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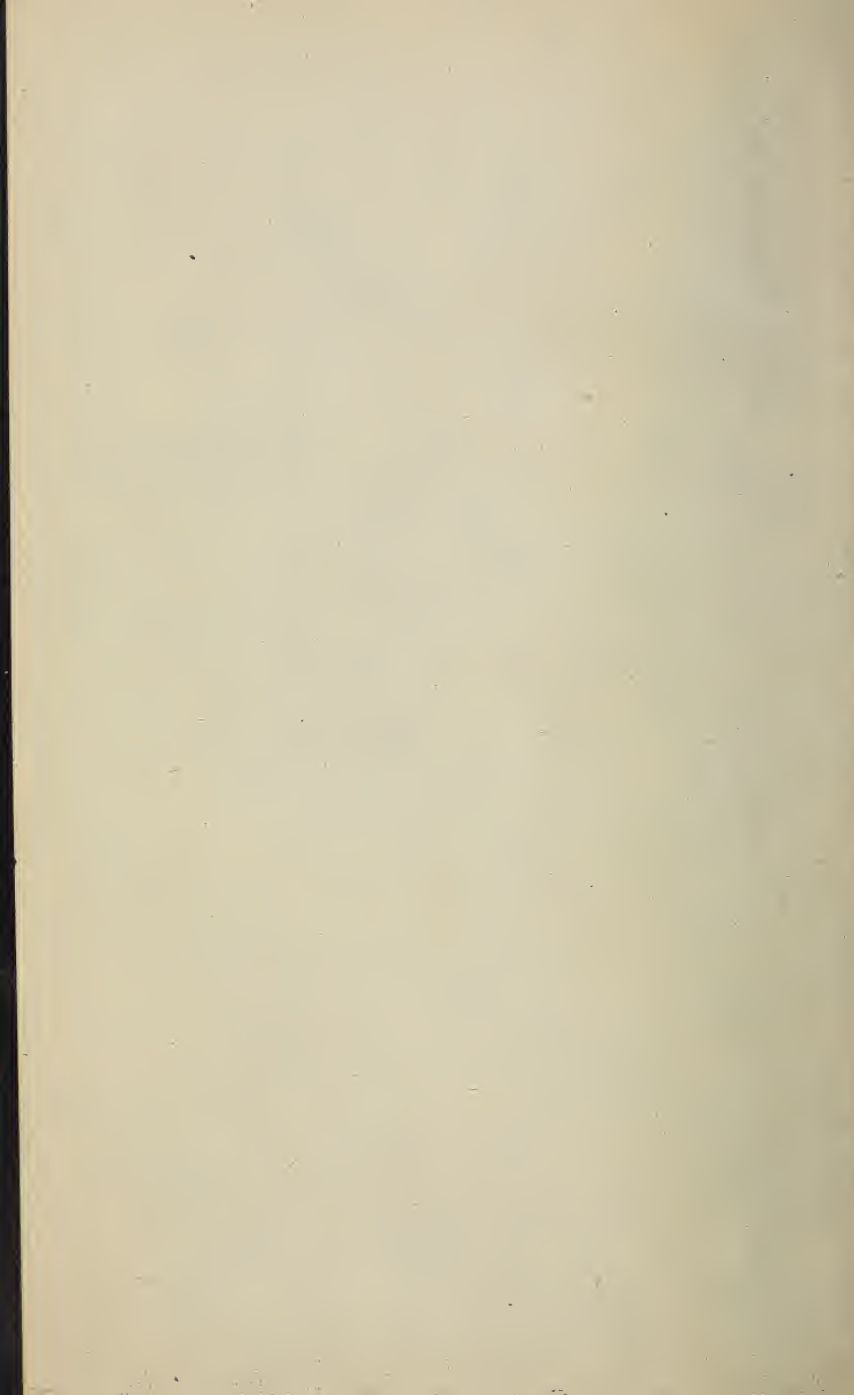
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THE  
UNION BIBLE COMPANION:

CONTAINING THE

EVIDENCES OF THE DIVINE ORIGIN,  
PRESERVATION, CREDIBILITY, AND INSPIRATION  
OF THE HOLY SCRIPTURES;

AN ACCOUNT OF

Various Manuscripts and English Translations,

ALL THE

BOOKS, AND THE CHIEF DOCTRINES, OF THE BIBLE;  
AND PLANS OF CHRISTIAN WORK:

WITH A

COPIOUS ANALYTICAL INDEX.

BY

S. AUSTIN ALLIBONE.

"I find more sure marks of the authenticity of the Bible than in any profane history whatever. . . . Worshipping God and the Lamb in the temple; God, for his benefaction in creating all things, and the Lamb, for his benefaction in redeeming us with his blood."—SIR ISAAC NEWTON.

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## P R E F A C E.

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EVERY well-organized and efficient department of labour—physical, intellectual, philanthropic, or religious—must have a literature of its own; and it has long been the anxious care of the American Sunday-School Union to provide suitable manuals for religious instruction in school, and a large variety of interesting and profitable volumes for home. Their Catalogue has been gradually enlarged by the demands of experience, and in proportion to the amount of literary talent and pecuniary ability at their command; and they have no reason to complain of any indisposition upon the part of the public to encourage their enterprise. On the contrary: they are gratified to find that their new publications are anxiously looked for and rapidly absorbed; and if “making of many books” was their sole design, their business could be increased to an indefinite extent. But the Committee regard quality rather than quantity: they never lose sight of the responsibility attached to the imprint of a religious association working upon a UNION basis; and they have no fault to find with that rigid censorship which holds them to a strict accountability for conformity to their professed principles.

A MANUAL FOR BIBLE-CLASSES, whether in churches or families, which should also serve as a popular Compendium of Divinity for our missionaries and teachers, has long been a *desideratum*. This is a questioning age; and the duty of being ready to give an answer to every man that asketh us a reason of the hope that is in us, is enjoined by the highest authority. But where shall the Bible-Class Teacher or the Missionary turn when he wishes to anticipate or repel attacks upon the Authenticity, the Credibility, the Uncorrupted Preservation, or the Inspiration, of the Holy Scriptures? to avail himself of the investigations of Oriental travellers? or to prepare for the intelligent exposition of the Books of the Bible?

There are, indeed, ample resources in the treatises of Lardner, Leland, Lyttelton West, Jenyns, Bishop Newton, Keith, McIlvaine,

and Horne; in the Travels of Reland, Layard, Botta, Robinson, Thomson, and Stephens; in the Commentaries of Clarke, Gill, Scott, Whitby, Lowth, Lange, and Jenks: but these compends of learning are beyond the reach, the time, and the intelligent study, of all save a very few. What the teacher wants is a well-arranged digest of the best authorities, with such connections and additions as the progress of knowledge and the judgment of the compiler and author may supply and suggest: the whole being placed at the immediate demand of the inquirer by a copious Analytical Index. Such a volume I have long designed; and such a volume I trust that teachers will find *THE UNION BIBLE COMPANION*.

Laying the foundations upon the great truths of Natural Religion, I have thence proceeded to the consideration of the Authenticity, Uncorrupted Preservation, Credibility, and Inspiration, of the New Testament; Fulfilled Prophecies; The Propagation of Christianity a Proof of its Divine Origin; Christianity, Mohammedanism, and the Crusades; The Credulity of Unbelief; the Fruits of Christianity a Proof of its Divine Origin; Testimonies to the Value of Christianity, to the Bible, and to the Character of Christ; The Divinity of Jesus Christ; Justification of the Sinner; Repentance and Faith; Confession of Faith in Christ; Sunday-School Instruction; Tract Distribution; The Bible; Manuscripts of the Bible; English Translations of the Bible. The last fifteen lessons are devoted to a brief history and analysis of each of the Sacred Books, from Genesis to Revelation.

Each scholar should study the lesson during the week, so as to be prepared to answer the Questions at the foot of each page. Nor should teacher or pupil fail to invoke the aid of Him whose office it is to guide into all truth; and whose blessing on the *UNION BIBLE COMPANION* is humbly implored.

S. AUSTIN ALLIBONE

*Philadelphia, Feb. 4, 1871.*

## REMARKS ON BIBLE-CLASSES.

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1. Connected with every Sunday-School there should be four Bible-Classes, viz.:

- I. JUNIOR MALE BIBLE-CLASS, embracing all between 16 and 20 years of age.
- II. SENIOR MALE BIBLE-CLASS, embracing all above 20 years of age.
- III. JUNIOR FEMALE BIBLE-CLASS, embracing all between 16 and 20 years of age.
- IV. SENIOR MALE BIBLE-CLASS, embracing all above 20 years of age.

Any other qualification than that of age will be found a fruitful source of troubles, jealousies, and alienation from Sunday-School and Church. Let size, intellect, knowledge, wealth, social rank, partialities of companionship, ambition, or caprice, be the basis of graduation, and every thing becomes unsettled, unsatisfactory, destructive of discipline, and promotive of disintegration.

"You have William in the Bible-Class,—why not me? I am as large as he is, and know as much."

"Mary and I are always together: won't you let me go with her to the Bible-Class?"

"Mother wants to know if it's because we are poor, that you won't let me join the Bible-Class?"

How is a superintendent to answer such questions as these, unless he can reply: "If you are of the requisite age, you can go into the Bible-Class: if not, you are getting nearer to the class every Sunday: learn all you can in the meantime, and then you will take more interest in it when you join." Political constitutions, churches, secular societies, have an age qualification: so old before you can vote, or claim your property; so old before you can be President; so old before you are exempt from military duty. It is not enough that you can prove your wisdom, your popularity, or your infirmities:

the law cannot take time to attempt to settle what can never be settled to satisfaction.

2. Each Bible-Class should, if practicable, be taught in a separate room, or, when rooms are scarce, in a different part of the church edifice.

3. With the exception of ten minutes at the close, when an opportunity should be allowed for the discussion of any questions which the scholars may wish to ask, the time should be scrupulously appropriated to the lesson for the day. Unless this rule is rigidly observed, much of the precious hour will, in all probability, be wasted in rambling conversation or unprofitable controversy.

4. The Bible-Class is the Normal School of the Church, in which teachers for the Sunday-School are to be trained for their sacred and delightful duties: therefore it is of great importance that the teacher of the Bible-class should be familiar with the routine of instruction; and—hard as it is to part with our most intelligent and interesting pupils—the scholars should be encouraged to take classes in the Sunday-School whenever their aid is required.

5. The Bible-Class teacher should endeavour to impress upon the mind and heart of each pupil that he or she is to be a DOER OF GOOD. "When I was a boy," writes Dr. Benjamin Franklin to a son of the excellent Cotton Mather, "I met a book entitled 'Essays to do Good,' which I think was written by your father. It had been so little regarded by the former possessor that several leaves of it were torn out, but the remainder gave me such a turn of thinking, as to have an influence upon my conduct through life; for I have always set a greater value on the character of a doer of good than any other kind of reputation: and if I have been, as you seem to think, a useful citizen, the public owes all the advantages of it to that book." What an encouragement should this be to the circulation of good books and tracts!\* And if Franklin delighted thus to promote man's temporal happiness, should not the Christian be at least equally anxious to lead others to the source of earthly peace and eternal felicity? Especially should the claims of the Christian ministry be often urged upon the boys of the Sunday-School and the young men of the BIBLE-CLASS.

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\* Catalogues of the Publications of the American Sunday-School Union are furnished on application to either of its Depositories



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# UNION BIBLE COMPANION.

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## LESSON I.

### NATURAL RELIGION: THE EXISTENCE OF GOD.

1. OUR senses teach us that we are living in a world adapted to our necessities and convenience; and that this globe and other worlds in our sight are governed by laws with the operation of which we have no agency. There are three ways in which men endeavour to account for these phenomena.

I. The Universe came into and continues in existence by chance: this is Atheism (without God).

II. The Universe itself is God: this is Pantheism (all God).

III. The Universe was created by a great Spirit, the first cause of all things. This is Theism (*Theos*, God).

2. The first of these positions, Atheism, is irrational. If this world, for instance, or men, or animals, sprang into existence by chance, why do not such things occur around us now? and why did they not happen in the days of our ancestors? Why do they not drop *out* of existence "by chance"? And why do the laws of Nature continue their uniform operation?

3. The second of these positions, Pantheism, is irrational. Matter can neither create nor sustain *itself*. Can a river, a mountain, or a tree, design or execute? Have they souls? To state such a question is to answer it.

4. The third of these positions, Theism—that there is an intelligent First Cause, who made, sustains, and governs all things,

- 
1. What are we taught by our senses?
  2. What is Atheism?
  3. What is Pantheism?
  4. What is Theism?
  5. Why is Atheism irrational?
  6. Why is Pantheism irrational?

—commends itself at once to our reason. Trace back as far as you will, you must come to the first of each class of existences: now the first man, the first horse, the first tree, did not make himself or itself. He or it was not in existence to do it! And if the first man had power to make himself, why had he not power to continue his existence? Why did he let himself die? Is it possible that particles of matter blindly thrown together by chance could make a sun, a star, a man, a horse, a river? To quote an illustration from Cicero, "How long would you have to distribute the letters of the alphabet by chance before you could compose a poem or an oration?" Mix up the few letters which compose your name, and then place them as they come, in a line on a table until each one falls into its proper place,—you might try this in vain for ten thousand years.

5. Some may tell us that the uniform operation of the laws of Nature renders it unnecessary to suppose the existence of a God. But who gave Nature these laws? Who originates, and who sustains, them? They might as well tell us that the uniform operation of the works of a steam-engine renders it unnecessary for us to suppose that it had a maker.

6. Others suppose that if we could see God with our eyes, we should have better evidence than we have, of his existence. But a little reflection will show that this is an error.

I. No visible shape can be imagined which would not fall below our conceptions of the majesty of the Supreme Being.

II. The constant appearance of a visible shape—for it must be seen by everybody in every generation—would lessen its impressiveness; and it would soon be ranked with the planets and other effects of the "laws of Nature."

III. If the ample evidences around us do not prove the existence of a Great First Cause would this fact be proved by one more illustration of creative power?

IV. The instinct of animals, birds, and insects. Do beavers build their houses, do birds build their nests, do bees construct

1. What question is asked by Cicero?
2. Who established the laws of Nature?
3. Would God's appearance be the best proof of his existence?
4. Mention some proof of a Great First Cause.
5. Are not these amply sufficient for the purpose?
6. What proof have you that instinct is from God?

their cells, in the same manner from age to age,—each acting from the independent deductions of its own sagacity? This is impossible; for, if so, we should see great varieties in their architecture. Man indeed constructs, provides, and contrives, by his wisdom: but from whence did he derive this wisdom?

V. What causes the growth of the fruitful field? the fragrance of the flowers? the palatable or healing qualities of the products of the garden, the orchard, or the woods? Who mixed so accurately the elements which compose the air which we breathe, the water which we drink, the fire by which we are warmed?

VI. Whence comes it that when the scarcity of wood and of oil threatens privation and suffering, we find in the bowels of the earth abundance of coal and petroleum?—as evidently designed for the use of man as if it were sent down from heaven in our sight.

VII. How do you account for the regular succession of the seasons,—without which we should perish from cold, or heat, or hunger? Who distributes the rain and the snow so as to prevent that scarcity or excess which would prove so hurtful?

VIII. Who originated and continues in action the great principle of gravitation, and the other laws which regulate the planets as separate bodies, and as parts of a great systematic whole?

IX. Who has endued man with wisdom to discover these laws, to investigate the secrets of Nature, and to make the elements tributary to his necessity, convenience, and pleasure? To multiply production by steam and to annihilate distance by the telegraph?

X. How can we account for the due proportion of sexes in the children born into the world, by which the perpetuity and proper constitution of marriage are provided for?

XI. What explanation shall we render of the astonishing variety of faces, voices, and handwriting in the world? Of the

- 
1. Did man give to the ground the power of production?
  2. Can man manufacture air, water, or wood?
  3. For what were coal and petroleum provided?
  4. How do you account for the succession of the seasons?
  5. Is the law of gravitation a proof of the existence of a God?
  6. Is the due proportion of the sexes a proof of design?

fact that the same features, the same organs, and the same muscles, in perhaps a million cases to one, produce a dissimilar expression, tone, and style. If many looked, spoke, and wrote alike, society would at once be thrown into inextricable confusion, domestic life uprooted, business transactions unsafe, and the administration of law impossible.

### CONCLUSION.

Is it possible, then, for any one to consider these evidences, and disbelieve the existence of a God? We think not; his reason cannot be so perverted; but, with the fool, he may still say in his *heart*, "There is no God:" that is, he wishes that there was no God,—no moral Governor of the Universe. To God the Creator, the Sustainer, the Provider, he has no objection: but the thought of God as a present witness and future punisher of evil thoughts, words, and deeds, he cannot abide. But his unbelief in or neglect of God the Judge does not diminish the truth of the awful declaration that "we must all appear before the judgment-seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." 2 Cor. v. 10.

7. Let us now consider some of the positive arguments in favour of the existence of a God.

I. The consent of nations. With very few exceptions—to be ascribed to unnatural degradation—"the kindreds of the earth" acknowledge the existence of a Supreme Being.

II. The assent of individuals. In the depths of his consciousness, man feels that he is in the power and under the cognizance of one greater than his fellow-man. His remorse for sin, his pleasure in the exercise of benevolence, his love for his children, his indignation at oppression, his emotion at the recital of great or noble deeds, his belief in and dread of the retributions of a future state, all indicate the existence of a moral Governor who has written these sentiments on the table of his heart. The

- 
1. Is it possible for a reasonable being to disbelieve in a God?
  2. Is not Atheism a proof of sin in the heart?
  3. Will not God grant belief in answer to prayer?
  4. Is it a general belief among nations that there is a God?
  5. Does conscience testify to the existence of a God?
  6. What is proved by remorse, self-approval, and fear?



supremacy of his conscience proves that it is distinct from and superior to himself;—that it is the vicegerent of God. Would he permit its warnings, its remonstrances, its reproaches, if he could over-rule them? Surely not.

III. The intellectual constitution of man proves the existence of a God. Can any one believe that the reason of Newton, Bacon, or Locke, the judgment of Mansfield, Eldon, or Hale, the imagination of Homer, Shakspeare, or Pope, the invention of Davy, Franklin, or Watt, the eloquence of Cicero, Demothenes, or Burke, are to be traced to an accidental combination of particles of matter? If so, why are there not many such happy accidents?

The formation and continuance of each of the different species which belongs to the animal, mineral, and vegetable kingdoms prove the power and design of a great architect.

- 
1. What is proved by the intellect of man?
  2. Names of some famous philosophers.
  3. Names of some famous lawyers.
  4. Names of some famous poets.
  5. Names of some famous inventors.
  6. What is proved by animals, minerals, vegetables?

## LESSON II.

## EVIDENCES OF CHRISTIANITY.

1. IN our first Lesson, we proved the existence of God; and some of our strongest proofs were derived from the abundant provision which has been made for the necessities, conveniences, and pleasure of man. It is then natural to ask, Has man's creator and sustainer provided only for his physical wants, and neglected his moral and spiritual nature? Constituted as I am with a necessity for action, has he given me no intimation of his will? Susceptible as I am to pleasure in well-doing and remorse for ill-doing, has he left me without encouragement to good and dissuaves from evil? Weak as I am, and liable to temptation, is there no source of strength? Exposed to suffering and sorrow, must I look in vain for consolation and hope? Surely not! We are then authorized to conclude that a revelation from God to man is to be expected; is highly probable.

2. We are now therefore prepared to consider the question, What evidences have we that Christianity as contained in the New Testament is a revelation from God?

That the world was in a state of moral darkness which required light from heaven, a very superficial examination of ancient history will make abundantly manifest. If, then, God saw good to make known his will unto man, how should this be done? Does not reason at once answer, He would send a messenger from heaven who should bring evidence that he was authorized to speak in his name.

This is exactly what has been done. Christ, who had long been promised, came into the world in a miraculous manner; gave ample proof of his divine wisdom; taught the people the will of God; founded a Church, which was intended to unite his followers

- 
1. How has God provided for man's physical wants?
  2. Is it likely that he has provided for his spiritual wants?
  3. In what state was the world before Christ came?
  4. Does not prove the necessity of a revelation.
  5. In what way would we expect God to approach man?
  6. What did Christ do upon earth?



for all generations; died as an atonement for the sins of the world; rose from the dead by his own power; and ascended to heaven in the presence of his immediate disciples. God, in the most explicit manner, acknowledged Christ's mission: after his baptism the Spirit of God descended upon him, and there was heard a voice from heaven, saying, "This is my beloved Son, in whom I am well pleased" (Matt. iii. 16, 17); at the transfiguration, a voice from the cloud declared, "This is my beloved Son, in whom I am well pleased; hear ye him" (Matt. xvii. 5); when he died, there was for three hours "a darkness over all the earth;" "the sun was darkened, and the vail of the temple was rent in the midst," and the dead rose from the graves (Luke xxiii. 44, 45, Matt. xxvii. 52, 53); when the apostles succeeded to his ministry, God showed that he acknowledged them by "bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?" Heb. ii. 4.

We require of one who professes to be an ambassador from a foreign government that he should give us satisfactory evidence of his appointment. Christ having come into the world as a messenger from God, in what manner could he prove his authority?

We can imagine several ways of doing this. He might appeal:

I. To the character of the revelation which he communicated. He might say: The doctrines, warnings, and promises which I preach unto the world are exactly such as are suited to your nature, your condition, and your necessities: therefore they must come from God. But this assertion, true as it is, would be, indeed has been, denied by many, who, from bigotry, prejudice, or insensibility to their own condition, feel no need of the provisions of a gospel for sinners.

II. He might appeal to his own character: I have no motive for deceiving you; my unselfish toils, my self-sacrificing life, prove that I seek your good, and that I tell you the truth. That

- 
1. How did God acknowledge Christ's mission?
  2. Should not this have satisfied the Jews?
  3. What do we require of an ambassador?
  4. In what ways could Christ prove his authority?
  5. Would the character of the revelation be sufficient?
  6. Would the character of the preacher be sufficient?

this plea would avail nothing, we know by the treatment awarded to Christ: his love was rewarded by hate; his beneficence by persecution, torture, and a shameful death.

III. He might appeal to the fact that he possessed the power to prophesy; that he could declare now what should occur in later ages of the world. But this could be proved true only when the predictions were accomplished; and would be an insufficient foundation for a religion which claimed the obedience of those to whom it was first preached.

These criteria—the character of the revelation, the character of the agent, and the power of prophecy,—were, as we shall have occasion to see, of great value in the future: some other test was required in the present. What should this test be? We answer,

IV. Miracles; or the performance of works which could not be effected by man alone.

It may require some amount of learning to judge of the character, the suitableness or unsuitableness of doctrine; but common sense teaches us that, to open the eyes of the blind, to make the lame walk, to raise the dead, by a word, are proofs of more than human power; and if a man who professes to come from God does such works in my sight, or if I am persuaded by the testimony of others that he did such works in their sight, I cannot, as a reasonable and accountable being, refuse to acknowledge his claims.

No false religion at the outset ever appealed to undoubted miracles as evidence of its divine authority: and for a very good reason: God would not countenance such efforts to deceive men.

But Christ did boldly appeal to his miracles as sufficient evidence that he was sent from God: "The same works that I do, bear witness of me that the Father hath sent me" (John v. 36); "The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up" (Matt. xi. 5). Nicodemus, a man well qualified to detect imposition, if

- 
1. Would the power to prophesy be sufficient?
  2. When would these proofs be of the greatest value?
  3. Why would miracles be the best evidence?
  4. Did any false religion ever appeal to miracles?
  5. In what words did Christ appeal to miracles?
  6. What was the testimony of Nicodemus?

there had been any, declares, "we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him" (John iii. 2). But imposition was impossible: could there be any doubt as to whether five thousand people were fed by five loaves and two fishes (Mark vi. 41, 42)? whether a man for years unable to move, at the word of Jesus, took up his bed and walked (John v. 5, 8, 9)? whether the daughter of the ruler (Matt. v. 35, 41, 42), the son of the widow (Luke vii. 12-15), and the brother of Mary and Martha (John xi. 43, 44), were raised from the dead?

When we have proceeded farther in our subject, we intend to return to this theme, and enter into a more particular examination of the miracles of the New Testament. For the present it is sufficient to remark that, during the many years in which miracles were performed by Christ and his apostles, there is no pretence that they ever failed to effect by supernatural power that which they essayed to do: they were always successful.

Neither Judas who betrayed Christ, nor any of his enemies who sought so anxiously for occasion against him, could point to an instance of imposition on his part. After the resurrection of Lazarus, "the chief priests and the Pharisees gathered a council, and said, What do we? for this man doeth many miracles. If we let him thus alone, all men will believe on him." (John xi. 47, 48.) How glad would they have been to deny the alleged miracle, and show the people that they were imposed upon? After Peter had caused the lame man to leap and walk (Acts iii. 7, 8), the Jewish rulers declared, "That indeed a notable miracle hath been done by them is manifest to all that dwell in Jerusalem; and we cannot deny it." Acts iv. 16.

Observe, also, that the miracles of Christ and his disciples were beneficent miracles: divine power might as easily have been proved by reversing or suspending the laws of Nature: by causing water to run up hill; by casting a mountain into the sea;

1. Mention some of the miracles of Christ.
2. Did the Pharisees admit Christ's miracles?
3. What did the Jewish rulers declare?
4. Did not God thus acknowledge Christ's mission?
5. Of what character were Christ's miracles?
6. Of what character might they have been?

by drawing the plants from their course: but the hungry were fed, the diseased were cured, the blind and the halt were healed, the dead were restored to their mourning friends: thus, purposes of mercy were served at the same time that the religion was proved to be from God.

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1. Where do you read that Christ fed the hungry?
2. Where that he cured the sick?
3. Where that he cured the blind and halt?
4. Where that he raised the dead?
5. What was the chief object of these miracles?
6. Would not many hearts thus be opened to the truth?

## LESSON III.

## AUTHENTICITY OF THE NEW TESTAMENT: EXTERNAL EVIDENCE.

IN the Testaments, (from the Latin *Testis*, a witness,) we have a testimony, a declaration of the will of God towards man. In the Old Testament we find an account of the covenant of works, and prophecies and types of a covenant of grace: this latter is plainly set forth in the New Testament; *i.e.*, an agreement that God will impute the righteousness of Christ to all who accept him as their substitute; which righteousness justifies them as completely as if they had each personally fulfilled the whole law of God.

Of what is the volume called the New Testament composed? Of twenty-seven books, written, at various times and places, by eight different authors, all of whom were living at the time Christ was on the earth: viz. the Gospels of Matthew, Mark, Luke, and John; the Acts of the Apostles, by Luke; thirteen Epistles by Paul, addressed respectively to the Romans, Corinthians, Galatians, Ephesians, Philippians, Colossians, Thessalonians, Timothy, Titus, Philemon; the Epistle to the Hebrews; the Epistles of James I. and II., Peter I., II., and III., John, and Jude; and the Book of Revelation by John.

How do we know that these books are authentic? were written by those whose names they bear? In the same way that we know that any books were written by their authors. There is a "History of the Great Rebellion in England," ascribed to the Earl of Clarendon; a "History of the Reformation of the Church of England," said to be by Bishop Burnet; a poem entitled "Paradise Lost," which purports to be the production of John Milton. We believe these books to be by Clarendon, Burnet,

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1. What does the word Testament signify?
  2. What do we find in the Old Testament?
  3. What do we find in the New Testament?
  4. Of what is the New Testament composed?
  5. How do we prove its authenticity?
  6. What books are instanced above?

and Milton, because our ancestors received them as such from their ancestors, until we come to the years in which we know that they were respectively published.

Just so with the books of the New Testament: we can trace them back through successive writers, who quote or allude to them, to the time of the Apostles, more than eighteen hundred years since. Let us begin with the fourth century. About A.D. 313, Constantine, one of the greatest of Roman emperors, became a Christian (though not baptized until 337, when he died); and in 321 he published an edict commanding the observance of Sunday, and forbidding work on that day. In 397, the Council of Carthage issued a catalogue of the books of the New Testament; and about the same time Jerome, Augustine (in his book on the Christian Doctrine), and Rufinus (in his Explication of the Apostles' Creed), also present us with catalogues: all four are the same as ours at present.

In the third century we have the testimony of the famous Origen to the authenticity of the books of the New Testament.

For the second century we present Tertullian, a presbyter of the Church of Carthage, born A.D. 160, died about A.D. 220. Dr. Lardner remarks that his quotations from the small volume of the New Testament are both longer and more numerous than are the quotations from all the works of Cicero in writers of all characters for several ages. Tertullian tells us that when he wrote, the Christian Scriptures were open to the inspection of all the world, both Christians and Heathen.

The preceptor of Origen was Clement of Alexandria, who gives an account of the order in which the four Gospels were written, and quotes almost all of the books of the New Testament. Irenæus, who became Bishop of Lyons about A.D. 170, was a disciple of Polycarp, who was a disciple of St. John, the author of the Gospel which bears his name. We have Irenæus's testimony "to every one of the books of the New Testament, except the Epistle of Philemon, the third Epistle of John, and the Epistle of Jude;

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1. How far can we trace back the New Testament?
  2. What edict was published by Constantine?
  3. What catalogues of the fourth century are extant?
  4. What catalogues of the third century are extant?
  5. What catalogues of the second century are extant?
  6. What is Dr. Lardner's observation?



which, as they contain no point of doctrine, could not afford any matter for quotations in the particular controversies in which Irenæus was engaged." Horne's *Introd.* I., ch. ii., sec. ii.

We next quote the five apostolic fathers, viz.: I. Barnabas, a fellow-labourer of Paul (Acts xiii. 2, 3, 46, 47, xiv. 14; 1 Cor. ix. 4-7); II. Clement, also a fellow-labourer of Paul (Phil. iv. 3); III. Hermas, another contemporary of Paul (Romans xvi. 14); IV. Ignatius, Bishop of Antioch, A.D. 70; V. Polycarp, as we have seen, a disciple of St. John: all these more or less quote from, or allude to, books of the New Testament. In the whole of them there are more than two hundred and twenty such quotations or allusions. Of twelve early catalogues from Origen (born about A.D. 184) down, seven, including the earliest, agree with ours; three others differ only in the omission of the book of Revelation; for which omission there was a reason not affecting the question of its authenticity.

The writers of the other two themselves admit all of ours.

It is to be observed that in these quotations or references to which we have alluded, the New Testament is appealed to as of divine authority, as the arbiter to which the advocates of opposing opinions agreed to submit their differences.

At a very early period, probably before the end of the first, or the beginning of the second, century, the books of the New Testament were collected into one volume, having before this been used separately as they were severally written, or could be procured in the different Christian Churches.

The witnesses to the authenticity of the books of the New Testament lived at various periods "and in countries widely remote from one another: Clement flourished at Rome, Ignatius at Antioch, Polycarp at Smyrna, Justin Martyr in Syria, Irenæus in France, Athenagoras at Athens, Theophilus at Antioch, Clement and Origen at Alexandria, Tertullian at Carthage, and Augustine at Hippo, both in Africa, and, to mention no more, Eusebius at Cæsarea. Philosophers, rhetoricians, and divines,

1. Who were the five apostolic fathers?
2. How many quotations, &c., have they?
3. How many early catalogues are referred to?
4. How was the New Testament appealed to?
5. When were its books put together?
6. Did these witnesses live at the same time and place?

men of acuteness and learning, all concur to prove that the Books of the New Testament were equally well known in distant countries, and received as authentic by men who had no intercourse with one another."

Those who were opposed to Christianity prove the existence of the books of the New Testament. Celsus, who lived near the end of the second century, quotes passages from our books; Porphyry, born A.D. 233, never pretended that the New Testament was not written by those to whom it was ascribed; Julian the Apostate (A.D. 331-363,) acknowledged the miracles of Christ and his apostles.

In these early ages commentaries upon and harmonies of the different books of the New Testament were written, and translations of the Scriptures were made into various languages.

"No greater proof can be given of the esteem in which these books were holden by the ancient Christians, or of the sense then entertained of their value and importance, than the industry bestowed upon them. And it ought to be observed, that the value and importance of these books consisted entirely in their genuineness and truth . . . . Moreover, it shows that they were even *then* considered as ancient books. Men do not write comments upon publications of their own times: therefore the testimonies cited under this head afford an evidence which carries up the evangelic writings much beyond the age of the testimonies themselves, and to that of their reputed authors." Paley's Evid. of Chris., Pt. I., ch. ix., sec. vi.

None of the evidences of the authenticity of the Books of the New Testament, which we have thus far considered, apply to what are called Apocryphal Scriptures (that is, fabulous accounts of Christ and his apostles); which, of itself, is a strong additional proof of the genuineness of our Books. This holds equally true of these heads of evidence which are to claim our attention hereafter.

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1. What is proved by unbelievers?
  2. What were written upon the New Testament?
  3. What proves the esteem in which it was held?
  4. Was it then considered an ancient book?
  5. Will these proofs apply to fabulous books?
  6. To what does this remark hold equally true?



## LESSON IV.

## AUTHENTICITY OF THE BOOKS OF THE NEW TESTAMENT: INTERNAL EVIDENCE.

IN our last Lesson, we adduced the most abundant evidence of the authenticity of the Books of the New Testament. Such an accumulation of testimony would be in vain demanded for the authenticity of many other ancient writings:—the histories of Herodotus and Thucydides, the poems of Hesiod and Homer, the Commentaries of Cæsar. Indeed, if you refuse to believe the proofs thus presented for the Testament Scriptures, you must, to be consistent, refuse to credit all history and the existence of all objects which you have not seen.

Let us now consider the Internal Evidence, or that which proceeds from an examination of the characteristics of the Books of the New Testament: and here, as elsewhere, we shall be under obligations to the excellent "Introduction" of Dr. Horne.

The *language* of the New Testament proves its authenticity. This language is the Hebraic-Greek,—that is, Greek intermixed with peculiarities belonging to the East Armæan and West Armæan tongues, which were at that time spoken by the Jews in Palestine. It "is such a dialect as would be used by persons who were educated in a country where Chaldee or Syriac was spoken as the vernacular tongue, but who also acquired a knowledge of Greek by frequent intercourse with strangers," (Bishop Marsh's Lectures); "and it resembles pure classical Greek as much, probably, as the French or German written or spoken by a native Englishman, which must be constantly mixed with some Anglicisms, resembles the languages of Dresden or of Paris. Now this is a very striking mark of the authenticity of these writings; for if the New Testament had been written in pure,

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1. What did we prove in the last lesson?
  2. Could as much be said for all ancient books?
  3. What does the language of the New Testament prove?
  4. What is this language?
  5. How does Bishop Marsh describe it?
  6. How does it resemble pure Greek?

elegant, and classical Greek, it would be evident that the writers were either native Greeks, or scholars who had *studied* the Greek language,—as the writings of Philo and Josephus manifestly indicate the scholar. But since we find the Greek of the New Testament is perpetually intermixed with oriental idoms, it is evident, from this circumstance, that the writers were Jews by birth, and unlearned men," (Horne,) "in humble circumstances, who never sought to obtain an exemption from the dialect they had once acquired. They were concerned with facts and with doctrines; and if these were correctly stated, the purity of their diction appeared to them a matter of no importance. It is true that one of them was a man of erudition, and, moreover, born at Tarsus. But if St. Paul was *born* at Tarsus, he was *educated* at Jerusalem; and his erudition was the erudition of a Jewish, not of a Grecian, school. The language, therefore, of the Greek Testament is precisely such as we might *expect* from the persons to whom the several parts of it are ascribed. But we may go still further, and assert not only that the language of the Greek Testament *accords* with the situation of the persons to whom it is ascribed, but that it *could not* have been used by any person or persons who were in a different situation from that of the apostles and evangelists. It was necessary to have lived in the first century, and to have been educated in Judea, or in Galilee, or in some adjacent country, to be enabled to write such a compound language as that of the Greek Testament . . . Nor would this kind of language have appeared in the several books of the New Testament, even though the writers had lived in Judea, unless they had lived also in the same age with the apostles and evangelists. Judea itself could not have produced in the *second* century the compositions which we find in the New Testament. The destruction of Jerusalem, and the total subversion of the Jewish state, introduced new forms and new relations as well in language as in policy. The language, therefore, of a fabrication attempted in the second century, would have

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1. With what is the Greek of the New Testament mixed?
  2. What does this prove?
  3. What were the writers concerned about?
  4. Who was the most learned of these writers?
  5. Why must the New Testament have been written at this time?
  6. Why not in the second century?

borne a different character from that of writings composed in the same country before the destruction of Jerusalem . . . . But if *Judea* could not have produced in the second century such writings as we find in the New Testament, no *other* country could have produced them . . . . The language, therefore, clearly shows that it could not have been written in any other age than in the first century, nor by any other persons than by persons in the situation of the Apostles and Evangelists." Bishop Marsh.

The *style* of the New Testament proves its authenticity. It is evident that its authors were born and educated in a Jewish country and in the Jewish religion. Their frequent allusions to the temple-worship and to Jewish customs and opinions, and that unconscious nationality which moulds the minds, manners, and phraseology, amply prove this. The evangelists, when narrating the most astonishing miracles, express no surprise themselves, and do not appear to anticipate any incredulity on the part of their readers. They write like men who knew the truth of their story, and only detailed at length what their contemporaries were already informed of in part. Matthew, Mark and John, Jude, Peter and James give us exactly such compositions as we should expect from men of great earnestness and little education; Luke abounds with beautiful passages which prove the union of natural taste and high culture; Paul combines fervour, learning, oratorical art, and dialectical skill to a degree of which there are few examples in writers sacred or profane. The chief characters of the Gospels are not drawn; they are self-represented. What skill could have invented the characters of Christ, of Paul, of the Centurion, of Martha, and Zaccheus the publican? "Of all the books," says the learned Michaelis, "that ever were written, there is none, if the New Testament is a forgery, so liable to detection: the scene of action is not confined to a single country, but displayed in the greatest cities of the Roman empire; allusions are made to the various manners and principles of the Greeks, the Romans, and the

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1. What is evident of the New Testament writers?
  2. To what do they often allude?
  3. How do they tell of miracles?
  4. What is the style of these writers?
  5. Are the chief characters self-represented?
  6. What is the observation of Michaelis?

Jews, which are carried so far, with respect to this last nation, as to extend even to the trifles and follies of their schools . . . . If, then, the New Testament, thus exposed to detection (had it been an imposture), is found, after the severest researches, to harmonize with the history, the manners, and the opinions of the first century; and since the more minutely we inquire the more perfect we find the coincidence; we must conclude that it was beyond the reach of human abilities to effectuate so wonderful a deception." Would impostors tell us that a man who performed astonishing miracles was born in the reign of Augustus the Roman emperor; that he drew multitudes after him from the fifteenth year of the reign of the Emperor Tiberius; that he was put to death under the Roman governor Pilate; that he rose from the dead, and was after this seen by many, of whom Paul declared more than two hundred and fifty were alive when he, Paul, wrote the account; that Paul was arraigned before the Roman governors Felix and Festus and before the Jewish king Agrippa;—would impostors thus connect a fable with well-known historical personages, making detection of their forgeries an easy matter? And yet did they succeed so well in persuading the people to believe what had never happened, that no writer of their day ever denied their statements? He who can believe all this has little reason to ridicule the credulity of Christians, or Mohammedans, or Mormons, or Spiritualists, or of any other class of persons for whose creed nothing is too monstrous. We shall have more to say on these subjects hereafter; but the reflections above seem as well suited to the department of Authenticity, as to that of the Credibility, of the New Testament.

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1. Under whose reign was Christ born?
  2. Under whose reign did he preach and labour?
  3. Under what governor was he crucified?
  4. Did many see him after his resurrection?
  5. Before what governors was Paul arraigned?
  6. Who is the most credulous of mortals?

## LESSON V.

AUTHENTICITY OF THE BOOKS OF THE NEW TESTAMENT:  
INTERNAL EVIDENCE.

1. IF we discover that the accounts in the New Testament of the countries mentioned therein agree with the statements of historians living at the same period, we have another evidence of the authenticity of the former. In the New Testament we are informed that Palestine was divided into three provinces, Judea, Samaria, and Galilee; that it was subject to the Romans; and that a Roman governor named Pilate, who had the power of life and death, resided at Jerusalem; that some of the people were opposed to paying tribute to the Romans; that the Pharisees and Sadducees were the chief religious sects among the Jews; that the temple at Jerusalem was then standing, and was visited by many foreign Jews:—now if these things were not true, it is easy to disprove them. But by reference to profane writers of this time, we find that all are true.

2. Luke (iii. 14) tells us that certain soldiers, or, as the word imports, men under arms, or marching to battle, demanded of John the Baptist, "And what shall we do?" Was there a war at this time in which these soldiers were to be engaged? The question is answered by Josephus, who informs us that Herod was waging war against his father-in-law Aretas, a king of Arabia Petræa, whose daughter had returned to him when Herod was about to take Herodias.

