to further the interests of their religion.

Bishop C. J. Ellicott, in his article on the Apocryphal Gospels, which appeared in the "Cambridge Essays" for 1856, pp. 175, 176, says: "But credulity is not the only charge which these early ages have to sustain. They certainly cannot be pronounced

free from the influence of pious frauds.... It was an age of literary frauds. Deceit, if it had a good intention, frequently passed unchallenged.... However unwilling we may be to admit it, history forces upon us the recognition of pious fraud as a principle which was by no means inoperative in the earliest ages of Christianity."

Jeremiah Jones says: "To make testimonies out of forgeries and spurious books to prove the very foundation of the Christian revelation, was a method much practised by some of the Fathers, especially Justin Martyr, Clemens Alexandrinus, and Lactantius."—"A New and Full Method of Settling the Canonical Authority of the New Testament," part ii., chap, xxxiv., p. 318, vol. i. 1827.

B. H. Cowper, a well-known champion of Christianity, and once editor of the *Journal of Sacred Literature*, confesses in the Introduction to his "Apocryphal Gospels" (p. xxv., 1867): "Ancient invention and industry went even further, and produced sundry scraps about Herod, Veronica, Lentuius, and Abgar, wrote epistles for Christ and his mother, and I know not how much besides. No difficulty stood in the way; ancient documents could easily be appealed to without necessarily existing; spirits could be summoned from the other world by a stroke of the pen, and be made to say anything; sacred names could be written and made a passport to fictions, and so on *ad libitum*."

M. Daillé says: "For these forgeries are not new and of yesterday; but the abuse hath been on foot above fourteen

hundred years."—"The Right Use of the Fathers," p. 12, 1675. Mosheim mentions a variety of commentaries filled with impostures or fables on our Savior's life and sentiments, "composed soon after his ascent into heaven, by men who, without being bad, perhaps, were superstitious, simple, and piously deceitful. To these were afterwards added other writings falsely accredited to the most holy apostles by fraudulent individuals."—"Institutes of Ecclesiastical History," part iii, chap. ii, sec. 17, p. 65, vol. i. Stubbs's edition, 1863.

The same justly-renowned historian declares that "a pernicious maxim which was current in the schools, not only of the Egyptians, the Platonists, and the Pythagoreans, but also of the Jews, was very early recognised by the Christians, and soon found among them numerous patrons—namely, that those who made it their business to deceive with a view of promoting the cause of truth were deserving rather of commendation than censure."—"Commentaries on the Affairs of the Christians before the time of Constantino the Great." Second century. sec. 7, pp. 44, 45. R. S. Vidat's translation. 1813.

Dr. Gieseler, Professor of Theology in Gottingen, says: "In reference to the advancement of various Christian interests, and in like manner also to the confirmation of those developments of doctrine already mentioned, *the spurious literature* which had arisen and continually increased among the Jews and Christians, was of great importance. The Christians made use of such expressions and writings as had already been falsely

attributed by Jews, from partiality to their religion, to honored persons of antiquity, and altered them in parts to suit their own wants, such as the book of Enoch and the fourth book of Ezra. But writings of this kind were also fabricated anew by Christians, who quieted their conscience respecting the forgery with the idea of their good intention, for the purpose of giving greater impressiveness to their doctrines and admonitions by the reputation of respectable names, of animating their suffering brethren to steadfastness, and of gaming over their opponents to Christianity."—"Compendium of Ecclesiastical History," sec. 52, vol. i., pp. 157, 158. Translated by Dr. S. Davidson. T. & T. Clark's Foreign Theological Library.

But as our purpose is to examine these writings somewhat in detail, we will commence with

## **THE APOSTOLIC FATHERS**

This name is given to those Christian writers who are alleged to have had intercourse with the Apostles. These writings are said to date from about 97 to 150 a.c. Dr. J. Donaldson says: "Of these writers investigation assures us only of the names of three, Clement, Polycarp and Papias. There is no satisfactory ground for attributing the 'Epistle of Barnabas' to Barnabas, the friend of Paul, nor the 'Pastor' of Hermas to the Hermas mentioned in

the Epistle to the Romans."<sup>1</sup> Yet it is to be noticed that both these works were read in the primitive churches as Scripture, and are included in the Sinaitic Codex, which is asserted to be the most ancient manuscript of the New Testament extant.

