“If a slave runs away from his master, and taking  
sanctuary at this shrine *gives himself up to the god*, and  
receives certain *sacred marks upon his person*, whoever  
his master may be, he cannot lay hand on him” (Rawlinson’s *Herod*., ii. 113).  
 And Grotius observes that, in the reign of Trajan,  
the magicians suggested to that emperor that he  
should forbid all clubs or colleges, except those which  
met under the patronage of some one of the pagan  
divinities. And as it is natural to men to love societies,  
the consequence of this edict was that there was  
scarcely one in the Roman empire who had not his  
name enrolled in some society, dedicated to one or  
other of the gods. Moreover, those who were enrolled in  
these companies, at the time of enrolment, received  
some mark upon their persons; that is, either the  
emblem of some god, or the name, either expressed in  
letters, or concealed under some number expressive of it.  
Those who belonged to none of these companies or clubs  
were, for that very reason, suspected of being Christians.  
 The same practice obtains at the present day among  
the Hindoos, and most fully illustrates the text.  
 “After performing their religious ablutions, the  
Hindoos *receive on their forehead the mark* either of  
Vishnoo or Sivà; this mark, affixed by a Brahmin,  
varies in form and colour, according to the sect they  
profess: the one being horizontal, the other perpendicular; it is made from a composition of sandal-wood,  
turmeric, and cow-dung: the latter is deemed peculiarly sacred” (Forbes’s *Oriental Memoirs*, vol. i., p. 286).  
 In the third book of Maccabees an account is given  
of the impious attempt of Ptolemy Philopater to enter  
the Holy of Holies at Jerusalem. He was smitten by  
God, and prevented from fulfilling his design. But on  
his return to Egypt, his hatred against the Jews and  
Jehovah displayed itself.