3. When Paul was sent from Cæsarea to Rome he was, Luke tells us (Acts xxvii. 1), "delivered unto one named Julius, a centurion of Augustus's band," a Roman soldier. Now, when Felix was Procurator of Judea, the Roman garrison at Cæsarea was chiefly composed of Syrian soldiers. But we find on con-

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1. Another evidence of authenticity.
  2. What were the provinces of Judea?
  3. To whom was Judea subject?
  4. Mention other circumstances.
  5. What kings were at war?
  6. Of what was the garrison chiefly composed?



sulting Josephus, who states the above fact, that there was also at this time in the garrison a corps of Roman soldiers, who had been employed by Cumanus, the predecessor of Felix, in quelling an insurrection. As their leader was returning to Rome, Felix, of course, gave Paul into his charge. Josephus, moreover, says that this body of soldiers bore the title of Augustan,—using the same Greek word which is employed by the author of the Acts of Apostles. As Luke accompanied Paul from Cæsarea to Rome, of course this title was known to him.

4. If you compare the Epistles written by Paul, and the history of Paul and his co-workers as detailed in the Acts of the Apostles, you will find many undersigned coincidences which prove the truth of both the Epistles and the Acts. This subject has been illustrated at length in the *Horæ Paulinæ* by Dr. Paley, who remarks: “St. Paul’s epistles are connected with the history by their particularity, and by the numerous circumstances which are found in them. When we descend to an examination and comparison of these circumstances, we not only observe the history and the epistles to be independent documents unknown to, or at least unconsulted by, each other, but we find the substance, and often times very minute articles, of the history, recognized in the epistles by allusions and references, which can neither be imputed to *design*, nor, without a foundation in truth, be accounted for by accident; by hints, and expressions, and single words, dropping as it were fortuitously from the pen of the writer, or drawn forth, each by some occasion proper to the place in which it occurs, but widely removed from any view to consistency or agreement. These, we know, are effects which reality naturally produces, but which, without reality at the bottom, can hardly be conceived to exist.” *Horæ Paulinæ: The Conclusion.*

5. Observe the agreement between the sentiments and style of Paul in his Epistles and his character as drawn in the Acts. The Epistles of Paul show the writer to be a man of learning, admirable judgment, fluency of expression, tact, eloquence, zeal,

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1. Who was also in the garrison?
  2. What does Josephus call this corps?
  3. Are there coincidences in Paul’s Epistles and the Acts?
  4. What does Dr. Paley say?
  5. What agreement is to be noticed?
  6. What do the Epistles show?

and perseverance. What judge of style can doubt that the Paul of the Acts is the Paul of these Epistles? Read his speeches before Agrippa, Festus, and Felix, or at Athens, and Lystra, Ephesus, Rome, &c., and afterwards take up one of the Epistles which bear his name, and then judge if you are still in the same company. His zeal in persecuting the Christians, as stated in chapters viii., ix., and xxii., is exactly what we should expect of Saul as a Jew, indignant at what he considered the heretical perversion of his Hebrew brethren, who had become believers in one rejected by the chief priests and scribes.

6. Compare, also, the Peter of the Gospels and the Acts and the letters which are called the Epistles of Peter. "Is there not a striking uniformity in the character of this Apostle, as it is delineated by the sacred writers, and as it is discoverable in the style, manner, and sentiments of his Epistles? Do they not bear the marks of the same energy, the same unpolished and nervous simplicity, the same impetuosity and vehemence of thought, the same strength and vigour of untutored genius; strong in the endowments of nature, but without the refinements of art and science? Now there would scarcely have been found such a nice agreement between the character of Peter given in the writings of others, and exemplified in his own, if the one had been a fiction, or the other spurious. It is the same Peter that speaks in the Gospel history, in the Acts of the Apostles, and in the Epistles which bear his name. The seal of his character as graven by the Evangelists exactly corresponds with the impression of his letters. This is an argument of the genuineness of his Epistles, and of the truth of the Christian religion. The other Books of the New Testament furnish ample materials for pursuing this species of evidence from undesigned coincidences of different kinds." Horne.

7. Sir Isaac Newton was not only the greatest of natural philosophers, but he was also eminent as a critic of ancient writings, and examined with great care the Holy Scriptures. What is his

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1. What must a judge of style observe?
  2. Was Saul's zeal as a persecutor natural?
  3. Is the Peter of the Gospels, Acts, and Epistles the same?
  4. For what was Peter distinguished?
  5. Are there many undesigned coincidences?
  6. For what was Sir Isaac Newton eminent?

verdict on this point? "I find," says he, "more sure marks of authenticity in the New Testament than in any profane history whatever." Dr. Johnson says that we have more evidence that Jesus Christ died on Calvary, as stated in the Gospels, than we have that Julius Cæsar died in the Capitol. We have, indeed, far more. Ask any one who professes to doubt the truth of the Gospel history what reason he has for believing that Cæsar died in the Capitol, or that the Emperor Charlemagne was crowned Emperor of the West by Pope Leo III. in 800? On what grounds do you believe that in the year 1066 William the Norman brought an army into England, conquered the people, took possession of the throne, and changed the laws and customs? How do you know that such a man as Charles I. ever lived, and was beheaded, and that Oliver Cromwell became ruler in his stead? We are taught to believe that Columbus discovered America in 1492, that he was treated with ingratitude, and died in neglect and poverty at Valladolid, May 20, 1506. Sir Isaac Newton is credited with the discovery of the law of gravitation; Harvey with that of the circulation of the blood; to John Milton the composition of "Paradise Lost" is assigned; Pope is believed to have written the "Essay on Man;" and Thomson is often cited as the author of "The Seasons." But what evidence have we for all, or for any one, of these statements? No one living ever saw Charlemagne, William the Norman, Charles I., Cromwell, or Columbus; other men instead of Newton and Harvey may have discovered gravitation and the circulation of the blood; and there were many authors in England who might have written "Paradise Lost," the "Essay on Man," and "The Seasons."

Yet, in fact, we believe all the assertions just made respecting these men; and that because we have historical evidence of their truth. We can point to a succession of witnesses from this year, 1870, to the respective years in which these events are said to have occurred; and if, on the production of such proof as this, any still refuse to believe, we abandon them as stupidly

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1. What is the testimony of Sir Isaac Newton?
  2. What does Dr. Johnson say?
  3. What statements are generally believed?
  4. Did any one living ever see these men?
  5. Why, then, do we believe these statements?
  6. What would we think of any who disbelieved them?



perverse or hopelessly ignorant. What shall we say, then, of those who, notwithstanding the abundant evidence now produced of the authenticity of the Holy Scriptures, profess themselves unconvinced of the fact that they were written in the age and by the men to whom they are ascribed? Surely we have reason to conclude that it is the heart rather than the head which is at fault;—that they do not wish to believe that which humbles their pride, and will force them to lead different lives, or to confess their folly and sin in still remaining impenitent.

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1. Have we proved the authenticity of the New Testament?
2. What must we think of unbelievers?
3. Why are some unwilling to believe?
4. May not the heart harden itself against belief?
5. Will not Christ give faith to those who ask it?
6. Whose fault then is it if we disbelieve?

## LESSON VI.

## AUTHENTICITY OF THE NEW TESTAMENT.

IN Lessons III., IV., and V., we considered the important question whether we have satisfactory evidence that the Books of the New Testament were written by the men to whom, and in the age to which, they are ascribed. We showed that these books, notwithstanding their professedly sacred character, were to be tested in the same way that we test any other books,—“Clarendon’s Rebellion,” “Burnet’s Reformation,” “Milton’s Paradise Lost,” &c. From the year 397, since which the Scriptures, and commentaries and works on the Scriptures, form a large portion of our written treasures, we traced the Books of the New Testament to the age in which their professed writers were living. We quoted catalogues of the books then received as sacred which agree with ours; referred to the fact that they were at an early period collected into one volume; that they were largely quoted from as authentic by many writers of various nations; that the early opponents of Christianity did not pretend to question that they were written by their professed authors; that translations of them were made into a number of languages; and that none of these criteria apply to the apocryphal or pretended accounts of the Saviour, which were published long after. Having thus briefly reviewed the *External Evidence* of their authenticity, in the fourth and fifth Lessons we gave a rapid sketch of the *Internal Evidence*, or that which results from an examination of the characteristics of the Books of the New Testament. We showed that the language of the Greek New Testament is that peculiar dialect which was used by the people of Palestine at the time Christ was on earth; a language which could not have been successfully imitated even in the second

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1. What was the subject of Lessons III., IV., and V.?
  2. How far did we trace back the New Testament?
  3. What was said of catalogues?
  4. What of opponents of Christianity?
  5. Do these criteria apply to pretended accounts?
  6. What was said of the language of the New Testament?

century; that the style of the New Testament proved its authenticity: the allusions to Jewish customs, religious rites, and popular traditions being such as we should expect from such sources; that they wrote like men who were conscious that they were relating events many of which were as well known to others as to themselves. We also referred to the fact that the chief characters of the Gospel were evidently representatives of living men,—and not constructed by fiction; and we quoted the observation of Michaelis, that “of all the books that ever were written there is none, if the New Testament is a forgery, so liable to detection.” The confirmation afforded by profane contemporary historians of the statements recorded by the evangelists, respecting the historical facts connected with the birth, life, ministry, and death of Jesus Christ, were pointed out as clear and satisfactory. In the fifth Lesson we applied the same test, with like success, to the Book of Acts; and we also directed your attention to the unmistakable identity of Paul the Apostle and the author of the Epistles which bear Paul’s name, and of Peter of the Gospels and Acts and the Peter of the Epistles which bear *his* name. We, also, in the fourth and fifth Lessons hinted briefly at the difficulties which have to be overcome by one who, notwithstanding all this accumulation of evidence,—only a portion of which indeed has been considered,—refuses to receive the Books of the New Testament as authentic; but on this point we shall cite a striking summary and illustration from the excellent “Evidences of Christianity,” by Bishop McIlvaine.

“If the historical Books of the New Testament, the Gospels and Acts of the Apostles, on which our subsequent argument will chiefly depend, be not authentic; in plainer terms, if they be forgeries, *nothing less than a miracle can account for their early and universal currency.* Remember that John lived to the end of the first century. It cannot be supposed that Books, falsely pretending to have been written by those very evangelists with whom he had been so intimately associated, and one of them

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1. What allusions occur in the New Testament?
  2. What are the chief characters?
  3. What confirmation have we?
  4. What was said of Paul?
  5. What was said of Peter?
  6. Is currency here a proof of authenticity?

professing to have been written by himself, could have gained a reputable currency in the churches while he lived. He certainly knew what he and the other evangelists had published; and no motive can be assigned that could have induced him to suffer a forgery to pass unexposed. We conclude, therefore, that if these Books be not authentic, they must have been palmed on the churches after the death of John; that is, after the beginning of the *second* century. Suppose we descend to the *third*. Can it be imagined that the deception was introduced after this century commenced? Impossible; since by this time the Books in question were read every Lord's day in all the churches; quoted by writers of all countries; universally received as the oracles of God. If a deception was introduced at all, it was brought in somewhere between the death of John and the third century,—somewhere in the course of the *second*. Now, to obtain a clearer view of the difficulties which such an attempt must have had to overcome, let it be supposed that during the present year a volume containing a digest of laws, under the title of 'Laws of the city of New York' should appear among us, pretending to be a code of municipal regulations, composed about seventy years ago by a few of the most distinguished inhabitants at that period; and to have been received by the citizens, and appealed to in their municipal courts ever since, as the book of the laws of this city; claiming, moreover, to be acknowledged and obeyed by the present generation as the very code inherited from their fathers. What would be its chance? A moral impossibility would prevent its success. Nothing but lunacy would undertake such a scheme. It would be enough for lawyers and judges and people to say: 'It was never heard of before. It has never been known in our courts.' But this is only a feeble illustration of the case before us. If the books in question were forged in the name of the evangelists, you must suppose that at some period, within a hundred years of St. John, while many were living who had either known him personally, or conversed with

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1. Would forgery have been possible in the first century?
  2. Would it have been possible in the second century?
  3. Would a fictitious digest of laws be accepted?
  4. What would lawyers and judges say?
  5. How would it be with a forged New Testament?
  6. Would such a forgery impose upon the world?

those who did enjoy that privilege, a volume appeared among the churches, differing widely from those Books which, as works of the evangelists, they had received and read from the beginning, and yet demanding to be considered as nothing more nor less than those very works. You must suppose the abettors of the imposition to have said to the various nations of Christians: 'These are the genuine Gospels in which you were educated; which your fathers died for; which your persecutors endeavoured to destroy, and your martyrs laboured to save; which have been daily read in your families, expounded in your churches, quoted in your writings, and appealed to in all your controversies with heretics and enemies.' And yet it must be supposed that Christians, notwithstanding their notorious love for the writings of the evangelists, and their great care in preserving them, were so easily and universally imposed on, as never to perceive that these fraudulent works, instead of having been expounded and read and quoted and appealed to in all their churches, had never been heard of before . . . . You must go still further, and suppose that, notwithstanding the wide publicity which the genuine works of the apostles had obtained among the primitive churches, so immediately did these spurious productions expel them from the notice and recollection of all people, that no interval is known during which the question between the two conflicting volumes was so much as ever debated . . . . Lastly, it must be supposed that so perfect was the forgery, that although every weapon and artifice that wit and learning and power could contrive, has been employed during eighteen hundred years for the single purpose of undermining the foundations of Christianity, no labourer in the cause has yet succeeded in picking a flaw in the authenticity of its Books. He that can digest all this for the purpose of maintaining that our sacred writings are not authentic can swallow the most abject absurdity. He supposes an endless succession of miracles wrought upon innumerable minds for the promotion of impos-

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1. What would the forgers say?
  2. Would Christians believe them?
  3. Did Christians carefully preserve the New Testament?
  4. Would they have received a forgery?
  5. Was this subject ever disputed about in early times?
  6. Can infidelity disprove the authenticity?

ture. He believes the law of nature to have been continually violated, under the government of a holy God, to countenance unrighteousness. In sustaining this belief . . . the sceptic must maintain that the most absurd miracle can be proved, not only without any testimony, *but against all testimony.*" Lect. III.

But those who allege so many objections to the Scriptures would find no such difficulties if it were only as a Creator and a Ruler of Nature that the Almighty was presented to their contemplation : it is as the Searcher of Hearts, the observer of their thoughts, words, and deeds, and as the future Judge of all the earth, that they are unwilling to acknowledge the Supreme Being. But the neglect or the unbelief of man cannot shield him from death, judgment, and eternity.

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1. Must an infidel believe many miracles?
2. What must he think of the law of nature?
3. Do men object so much to a Creator?
4. Do they object so much to a Ruler of Nature?
5. What do they object to?
6. Does their unbelief alter the truth?



## LESSON VII.

### UNCORRUPTED PRESERVATION OF THE NEW TESTAMENT.

1. THE weight of the testimony adduced in the previous Lesson on behalf of the Authenticity of the New Testament is greatly increased by a consideration of the difficulty, if not impossibility, of palming spurious productions on the world as genuine, and of satisfying men of letters as to the true authorship of anonymous works. The Epistles which passed under the name of "Phalaris," the poems of "Rowley" and of "Ossian," and the "Shakspearian documents of Ireland," were all shown to be forgeries; the authorship of "Icon Basilike" is still disputed; and after the lapse of one hundred years no one is yet proved to be the author of "Junius." But as regards the books of the New Testament there has never been even a plausible theory which assigned their authorship to other than the apostolic age. Indeed, we have already proved that they could not have been written at any other time.

2. But observe here that this proof could not justly be required of us. If you are not satisfied with the verdict of the vast majority of critics for eighteen hundred years, it is your place to show that these critics were deceivers or deceived,—that the New Testament was not written in the apostolic age, and by the men to whom it is assigned. Would you think it your duty to spread out your title-deeds before every one who expressed a doubt of the validity of your claims? By no means: let the objector point to the supposed flaw, and prove your title to be worthless, if he can.

3. Within the last twelve years, three persons have taken it into their heads that the great dramas which have for more than two centuries been ascribed to William Shakspeare were

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1. Is it easy to pass forgeries upon the world?
  2. What were proven to be forgeries?
  3. What authorship is still disputed?
  4. Can the New Testament be assigned to any other age?
  5. Should the unbeliever prove forgery if he can?
  6. Are you obliged to prove your title-deeds?

written by Francis Bacon. They did not call upon men of letters to prove that Shakspeare was really the author; but they published books with the object of showing that he was not. There is not, in the judgment of the present writer,—who has earned by hard labour a right to this opinion,—in their eleven hundred dages a single item of evidence in favour of their theory: but this does not affect the justness of the principle upon which they proceeded.

4. Now, it is for him who denies that the Books of the New Testament were written by those to whom we assign them, to tell us who did write them; or, at least, to prove that Matthew, Mark, Luke, John, &c., did not write them. If he deny that they were composed in the first century, he must show when they were written; and how the Christian world was imposed upon in their reception.

5. But you may say: The evidence is sufficient to prove that books of this name, of this general character, and by the alleged authors, were in existence in the first century; but how shall we feel sure that the original Books have not been greatly altered in the lapse of time? This is a proper question; proper, that is, for any one who has not thought upon the subject; and we proceed to answer it.

That the New Testament of the first century and the volume to which we give now that name are the same, we prove:—

I. By the fact that the Christians of the first and second centuries believed in the same historical incidents and the same leading doctrines connected with and springing out of their religion that we find in our New Testament.

II. By the fact that alterations were impossible. They could not be made whilst the authors were living; and before they rested from their labours “copies were widely spread through the Christian world.” Within a few years after the Ascension, “churches were formed in the principal cities of the Roman empire; and in all these churches the Books of the New

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1. What has been alleged as regards Shakspeare?
  2. Must the objector show who did write the New Testament?
  3. Must he prove that Matthew, Mark, &c., did not write it?
  4. May not the New Testament have been altered?
  5. Did the early Christians believe as we do?
  6. Were many churches soon established?



Testament, especially the four Gospels, were read as a part of their public worship, just as the writings of Moses and the prophets were read in the Jewish synagogues. Nor would the use of them be confined to public worship; for these Books were not, like the Sybilline Oracles, locked up from the perusal of the public, but were exposed to public investigation . . . . Copies were multiplied and disseminated as rapidly as the boundaries of the church increased; and translations were made into as many languages as were spoken by its professors, some of which remain to this day; so that it would very soon be rendered absolutely impossible to corrupt these Books in any one important word or phrase . . . . And supposing there was some error in one translation or copy, or something changed, added, or taken away; yet there were many other copies and other translations by the help of which the neglect or fraud might be or would be corrected . . . . Whatever controversies, therefore, arose among different sects . . . . the Scriptures of the New Testament were received and appealed to by every one of them as being conclusive in all matters of controversy; consequently, it was morally impossible, and in itself impracticable, that any man or body of men should corrupt or falsify them in any fundamental article, should foist into them a single expression to favour their peculiar tenets, or erase a single sentence, without being detected by thousands." Horne.

III. By the fact of the substantial agreement of the ancient manuscripts of the New Testament, which are very numerous. This agreement will be seen by an examination of the critical editions of Mill, Kuster, Bengel, Wetstein, Griesbach, and later editor. But are there not many variations in the existing manuscripts of the New Testament? Undoubtedly there are; but of such little consequence that, in the words of an eminent authority, "the worst manuscript extant would not pervert one article of our faith, or destroy one moral precept." (Horne.) Professor Moses Stuart, whose competency and honesty are well

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1. How were these Books unlike the Sybilline Oracles?
  2. Why would it be impossible to corrupt them?
  3. Would alterations have been detected?
  4. How about the ancient manuscripts?
  5. Do not variations exist?
  6. What is said of the worst manuscript?

known to the learned world, thus endorsed the general accuracy of the present text of the Bible in the original languages: "Out of some eight hundred thousand various readings of the Bible that have been collected, about seven hundred and ninety-four thousand are of just about as much importance to the sense of the Greek and Hebrew Scriptures as the question in English orthography is, whether the word *honour* shall be spelled with a *u* or without it. Of the remainder, some change the sense of particular passages or expressions, or omit particular words or phrases; but no one doctrine of religion is changed, not one precept is taken away, not one important fact is altered, by the whole of the various readings collectively taken."

IV. By the fact of the agreement of the ancient versions and quotations from it in the writings of the first three centuries and succeeding ages. So numerous, in the writings of the fathers, are the quotations from the New Testament that it is asserted that if the Gospels and Epistles had been lost they could be supplied from these sources alone. The bulk of all the ancient writings now extant is not equal to that of the quotations of the New Testament.

6. The evidence, then, is most complete that we have now in our possession the same writings which have been known from the first century as the Books of the New Testament: and that no portion of the Sacred Canon has been lost in the lapse of ages is deducible from the same proof. But, even if the catalogues of and quotations from these Books had not descended to us, does not common sense itself teach us that in the nature of things it would be morally impossible for a Book once received as sacred to be ever lost? And is it for a moment to be supposed that the Supreme Being would permit his creatures to be deprived by accident or design of any portion of a revelation of his will? Surely not. Besides, if such suppositious Books were ever in existence, how is it that we have no catalogues of, no quotations from, no accounts concerning, them?

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1. What does Professor Stuart say?
  2. How about ancient versions and quotations?
  3. How numerous are the quotations?
  4. Of what is the evidence complete?
  5. Is it likely that God would permit his revelation to be lost?
  6. Have we any accounts of such suppositious Books?

## LESSON VIII.

## THE CREDIBILITY OF THE NEW TESTAMENT.

IN the preceding Lessons we have conclusively proved the Authenticity of the New Testament: that it was written in the apostolic age and by the authors to whom it is ascribed. But is it not possible that a Book may be authentic—the work of its reputed author or authors—and yet not credible,—not worthy of belief. This is possible; though in the present case not supposable: but we desire to convince the most unreasonable sceptic that there is abundant evidence that the Gospels must be true,—cannot possibly be fictitious either in whole or part. These Gospels are, in fact, four lives of Christ, written by Matthew and John,—two of Christ's apostles,—Mark and Luke. It was a rare thing to find one contemporary life of a distinguished person; but here we have four such lives.

Consider: I. That these writers had every opportunity to know the truth, and no temptation to tell any thing but the truth.

II. Their lives of Christ were published in the life-time of many of the persons among whom these events, if they occurred at all, must have taken place; and by whom, of course, the statements if untrue would have been promptly denied. What success would attend the efforts of four writers, or one writer, at this time, who should endeavour to persuade us that within the last few years there had been a wonderful man among us, who had healed the sick, restored the blind and the lame, and raised the dead? Would any man or men be foolish enough for such a scheme as this? Would it not be enough for us to say, "We know nothing of such miracles having been performed; nor could they have taken place without public observation and wide notoriety?" "Generality is the cloak of fiction. Minute-

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1. What was proved in the preceding Lessons?
  2. What do you mean by "authentic"?
  3. What do you mean by "credible"?
  4. In whose life-time were the Gospels published?
  5. If untrue, what would have occurred?
  6. Could we now be so imposed upon?

ness is the natural manner of truth, in proportion to the importance and interest of the subject. Such is the precise manner and continued evidence of the honesty of John. His history is full of the most minute circumstances of time, place, and persons. Does he record, for example, the resurrection of Lazarus? He tells the name of the village, and describes the particular spot where the event occurred. He gives the names of some of the principal individuals who were present; mentions many unbelieving Jews as eye-witnesses; states the precise object for which they had come to the place; what they did and said; the time the body had been buried; how the sepulchre was constructed and closed; the impression which the event made upon the Jews; how they were divided in opinion in consequence of it; the particular expressions of one whose name is given; the subsequent conduct of the Jews in regard to Lazarus. This, you perceive, is being very circumstantial. It is only a specimen of the general character of John's Gospel. It looks very much as if the writer was not afraid of any thing the people of Bethany, or the survivors of those who had been present at the tomb of Lazarus, or the children of any of them, might have to say with regard to the resurrection. Now, when you consider that John's history was widely circulated while many were yet living who, had these events never been in Bethany, must have known it; and among a people who, in addition to every facility, had every desire to find out the least departure from truth, I think you will acknowledge that the circumstantial character of this Book is very strong evidence that the author must have written in the confidence of truth." McIlvaine's Evidences.

III. The character of Christ as delineated in the Gospels must be genuine; for it is utterly impossible that it could have been drawn from the imagination. In the words of Bishop Marsh: "Plain and unlettered Jews, as the twelve Apostles were, though adequate to the office of recording what they had seen or heard, were incapable of fabricating a series of actions which

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1. What is a characteristic of truth?
  2. What is the style of the Gospel by John?
  3. How does he record the resurrection of Lazarus?
  4. Do we find any contradiction of this account?
  5. Why must the character of Christ be true?
  6. What does Bishop Marsh say?

constitute the most exalted character that ever existed upon earth. If the learning and ingenuity of Plato or Xenophon might have enabled them to draw a picture of Socrates more excellent than the original itself, it was not in the power of unlettered Jews to give ideal perfection to a character which was itself imperfect, and to sustain that ideal perfection, as in dramatic representation, through a series of imaginary events . . . . And when we further consider that the plan developed by those facts was in direct opposition to the notion of the Jews respecting a temporal Messiah, we must believe in what is wholly impossible, if we believe that unlettered Jews could have *invented* them." (Lectures.) We may add that the creation of the character of Christ would be as impossible to the most learned as to the most ignorant of men. There is no other such character in history; for imperfection cannot create perfection.

IV. The accuracy of the statements in the Gospels respecting the manners, customs, politics, and other circumstances of the times, is a striking evidence of their truthfulness. In illustration of this fact, compare the works of Josephus with the New Testament. Josephus was born at Jerusalem, A.D. 37, not long after Christ's ascension, and was present with Titus at the siege of Jerusalem. He tells us of John the Baptist, and of the popular indignation against Herod for putting him to death; and he notices the fact that Pontius Pilate was about that time governor of Judea. If we descend a few years, we find ample evidence from heathen writers of the interest excited by the Gospels among the people of the Roman empire. The younger Pliny, Roman governor in Bithynia about the year 107, asks directions from the Emperor Trajan how to deal with the Christians; Tacitus, who wrote about 110, tells us that Nero brought forward as accused persons, to be submitted to the most exquisite punishments, those who were "commonly called Christians. The author of this sect, Christ, was capitally punished by the procurator Pontius Pilate while Tiberias was emperor." Seu-

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1. Give another proof of the truthfulness of the Gospels.
  2. When was Josephus born?
  3. What does he tell us of John the Baptist?
  4. What does he tell us of Pontius Pilate?
  5. What did Pliny ask Trajan?
  6. What does Tacitus record?



tonius, another Roman historian, living at this same time, says that, "the Christians, followers of a new superstition, were punished;" and remarks that Claudius "expelled all the Jews from Rome because they raised continual tumult at the instigation of Christ;" Lucian, a heathen writer of the second century, observes of the Christians, "they still worship that great man who was crucified in Palestine because he introduced into the world this new religion:" "they worship that crucified sophist of theirs;" the Emperor Julian says, "Jesus, whom you celebrate, was one of Cæsar's subjects;" "these things happened in the days of Tiberias and Claudius;" "you who are so very unhappy as to leave the immortal gods, and go over to the dead man of the Jews." We may add that one of the heathen writers includes among the orators of the time "Paul of Tarsus, the advocate of a doctrine not fully proved."

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1. What does Seutonius say?
2. How did Claudius treat the Jews?
3. What does Lucian say of Christ?
4. What does Julian remark?
5. What is said of Paul of Tarsus?
6. Were not these seven witnesses unbelievers?

## LESSON IX.

## CREDIBILITY OF THE BOOKS OF THE NEW TESTAMENT: INSPIRATION.

1. A VERY important consideration in the examination of this question is the fact that the authors of the New Testament had every conceivable motive to tell the truth, and no motive whatever to tell any thing else. "Suppose," says Bishop McIlvaine, "that they were not honest in their statements—that they knew they were endeavouring to pass off a downright imposition upon the world. We will not speak of their intellect in such a case, but of their motive. Now, it would be difficult to suppose that any man could devote himself to the diligent promotion of such an imposture without some very particular motive. Much more that, without such motive, the eight various writers concerned in the New Testament should have united in the plan. What motive could they have had? It must have been to advance themselves, either in wealth, honour, or power. Take either or all of these objects, and here, then, is the case you have. Four historians, with four other writers of the New Testament—all, but one of them, poor unlearned men—undertake to persuade the world that certain great events took place before the eyes of thousands in Judea and Galilee, which none in those regions ever saw or heard of, and *they* know perfectly well did never occur. They see, beforehand, that the attempt to make Jews and Heathens believe these things will occasion to themselves all manner of disgrace and persecution. Nevertheless, so fond are they of their contrivance that—though it is bitterly opposed by all the habits, prejudices, dispositions, and philosophy—all the powers and institutions of all people—they submit cheerfully to misery and contempt; they take joyfully the spoiling

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1. What is an important consideration?
  2. Do men deceive without a motive?
  3. Had these writers a bad motive?
  4. What did they undertake to do?
  5. Did they expect persecution?
  6. Why did Jews and Heathen oppose the Gospel?

of their goods; they willingly endure to be counted as fools and the offscouring of all things; yea, they march thankfully to death,—out of a mere desire to propagate a story which they know is a downright fabrication. At every step of their progress they see and feel that, instead of any worldly advantage, they are daily loading themselves with ruin. At any moment they can turn about and renounce their efforts and retrieve their losses; and yet, with perfect unanimity, these eight, with thousands of others equally aware of the deception, persist most resolutely in their career of ignominy and suffering. Not the slightest confession, even under torture and the strong allurements of reward, escapes the lips of any. Not the least hesitation is shown when to each is offered the choice of recantation or death. He that can believe such a case of fraud and folly as this can believe any thing. He believes a miracle infinitely more difficult than any one in the Gospel history. I charge him with the most superstitious and besotted credulity! In getting to such a belief, he has to trample over all the laws of nature and of reasoning.” Lectures.

If it be alleged that their testimony is less valuable because they are Christians, we answer that this fact adds weight to their testimony: they were not born Christians; but the evidence before them was strong enough to triumph over their prejudices, and make them, in spite of all their hostility, accept the new religion.

We have, then, ample evidence both of the Authenticity and the Credibility of the New Testament; and we have a fuller and most satisfactory ground of confidence in the divine Inspiration which directed the minds and guided the pens of its authors.

“Since an honest man may possible mistake,” remarks Dr. Horne, “not indeed in facts which he affirms to be true upon his own knowledge, but in inferences from these facts, in precepts and doctrines, or in delivering the sentiments of others,—if we can urge nothing more in behalf of these writers, their

1. What did these men see and feel?
2. Did they ever confess that they were deceivers?
3. What must the infidel believe?
4. Why is Christian testimony of the most value?
5. Have we proved both Authenticity and Credibility?
6. Have we also divine inspiration in the Scriptures?



authority will be only human. Something further is requisite besides a pious life and a mind purified from passion and prejudice, in order to qualify them to be teachers of a revelation from God: namely, a *divine inspiration*, or the imparting such a degree of divine assistance, influence, or guidance as should enable the authors of the Scriptures to communicate religious knowledge to others without error or mistake, whether the subject of such communications were things then immediately revealed to those who declared them, or things with which they were before acquainted. That the Scriptures were actually dictated by inspiration may be inferred both from the reasonableness and from the necessity of the thing. It is *reasonable* that the sentiments and doctrines developed in the Scriptures should be suggested to the minds of the writers by the Supreme Being himself. They relate principally to matters concerning which the communicating of information to men is worthy of God; and the more important the information communicated,—the more it is calculated to impress mankind, to preserve from moral error, to stimulate to holiness, to guide to happiness,—the more reasonable is it to expect that God should make the communication free from every admixture or risk of error. Indeed, the notion of inspiration enters essentially into our ideas of a revelation from God; so that to deny inspiration is tantamount to affirming that there is no revelation; and to doubt the possibility of inspiration is to call in question the existence of God. And why should inspiration be denied? Is man out of the reach of Him who created Him? Has he who gave to man his intellect no means of enlarging or illuminating that intellect? And is it beyond His power to illuminate and inform in an especial manner the intellects of some chosen individuals? or contrary to His wisdom to preserve them from error when they communicate to others, either orally or by writing, the knowledge he imparted to them, not merely for their own benefit, but that of the world at large, in all generations? But, further, inspira-

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1. Is piety evidence of divine authority?
  2. What is inspiration?
  3. What do the Scriptures chiefly relate to?
  4. Is inspiration essential to a divine revelation?
  5. Why is it reasonable to expect inspiration?
  6. For whom and for how long is revelation given?

tion is *necessary* . . . . The *subjects* of Scripture render inspiration necessary; for some past facts recorded in the Bible could not possibly have been known—if God had not revealed them. Many things are there recorded as future,—that is, are predicted,—which God alone could foreknow and foretell, which, notwithstanding, came to pass; and which, therefore, were foretold under divine inspiration. Others, again, are far above human capacity, and could never have been discovered by men: these, therefore, must have been delivered by divine inspiration. The authoritative language of Scripture, too, argues the necessity of inspiration, admitting the veracity of the writers. They propose things, not as matters for consideration, but for adoption: they do not leave us the alternative of receiving or rejecting: they do not present us with their own thoughts, but exclaim, *Thus saith the Lord*, and on that ground demand our assent. They must, therefore, of necessity speak and write as they were inspired by the Holy Spirit, or be impostors: and the last supposition is precluded by the facts and reasonings which have been stated in the preceding pages.”

Dr. Thomas Scott defines inspiration to be “such an immediate and complete discovery by the Holy Spirit to the minds of the Sacred Writers of those things which could not have otherwise been known,—and such an effectual *superintendence* as to those matters which they might have been informed of by other means,—as entirely preserved them from error in every particular which could in the least affect any of the doctrines or precepts contained in their Books.” *Essays on Important Subjects.*

We were forced even by the conclusions of our own unaided reason to admit that the Creator of man might be expected to furnish him with a revelation of His will,—a guide to regulate his duties towards his fellows and his Maker;—and if such a revelation was furnished, it follows, as a matter of course, that each successive generation would be provided by abundant evidence

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1. Do the subjects of Scripture require inspiration?
  2. How about the prophecies?
  3. Are some Bible truths beyond our capacity?
  4. How does Scripture propose its statements?
  5. How does Dr. Scott define inspiration?
  6. What did reason force us to admit?

of the authenticity, truthfulness, uncorrupted preservation, and inspiration of that revelation.

But it is not the insufficiency of evidence which causes so many to live as atheists,—exactly as they would live if the world and human life and all its interests were matter of chance, or subjected to the iron rule of a blind fate. It is practical indifference: a preference of the present, with its sins, its pleasures, or its indolence, to the realities of the future. Many, moreover, endeavour, in their own hearts, if not before others, to justify their indifference by the plea that it is not their duty to make any effort in this matter, that at some future time—and far in the future they hope it will prove to be—the concerns of religion will be forced upon their attention by a power which they cannot resist; and that then all will be well. They do not reason thus with respect to any earthly good,—knowledge, power, wealth;—for these they are content to “rise up early, and sit up late,” and submit to privation and care,—for such are the conditions of success; but for the knowledge of God, the power to resist sin, the first-fruits of an enduring inheritance, they are satisfied to wait; and, if it were safe, would be glad to dispense with them forever.

1. How do many live?
2. Is this from want of evidence?
3. How do you account for it?
4. What plea do procrastinators make?
5. Do they act thus in worldly affairs?
6. What is wrong with such persons?

## LESSON X.

## FULFILLED PROPHECIES PROOFS OF INSPIRATION.

• We have stated that no religion excepting Christianity appealed to miracles as a proof of divine origin; the same may be said of prophecy. The propagators of a false religion would not venture to stake its success upon one unequivocal prophecy which time might falsify; but in the Bible we find numerous predictions extending from Gen. iii. 14 to Malachi, and from Matthew to Revelation;—reaching over more than four thousand years. A few of the fulfilled prophecies we propose to consider.

## BABYLON.

Babylon was founded by the first descendants of Noah about B.C. 2234; enlarged by Nimrod the great grandson of Noah, B.C. 2000; and rebuilt by Queen Semiramis, B.C. 1200. Other sovereigns delighted in increasing its size and beauty; and at length Nebuchadnezzar and his daughter Netocris put the finishing strokes to a splendour and magnificence which made it the queen of the earth, and one of the seven wonders of the world. It “stood in the midst of a large plain, in a very deep and fruitful soil. It was divided into two parts by the river Euphrates, which flowed through the city from north to south. The old city was on the east, and the new city, built by Nebuchadnezzar, on the west, side of the river. Both these divisions were inclosed by one wall, and the whole formed a complete square, four hundred and eighty furlongs in compass. Each of the four sides of this square had twenty-five gates of solid brass, at equal distances; and at every corner was a strong tower, ten feet higher than the wall. In those quarters where the city had least natural defence, there were always three of these towers between every two of

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1. Do false religions appeal to known miracles?
  2. Do they appeal to prophecy?
  3. By whom was Babylon founded and enlarged?
  4. What river ran through it?
  5. How many miles are four hundred and eighty furlongs?
  6. How many brass gates were there?

the gates; and the same number between each corner and the nearest gate on its two sides. The city was composed of fifty streets, each fifteen miles long, and one hundred and fifty feet broad, proceeding from the twenty-five gates on each side, and crossing each other at right angles, besides four half streets, two hundred feet in breadth, surrounding the whole, and fronting towards the outer wall. It was thus intersected into six hundred and seventy-six squares, which extended four furlongs and a half on each of their sides, and along which the houses were built, at some distance from each other. These intermediate spaces, as well as the inner parts of the squares, were employed as gardens, pleasure grounds, &c.; so that not above one-half of the immense extent which the walls enclosed was occupied by buildings. The walls of Babylon were of extraordinary strength, being eighty-seven feet broad, and three hundred and fifty feet high. They were built of brick, and cemented by a kind of glutinous earth called bitumen, which had the quality of soon becoming as hard as stone . . . . At the two ends of the bridge over the Euphrates were two magnificent palaces, which had a subterraneous communication with each other by means of a vault or tunnel under the bed of the river. The old palace, on the east side, was about thirty furlongs in compass, and was surrounded by three separate walls, one within the other, with considerable spaces between them. The new palace, on the opposite side, was about four times as large as the other, and is said to have been eight miles in circumference. The walls of both these edifices were embellished with an infinite variety of pieces of sculpture; and among the rest was a curious hunting scene, in which Semiramis was represented on horseback, throwing her javelin at a leopard, while her husband Ninus was piercing a lion. The most remarkable structure in the new palace was the hanging gardens, which Nebuchadnezzar is said to have raised in order to give his wife Amytis (daughter of Astyages, king of Media) some representation of the beautiful

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1. How many streets were there in Babylon?
  2. How long and wide was each street?
  3. How high and broad were the walls?
  4. How many squares had Babylon?
  5. How large were the palaces?
  6. To whom are the hanging gardens ascribed?



mountainous and woody views which abounded in her native country. These gardens occupied a square piece of ground, four hundred feet on every side, and consisted of large terraces, raised one above the other, till they equalled in height the walls of the city. The ascent from terrace to terrace was by means of steps ten feet wide; and the whole pile was sustained by vast arches, built upon other arches, and strengthened on each side by a solid wall twenty-two feet in thickness. Within these arches were very spacious and splendid apartments, which are described as having commanded a very extensive and delightful prospect . . . . Near the old palace stood the temple of Belus; and in the middle of the temple was an immense tower, about six hundred feet in height, and the same number square at the foundation. This huge pile of building consisted of eight towers, each seventy-five feet high, placed one above the other, and gradually decreasing towards the top like a pyramid. What has been described is understood to have been the old tower of Babel; but it was greatly enlarged by Nebuchadnezzar, who built around its base a number of other sacred edifices, forming a square nearly three miles in compass. The whole was enclosed by a strong wall, and the various entrances secured by solid gates of brass, which are conjectured to have been formed out of the spoils of the temple at Jerusalem. (Dan. i. 2; 2 Chron. xxxvi. 7.) In this temple of Belus, or, as some say, on its summit, was a golden image forty feet in height, and equal in value to three and a half millions sterling. There was, besides, such a multitude of other statues and sacred utensils, that the whole of the treasures continued in this single edifice has been estimated at forty-two millions . . . . After every abatement that can fairly be made, this city is understood to have comprehended a regular square, forty-eight miles in circuit, and to have been eight times larger than London and its appendages." Such (see Gillies's Hist. of the World, i. 166; Rennel's Geog. of Herodotus, 341, Encyclopedia of Religious Knowledge, 1162) is a description of Babylon

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1. Describe the hanging gardens?
  2. What were within the arches?
  3. Where did the temple of Belus stand?
  4. Where are we told of the tower of Babel?
  5. What was the circuit of Babylon?
  6. How many times larger than London?



in its glory; such its prosperity and splendour when the prophets of God foretold its downfall,—“never to rise again.”

Nearly two hundred years before Babylon was captured by Cyrus, Isaiah thus prophesied of it: “And Babylon, the glory of kingdoms, the beauty of the Chaldees’ excellency, shall be as when God overthrew Sodom and Gomorrah. It shall never be inhabited, neither shall it be dwelt in from generation to generation: neither shall the Arabian pitch tent there; neither shall the shepherds make their fold there. But wild beasts of the desert shall lie there; and their houses shall be full of doleful creatures; and owls shall dwell there, and satyrs shall dance there. And the wild beasts of the islands shall cry in their desolate houses, and dragons in their pleasant palaces: and her time is near to come, and her days shall not be prolonged.” (Ch. xiii. 19–22.) “For I will rise up against them, saith the Lord of hosts, and cut off from Babylon the name, and remnant, and son, and nephew, saith the Lord. I will also make it a possession for the bittern, and pools of water: and I will sweep it with the besom of destruction, saith the Lord of hosts.” Ch. xiv. 22, 23.