We take first

## ST. CLEMENT

There is a "fellow-laborer" with Paul of the name of Clement, mentioned in his Epistle to the Philippians (iv., 3), but whether this is the same individual whom the Catholics make a Pope of Rome, and some of the Fathers say was a kinsman of the Roman Emperor, is a matter of dispute, and much doubted by the best authorities. Bishop Lightfoot ("St. Paul's Epistles: Philippians," p. 166) says: "The notices of time and place are opposed to the identification of the two." A sufficient evidence of the estimation in which St. Clement was held, however, is to be found in the number of forgeries which Christian piety have palmed upon the world in his name. In the Alexandrian Codex, one of the oldest and most important manuscripts of the New Testament, two epistles addressed to the Corinthians stand inscribed with his name, and are enumerated in the list of books of the New Testament. Of these, the second is on all hands allowed to be a forgery, and the first is generally considered to be interpolated.

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<sup>1</sup> "The Apostolical Fathers," chap. i., p. 101, 1874.

That forgeries or interpolations have taken place in regard to those books of the same Codex which, upon the authority of certain Fathers, have been formed into the received canon of sacred Scripture, must not, of course, be suspected on pain of everlasting burning. The fact of the Epistle to the Hebrews being ascribed to St Paul, the second Epistle ascribed to St Peter, and such texts as those of the heavenly witnesses (1 John v., 7, 8), show any scholar that nothing of the kind could have taken place by any possibility whatever. Is it likely that God would allow his Holy Word to be tampered with?

The history of Clement of Rome, says Canon Westcott ("On the Canon," p. 22, 1881), "is invested with mythic dignity which is without example in the Ante-Nicene Church." It was too utterly impossible for other Fathers and founders of the Church to be invested with mythic dignity. Jesus must have come of the seed of King David, even though Joseph had nothing to do with his genealogy. "The events of his life," Westcott goes on to say, "have become so strangely involved in consequence of the religious romances which bear his name, that they remain in inextricable confusion." And so indeed they are; almost as badly as those of the founder of Christianity.

Clement is called at one time a disciple of St. Paul, and at another of St. Peter, who Paul withstood to his face because he was to be blamed (Gal. ii., 11). The Abbé Migne, in his *Patrologie*, makes him Pope in 91 A.C. The *Clementine Homilies*, purporting to be written by Clement himself, says he

was ordained by Peter. Some put the first Popes as Linus, Cletus, Anacletus, and then Clement; others give their order as Linus, Cletus, Clement, Anacletus; others Clement, Linus, &c.; in short, they are given every way. Baron Bunsen called Anacletus a purely apocryphal and mythical personage, and some wicked sceptics have thought the same of the whole batch. In addition to the two epistles which stand on the same parchment with Holy Scripture, St. Clement is credited with two epistles to Virgins—which, though superstitious, are possibly none the less authentic; two epistles to James the brother of the Incarnate God, the Apostolic Canons (which include his own writings as sacred scripture), the Apostolic Constitutions, the Recognitions, a Liturgy, and twenty Clementine Homilies. All of these, says Mosheim, were fraudulently ascribed to this eminent father by some deceivers, for the purpose of procuring them greater authority. Clement has also been supposed the author of the Epistle to the Hebrews and the Acts of the Apostles.

Restricting ourselves for the present to the first epistle, generally put forward as genuine, until a comparatively late date quoted as authoritative scripture by the Fathers, put in the apostolic canons among sacred and inspired writings, and which Eusebius tells us ("Hist. Eccl." iii., 16) was publicly read in very many churches in old times and even in his own day; we at once discover evidence that the writer could not have been akin to the Caesars or of a noble Roman family. He bespeaks his Jewish birth by his continual citation of the Jew books, by his references

to the services at Jerusalem (chaps. xl. and xli.), and by speaking of "our father Jacob." But, like other Christian writers, he is very loose in his quotations. For instance, he jumbles up the first Isaiah and an apocryphal Ezekiel in the following quotation, "Say to the children of my people, Though your sins reach from earth to heaven, and though they be redder than scarlet and blacker than sackcloth, yet if ye turn to me with your whole heart, and say, 'Father,' I will listen to you as to a holy people."<sup>2</sup> He mentions (chap, lv.) "the blessed Judith," which book, by the way, Volkmar and others think must be dated a.c. 117-118. He also (chap, xvii.) quotes Moses as saying, "I am but as the smoke of a pot," and other passages (chap. xxiii.-xxvi), probably from the apocryphal "Assumption of Moses." But this is no worse than Matthew (ii., 23) quoting as from the prophets, "He shall be called a Nazarene;" Paul's wrongly quoting the Psalms (Eph. iv., 8); or Jude (ver. 14) citing the apocryphal book of Enoch as by "the seventh from Adam." But it somewhat vitiates his supposed testimony to the canonical books. It is evident, however, that he was acquainted with Paul's Epistles to the Corinthians, and his own reads at times like a bad imitation of Paul.

