

ship, and it is no wonder, for it was an article of their creed, that their *gods* were not free from vice.

The principal parts of idol worship were

I. *Sacrifices*, viz. victims, salt cakes, libations, honey, and incense. It was necessary, that the person who offered them, should be washed, be clad in newly-washed garments, and be *pure*, i. e. have abstained from sexual intercourse. The victims were different according to the different deities; they were to be free from all defect, and omens were gathered from them by an inspection of the internal parts, especially the liver. Not only animals, but human beings also were immolated by almost all the nations to their gods, Eusebius, *PRAEP. EVANG.* L. IV. c. 16. p. 155—161. Pliny *HIST. NAT.* XXVIII. 3. Diodor. *Siculus* V. 32.

By the Canaanites especially, the most promising of their offspring were sacrificed, Lev. 18: 21. 20: 1—9. Deut. 18: 9—14. Libations of wine were poured out between the horns of the victim, Ovid, *METAMORPHOSES*, VII. 59: 3; but when no victims were slain, they were poured upon the earth.

II. *Prayers*. The worshippers, in the intervals of time between the offering of the successive supplications, were accustomed to employ themselves in kissing or embracing the hands and knees of the idols. Great care was taken, in respect to the formularies of supplication, that nothing might be omitted or improperly uttered, and that no title of honour should be passed by, for any thing of this kind rendered the prayers, to which the persuasive power was attributed, inefficacious, Pliny, *HIST. NAT.* XXVIII. 3. Valerius Maximus XIII. 1, 5. In consequence of these feelings on the subject, their prayers were uttered syllable for syllable, and both syllables and words were often repeated; a practice, which is condemned by our Saviour, Matt. 6: 7. When they prayed, they often wounded their bodies, or shouted and leaped around the altar, 1 Kgs. 18: 26—29. Strabo. p. 801. Lucian *DE SALT.* Athenaeus *SYMPOS*, LIB. II. 1.

III. *Festivals* were celebrated by the heathen in honour of their false deities; on which occasions sacrifices were offered, feasts were held, there were various sports and exercises; and solemn processions, in representation of their mythological history, proceeded through the streets. To the *Mysteries*, which were celebrated on certain of these festivals, no one had access, but

those, who were initiated; and still it does not appear, that any more correct religious notions were taught in them, than on other occasions. On the contrary, Cicero, (DE NAT. DEORUM LIB. I. 42.) remarks, that they were occupied rather with an explication of the nature of things, than of the science of the gods; but he makes a further remark, however, in his Tusculan Questions, Bk. II. 1, that the doctrine prevailed in them, that the gods were formerly men.

IV. *Purifications.* These were performed by water, blood, fire, sulphur, and among the Mehestani, by the urine of oxen also; by which all impurity was taken away, and as they believed, expiation could be made for any crime whatever, Zend-Avesta, P. II. p. 340—342. 343—378. P. III. p. 209—220.

V. A part of the worship in question consisted in the prostitution of females and boys; and in Egypt *bestiality* likewise made a part of it, Herodot. 1. 93. 182. 199. Valerius Maximus III. 6, 15. Athenaeus Sympos. XIII. Strabo p. 272. In the Temple of Venus at Corinth, there were more than a thousand prostitutes, Strabo 378. comp. 1 Cor. 5: 9—11. 6: 9, 13, 18. 2 Cor. 12: 21.

### § 403. CONCERNING DIVINATIONS, ETC.

In the early ages of antiquity, numerous divinations and sleights of hand were practised, and the imposters, who understood them, were held in distinguished honour.

I. As early as the time of Joseph, there appeared in Egypt persons of this description, called תַּרְטָמִים, in the Egyptian dialect CHERTOM, i. e. *workers of miracles*, otherwise called *ἱερογραμματῆς*, or *those, skilled in the interpretation of hieroglyphical characters*. We find, that, in the history of the patriarch just alluded to, these persons were held in much honour, as interpreters of dreams, Gen. 41: 8, and in the history of Moses, we find them making attempts at miracles, Exod. 7: 11—18. Two of these workers of wonders, the Jews agree in calling *Jannes and Jambres*, 2 Tim. 3: 8. comp. Jabloniskii opusc. I. 401. Eichhorn's Reper. XIII. 18. The astrologers, who are mentioned, Dan. 1: 20. 2: 2, 10. 4: 4—6. 5: 11, and are denominated תַּרְטָמִים, do not appear to have been the same with those in Egypt, although they professed to interpret dreams. Perhaps, in order to ascertain the