About sixty years before its capture by Cyrus, Jeremiah thus prophesied of it: “I have laid a snare for thee, and thou art also taken, O Babylon, and thou wast not aware: thou art found, and also caught, because thou hast striven against the Lord. Call together the archers against Babylon: all ye that bend the bow, camp against it round about; let none thereof escape: recompense her according to her work; according to all that she hath done, do unto her: for she hath been proud against the Lord, against the Holy One of Israel. Therefore shall her young men fall in the streets, and all her men of war shall be cut off in that day, saith the Lord. Behold, I am against thee, O thou most proud, saith the Lord God of hosts: for thy day is come, the time that I will visit thee. Therefore the wild beasts of the desert with the wild beasts of the islands shall dwell there, and the owls shall dwell therein: and it shall be no more inhabited for ever:

1. Like what cities was Babylon to become?
2. How long was it to be uninhabited?
3. What were to dwell in its houses?
4. How long before its capture was this prophesied?
5. What did Jeremiah predict?
6. How long was this before its capture?

neither shall it be dwelt in from generation to generation." Ch. l. 24, 29, 30, 31, 39.

There are more predictions to the same effect, for which we refer to the Books of Isaiah and Jeremiah. Before we proceed to adduce evidence that these prophecies have been literally fulfilled, it is proper to observe that, humanly speaking, it was not only highly improbable, but that to one living in the days of Isaiah or Jeremiah it would seem morally impossible, that such predictions should be verified. In Isaiah's time, Babylon had been increasing in strength and beauty for fifteen hundred years; and it did not attain its greatest magnificence until long after he had been gathered to his fathers. Why should it not continue to flourish "from generation to generation"? Its natural advantages promised continued growth; its wealth and other treasures tended to accumulation; its palaces and houses were calculated to last for ages:—why then should it decline? Because, and only because, of its wickedness: the word of the Lord had gone out against it; and we shall see that his word did not return unto Him void, but accomplished the thing whereto He sent it.

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1. Where are other prophecies about Babylon?
2. Was it probable that they would be fulfilled?
3. Was it at its height at this time?
4. What tended to accumulation?
5. What were calculated to last for ages?
6. How do you account for the fulfillment of these prophecies?

## LESSON XI.

## FULFILLED PROPHECIES: BABYLON.

THE predictions of Isaiah and Jeremiah respecting the ruin and continued desolation of Babylon have been fulfilled to the letter. Pliny, who died A.D. 116, describes its site as lying waste and unpeopled; and soon afterwards Pausanias remarks: "Of Babylon, a greater city than which the sun did not formerly behold, all that now remains is the temple of Belus, and the walls of the city." Benjamin of Tudela, in the twelfth century, tells us: "The ruins of the palace of Nebuchadnezzar are still to be seen; but people are afraid to venture among them, on account of the serpents and scorpions with which they are infested." Sir John Maundeville, who visited the East in the fourteenth century, refers to Babylon as "in the great deserts of Arabia, on the way as men go towards the kingdom of Chaldæa. But it is full long since any man dare approach to the tower; for it is all desert, and full of dragons, and great serpents, and infested by divers venomous beasts. That tower, with the city, was twenty-five miles in the circuit of the walls, as they of the country say, and as men may judge by estimation." For further confirmation of the fulfillment of these prophecies, we must refer to the published travels of Niebhur, Rich, Sir R. K. Porter, Buckingham, Mignan, and others, and a little volume published by the London Religious Tract Society, entitled "Babylon and the Banks of the Euphrates."

But before leaving this subject, we wish to call your attention to a few prophecies connected especially with the capture of Babylon. Not only the fact, but also the soldier by whom, and the manner in which, this proud city was to be taken were predetermined by divine counsel.

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1. Have these prophecies been fulfilled?
  2. What is the statement of Pausanius?
  3. Of Benjamin of Tudela?
  4. Of Sir John Maundeville?
  5. What other travellers tell of Babylon?
  6. What predictions are named?

I. It is an historical fact that Babylon was taken by Cyrus: if you turn to Isaiah xlv. 1, you will find these words: "Thus saith the LORD to Cyrus, whose right hand I have holden, to subdue nations before him;" and in verses three and four we read: "that thou mayest know that I, the LORD, which call thee by thy name, am the God of Israel;" "I have surnamed thee, though thou hast not known me." Now these predictions were written more than a century before Cyrus was born.

II. It was to be taken by surprise: "One post shall run to meet another, and one messenger to meet another, to shew the king of Babylon that his city is taken at one end." Jer. li. 31.

III. It was to fall through the negligence of the rulers in permitting the two-leaved gates under the city in the bed of the river to be left open: "And I will loose the loins of kings, to open before him the two-leaved gates, and the gates shall not be shut." Isa. xlv. 1.

IV. It was to be seized by an army of Medes and Persians: "Go up, O Elam [that is, Persia]: besiege, O Media." Isa. xxi. 2.

V. The Medes would not be bought off by money: "Behold, I will stir up the Medes against them, which shall not regard silver; and as for gold, they shall not delight in it." Isa. xiii. 17. Now Cyrus (in Xenophon) says, addressing the Medes, "Full well I know . . . that you have not undertaken this expedition with me from love of money."

VI. It was to be surprised when its rulers and captains were engaged in a drunken festival: "In their heat I will make their feasts, and I will make them drunken, that they may rejoice, and sleep a perpetual sleep, and not wake, saith the LORD . . . How is Sheshach taken! and how is the praise of the whole earth surprised! how is Babylon become an astonishment among the nations! . . . And I will make drunk her princes, and her wise men, her captains, and her rulers, and her mighty men: and they shall sleep a perpetual sleep, and not wake, saith the King, whose name is the Lord of hosts." Jer. li. 39, 41, 57.

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1. By whom was Babylon to be captured?
  2. How was it to be taken?
  3. In consequence of what neglect?
  4. What nations were to besiege it?
  5. Could the Medes be bought with money?
  6. On what occasion was Babylon to be taken?

In the fifth chapter of Daniel we have an account of this last great feast of the rulers of Babylon: "Belshazzar the king made a great feast to a thousand of his lords, and drank wine before the thousand. Belshazzar, while he tasted the wine, commanded to bring the golden and silver vessels which his father Nebuchadnezzar had taken out of the temple which was in Jerusalem; that the king, and his princes, his wives, and his concubines, might drink therein. Then they brought the golden vessels that were taken out of the temple of the house of God which was at Jerusalem; and the king, and his princes, his wives, and his concubines, drank in them. They drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone. In the same hour came forth fingers of a man's hand, and wrote over against the candlestick upon the plaister of the wall of the king's palace: and the king saw the part of the hand that wrote. Then the king's countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against another." (v. 1-6.) Daniel interprets the hand-writing; and the sacred narrative thus concludes: "In that night was Belshazzar the king of the Chaldeans slain. And Darius the Median took the kingdom, being about threescore and two years old." v. 30, 31.

From the account which follows it will be seen how exactly the predictions above cited were fulfilled, and how impossible it was to capture Babylon by siege.

"It was invested about 540 years B.C. by the victorious armies of Cyrus the Great. Crowded with troops for their defence, surrounded with such lofty walls, and furnished with provisions for twenty years, the citizens of Babylon derided the efforts of their besieger, and boasted of their impregnable situation. On the other hand, the conqueror of Asia, determined to subdue his only remaining rival in the empire of the eastern world, left no expedient untried for the reduction of the city. By means of the palm trees, which abounded in that country, he erected a

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1. Where have we an account of this feast?
  2. What vessels were used?
  3. What disturbed the revellers?
  4. How long before Christ did this happen?
  5. How was Babylon prepared for a siege?
  6. Why was Cyrus determined to capture Babylon?



number of towers higher than the walls, and made many desperate attempts to carry the place by assault. He next drew a line of circumvallation around the city; divided his army into twelve parts; appointed each of these to guard the trenches for a month, and resolved to starve his enemy to a surrender. After spending two years in this blockade, he was presented with an opportunity of effecting his purpose by stratagem. Having learned that a great festival was to be celebrated in the city, and that it was customary with the Babylonians on that occasion to spend the night in drunkenness and debauchery, he posted a part of his troops close by the spot where the Euphrates entered the city, and another at the place where it went out, with orders to march along the channel, whenever they should find it fordable. He then detached a third party to open the head of the canal, which led to the great lake . . . and at the same time to admit the river into the trenches which he had drawn around the city. By these means the river was so completely drained by midnight that his troops easily found their way along its bed; and the gates, which used to shut up the passages from its banks, having been left open in consequence of the general disorder, they encountered no obstacle whatever in their progress. Having thus penetrated into the heart of the city, and met, according to agreement, at the gates of the palace, they easily overpowered the guards; cut to pieces all who opposed them; slew the king Belshazzar, while attempting to make resistance; and received the submission of the whole city within a few hours." *Encyc. of Religious Knowledge.*

Herodotus tells us that the inhabitants who lived at a distance were not for some time aware of the capture of the city, they being busy in their carousals. Xenophon says that the citizens of the opposite quarter did not know of the event until three hours after sunrise. But another remarkable prophecy was now to be fulfilled. The Jews were at this time captives in Babylon, and Jerusalem was still in ruins; and long before this

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1. What was Cyrus's first plan?
  2. What was his second plan?
  3. What did Cyrus hear?
  4. What was his third plan?
  5. Was this plan successful?
  6. What do Herodotus and Xenophon tell us?



the Lord had thus promised concerning the conqueror: "That saith of Cyrus, He is my shepherd, and shall perform all my pleasure: even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid." (Isa. xlv. 28.) Josephus tells us that God "stirred up the mind of Cyrus, and made him write this throughout all Asia: 'Thus saith Cyrus the king: Since God Almighty hath appointed me to be king of the habitable earth, I believe that he is that God which the nation of the Israelites worship; for indeed he foretold my name by the prophets, and that I should build him a house at Jerusalem, in the country of Judea.' This was known to Cyrus by his reading the book which Isaiah left behind him of his prophecies; for this prophet said that God had spoken thus to him in a secret vision . . . . This was foretold by Isaiah one hundred and forty years before the temple was demolished. Accordingly, when Cyrus read this, and admired the Divine power, an earnest desire and ambition seized upon him to fulfil what was so written: so he called for the most eminent Jews that were in Babylon, and said to them, that he gave them leave to go back to their own country, and to rebuild their city Jerusalem and the temple of God, for that he would be their assistant; and that he would write to the rulers and governors that were in the neighbourhood of their country of Judea, that they should contribute to them gold and silver for the building of the temple, and besides that, beasts for their sacrifices . . . . Cyrus also sent an epistle to the governors that were in Syria, the contents whereof here follow . . . . 'I have given leave to as many of the Jews that dwell in my country as please, to return to their own country, and to rebuild their city, and to build the temple of God at Jerusalem on the same place where it was before . . . . I require also that the expenses for these things may be given out of my revenues.'" *Antiq. of the Jews*, B. xi., ch. i., Whiston's trans., Lond. 1844, 322, where see the whole of the Epistle.

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1. What did God say of Cyrus?
  2. What historian gives us this narrative?
  3. What did Cyrus write?
  4. How did Cyrus know this?
  5. Was this predicted before Cyrus was born?
  6. What did Cyrus write to the governors of Syria?

## LESSON XII.

## FULFILLED PROPHECIES: TYRE.

TYRE, a famous city of Phœnicia, supposed to have been built about B.C. 1350, was, in the words of Volney, "the theatre of an immense commerce and navigation, the nursery of arts and science, and the city of perhaps the most industrious and active people ever known." "The ships of Tarshish did sing of thee in thy market; and thou wast replenished, and made very glorious in the midst of the seas." (Ezek. xxvii. 25.) In the same prophet we find it thus written of this great city: "Therefore thus saith the Lord God; Behold, I am against thee, O Tyrus, and will cause many nations to come up against thee, as the sea causeth his waves to come up. And they shall destroy the walls of Tyrus, and break down her towers: I will also scrape her dust from her, and make her like the top of a rock. It shall be a place for the spreading of nets in the midst of the sea: for I have spoken it, saith the Lord GOD: and it shall become a spoil to the nations . . . . For thus saith the Lord God: Behold, I will bring upon Tyrus Nebuchadnezzar king of Babylon, a king of kings, from the north, with horses, and with chariots, and with horsemen, and companies, and much people." xxvi. 3-5, 7.

These predictions were made about one thousand years before the complete destruction of Tyre. They have been fulfilled to the letter. Pococke says "there are no signs of the ancient city; and, as it is a sandy shore, the face of every thing is altered, and the great aqueduct in many parts is almost buried in the sand." Description of the East.

Maundrell remarks: "On the north side it has an old Turkish garrison'd castle; besides which you see nothing here but a

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1. At what time is Tyre supposed to have been founded?
  2. What does Volney say of it?
  3. What did Ezekiel prophesy about it?
  4. Have these prophecies been fulfilled?
  5. What does Pococke say?
  6. What does Maundrell say?

mere Babel of broken walls, pillars, vaults, &c., there being not so much as one entire house left: its present inhabitants are only a few poor wretches harbouring themselves in the vaults, and subsisting chiefly upon fishing, who seem to be preserved in this place by Divine Providence as a visible argument how God has fulfilled his word concerning Tyre, viz., That it should be as the top of a rock, a place for fishers to dry their nets on. Ezek. xxvi. 14." Journey from Aleppo to Jerusalem.

Shaw says: "Yet even this port, small as it is at present, is notwithstanding so choked up with sand and rubbish, that the boats of those poor fishermen, who now and then visit this once renowned emporium, can with great difficulty be admitted." (Travels.) Bruce also describes the site of Tyre as "a rock whereon fishers dry their nets;" and Volney the infidel tells us that, "The whole village of Tyre contains only fifty or sixty poor families who live obscurely on the produce of their little ground and a trifling fishery." Dr. Robinson thus moralizes: "I continued my walk along the whole western and northern shore of the peninsula, musing upon the pomp and glory, the pride and fall, of ancient Tyre. Here was the little isle once covered by her palaces and surrounded by her fleets; where the builders perfected her beauty in the midst of the seas; where her merchants were princes, and her traffickers the honourable of the earth; but alas! 'thy riches and thy fairs, thy merchandise, thy mariners, and thy calkers, and the occupiers of thy merchandise, and all thy men of war, that were in thee and in all thy company,'—where are they? Tyre has indeed become 'like the top of a rock, a place to spread nets upon!' The sole remaining tokens of her more ancient splendour lie strewn beneath the waves in the midst of the sea; and the hovels which now nestle upon a portion of her site present no contradiction of the dread decree 'Thou shalt be built no more.'" Biblical Researches. Ed. Bost. 1841, iii. 395. See also Tyre: its Rise, Glory, and Desolation, &c., Lond. Relig. Tract Soc.

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1. What does Shaw say?
  2. How does Bruce describe Tyre?
  3. What is Volney's testimony?
  4. What once covered the island?
  5. What are to be found there now?
  6. Would it be possible to rebuild Tyre?

## NINEVEH

Nineveh, the ancient capital of Assyria (see Gen. x. 11), was, in the days of Jonah (ch. iii. 3), "an exceeding great city of three day's journey."

"From the northern extremity of Kouyunjik to Nimroud is about eighteen miles; the distance from Nimroud to Karamles about twelve; the opposite sides of the square the same: these measurements correspond accurately with the elongated quadrangle of Diodorus. Twenty miles is the day's journey of the East, and we have consequently the three days' journey of Jonah for the circumference of the city. The agreement of these measurements is remarkable." Layard's *Nineveh and its Remains*, ed. Lond. 1849, ii. 247, n.

About sixteen hundred years after the founding of Nineveh her destruction was threatened through Jonah; but her repentance caused God to spare her. About one hundred and thirty years later her wickedness again brought down upon her the denunciation of Divine wrath by the instrumentality of Nahum, who thus prophesies her ruin: "But with an overrunning flood he will make an utter end of the place thereof, and darkness shall pursue his enemies. What do ye imagine against the LORD? he will make an utter end; affliction shall not rise up the second time. For while they be folden together as thorns, and while they are drunken as drunkards, they shall be devoured as stubble fully dry." (ch. i. 8-10.) This was literally fulfilled more than one hundred years afterwards: the Medians, being informed of the negligence and drunkenness in their camp, assailed them by night, and drove such as were not killed into the city. See also the second and third chapters of Nahum and Zephaniah ii. 13-15. All of these predictions of the desolation of that great city have been fulfilled. The results of the investigations of Dr. Layard, as given to the world in his most interesting volumes, "*Nineveh and its Monuments*," and, "*Nine-*

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1. How does the Bible describe Nineveh?
  2. Does Dr. Layard confirm this?
  3. Why was not Nineveh destroyed in Jonah's time?
  4. Did it again become a wicked place?
  5. Have these prophecies been fulfilled?
  6. What books about Nineveh has Dr. Layard published?

veh and its Remains," amply confirm the truthfulness of Holy Scripture. This learned traveller remarks: "The passage in Ezekiel describing the interior of the Assyrian palaces so completely corresponds with, and illustrates, the monuments of Nimroud and Khorsabad that it deserves particular notice in this place . . . . Ezekiel, in prophesying the destruction of Tyre by Nebuchadrezzar, has faithfully recorded the events of a siege and the treatment of the conquered people. His description illustrates the bas-reliefs of Nimroud . . . . The resemblance between the symbolical figures I have described and those seen by Ezekiel in his vision can scarcely fail to strike the reader." *Nineveh and its Remains*, ed. Lon. 1849, ii. 307, 378, 464.

Of the sculptures exhumed by him at Nineveh, he says, "For twenty-five centuries they had been hidden from the eye of man; and they now stood forth once more in their ancient majesty. But how changed was the scene around them! The luxury and civilisation of a mighty nation had given place to the wretchedness and ignorance of a few half-barbarous tribes. The wealth of temples and the riches of great cities had been succeeded by ruins and shapeless heaps of earth. Above the spacious hall in which they stood, the plough had passed and the corn had waved. Egypt has monuments no less ancient and no less wonderful; but they have stood forth for ages to testify her early power and renown; whilst those before me had but now appeared to bear witness, in the words of the prophet, that once 'the Assyrian was a cedar in Lebanon with fair branches, and with a shadowing shroud, and of an high stature; and his top was among the thick boughs . . . . his height was exalted above all the trees of the field, and his boughs were multiplied, and his branches became long because of the multitude of waters, when he shot forth. All the fowls of heaven made their nests in his boughs, and under his branches did all the beasts of the field bring forth their young, and under his shadow dwelt all

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1. What confirmation have we of Ezekiel?
  2. How long had these sculptures been hidden?
  3. How was the scene around changed?
  4. Are the monuments of Egypt as ancient?
  5. Are they as wonderful?
  6. To what does Ezekiel compare the Assyrian?



great nations;' for now is Nineveh a desolation and dry like a wilderness, and flocks lie down in the midst of her, all the beasts of the nations, both the cormorant and bittern, lodge in the upper lintels of it; their voice sings in the windows; and desolation is in the thresholds. See Ezekiel xxxi. 3, &c.; Zephaniah ii. 13 and 14." Nineveh and its Remains, i. 70, 71.

Again: "I consider myself but as an humble agent whose good fortune it has been to labour successfully in bringing about those results. I could not doubt that every spadeful of earth which was removed from those vast remains would tend to confirm the truth of prophecy and to illustrate the meaning of Scripture. But who could have believed that records themselves should have been found which, as to the minuteness of their details, and the wonderful accuracy of their statements, should confirm almost word for word the very text of Scripture? And, remember, that these were no fabrications of a later date in monuments centuries after the deeds which they professed to relate had taken place, but records engraved by those who had actually taken part in them." Speech on Occasion of the Presentation to Dr. Layard of the Freedom of the City of London, Feb. 9, 1854.

"Had Layard," I remark in another place,\* "met with any thing in the course of his investigations which appeared, however remotely, to impeach the truth of the Bible, we should never have heard the last of it from some of the wiseacres who afflict both sides of the Atlantic with their crude speculations and childish fancies."

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1. What is said in prophecy of Nineveh?
  2. What did Layard consider himself?
  3. What could he not doubt?
  4. What did the records confirm?
  5. By whom were these records made?
  6. Did Layard find any thing which contradicts the Bible?

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\* Allibone's Dictionary of Authors, article LAYARD, AUSTEN HENRY, q. v., for a fuller account of this "remarkable verification of our early biblical history."—*London Times*.



## LESSON XIII.

## FULFILLED PROPHECIES: EGYPT.

THOSE who are ignorant of ancient history (and, unfortunately, there are comparatively few who have much acquaintance with it,) will be surprised to be told that the now long despised country of Egypt was one of the greatest nations of antiquity. It was, if not the mother, the nurse, of the arts and sciences: to it the early scholars attributed the invention of alphabetical letters, writing, and astronomy; and from thence the Greeks derived the principles of legislation and government, and other branches of useful knowledge. It had four famous colleges: I. Thebes, which was visited by Pythagoras; II. Memphis, whose priests were consulted by Thales and Democritus; III. Heliopolis, where Plato pursued his studies; and, IV. Sais, whose advantages were participated in by the learned Solon. Of their great buildings there still remain the pyramids, which have so long astonished the world, and which are thus described by a popular American traveller.

“Approaching, the three great pyramids and one small one are in view, towering higher and higher above the plain. I thought I was just upon them, and that I could almost touch them; yet I was more than a mile distant. The nearer I approached, the more their gigantic dimensions grew upon me, until, when I actually reached them, rode up to the first layer of stones, and saw how very small I was, and looked up their sloping sides to the lofty summits, they seemed to have grown to the size of mountains. The base of the great pyramid is about eight hundred feet square, covering a surface of about eleven acres, according to the best measurement, and four hundred and sixty-one feet high; or, to give a clearer idea, starting from a

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1. What was Egypt in ancient times?
  2. What was it to the arts and sciences?
  3. What famous colleges are mentioned?
  4. Of their great buildings what remain?
  5. How many feet does the base of the great pyramid cover?
  6. How many feet high is the great pyramid?

base as large as Washington Parade Ground [New York] it rises to a tapering point nearly three times as high as Trinity Church steeple." Stephens's *Incidents of Travel in Egypt, &c.*, vol. i. chap. 3.

Many prophecies of the ruin and long continued desolation of Egypt will be found in Isaiah, Jeremiah, and Ezekiel. We quote a few only: "Behold, therefore I am against thee, and against thy rivers, and I will make the land of Egypt utterly waste and desolate, from the tower of Syene even unto the border of Ethiopia . . . It shall be the basest of the kingdoms; neither shall it exalt itself any more above the nations: for I will diminish them, that they shall no more rule over the nations . . . And I will make the rivers dry, and sell the land into the hand of the wicked: and I will make the land waste, and all that is therein, by the hand of strangers: I the LORD have spoken it. Thus saith the Lord GOD: I will also destroy the idols, and I will cause their images to cease out of Noph; and there shall be no more a prince of the land of Egypt: and I will put a fear in the land of Egypt." Ezek. xxix. 10, 15; xxx. 12, 13.

Now we shall prove the fulfilment of these prophecies by the testimony of two famous infidels. "Deprived, twenty-three centuries ago, of her natural proprietors, she has seen her fertile fields successively a prey to the Persians, the Macedonians, the Romans, the Greeks, the Arabs, the Georgians, and at length the race of Tartars, distinguished by the name of Ottoman Turks. The Mamelukes, purchased as slaves and introduced as soldiers, soon usurped the power, and elected a leader. If their first establishment was a singular event, their continuance is not less extraordinary. They are replaced by slaves brought from their original country. The system of oppression is methodical. Every thing the traveller sees or hears reminds him he is in the country of slavery and tyranny." Volney: *Travels* ii. 74, 103, 110, 198.

"A more unjust and absurd constitution cannot be devised than

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1. Where do we find prophecies about Egypt?
  2. What was Egypt to become?
  3. Into whose hand was it to be sold?
  4. Was it to be ruled no more by its own princes?
  5. To what nations has it been a prey?
  6. Is this infidel made to bear testimony to the Bible?

that which condemns the natives of a country to perpetual servitude under the arbitrary dominion of strangers and slaves. Yet such has been the state of Egypt about five hundred years. The most illustrious sultans of the Baharite and Borgite dynasties were themselves promoted from the Tartar and Circassian bands; and the four-and-twenty beys or military chiefs have ever been succeeded, not by their sons, but by their servants." Gibbon.

"It is now upwards of two thousand four hundred years since this prophecy was delivered: and what likelihood or appearance was there that so great a kingdom, so rich and fertile a country, should for so many ages bow under a foreign yoke, and never during that long period be able to recover its liberties, and have a prince of its own to reign over them? But as is the prophecy, so is the event. For, not long afterwards, Egypt was successively attacked and conquered by the Babylonians and Persians: on the subversion of the Persian empire by Alexander it became subject to the Macedonians, then to the Romans, and after them to the Saracens, then to the Mamelukes, and is now a province of the Turkish empire: and the general character of its inhabitants is a compound of baseness, treachery, covetousness, and malice. Syene is in ruins; and the idols of Egypt are scattered. And all modern travellers attest that the numerous canals with which this country was antiently intersected are (with the exception of a few in Lower Egypt) now neglected. The consequence is, that a very large proportion of the country is abandoned to sand and to unfruitfulness, while the effect is a fulfillment of the threatening, *I will make her rivers dry.*" Horne's Introduc. I., sec. iii., ch. iv.

"It is one of the most remarkable phenomena in the annals of mankind that on the walls of the ruined temples and sepulchral chambers of Egypt there is still preserved a more extensive and varied reproduction than even that of Pompeii, of a civilization dating back to within a few centuries of the flood. Not only

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1. What other infidel writer do we cite?
  2. How long since this prophecy was delivered?
  3. What nations conquered Egypt?
  4. What is said of her canals?
  5. What prophecy has thus been fulfilled?
  6. What is said of her temples and sepulchres?

the regal state and warlike achievements of their kings, with their civil and religious ceremonies, command an interest, but the people, with all their private and domestic occupations, and in all their various castes, civil, military, and religious; in their feasts and their funerals; in their fields and their vineyards; in their amusements and their labours; in their shops, in their kitchens; by land and by water; in their boats and palanquins; in the splendid public procession and the privacy of the household chamber, seem to live again before us,—the almost unchanging climate having preserved the paintings in all their original freshness and vividness of color. Yet in all the unnumbered details there presented, no discrepancy with the sacred history can be found. There is nothing but agreement. ‘The whole monumental wonders and antiquities of the land seem to have been preserved,’ says Dr. Wilson, ‘as if for the express purpose of evincing the authenticity and illustrating the narratives of the Bible; every single allusion of which, either to the circumstances of the country or of the people, is seen to have the minutest consistency with truth; so strikingly so, indeed, as to have attracted the attention of every Egyptian antiquary.’ ‘The memorials of their manners, customs, and institutions,’ says another writer, ‘which the people of the Pharoahs depicted on the walls of their sepulchres, afford a decisive because an unsuspecting test of the historical veracity of the Old Testament; and they have furnished confirmations of its minute accuracy which must silence, where they do not convince, the most sceptical.” *Triumphs of the Bible*, 1863, 369.

Mr. Tullidge also refers to a striking illustration “of the invasion of Judea by Pharaoh Shishak in the reign of Rehoboam, the son of Solomon,—the history of which is given in the twelfth chapter of the second Book of Chronicles. We there find him marching against Jerusalem with chariots and horsemen and people without number—the Lubims, the Sukkiims, and the Ethiopians . . . . On the walls of the great Temple at Karnak

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1. Why have not these paintings faded?
  2. Do they contradict the scriptures?
  3. For what do they seem to have been preserved?
  4. What attracts the attention of every Egyptian antiquary?
  5. What effect have these facts upon sceptics?
  6. What does Mr. Tullidge refer to?

this successful invasion of Judah is commemorated. Copies of some of the inscriptions there remaining having found their way to Europe, the celebrated Champollion, without ever having seen Egypt, was enabled to detect the hieroglyphic name of this monarch and read it,—‘Beloved of Amon, Sheshonk.’ It was four years afterwards before Champollion saw Egypt, during which interval, says Mr. Gliddon, ‘the name of Sheshonk and his captive nations had been examined times without number by other hieroglyphists; and the names of all the prisoners had been copied by them and published, without any of them having noticed the extraordinary biblical corroboration thence to be deduced.’ On the passage towards Nubia, Champollion landed for an hour or two, about sunset, to snatch a hasty view of the ruins of Karnak; and on entering one of the halls, he found a picture representing a triumph, in which he instantly pointed out in the third line of a row of sixty-three prisoners (each indicating a city, nation, or tribe), presented by Sheshonk to his god Amon, a figure with this inscription attached in hieroglyphic characters, ‘Judah melek kah,’ or ‘king of the country of Judah.’” P. 381.

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1. What did Champollion detect?
2. What does Gliddon say?
3. Who was travelling towards Nubia?
4. What ruins did he examine?
5. What picture did he find?
6. What figure and inscription did he notice?



## LESSON XIV.

## FULFILLED PROPHECIES: EDMO; MOAB; AMMON.

“ESAU,” remarks an American traveller, “having sold his birthright for a mess of pottage, came to his portion among the mountains of Seir; and Edom, growing in power and strength, became presumptuous and haughty, until, in her pride, when Israel prayed a passage through her country, Edom said unto Israel, ‘Thou shalt not pass by me, lest I come out against thee with the sword.’ Amid all the terrible denunciations against the land of Idumea, ‘her cities and the inhabitants thereof,’ this proud city among the rocks, doubtless for its extraordinary sins, was always marked as a subject of extraordinary vengeance. ‘I have sworn by myself, saith the LORD, that Bozrah [the strong or fortified city] shall become a desolation, a reproach, a waste, and a curse; and all the cities thereof shall be perpetual wastes . . . . For, lo, I will make thee small among the heathen, and despised among men. Thy terribleness hath deceived thee, and the pride of thine heart, O thou that dwellest in the clefts of the rock, that holdest the height of the hill: though thou shouldst make thy nest as high as the eagle, I will bring thee down from thence, saith the LORD.’ (Jer. xlix. 13, 15, 16.) ‘They shall call the nobles thereof to the kingdom, but none shall be there, and all her princes shall be nothing. And thorns shall come up in her palaces, nettles and brambles in the fortresses thereof: and it shall be a habitation of dragons, and a court for owls.’ (Isa. xxxiv. 12, 13.) I would that the skeptic could stand, as I did, among the ruins of this city among the rocks, and there open the sacred book and read the words of the inspired penman, written when this desolate place was one of the greatest cities in the world. I see the scoff arrested, his cheek pale, his

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1. Where was the portion of Esau?
  2. What did Edom say to Israel?
  3. What are said of the nobles of Edom?
  4. What is said of her palaces?
  5. Who quotes these prophecies?
  6. What does he say of the skeptic?



lip quivering, and his heart quaking with fear, as the ruined city cries out to him in a voice loud and powerful as that of one risen from the dead: though he would not believe Moses and the prophets, he believes the handwriting of God himself in the desolation and eternal ruin around him . . . . Perfect as has been the fulfilment of the prophecy in regard to this desolate city, in no one particular has its truth been more awfully verified than in the complete destruction of its inhabitants; in the extermination of the race of the Edomites. In the same day, and by the voice of the same prophets, came the separate denunciations against the descendants of Israel and Edom, declaring against both a complete change of their temporal condition; and while the Jews have been dispersed in every country under heaven, and are still, in every land, a separate and unmixed people, 'the Edomites have been cut off forever, and there is not any remaining of the house of Esau.' 'Wisdom has departed from Teman, and understanding out of the mount of Esau;' and the miserable Arab who now roams over the land cannot appreciate the works of its ancient inhabitants." Stephens's *Incidents of Travel in Egypt, Arabia, Petræ, &c.*, II. ch. iv.

"Many prophets," says Laborde, "have announced the misery of Idumea; but the strong language of Ezekiel can alone come up to the height or reach the acme of this great desolation. 'Every one that passeth by Edom is astonished at it,' as the prediction intimated. And the first sentiment of 'astonishment' in the contemplation of it is, how such a region could ever have been adorned with cities, or tenanted for ages by a powerful and opulent people."

"To the north of Edom," remarks Mr. Tullidge, in his *Triumphs of the Bible*, "in a region now called Hauran, but formerly comprising the countries of Bashan and Moab, surprising discoveries of a more interesting character have recently yielded fresh evidence of the reality of the Scripture history. In an inaugural address at Belfast, Dr. Porter (author of *Five*

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1. What was predicted of the inhabitants of Edom?
  2. What has occurred to them?
  3. How do the Jews differ in this respect?
  4. What does Laborde say?
  5. What is the first cause of astonishment?
  6. In what region are Bashan and Moab?

Years in Damascus), says: 'I remember well how, in former days, I studied the geography of Palestine; and with what intense interest I read of the great cities and warlike exploits of Og, the giant king of Bashan. I observed, with no little surprise, that a single province of his little kingdom contained three score cities fenced with walls, besides unwall'd towns a great many.' I remember how, on turning to my atlas, I found that the whole of Bashan was not larger than an ordinary English county. I was astonished; and though my faith in the divine record was not shaken, yet I thought that some strange statistical mystery hung over the passage. That one city, nourished by the commerce of a mighty empire, might grow till her people might be numbered by millions, I could well believe; that two or three might spring up in favoured spots, clustered together, I could also believe; but that sixty walled cities, besides unwall'd towns a great many, should exist at such a remote age, far from the sea, with no rivers and little commerce, appeared altogether inexplicable. Inexplicable though it seems, it was strictly true. On the very spot, with my own eyes, I have verified it. More than thirty of these great cities I have myself visited. When standing, on one occasion, on the summit of the mountain-range at Bashan, I could see at a single glance every city the sacred penman referred to. Many of them, though deserted for centuries, have their massive walls and massive old houses still perfect. The Cyclopean architecture of the aboriginal inhabitants of Palestine—of the Enim and Anakim and Rephaim—still stands to bear testimony to the facts of revelation.

"Thus does it appear," remarks Dr. Porter, in his *Five Years in Damascus*, "that the more extensive our research, and the more minute our investigations, the more full and accurate will be our illustrations of the Word of God." Mr. Tullidge cites some other testimonies of great interest: "Beyond Salchah, the frontier town of Bashan, which was the farthest point reached by Dr. Porter, discoveries of equal, if not greater, interest have

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1. How many cities were in this province?
  2. How large was it?
  3. What does Dr. Porter say of his surprise?
  4. Did he see all these cities?
  5. How many of them did he visit?
  6. What reflection does he make?

since been made in the neighbouring country—the old land of Moab. Scarcely any thing was known of its interior, and especially of the eastern portion, until the year 1857, when, for the first time, it was explored by a modern traveller, Mr. Graham, of Cambridge. The following extract from his contribution to the Cambridge Essays, for 1858, will give some idea of the result of his researches: ‘Perhaps, of all those which we saw in our journey, none struck us more than the large towns in the plain south and east of Salchah. Among them there was one in particular which made an impression on us we shall never lose: it was Um-el-Jemul, the ancient Beth-Gamul, a very large city, and to be compared almost with the modern Jerusalem. It is very perfect; and as we walked about among the streets, and entered every house, and opened the stone doors, and saw the rooms as if they had just been left, and then thought that we were actually in the private dwellings of a people who, for two thousand years, had “ceased to be a people,” we felt a kind of awe, and realized, in a manner that we never, perhaps, could feel elsewhere, how perfectly every tittle of God’s word is carried out; and whether it be a blessing that is spoken or a curse, it continues to be so—nothing is remitted until all be fulfilled. These cities of Moab, which are still so perfect that they might again be inhabited to-morrow, have been during many centuries unpeopled . . . . How wonderfully true are these words: “Moab is destroyed. Give wings unto Moab, that it may flee and get away; for the cities thereof shall be desolate, without any to dwell therein. Moab is spoiled and gone up out of her cities. Moab is confounded, and judgment is come upon the plain country. Upon Beth-Gamul . . . . and upon Kerieth and upon Bozrah, and upon the cities of the land of Moab far and near, the horn of Moab is cut off, and his arm is broken, saith the LORD” . . . . Can we have stronger evidence of the accurate fulfillment of prophecy than by comparing what we see in this country with the words of Jeremiah spoken 2500 years ago? . . . .

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1. What is said of Mr. Graham?
  2. What city does he mention?
  3. Were the houses standing in good order?
  4. Were they hundreds of years old?
  5. Will God’s threats and promises be fulfilled?
  6. Which will be fulfilled in you? (Read John iii. 3.)

Very different is the present condition of the towns of Moab from those of the neighbouring Edom—from those heaps of rubbish which are strewn over the basin of Petra—the nest of the eagle that built in the crags, torn to pieces in token that it will be built no more. In this contrast there would seem to be some special design of Providence; and it is in accordance with prophetic hints and foreshadowings of changes that yet lie in the obscurity of future time. For while Idumea is to be a “perpetual desolation,” it is written, “I will bring again the captivity of Moab in the latter days, saith the LORD.” The tide of life has ebbed forever from the one, and left it empty and forlorn as a naked beach; but here it may return to its former channels, and flow with a fuller current than of old. The household lamp may once more be lighted in the dwellings; the cheerful stir and murmur of men be heard in the streets; the song of the reaper, the joy of the vintage, the innocent mirth of children; and, sweeter than all, the melodies of Sabbath praise.’”

Lord Lindsay thus testifies concerning Ammon: “We descended a precipitous strong slope into the valley of Ammon, and crossed a beautiful stream bordered by a strip of stunted grass. The hills on both sides were rocky and bare, and pierced with excavations and natural caves. Here, at a turning in the narrow valley, commence the antiquities of Ammon. It was situated on both sides of the stream;—the dreariness of its present aspect is quite indescribable; it looks like the abode of Death . . . That morning’s ride would have convinced a sceptic. How runs the prophecy? ‘I will make Rabbah a stable for camels, and the Ammonites a couching-place for flocks: and ye shall know that I am the LORD.’ Nothing but the croaking of frogs and the screams of wild birds broke the silence as we advanced up this valley of desolation. We examined the ruins more at detail the following morning. It was a bright and cheerful day; but still the valley is a very dreary spot, even when the sun shines highest. Vultures were garbaging on a camel, as we slowly rode

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1. Are the towns of Moab and Edom now alike?
  2. What was predicted of Edom?
  3. What was predicted of Moab?
  4. May these stone houses be again inhabited?
  5. What prophecy does Lord Lindsay quote?
  6. Who does he say would be convinced?

back through the glen. Ammon is now quite deserted, except by the Bedouins, who water their flocks at its little river. Re-ascending the slope, we met sheep and goats by thousands, and camels by hundreds, coming to drink. 'Ammon shall be a desolation, and Rabbah of the Ammonites shall be a desolate heap.'” When we consider these exact fulfillments of prophecy, are we not forcibly reminded of the solemn question of Balaam,—“Hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?” Num. xxiii. 19.

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1. Who water their flocks at this river?
2. Are the Bedouins wandering Arabs?
3. Does the word signify “living in the desert”?
4. Is not the truth of these prophecies fully proved?
5. Will not all God’s prophecies be fulfilled?
6. What does Christ prophecy in Mark xvi. 16?



## LESSON XV.

## FULFILLED PROPHECIES: JUDEA; THE JEWS.

THE prophecies of the desolation of Judea, on account of the sins of its people, are as minute, and have been as literally fulfilled, as those we have already considered. We quote a few of them: "But if ye will not hearken unto me, and will not do all these commandments; and if ye shall despise my statutes, or if your soul abhor my judgments, so that ye will not do all my commandments, but that ye break my covenant . . . . Then I will walk contrary also unto you in fury; and I, even I, will chastise you seven times for your sins, and ye shall eat the flesh of your sons, and the flesh of your daughters shall ye eat . . . . And I will make your cities waste, and bring your sanctuaries unto desolation, and I will not smell the savour of your sweet odours. And I will bring the land into desolation: and your enemies which dwell therein shall be astonished at it. And I will scatter you among the heathen, and will draw out a sword after you: and your land shall be desolate, and your cities waste. Then shall the land enjoy her sabbaths, as long as it lieth desolate, and ye be in your enemies' land; even then shall the land rest, and enjoy her sabbaths. As long as it lieth desolate it shall rest; because it did not rest in your sabbaths, when ye dwelt upon it." Levit. xxvi. 14, 15, 28, 29, 31, 32, 33, 34, 35.

"Your country is desolate, your cities are burned with fire: your land, strangers devour it in your presence, and it is desolate, as overthrown by strangers. And the daughter of Zion is left as a cottage in a vineyard, as a lodge in a garden of cucumbers, as a besieged city. Except the LORD of hosts had left unto us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah." Isa. i. 7-9.

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1. What prophecies are we now to consider?
  2. What is said of God's statutes?
  3. What is said of God's judgments?
  4. What was to be the condition of the cities?
  5. To what was the land to be brought?
  6. What was to be the case with the people?