The apostle to the Gentiles, and thereby the real founder of modern Christianity, disregarding a certain threat of its supposed founder (Matt, v., 22), ventured, in arguing for the resurrection, the somewhat questionable statement, "Thou fool, that which

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<sup>2</sup> Pp. 12 and 13, vol i., "Ante-Nicene Christian Library. "All our citations, unless otherwise mentioned, will be taken from this valuable series of volumes.

thou sowest is not quickened except it die" (1 Cor. xv., 36). Clement altogether outdoes this. He says (chap, xxv.):

"Let us consider that wonderful sign [of the resurrection] which takes place in eastern lands, that is, in Arabia and the countries round about. There is a certain bird which is called a phoenix. This is the only one of its kind, and lives five hundred years. And when the time of its dissolution draws near that it must die, it builds itself a nest of frankincense and myrrh, and other spices, into which, when the time is fulfilled, it enters and dies. But as the flesh decays a certain kind of worm is produced, which, being nourished by the juices of the dead bird, brings forth feathers. Then, when it has acquired strength, it takes up that nest in which are the bones of its parents, and bearing these it passes from the land of Arabia into Egypt, to the city called Heliopolis. And, in open day, flying in the sight of all men, it places them on the altar of the sun, and, having done this, hastens back to its former abode. The priests then inspect the registers of the dates, and find that it has returned exactly as the five hundredth year was completed." This is the way the Christian evidences were presented by the authoritative head of the Church in the first century. Tertullian ("De Resurr. Cam.," sec. 10), takes Psalm xcii., 12, as referring to this prodigy. St. Cyril of Jerusalem, St. Ambrose, St. Gregory, St. Epiphanius, and other of the Fathers, follow Clement in his fable. It is said that Clement in this only followed Herodotus, Pliny, Ovid, and Tacitus, who mention the phoenix. This is false. Herodotus (ii.,

13) simply relates the report of others, and does not intimate that he believed any part of it, but positively declares that some of the statements were not credible. Pliny ("Nat. Hist," x., 2) states expressly that the accounts may be fabulous. Ovid ("Metam.," xv., 392) uses the legend for poetical purposes. Tacitus ("Ann.," vi., 28) declares that the statements are uncertain. These, be it remembered, were unenlightened heathen, but the apostolic saint founds the distinguishing article of the Christian creed upon this mistake of an Egyptian myth. May it not have been a phoenix, instead of a dove, which descended on Jesus at Jordan? The cherubim described by Ezekiel were curious fowl. There are some queer animals mentioned in the Apocalypse; Isaiah and Job mention unicorns, and the former dragons. The Jews were indeed great in the natural-history department. Rabbinical references to the phoenix are numerous. The Talmud speaks of the zig, a bird of such magnitude that when it spread out its wings the disc of the sun was obscured; and the bar-juchne, one of whose eggs once fell down and broke three hundred cedars and submerged sixty villages.<sup>3</sup>

The second epistle, or rather homily, of Clement, though equally bound up with the sacred records, and placed in the Apostolical Canon, is admitted to be spurious, and is every way less notable. The concluding leaves of the Alexandrian manuscript have been lost. It ends abruptly with this interesting

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<sup>3</sup> See B. H. Cowper's article on the Talmud, in "The Journal of Sacred Literature," Jan., 1868.

chapter:—

"Let us expect, therefore, hour by hour, the kingdom of God in love and righteousness, since we know not the day of the appearing of God. For the Lord himself, being asked by one when his kingdom would come, replied, 'When two shall be one, and that which is without as that which is within, and the male with the female, neither male nor female.' Now, two are one when we speak the truth one to another, and there is un-feignedly one soul in two bodies. And 'that which is without as that which is within' meaneth this: He calls the soul 'that which is within,' and the body 'that which is without.' As, then, thy body is visible to sight, so also let thy soul be manifest by good works. And 'the male with the female, neither male nor female, this "....

