

ten ages, the first of which is the Golden Age. After a renovation by fire the Golden Age will return, when, according to the authority of Virgil, the serpent will perish; the earth will produce her crops spontaneously; the kid will no longer fear the lion; the grape will be borne upon the thorn-bush, and scarlet, and yellow, and royal purple will become the native colors of the woolly fleece.

“*Ipsæ lacte domum referent distenta capellæ
 Ubera; nec magnos metuent armenta leones.
 Ipsa tibi blandos fundent cunabula flores;
 Occidet et serpens, et fallax herba veneni
 Occidet; Assyrium vulgo nascetur amomum.*

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*Molli paulatim flavescet campus arista,
 Incultisque rubens pendebit sentibus uva,
 Et duræ quercus sudabunt roscida mella.”*

The Stoics, who derived the doctrine from the Phœnicians, and were its principal advocates among the Greeks, held that the world would be destroyed by a conflagration. This they thought would occur “when the sun and stars shall have drunk up the sea.” “Yes,” says quaint old Thomas Burnet, “but how long shall they be a drinking it?” The Stoics, in speaking of the restoration of the earth after the final conflagration, employ the same terms as we find in the sacred Scriptures. This, to say the least, is an interesting coincidence. Chrysippus calls it “Apocatastasis”—restitution—as St. Peter does in the Acts. Marcus Antoninus several times calls it “Palingenesia”—regeneration—as our Savior does in Matthew, and Paul in the epistle to Titus; and Numenius has the two scripture terms “resurrection” and “restitution.”

The doctrines of the Pythagoreans—save a few, who in later times were led off by Aristotle—were nearly identical, in respect to periodical revolutions, with those of the Stoics. Like the philosophy of the Stoics, that of Pythag-