Does not this sound more like the record of history than the predictions of prophecy,—when Judea was in her prosperity? Let us examine some instances of minute prophecies, and see if we have any evidence of their fulfillment. “Ye shall eat the flesh of your sons, and the flesh of your daughters shall ye eat.” (Levit. xxvi. 29.) “The tender and delicate woman among you, which would not adventure to set the sole of her foot upon the ground for delicateness and tenderness, her eye shall be evil toward the husband of her bosom, and toward her son, and toward her daughter . . . for she shall eat them for want of all things secretly in the siege and straitness, wherewith thine enemy shall distress thee in thy gates.” Deut. xxviii. 56, 57.

The first of these predictions was written about fifteen hundred and sixty, the last about fifteen hundred and twenty, years before the siege of Jerusalem, during which there was a memorable instance (how many such sad cases there were we know not;) of a mother eating her infant son. They were also fulfilled at other times as stated below. Again: “So that the generation to come of your children that shall rise up after you, and the stranger that shall come from a far land, shall say, when they see the plagues of that land, and the sicknesses which the LORD hath laid upon it . . . Even all nations shall say, Wherefore hath the LORD done thus unto this land? what meaneth the heat of this great anger?” Deut. xxix. 22, 24.

This prophecy was uttered about fourteen hundred and fifty years before Christ. About three thousand two hundred and thirty years afterwards, that is in 1783–85, the famous Comte de Volney, an unbeliever in the Bible, travelled in the East; and in 1787 he published an account of what he had seen in Syria and in Egypt. In some of his reflections on the first-named country, he fulfils, almost word for word, the prophecy which we have just quoted: “Good God! from whence proceed such melancholy revolutions? For what cause is the fortune of these countries so strikingly changed? Why are so many cities destroyed? Why is not

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1. What do these predictions seem like?
  2. What prophecies are here quoted?
  3. When were they written?
  4. What is predicted of the stranger?
  5. How long before Christ was this written?
  6. What infidel fulfilled it?

that ancient population reproduced and perpetuated? I wandered over the country. I traversed the provinces. I enumerated the kingdoms of Damascus and Idumea, of Jerusalem and Samaria. This Syria, said I to myself, now almost depopulated, then contained a hundred cities, and abounded with towns, villages, and hamlets. What has become of so many productions of the hands of man?" &c. *Voyage en Syrie et Egypt, par C. N. Volney.*

Of the many predictions (estimated at nearly two hundred) relating to the Jewish nation, we cite a few only.

I. When Abraham was childless, and in human probability likely to remain so, it was promised that a great nation should descend from him: "Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: and I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed . . . . And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered . . . . And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be . . . . And I will make my covenant between me and thee, and will multiply thee exceedingly." (Gen. xii. 1-3, xiii. 16, xv. 5, xvii. 2.) That these and other predictions to the same extent were fulfilled, we have ample evidence; for a fuller exhibition of which we must refer to the volumes cited. "And the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceedingly mighty; and the land was filled with them . . . . Who can count the dust of Jacob, and the number of the fourth part of Israel? The LORD your God hath multiplied you, and, behold, ye are this day as the stars of heaven for multitude . . . . Thy fathers went down into Egypt with threescore and ten persons; and now the

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1. How many predictions about the Jews are there?
  2. Where was Abram to go?
  3. What was he to be made?
  4. Who were to be blessed in him?
  5. Were all these prophecies fulfilled?
  6. What is said of the numbers of the Jews?

LORD thy God hath made thee as the stars of heaven for multitude." Ex. i. 7; Num. xxiii. 10; Deut. i. 10, x. 22.

II. It was promised that the posterity of Abraham, Isaac, and Jacob should possess the land of Canaan, and for their sins should be expelled from it. Some of them possessed it for more than a thousand years; they were driven from it after a siege which, as we have seen, was also foretold; and they are still wanderers on the face of the earth.

III. Josiah was announced by name about three hundred and fifty years before he was born: "And he cried against the altar in the word of the LORD, and said, O altar, altar! thus saith the LORD; Behold, a child shall be born unto the house of David, Josiah by name; and upon thee shall he offer the priests of the high places that burn incense upon thee, and men's bones shall be burnt upon thee." (1 Kings xiii. 2.) For the fulfillment of this prophecy, read 2 Kings xxiii. 15, 16.

IV. The conquests of Nebuchadnezzar, and the captivity of the Jews in consequence thereof, were prophesied by Jeremiah, xxvii. 1-6, &c.

V. Isaiah (ii. 18-21,) predicted the overthrow of idolatry among the Jews; and they never practised it after their return from the Babylonish captivity, more than two hundred years afterwards. The following is an excellent summary of some of the prophecies relating to the Jewish nation. "The twenty-eighth chapter of the Book of Deuteronomy contains a series of most striking predictions relative to the Jews, which are being fulfilled to this very day. Bishop Newton and Dr. Graves have shown its accomplishment at great length. Some of its leading features only can be here noticed. The great lawgiver of the Jews foretold that they should be removed into all the kingdoms of the earth—*scattered among all people, from one end of the earth even unto the other,—find no ease or rest,—be oppressed and crushed always,—be left few in number among the heathen,—pine away in their iniquity in their enemies' land,—and become an*

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1. What is said of the land of Canaan?
  2. What is said of Josiah?
  3. What was predicted in Jeremiah xxvii. 1-6?
  4. What was predicted in Isaiah ii. 18-21?
  5. What summary is mentioned above?
  6. What do we find in Deuteronomy xxviii.?

*astonishment, a proverb, and a by-word unto all nations.* These predictions were literally fulfilled during their subjection to the Chaldeans and Romans; and, in later times, in all nations where they have been dispersed. Moses foretold that their enemies would besiege and take their cities; and this prophecy was fulfilled by Shishak, king of Egypt, Shalmaneser, king of Assyria, Nebuchadnezzar, Antiochus Epiphanes, Sosius, and Herod, and finally by Titus. Moses foretold that such grievous famines should prevail during those sieges, that they should eat the flesh of their sons and daughters. This prediction was fulfilled about six hundred years after the time of Moses, among the Israelites, when Samaria was besieged by the king of Syria; again, about nine hundred years after Moses, among the Jews, during the siege of Jerusalem before the Babylonish captivity; and finally, fifteen hundred years after his time, during the siege of Jerusalem by the Romans. Though the Hebrews were to be as the stars of heaven for multitude, Moses predicted that they should be few in number; and his prophecy was fulfilled: for in the last siege of Jerusalem, Josephus tells us that an infinite multitude perished by famine; and he computes the total number who perished by it and by the war in Jerusalem, and other parts of Judea, at one million two hundred and forty thousand four hundred and ninety, besides ninety-nine thousand two hundred who were made prisoners, and *sold unto their enemies for bondmen and bondwomen*: and after their last overthrow by Hadrian, many thousands of them were sold; and those for whom purchasers could not be found (Moses had foretold that *no man would buy them*) were transported into Egypt, where they perished by shipwreck or famine, or were massacred by the inhabitants. Since the destruction of Jerusalem they have been scattered among all nations, *among whom they have found no ease, nor have the soles of their feet had rest*; they have been *oppressed and spoiled evermore*, especially in the East, where the tyranny exercised over them is so severe as to afford a literal fulfilment of the

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1. What did Moses foretell of their cities?
  2. Who fulfilled these prophecies?
  3. What did Moses predict respecting famines?
  4. When were these prophecies fulfilled?
  5. What did Moses predict of their numbers?
  6. What has occurred since the destruction of Jerusalem?

prediction of Moses that, *thy life shall hang in doubt before thee, and thou shalt fear day and night, and shalt have none assurance of thy life.* (Deut. xxviii. 66.) Yet, notwithstanding all their oppressions, they have still continued a separate people, without incorporating with the natives; *and they have become an astonishment and a by-word among all the nations*, whither they have been carried, since the punishment has been inflicted. The very name of a Jew has been used as a term of peculiar reproach and infamy. Finally, it was foretold that their plagues *should be wonderful, even great plagues, and of long continuance.* And have not their plagues continued more than seventeen hundred years? In comparison of them, their former captivities were very short: during their captivity in Chaldæa, Ezekiel and Daniel prophesied; but now they have no true prophet to foretell the end of their calamities. What nation has suffered so much, and yet endured so long? What nation has subsisted as a distinct people in their own country so long as the Jews have done in their dispersion into all countries? And what a *standing miracle* is thus exhibited to the world in the fulfilment at this very time of prophecies delivered considerably more than three thousand years ago! What a permanent attestation is it to the divine legation of Moses!" Horne's Introd., I., sec. iii., ch. iv.

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1. Have the Jews continued a separate people?
  2. How has the name of Jew been used?
  3. How long have their plagues continued?
  4. Has any other nation survived such sufferings? [nations?
  5. Has any other nation been kept separate among other
  6. What attestation is furnished by these truths?



## LESSON XVI.

## FULFILLED PROPHECIES: THE JEWS.

WE have thus cited some of the most striking prophecies connected with the Jews and proved their exact fulfilment: but we all have around us evidence of the most conclusive kind. "The preservation of the Jews through so many ages," remarks Bishop Newton, "and the total destruction of their enemies, are wonderful events; and are made still more wonderful by being signified beforehand by the spirit of prophecy, as we find particularly in the prophet Jeremiah (xlv. 28): 'Fear thou not, O Jacob my servant, saith the LORD: for I am with thee; for I will make a full end of all the nations whither I have driven thee: but I will not make a full end of thee.' The preservation of the Jews is really one of the most signal and illustrious acts of divine providences. They are dispersed among all nations, and yet they are not confounded with any. The drops of rain which fall, nay, the great rivers which flow, into the ocean are soon mingled and lost in that immense body of water: and the same in all human probability would have been the fate of the Jews; they would have been mingled and lost in the common mass of mankind: but on the contrary, they flow into all parts of the world, mix with all nations, and yet keep separate from all. They still live as a distinct people; and yet they no where live according to their own laws, no where elect their own magistrates, no where enjoy the full exercise of their religion. Their solemn feasts and sacrifices are limited to one certain place, and that hath been now for many ages in the hands of strangers and aliens, who will not suffer them to come thither. No people have continued unmixed so long as they have done, not only of those who have sent forth colonies into foreign countries,

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1. What have we cited and proved?
  2. What does Bishop Newton remark?
  3. How is it with the drops of rain and rivers?
  4. How is it with the Jews?
  5. Have they their own laws and rulers?
  6. How is it with their place of worship?



but even of those who have abided in their own country. The northern nations have come in swarms into the more southern parts of Europe; but where are they now to be discerned and distinguished? The Gauls went forth in great bodies to seek their fortune in foreign parts; but what traces or footsteps of them are now remaining any where? In France who can separate the race of the ancient Gauls from the various other people who from time to time have settled there? In Spain who can distinguish exactly between the first possessors the Spaniards, and the Goths, and the Moors, who conquered and kept possession of the country for some ages? In England who can pretend to say with certainty which families are derived from the ancient Britons, and which from the Romans, or Saxons, or Danes, or Normans? The most ancient and honourable pedigrees can be traced up only to a certain period, and beyond that there is nothing but conjecture and uncertainty, obscurity and ignorance: but the Jews [and the descendants of Ishmael] can go up higher than any nation; they can even produce their pedigree from the beginning of the world. They may not know from what particular tribe or family they are descended, but they know certainly that they all sprung from the stock of Abraham. And yet the contempt with which they have been treated, and the hardships which they have undergone in almost all countries, should, one would think, have made them desirous to forget or renounce their original; but they profess it, they glory in it: and after so many wars, massacres, and prosecutions, they still subsist, they still are very numerous: and what but a supernatural power could have preserved them in such a manner as none other nation upon earth hath been preserved? Nor is the providence of God less remarkable in the destruction of their enemies, than in their preservation. For from the beginning who have been the great enemies or oppressors of the Jewish nation, removed from their own land, and compelled them into captivity and slavery? The Egyptians afflicted them much, and

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1. What has been the case with the northern nations?
  2. What is said of the ancient Gauls?
  3. What is said of the races in Spain?
  4. What of the derivation of families in England?
  5. How is it with the pedigree of the Jews?
  6. In what else is the providence of God to be seen?

detained them in bondage several years. The Assyrians carried away captive the ten tribes of Israel, and the Babylonians afterwards the two remaining tribes of Judah and Benjamin. The Syro-Macedonians, especially Antiochus Epiphanes, cruelly persecuted them; and the Romans utterly dissolved the Jewish state, and dispersed the people so that they have never been able to recover their city and country again. But where are now these great and famous monarchies which in their turns subdued and vanquished the people of God? Are they not vanished as a dream, and not only their power, but their very names, lost in the earth? The Egyptians, Assyrians, and Babylonians were overthrown and entirely subjugated by the Persians: and the Persians (it is remarkable) were the restorers of the Jews, as well as the destroyers of their enemies. The Syro-Macedonians were swallowed up by the Romans; and the Roman empire, great and powerful as it was, was broken into pieces by the incursions of the northern nations; while the Jews are subsisting as a distinct people at this day. And what a wonder of Providence is it that the vanquished should so many ages survive the victors, and the former be spread all over the world, while the latter are no more! Nay, not only nations have been punished for their cruelties to the Jews, but divine vengeance hath pursued even single persons who have been their persecutors and oppressors. The first-born of Pharaoh was destroyed, and he himself with his host was drowned in the sea. Most of those who oppressed Israel in the days of the Judges, Eglon, Jabin and Sisera, Oreb and Zeeb, and the rest, came to an untimely end. Nebuchadnezzar was stricken with madness, and the crown was soon transferred from his family to strangers. Antiochus Epiphanes died in great agonies . . . Herod, who was a cruel tyrant to the Jew, died in the same miserable manner. Flaccus, governor of Egypt, who barbarously plundered and oppressed the Jews of Alexandria, was afterwards banished and slain. Caligula, who persecuted the Jews for refusing to pay divine

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1. Who carried away the ten tribes?
  2. Who carried away Judah and Benjamin?
  3. How did the Romans treat the Jews?
  4. What became of these nations?
  5. What is a wonder of Providence?
  6. What single enemies of the Jews are named?

honours to his statues, was murdered in the flower of his age, after a short and wicked reign. But where are now, since they have absolutely rejected the gospel, and been no longer the peculiar people of God, where are now such visible manifestations of a divine interposition in their favour?" Disserts. on the Prophecies, VIII.

It was forcibly replied by the Great Conde to some infidel objections, that "it was perfectly vain to assail the credibility of the Christian revelation so long as so singular a miracle as that of the existing Jewish people could be alleged in its support." It was the verdict of one well acquainted with the value of evidence, the late Lord Chancellor Erskine, that "the universal dispersion of the Jews throughout the world, their unexampled sufferings, and their wondrous preservation, would be sufficient to establish the truth of the Scriptures, if all other testimony were sunk to the bottom of the sea."

**JESUS CHRIST.**—So numerous are the predictions concerning the Messiah that we are told, "to him give all the prophets witness" (Acts x. 43), and that "the testimony of Jesus is the spirit of prophecy" (Rev. xix. 10). Christ himself says: "For had ye believed Moses ye would have believed me: for he wrote of me" (John v. 46); "all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the psalms, concerning me" (Luke xxiv. 44). These prophecies commence with the promise given shortly after the fall (Gen. iii. 15) and close with the last chapter of the Revelation. Let us consider some of these.

I. Jacob declared: "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come" (Gen. xlix. 10). For more than eighteen hundred years the sceptre has departed from Judah, and the once royal tribe has been in captivity to many nations. Is it not marvellous then, that the Jews esteem this prophecy unfulfilled?

II. Daniel predicted the time of the Messiah's appearance

1. Do these interpositions still continue?
2. What did the Great Conde say?
3. What did Lord Erskine say?
4. What is said in Acts x. 43?
5. What does Christ say in John v. 46?
6. What predictions of Jacob and Daniel are quoted?

and death (ix. 24, 27); and the event was according to the prophecy.

III. Micah names the place where he was to be born: "But thou, Beth-lehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be Ruler in Israel; whose goings forth have been from of old, from everlasting." v. 2.

IV. Isaiah predicted that the Messiah should be born of a virgin (vii. 14), and should be a descendant of David (ix. 6, 7, xi. 1, 2); should not possess outward attractions which elicit the admiration of those who love the things of the world (liii. 1, 2, 3,); should be "for a stone of stumbling and for a rock of offence" (viii. 14); should preach the gospel to the poor, heal the broken-hearted, preach deliverance to the captives, and recovering of sight to the blind, and set at liberty them that are bruised (lxi. 1, and Luke iv. 18): and many other things did Isaiah predict of him (see especially chapter liii.), all of which were fulfilled.

V. The Messiah was to die, but not to see corruption; and was to be raised from the dead to God's right hand, there to reign in glory for evermore. Ps. xvi. 10, 11, lxviii. 18; Isa. ix. 7; Matt. xx. 19, xxviii. 1-7, 18; Mark xvi. 19; Luke xxiv. 50, 51; Acts i. 9; 1 Cor. xv. 4.

Compare especially the minute prophecies in Psalm xxii. 7, 8, 12-18, lxix. 21, with the accounts of what occurred more than a thousand years afterwards, recorded by Matthew xxvii. 29-31, 34, 35, 41-43; Mark xv. 17-20, 24, 36; Luke xxiii. 34-37 and John xix. 2, 3, 23, 24, 28-30.

It has been well said of the predictions contained in the Old Testament respecting the advent, life, doctrine, sufferings, death, resurrection, and ascension of Jesus Christ, that "such a variety of circumstances predicted concerning one person so many years before he was born, and of such an extraordinary nature,—all accomplished in Christ, and in no other person that ever

1. What does Micah name?
2. What does Isaiah predict?
3. What was to follow the death of the Messiah?
4. Where are the minute prophecies referred to?
5. Where do we find their fulfillment stated?
6. What is said of the predictions respecting Christ?

appeared in the world,—point him out with irresistible evidence as the Messiah, the Saviour of mankind. If only *one* single man had left a book of predictions concerning Jesus Christ, and had distinctly and precisely marked out the time, place, manner, and other circumstances of his advent, life, doctrine, death, resurrection, and ascension;—a prophecy, or series of prophecies, so astonishing, so circumstantial, so connected, would be the most wonderful thing in the world, and would have infinite weight. But the miracle is far greater: for here is a succession of men, for four thousand years, who were widely separated from each other by time and place, yet who regularly, and without any variation, succeeded one another to foretel the same event. Here, therefore, the hand of God is manifest; and Jesus Christ is evidenced to be the Messiah. Since the beginning of the world all the prophecies have been present to his mind: he has taken from them all that seemed contradictory when not considered in respect to him; he has equally accomplished them whether the thing predicted concerning him were humiliating or divine; and has demonstrated that he is the centre and end of them all, by reducing them to unity in his own person . . . . Among the predictions of the prophets there are some that cannot be repeated, and which are so annexed to certain times and places, that they cannot be imitated by a *false* Messiah. It was necessary, for instance, that the *true* Messiah should come into the world before the destruction of the second temple, because he was to teach there. It was necessary that he should lay the foundations of the church in Jerusalem, because from Mount Sion it was to be diffused over the whole world.” It was necessary that the dispersion of the Jews should follow their rejection of him, because it was one of the threatened punishments of their wilful blindness. “Finally, it was necessary that the conversion of the Gentiles should be his work or that of his disciples, since it is by this visible mark that the prophets point him out. Now the temple is no more; Jerusalem is possessed by strangers; the Jews are dispersed, and the

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1. What would have been a wonderful thing?
  2. What miracle is far greater?
  3. How is Christ proved to be the Messiah?
  4. At what time must the Messiah have appeared?
  5. Why was the dispersion of the Jews necessary?
  6. By whom were the Gentiles to be converted?



Gentiles are converted. It is clear, therefore, that the Messiah is come: but it is not less manifest that no one else can repeat the proofs which he has given of his coming; and, consequently, *no one else can accomplish what the prophets foretold would be fulfilled by the Messiah.*" Horne's Introd., I., sect. iii., ch. iv.

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1. Have many of the Gentiles been converted?
2. Is it clear that the Messiah has come?
3. Can the proof ever be repeated?
4. Should not this evidence convince the Jews?
5. Must it be their hearts which are at fault?
6. Should Christians labour for their conversion?



## LESSON XVII.

## FULFILLED PROPHECIES: PROPHECIES BY CHRIST.

I. CHRIST predicted his own death, and the attendant circumstances: "Then he took unto him the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished. For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on; and they shall scourge him, and put him to death." Luke xviii. 31-33. See also Matt. xvi. 21, xx. 18, 19; Mark x. 33, 34.

II. He predicted that he would be betrayed, and the person by whom; the night in which he would be thus treacherously dealt with; and that all his disciples should forsake him: "the Son of man shall be betrayed;" "then said Jesus unto him, That thou doest, do quickly;" "all ye shall be offended because of me this night." Matt. xx. 18, xxvi. 31; John xiii. 27.

III. He predicted his denial by Peter, with its attendant circumstances. Matt. xxvi. 34.

IV. He predicted his resurrection on the third day (Matt. xvi. 21); and that after he was risen he would go before his apostles into Galilee. Matt. xxvi. 32; which was fulfilled. Matt. xxviii. 16, 17.

V. He predicted the descent of the Holy Ghost on the apostles, and the place where this would occur (Luke xxiv. 49); and the miraculous powers which his disciples should receive. Mark xvi. 17, 18.

VI. "Take heed," says Christ, "that no man deceive you. For many shall come in my name, saying, I am Christ; and shall deceive many . . . For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch

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1. What prophecies are quoted in Section I.?
  2. Name those in Section II.
  3. Name those in Section III.
  4. Name those in Section IV.
  5. Name those in Section V.
  6. Name those in Section VI.

that, if it were possible, they shall deceive the very elect." Matt. xxiv. 4, 5, 24.

In less than two years after these predictions were uttered, their fulfillment began. Simon Magus professed to be the Son of God; Dositheus, a Samaritan, pretended to be the Christ foretold by Moses; Theudas, about ten years after the death of Christ, promised to divide the waters of Jordan, as an evidence that he was a prophet. "By such speeches," says Josephus, "he deceived many." The words of Christ's prophecy.

VII. "Ye shall hear of wars, and rumours of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom." (Matt. xxiv. 6, 7.) At this time the Jews were at peace abroad and at home; but in a short space afterwards rumours of war suspended the labours of agriculture. Alexandria, Cæsarea, Damascus, Ptolemais, Tyre, and other cities inhabited by Jews and Heathens in common, became the scenes of warfare and violent death. "The disorders all over Syria," remarks Josephus, "were terrible. For every city was divided into parties armed against each other; and the safety of the one dependent on the destruction of the other. The days were spent in slaughter, and the nights in terror."

VIII. There shall be famines and pestilences, and earthquakes in divers places (Matt. xxiv. 7). In accordance with this prophecy there followed famines in Judea and Italy; pestilences in Babylon, Rome, and other places; earthquakes in Judea, Crete, Italy, and Asia Minor.

IX. "And great signs shall there be from heaven" (Luke xxi. 11). For particulars respecting the fulfillment of this prophecy, see Josephus's Wars, &c., of the Jews, Book iv., ch. iv., or McIlvaine's Evidences (to which we are often indebted). The great heathen historian Tacitus tells us: "There were many prodigies presignifying their ruin which were not to be averted

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1. Who did Simon Magus profess to be?
  2. Who did Dositheus profess to be?
  3. What does Josephus say of Theudas?
  4. Name the prophecies in Section VII.
  5. Name those in Section VIII.
  6. What authorities are referred to in Section IX.?

by all the sacrifices and vows of that people." Hist., Book V., ch. ix.-xxiii.

X. "Before all these they shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake." (Luke xxi. 12.) "Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake?" (Matt. xxiv. 9.) "I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist." (Luke xxi. 15.) Compare with these predictions the record of persecution in the Acts of the Apostles: Saul making havoc of the church, entering into every house, haling men and women, and committing them to prison (Acts viii. 3); punishing them oft in every synagogue, and compelling them to blaspheme; persecuting them even unto strange cities (Acts xxvi. 11); Peter and John delivered to councils; Paul brought before kings; Paul and Silas imprisoned and beaten; and (according to some early traditions) all of the apostles (save John) put to a violent death. Those who murdered Stephen were "not able to resist the wisdom and the spirit by which he spake" (Acts vi. 10); the jailer of Paul and Silas was converted by their instrumentality (Acts xvi. 30); and three thousand souls were added to the church in one day. Acts ii. 41.

XI. He predicted the destruction of Jerusalem, and that not a stone of the temple should be left standing. Matt. xxiv. 2; Mark xiii. 2.

XII. He predicted that Jerusalem should be "compassed with armies" (Luke xxi. 20); that "the abomination of desolation" (Matt. xxiv. 15),—the images to which idolatrous worship was paid on the Roman standards,—should stand in the holy place.

XIII. "For the days shall come upon thee that thine enemies shall cast a trench about thee" (Luke xix. 43). This, from the

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1. What prophecies are quoted in Section X.?
  2. Prove that they were fulfilled.
  3. What prophecies are quoted in Section XI.?
  4. Name those in Section XII.
  5. What prophecy is quoted in Section XIII.?
  6. Why did this seem unlikely to occur?

situation of the city, and the needlessness of the measure, was exceedingly improbable; yet it was fulfilled.

XIV. He declared that "Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled." (Luke xxi. 24.) How wonderfully has this prophecy been fulfilled even unto this day! How can we account for the fact that unbelievers are allowed by the great Christian nations to retain possession of a place so dear to Christians, unless we admit that so God wills it? Only a few years since (1854-56), we beheld the strange spectacle of two Christian powers (England and France) uniting their armies to prevent another Christian nation (Russia) from carrying out measures which, humanly speaking, would have resulted in rescuing Jerusalem from its Turkish masters. "It is well ascertained," remarks Bishop McIlvaine, "by corresponding passages of the Bible, that by this expression, *the times of the Gentiles being fulfilled*, was intended the universal ingathering of the nations to the faith of Christ. This has not yet arrived. Jerusalem is still trodden down of the Gentiles, just as she has been ever since the ploughshare of the Roman desolation was first driven over the ruins of her temple. The hand of Providence, in the uninterrupted fulfillment of this prediction down to the present time, is wonderfully manifest. Two things are especially to be noted in the prophecy: first, that *the Jews were never to be re-established in Jerusalem*; and, secondly, that it was not only to be in possession of, but to be *trodden down of, the Gentiles*," until the times of the Gentiles should be fulfilled. That the Jews have never been re-established in Jerusalem since its destruction, has not been owing to any want of desperate effort on their part; nor because the power of the Gentiles has not been vigorously employed in their behalf. In about sixty-four years after their almost total expulsion from Judea, under the conquest of Titus, Jerusalem was partially rebuilt by the Emperor Adrian. A Roman colony was settled there, and all Jews were forbidden, on pain of death, to enter therein, or even to look at

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1. What prophecy is quoted in Section XIV.?
  2. Has this prophecy been fulfilled to this day?
  3. What occurred in 1854-56?
  4. What is understood by this prophecy?
  5. What is the first thing to be noted?
  6. What is the second thing to be noted?

the city from a distance. Soon after this the Jews revolted with great fury, and made a powerful effort to recover their city from the heathen. They were not subdued again without great loss to the Romans and immense slaughter among themselves. In the reign of Constantine the Great their effort was repeated, and terminated, as before, in perfect defeat, with increased massacre and oppression. But in the persecution of the nephew of Constantine, their zeal for the rebuilding of their temple was associated with the determination of the Emperor Julian [A.D. 331-363] to overthrow Christianity; and between the power of a Roman sovereign with a victorious army at his feet, and the exulting enthusiasm of the whole remnant of the Jewish people, a union was formed for the single object of rearing up the temple with its ancient ritual, and of planting around it a numerous colony of Jews, which, to all human judgment, bore the assurance of complete success. The grand object of Julian was to convert 'the success of his undertaking into a specious argument against the faith of prophecy and the truth of revelation.' (Gibbon.) A decree was issued to his friend Alypius that the temple of Jerusalem should be restored in its pristine beauty. To the energies of Alypius was joined the support of the governor of Palestine. At the call of the emperor, the Jews from all the provinces of the empire assembled in triumphant exultation on the hills of Zion. Their wealth, strength, time, even their most delicate females, were devoted with the utmost enthusiasm to the preparation of the ground, covered then with rubbish and ruins. But was the temple rebuilt? The foundations were not entirely laid! Why? Was force deficient? or zeal, or wealth, or perseverance, when Roman power and Jewish desperation were associated? Nothing was lacking. 'Yet,' says Gibbon, 'the joint efforts of power and enthusiasm were unsuccessful, and the ground of the Jewish temple still continued to exhibit the same edifying spectacle of ruin and desolation.' There was an unseen hand which neither Jews nor emperors could

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1. Did the Jews quietly endure the Roman yoke?
  2. Who determined to overthrow Christianity?
  3. What order was given to Alypius?
  4. Who assembled on the hills of Zion?
  5. What did the Jews devote to this object?
  6. Was the temple rebuilt?



overcome. The simple account of the defeat of this threatening enterprise of infidelity is thus given by a heathen historian of the day, a soldier in the service, and a philosopher in the principles, of Julian. 'Whilst Alypius, assisted by the governor of the province, urged with vigour and diligence the execution of the work, horrible balls of fire breaking out near the foundation, with frequent and reiterated attacks, rendered the place, from time to time, inaccessible to the scorched and blasted workmen; and the victorious element continuing in this obstinately and resolutely, bent, as it were, to drive them to a distance, the undertaking was abandoned.' (Ammianus Marcellinus) . . . . One writer, who published an account of this wonderful catastrophe in the very year of its occurrence, boldly declared, says Gibbon, that its preternatural character was not disputed even by the infidels of the day. Another speaks of it thus: 'We are witnesses of it; for it happened in our time, not long ago. And now, if you should go to Jerusalem, you may see the foundations open; and if you inquire the reason, you will hear no other than that just mentioned.' (Chrysostom.) . . . . Thus, during a period of seventeen hundred and sixty years, have the captivities and dispersions and oppressions of the Jewish people, together with the desolate condition of their city and temple, most signally attested the prophetic character of our Lord." Evidences of Christianity, Lect. VIII.

This is a subject of great interest not only to the student of the Bible but also to the historical reader, and we commend it to your further researches.

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1. What heathen historian is quoted?
  2. What drove the workmen away?
  3. What does Gibbon say?
  4. When were these accounts written?
  5. What does Chrysostom say?
  6. What does the history of the Jews attest?



## LESSON XVIII.

## THE PROPAGATION OF CHRISTIANITY A PROOF OF ITS DIVINE ORIGIN.

To all human apprehension nothing could be more hopeless than the attempt by the early preachers of the faith to introduce Christianity into the world, not only as a new religion, but as the only true religion; the one which was designed to supersede all existing forms of worship. Of all the creeds then known, no one save the Jewish religion, which made no effort to supplant false forms of faith, claimed to be the only one which had a divine right to demand universal acceptance. Whilst to a certain, or rather uncertain, extent tolerant in matters of religion, the adherents of the various creeds were prompt to resent any want of respect to the objects of their worship. Had Christianity been conciliatory, it might have escaped persecution; but its claims to exclusive obedience aroused opposition in every quarter where it made itself known. "It appears to me," remarks Socrates, "that the Athenians do not greatly care what sentiments a man holds, provided he keeps them to himself; but if he attempts to instruct others then they are indignant."

Let us then (referring for fuller information to Lardner, Horne, Paley, McIlvaine and Tullidge,) briefly consider the obstacles to the Propagation of Christianity.

OBSTACLE I.: JUDAISM.—To the religious and political leaders of the Jews at the time of Christ, what could be more offensive than the doctrines of the Gospel? Was this great nation, with a past history so illustrious, with a prospective future so splendid, to be told that their Messiah, instead of leading them to conquest and glory, had died ignominiously on a cross, and thereby

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1. What appeared to be hopeless?
  2. What creed claimed to be the only true one?
  3. How far were the heathen tolerant?
  4. How might Christianity have escaped persecution?
  5. What does Socrates say?
  6. What was the first obstacle to Christianity?

purchased a participation in their own religious privileges and blessings for the Gentiles whom they despised?

"The very political calamities of the Jews, stinging and irritating their unsubmissive minds, had only intensified their fanatical expectation of victory through their ritual and law; had only exasperated their scorn of a Messiah who should seek to rule by the truth and by love. The partial successes which they had realized,—in establishing synagogues in many of the cities to which their restless enterprise had impelled them; in gaining numerous proselytes from the heathen; in compelling the admiration of some of the higher philosophical minds for the grand simplicity in which their faith contrasted the mythologies; in adapting through the Alexandrian school their doctrines and rules to the language, and even in some degree to the spirit, of the Greeks;—these had still further invigorated the tendency . . . . So Judaism confronted Paul; a perverted system, whose ancient glory now only gave energy to its ambitious plans, and its hatred and defiance of the Gospel he preached. Possessing the strength derived from great truths, it used that strength relentlessly against him. Retaining for its service a magnificent ritual ordained of God, it sought to make that a sheet of flame to consume the fruits of all his teachings. Error and verity were so intermingled in its practical frame; piety and pride were so combined beneath its influence; the lust of conquest had blended so intimately with religious veneration, that resistance to Christ seemed now to the Jew a matter of conscience, and his fiercest passions had the sanction of his religion. Inevitably therefore, by the essential contrariety of its tendency and temper, this was the first antagonist of the Gospel; its first, and also, in some respects, its most effective and dangerous. It surrounded Paul in the synagogues. It even entered the churches. Peter himself, and many of the Christians, yielded at intervals to its vast influence; and, with an extraordinary tenacity of life, where it seemed altogether subdued and obliterated, it still persistently

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1. What effect had the political calamities of the Jews?
  2. What invigorated them?
  3. What kind of system was Judaism?
  4. What is said of its ritual?
  5. What were intermingled in its frame?
  6. Who yielded to it at intervals?

reappeared. So stubborn in its spirit, so thorough in its discipline, so fanatical in its zeal, and so fortified with strength on every side, it was only the presence of an inspired apostle, and only the utmost courage of a will inspired as was Paul's in the will of the Most High, that could have predicted its absolute overthrow." R. S. Storrs: Sermon on Missions, Oct. 1, 1861.

OBSTACLE II.: HEATHENISM.—Perhaps the prevailing idea with regard to Heathenism, at the time of Christ's appearance on the earth, is that it was composed of a mass of worn out systems, despised by all but the poor and ignorant, and of but little authority even with them. This is a great error. In the eloquent language of the divine whom we have just quoted: "Not even the most observant missionary who has passed his life in the midst of Heathenism as it now exists in India, for example, or the islands of the Pacific, who has seen it as he thinks in its whole omnipresent and voluminous power, surrounding the minds of a people like an atmosphere, inhaled anew with every breath, and mingling itself incessantly and inseparably with the currents of their life and the frame of their being,—not even he can appreciate the power which the antique forms of Heathenism had, when as yet no purer religion contrasted them on earth, except the incomplete and distasteful religion of the unhonoured Jews; when the foremost and most cultivated nations of the earth were as ardent in the maintenance of these forms of religion as the most uncivilized, and were only more stately, elaborate, and ingenious in their details of worship; when every art and all agencies of commerce were auxiliary to them, all literature was full of them, and all statesmanship was their servant; when, in a word, Heathenism in some form was the common law and the common life of the inhabited world. It was at this time that Paul confronted it, at Ephesus and at Corinth, around the whole sweep of the Mediterranean. And though we cannot know, as he did, how immense and overwhelming a power it was, yet we, I think, may perceive this, in part, if we con-

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1. What was the second obstacle to Christianity?
  2. What idea do many entertain of ancient Heathenism?
  3. What nations were under its influence?
  4. What is said of law and commerce?
  5. What of literature and statesmanship?
  6. What, in short, was Heathenism?

sider some obvious facts. First of all, then, it is to be recognized by us that this Heathenism which so withstood Christianity was not an altogether artificial system in any nation; that it grew out of real and even deep motions in the general mind, and was not in its substance a matter of chance or a creature of contrivance, least of all an arbitrary and fabricated arrangement either of state-craft or of priest-craft; nay, that it had a certain real moral life in it, and was related not to depraved desire alone, to the lust and the pride which it never denied and too often defied, but related also, however insufficiently, to needs which the soul always feels to be inmost and knows to be abiding . . . . Then, further, it must be noticed that as existing in any nation it took the form most germane to that people, to its genius and spirit, to its circumstances and habits; and that everywhere it allied itself with whatever was strongest, whatever most impressed and attracted men's minds. Thus in Greece, from the first, it enshrined itself in Art; made eloquence its advocate; was indebted for the memorable form which it assumed to the noble poetry in which its mythologies were melodiously uttered. It was there at the same time a philosophy for the studious, a cloister for the religious, a splendid spectacle and continual entertainment for the excitable populace. In Egypt, on the other hand, it folded around it the solemn gloom of those austere and mystic legends which told of the destruction of Oris by Typhon, or traced in long unfolding terrors, on the walls of the sealed and unsunned tomb, the path of the spirit from its birth to its judgment. In Rome, the same power allied itself with politics, became a military force, selected and blessed the standards of the army, added sanctions to the laws and apotheosized the emperor. While eastward, in Assyria, it subsided to a sluggish and luxurious development, as it touched the plains whose wealth fed empires, and whose teeming tilth gave license to indolence. Everywhere, with spontaneous flexibility and precision, the special form of the Heathenism which prevailed

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1. What did Heathenism grow out of?
  2. What form did it take?
  3. How did it appear in Greece?
  4. What did it fold around it in Egypt?
  5. What did it ally itself to in Rome?
  6. What shape did it take in Assyria?

was fitted to the needs and the temper of the people; adjusting itself to these as exactly as did the fleet and melting sea-wave to the cliffs and crags or the smooth sand-reaches against which in mobile might it played . . . . So with all that was majestic and delightful in the past,—and we must not forget that the nations of the old world looked back into the past far more fondly than we do; whose eyes, by Christianity, have been turned with a higher expectation towards the future,—with all that was charming and inspiring in their past, their religion was identified. It came to them consecrated by the memories most precious. It was dear to them as the bond which connected their life with heroic ages; which knit them to those great Fathers of the state who had learned from the gods their secrets of power as they walked with them familiarly in the morning of time. And yet, further, we must remember that, diverse as were the forms of Heathenism which severally obtained among the nations, no one of them was essentially isolated from or discordant with the others around it; that the Greek might find much which to him was familiar in the worships of the East; that the Roman had no difficulty in opening his Pantheon to any god of all the tribes,—in giving, as Gibbon says, ‘the freedom of the city’ to all divinities; that, as matter of fact, the interchanges of commerce were continually bringing the different idolatries to blend with each other; and that when Alexander, in his rapid conquests, carried the Hellenic arts and influence over the East, the Western or Oriental heathenisms commingled, with ready affinities, to a singular extent. Thus all became modified, expanded, invigorated; and each, without losing its local prestige, derived a fresh access of strength from the others. In that very temple of Diana at Ephesus, beneath whose shadow Paul was writing, while the shrine was in all its conception Greek, and in all its execution of the loveliest of Greek styles, the image within was not the statue which a student of Phidias or Praxiteles would have chiseled of her who hunted with fly-

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1. What did Heathenism adjust itself to?
  2. How did the old world regard the past?
  3. What is said of the forms of Heathenism?
  4. What was the Roman willing to do?
  5. What is said of Alexander?
  6. What of the temple of Diana?



ing nymphs on Arcadian hills, instinct with a vivid virginal authority; it was a crude, rough image of wood, like those still seen in Eastern temples,—below, a simple pointed block covered with mystic animal figures; above, a mass of many breasts. So it was then, in part, that Heathenism had power and supremacy on earth in the day of St. Paul; a power incomparable by that which it now has among any people; a supremacy almost literally unquestioned. It covered the earth; embosomed in its influence all ranks and vocations; moulded every institution; infiltrated its forces into every thing human. Springing out of the heart and mind of mankind, it had in turn, from its place of power, wrought these to its likeness, and toned them to absolute sympathy with itself. It touched every class, and had its appeal for every person; from the Sybarite to the Stoic; from the profligate Alcibiades to Socrates, who seemed almost a forerunner of the Lord . . . Heathenism to many had thus the sacredness of a Faith. It was felt a real infidelity to deny it; a kind of atheism, from which sensitive men shrunk then as now, as from a denial of man's great birthright; a piercing confession of spiritual orphanage. And the religion which thus grappled and held them by manifold ties, which engaged to itself on every side their affections and passions, and intermingled its subtle influence with all their letters, laws, and thoughts, had become the very life of their life to all the nations; till it was in fact attempting to remould their nature to disturb it. Pre-eminently, too, in the century of Paul, when the prevalent forms of civilization were seen to have culminated, and when a shadowy but jealous unrest was invading men's minds and troubling their wills, a reaction had commenced toward the old forms of faith. It revealed itself widely in new ardors of devotion. It questioned the tendencies of philosophical teaching. It had risen in some to a fanatical zeal, which sent them forth to encourage or enkindle the like in others; so that Heathenism had begun to be preached as well as cherished, and instances of

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1. What is said of the power of Heathenism?
  2. What did it spring out of?
  3. How was a denial of it regarded?
  4. What had it become to all the nations?
  5. What kind of reaction had commenced?
  6. How did it show its strength?



conversion to the worship of the gods were exultingly chronicled. The 'Revival of Heathenism,' it might properly be called; and all the ancient fire of the system was stirring beneath and bursting through the smouldering embers, and preparing to spend itself within all new energy. This was not either a 'hurtless fire.' The passions of men, which, in its divorce of morality from religion, were all fostered by Heathenism; the sensual lusts, which for those who were ensnared by them it hallowed and honored as a service to the gods; the cruelty, falsehood, and tyrannous self-will, of which it exalted the patterns to the heavens, and made its divinities the most signal examples;—all these, not less than the more gentle sentiments, were the allies of its might now aroused for its defence. To assail it was to start these multiform, envenomed and many fangled passions to the deadliest resistance; so that Paul well knew, what history had shown, what history afterward more fearfully illustrated, that when the hour of contest came there was no weapon in all the armory of human craft and human rage that would not be enlisted on the side of these religions; that the shouting amphitheatre would be stilled before the agonies of those torn by their beasts; that the darkness of night would be lurid with the glare of their pitch-robed and burning victims. And yet, in view of all this, it was that the dauntless apostle unflinchingly affirmed that this whole Heathenism, so vast and various; so philosophic, poetic, and sensual by turns; so ancient, so haughty, so cruel and passionate, and so replete with resources, should be shattered and exiled, and forever obliterated by the 'things which were not.' " Rev. Dr. Storrs: as above.