Here is an interesting quotation by the earliest Christian Father of words uttered by God Incarnate upon an important matter. Had they found their way into the Canonical Gospels, what books would have been written upon their beauty and sublimity! As it is, we gather from Clement of Alexandria<sup>4</sup> that these words and other important sayings of Jesus were found in the Gospel of the Egyptians. This gospel was certainly an ancient one, and is supposed by Grabe, Erasmus, Du Pin, Father Simon, Grotius, Mills, and others, to have been among those referred to by Luke in his preamble: "Forasmuch as *many* have taken in hand to set forth in order a declaration of those

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<sup>4</sup> "Stromata," book ill-, 9, 13. The English editors have deemed it best to give the whole of this book in Latin.

things which are most surely believed among us." This Gospel of the Egyptians was received by the Ophites, the Encratites, the Valentinians, and the Sabellians. It was evidently at one with the doctrines of the Essenes in regard to women. For instance, Clement of Alexandria quotes from it the following: "The Lord says to Salome: 'Death shall prevail as long as women bring forth children.'" "I am come to destroy the works of the woman, that is, the works of female concupiscence, generation, and corruption. When you despise a covering for your nakedness, and when two shall be one, and the male with the female neither male nor female." Intimations that similar views regarding marriage were found in the early Christian Church may be gathered from Matt. xix., 12; Rev. xiv., 4; 1 Cor. vii., 8, etc. But the subject is too delicate to be handled by other than a divinity student.

Passing, then, Clement's two epistles to virgins with the remark that although generally rejected as spurious by Protestants, they are considered genuine by their editors, Wetstein, Bellet, and Cardinal Villecourt, we come to "The Recognitions of Clement." Of these remarkable documents Hilgenfeld says, "There is scarcely a single writing which is of so great importance for the history of Christianity in its first stage." The editors of the Anti-Nicene Christian Library call it "a theological romance;" but it is a question whether that epithet would not equally fit every other so-called historical composition of the first three centuries of the Christian era. Cardinal Baronius ("Annal." tom. i., an. 51) call sit "a gulf of filth

and uncleanness, full of prodigious lies and frantic fooleries." But Cardinal Beliarmino says it was written either by Clement or by some other author as ancient and learned as he.

It begins, "I, Clement, who was born in the city of Rome," and proceeds to narrate his thoughts on philosophy, his doubts and hopes of a future life. To resolve these the worthy Father determined to go to Egypt, and bribe a magician to bring him a soul from the infernal regions to consult whether the soul be immortal. But he heard of the Son of God in Judea and was ready to accredit the wonders ascribed to him. Having heard Barnabas, Clement proceeds to Cæsarea and sees Peter, who instructs him concerning the True Prophet. And now comes the curious part of the story. Peter is engaged in continuous controversy on the true Mosaic and Christian religion with a miracle worker, called Simon the magician, who it is said confessed he wrought his wonders by the help of the soul of a healthy young boy, who had been violently put to death for that purpose, and then called up from the dead and compelled to be his assistant. Peter follows this Simon about from place to place, exposing him. He especially follows him to Rome. The astounding revelation in connexion with this story we give in the words of the author of "Supernatural Religion" (vol. ii., p. 34): "There cannot be a doubt that the Apostle Paul is attacked in it, as the great enemy of the true faith, under the hated name of Simon the magician, who Peter followed everywhere for the purpose of unmasking and confuting him. He is robbed of the title of 'Apostles of the Gentiles,' which,

together with the honor of founding the Churches of Antioch, of Laodicea, and of Rome, is ascribed to Peter. All that opposition to Paul which is implied in the Epistle to the Galatians and elsewhere (1 Cor. i., 11, 12; 2 Cor. xi., 13—20; Philip i., 15, 16) is here realised and exaggerated, and the personal difference with Peter to which Paul refers is widened into the most bitter animosity."

The most able authorities, such as Davidson, B. Lightfoot, Mansel, Hilgenfeld, Reuss, Baur, Scholten, and Schwegler agree in this view, which is strongly confirmed by the epistle of Peter to James, which stands as a preface to the Clementine Homilies, dealing with the same matter of Simon Magus. Peter says: "For some among the Gentiles have rejected my lawful preaching, and accepted certain lawless and foolish teaching of the hostile man." Canon Westcott, in his edition of 1866, said on this passage: "There can be no doubt that St. Paul is referred to as 'the enemy'" (on the Canon, p. 252). Since the quotation of this damaging admission by the author of "Supernatural Religion," it has been removed. But whether the fact that the Simon Magus who is reviled in the Clementine Recognitions is intended to represent Paul has the authority of Canon Westcott or not, there can be no doubt that this view better agrees with Paul's epistles, and all we know of the early Christians, than the reconciling but unhistoric "Acts of the Apostles," which took the place of the Clementine "theological romance," because, in the struggle for existence, the Christian Church which was built on Paul rather

than that which was built on Peter (Matt. xvi., 18), proved to be the fittest to survive.