Could any thing but a firm impression that the cause which he advocated had indeed God for its author, and therefore must prevail, have girded Paul and his fellow-apostles to the combat with such a foe?

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1. What were fostered by Heathenism?
  2. What allies did it possess?
  3. What did Paul anticipate?
  4. Did this cause him to keep silent?
  5. What did he affirm?
  6. What must have influenced Paul and the other Apostles?

## LESSON XIX.

## THE PROPAGATION OF CHRISTIANITY A PROOF OF ITS DIVINE ORIGIN.

**OBSTACLE III.: THE INFLUENCE OF THE HEATHEN PHILOSOPHERS.**—All of the schools of philosophy, however antagonistic to each other, would, of course, unite in opposing doctrines which were calculated to teach men to desert their teachings for the truths of the gospel. The influence of these philosophers was greater than we can readily comprehend. "Whoever," remarks Lord Lyttelton, "pretended to learning or virtue was their disciple; the greatest magistrates, generals, kings, ranged themselves under their discipline, were trained up in their schools, and professed the opinions they taught." (Conversion of St. Paul.) For a large body of men of learning, wealth, and social or political distinction, to set up a new school of philosophy which professed to be the exclusive teacher of important truths would have been deemed marvellous: in what light, then, must the attempt of a few obscure men, almost all of whom were without any of these advantages, to instruct the wise of the world have been regarded? Unaided by divine power, what would have been its probabilities of success? The question answers itself.

**OBSTACLE IV.: THE OPPOSITION OF KINGS, GOVERNORS, AND OTHER MAGISTRATES.**—The dreadful persecutions to which the Christians were subjected for refusing to deny their faith form the matter of some of the saddest chapters of Church history. "From the first discourse of the apostles," says Bishop McIlvaine, "down to the three hundred and fifth year of the Christian era, persecution never entirely ceased; whilst its more public and general onsets followed one another in such close succession,

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1. What was the third obstacle to Christianity?
  2. What would the schools unite in?
  3. What does Lord Lyttelton remark?
  4. What would have been marvellous?
  5. What was the fourth obstacle to Christianity?
  6. Did the first persecutions extend over about 270 years?

that the church had hardly time to bury her dead before she was called to prepare more candidates, by thousands at a time, for the tortures and triumphs of martyrdom. The preaching of the apostles began at Jerusalem; and there also persecution began. Saul hunted Christians with the appetite of a blood-hound. Stephen was the first victim. Soon the brethren were scattered far and wide by the fury of the storm. James was slain with the sword; Peter imprisoned for execution; Paul scourged and stoned, and pursued so continually that in every city bonds and afflictions awaited him. Whatever Jewish hate, goaded on by a jealous priesthood, could do, was put in requisition to crush the cause. All the devices that Roman governors, seconded by the superstitions and passions of the several nations of heathenism, could employ, were united in the one business of driving back the advancing cause of Christ. His disciples were calumniated as atheists; enemies of man; murderers and devourers of their own children; and as guilty of the most loathsome and horrible practices. Instruments of torture were exhausted; Jews and Gentiles, soldiers, slaves, governors, and emperors racked their ingenuity to find out new ways of tempting Christians to unfaithfulness, and, when they were steadfast, of increasing their agonies without hastening their death. Every province, and city, and village was a scene of martyrdom. The great principle of the ruling powers was that this 'superstition,' as they called it, *must at all hazards be put down*. 'In a short time the punishments of death were so common, that, as related by the writers of those times, no famine, pestilence, or war, ever consumed more men at a time.' The edict of Trajan, commanding the presidents to inflict capital punishment on all who would not renounce Christianity, was never abrogated while heathenism reigned in Rome. What persecution was in the heart of the empire, it was also in Africa, Persia, Arabia, Cappadocia, Mesopotamia, Nicomedia, Phrygia, and in almost every place where the Christian name was known.

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1. What is said of the number killed?
2. Where did preaching and persecution begin?
3. Who were among the first victims?
4. What were Christians called?
5. What was the great principle of the rulers?
6. In what countries did persecution prevail?

'Those who suffered for the cause of Christ—men, women, youths of both sexes—were so numerous as to be estimated only in the mass' . . . . Christians were often the victims of popular fury as well as of public edicts and imperial authority. Every odious slander was propagated against them for the purpose of instigating the rage of the populace . . . . Did a drought occur? It was a proverbial explanation that, 'if God refused rain, the Christians were in fault.' Did the Nile refuse its annual irrigation, or the Tiber overflow its banks? Did earthquakes or famine, or any other public calamity, excite the popular mind? A ready cause was in every mouth: *the anger of the gods on account of the increase of Christianity*. A ready sacrifice to propitiate the offended deities was immediately resorted to—the *slaughter of the Christians!* How the better-informed of society endeavoured to stimulate the mob to these hecatombs of innocent victims may be judged from the fact, that 'Porphyry, a man who wished to be accounted a philosopher, found a cause for the inveteracy of an infectious and desolating sickness in this, that Esculapius could not exert any effectual influence on the earth in consequence of the prevalence of Christianity.' Such, then, were the obstacles which opposed the propagation of the gospel. Who, in their anticipation, must not have said: 'If this cause be of man, it must come to naught?' Either it must die a natural death in the obscurity of its birth, or be torn to pieces at the first onset of its foes, or else it must be of God, —protected and advanced by His power." Evid. of Chris., Lect. IX.

OBSTACLE V.: THE OPPOSITION OF THE PRIESTS OF THE GENTILES.—How great the influence of the Gentile priesthood was, may, to some extent, be judged from what has already been exhibited in our consideration of the vigorous condition of Heathenism at the commencement of the Christian era. "The religion of the nations," remarks the learned Gibbon, "was not merely a speculative doctrine, professed in the schools or

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1. What is said of the popular fury?
  2. What was said when a drought occurred?
  3. What when earthquakes or famines occurred?
  4. What sacrifice was resorted to?
  5. What is said of Porphyry?
  6. What was the fifth obstacle to Christianity?

preached in the temples. The innumerable deities and rites of polytheism were closely interwoven with every circumstance of business or pleasure, of public or of private life; and it seemed impossible to escape the observance of them without, at the same time, renouncing the commerce of mankind. The important transactions of peace and war were prepared or concluded by solemn sacrifices, in which the magistrate, the senator, and the soldier were obliged to participate." (Decline and Fall). "The Roman senate was always held in a temple or consecrated place. Before commencing business, every senator performed an act of homage to the gods of the nation. The several colleges of the sacerdotal order in the single city of Rome,—the fifteen Pontiffs, the fifteen Augurs, the fifteen keepers of the Sibylline books, the six Vestals, the seven Epuli, the Flamens, the confraternities of the Salians and Lupercalians, &c.,—furnish an idea of the strong establishment of the priesthood in an empire that embraced the known world. The dignity of their sacred character was protected as well by the laws as the manners of the country. 'Their robes of purple, chariots of state, and sumptuous entertainments attracted the admiration of the people; and they received from the consecrated lands and public revenue an ample stipend, which liberally supported the splendour of the priesthood, and all the expenses of the religious worship of the state.' The great men of Rome, after their consularship and military triumphs, aspired to the place of pontiff or augur. Cicero confesses that the latter was the supreme object of his wishes. Pliny was animated with a similar ambition. Tacitus, the historian, after his prætorship, was a member of the sacerdotal order. The fifteen priests, composing the college of pontiffs, were distinguished as the companions of their sovereign. And as an evidence of what accommodations paganism must have had in Rome in the days of her glory, the number of its temples and chapels remaining in the three hundred and eightieth year after

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1. With what was polytheism interwoven?
  2. How were peace and war prepared and concluded?
  3. What sacred orders are mentioned?
  4. In what style did the priests live?
  5. How were they protected and supported?
  6. Who desired to be pontiff or augur?



the birth of Christ, when, for more than three centuries, Christianity had been thinning the ranks of its votaries, and for sixty years had been the established religion of the empire, was *four hundred and twenty-four*. In connection with all this organization and deep-rooted power of heathenism, consider its various tribes of subordinate agents and interested allies; the diviners, augurs, and managers of oracles, with all the attendants and assistants belonging to the temples of a countless variety of idols; the trades whose craft was sustained by the patronage of image worship, such as statuaries, shrine-mongers, sacrifice-sellers, incense-merchants; consider the great festivals and games by which heathenism flattered the dispositions of the people, and enlisted all classes and all countries in its support—the Circensian, and other grand exhibitions among the Romans; the Pythian, Nemean, Isthmian and Olympic games, celebrated with great pomp and splendour in almost every Grecian city of Europe and Asia—the pride of the people, the delight of all the lovers of pleasure or of fame, intimately associated with and specially patronized by the religion of idols, and therefore directly attacked by all the efforts of Christianity. Then, say, what must have been the immense force in which the several priesthoods of all heathen nations were capable of uniting among themselves, and with the priests of the Jews, in the common cause of crushing a religion by whose doctrine none of them could be tolerated! That with all their various contingents they did unite, consenting in this one object, if in little else, of smothering Christianity in her cradle, or of drowning her in the blood of her disciples, all history assures us. How she survived their efforts; how the fishermen of Galilee could have overcome their whole array without the help of God, is a problem which infidelity only shows its own weakness in attempting to solve.” (McIlvaine’s Evid., Lect. IX.) There is only one solution: God is stronger than man.

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1. How many heathen temples, &c. were there in Rome A.D. 380.
  2. What classes were allies of Heathenism?
  3. What games are mentioned?
  4. Did these priesthoods, &c. possess great power?
  5. Did they combine to destroy Christianity?
  6. Why did they not succeed?



## LESSON XX.

## THE PROPAGATION OF CHRISTIANITY A PROOF OF ITS DIVINE ORIGIN.

OBSTACLE VI.: THE DOCTRINES OF CHRISTIANITY.—What could be better calculated to bring the gospel into contempt than such doctrines as the unity of God, the sinfulness of idolatry, the casting away of all the cherished systems of philosophy, abstinence from pride, revenge, and the indulgence of evil passions, and the zealous cultivation of humility, truth, and holiness? What but the influence of the Holy Spirit could enable such auditors to even understand what was meant by the doctrines of faith, repentance, and sanctification, and justification by the death and merits of a Saviour?

OBSTACLE VII.: THE CHARACTER OF THE PROPAGATORS OF CHRISTIANITY.—“We cannot imaginè,” says Tullidge, “an instrumentality in itself more utterly inadequate to the effect, than when the first preachers of the Gospel, ‘with no diadem but the crown of thorns, no sword but the sword of the Spirit,’ went forth to subdue the nations to the obedience of Christ. A little company of poor, friendless fishermen! what were they to contend against all the prejudices, sins, and follies of mankind, the weight of learned authority, the advantages of birth, the edicts of the civil power,—in a word, against the combined hostility of the world? The Gospel was a stumbling-block to the Jew, and to the Greek, foolishness. How could the haughty Pharisee and the worldly-minded Sadducee welcome a religion which destroyed their hopes and humbled their pride? which required them to recognize the promised Son of David in the lowly Nazarene, and, renouncing their delusive expectations of earthly conquest and dominion under the banner

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1. What was the sixth obstacle to Christianity?
  2. Mention five of these doctrines.
  3. What were the first preachers of Christianity?
  4. What was the Gospel to the Jew and to the Greek?
  5. What opposers of the truth are mentioned?
  6. What did Christianity require of them?

of Messiah, to embrace a life of poverty, self-denial, and persecution? No wonder they turned from it with scorn and loathing. Nor were less difficulties to be encountered in the Gentile world. There, a cruel and licentious idolatry reigned supreme. It has been said, indeed, that the spirit of Polytheism was 'mild and tolerant;' which being granted, it might be inferred that in it Christianity would find no obstacle. The tolerance of the heathen, however, as in the case of the Romans, only extended to the occasional adoption, from motives of imagined interest, of the gods of the countries which they conquered, recognizing them as the tutelary deities of their particular districts . . . . The crime for which Socrates suffered martyrdom in refined and polished Athens was the promulgation of purer doctrines concerning God and Providence. Cicero but uttered the voice of Roman opinion when he pronounced it 'among the most necessary laws of every wise state, that no one, not excepting strangers, should be allowed to offer worship to any gods excepting such as had received a public recognition.' If the religion of Jesus could have admitted of a compromise; could have consented, on the same terms with the worshippers of Isis and Mithras, to share the empty honors of a statue or an altar, the obstacles in the way of its acknowledgment might have been overcome. But at the bidding of a few unlettered men, to displace the Jupiter of the Capitol for the Crucified of Judea, —yea, to hurl from their seats all the deities of the Pantheon, and account their whole religious system, though sanctioned by tradition, hallowed by patriotism, and radiant with unrivalled attractions of poetry and art, as a tissue of fraud and bauble, this was a requirement which excited the astonishment and hatred of the heathen world, and especially incensed the pride and arrogance of Rome. In the schools of philosophy, also, fresh difficulties were to be met. Those schools were at this time more frequented than ever; and the Portico and the Grove at Athens were the acknowledged thrones of the intellectual

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1. What reigned in the Gentile world?
  2. What is said of the tolerance of the heathen?
  3. For what did Socrates suffer?
  4. What did Cicero pronounce?
  5. Why would not Christianity be tolerated?
  6. What is said of the schools of philosophy?

world. Beneath the spell of the subtle and dazzling theories which were there elaborated, all the cultivated minds of heathendom cringed in willing thralldom. How vain then, apparently, to expect that the disciples of Plato and Aristotle would exchange their lofty speculations, reaching 'beyond the utmost bounds of human thought,' for the humbling tenets of a religion which taught that 'the wisdom of this world is foolishness with God!' Another element of opposition to the pure and uncompromising Gospel was found in the vices of an age which, according to all the pictures that have been drawn of it, seems to have exceeded the usual measure of corruption. Amid much exterior refinement, morality was unknown, and the most detestable vices everywhere prevailed. The world was one great temple of pollution. 'Darkness covered the earth, and gross darkness the people.' They did not 'like to retain God in their knowledge,' and He had given them up to a reprobate mind. Statesmen, philosophers, and priests, not less than the great body of the people, were shamelessly depraved. Their very amusements,—the gladiatorial shows, eagerly attended by women as well as men, in which hundreds and thousands of human victims were

'Butchered to make a Roman holiday,'

—sufficiently prove the brutality of their manners and the hardness of their hearts. These human victims, be it also noted, were fed on succulent diet for some weeks previous to the exhibition, in order that their veins, being full, might bleed more freely, for the greater gratification of the spectators! The other leading nations of antiquity were not, indeed, stained with the cruelty which, it has been said, asserted the presence of the wolf's milk in the moral constitution of the masters of the world; but Greeks as well as Romans not only practiced, but gloried in, abominations which we cannot even execrate by name. Such was the character of nations among whom the arts and literature

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1. How did philosophy influence the cultivated? [Christians?
  2. Could it be expected that the philosophers would become
  3. Mention another element of opposition.
  4. Were statesmen, philosophers, and priests depraved?
  5. What is said of the gladiatorial shows? [nations?
  6. Were the Greeks and Romans the best educated of the

flourished; and facts confirm what might reasonably be inferred, that nothing could be found in barbarian lands to relieve the sombre shades of the picture. If, without the vices of a corrupt civilization, other nations were under the spell of idolatries far more revolting,—

‘Things worse  
Than fables yet have feigned or fear conceived,—  
Gorgons and hydras, and chimeras dire.’

Where science and literature had shed their light, there was a point of approach, something to which the teachers of the new faith could appeal. But here ‘a darkness that might be felt,’ apparently rendered access hopeless.” Triumphs of the Bible, Part I.

“Who were they that received the commission, ‘Go, preach the gospel to every creature,’ and ‘make disciples of all nations?’ Men adapted to such a mighty work in no single qualification except to show, in their weakness, that their success was altogether of God! They were neither philosophers, nor orators, nor educated men. They were from a class of mankind denominated by the ruling nations, *barbarians*; they were of that nation among the barbarians whom all the rest of the world particularly despised; they were of that portion of the nation which was least esteemed by its own members. They were poor; without the least worldly consideration or influence. They were acquainted with no craft but that of publicans and fishermen. They had never learned any language but that of Galilee, and yet they were to preach to people of all languages. Such were the men whose work it was to assault the high and fenced walls of Judaism; to break the power of heathenism, though entrenched in the vices of the people; upheld by the craft of their priesthoods; defended by the power of all nations; and sanctioned by the traditions of immemorial ages. Such were the men who were to go into the proud schools of philo-

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1. Were the other nations worse than the Greeks and the
  2. What was the commission of the apostles? [Romans?
  3. Were they, excepting Paul, uneducated men?
  4. Were they esteemed barbarians?
  5. Had they wealth or influence?
  6. What did they attempt to break down?

sophy; show their wisdom to be foolishness; teach their teachers; bring out captives to the humble faith of the crucified Nazarene; and baptise them in the name of the Father, and the Son, and the Holy Ghost. Consider *the circumstances of depression and discouragement* in which they commenced this work. The enemies of their master had just succeeded in putting him to the shame of the cross, under accusation of capital guilt. Their taunting language to the agonizing victim, 'Come down from the cross, if thou be the Son of God,' shows what a death-blow they supposed themselves to have given to his cause. All his disciples had forsaken him, and fled. The stone upon the mouth of his sepulchre was not heavier than the weight upon their hearts when they beheld him dead and buried. After a few days they assembled together again in Jerusalem, when an upper room contained the whole congregation of those that believed in Christ. Their cause was universally supposed to have died with its Master. The fact that he had not been saved by the power of God from the disgrace of crucifixion was regarded everywhere as a perfect answer to all his claims. Such was the beginning of the propagation of the gospel. These were the desperate circumstances in which the unfriended, unprotected, ridiculed apostles were to set up their banners. What could they do? Consider *the mode which they adopted*. They sought no favour from worldly influence; courted no human indulgence; waited for no earthly approbation; paid as little deference to rank or wealth, or human learning, as to poverty and meanness. They spake as men having authority; as ambassadors commissioned from a throne, and sustained by a power before which they had a right to demand that priests, and philosophers, and kings, should submit . . . . Instead of selecting such doctrines as would best conciliate their hearers, and concealing the rest, they fixed their preaching most emphatically in what they knew was their special subject of derision and mockery both to Jew and

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1. How had the enemies of Christ succeeded?
  2. Why was the cause of Christ supposed to be dead?
  3. Did the attempt of the apostles appear to be desperate?
  4. Did they seek favour from rank, wealth, or learning?
  5. How did they speak?
  6. What did they preach emphatically?



Greek: *glorying in nothing save in the cross of Christ*. Instead of seeking retired and ignorant people as the subject of their efforts; instead of *a double doctrine*, as the philosophers had—one thing for the world, another for their disciples—a part for the novice—the whole only for the initiated—they kept back nothing any where; declaring boldly the whole gospel in the most public places and before the greatest enemies. ‘Jesus and the resurrection’ were preached as freely to Epicureans and Stoics in Athens, as to publicans and sinners in Jerusalem. Instead of accommodating their declarations in any degree to the vain glorious and vicious characters of those whom they addressed, they declared the wrath of God to be ‘revealed from heaven against all ungodliness and unrighteousness of men.’ To every soul that would be a Christian, they issued the requirement, ‘depart from iniquity,’ ‘crucify the flesh with its affections and lusts,’ and be willing to be esteemed a fool and persecuted to death for Christ’s sake. Such was the mode selected by the powerless Galileans by which to subdue the fierce opposition of the proud, self-righteous Jews, and to make Christians out of Greeks and Romans, alike devoted to degrading vices, and puffed up with the conceit of superior wisdom.” McIlvaine’s Evid., Lect. IX.

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1. What did the apostles glory in?
2. What is meant by a double doctrine?
3. What did the apostles preach to all?
4. What did they declare to be revealed?
5. What requirement did they issue?
6. Could they have hoped for success by their own strength?

## LESSON XXI.

THE PROPAGATION OF CHRISTIANITY A PROOF OF ITS DIVINE  
ORIGIN.

IT was against such obstacles as those enumerated in the preceding lessons—and we by no means exhausted the list—that the apostles had to contend when they went forth to obey their Master's command. How did they succeed? "On the fiftieth day after His death . . . beginning in Jerusalem, the very furnace of persecution, they first set up their banner in the midst of those who had been first in the crucifixion of Jesus, and were all elate with the triumphs of that tragedy. No assemblage could have been more possessed of dispositions perfectly at war with their message than that to which they made their first address? And what was the tenor of the address? 'Jesus of Nazareth [said Peter], being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: whom God hath raised up . . . Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.' One would have supposed that the same hands that had rioted in the blood of his Master would now have wreaked their enmity in that of this daring and, to all human view, most impolitic apostle. But what ensued? *Three thousand souls* were that day added to the infant church. In a few days the number was increased to *five thousand*; and in the space of about a year and a half, though the gospel was preached only in Jerusalem and its vicinity, 'multitudes both of men and women,' and 'a great company of the priests, were obedient to the faith.' Now, the converts being driven, by a fierce persecution, from Jerusalem, 'went everywhere preaching the

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1. When did the apostles set up their banner?
  2. When did they begin?
  3. Were the circumstances in their favour?
  4. What would one have supposed?
  5. How many were added to the church the first day?
  6. What occurred within about a year and a half?

word;’ and in less than three years churches were gathered ‘throughout all Judea, Galilee, and Samaria, and were multiplied.’ About two years after this, or seven from the beginning of the work, the gospel was first preached to the Gentiles; and such was the success, that before thirty years had elapsed from the death of Christ, it spread throughout Judea, Galilee, and Samaria; through almost all the numerous districts of the lesser Asia; through Greece and the islands of the Ægean Sea, the sea-coast of Africa, and even into Italy and Rome. The number of converts in the several cities, respectively, is described by the expressions, ‘*a great number*,’ ‘*great multitudes*,’ ‘*much people*.’ What an extensive impression had been made is obvious from the outcry of the opposers at Thessalonica, that ‘they who had turned the world upside down were come hither also.’ Demetrius, an enemy, complained of Paul that ‘not only at Ephesus, but also throughout all Asia, he had persuaded and turned away much people.’ In the meanwhile, Jerusalem, the chief seat of Jewish rancour, continued the metropolis of the gospel, having in it *many tens of thousands of believers*. These accounts are taken from the book of the Acts of the Apostles; but as this book is almost confined to the labours of Paul and his immediate companions, saying very little of the other apostles, it is very certain that the view we have given of the propagation of the gospel, during the first thirty years, is very incomplete. In the thirtieth year after the beginning of the work, the terrible persecution under Nero kindled its fires; then Christians had become so numerous at Rome, that, by the testimony of Tacitus, ‘*a great multitude*’ were seized. In forty years more, as we are told in a celebrated letter from Pliny, the Roman governor of Pontus and Bythia, Christianity had long subsisted in these provinces, though so remote from Judea. ‘Many of all ages, and of every rank, of both sexes likewise,’ were accused to Pliny of being Christians. What he calls ‘the contagion of this superstition’ (thus forcibly describing the irre-

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1. When was the Gospel first preached to the Gentiles?
  2. What progress did it make in thirty years?
  3. What terms are used to express the number of converts?
  4. Where are these accounts found?
  5. When was the persecution under Nero?
  6. What do Tacitus and Pliny say?

sistible and rapid spread of Christianity), had 'seized not cities only, but the less towns also, and the open country,' so that the heathen temples 'were almost forsaken,' few victims were purchased for sacrifice, and 'a long intermission of the sacred solemnities had taken place.' Justin Martyr, who wrote about thirty years after Pliny, and one hundred after the gospel was first preached to the Gentiles, thus describes the extent of Christianity in his time: 'There is not a nation, either Greek or barbarian, or of any other name, even of those who wander in tribes and live in tents, among whom prayers and thanksgivings are not offered to the Father and Creator of the Universe by the name of the crucified Jesus.' Clemens Alexandrinus, a few years after, thus writes: 'The philosophers were confined to Greece, and to their particular retainers; but the doctrine of the Master of Christianity did not remain in Judea, but is spread throughout the whole world, in every nation, and village, and city, converting both whole houses and separate individuals, having already brought over to the truth not a few of the philosophers themselves. If the Greek philosophy be prohibited, it immediately vanishes; whereas, from the first preaching of our doctrine, kings and tyrants, governors and presidents, with their whole train and with the populace on their side, have endeavoured, with their whole might, to exterminate it; yet doth it flourish more and more' . . . . In connection with the moral power and vast extent of this work, it should be considered, that among those who were brought to the obedience of Christ were men of all classes, from the most obscure and ignorant to the most elevated and learned. In the New Testament we read of an eminent counsellor, and of a chief ruler, and of a great company of priests, and of two centuries of the Roman army, and of a proconsul of Cyprus, and of a member of the Areopagus at Athens, and even of certain of the household of the Emperor Nero, as having been converted to the faith. Many of the converts were highly esteemed for

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1. When did Justin Martyr write?
  2. What language does he use?
  3. What does Clemens Alexandrinus say?
  4. Of what classes were the Christians?
  5. Who do we read of in the New Testament?
  6. For what were some of the converts esteemed?

talents and attainments. Such was Justin Martyr, who, while a heathen, was conversant with all the schools of philosophy. Such was Pantæus, who, before his conversion, was a philosopher of the school of the Stoics, and whose instructions in human learning at Alexandria, after he became a Christian, were much frequented by students of various characters. Such also was Origen, whose reputation for learning was so great that not only Christians, but philosophers, flocked to his lectures upon mathematics and philosophy, as well as on the Scriptures. Even the noted Porphyry did not refrain from a high eulogium upon the learning of Origen. It may help to convey some notion of the character and quality of many early Christians—of their learning and their labours—to notice the Christian *writers* who flourished in these ages. St. Jerome's catalogue contains one hundred and twenty writers previous to the year 360 from the death of Christ. The catalogue is thus introduced: 'Let those who say the church has had no philosophers, nor eloquent and learned men, observe who and what they were who founded, established, and adorned it.' Pliny, in his celebrated letter to Trajan, written about sixty-three years after the gospel began to be preached to the Gentiles, expressly states that in the provinces of Pontus and Bythinia many of all ranks were accused to him of the crime of being Christians. We have now prepared the several facts that constitute the materials of our argument. Here is an unquestionable historical event: the rapid and extensive spread of Christianity over the whole Roman empire in less than seventy years from the outset of its preaching. Has any thing else of a like kind been known in the world? Did the learning and popularity of the ancient philosophers, powerfully aided by the favour of the great and the peculiar character of the age, accomplish any thing in the least resembling the success of the apostles? It is a notorious fact that only one of them 'ever dared to attack the base religion of the nation, and substitute better representations of

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1. Who were Justin Martyr and Pantæus?
  2. What is said of Origen?
  3. What does Jerome say?
  4. What is an historical fact?
  5. Had any thing like it been known?
  6. How was it with the philosophers?



God in its stead, although its absurdity was apparent to many of them. An attempt of this kind having cost the bold Socrates his life, no others had resolution enough to offer such a sacrifice for the general good. To excuse their timidity in this respect, and give it the appearance of profound wisdom, they called to their aid the general principle that it is imprudent and injurious to let people see the whole truth at once; that it is not only necessary to spare sacred prejudices, but, in particular circumstances, an act of benevolence to deceive the great mass of the people. This was the unanimous opinion of almost all the ancient philosophical schools.' No further proof is needed that such men were incapable of effecting any thing approximating to the great moral revolution produced in the world by the power of the gospel. How different the apostles! boldly attacking all vice, superstition, and error, at all hazards, in all places, not counting their lives dear unto them so that they might 'testify the gospel of the grace of God.' But where else shall we turn for a parallel to the work we have described? What efforts, independently of the gospel, were ever successful in the moral regeneration of whole communities of the superstitious and licentious?" (McIlvaine's Evid., Lect. IX.) This excellent writer adds, in a note: "The early advocates of Christianity, in controversy with the heathen of Greece and Rome, were accustomed to dwell with great stress upon the argument from its propagation. Chrysostom, of the fourth century, writes 'The apostles of Christ were twelve; and they gained the whole world.' 'Zeno, Plato, Socrates, and many others, endeavoured to introduce a new course of life, but in vain; whereas Jesus Christ not only taught, but settled, a new polity, or way of living, all over the world.' 'The doctrines and writings of fishermen, who were beaten and driven from society, and always lived in the midst of dangers, have been readily embraced by learned and unlearned, bondmen and free, kings and soldiers, Greeks and barbarians.' 'Though kings and tyrants and people strove to

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1. What caused Socrates his life?
  2. How did the philosophers excuse their timidity?
  3. What were they incapable of effecting?
  4. How was it with the apostles?
  5. What did early advocates of Christianity dwell upon?
  6. What does Chrysostom write?

extinguish the spark of faith, such a flame of true religion arose as filled the whole world. If you go to India and Scythia, and the utmost ends of the earth, you will everywhere find the doctrine of Christ enlightening the souls of men.' Augustine, of the same century, speaking of the heathen philosophers, says: 'If they were to live again, and should see the churches crowded, the temples forsaken, and men called from the love of temporal, fleeting things to the hope of eternal life and the possession of spiritual and heavenly blessings, and readily embracing them, provided they were really such as they are said to have been, perhaps they would say, "These are things which we did not dare to say to the people; we rather gave way to their custom than endeavoured to draw them over to our best thoughts and apprehensions."'"

"Après le mort de Jesus Christ, douze pauvres pecheurs et artisans enterprirent d'instruire et de couvrir le monde. Le succes fut prodigieux. Tous les Chretiens couraient au martyre, tous les peuples au bapteme. L'Histoire de ces premiers temps etait *un prodige continuel*." Rousseau: Reponse au Roi de Pousse. —(Discours, 64, 65; Paris, 1829.)

"After the death of Jesus Christ, twelve poor fishermen and mechanics undertook to teach and convert the world. Their success was prodigious. All the Christians rushed to martyrdom, all the people to baptism: the history of these early times was a continual prodigy."

Now what explanation can be given of this impressive fact,—the rapid conquest of Christianity over ancient religions, priests, magistrates, and all the passions and prejudices of the people? There is but one explanation: the spirit of God influenced the hearts which he had made, to embrace his truth. To establish Christianity on the earth, he was pleased to exert a power which, to the same extent, future ages have not witnessed. Christianity in her strength, with so many earthly advantages in her favour, accomplishes far less than Christianity in her infancy, with every

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1. What does Augustine say?
  2. Quote the language of Rosseau.
  3. What did Christianity conquer?
  4. What is the explanation of this fact?
  5. Has Christianity long possessed great strength?
  6. Does it grow as fast as it did in its infancy?

worldly influence against her. "There is reason to think that there were more Jews converted by the apostles in one day, than have since been won over in the last thousand years." (Jacob Bryant, 1792.) Compare the results of modern missionary efforts (which, indeed, have accomplished enough to stimulate to greater exertions) with the fruits of the preaching of the Apostle to the Gentiles! When more energy, more prayer, and greater faith shall be devoted to the conversion of the world,—both Jews and Gentiles,—we may confidently look to the Lord of the harvest for more abundant fruit.

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1. How is it with the conversion of the Jews?
2. Do modern missions accomplish much?
3. Why do they not accomplish more?
4. Do they effect as much as the missions of the apostles?
5. Should Christians pray for and contribute to missions?
6. Should the Bible be translated into all living languages?

## LESSON XXII.

## THE PROPAGATION OF CHRISTIANITY: MOHAMMEDANISM.

Is there any thing in the history of the spread of Mohammedanism which is calculated to lessen our wonder at the rapid propagation of Christianity and weaken our conviction that the latter owed its reception to divine power? There is not: the effect is just the contrary.

"The Koran based its cause upon no profession of miracles, and therefore had no detection to fear. The gospel rested all upon its repeated miracles, and, consequently, unless it had been true, would have been certain of detection. Mohammed was of the most powerful and honourable family in Mecca, the chief city of his nation; and though not rich by inheritance, became so by marriage. Jesus was of a family of poor and unknown inhabitants of an obscure village in Judea, and had not where to lay his head. Mohammed began his work among the rich and great. His first three years were consumed in attaching to his cause thirteen of the chief people of Mecca. Jesus commenced among the poor. During his three years of ministry on earth, twelve obscure Jews, many of them fishermen, all unlearned and powerless, were his chosen disciples. Of the first thirteen apostles of the Koran, all ultimately attained to riches and honours, to the command of armies, and the government of kingdoms. Of the twelve apostles who commenced the propagation of the gospel, all attained to the utmost poverty, contempt, and ignominy; and all, but one, to a violent death on account of their cause. The age when Mohammed set up his banner was eminently propitious to his enterprise. 'Nothing can equal the ignorance and darkness that reigned in this century.' (Mosheim.) Science, philosophy, and theology had every-

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1. Was Mohammedanism based upon miracles?
  2. What is said of the family, &c. of Mohammed?
  3. What of the family, &c. of Jesus?
  4. What of the apostles of the Koran?
  5. What of the apostles of Christ?
  6. What of the age when Mohammed set up his banner?

where declined into almost nothingness. The age when the apostles of Christ began their work was eminently unpropitious to any cause but that of God. *It was the Augustan age.* Mohammedanism took its rise in an interior town of Arabia, among a barbarous people; and its first conquests were among the rudest and least enlightened of the most ignorant regions of the world. Christianity arose in the splendid metropolis of a populous and intelligent nation, and achieved her earliest victories in some of the most polished and enlightened cities of the world. In the town of Mecca, where Mohammed opened his mission, there was no established religion to contend with. In the city of Jerusalem, where Jesus and his apostles began their work of love, an established religion was powerfully fortified within the triple wall of priest, magistrate, and people, and defended by all the powers and passions of the nation. When the prophet of Arabia appeared, his cause was favoured by the feuds that prevailed among the Arab tribes around him, and by the bitter dissensions and cruel animosities then reigning among various sects of degenerate Christians; dissensions that filled the greater part of the East with such enormities as rendered the very name of Christianity odious to many. When the great Prophet of Christianity appeared, the temple of Janus was shut, in token of universal peace; so that all the schools of philosophy, all sects of superstition, and all the powers and animosities of the nations, were free to combine against his gospel. Mohammed attempted to conciliate the prevailing religion of the empire by preaching to the ignorant generation of Christians that his religion was no other than what had been originally their own. The unity of God, the prophetic character of the patriarchs and prophets of the Old Testament, and the divine mission of Jesus, he carefully and artfully asserted; pretending to restore the purity, instead of attacking the foundations, of the religion they had taught. This was politic. The apostles, on the other hand, attacked, boldly and unsparingly, the religion of all the

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1. What is said of the age when the apostles began?
  2. Where did Mohammedanism take its rise?
  3. Where did Christianity take its rise?
  4. What feuds and dissensions favoured Mohammed?
  5. When Christ appeared, did war or peace prevail?
  6. How did Mohammed conciliate some Christians?



world. While asserting the essential principles of the religion of Moses, they aimed directly at the subversion of its then degenerate institutions; and, as to all Gentile nations, pretended to nothing but uncompromising opposition. This certainly was any thing but politic. Mohammed, while he required nothing of his followers that called for self-denial (the prohibition of wine, the fast of Ramadan, and the pilgrimage to Mecca were no part of Mohammedanism until several years after its commencement, when military successes had completely established its authority,) expressly, sanctioned and promoted their strongest passions. Impurity, revenge, ambition, pride, were his cardinal and honoured indulgences. Thus he enticed human nature. I need not say that the requisitions and allurements proclaimed by the apostles of Christ were precisely the contrary. But thus they repelled human nature. Even with all these advantages in his favour, Mohammed at the end of the first twelve years of his enterprise had not extended his cause beyond the walls of Mecca, and had gained but few disciples within them, because his efforts had been confined to *persuasion*. While Christianity, with all its disadvantages, in half the time from the beginning of the ministry of Christ, could number more than ten thousand disciples in Jerusalem, and churches throughout all Judea, and Galilee, and Samaria; and yet her efforts were also confined to *persuasion*. But Mohammed, after twelve years' experience, discovered that, even with all his indulgence to passion and pride, some argument much more cogent than that of persuasion was necessary to convince the nations. This was found at the edge of the sword. He sounded the trump of war; promised the spoils of nations, the fairest of the captives, and the most luxurious arbour in Paradise to those who would join his standard. Then proselytes were multiplied. The roving Arabs, converted to the faith for the sake of the plunder, flocked to his cause. Death or conversion was the only choice of the idolater. 'The Koran, the tribute, or the sword,' was vouchsafed to Jews and

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1. What was not politic in the apostles?
  2. Did Mohammed teach self-denial?
  3. Did he encourage sin?
  4. What was his success in twelve years?
  5. How was it with Christianity?
  6. What was Mohammed's last argument?

Christians. Henceforward the demon of Mohammedanism was always seated on the hilt of the sword, and made its way by force and slaughter. How and why it prevailed both rapidly and extensively from this time, I am as little bound to explain, as to account for the martial prowess of Napoleon, or of the Goths and Vandals. It was the success of the warrior, not of the prophet. But I may not leave this subject without turning what to some may have seemed almost parallel to the success of the gospel into an auxiliary illustration of its superhuman power. It is a strong fact in evidence that God was on the side of the apostles, that when they had every thing on earth to contend with, they succeeded by mere efforts of persuasion in subduing kingdoms, and bringing innumerable multitudes to holiness of life; while Mohammed and his apostles, in the most favourable circumstances, were confined as long as they used no weapon but persuasion to a few followers; and had they never taken the sword, would probably never have been heard of beyond the sands of Arabia." Evid. of Chris., Lect. IX.

"The sword," says Mohammed, "is the key of heaven and hell: a drop of blood shed in the cause of God, a night spent in arms, is of more avail than two months of fasting and prayer; whoever falls in battle, his sins are forgiven; at the day of judgment his wounds shall be resplendent as vermilion, and odorous as musk; and the loss of his limbs shall be supplied by the wings of angels and cherubim." "Are we surprised," remarks the historian Gibbon, "that a multitude of proselytes should embrace the doctrine and the passions of an eloquent fanatic? In the heresies of the church, the same seduction has been tried and repeated from the time of the apostles to that of the reformers. Does it seem incredible that a private citizen should grasp the sword and the sceptre, subdue his native country, and erect a monarchy by his victorious arms? In the moving picture of the dynasties of the last one hundred fortunate usurpers, none have arisen from a baser origin, surmounted

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1. How did Mohammedanism make its way?
  2. What is a strong fact in favour of the apostles?
  3. Was the sword necessary to Mohammed?
  4. What does he say of a night spent in arms?
  5. What did he promise to those who fell in battle?
  6. Does Gibbon think his success a cause of wonder?

more formidable obstacles, and filled a larger scope of empire and conquest. Mahomet was alike instructed to preach and to fight; and the union of these opposite qualities, while it enhanced his merit, contributed to his success; the operation of force and persuasion, of enthusiasm and fear, continually acted on each other, till every barrier yielded to their irresistible power. His voice invited the Arabs to freedom and victory, to arms and rapine, to the indulgence of their darling passions in this world and the other. The restraints which he imposed were requisite to establish the credit of the prophet, and to exercise the obedience of the people; and the only objection to his success was his rational creed of the unity and perfections of God. It is not the propagation, but the permanency, of his religion that deserves our wonder: the same pure and perfect impression which he engraved at Mecca and Medina is preserved, after the revolutions of twelve centuries, by the Indian, the African, and the Turkish proselytes of the Koran . . . . The Turkish dome of St. Sophia, with an increase of splendour and size, represents the humble tabernacle erected at Medina by the hands of Mahomet. The Mahometans have uniformly withstood the temptation of reducing the object of their faith and devotion to a level with the senses and imagination of man . . . . From the Atlantic to the Ganges, the Koran is acknowledged as the fundamental code, not only of theology but of civil and criminal jurisprudence; and the laws which regulate the actions and the property of mankind are guarded by the infallible and immutable sanction of the will of God." Decline and Fall.

But in these last reflections, Mr. Gibbon has himself hinted at the chief cause of the permanency of the religion of the false prophet.

"Thus, by violence and bloodshed, had the prophet himself finally established his religion among his countrymen; and thus had he expressly commanded his followers to extend it over all the regions of the earth. Of the continuance of Mahometanism,

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1. What operated in Mohammed's favour?
  2. What did his voice invite the Arab to?
  3. What were his restraints necessary to?
  4. What does Gibbon think deserves our wonder?
  5. What have the Mohammedans withstood?
  6. What is their fundamental code?

when thus established, and of its existence to the present time, various causes might be assigned, whose joint operation would be sufficient to account fully for the effect, without having recourse to any miraculous or particular interposition of Providence. Of these causes we shall satisfy ourselves with mentioning only one, which appears to be of particular force and importance. In almost all those countries which acknowledge the authority of Mahomet, so intimate is the connection, so absolute the dependence, of the civil government on religion, that any change in the latter must necessarily and inevitably involve the ruin and overthrow of the former. The Koran is not, like the gospel, to be considered merely as the standard by which the religious opinions, the worship, and the practice of its followers are regulated; but it is a political system; on this foundation the throne itself is erected; from hence every law of the state is derived; and by this authority every question of life and of property is finally decided. It is obvious, therefore, that in every country where Mahometanism had been once received and established, the circumstance now mentioned must have operated with uncommon weight to crush any important innovation in religion; since, from this inseparable connection between the sanctions of religion and those of the state, every such innovation would be to loosen the bands of society, and to destroy every privilege of law and every security of property." Rees's Cyc., art. Mahomet.

In considering the success of Mohammed in establishing his religion, it is to be remembered that he acknowledged the divine mission of Jesus Christ, and professed to be his successor and the founder of a new dispensation. He admitted the divine authority of the Pentateuch, Psalms, and Gospels, and pretended that the Bible contains prophecies of his coming which the Christians had suppressed. So recommended, it is no marvel that the ignorant Christians in the various countries where his religion was proclaimed were deluded by his pretensions.

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1. Was there any thing miraculous in the success of Moham-
  2. What connection exists where it prevails? [medanism?
  3. Is the Koran the standard of religion?
  4. What else is it?
  5. What is said of innovations?
  6. What did Mohammed acknowledge?

## LESSON XXIII.

## CHRISTIANITY AND MOHAMMEDANISM: THE CRUSADES.

OF the city of Jerusalem—a place dear to the Jew and doubly dear to the Christian—we can (in 1870) trace back the history about 3780 years. In the days of Abraham it was called Salem, and Melchizedek was its king; when the Israelites entered the promised land it was in possession of the Jebusites, and known as Jebus; thence Jebusalem, or Jerusalem,—Habitation of peace. Four hundred years later David captured it, and removed his court thither from Hebron; about 600 years before Christ it was destroyed by Nebuchadnezzar; and about 37 years after the ascension of our Lord it was destroyed by Titus. The Eastern emperors, reigning at Constantinople, held it until A.D. 640; when the Calif Omar, the second of Mohammed's successors, reduced it to subjection; and the Saracens retained it until it was taken by the Crusaders under Godfrey of Bouillon, A.D. 1099. The Crusaders founded a kingdom, of which Jerusalem was the capital, which lasted eighty-eight years, under nine kings; when it was conquered by Saladin, A.D. 1187. The Saracens were expelled by the Turks in 1217; and since that date, with few interruptions, it has remained in the possession of the Turks. The splendid mosque of Omar occupies the site of the temple. If you ask me, "How do you account for it that the great Christian nations permit a feeble Mohammedan race to retain possession of a place so dear to Christian hearts?—why was it that only a few years ago (in 1854) France and England united their arms to prevent another Christian nation from wresting the 'holy city' from the Turks?" I reply: "It cannot be referred to any principle of human policy; there is but one answer: Such is the will of God." Our Saviour declared that

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1. How far back can we trace Jerusalem?
  2. What were its name and king in Abraham's time?
  3. Whose was it when the Israelites entered Canaan?
  4. By what persons was it destroyed?
  5. How long have the Turks possessed it?
  6. How do you explain this fact?



"Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." Luke xxi. 24.

From the year 1096 to 1270, there were nine crusades for the recovery of Jerusalem from the Mohammedans: of so interesting a portion of the history of Christianity, no member of a Bible-class should be entirely ignorant. Crusade is derived from the Latin *crux*, a cross. "This expedition was distinguished in the French language by the name of a *croisade*, and all who embarked in it were called *croises*, because the end of the holy war was to wrest the cross of Christ out of the hands of infidels, and also on account of the consecrated crosses of various colours which the soldiers wore upon the right shoulder. They were ordered, as it is said, by the Council of Clermont. The English wore them white; the French, red; the Flemish, green; the German, black; and the Italians, yellow . . . . Many circumstances contributed to give rise to these expeditions. The desire of visiting a country which had been the scene of very important transactions, and in which the Son of God had accomplished the redemption of mankind, together with the idea of peculiar merit acquired by a particular pilgrimage of this kind, and of its serving as a general expiation for almost every crime, had no small influence on this occasion. Besides, an opinion prevailed about the close of the tenth and beginning of the eleventh century that the thousand years mentioned by John (Rev. xx. 2, 3, 4) were accomplished, and that the end of the world approached; many thus hurried into the Holy Land, where they imagined that Christ would quickly appear to judge the world. Christians also thought it reproachful to suffer a country which had been signally distinguished, and whence they derived the most valuable benefits, to be abandoned to the enemies of the Christian name; and they thought it meritorious to avenge the calamities and injuries which its professors had suffered under the Mahometan yoke." Rees's Cyc., art. Croisade.

FIRST CRUSADE, A.D. 1096.—Peter the Hermit, a monk of

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1. How many crusades were there from 1096–1270?
  2. What does the word crusade signify?
  3. What desire did Christians feel?
  4. What was their opinion about 1000?
  5. What did they think was reproachful?
  6. What did they think meritorious?

Amiens, France, after his return from Palestine in 1093, travelled from province to province with a crucifix in his hand, depicting eloquently to large multitudes the indignities and sufferings to which Christians in the Holy Land were subjected by the unbelievers. He professed, perhaps in all sincerity, that he had received a divine commission to stir up the Christian nations to undertake the recovery of the land consecrated by the ministry, death, resurrection, and ascension of the Redeemer of mankind. He appealed to Pope Urban II. for succour, and that dignitary, encouraged by the general enthusiasm of priests, nobles, and people, in 1095 assembled a grand council at Placentia, and warmly commended the cause. In the same year was held the Council of Clermont, at which were present, besides the papal court and council of Roman cardinals, 13 archbishops, 225 bishops, 400 mitred prelates, and, it is said, 4000 ecclesiastics and 300,000 laymen. The pope, from an eminence where he could see, and be seen by, this vast assembly, delivered an impassioned oration, which had such an effect that many exclaimed, "Deus vult! Deus vult!" (God wills it! God wills it!) "It is indeed the will of God!" exclaimed the pope; "and let this memorable word, the inspiration surely of the Holy Spirit, be for ever adopted as your cry of battle, to animate the devotion and courage of the champions of Christ. His cross is the symbol of your salvation; wear it—a red, a bloody cross—as an external mark on your breasts or shoulders as a pledge of your sacred and irrevocable engagement." In accordance with this appeal, six millions of persons, if contemporary authors are to be believed, assumed the cross; and henceforth, for two hundred years, the possession of the Holy Land was the darling object of the nations of Europe. In the spring of 1096 more than 60,000 of both sexes followed Peter the Hermit along the banks of the Rhine and Danube; and such numbers marched towards Palestine that of the first Crusaders 30,000 had already perished before a single city was rescued from the infidels, and before their

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1. Who preached the first crusade?
  2. What did he profess?
  3. By whom and when was a council convened?
  4. What did the people exclaim?
  5. How many are said to have assumed the cross?
  6. How many followed Peter the Hermit?

graver and more noble brethren had completed the preparations for their enterprise. On the 15th of June, 1099, the Crusaders, under the command of Godfrey of Bouillon, took possession of Jerusalem. "The holy sepulchre was now free; and the bloody victors prepared to accomplish their vow. Bare-headed and bare-foot, with contrite hearts, and in an humble posture, they ascended the hill of Calvary amidst the loud anthems of the clergy; kissed the stone which had covered the Saviour of the world; and bedewed with tears of joy and penitence the monument of their redemption." The Christians, as we have already remarked, kept possession of Jerusalem for 88 years.

SECOND CRUSADE, A.D. 1147-48.—This expedition, undertaken to strengthen the declining kingdom of Jerusalem, took place at the instigation of Bernard, Abbot of Clairval, under the pontificate of Eugenius III.; and was commanded by Conrad III., Emperor of Germany, and Louis VII., King of France. It resulted in great loss of life, misfortune, and disgrace.

THIRD CRUSADE, A.D. 1189-92.—The leaders in this crusade were Frederick I., (Barbarossa,) Emperor of Germany, Philip Augustus, King of France, and Richard Cœur de Lion, King of England. Philip and Richard were successful in their first encounters with the infidels. After the reduction of Acre or Ptolemais, Philip returned to Europe; but Richard continued the war, defeated Saladin in several battles, and made himself master of Jaffa and Cæsarea. Weakened, however, by the withdrawal of the French and Italians, and anxious to return home, he concluded, A.D. 1192, with Saladin, a truce of 3 years, 3 months, and 3 days, and withdrew his forces from Palestine. Richard was wrecked near Aquileia, and thence pursued his way through Germany in the disguise of a pilgrim; but being discovered near Vienna, he was arrested by the orders of Leopold, Duke of Austria, and thrown into prison. He did not arrive in England until March, 1194.

FOURTH CRUSADE, A.D. 1192.—The Teutonic Knights were

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1. What leader took possession of Jerusalem?
  2. Who instigated the second crusade?
  3. How did it result?
  4. Who were the leaders in the third crusade?
  5. Was it successful?
  6. Who led in the fourth crusade?

excited to this enterprise by the sufferings of the besiegers at the siege of Acre; and Pope Celestin III. confirmed their order by a bull issued Feb. 23, 1192. The Teutonic Knights took a vow obliging them to the support of Christianity, the defence of the Holy Land, and the relief of the poor and needy.

FIFTH CRUSADE, A.D. 1198.—An illiterate priest, living near Paris, Fulk of Neuilly, followed the example of Peter the Hermit in preaching from place to place the duty of rescuing Jerusalem from the infidel. Innocent III., immediately on becoming pope, called upon Italy, Germany, and France to take the field. Theobald, Count of Champagne, and Louis, Count of Blois and Chartres, were joined by a large number of prelates and barons, and others of less note. But the crusade was diverted from Syria to Constantinople and the conquest of the Greek or Roman Empire by the Latins.

SIXTH CRUSADE, A.D. 1217-21.—Under the pontificate of Honorius III., the confederate army of Italy and Germany, commanded by Andrew, King of Hungary, Leopold, Duke of Austria, Lewis of Bavaria, and several other princes, went forth for conquest. The King of Hungary soon returned to Europe; but the remaining chiefs in 1220 took possession of Damietta, the strongest city in Egypt. In the next year, however, their fleet was ruined by that of the Saracens, their provisions cut off, and their army reduced by sickness; and these disasters were followed by the loss of Damietta, and a disgraceful retreat.

SEVENTH CRUSADE, A.D. 1228-29.—Frederick II., Emperor of Germany, did not set out upon this enterprise until he had been excommunicated for his delay by Pope Gregory IX. In 1229, he concluded a truce of ten years with Melic-Camel, Sultan of Egypt. By the terms of this truce he was put in possession of the kingdom of Jerusalem, and entering the city with great pomp, placed the crown upon his head with his own hands. He then returned to Europe to restore the tranquillity of his own kingdom. Two minor expeditions occurred between the Seventh

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1. Who preached the fifth crusade?
  2. To what was it diverted?
  3. Who were the leaders in the sixth crusade?
  4. How did it result?
  5. Who was the leader in the seventh crusade?
  6. How did it result?

and Eighth Crusades: viz., in 1239, Theobald VI., Count of Champagne and King of Navarre, accompanied by several French and German princes, and in 1240, Richard, Earl of Cornwall, brother to Henry III., King of England, made unsuccessful attempts to recover possession of the Holy City.

EIGHTH CRUSADE, A.D. 1249-54. Louis IX., King of France, during a dangerous illness, in 1248, vowed that if his life was spared he would lead an expedition against the Saracens. "To furnish an armament equal to the arduous enterprise, France was exhausted of troops and treasures; the sea was whitened with eighteen hundred sails; and nine thousand five hundred horse, and one hundred and thirty thousand foot, have been computed as the number of the martial pilgrims." But this vast army was wasted by famine, pestilence, and the sword; the king was taken prisoner, and obliged to pay an enormous ransom for his liberty; and when he returned home with his queen and his brother, in 1254, he took back with him only about 6000 men.

NINTH AND LAST CRUSADE, A.D. 1270. This expedition was the result of the fanatical zeal of Louis IX., who had received so severe a lesson nearly twenty years before. He made himself master of the fort of Carthage; but a pestilence, which broke out in his fleet in the harbour of Tunis, carried off the greater part of his army, and the king himself fell a victim to it at Tunis, Aug. 25, 1270. This is the last crusade, unless we reckon the feeble attempt in Palestine, by Edward the grandson of Richard Cœur de Lion, after the death of Louis IX., as another.

We have now rapidly traced the history of the Crusades; and have seen how unavailing was all this sacrifice of life and treasure to accomplish that for which, in the Providence of the Ruler of nations, the time had not come: "Jerusalem," declares Christ, "shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." (Luke xxi. 24.) The loss of life and treasure, the misery and sin, resulting from the Crusades were indeed great; but had they no compensating effects for good?

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1. Who was the leader of the eighth crusade?
  2. What success had he?
  3. Who was the leader of the ninth crusade?
  4. What was the result?
  5. Why were the crusades unsuccessful?
  6. What consequences attended them?



Undoubtedly they had. "Such, for instance, were the increased activity of political life in Europe; the union of different nations in a common object; the consequent dissipation of international strifes and prejudices, and a tendency to a more humane reciprocal intercourse; the acquisition of scientific knowledge; improvement in manners and habits; the breaking up of the feudal system by the sale of estates to the merchants in exchange for the money required by the nobles for their military accoutrements and provisions; the increased wealth of the mercantile towns in Italy, which led to the revival of the fine arts and the sciences in that country; and, finally, the diffusion of more liberal modes of thinking in matters of government and religion, occasioned by the intercourse of the western and eastern nations. The great influence of the crusades in extending commerce has been pointed out by Heeren in his 'Essay on the Influence of the Crusades.' Before the crusades, the heavy clouds of religious fanaticism hung over Europe, and mankind bore quietly the chains imposed upon their minds by the authority of the priesthood. But the knight and the soldier who returned from the crusades, after having a thousand times experienced the generosity and hospitality of the Mussulmans, brought home the singular tale that in those remote countries there existed a race of men noble minded and kind, though professing a creed different from that of their invaders. Blind submission to the authority of the priesthood was exchanged for meditation and independent reflection. The inquisition, which was instituted about this time, proves that there were men who were deemed fit subjects for an inquisition,—that is, heretics and philosophers. One or two centuries after the crusades, Europe was filled with religious sceptics, as far as regarded the infallibility of the church, some of whom even dared to be religious reformers, such as Huss, Wickliffe, and others. At length Luther appeared, who by his theses and his translation of the Bible shook the very pillars of the Vatican." Penny Cyc., art. Crusades.

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1. What effect had they upon the Christian nations?
  2. Did they increase scientific knowledge?
  3. What effect had they upon commerce?
  4. Did they increase the authority of the priesthood?
  5. What was established about this time?
  6. What did men become sceptical about?

## LESSON XXIV.

## CREDULITY OF UNBELIEF.

CHRISTIANS are sometimes ridiculed for what is called their credulity,—their willingness to accept by faith that which cannot be proved by reason. But I think that I have, in our preceding lessons, abundantly proved that it is the infidel, not the Christian, who is to be properly charged with blind credulity. Let us consider this question with regard to one only of our arguments for the divine origin of Christianity,—that of its propagation. “As long as this one fact, the propagation of Christianity, shall remain,” remarks McIlvaine, “the gospel will be supported by a pillar of evidence which infidels can only remove by taking away the foundation of all inductive evidence, and bringing down the whole temple of human knowledge to their own destruction. Now, in conclusion, let us see what an *unbeliever* must *believe* in consistency with his profession. He must believe that the apostles were either such weak-minded men as to imagine that their crucified Master had been with them, from time to time, during forty days after his burial, had conversed with them, and eaten with them, and that they had every sensible evidence of his resurrection, while in truth he had not been near them, but was still in his sepulchre; or else that they were so wicked and deceitful as to go all over the world preaching that he was risen from the dead, when they knew it was a gross fabrication. Suppose the believer to choose the latter of these alternatives. Then he believes, not only that those men were so singularly attached to this untruth as to give themselves up to all manner of disgrace, and persecution, and labour, for the sake of making all the world believe it, knowing that their own destruction would be the consequence; but also, what is still

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1. What have Christians been ridiculed for?
  2. Who, in fact, exhibits great credulity?
  3. What is said of the propagation of Christianity?
  4. What must an infidel believe of the apostles?
  5. Did the apostles know whether Christ had risen or not?
  6. Had they any object in telling an untruth?

more singular, that when they plunged, immediately at the outset of their ministry, into an immense multitude of those who, having lately crucified the Saviour, were full of enmity to his disciples, they succeeded, without learning, eloquence, or power, or a single conceivable motive, in making three thousand of them believe that he, whom they had seen on the cross, was indeed alive again; and believe it so fully, as to renounce every thing, and be willing to suffer any thing, for the sake of it; and this on the very spot where the guards that had kept the sepulchre were at hand to tell what was become of the body of Jesus. He must believe, moreover, that although in attempting to propagate a new religion to the exclusion of every other, they were undertaking what was entirely new, and opposed to the views of all nations; although the doctrines they preached were resisted by all the influence of the several priesthoods; all the power of the several governments; all the passions, habits, and prejudices of the people; and all the wit and pride of the philosophers of all nations; although the age was such as insured to their fabrications the most intelligent examination, with the strongest possible disposition to detect them; although, in themselves, these infatuated men were directly the reverse of what such resistance demanded, and when they commenced were surrounded by circumstances of the most depressing kind, and by opposers specially exulting in the confidence of their destruction; although the mode they adopted was of all others most calculated to expose their own weakness and dishonesty, and to embitter the enmity and increase the contempt of their opposers, so that they encountered everywhere the most tremendous persecutions, till torture and death were almost synonymous with the name of Christian; although they had nothing to propose to Jew or Gentile, as a matter of faith, but what the wisdom of the world ridiculed and the vice of the world hated, and all men were united in despising; although they had nothing earthly with which to tempt any one to receive their fabrication, except the necessity of an

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1. To whom did the apostles first preach?
  2. What did they make 3000 believe?
  3. Could unbelievers produce the body of Jesus?
  4. What is said of the doctrines preached?
  5. What of the mode adopted?
  6. What had they to propose to Jew or Gentile?

entire change in all his habits and dispositions, and an assurance that tribulations and persecutions must be his portion: yet when philosophers, with all their learning, and rank, and subtlety, and veneration, could produce no effect on the public mind, these obscure Galileans obtained such influence throughout the whole extent of the Roman empire, and especially in the most enlightened cities, that, in thirty years, what they themselves (by the supposition) did not believe, they made hundreds of thousands of all classes—philosophers, senators, governors, priests, soldiers, as well as plebeians—believe and maintain unto death; yea, they planted this doctrine of their own invention so deeply that all the persecutions of three hundred years could not root it up; they established the gospel so permanently that in three hundred years it was the established religion of an empire co-extensive with the known world, and continues still the religion of all civilized nations. This, says the unbeliever, they did simply by their own wit and industry; and yet he well knows that preachers of the gospel, with incomparably more learning, with equal industry, in far greater numbers, and in circumstances immeasurably more propitious, have attempted to do something of the same kind among heathen nations, and could never even approximate to their success. Still, the apostles had no help but that of their own ingenuity and diligence! Such is the belief of the unbeliever. To escape acknowledging that the apostles were aided by miraculous assistance, he makes them to have possessed in themselves miraculous ability. To get rid of one miracle in the work, he has to make twelve miracles out of the twelve agents of the work. The Christian takes a far different course. ‘Paul planted, Apollos watered, but God gave the increase.’ The weapons of their warfare were not carnal, but mighty, through God, to the pulling down of strongholds. To which solution philosophy or common sense would award the prize of rational decision, it is easy to determine. The argument from the propagation of

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1. What were converts assured of?
  2. Had philosophers been able to influence many?
  3. What occurred within thirty years?
  4. How must the unbeliever think that this was effected?
  5. In denying one miracle how many miracles does he admit?
  6. What is the Christian’s explanation of this success?

Christianity is not yet complete. Satisfactory already, it is yet to receive an immense accession of strength. 'The wilderness and the solitary place,' the immense regions of Pagan and Mohammedan desolation, shall yet be glad for the blessings of the gospel, and 'the desert rejoice and blossom as the rose.' Every nation and kindred shall be brought into captivity to the obedience of Christ:—for the word hath gone forth out of the mouth of the Lord: 'I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.' How should every heart respond Amen! and pray, 'Thy kingdom come. Thy will be done in earth as it is in heaven.'" Evid. of Chris., Lect. IX.

But is it to be supposed that any man would seriously maintain such an argument as this? No one of common sense would be so foolish. How, then, can he impose on himself by sophistry which he would be ashamed to exhibit even to his most intimate friends. He does not "impose upon himself!" If he has taken the trouble to consider the Evidences of Christianity, he knows that the common infidel objections are unworthy the slightest respect. But it is "with the heart that man believeth unto righteousness;" and so long as the heart is determined to oppose the reception of any thing which will force it, for the sake of its own peace, to give up its sins, so long will it refuse to be influenced even by what conscience has to acknowledge to be truth. Let a man once awake to the value of his undying soul; appreciate the fact that if he dies impenitent he dies hopeless of salvation,—how utterly contemptible all the quibbles of infidelity appear to him then! If he feels his need of Christ as a Saviour, a library of such sceptics as Voltaire, Hume, and Paine will not keep him back from Christ!

But the great obstacle to conversion is indifference. And how marvellous it appears that such indifference should exist! Tell a man that his property is in danger of fire, or water, or thieves; that his house is uninsured; that his ship has sprung

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1. Is this argument to be further strengthened?
  2. What is the promise as regards the heathen? [stated?
  3. Would any sensible man maintain the argument we have
  4. Is it the head or the heart that is the infidel?
  5. What occurs when a man is awake to the value of his soul?
  6. What is the great obstacle to conversion?



a leak, that his doors are open at midnight, he will thank you for your pains, insure his house, copper his vessel, and lock up his doors; but warn him against the worm that "dieth not" and the fire which "is not quenched" (Mark ix. 44), and he will probably deride you as a fanatic, ridicule you as a bigot, or insult you as a busybody. Tell a merchant how he may increase his capital, or a farmer how he may double his crop, and you will be rewarded and praised; but exhort them to lay up treasure in heaven,—to secure everlasting possessions,—and your philanthropy can hardly secure you from contempt. How can this be explained?—that men so solicitous for the interests of a day are careless respecting the interests of eternity? The explanation should be awfully impressive and alarming: it is found in the fact that the soul is by nature dead in sin, and must be quickened into life by the breath of the Holy Spirit before it can understand its own value, and the claims of God upon its obedience, love, and devotion. If you seek proof of this, ask a converted man if he does not now feel that he was spiritually dead before his heart was changed by the converting grace of God? if he does not feel that his past life was a dream; and that only since he knew Christ as a Saviour he has really lived? "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light." Eph. v. 14.

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1. For what advice would a man thank you?
  2. In what way is religious advice received by some?
  3. Should this prevent such Christian efforts?
  4. How is this indifference to eternity to be accounted for?
  5. What will a converted man admit?
  6. What does he think of his past life?

## LESSON XXV.

## THE FRUITS OF CHRISTIANITY A PROOF OF ITS DIVINE ORIGIN.

LET us first consider the effects of Christianity on Society, and then examine its operation as displayed in the character of individuals. We are unwilling to describe the condition of morals prevailing in the heathen world at the commencement of the Christian era. The picture is too dreadful for exhibition. And what was the state of religion even in the great intellectual capitals of antiquity,—Athens and Rome? They were crowded with statues dedicated to various so-called deities. Among those thus honoured were the god Caius Cæsar, the god Augustus, the god Lucius Cæsar, and the goddess Julia. Strangers in Rome had no excuse for forgetting their religion. “The deities of a thousand groves and a thousand streams,” remarks Gibbon, “possessed, in peace, their local and respective influence; nor could the Roman, who deprecated the wrath of the Tiber, deride the Egyptian who presented his offering to the beneficent genius of the Nile. Every virtue and even vice acquired its divine representative; every art and profession its patron, whose attributes, even in the most distant ages and countries, were uniformly derived from the character of their peculiar votaries. It was the custom [of the Romans] to tempt the protectors of besieged cities by the promise of more distinguished honours than they possessed in their native country. Rome gradually became the common temple of her subjects, and the freedom of the city was bestowed on all the gods of mankind.” *Decline and Fall*, vol. i.

“In this mania for foreign gods,” says Tholuck, “the nobles and the emperors themselves set the most corrupting examples.”

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1. What was the state of morals before Christianity?
  2. What is said of religion at Athens and Rome?
  3. What of strangers in Rome?
  4. What of the Roman and the Egyptian?
  5. What was the custom of the Romans?
  6. Did the nobles and emperors set a good example?

Germanicus and Agrippina devoted themselves especially to Egyptian gods. So also Vespasian. Nero served all gods, with the exception of the Dea Syra. Marcus Aurelius caused the priests of all foreign gods and nations to be assembled in order to employ aid for the Roman empire against the incursions of the Marcomanni. Commodus caused himself to be initiated into the mysteries of the Egyptian Isis and the Persian Mithras. Severus worshipped especially the Egyptian Serapis; Caracalla chiefly the Egyptian Isis; and Heliogabalus the Syrian deities; though he was desirous of becoming a priest of the Jewish, Samaritan, and Christian religions."

"Consider the spirit of cruelty that reigned among those people," remarks McIlvaine. "It was not solely owing to the madness and depravity of a Tiberius, a Caligula, Nero, or a Caracalla, that a cruel and sanguinary spirit in their day was so universal. Had not the whole mass,—the peasant, the soldier, the citizen, and the senator, as well as the prince,—been foully tainted, the monstrous enormities of those vicious tyrants could never have been perpetrated. Such was the cruelty of Romans to their slaves that it was not unusual to put the aged and useless to perish on an island in the Tiber; and some masters would even drown them, as food for the inhabitants of their fish-ponds. Scenes of blood and slaughter were the public diversions of the people. Witness the shows of gladiators in the crowded amphitheatre, when, to celebrate a birthday, or gratify a popular whim, crowds of captives were set to mutual slaughter, or else to contend with the fury of wild beasts. What must have been the moral sensibility of those nations of which the most refined females delighted in such revolting cruelties, criticising the skill of the ferocious swordsman, and exclaiming with enthusiasm at the graceful stroke that opened the heart of the vanquished and poured out his life-blood upon the arena! St. Paul describes the heathen community as *full of murder and malignity*. Hume, speaking of the

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1. What is said of Germanicus and Agrippina?
  2. What of Nero, Marcus Aurelius, and Heliogabalus?
  3. What spirit reigned among the people?
  4. How did the Romans treat their slaves?
  5. What is said of the gladiators?
  6. How does Paul describe the heathen community?

most illustrious period of Roman history, says that 'at that time the horrid practice of poisoning was so common that, during part of a season, a prætor punished capitally for this crime above *three thousand persons* in a part of Italy, and found informations of this nature still multiplying upon him! So depraved in private life,' adds the historian, 'were that people whom in their history we so much admire.' (Essay on Politics.) *Murder* was in common practice among all classes. 'Such,' says Gibbon, 'was the unhappy condition even of Roman emperors, that, whatever might be their conduct, their fate was commonly the same; almost every reign is closed by the same disgusting repetition of treason and murder.' Suicide was not only extensively practised, but advocated as a right and commended as virtuous. Seneca pleaded for it. Cicero was its advocate. Brutus and Cassius, with many others, both defended and practised it. Cato is praised by Plutarch for having been his own murderer. These, in their day, were among the lights of the heathen world! What, then, must have been the awful deeds of darkness among the more ignorant populace! They were '*without natural affection.*' Nothing could exhibit, in a more appalling light, their utter annihilation of moral principle and natural affection than the fact that 'the exposition, that is, the murder, of new born infants, was an allowed practice in almost all the states of Greece and Rome: even among the polite and civilized Athenians the abandoning of one's child to hunger or to wild beasts was regarded without blame or censure.' (Smith's Theory of Moral Sentiments.) 'This practice,' says Hume, 'was very common; and is not spoken of by any author of those times with the horror it deserves, or scarcely even with disapprobation. Plutarch, the humane, good-natured Plutarch, mentions it as a merit in Attalus, king of Pergamus, that he murdered, or, if you will, exposed, all his own children, in order to leave his crown to the son of his brother, Eumenes. It was Solon, the most celebrated of the sages of Greece, that gave parents

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1. What does Hume say of the Romans?
  2. What does Gibbon say of the emperors?
  3. Who advocated suicide?
  4. What were the people without?
  5. Was it customary to abandon infants?
  6. What does Hume say of this?

permission by law to kill their children.' (On the Populousness of Ancient Nations.) Philosophers supported the custom by arguments. Aristotle thought it should be encouraged by the magistrate. Plato maintained the same inhuman doctrine. It was complained of, as a great singularity, that the laws of Thebes forbade the practice. In all the provinces, and especially in Italy, the crime was daily perpetrated. From one end to the other, the Roman empire was stained with the blood of murdered infants. Think of the state of domestic virtue, when such was a prevailing inhumanity of parents; and the learned defended it as wise; the magistrate countenanced it as useful; and public sentiment regarded it as innocent! Such was the power of a father by the Roman law, that his adult children might be sent to the mines, sold into slavery, or destroyed at his will; his daughter could be compelled, at his discretion, to forsake a husband whom he himself had approved, while his wife could be dismissed at pleasure; and for certain crimes, some of them of a very trivial nature, might be put to death. The authority of a father was that of a despot. The subjection of his family was that of slaves . . . . There was no species of degrading crime which had not its attempted justification in the written doctrines, and its shameless perpetration in the avowed practices, of the wise men, and such as are usually supposed to have been the *good* men, of the most civilized nations of antiquity. Quintilian, speaking of the *philosophers* of the first century of the Christian era, says: 'The most notorious vices are screened under that name; and they do not labour to maintain the character of philosophers by virtue and study, but conceal the most vicious lives under an austere look and singularity of dress.' (Quintilian Instit., Orat.) . . . . Such were the men whom our modern reformers would hold up to the public as patterns of virtue . . . . We have now exhibited some of the prominent features in the moral character of the society of Greece and Rome in their most enlightened ages. From what

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1. Did philosophers condemn this practice?
  2. What did Aristotle and Plato think?
  3. What is said of the laws of Thebes?
  4. What authority had the Roman father?
  5. Did the wise men teach the people better?
  6. What have some modern reformers done?



has been stated, we may form a conception sufficiently accurate of the condition of things in all those departments of morality on which depends whatever is important to personal, domestic, and public happiness. We have been speaking of the most cultivated people of the ancient world. Unspeakably darker and more appalling would have been the picture, had we described the spirit, habits, and pervading crimes of any other pagan nations. But we are content that a fair representation of the best should also be received as a good likeness of the worst communities of ancient heathenism. We ask, What has become of all these deep rooted deformities? Look around upon the countries over which the influence of Christianity has been exerted; those especially where the religion of Jesus has been enjoyed in the greatest purity and cultivated with the truest devotion. Where are the remains of the abominations we have described? Crime remains, indeed; but only in hidden dens. It shuns the light. Laws do not afford it countenance. Public sentiment drives it into concealment. What would the feeling of society now say to a show of gladiators; to the legalized exposure of infants by the hands of mothers; to the public, deliberate murder of worn out slaves; to the justification of suicide, and theft, and lying, and assassination? . . . It is not enough to say that in countries where all these abominations once rioted without restraint and in full sympathy with the public taste, they have long since been driven away with abhorrence. Positive blessings in every form, and for every class of society, have risen up in their place. A measure of virtue which would have singled out an ancient philosopher as a wonderful exception to the rest of the world, is absolutely necessary at present to a character of ordinary decency. Benevolence, such as was not known in Greece or Rome, and, had it appeared, would not have been comprehended, is now a matter of common, daily intercourse between man and man. An incalculable improvement has been effected in all departments of

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1. What people have we been describing?
  2. Has Christianity effected a great change?
  3. How is it now with crime?
  4. How is it with the laws and public sentiment?
  5. What is said of virtue?
  6. What of benevolence?

human affairs, from the administration of national government down to the most retired relations of the family circle. What rulers would have been remarkable once for *not doing*, the people would now expel them for attempting. A spirit of equity, moderation, and respect for the interest and happiness of the community, is required in the government of countries under the influence of Christianity, which was hardly conceived of by the nations of antiquity, and, if it ever appeared, was a marvellous exception to general rule. Laws, regenerated in their principles, are enacted in wisdom, and executed with a faithfulness unknown to the heathen. Instead of the despotic harshness with which a father was once permitted to rule his children and his wife, as his tools and slaves, universal sentiment demands it, as necessary even to decency, that he shall be kind to them as his own flesh, and as the rightful sharers in all his comforts. Women have been elevated from the rank of beasts of burden to an equal participation in all the refinements and blessings of society. The condition of the dependent classes of the community has been raised from that of contempt, and oppression, and utter ignorance, to a level, in point of natural right, with all; while education shines upon their dwellings and religion seeks their souls, as worthy of all sacrifices which Christian benevolence can make for their salvation. Efforts to provide for the sick, the destitute, the orphan, the widow, were unknown among the ancients. Rome, Athens, Corinth contained no hospitals, no asylums, no public charities, no system of gratuitous education. Such deeds of benevolence were impossible among a people who were accustomed to look upon all forms of human suffering with indifference, and to derive enthusiastic amusement from their promotion . . . . That the spirit of primitive Christians is still the characteristic spirit of Christianity, in regard to all works of charity, may easily be seen. Go where the gospel has attained the greatest supremacy, and behold how every form of human misery is met by the self-denying dili-

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1. How is it now as regards rulers?
  2. How is it as regards interest in others?
  3. How is it as regards the laws?
  4. How of the rule of the father?
  5. What is said of women?
  6. What of benevolence?

gence, and comforted by the munificence, of the benevolent. What conceivable method of removing distress, of preventing vice, and disseminating happiness, has not been put in operation? . . . Much remains to be done, but mighty improvements have been effected. Were the whole work undone; should the sun which now enlightens the moral world be commanded to go back, and suffer the classic paganism of Greece and Rome to resume its sway, every joint in the mechanism of society would groan with pain; every corner in the household of civilized beings would be filled with darkness; the transition from the arts and literature of England to those of Hottentots or New Zealanders would not be greater than such a change from the moral elevation of the present age to the highest refinements of the purest nations of antiquity . . . How exclusively the happy effects of which we have been speaking are the fruit of Christianity is evident from the fact that, when you take up a map of the world and mark out the boundaries of Christendom, you mark also the boundaries of all civilization and refreshment; that as you approach the regions where the Bible is best known and most obeyed, you perceive a rapid increase of all the virtues, and charities, and blessings of which the society of man is capable; that the highest elevation of the human character is where Christianity reigns in her purest form, and the blackest page in the history of Christendom,—the page most polluted with vice, and red with cruelty and murder,—is the record of the people who trampled down the institutions of the gospel, decreed the living God out of existence, and attempted to raise the deities of ancient paganism from the dead . . . What a community of deists would be without Christianity can only be known by remembering what deists were before Christianity came into the world, and what they became, when in France they supposed they had almost banished her from the earth.” (Evid. of Christ., Lect. X.) Let those, then, who value either this world or the next cherish Christianity!

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1. What have been effected?
2. If this work were undone, what would follow?
3. Prove that these are the fruit of Christianity?
4. What is perceived where the Bible is best known?
5. What is the blackest page in the history of Christendom?
6. Has there been a modern community of deists?