## II

### ST. BARNABAS

St. Barnabas is the next of the Apostolic Fathers demanding our attention. Here, again, it is very doubtful if we have any of the authentic words of the companion of Paul, so highly extolled by Renan, and declared by the author of the Acts of the Apostles to have been "a good man, and full of the Holy Ghost and of faith" (xi., 24).

The epistle ascribed to St. Barnabas, although generally received as his for many ages, and repeatedly cited as Apostolic by Clement of Alexandria, and also cited by Origen, and found, together with the "Shepherd" of Hermas, in the Sinaitic Codex, is repudiated by most modern scholars, and declared by the author of "Supernatural Religion" to be an instance of "the singular facility with which, in the total absence of critical discrimination, spurious writings were ascribed by the Fathers to Apostles and their followers" (vol. i., p. 233, 1879). Although the weight of authority is against its authenticity, it is still supported as genuine by such scholars as Schmidt, Grieseler, and Samuel Sharpe; and it must be admitted that most of the arguments used against it have been based upon its contents not coming up to what critics

have supposed ought to be the Apostolic standard. At any rate, it is an interesting relic of the early Church which is considered genuine by the most important section of Christendom, the Roman Catholics. In Jerome's time it was still read among the Apocryphal Scriptures, and in the Stichometria of Nicephorus (ninth century) it is put among the disputed books of the New Testament.

Barnabas is still more questionably fathered with a gospel of his own, which is no longer extant. But as it appears to have contained a very peculiar statement to the effect that Jesus did not actually die upon the cross, and that it was Judas who was crucified in his stead, which statement has been taken up, from whatever quarter, by the Mohammedans, this gospel is, of course, set down as a Mohammedan forgery.

The Catholics have a tradition that Barnabas was converted after witnessing the miracle at that wondrous pool of Bethesda, where the angel came down troubling the waters. He was a Levite of Cyprus, and his name was formerly Joses. It is noteworthy that upon entering the Church, Christian converts took new names, a custom common to the Buddhists. Clement of Alexandria says he was one of the seventy Apostles. He is stated to have converted Clement of Rome, and to have been stoned by the Jews about the year 64. All these statements rest on the mere authority of the Church, not the slightest proof being forthcoming either for or against them. Nothing was known of his tomb until the year 478, when the Cypriotes, being required to submit to the episcopal

sway of Peter the Fuller, Patriarch of Antioch, his coffin, with the Gospel of Saint Matthew inside, turned up in the nick of time to avert the calamity and assert the independence of a place having such indubitable relics. The Church of Toulouse yet claims to have his body, and eight or nine churches pretend to having possession of his head. Of the value of this wondrous head we shall presently have sufficient proof.

"The Acts of Barnabas," a so-called apocryphal book, gives an account, by Mark, of the journeyings and martyrdom of this Apostle (Vol. XVI., "Ante-Nicene Christian Library"). The Evangelist tells how Paul was quite enraged against him so that, although he gave repentance on his knees upon the earth to Paul, he would not endure it. "And when I remained for three Sabbaths in entreaty and prayer on my knees, I was unable to prevail upon him about myself; for his great grievance against me was on account of my keeping several parchments in Pamphylia" (p. 294). Paul, according to this story, refused to accompany Barnabas if he took Mark with him, and Barnabas elected to stand by Mark. They removed a fever from one Timon by laying their hands upon him. "And Barnabas had received documents from Matthew, a book of the Word of God, and a narrative of miracles and doctrines. This Barnabas laid upon the sick in each place we came to, and it immediately made a cure of their sufferings" (p. 297). Once in their journeyings they found a certain race being performed, and upon Barnabas rebuking the city, the western part fell, so that many were killed and wounded,

and the rest fled for safety to the Temple of Apollo. But our purpose is with the Apostolic epistle which goes under his name.