## LESSON XXVI.

## THE FRUITS OF CHRISTIANITY A PROOF OF ITS DIVINE ORIGIN.

IN our last lesson we presented a brief exposition of the beneficial effects of Christianity upon society at large: we must not omit to refer to its effects upon individual character; and this we cannot do better than in the words of the writer last quoted. "Persons of all grades of society and of intellect, and of all degrees of enmity to the religion of Jesus; in circumstances the most unpropitious to its influence on their hearts,—even while they were filled with the spirit of malice and persecution against its truth and disciples,—have had their minds suddenly arrested by some simple expression of the Bible, or some unpretending statement of Christian doctrine or experience: perhaps it dropped from the lips of a minister against whom, at that very time, they were nerved with anger; or was read in a Bible, or a little despised tract, that seemed accidentally to lie in their way, and at which, as if by accident, they condescended to look. It told them nothing new; nothing but what they had often heard or read before without the smallest effect. And yet, without any argument to shake their ungodly principles, or special application, by any human being, of the word thus heard or read, to their particular condition, they felt their minds seized upon by an influence from which no effort of infidel argument, nor struggle of pride, nor drowning of thought, nor exertion of courage, nor devices of company and amusement could enable them to escape. A hand seemed to be upon them which all their efforts to shake off only fastened with more painful power. They could get no peace of mind till they submitted to its arrest. They were induced to listen to the gospel of Christ even while

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1. What is the subject of this lesson?
  2. Under what circumstances have some been impressed?
  3. By what instrumentality?
  4. Did they learn any thing that they had not heard before?
  5. How is the influence referred to described?
  6. What were they induced to do?

deeply conscious of a cordial opposition to its requirements. A conviction of sin and condemnation, such as they had ever derided, brought them to a posture of body and a spirit of supplication before God, in which, a short time before, they would not have been seen for the world. Soon they submitted to the claims of the gospel; became believers in Jesus; confessed him before men, and appeared to all that had known them before,—*in what aspect?* *As new creatures.* Only a few days have elapsed since they were notorious scoffers, bold blasphemers, angry persecutors; of profligate habits, impure conversation, and hardened hearts; armed at all points against religion; immovable, in their own estimation, by any thing Christians could say, and regarded by almost all that knew them as utterly beyond conversion. Now, behold the change! It is a change not merely of belief, but of heart. Their whole moral nature has been recast: affections, desires, pleasures, tempers, conduct, have all become new. What each hated a few days since, he now affectionately loves. What then he was devotedly fond of, he now sincerely detests. Prayer is his delight. Holiness he thirsts for. His old companions he pities and loves for their souls' sake; but their tastes, conversation, and habits are loathsome to his heart. Feelings, recently obdurate, have become tender. A temper long habituated to anger, and violence, and resentment is now gentle, peaceful, and forgiving. Christians, whose company and intercourse he lately could not abide, are now his dear and chosen companions, with whom he loves to think of dwelling forever. The proud unbeliever is an humble disciple. The selfish profligate has become self-denied and exemplary, animated with a benevolent desire to do good. All these changes are so conspicuous to others; he has become, and continues to be, so manifestly a new man, in life and heart, that the ungodly are struck with the suddenness and extent of the transformation. This is a drawing from life. That such cases have frequently occurred, and have been followed by all the permanent

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1. Into what condition have they been brought?
  2. Is it a change of belief only that has effected this?
  3. What have become new?
  4. How does the convert regard prayer?
  5. How does he regard Christians?
  6. What are the ungodly struck with?



blessings of a holy life, in thousands of places, and before witnesses of all descriptions, it were a mockery of human testimony and of the faith of history to question. There is scarcely a faithful preacher of the gospel whose ministry has not been blessed with such fruits. There is scarcely a village in this country whose inhabitants cannot tell of many such examples. They began when Christianity began. They have been repeated as pure Christianity has been promoted and extended. Such a case was that of Saul of Tarsus. One moment he was a furious enemy of Jesus; learned, talented, proud; of high reputation; of brilliant prospects; the champion of Judea against the gospel of Christ; bearing the commission and full of the spirit of a persecutor. The next, he was on his face on the ground, calling upon Jesus in the spirit of entire submission and deep repentance. In a few days he was preaching Christ in the synagogues, at the risk of life, having made a total sacrifice of all earthly prospects and possessions, and given himself up to reproach, poverty, and universal hatred for the sake of the gospel. All his dispositions, affections, and habits had, in that short space, undergone so complete a change without any human agency, that he had become, and continued to be, directly the opposite of his former character. Many similar examples must have been included in those three thousand converts of the day of Pentecost, who, although when the morning rose upon them they were filled with all the enmity of Jews and of crucifiers of Jesus, before the day was over were bowed at the feet of the same Jesus as his baptized disciples. So changed were they in every worldly disposition that they 'sold their possessions and goods, and parted them to all men as every man had need;' and all this under no human influence but that of the preaching of men whom they began to hear with contempt, and of a doctrine to which they began to listen with the most rancorous aversion. How many thousand cases of the same kind would the domestic history of the first century of the gospel furnish! What volumes might be filled with similar

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1. Are there many instances of such conversions?
  2. What was the character of Saul?
  3. How was he changed?
  4. Did he remain a Christian?
  5. What is said of the day of Pentecost?
  6. In what spirit did they begin to listen?

examples, which the annals of Christianity in the nineteenth century, and especially in this country, would exhibit! Who has attended to the blessed effects with which the distribution of tracts and Bibles has been accompanied, and cannot call to mind instances in which the wonderful changes that were wrought in the Earl of Rochester, in Col. Gardiner, and in the once degraded and afterwards excellent John Newton, have in all respects been equalled? . . . . Be it remarked, also, that among all the cases of such conversions, in all ages and regions, and circumstances, and with all varieties of character, there has been a wonderful identity. The same effects, essentially, have ensued under the application of the same gospel in the present century as in the time of St. Paul; in modern Europe as in ancient Greece and Rome; in Hindoostan as in North America; among Hottentots, and the islands of the South Sea, and savages of our western borders, as among the polished inhabitants of New York or London. While all these varieties of age, climate, customs, and cultivation give a natural and pleasing variety to what may be called, in a figure, the complexion and costume in which the conversion appears, the great change itself exhibits, under all circumstances, the same characteristic and inimitable features; insomuch that if you draw the likeness of a genuine convert to Christ in his chief peculiarities, as manifested in this country, and send it to Burmah, or to the Sandwich Islands, or to Caffre land, or to Whampoa in China, or to Greenland, it will be considered a good likeness, in main points, of the dispositions, affections, tempers, and life produced by the converting power of the gospel in any of those widely differing regions. A genuine convert to Christ, in China or in Africa, may come to this country, and find among genuine Christians here precisely his own feelings, tastes, sympathies, and labours, though he never saw an American or a European before; and he will be more at home among their Christian feelings than he can be among the manners and dispositions of the people among whom

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1. Are such changes witnessed now?
  2. Have there been many in the United States?
  3. What is said of Bibles and tracts?
  4. Do you ever distribute Bibles or tracts?
  5. What cases of conversion are mentioned?
  6. In what is there a wonderful identity?

he grew up and has always lived. Thus, it is evident that whatever be the cause of these universally similar effects, it must be the same cause universally; the same in all ages, and in all parts of the world . . . . How then can it be accounted for that nothing has ever been invented or heard of, in all the earth, to which any results of a like kind could be ascribed? Other causes have produced strong excitements, but no transformation of heart and life from sin to holiness. Other means have improved the morals of men by slow and in small degrees; but none ever took hold of a human wreck, and lifted him up out of the mire and dirt of his profligacy, and carried him at once across the wide gulf that separated him from pureness, and in a few days placed him in a new moral region, with a new heart, and, in all things, a new creature. How can this be explained if the gospel be a human invention, and its effects of human production? Why should not infidels be capable, with all their wisdom and eloquence, of getting up a set of influences to rival these gospel wonders, and deprive Christians of this monopoly of the work of new creation and of holiness? How is it that in proportion as any church degenerates from the simplicity and purity of the gospel, it ceases to witness such changes in the people attendant on its preaching? . . . . The bare fact that there are hypocritical professors of the Christian character; that bad men will put themselves to the self-denial of endeavouring to act and seem like Christians, for the purpose of gaining confidence in their integrity, is a strong proof of the public estimation in which Christian virtue is held, and of the genuine gold of which the character of a real disciple of Christ is composed. Men never counterfeit a spurious currency. Copper coin is too cheap to tempt a forgery. We never hear of the wicked putting on the mask of infidelity to secure a character for honesty, soberness, chastity, faithfulness, and benevolence . . . . It is notorious among us that no sooner do we hear of an individual that he has become a communicant in the church, than the presump-

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1. What is said to be evident?
  2. Has any other cause ever produced such effects?
  3. Why does not infidelity produce such fruits?
  4. What kind of preaching results in such conversions?
  5. What is proved by the existence of hypocrisy?
  6. Do men counterfeit spurious currency?

tion is that he is not only sober, honest, and of pure morality, but that he has adopted principles of a very elevated virtue and purity, and is more than ordinarily benevolent. Whence this, but from the general experience of what communicants are? . . . Who are the benevolent, disinterested, self-denied labourers in all good works? Where do the poor and hungry and outcast apply for assistance with the most confidence of finding a sympathizing heart and a ready hand? Go around to all the noble institutions of charity; to the asylums for orphans, for widows, for the blind, for the deaf and dumb, for juvenile criminals; to the schools of gratuitous instruction. Take a list of those who give money, and time, and toil for their support. What would become of them, were it not for the Christians associated in all their concerns . . . From Christians in general turn your attention to their leaders. Is it not well known that when a minister of the gospel can be commended for nothing more than a moral life and unblemished reputation, it is considered a positive condemnation? To give him the highest praise that a Deist can pretend to, and then to say no more, is to leave his character under a taint. It is expected that he will be more than moral, and honest, and friendly. You look that he shall be holy; eminently pure; full of active benevolence; going about doing good. Prove that he is destitute of these distinguished virtues, and public opinion will adjudge him unworthy of his name and profession." McIlvaine's Evid. of Chris., Lect. XI.

Now I would appeal to the members of this Bible-class whether these things be not so? Contrast those of your acquaintance who profess to be the disciples of Christ with those who belong to the world, and what is the verdict? Who are the teachers in our Sunday-schools, the visitors of the poor, the nurses of the sick, the peacemakers? Have we not abundantly proved that the fruits of Christianity afford a most satisfactory evidence of its Divine origin?

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1. What is the presumption as regards communicants?
  2. Who are the chief labourers in good works?
  3. Is it common to find infidels engaged in such things?
  4. Is it high praise of a minister to say that he is a moral man?
  5. What is expected of Christian ministers? [of the world?
  6. Are those of your acquaintance who are doing good, people

## LESSON XXVII.

## TESTIMONIES TO THE VALUE OF CHRISTIANITY AND THE BIBLE, AND TO THE CHARACTER OF CHRIST.

LET us begin with the testimonies of infidels. Lord Bolingbroke remarks:

"Constantine acted the part of a sound politician in protecting Christianity, as it tended to give firmness and solidity to his empire, softened the ferocity of the army, and reformed the licentiousness of the provinces; and by infusing a spirit of moderation and submission to government, tended to extinguish those principles of avarice and ambition, injustice and violence, by which so many factions were formed . . . . No religion ever appeared in the world whose natural tendency was so much directed to promote the peace and happiness of mankind. It makes right reason a law in every possible definition of the word. And therefore, even supposing it to have been purely a human invention, it had been the most amiable and the most useful invention that was ever imposed on mankind for their good."

Rousseau says: "If all were perfect Christians, individuals would do their duty; the people would be obedient to the laws; the magistrates incorrupt; and there would be neither vanity nor luxury in such a state . . . . I will confess that the majesty of the scriptures strike me with admiration, as the purity of the gospel has its influence on my heart. Peruse the works of our philosophers with all their pomp of diction: how contemptible are they compared with the scriptures! Is it possible that a book at once so simple and sublime should be merely the work of man? Is it possible that the sacred personage whose name it records should be himself a mere man? What sweetness,

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1. What is the subject of this Lesson?
  2. What does Bolingbroke say of Constantine?
  3. What does he say of Christianity?
  4. What does Rousseau say of Christians?
  5. What does he say of the Scriptures?
  6. What does he say of Christ?



what purity, in his manner! What sublimity in his maxims! What profound wisdom in his discourses! Where is the man, where the philosopher, who could so live and so die without weakness and without ostentation? If the life and death of Socrates were those of a sage, the life and death of Jesus were those of a God." Respecting the character of Jesus, we will next quote the eloquent language of one who, though not an unbeliever, cannot be considered a bigoted or fanatical Christian; and who was certainly one of the best judges of human nature and its capacities that the world has ever seen. The Emperor Napoleon I. when conversing, as was his habit, about the great men of the ancient world, and comparing himself with them, turned, it is said, to Count Montholon, with the inquiry, 'Can you tell me who Jesus Christ was?' The question was declined, and Napoleon proceeded: 'Well, then, I will tell *you*. Alexander, Cæsar, Charlemagne, and I myself, have founded great empires: but upon what do these creations of our genius depend? Upon force. Jesus, alone, founded His empire upon love; and to this very day millions would die for Him . . . . I think I understand something of human nature; and I tell you, all these were men; and I am a man: none else is like Him! Jesus Christ was more than man. I have inspired multitudes with an enthusiastic devotion such that they would have died for me: but to do this it was necessary that I should be visibly present with the electric influence of my looks, of my words, of my voice. When I saw men and spoke to them, I lighted up the flame of self-devotion in their hearts . . . . Christ, alone, has succeeded in so raising the mind of man towards the Unseen, that it becomes insensible to the barriers of time and space. Across a chasm of eighteen hundred years Jesus Christ makes a demand which is beyond all others difficult to satisfy: He asks for that which a philosopher may often seek in vain at the hands of his friends, or a father of his children, or a bride of her spouse, or a man of his brother: He asks

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1. How does Rousseau contrast Socrates and Jesus?
  2. What did Napoleon ask Montholon?
  3. How did the great conquerors establish empires?
  4. On what did Jesus found his empire?
  5. In what way did Napoleon inspire the people?
  6. What has Christ, alone, done?

for the human heart; He will have it entirely to Himself; He demands it unconditionally; and forthwith His demand is granted. Wonderful! In defiance of time and space, the soul of man, with all its powers and faculties, becomes an annexation to the empire of Christ. All who sincerely believe in Him experience that remarkable supernatural love towards Him. This phenomenon is unaccountable; it is altogether beyond the scope of man's creative power. Time, the great destroyer, is powerless to extinguish this sacred flame: time can neither exhaust its strength nor put a limit to its range. This it is which strikes me most. I have often thought of it. This it is which proves to me quite convincingly the Divinity of Jesus Christ." Liddon's Bampton Lectures, 1866, 222.

A modern scholar remarks, "In lyric flow and fire, in crushing force, in majesty that seems still to echo the awful sounds once heard beneath the thunder-clouds of Sinai, the poetry of the ancient Scriptures is the most superb that ever burned within the breast of man. The picturesque simplicity of their narration gives an equal charm to the historical books. Vigour, beauty, sententiousness, variety, enrich and adorn the ethical parts of the collection." Sir Daniel K. Sandford.

"What is there equal in romantic interest to the story of Joseph and his brethren; of Rachel and Laban; of Jacob's dream; of Ruth and Boaz; the descriptions in the book of Job; the deliverance of the Jews out of Egypt, or the account of their captivity and return from Babylon? There is in all these parts of Scripture, and numberless more of the same kind,—to pass over the Orphic hymns of David, the prophetic denunciations of Isaiah, or the gorgeous visions of Ezekiel,—an originality, a vastness of conception, a depth and tenderness of feeling, a touching simplicity in the mode of narration" (Hazlitt), to be found in no other writings. The Bible "adapts itself with facility to the revolutions of thought and feeling which shook to pieces all things else,—and flexibly accommo-

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1. What does the soul of man become?
  2. What is unaccountable?
  3. What is said of the poetry of the ancient Scriptures?
  4. What is said of romantic interest?
  5. What is noticed besides originality?
  6. What does the Bible adapt itself to?

dates itself to the progress of society and the changes of civilization. Even conquests—the disorganization of old nations—the formation of new,—do not affect the continuity of its empire. It lays hold of the new as of the old, and transmigrates with the spirit of humanity; attracting to itself, by its own moral power, in all the communities it enters, a ceaseless intensity of effort for its propagation, illustration, and defence . . . . King and noble, peasant and pauper, are delighted students of its pages. Philosophers have humbly gleaned from it, and legislation has been thankfully indebted. Its stories charm the child, its hopes inspire the aged, and its promises soothe the bed of death. The maiden is wedded under its sanction, and the grave is closed under its comforting assurances. Its lessons are the essence of religion, the seminal truths of theology, the first principles of morals, and the guiding axioms of political economy. It is the theme of universal appeal. In the entire range of literature no book is so frequently quoted or referred to. The majority of all the books ever published have been in connection with it. The Fathers commented upon it, and the subtle divines of the middle ages refined upon its doctrines. It sustained Origen's scholarship and Chrysostom's rhetoric. It whetted the penetration of Abelard and exercised the keen ingenuity of Aquinas. It gave life to the revival of letters, and Dante and Petrarch revelled in its imagery. It augmented the erudition of Erasmus and roused and blessed the intrepidity of Luther. Its temples are the finest specimens of architecture, and the brightest triumphs of music are associated with its poetry. The text of no ancient author has summoned into operation such an amount of labour and learning; and it has furnished occasion for the most masterly examples of criticism and comment, grammatical investigation, and logical analysis. It has also inspired the English muse with her loftiest strains. Its beams gladdened Milton in his darkness, and cheered the song of Cowper in his sadness. It was the star which guided

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1. Does the Bible lay hold of the new?
  2. Who are students of its pages?
  3. What are its lessons?
  4. Are many books connected with it?
  5. What scholars are here mentioned?
  6. What is said of its text?

Columbus to the discovery of the New World. It furnished the panoply of that Puritan valour which shivered tyranny in days gone by. It is the magna charta of the world's regeneration and liberties. The records of false religion, from the Koran to the Book of Mormon, have owned its superiority, and surreptitiously purloined its jewels. Among the Christian classics it loaded the treasures of Owen, charged the fulness of Hooker, barbed the point of Baxter, gave colours to the palette and sweep to the pencil of Bunyan, enriched the fragrant fancy of Taylor, sustained the loftiness of Howe, and strung the plummet of Edwards. In short, this collection of artless lives and letters has changed the face of the world, and ennobled myriads of its population." Dr. Eadie

"For more than a thousand years the Bible, collectively taken, has gone hand in hand with civilization, science, law,—in short, with the moral and intellectual cultivation of the species,—always supporting, and often leading the way. Its very presence, as a believed Book, has rendered the nations emphatically a chosen race, and this, too, in exact proportion as it is more or less generally known and studied. Of those nations which in the highest degree enjoy its influences, it is not too much to affirm that the differences, public and private, physical, moral, and intellectual, are only less than what might have been expected from a diversity of species. Good and holy men, and the best and wisest of mankind, the kingly spirits of history, enthroned in the hearts of mighty nations, have borne witness to its influences; have declared it to be beyond compare the most perfect instrument of Humanity." S. T. Coleridge.

"The highest historical probability can be adduced in support of the proposition that, if it were possible to annihilate the Bible and with it all its influences, we should destroy with it the whole spiritual system of the moral world,—all our great moral ideas,—refinement of manners,—constitutional govern-

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1. What is the Bible the magna charta of?
  2. What is said of false religions?
  3. What writers are here mentioned?
  4. What has the Bible gone hand in hand with?
  5. What is said of Christian nations?
  6. If the Bible should be destroyed, what would follow?

ment,—equitable administration and security of property,—our schools, hospitals, and benevolent associations,—the press, the fine arts, the equality of the sexes, and the blessings of the fireside: in a word, all that distinguishes Europe and America from Turkey and Hindostan.” Edward Everett.

“But,” remarks Mr. Tullidge, from whose *Triumphs of the Bible* we have quoted the last four cited testimonies, “the greatest triumph of the Bible is the power which its truth imparts to fortify the believer against *the ills of life and the fear of death*. It is an impressive and affecting incident that is related of the closing hours of the most eminent and popular author of the present century. A few days before his death, during an interval of comparative ease from his malady, turning to his son-in-law, he expressed a wish that he should read to him. ‘When I asked, From what book?’ he said: ‘Need you ask? There is but one.’ No page of his own matchless romances or enchanting poetry could minister comfort to him then. And to all of living men there is coming a time when they will be shut up to a like necessity. Life may now appear like a fairy scene, all nature wear a smile of gladness, and the heart be filled with joy.

— ‘Youth on the prow and pleasure at the helm;’

but the spell will be broken and the enchantment disappear. For there is a reverse to the picture. Though a man live many years, and rejoice in them all, yet let him remember the days of darkness, for they shall be many . . . Can it be that the benevolent Author of our being has left us with no provision for our deepest necessities,—no balm for our sufferings,—no medicine to soothe our griefs? No; God has not left his work unfinished. He has provided a remedy for all these ills . . . There is that which, when all earthly hopes vanish, can replace them with visions of secure and everlasting joys. Let a man truly believe the Bible; let him receive it as an authoritative revelation from

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1. What is the greatest triumph of the Bible?
  2. Repeat the anecdote told by Lockhart of Scott.
  3. What is coming to all the living?
  4. Has not God proved his love to mankind?
  5. Is it not likely that he would provide a remedy for our ills?
  6. Should all gladly receive the Bible promises?



God, and bow his mind and heart in willing submission to its blessed teachings, and he will find that life's gloom will soon disperse and 'all things become new.' "

Let me ask, in conclusion,—Can there be any stronger proof of the natural depravity of the human heart than man's unwillingness to accept so rich a blessing as the pardon of all his sins and peace with God? For earthly pleasures and honours he will "rise up early," and "sit up late," and "eat the bread of sorrows";—will submit to hardship, mortification, and contempt; will sacrifice the comforts of home and the endearments of children and wife;—but eternal pleasures, imperishable honours, peace of conscience, and love of God are offered to him in vain. God the Father invites us in the most affectionate terms to accept his mercy; Jesus freely offers to us the benefits of his perfect obedience and atoning death; the Spirit and the Bride say, Come. We may well ponder the awful question which was proposed to the Hebrews: "How shall we escape, if we neglect so great salvation?"

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1. What is the effect of submission to God's teachings?
  2. Can you give a proof of the depravity of the heart?
  3. What will men do for earthly pleasures and honours?
  4. What are often offered in vain?
  5. Who invites us to be saved?
  6. What question is here proposed?

## LESSON XXVIII.

## THE DIVINITY OF JESUS CHRIST.

By the word Trinity we express the fact that God exists in three persons,—Father, Son, and Holy Ghost. It is no objection to this doctrine that we cannot understand it. There are many things that we believe which we cannot at all understand. "But how," you may ask, "can three be only one?" They are not "three" in the same sense in which they are "one," nor are they "one" in the same sense in which they are "three." You can as little understand the co-existence of the three essences or substances which compose yourself. You have a soul, a body, and the principle of life; and yet you are but one man or woman. Here are three in one! You know where your body is: but in what part of it is your soul? Or where is the principle of life? The question is not, Whether we can understand how Christ is divine? but, Whether the Bible does or does not assert his divinity? That it does, we shall proceed to prove by the adduction of a number of texts which we find conveniently arranged for us in a tract entitled, "More than One Hundred Scriptural and Incontrovertible Arguments for Believing in the Supreme Divinity of Our Lord and Saviour Jesus Christ, by the late Rev. Samuel Greene Boston," published by the American Tract Society.

1. Paul declares: "Without controversy, great is the mystery of godliness: God was manifest in the flesh . . . believed on in the world, received up into glory." 1 Tim. iii. 16.

2. Isaiah prophesies: "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, the Everlasting Father, the Prince of Peace." Isa. ix. 6.

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1. What is meant by the word Trinity?
  2. Do we understand the mode of the divine union?
  3. Do we understand every thing that we believe?
  4. What is the question before us?
  5. What does Paul declare?
  6. What does Isaiah prophesy?

3. John says: "In the beginning was the Word, and the Word was with God, and the Word was God . . . . And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth." John i. 1, 14.

4. Paul says: "Which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory." 1 Cor. ii. 8.

5. Peter says: "To feed the church of God, which he hath purchased with his own blood." (Acts xx. 28.) Compare this with 1 Pet. v. 2: "feed the flock of God;" and with 1 Peter i. 18, 19, "redeemed . . . . with the precious blood of Christ."

6. "Whose are the fathers, and of whom, as concerning the flesh, Christ came, who is over all, God blessed for ever." Rom. ix. 5.

7. "Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." Phil. ii. 5-8.

8. "For in him [Christ] dwelleth all the fulness of the Godhead bodily." Col. ii. 9.

9. Isaiah says: "I saw also the Lord [Jehovah] sitting upon a throne" (Isa. vi. 1); John informs us that this was Christ whom John saw: "These things said Esaias, when he saw his glory, and spake of him." John xii. 41.

10. In Isaiah we read: "Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else . . . . unto me every knee shall bow, every tongue shall swear" (Isa. xlv. 22, 23; now Paul says: "we shall all stand before the judgment seat of Christ. For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall con-

1. In No. 3, above, who is meant by "the Word"?
2. Was "the Word" both Christ and God?
3. In No. 6 what is Christ called?
4. In No. 7 what two forms are mentioned?
5. In No. 8 what is said to dwell in Christ?
6. Before whose judgment seat are we to stand?

fess to God. So then every one of us shall give account of himself to God." Rom. xiv. 10, 11, 12.

11. God the Father calls Jesus Christ, God: "Unto the Son, he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows. And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands. They shall perish; but thou remainest: and they all shall wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail." Heb. i. 8, 9, 10, 11, 12. Compare with Psalm xlv. 6, 7.

12. "The Lord God of the holy prophets sent his angel to shew unto his servants the things which must shortly be done." Rev. xxii. 6: in the 16th verse we read, "I Jesus have sent mine angel to testify unto you these things in the churches."

13. Paul exhorts "Neither let us tempt Christ, as some of them also tempted, and were destroyed by serpents." (1 Cor. x. 9.) In Numbers xxi. 5, 6, we read: "And the people spake against God, and against Moses . . . . And the Lord sent fiery serpents among the people, and they bit the people; and much people of Israel died;" and in Ps. lxxviii. 56, of these same Israelites we are told: "they tempted and provoked the most high God."

14. "The chariots of God are twenty thousand, even thousands of angels: the Lord is among them, as in Sinai, in the holy place. Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts for men; yea, for the rebellious also, that the LORD God might dwell among them." Ps. lxxviii 17, 18.

Now who is this Lord [Jehovah]? Paul tells us that it is Christ: "Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. (Now that he

1. In No. 11 what does God call Christ?
2. Who laid the foundation of the earth?
3. Whose hands made the heavens?
4. What is said in No. 12?
5. In No. 13 what does Paul exhort?
6. In No. 14 what does Paul tell us?

ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things.)" Ephes. iv. 8, 9, 10.

15. "And Thomas answered and said unto him, My Lord and my God! Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed." (John xx. 28, 29.) When John fell down to worship before the feet of the angel who had shewed him the glories of the New Jerusalem, the angel rebuked him,—“See thou do it not: for I am thy fellow-servant,” &c., “worship God.” (Rev. xxii. 8, 9.) Would Jesus have permitted Thomas to call him his “Lord” and his “God” unless he was indeed divine? The question answers itself. We are told in Matt. xiv. 33, “Then they that were in the ship came and worshipped him.” (See also Matt. xxviii. 17; Luke xxiv. 51, 52.) There are many other instances of worship paid to Christ when on earth: all unrebuked by him.

16. “The first man is of the earth, earthy: the second man is the Lord from heaven.” 1 Cor. xv. 47.

17. “For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living.” Rom. xiv. 9.

18. “Preaching peace by Jesus Christ: (he is Lord of all).” Acts x. 36.

19. “These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings.” Rev. xvii. 14.

20. “And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.” Rev. xix. 16.

21. “Jesus saith unto him . . . he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father?” John xiv. 9.

1. What did Thomas call Christ?
2. Did Christ contradict him?
3. Are there other instances of worshipping Christ?
4. Did he ever rebuke this?
5. Would a good man or angel accept divine worship?
6. In Nos. 19 and 20 what is Christ called?



22. "I can do all things through Christ which strengtheneth me." Phil. iv. 13.

"I live; yet not I, but Christ liveth in me." (Gal. ii. 20.) Would Paul speak thus of a mere man?

23. "With all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours." (1 Cor. i. 2.) We find Christ addressed in prayer eight times in this form: "The grace of our Lord Jesus Christ be with you." (Rom. xvi. 20, 24; 1 Cor. xvi. 23; Phil. iv. 23, etc.); and in more than forty different passages through the New Testament we find examples of prayer offered to Christ, or the duty of praying to him implied.

24. "That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth." Phil. ii. 10.

25. "But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen." (2 Pet. iii. 18.) Would an inspired apostle so write of a mere man?

26. "And again, when he bringeth in the first-begotten into the world, he saith, And let all the angels of God worship him." (Heb. i. 6.) Would the Father command idolatry?

27. That Christ is worshipped in heaven, the Book of Revelation abundantly proves. We quote a few passages only: "And when he had taken the book, the four beasts, and four-and-twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints . . . and every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever. And the four beasts said, Amen. And the four-and-twenty elders fell down and worshipped him that liveth for ever and ever." Rev. v. 8, 13, 14.

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1. In No. 22 what does Paul say of Christ?
  2. In No. 23 what is said of prayer to Christ?
  3. In No. 24 what is said of the name of Jesus?
  4. To whom does Peter ascribe eternal glory?
  5. In No. 26 what does God command?
  6. Prove that Christ is worshipped in heaven.

## LESSON XXIX.

## THE DIVINITY OF JESUS CHRIST.—CONTINUED.

28. CREATION is ascribed to Christ: "For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: and he is before all things, and by him all things consist." (Col. i. 16, 17.) Compare this with Isaiah xlv. 24: "Thus saith the LORD thy Redeemer . . . I am the Lord that maketh all things; that stretcheth forth the heavens alone; that spreadeth abroad the earth by myself." See also John i. 3, 10; Rom. i. 20; Heb. i. 10, 12, iii. 4; Psa. civ. 26.

29. Christ is to be our Judge: "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." (2 Cor. v. 10.) Read also Matt. xxv. 31-46: "When the Son of man shall come in his glory," &c. In more than thirty different passages, Christ is represented as the final judge of the world.

30. "Be thou faithful unto death, and I will give thee a crown of life." (Rev. ii. 10.) Can any but God do this?

31. "These things saith the Son of God . . . and all the churches shall know that I am he which searcheth the reins and hearts: and I will give unto every one of you according to your works." (Rev. ii. 18, 23.) Compare this with Jer. xvii. 10: "I the LORD search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings;" and with 1 Kings viii. 39: "and give to every man according to his ways, whose heart thou knowest (for thou, even thou only, knowest the hearts of all the children of men.)"

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1. Who created all things?
  2. Who is to be our judge at the last day?
  3. In how many places is Christ represented as the final judge?
  4. Could any but God give a crown of life?
  5. Can any but God search the heart?
  6. Is it certain, then, that Christ is God?

32. Shortly before his crucifixion his disciples declared to him their belief of his omniscience: "Now we are sure that thou knowest all things." (John xvi. 30.) Would not Jesus have refused this ascription of an attribute of deity, if he had not been entitled to it? But what does he answer? "Jesus answered them, Do ye now believe?" Again, when Peter exclaims, "Lord, thou knowest all things" (John xxi. 17), Jesus, instead of rebuking him, answers him: "Feed my sheep."

33. "For in him dwelleth all the fulness of the Godhead bodily. And ye are complete in him,\* which is the head of all principality and power." (Col. ii. 9, 10.) Who is the head of all, but God?

34. He not only made all things, but he preserves all creation: "upholding all things by the word of his power." Heb. i. 3.

35. "For this thing I besought the Lord thrice, that it might depart from me. And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me." (2 Cor. xii. 8, 9.) Is it not the grace of God that is here spoken of? If Christ is a man, and his grace is sufficient, what need is there of the grace of God, upon which the apostle so often enlarges? The psalmist says (lxxiii. 26): "My flesh and my heart faileth: but God is the strength of my heart, and my portion for ever."

36. Christ declares in the most emphatic language his supreme divinity: "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty . . . . I am Alpha and Omega, the first and the last . . . . Fear not; I am the first and the last: I am he that liveth, and was dead; and behold, I am alive for evermore, Amen; and have the keys of hell and of death." Rev. i. 8, 11, 17, 18.

If there was not one other declaration in the Bible of the divinity of Christ, these words would be enough to prove it.

1. What did the disciples declare?
2. Who upholds all things?
3. Whose grace was sufficient for Paul?
4. Did Christ say that he was "the first and the last"?
5. Did he say that he was the "Almighty"?
6. Would it be blasphemy for a creature to speak thus?

37. He forgave sins: "When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee. But there were certain of the scribes sitting there, and reasoning in their hearts, Why doth this man thus speak blasphemies? who can forgive sins but God only?" (Mark ii. 5-7.) The scribes had a right to ask this last question, for they could point to Isaiah xliii. 25: "I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins." Isa. xliii. 25.

38. "And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven." (John iii. 13.) Could a mere man be in two places at the same time?

39. "For where two or three are gathered together in my name, there am I in the midst of them." (Matt. xviii. 20.) Could a mere man be omniscient and omnipresent?

40. "Which is his body, the fulness of him that filleth all in all." (Ephes. i. 23.) Does any but God fill all in all? "Do not I fill heaven and earth? saith the Lord." Jer. xxiii. 24.

41. "I will not leave you comfortless: I will come to you." (John xiv. 18.) Who but God has the knowledge and power requisite to the performance of this promise? "Fear not, for I am with thee." Isa. xliii. 5.

42. "He that hath my commandments, and keepeth them . . . I will love him, and will manifest myself to him . . . And my Father will love him, and we will come unto him, and make our abode with him." (John xiv. 21, 23.) Would Paul use such language as this of himself, or of any other man?

43. "These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks." (Rev. ii. 1.) Could any but God know all that was passing in the hearts of the members of the seven churches of Asia?

44. "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him and will sup

1. Did Christ forgive sins?
2. Was Christ in heaven and on earth at the same time?
3. Could a man know every thing and be everywhere?
4. Could a man fill all things?
5. Could a dead man come to people's hearts to comfort them?
6. Can a man "knock at the door" of the heart when he will?

with him, and he with me." (Rev. iii. 20.) Unless he knows all hearts, how can this promise be fulfilled?

45. "Lo, I am with you alway, even unto the end of the world." Matt. xxviii. 20.

46. "But thou, Beth-lehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting." (Micah v. 2.) See Matt. ii. 6, where this is applied to Christ. If his "goings forth have been from everlasting," he can be none other than the "everlasting God."

47. "Jesus said unto them, Verily, verily, I say unto you, Before Abraham was I am." (John viii. 58.) Compare this with Exod. iii. 14: "And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you."

48. "And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was." (John xvii. 5.) Could the highest archangel in heaven use such language as this to the Supreme Being? Surely not.

49. "Jesus Christ the same yesterday, to-day, and for ever." (Heb. xiii. 8.) Who but God is, has been, and always will be, unchangeable?

50. "And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof." (Rev. xxi. 22, 23.) How would it sound to say that Moses, or Gabriel, was "the light thereof"?

51. Christ said: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." (Matt. xxviii. 19.) How would it sound to say, "baptizing them in the name of the Father, and of Paul, and of the Holy Ghost?" Yet why not, if Christ is a man only?

1. Could a man be with his friends to the end of the world?
2. Could it be said that a man was from everlasting?
3. Who was "before Abraham"?
4. Who shared in the glory of God before the world was?
5. Is there any creature who always was and shall be the same?
6. Could any man be the temple and the light of heaven?



But here we pause; not for want of more Scriptural proofs, but for want of space.

That Christ was man as well as God, we admit; and those passages of Scripture which refer to his humanity are in harmony with those which refer to his divinity: but unless you admit his divinity, you must abandon all belief in the truth of the Bible; and it is impossible to admit that Christ was even a good man: for no good man would accept divine worship, and arrogate to himself the honour which belongs to God only. And now, my friends, "What think ye of Christ?" (Matt. xxii. 42.) It is not enough that you believe in his divinity. Do you believe in him as your Saviour? Have you accepted him as your substitute? Are your sins imputed to him, and is his righteousness imputed to you? If so, you have been born again of the Holy Spirit; and may well "rejoice in hope of the glory of God."

1. Was Christ man as well as God?
2. If he was not divine, can the Bible be true? [merely?
3. Why cannot we suppose him to have been a good man
4. Is it safe to refuse to believe him and yet trust him as a
5. Will the belief of his divinity save you? [Saviour?
6. What is necessary for salvation?

## LESSON XXX.

## JUSTIFICATION OF THE SINNER.

IF man had always retained the perfection in which he was created, he would have been justified by his obedience to God's law; but after his fall he lost both the ability and the disposition to render this obedience. How then is he to be saved? for the law has never relaxed its demands; it makes no allowance for man's spiritual weakness and depravity: it still insists upon the performance of the works of the law; declaring that "The man that doeth them shall live in them." (Gal. iii. 12.) How then can the law be observed, and its demands obeyed? By Christ's fulfilling the law for us, and laying down his life as a sacrifice for our sins: "For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh but after the Spirit." (Rom. viii. 3, 4.) "The obedience which the law demands is called righteousness; and those who render that obedience are called righteous. To ascribe righteousness to any one, or to pronounce him righteous, is the scriptural meaning of the word to justify. The word never means to make good in a moral sense, but always to pronounce just or righteous. Thus, God says, I will not justify the wicked. Judges are commanded to justify the righteous and to condemn the wicked. Woe is pronounced on those who justify the wicked for a reward. In the New Testament it is said, By the deeds of the law shall no flesh be justified in his sight. It is God that justifieth. Who si he that condemneth? There is scarcely a word in the Bible the meaning of which is less open to doubt. There is no passage in the New Testament

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1. How would unfallen man have been justified?
  2. Does the law still require perfect obedience?
  3. How can this demand be satisfied?
  4. What is the necessary obedience called?
  5. What is the meaning of the word to justify?
  6. Can we be justified by keeping God's laws?

in which it is used out of its ordinary and obvious sense. When God justifies a man he declares him to be righteous. To justify never means to render one holy. It is said to be sinful to justify the wicked; but it could never be sinful to render the wicked holy. And as the law demands righteousness, to impute or ascribe righteousness to any one is, in scriptural language, to justify. To make (or constitute) righteous, is another equivalent form of expression. Hence to be righteous before God, and to be justified, mean the same thing; as in the following passage: Not the hearers of the law are righteous before God, but the doers of the law shall be justified. The attentive, and especially the anxious, reader of the Bible cannot fail to observe that these various expressions, to be righteous in the sight of God, to impute righteousness, to constitute righteous, to justify, and others of similar import, are so interchanged as to explain each other, and to make it clear that to justify a man is to ascribe or impute to him righteousness. The great question then is, How is this righteousness to be obtained? We have reason to be thankful that the answer which the Bible gives to this question is so perfectly plain. In the first place, that the righteousness by which we are to be justified before God is not of works, is not only asserted but proved. The apostle's first argument on this point is derived from the consideration that the law demands a perfect righteousness. If the law were satisfied by an imperfect obedience, or by a routine of external duties, or by any service which men are competent to render, then indeed justification would be by works. But since it demands perfect obedience, justification by works is, for sinners, absolutely impossible. It is thus the apostle reasons. As many as are of the works of the law are under the curse. For it is written, Cursed is every one that continueth not in all things written in the book of the law to do them. As the law pronounces its curse upon every man who continues not to do all that it commands, and as no man can pretend to this perfect obedience, it follows that all who

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1. When God justifies a man what does he call him?
  2. Does justify ever mean to make holy?
  3. What expressions explain each other?
  4. If justification were by works, what would be the case?
  5. Why is justification by works impossible?
  6. Upon whom does the law pronounce its curse?

look to the law for justification must be condemned. To the same effect in the following verse, he says, The law is not of faith, but the man that doeth them shall live by them. That is, The law is not satisfied by any single grace or imperfect obedience. It knows and can know no other ground of justification than complete compliance with its demands. Hence, in the same chapter, Paul says, If there had been a law which could have given life, verily righteousness would have been by the law. Could the law pronounce righteous, and thus give a title to the promised life to those who had broken its commands, there would have been no necessity of any other provision for the salvation of men; but as the law cannot thus lower its demands, justification by the law is impossible. The same truth is taught in a different form, when it is said, If righteousness come by the law, Christ is dead in vain. There would have been no necessity for the death of Christ, if it had been possible to satisfy the law by the imperfect obedience which we can render. Paul therefore warns all those who look to works for justification that they are debtors to do the whole law. It knows no compromise; it cannot demand less than what is right,—and perfect obedience is right; and therefore its only language is as before, Cursed is every one that continueth not in all things written in the book of the law to do them; and, The man that doeth those things shall live by them. Every man, therefore, who expects justification by works must see to it, not that he is better than other men, or that he is very exact and does many things, or that he fasts twice in the week, and gives tithes of all he possesses,—but that he is [and always has been] SINLESS . . . . This doctrine, though so plainly taught in Scripture, men are disposed to think very severe. They imagine that their good deeds will be compared with their evil deeds, and that they will be rewarded or punished as the one class or the other preponderates; or that the sins of one part of life may be atoned for by the good works of another; or that they can escape by mere confession

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1. What alone will satisfy the law?
  2. What does Paul say of the law?
  3. If the law could give a title to life, what then?
  4. What warning does Paul give?
  5. What must he do who expects justification by works?
  6. What do men think of this doctrine?

and repentance. They could not entertain such expectations if they believe themselves to be under a law. No human law is administered as men seem to hope the law of God will be. He who steals or murders, though it be but once, though he confesses and repents, though he does any number of acts of charity, is not less a thief or murderer. The law cannot take cognizance of his repentance and reformation. If he steals or murders, the law condemns him. Justification by the law is for him impossible. The law of God extends to the most secret exercises of the heart. It condemns whatever is in its nature evil. If a man violate this perfect rule of right, there is an end of justification by the law; he has failed to comply with its conditions; and the law can only condemn him. To justify him, would be to say that he had not transgressed. Men, however, think that they are not to be dealt with on the principles of strict law. Here is their fatal mistake . . . Even conscience, when duly enlightened and roused, is as strict as the law of God. It refuses to be appeased by repentance, reformation, or penance. It enforces every command and every denunciation of our Supreme Ruler, and teaches, as plainly as do the Scriptures themselves, that justification by an imperfect obedience is impossible. As conscience, however, is fallible, no reliance on this subject is placed on her testimony. The appeal is to the word of God; which clearly teaches that it is impossible a sinner can be justified by works, because the law demands perfect obedience." Hodge's Way of Life, Chap. V., Justification.

Thus we all stand helpless and, in ourselves and in any thing which the law can do for us, hopeless before God; and thus condemned we shall, unless some great change occur in our circumstances, shortly stand at the judgment seat. The demand there, as here, will be perfect righteousness. To the sinner awakened to a sense of this awful truth what unspeakable joy is brought by the declaration of Scripture that Jesus Christ, the second person of the adorable Trinity, took upon him our nature;

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1. Do men believe themselves to be under law?
  2. Does human law balance a man's sins with his virtues?
  3. How far does the law of God extend?
  4. What is said of conscience?
  5. How then do we stand before God?
  6. What brings unspeakable joy?



was born into the world; subjected himself to the law which we had broken; suffered its penalty; satisfied its demands; and now offers the benefits of his sacrifice to every one who will accept of them! "Let this mind be in you which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." (Phil. ii. 5-8.) "But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ." (Gal. iv. 4-7.) "But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." (1 Cor. i. 30.) "For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." (Rom. v. 19.) "For he hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him." (2 Cor. v. 21.) "And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith." (Phil. iii. 9.) "Therefore being justified by faith, we have peace with God, through our Lord Jesus Christ." (Rom. v. 1.) "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." (Rom. viii. 1.) It is—we do not say improbable, but—impossible that he who is in Christ can perish. Why then is it that all who hear of this glorious gospel of the Son of God do not at once accept it in all its divine simplicity and truth? The answer we must reserve for our next Lesson.

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1. In what two forms has Christ existed?
  2. Why was Christ made under the law?
  3. How must we become sons of God?
  4. What is Christ made unto us?
  5. What was Christ made for us?
  6. To whom is there no condemnation?

## LESSON XXXI.

### REPENTANCE AND FAITH.

WE concluded our last Lesson with the following assertion and question: "It is—we do not say improbable, but—impossible that he who is in Christ can perish. Why then is it that all who hear of this glorious gospel of the Son of God do not at once accept it in all its divine simplicity and truth?" To this we answer:

I. The great majority have no heart-belief of their danger. We say "heart-belief:" an intellectual assent to the truth of Christianity they may not be able to avoid; but this will never bring them to repentance and faith. They promise themselves that, at some indefinite time in the future—in sickness, or retirement from business, or old age,—they will make a personal matter of religion, and secure all the advantages which it offers; and if they should be cut off before the "convenient season" has arrived, they hope that God will be merciful enough to save them; to accept their desire to be saved as a substitute for that repentance and faith which are declared by Holy Writ to be the only means of salvation. You may tell them, and they may tell themselves, that the risk which they run is a tremendous one: but whatever may be the consequence, forsake the ways of their own hearts, and give up those hearts to the love and service of God, they will not!