Josef may have been a ready speaker, as is judged by his Christian name of Barnabas, or *Son of Exhortation*; but he certainly cannot be classed as a brilliant letter writer. His epistle, like many other Apostolic documents, would be considered dreadfully prosy but for its age and reputation. Though no great hand at *composing*, Barney had a remarkable faculty for dealing with *types*. Types are an attractive study to theologians; biblical stories—like that of Jonah and the whale, for instance—which, taken in a plain and natural way, are evident absurdities, serve capitally as divine types and symbols. At this sort of interpretation Barnabas was, as we shall see, a perfect master. He outdoes the author of the Epistle to the Hebrews, which, by the way, Tertullian ("De Pudicitia, 20") ascribes to Barnabas.

He prides himself upon his exegesis of Scripture, which he does not hesitate to ascribe to divine inspiration. "Blessed be our Lord," he exclaims, "who has placed in us wisdom and understanding of secret things" (c. vi., p. 110, vol. i., "Ante-Nicene Christian Library"); and, further on, he boldly avows inspiration on behalf of what Osburn calls "a tissue of obscenity and absurdity which would disgrace the Hindoo Mythology" ("Doctrinal Errors of the Apostolic and Early Fathers," p. 25, 1835).

According to Barnabas, the Mosaic legislation had Christ in view rather than the sanitary condition of the Jews. He even

manufactures a law of Moses in order to make out a type of Christ having vinegar to drink. He says (c. vii., pp. 112, 113) r "Moreover, when fixed to the cross, he had given him to drink vinegar and gall. Hearken how the priests of the people gave previous indication of this. His commandment having been written, the Lord enjoined, that whosoever did not keep the fast should be put to death, because He also Himself was to offer in sacrifice for our sins the vessel of the Spirit, in order that the type established in Isaac, when he was offered upon the altar, might be fully accomplished. What, then, says He in the prophet? 'And let them eat of the goat, which is offered with fasting, for all their sins.' Attend carefully: 'And let all the priests alone eat the inwards, unwashed with vinegar.' Wherefore? Because to me, who am to offer my flesh for the sins of my new people, ye are to give gall with vinegar to drink: eat ye alone, while the people fast and mourn in sackcloth and ashes."

Some have supposed these spurious regulations were taken from traditions, but the Rev. J. Jones says: "I rather look upon it as *a pious forgery and fraud*, there being nothing of the sort known to have been among the Jewish customs, and this book having several such frauds in it" ("A New and Full Method of Settling the Canonical Authority of the New Testament," vol. ii., p. 377, 1827). If it is not either of these it is very clear that we have lost some important portions of God's inspired word in the Pentateuch. Barnabas also has a chapter on the red-heifer, which was sacred to Typhon among the Egyptians, as a type of Christ,

and says (chap, viii., p. 115) "The calf is Jesus."

It appears, too, that Abraham was a Greek scholar some time before the Greek language was known, and that he circumcised his servants as a type of Christianity. Barnabas knew, probably by inspiration, the exact number who were circumcised, and tells us (chap, ix., p. 116): "Learn, then, my children, concerning all things richly, that Abraham, the first who enjoined circumcision, looking forward in spirit to Jesus, practised that rite, having received the mysteries of the three letters. For [the Scriptures] saith, 'And Abraham circumcised ten, and eight, and three hundred men of his household.'" "What, then, was the knowledge given to him in this? Learn the eighteen first, and then the three hundred. The ten and eight are thus denoted—Ten by I, and Eight by H, you have [the initials of the name of] Jesus. And because the cross was to express the grace [of our redemption] by the letter T, he says also 'Three Hundred.' He signifies, therefore, Jesus by two letters, and the cross by one. He knows this, who has put within us the engrafted gift of His doctrine. No one has been admitted by me to a more excellent piece of knowledge than this, but I know that ye are worthy."

Verily Barnabas must have been full of faith and of the Holy Ghost. No wonder he was "expressly set apart and sent forth to the work of an apostle by the order of the Holy Ghost" (Acts xiii., 2—4). The importance which he places upon numbers may be compared with that assigned by the author of the book of Revelation. Barney tells us that the world will last 6,000 years

because it was made in six days, and the inference is doubtless as true as the fact (?) on which it is based. His system of finding types in the Old Testament has lasted in the Christian Church to our own time, and derives countenance from several passages of Paul. This most excellent piece of knowledge concerning Abraham is hardly more far-fetched than saying that Levi paid tithes to Mel-chisedek because he was potentially in the loins of his forefather Abraham when he met him (Heb. vii., 9,10), or that Agar was a type of Jerusalem (Gal. iv., 25).

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