II. Many who are in earnest in their religious purposes and conscientious in their performance of religious duties, permit ecclesiastical organizations or priestly intervention to stand between their souls and Christ. The simplicity of the gospel—that Christ has done every thing which can merit salvation for us, and that all we can do is to receive, not give—is a stum-

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1. What is impossible?
  2. What is said of the great majority?
  3. What do they promise themselves?
  4. Do they know that they run a great risk?
  5. What do others permit?
  6. What is the simplicity of the gospel to such?

bling-block to them. In this obtrusion of self, Deism, Romanism, Unitarianism, and all other forms of error unite. It is a proper sense of our sin and danger alone which can make Christ, as a personal Saviour, precious to our souls. Is not man's natural indifference to God and to his own conduct, as a subject of the Divine Government, a sufficient proof of his natural depravity? Does he show the same indifference where his temporal interests are concerned?

"There is one general truth in relation to this point which is clearly taught in the Bible; and that is, that all true repentance springs from right views of God. The language of Job may with more or less confidence be adopted by every Christian: I have heard of thee by the hearing of the ear, but now mine eye seeth thee; wherefore I abhor myself in dust and ashes. The discovery of the justice of God serves to awaken conscience, and often produces a fearful looking for of judgment and fiery indignation. This is the natural and reasonable effect of a clear apprehension of the rectitude of the divine character, as of a judge who renders to every one his due. There are accordingly many illustrations of the effects of this apprehension recorded in the Scriptures. Fearfulness and trembling, said the psalmist, are fallen upon me; and horror hath overwhelmed me. While I suffer thy terrors, I am distracted. Thy fierce wrath goeth over me. Thy terrors have cut me off. There is no rest in my bones because of my sins. For my iniquities have gone over my head, as a heavy burden they are too heavy for me. These fearful forebodings are so common in the experience of the people of God, that the earlier writers make terror of conscience a prominent part of repentance. There are, however, two remarks upon this subject which should be borne in mind. The first is, that these exercises vary in degree from the intolerable anguish of despair to the calm conviction of the judgment that we are justly exposed to the displeasure of God. And, secondly, that there is nothing discriminating in these

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1. What alone can make Christ precious?
  2. Give me a proof of man's depravity.
  3. Are men thus indifferent to their temporal interests?
  4. What does repentance spring from?
  5. What serves to awaken conscience?
  6. What two remarks should be borne in mind?

terrors of conscience. They are experienced by the righteous and the unrighteous. If they occurred in the repentance of David, they did also in that of Judas. Sinners in Zion are often afraid; and fearfulness often surprises the hypocrite. These fearful apprehensions, therefore, are not to be desired for their own sake; since there is nothing good in fear. It is reasonable that those should fear who refuse to repent and accept of the offers of mercy. But there is nothing reasonable in those fears which arise from unbelief, or distrust of the promises of God. It so often happens, however, in the experience of the people of God, that they are made sensible of their guilt and danger before they have any clear apprehension of the plan of redemption,—that, in fact, fear of the wrath of God enters largely into the feelings which characterize their conversion. The apprehension of the holiness of God produces awe. The angels in heaven are represented as veiling their faces, and bowing with reverence before the Holy One. Something of the same feeling must be excited in the minds of men by the discovery of His infinite purity. It cannot fail, no matter what may be the state of his mind, to excite awe. This, however, may be mingled with love, and express itself in adoration; or it may co-exist with hatred, and express itself in blasphemy. Very often the effect is simple awe, or at least this is the prominent emotion; and the soul is led to prostrate itself in the dust. The moral character of this emotion can only be determined by observing whether it is attended with complacency in the contemplation of infinite purity, and with a desire of larger and more constant discoveries of it, or whether it produces uneasiness and a desire that the vision may be withdrawn, and we be allowed to remain at ease in our darkness. In the next place, this discovery of the holiness of God cannot fail to produce a sense of our own unworthiness. It is in his light that we see light. It is by the apprehension of his excellence that we learn our own vileness. And as no man can be aware that

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1. Who experience terrors of conscience?
  2. What are reasonable fears?
  3. What are unreasonable fears?
  4. What produces awe?
  5. How can the moral character of this emotion be determined?
  6. What effect is produced by the discovery of God's holiness?

he appears vile in the sight of others without a sense of shame, we find that this emotion is described as being one of the most uniform attendants upon repentance . . . . As the consciousness of unworthiness when we think of others produces shame, so, when we think of ourselves, it produces self-abhorrence. This latter feeling, therefore, enters into the nature of true repentance. In the strong language of the suffering patriarch already quoted, the sinner abhors himself and repents in dust and ashes . . . . It is not the strength, but the nature, of these feelings which determines the character of our repentance. Their nature is the same in all true penitents; their strength varies in every particular case. In all, however, the sense of sin destroys that self-complacency with which sinners soothe themselves, thanking God they are not as other men. It humbles them before God, and places them in the position which he would have them occupy. To this man will I look, saith the Lord, even to him that is poor and of a contrite spirit, and trembleth at my word. With such a soul God condescends to take up his abode . . . . This humbling sense of our unworthiness, which produces true contrition and self-abasement, is essential to repentance. Most men are willing to acknowledge themselves to be sinners; but they are at the same time disposed to extenuate their guilt; to think they are as good as could be reasonably expected; that the law of God demands too much of beings so frail as man, and that it would be unjust to visit their deficiencies with any severe punishment. The change which constitutes repentance destroys this disposition to self-justification. The soul bows down before God under the consciousness of inexcusable guilt . . . . There is, indeed, a confession which remorse extorts from the lips of those whose hearts know nothing of that godly sorrow which is unto life. Thus, Judas went to his accomplices in treachery and said, I have sinned in that I have betrayed the innocent blood; and then went and hanged himself. This, however, is very different

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1. What does the consciousness of unworthiness produce?
  2. What does Job say?
  3. What determines the character of our repentance?
  4. What does the sense of sin destroy?
  5. What are men disposed to do?
  6. What destroys this disposition?



from that ingenuous acknowledgment of sin which flows from a broken spirit, and which is the more full and free the stronger the assurance of forgiveness." Hodge's Way of Life, Chap. VII., Repentance.

This condition of repentance and humility, being attended by faith in the Divine promises of forgiveness, so far from being an unhappy state, as those who have not experienced it suppose it must be, is full of unspeakable comfort and consolation. Indeed, the only sure basis of happiness, the supreme love of God as a tender and merciful parent, is then first experienced. Did not the prodigal son, when he wept upon his father's bosom, enjoy a peace to which his whole previous life had been a stranger? The language of the renewed soul is, Can I ever love enough or do too much for the Father who gave up his Son to save me? the blessed Saviour who bare the punishment of my sins, and purchased an everlasting righteousness for me? the Holy Spirit who, after all my ingratitude and unbelief, still returned to strive with, still waited to be gracious to me? In this state of love and tenderness it is often the earnest desire of the soul to enter at once into the promised rest. It trembles in view of the temptations and trials which may lie between it and the day of Christ's appearing: trembles lest it should lose its first love, fall again into sin, and grieve the forgiving Father, the compassionate Saviour, the long-suffering Spirit. But it soon learns "a more excellent way:" and feels that, however natural, it is selfish to be so anxious to wear the crown before enduring the cross; to avoid its share of the labour of (as an humble instrument) diffusing righteousness in the earth, and bringing sinners to the feet of the Saviour who hath done such great things for it!

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1. Is this state of repentance an unhappy one
  2. What is the only sure basis of happiness?
  3. When did the prodigal enjoy peace?
  4. What is the language of the renewed soul?
  5. At this time, what is often the desire of the soul?
  6. What does it soon learn?

## LESSON XXXII.

## CONFESSION OF CHRIST.

THE inquirer has now reached a most interesting point in his spiritual history. He is, we have assumed, persuaded that the Holy Scriptures contain a direct revelation from God; that Jesus Christ, the second person of the Holy Trinity, came into the world as a man, fulfilled all righteousness, and suffered punishment in our stead; so that all who accept him as their Saviour are treated as though they had personally obeyed the divine law: he has, by the influence of the Holy Spirit, exercised repentance and faith, been born again, and is a new creature in Christ Jesus. What is he to do next? He is to openly confess Christ as his Saviour before the whole world. But from this many shrink: some from natural timidity; some from fear of ridicule, or domestic or social persecution; some from other reasons. They ask themselves—perhaps they ask others,—“Why cannot I be a true Christian without a public confession of Christ, or a profession of his religion?” Hear Christ’s own words as an answer to this question: “Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.” (Matt. x. 32, 33.) “He that is not with me, is against me; and he that gathereth not with me, scattereth abroad.” (Matt. xii. 30.) Paul also says: “If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart, man believeth unto righteousness; and with the mouth confession is made unto salvation.” Rom. x. 9, 10.

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1. What does the inquirer now think of the Scriptures?
  2. What does he think of Jesus Christ?
  3. What has the Holy Spirit done for him?
  4. What is his next duty?
  5. Why do some shrink from this duty?
  6. What does Christ say as to this duty?

Let us briefly consider some of the objections urged or excuses made for not joining the church.

1. "I am afraid of the ridicule or, at least, secret contempt, of some of the members of my family, or other acquaintances."

ANSWER: In other words, you are "ashamed of Christ." Now, what does Christ say to this excuse: "Whosoever therefore shall be ashamed of me, and of my words, in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels." Mark viii. 38.

2. "I am afraid that I shall regret it." ANSWER: But would not such regret be sinful and foolish? and are you willing to refuse to obey Christ now in order that you may the better continue to refuse to obey him, and be undisturbed in your sin and folly?

3. "I am afraid that I may be inconsistent, and disgrace the cause of religion." ANSWER: You are much less likely to do wrong if, by a conscientious obedience to Christ's command to confess him, you secure the aid of the Holy Spirit to strengthen and confirm you in well-doing. Your excuse amounts to this. That you had better sin now against Christ by refusing to obey him, than run the risk of sinning against him hereafter, when you are striving to obey him. If you do fall into sin after joining the church, you can seek forgiveness as you are doing now. What would a father think of that child who should say to him, "I will not promise to love and obey you, for-fear I may disobey you hereafter"?

4. "I would rather put off joining the church until I am older; have seen more of the world, or have less business to attend to." ANSWER: How do you know that you will ever be older? Why should you, by "seeing more of the world," increase the difficulty of securing the world to come? What "business" is so important as the saving of your soul? Other failures may be retrieved: but a failure here is destruction! "What shall it

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1. What is the first excuse noticed?
  2. What does Christ say to this?
  3. What is the second excuse noticed?
  4. What is the answer to this?
  5. Third excuse and answer?
  6. Fourth excuse and answer?

profit a man," says our Saviour, "if he shall gain the whole world, and lose his own soul." Mark viii. 36.

5. "Notwithstanding all these considerations, I may be safe in postponing this matter; because if I am to be saved, I shall be whether I join the church or not; and if I am to join the church, I shall not be able to resist when the time comes. *Now* I can resist, and I do not want to do it." Do not delude yourself by such miserable excuses as these. What would you think of a son who determined that he would not obey his father until he was forced to do it? You will never be driven to heaven against your will. And if you now resist the strivings of the Holy Spirit, you may never be favoured with them again. That is an awful warning which declares that, "He that, being often reprov'd hardeneth his neck, shall suddenly be destroyed, and that without remedy. (Prov. xxix. 1.) It is a great mistake to suppose that you can at any time, in the prospect of death, revive the serious convictions which now trouble you. It is very likely that under such circumstances you may be utterly unaffected: your intellect convinced of your danger, and anticipating the doom of the lost, whilst your heart, cold and insensible, refuses to feel or pray.

Consider now the advantages of at once confessing Christ before men and uniting yourself with the people of God.

1. You obey Christ; and in so doing you entitle yourself (not from any merit of yours, but in accordance with his gracious promise,) to all those spiritual blessings which he confers upon his acknowledged followers. The benefit to be derived from the influence of the Holy Spirit, from Christian ordinances, Christian sympathy, and Christian prayers, are yours: and who can adequately estimate the value of such blessings as these?

2. You commit yourself before the world as a follower of Christ; and this fact relieves you at once from some of the severest temptations which now endanger you. You will not be expected to frequent the company and participate in the

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1. What is the fifth excuse?
  2. Will any be driven to heaven?
  3. What awful warning is quoted?
  4. What great mistake is noticed?
  5. What is the first advantage of confessing Christ?
  6. What is the second advantage?

scenes familiar to those who have no higher end in the world than their own pleasure and amusement. In moments of weakness, when higher principles seem dormant, and perhaps even love waxes cold, the fear of being censured for inconsistency will often prove an effectual safeguard. As a secret disciple you would lack this aid, and in all probability in a short time would be as worldly and careless as ever. What experienced minister of the gospel does not know of many such cases?

3. So far from incurring the ridicule or contempt of some of your acquaintances, perhaps of members of your family, as you now dread, you will in reality gain their respect by your obedience to the convictions of your conscience. There are but very few, if any, who have not felt, to a greater or less degree, the convictions which now distress you: those who have yielded to them will certainly commend your course; those who resisted them will respect one who has evinced more courage and conscientiousness than they have practised themselves.

4. As a member of the church you will, if consistent and zealous, feel it a duty to engage in works of practical Christian benevolence: Sunday-school and other instruction, relief of the poor, the distribution of Bibles, tracts, and good books, and other useful enterprises. Will it not be an unspeakable satisfaction to you, in later years, at the hour of death, at the day of judgment, and in a glorious eternity, to feel that you, in these various fields of Christian effort, have done something to glorify God and benefit the world? To know that useful Christians, perhaps that devoted ministers of Christ, were by your influence brought to the knowledge of the truth? And that, without your instrumentality, they might, humanly speaking, have never known or have never embraced the Saviour? On the other hand, how dreadful will be your self-condemnation, whether amidst the pangs of a late repentance on earth, or amidst the horrors which surround the impenitent lost, when reflecting on all that you might have done, yet have left undone!

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1. What is said of secret discipleship?
  2. What is said of ridicule or contempt?
  3. What is said of convictions?
  4. What should the Christian engage in?
  5. What will be an unspeakable satisfaction?
  6. What would cause self-condemnation?



## LESSON XXXIII.

## SUNDAY-SCHOOL INSTRUCTION.

To over-value the importance of the Sunday-school as a means of the evangelization of the world is hardly possible. Anecdotes of their usefulness,—of children rescued from sin, shame, and misery; parents converted; intemperance and pauperism succeeded by morality, comfort, and religion, would fill many volumes. With such abundant evidences of fruitful results, one might suppose that Christians of both sexes, and of almost all ages, would throng the schools, impatient for employment in so blessed a work. But, alas! what is the fact? What will many pastors and superintendents tell you? That their Sunday-schools are always suffering from the want of male teachers especially; or from the want of punctuality and interest on the part of those who are nominally engaged in Sunday-school duties. I say “male” teachers, advisedly: females are more ready to enter the field; and they cultivate it with far more patience, energy, and of course—success.

Now, young Christian,—young, I mean, in profession of your Saviour,—can you refuse to enter the Sunday-school? Let me lay before you some reasons (not now first published by the author of this book) why you should engage in this good work.

1. There are many children in every community or neighbourhood who must either be religiously instructed in Sunday-schools or not at all. In many cases the parents are ignorant; in many, careless; frequently both.

2. But Sunday-schools cannot be sustained without teachers. It is obviously, then, the duty of Christians to become teachers. For the same reason that it is your duty to engage in any religious undertaking which needs your assistance, it is your duty to

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1. What would fill volumes?
  2. What might one suppose?
  3. What great want is felt by superintendents?
  4. Should men be ashamed to let women so excel them?
  5. What is said in No. 1.
  6. What, then, is the duty of Christians?

assume that vacant seat surrounded by a neglected class; or, if there be no such vacancy, then to gather scholars, and become their instructor. Better, with all the toil and self-denial, to be thus encompassed in the Sunday-school now, than in the last awful day to be surrounded by a host of lost souls, who might have been saved, had they but heard from your lips the words of eternal life. Better the labour and weariness "while it is called To-day," than, when that night cometh when no man can work, to lie down upon a bed of death with the reflection that no Sunday-school child shall "arise to call us blessed" in the "morning of the resurrection!"

3. You object, that you are busily engaged during the week, and must rest on Sunday. But is it certain that your health would suffer from teaching. Can it be the fatigue of the work which will injure you? You are able to attend to your business and to go to church regularly: so it cannot be this. Is it the short exercise of opening and closing devotions, morning and afternoon, that proves so wearisome? Or is it the few minutes' talk with the children that is so overpowering? Would you not talk almost as much at home, waiting for church time? Indeed is there not an absorbing interest in teaching, which carries you through the time with surprising rapidity? Tell me, all ye who have been teachers, but who have resigned your posts, did you not enjoy yourselves more, and feel far better satisfied, then than now?

4. Allowing full weight to the complaints of inconvenience and fatigue attendant upon Sunday-school instruction, is there any doubt that all vacancies would be speedily filled if a salary should be offered, say of \$1000 per annum? If it were considered entirely right and honourable to accept pecuniary compensation, would not a "consideration" of this kind be a sufficient stimulus where other inducements seem unavailing? It may be said that a man's necessities might lead him to teach for a salary. I answer, "Are the 'necessities' of unconverted

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1. What is said to be better
  2. What excuse for not teaching is noticed?
  3. What answer is made to this?
  4. Does the time pass quickly with the interested teacher?
  5. Do you think that those who have given up teaching are
  6. In what way could we get plenty of teachers? [satisfied?

children less? And if we believe that it is the Lord who giveth 'power to get wealth,' cannot the Master of the vineyard pay the labourer his hire, even if he receives no specific salary for his Sunday-school toil?" Let him go forward in the path of duty, and trust God for the results. May not a languishing business be revived, and influential friends be raised up to further his efforts after an honest livelihood? May not prosperity flow in through many unexpected channels? "Put thou thy trust in the Lord, and do good, and verily thou shalt be fed."

5. Now let us consider our subject in its retrospective view. And first: it is very pleasant, at the conclusion of the Lord's day, to be able to reflect that the hours have not passed without an effort on our part to advance the glory and promote the kingdom of God among men. The pastor, who might otherwise have been saddened by an insufficiency of means to carry on his school, has been cheered and encouraged by our humble aid. Fellow-teachers have had their hearts and hands strengthened by our co-operation. Children, who might otherwise have desecrated the day and contracted evil habits, have been gathered from the street, or from ungodly households, and been taught the duties of prayer and praise, of repentance towards God and faith towards our Lord Jesus Christ." What is more delightful to a zealous Sunday-school teacher than to enter a school, where, in this or that teacher, surrounded by an animated group of interested children, he recognizes a former pupil of his own, now disseminating the good then, perhaps carelessly, received. It may be the blessed lot of the advanced Sunday-school teacher to reckon up ministers of Christ, and officers of state, devoted missionaries, and influential merchants, enterprising mechanics, and honest labourers, now happily all "labourers" in the vineyard of the Lord, through his instrumentality as the guide of their youth. No man can calculate the results, for time and eternity, of bringing one child under religious instruction. By the blessing of God upon faithful

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1. Does not God pay the labourer for his work?
  2. What is very pleasant?
  3. What is said of the pastor?
  4. What of the fellow-teachers?
  5. What of Sunday-school children?
  6. What of the Sunday-school teacher?

effort, that child may grow up to inherit the reward of those who "turn many to righteousness." He may become "a man of might before the Lord." He may be equally eminent in confounding the powers of darkness, and in extending the beams of Gospel light: in carrying dismay into the ranks of Satan, and in strengthening the hearts of God's desponding children. He may become a Pascal to confute, a Luther to alarm, a Melancthon to persuade.

6. But perhaps you plead that you are "not qualified." To this I answer: "If you know more than that uncared-for, ignorant, teacherless child who is 'perishing for lack of knowledge;'—if you can tell him about God and salvation, about Christ and his Gospel, you *are* qualified to become his teacher. You know that you are 'qualified.' Be honest to yourself, faithful to God, and faithful to those for whom God would have you to labour. Begin next Sunday, and at its close ask your conscience, 'Have I not done well?'" And at the close of life will not the accumulated labours of many Sundays so spent be reviewed with feelings of chastened exultation? With humility and self-abasement, indeed, that we have done so little, and that little marred by manifold infirmities, but with holy rejoicing that we have not been altogether idle, though, surely, "unprofitable servants." "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever." Daniel xii. 3.

And as for those who still refuse to obey the Master's command, "Go ye and work in my vineyard," let me affectionately entreat them to ponder well this inspired warning: "Therefore to him that knoweth to do good, and doeth it not, to him it is sin." (James iv. 17.) We add (from the Preface to the American Sunday-school Union's Explanatory Question-Book on the Harmony of the Gospels) some hints which we think calculated to be useful. The Superintendent should: I. Open the school punctually to the minute; II. Mark the attendance (whether

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1. What may your scholar become?
  2. What is said of being qualified?
  3. What of the close of life?
  4. What of turning many to righteousness?
  5. What is the Master's command?
  6. What four rules are recommended to the Superintendent?

late or in time) of every teacher and every scholar; III. Ascertain if the scholars are duly visited by their teachers; IV. Occupy five minutes before closing with an earnest exhortation to the children on the duty of immediately giving their hearts, and consecrating their lives, to God.

The Teachers should: I. Always be in time, and in case of unavoidable absence provide a substitute; II. Require of every child the recital of the verses which form the subject of the day's lesson and of the answers in the Question-Book (which is to be taken home by the scholar); III. Visit every child at least once a month, and also know the cause of every case of absence from a session; IV. Urge the duty of personal religion, and attendance upon public worship, not only upon their scholars, but also upon the members of their scholars' families; and to this end distribute among them religious books and tracts; V. Endeavour to impress upon the consciences of their scholars, and others, the importance of unreserved consecration to the service of God and man; holding up to the boys the claim of the Christian ministry upon their serious and prayerful consideration.

The Scholars should: I. Make it a point to be always at school, always in time, and always prepared to recite the lesson (yet it is better to be at school, late and ignorant of the lesson, than not to be at school at all); II. Set a good example by respectful deportment to the superintendent and teachers, kindness to their fellow-scholars, and careful observance of all the rules; III. Show at home the good effects of the school by the habit of morning and evening prayer; daily perusal of the Bible; obedience to parents, and affection to brothers, sisters, and other playmates; IV. Resolve that so soon as qualified they will themselves take classes in the school; and in the meantime will do all the good that they can,—by bringing other children to the school, the distribution of tracts, and the discouragement of profanity, intemperance, and all other sins, as they find occasion.

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1. What are Rules I. and II. for teachers?
  2. What are Rules III. and IV. for teachers?
  3. What is Rule V. for teachers?
  4. What are Rules I. and II. for scholars?
  5. What is Rule III. for scholars?
  6. What is Rule IV. for scholars?



## LESSON XXXIV.

## TRACT DISTRIBUTION.

UPON this subject I shall quote from a former publication of my own (The Profitable Life, &c.), as I have no new arguments to adduce, though doubtless many new illustrations of the usefulness of tracts could be added: but to exhibit even a small portion of these, volumes would be required. I beg, in the name of our common Master, to lay before your conscience a simple, practical instrumentality, by which you may reasonably expect to bring thousands to the knowledge of the truth, and to the kingdom of our God. Do you ask, "How?" I answer, "By the distribution of religious tracts." Would you not consider that a happy and profitable day in which you had had religious conversation with twenty unconverted friends? Would you not hope much from your earnest exhortations to flee from the wrath to come? Then why not avail yourself of a plan by which you can daily address twenty or a hundred friends or strangers upon the subject of their highest interests, and send them home, too, with this address in their pockets, to be read again and again? Observe, I do not urge you to become a regular tract visitor, though you would find it difficult to find a more useful employment; but if you have no time for such duties, this need not prevent you from becoming a distributor of tracts. There are many ways of putting them into circulation. Always have them in your pocket. Give them to mendicants and labourers at your door or at your place of business. Drop them in the street, as you pass too and fro in the course of your daily engagements. The "handbill" tracts, ten for a cent, folded in *note form*, with the white side out, are especially suited for this purpose, and will be picked up by day or night almost

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1. How many Christians ought to try to save souls?
  2. Do you know of an easy, powerful instrumentality for good?
  3. How many a day can you address by tracts?
  4. Who is a very useful visitor?
  5. Should you make it a rule to distribute tracts every day?
  6. Mention some ways of distributing them?

as fast as you drop them. Give them to children and others, and throw them into the road as you ride through the country. Let no day pass on which you do not put some tracts into circulation. Then, on the great Day of Judgment, no day will be condemned as an entire blank. Why should you not distribute tracts? Do you doubt that they do good? You might almost as well doubt your own existence. As I have already said, volumes could be filled with anecdotes illustrating the benefits of religious tracts. Let me tell you of a fact which came under my own observation. Some years since, a gentleman of Philadelphia determined to put into circulation a large quantity of religious tracts. He did so; and the next year he heard of twenty-five to thirty persons who had been changed in heart by means of a few of those tracts. One person told him: "I gave some of the tracts you handed me to a family near our house who never attended church. They commenced going; and now the father, mother, and eldest daughter are members of the church." Another person said: "I distributed the tracts you gave me to families near Bordentown, and they read them; and twenty or more have joined the church." A gentleman passing through St. James's Park, London, handed the tract called "The Great Question Answered," to a young man whom he met; this young man proved to be possessed of great wealth and influence. He read the tract, was deeply affected, organized extensive operations of an educational character; and in a few years it was computed that one hundred thousand children were under religious instruction from the influence of this one tract. Do you object that you are poor, and cannot afford to buy tracts? You must indeed be very poor if you cannot afford the small sum for which you can distribute a great many tracts! Consider for a moment how much good the humblest Christian may accomplish by a small annual outlay, which would hardly be missed from even straightened incomes. The cheapest kind of tracts, "handbills," are the best. First, they are short, and on that

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1. What is said of the Day of Judgment?
  2. What kind of anecdotes would fill volumes?
  3. What is said of a case in Philadelphia?
  4. What is said of The Great Question Answered?
  5. What excuse may some give for not distributing?
  6. What kind of tract is recommended?

account people will read them; secondly, this brevity secures a condensation of thought, a pungency of language, and a striking exhibition of truth which are well calculated to arouse the most careless. These invaluable tracts are sold by the American Tract Society at the rate of ten for a cent. Now who would miss three cents a day? Yet this would distribute thirty tracts; thirty per day amounts in a week to two hundred and ten; in a year to ten thousand nine hundred and fifty; in ten years to one hundred and nine thousand and five hundred. Many of these tracts will be read each by three, four, or five persons, or a whole family; but making allowance for the few which may be wasted or destroyed, it is probably much within the truth to assume that, on the average, each tract will be read by one person. This will give in ten years one hundred and nine thousand and five hundred readers. "Perhaps one-half fall into the hands of Christians." Very good; they can pass them round to those who need them. Is it too much to hope that of seventy thousand unconverted readers of these tracts one thousand may become savingly interested in the truths thus promulgated. If this calculation be too large, assume one hundred, or fifty, or ten, or five, or one; and, Christians, is not the salvation of this one soul for whom Christ died a sufficient reward for thy toil? And is three cents daily too much to employ in so good a work? But remember always this advice: let no tract go forth unaccompanied by thy soul's prayer for the blessing of God's Holy Spirit upon its perusal. Before leaving the pecuniary view of the subject, it is proper to add, to avoid misconception, that the writer has no interested object in view in urging the distribution of tracts; on the contrary, he pays for all he distributes. He recommends the publications of the American Tract Society because he considers them eminently adapted to do good, and because Christians generally can unite in their circulation. Some of the best *handbill* tracts, ten for a cent, are: Important Questions; To-morrow; God is Merciful; I hope to be Saved;

- 
1. What Society sells the "handbill" tracts?
  2. What is the price?
  3. How many tracts a year would three cents a day buy
  4. Would it pay you if one thousand became converted?
  5. Would it pay if one soul was thus saved? [mended?
  6. Why are the tracts of the American Tract Society recom-

Quench not the Spirit; Swearer's Prayer; four pages and larger tracts, fifteen pages for a cent: One Thing Needful; Prepare to meet thy God; Conviction at the Judgment Day; Swearer's Prayer.

Make your Sunday scholars missionaries by sending them with tracts to taverns, ships, etc. Servants can be so employed. Distribute also The Dairyman's Daughter; The Young Cottager, or Little Jane; The African Servant; Alliene's Alarm to the Unconverted; Baxter's Call to the Unconverted; James's Anxious Inquirer; Henry's Anxious Inquirer; McIlvaine's Evidences; The Profitable Life, and other good books, and, of course, the Bible and New Testament.

PACKAGES FOR TAVERNS: Fifteen Tracts.—Eight and four pages each, namely: Rewards of Drunkenness, two; Swearer's Prayer, two; One Thing Needful, one; Poor Joseph, one; Remember the Sabbath Day, one; Fifty Reasons for Attending Public Worship, one. Seven handbills, namely: Appeal to Retailers of Ardent Spirits, one; Set down that Glass, one; One Glass More, one; A Wonder in Three Words, one; Important Questions, one; Reasons for Total Abstinence, one; To Buyers and Sellers on the Sabbath Day, one. Cost of the above package about three cents.

PACKAGES FOR SHIPS, ETC.: Sixteen Tracts.—Nine of four pages each, namely: James Covey, two; Bob the Cabin Boy, one; Swearer's Prayer, two; One Thing Needful, one; Rewards of Drunkenness, one; Remember the Sabbath Day, one; Fifty Reasons for Attending Public Worship, one. Six handbills, namely: A Good Bargain, one; Important Questions, one; I Hope to be Saved, one; God is Merciful, one; To-morrow, one; The Saviour's Invitation, one. Cost about four cents.

Enclose the above in either of the following: Seamen's Chart, The Shipmates, Conversation in a Boat, Seamen's Spy-glass. Also enclose the directions of some church which the sailor can attend on Sunday.

In conclusion, I beg your prayerful consideration to a few

- 
1. Who should be made missionaries?
  2. Who else?
  3. How many tracts in packages for taverns?
  4. What is the cost?
  5. How many tracts in packages for ships?
  6. What is the cost?

reflections from an excellent work, which I should rejoice to see more widely distributed.

Extract from Phillip's Guide to the Conscientious.

"For how can we die calmly, if we live *idly* in the church of God, or live only to ourselves?

"This requires to be looked into with great seriousness and honesty. Conscience is very prone to warp and prevaricate here; and there is much plausibility in its modes of evading public duty in the church. I mean, by public duty, our obligation to be *useful*, in some way, in the church we belong to. Now, although all the force and fears of our conscience may be in joint array against our becoming *blots* on the character of that church, we may not be sufficiently aware nor afraid of the sinfulness of remaining *blanks* in it. We may even be tempted to think that the sure way of not becoming a blot is to remain a blank in all things, but in attendance on its ordinances, and in contribution to its support. And as we have seen or heard of some persons who have neglected their families or their business by zeal; and of others who have disgraced their character in the end, we are thus strongly tempted to have nothing to do with the spiritual or temporal affairs of the church. Besides, what good could we do, with our poor qualifications? We might hinder, rather than help. Our proper line is to get all the good we can, and try how good we can be. Thus we are inclined to settle the matter, and even to think this settlement of it very conscientious on our part.

"But will the Judge settle it in this way? Yea, could we ourselves settle it thus, if we had the judgment seat vividly present to our thoughts? Let us try. I place myself before 'the great white throne;' I suppose myself allowed to creep to the '*right hand*;' I venture to look round upon my redeemed brethren; I am glad to see so many; but no one beyond my own family seems to know me! and yet I see some of my old neighbours; and they are casting glances of grateful recognition towards my

- 
1. What book is quoted from?
  2. What is Conscience apt to do?
  3. What are some afraid of becoming?
  4. What do they remain?
  5. What do they try to think their proper line is?
  6. What question is asked about the Judge?



minister: but how they were led to hear him, or to become acquainted with any of his people, I know not. But, hark! the judgment begins; the Judge speaks: 'I was sick, and ye visited me; a stranger, and ye took me in.' There! what looks of love and gratitude fall on some of my fellow-members, from the poor of the flock, and also from others who were brought into the fold I know not how. But no such looks fall on me! No eye upbraids me; but no eye *blesses* me. I am, indeed, safe; but I seem *solitary*, although in the midst of myriads. How could I be otherwise, whilst the Judge is recording and rewarding *usefulness*? I was not useful in the church, except by giving some money towards the support of the poor and spread of the gospel. Oh, that I had *done* something to assist in winning souls! I now see that I ought to have had something to do with the spiritual affairs of the church. I am saved, but it is, indeed, 'as by fire.' My 'work of faith' is acknowledged; but '*the labour of love*,' ah! the Judge may well be *silent* towards me on that point. It is an infinite wonder that He is only silent. He might say, in thunder, 'Cast the unprofitable servant into outer darkness.' Thus Conscience judges when placed at the judgment seat of Christ. There we feel the necessity of more than *personal* holiness; *relative* usefulness is wanted, too, in order to our participation in all the triumphs of the last day. Do we—can we—reject this? If any such feeling linger or lurk in our breast, let us realize the scene again, and look to the '*left hand*' of the Judge. See we none there whom we knew here? None whom we might have counselled? None whom we might have drawn under the gospel? We were afraid, or ashamed, or negligent, whilst they were on earth. But could we be so now?"

- 
1. How does the Judge speak?
  2. What is said of fellow-members?
  3. What am I?
  4. What do I wish that I had done?
  5. What is said of the silence of the Judge?
  6. How does Conscience judge?

## LESSON XXXV.

## THE BIBLE.

THE English word "Bible" is equivalent to the Greek *Biblos*, and the Latin *Biblia*, which mean "The Book": hence the word thus applied signifies that the "Bible" is the first, greatest, and best of books. The Bible is also called "The Scriptures," from the Latin *Scriptura*, The Writing; also, "The Old and New Testament," or Testimonies of the will of God; also "The Old and New Covenants," or Promises of God under certain stipulated conditions. "All scripture," writes Paul, "is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." (2 Tim. iii. 16.) The Evidences of Christianity and the early history of the Gospels have been already considered at sufficient length in some of our preceding lessons, to which we refer those who desire information on these points.

The arrangement of the Books of the Old Testament is not chronological. The Jews divided their Scriptures into three parts,—The Law, The Prophets, and The Khethubim, or Holy Writings: thus Christ speaks (Luke xxiv. 44) of The Law, The Prophets, and the Psalms; the Psalms signifying the division of which they composed the first book. I. The Law comprised The Pentateuch, or five books of Moses. II. The Prophets included, besides the prophetical books, several historical ones; the Jewish annals being in many cases compiled by the prophets (1 Chron. xxix. 29; 2 Chron. ix. 29, xxvi. 22, xxxii. 32). The Prophets were divided into former and latter: the "former" comprised Joshua, Judges, 1 and 2 Samuel (one book), 1 and 2 Kings (one book); the "latter," three greater prophets, Isaiah, Jeremiah, Ezekiel, and twelve minor prophets (one book). III. The

- 
1. What is said of the English word "Bible"?
  2. What of the word "Scriptures"?
  3. What does Paul say of scripture?
  4. What is said of the Evidences of Christianity? [arranged?
  5. Are the Books of the Old Testament chronologically
  6. How did the Jews divide their Scriptures?

Khethubim, called also, from the Greek, Hagiographa, or Holy Writings, comprehended the Psalms, Proverbs, Job, Song of Solomon, Ruth, Lamentations of Jeremiah, Ecclesiastes, Esther (the five last being termed the five megilloth or rolls), Daniel, Ezra and Nehemiah (one book), 1 and 2 Chronicles (one book). In all, by this mode of reckoning, the sacred books were twenty. The order of the various books differs in Hebrew manuscripts according as they are Talmudical or Masoretic. In our Protestant Bibles the arrangement is fourfold: I. The Pentateuch, or Five Books of Moses; II. Historical Books,—Joshua to Esther, inclusive; III. Poetical Books,—Job, Psalms, Proverbs, Ecclesiastes, Song of Solomon; IV. Prophetical Books,—Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel, and the twelve Minor Prophets.

“It is probable that the Hebrews did not at first divide one word from another in their writing. And when the separation of words came into use, it would seem to have been in some degree arbitrary. For it is obvious that the authors of the Septuagint version divided many words in a way different from the modern custom. In the Talmud, however, directions are given for spaces between words in synagogue rolls. Paragraphs began to be marked in early times. In the Pentateuch there were 669, called *perashioth*. They are certainly prior in date to the Talmud, and by some scholars are supposed to have originated with the sacred writers themselves. They were divided into *open* where a fresh line was begun, and a greater break of the sense perceptible, and *closed*, where there was only a small blank space between the line, and the sense was more continued. These different kinds of sections were denoted by two Hebrew letters, *Pe* and *Samech*, placed respectively at the beginnings of each. There were, further, other divisions, larger *perashioth*, 54 in number, mentioned for the first time in the Masorah: one of these was to be read every Sabbath day. But there are traces of some such divisions even in the

- 
1. How many sacred books did the Jews reckon?
  2. How are our Protestant Bibles divided?
  3. What is probable?
  4. What directions are given in the Talmud?
  5. How many paragraphs were there in the Pentateuch?
  6. What was to be read every Sabbath day?

New Testament times. For the chapter of 'the bush' is referred to (Mark xii. 26; Luke xx. 37); and that of 'Elias' (Rom. xi. 2); a section or period is also mentioned (Acts viii. 32, 33); and there are indications of a calendar or cycle of lessons (Luke iv. 17-19; Acts xiii. 15, 27, xv. 21). When the divisions of the larger *perashioth* correspond with those of the smaller, the Hebrew letters above mentioned are tripled. Besides these sections of the Pentateuch, there were *haphtaroth*, paragraphs or reading-lessons, taken from the prophets. They were most probably introduced with the intention of improving the public service by adding the instruction of the prophets to that of the law. Long afterwards there were *sedarim*, divisions like our chapters, adopted in Jacob Ben Chayim's edition of the Bible (the second Bomberg). They are 447 in number for the whole of the Old Testament. There were also much more minute divisions. These must, many of them (*e.g.* in the alphabetical poems), have existed from the beginning. And, generally, in the poetry of the Old Testament, we find *pesukim*, rhythmical members marked off into separate lines. A division into periods with the same name was introduced also into prose. And, though possibly no marks were at first employed to distinguish these periods, yet their existence is noted in the Mishna; and they appear to have been nearly coincident with modern verses. There have been also different kinds of divisions in the New Testament. Chapters, *kephalaia*, are early spoken of. But perhaps the oldest mode of division of which we know any thing is that peculiar and good one adopted in the Vatican manuscript. This is a distribution into sections of very unequal length; the breaks being regulated by the sense. St. Matthew has 170 of them, St. Mark 61, St. Luke 152, and St. John 30. In the second century, Tatian formed a harmony of the Gospels; and a century later, Ammonius of Alexandria carried the same plan farther, dividing each Gospel into such sections as would answer to certain other portions in one or

- 
1. What were the *haphtaroth*?
  2. What were the *sedarim*?
  3. Are more minute divisions to be found?
  4. What do we find in the poetry of the Old Testament?
  5. What are *kephalaia*?
  6. Who divided the Gospels into sections?

more of the other Gospels. These are called the *Ammonian sections*. In the early part of the fourth century, Eusebius of Cæsarea made them the basis of his harmonizing tables, known as the *Eusebian canons*; according to which the facts narrated in the Gospels are classed as they are found in all the four evangelists in three, in two, or in a single one. Tables of this kind were chiefly for students who desired to compare the narratives. Other sections therefore were also formed; such as some called *titloi*, which were probably portions for public reading. Of these there were 68 in St. Matthew, 48 in St. Mark, 83 in St. Luke, and in St. John, 19. Each of these sections, except the first, with which of course the book began, had a title from one of the first or principal subjects mentioned in it, while the beginning of the book had a general inscription. The Acts and the Epistles were similarly divided into *kephalaia*,—the Acts by Pamphilus the martyr, and the epistles of St. Paul by some unknown person: the divisions in the catholic epistles have been ascribed, but perhaps without sufficient reason, to Euthalius, the deacon of Alexandria, afterwards bishop of Sulca. The Revelation was divided into 24 portions called *logoi*, and into 72 smaller ones, *kephalaia*; both being attributed to Andreas of Cæsarea in Cappadocia. The Greeks adhered to these ancient divisions till after the taking of Constantinople in 1453 A.D.; subsequently the Latin chapters were adopted. Something like verses, also, were anciently introduced. It is true that in Greek manuscripts, as in Hebrew, the words were not at first separated; but in the fifth century, the use of a dot to divide sentences had become general. In 458 A.D., Euthalius, mentioned above, put forth St. Paul's epistles divided into *stichoi* or lines, each comprising a member of a sentence: in 490 A.D., he also put out the Acts and catholic epistles similarly divided. But it is not certain that he was the real author of the system. And, indeed, it would seem that the same kind of division had been previously made in the Gospels. With regard to our modern divisions of

- 
1. What are the Eusebian canons?
  2. What were other sections called?
  3. Into what were the Acts and the Epistles divided?
  4. What were ascribed to Euthalius?
  5. How was The Revelation divided?
  6. What else were anciently introduced?



chapters and verses, the following appears to be briefly the history. About the middle of the thirteenth century, Cardinal Hugo de Sancto Caro, or Hugh de St. Cher, having projected a concordance to the Latin Vulgate, distributed the Old and New Testaments into chapters: they are those we now have. He also distinguished smaller sections or verses (following in the Old Testament the Masoretic divisions), placing the titles A, B, C, D, E, F, and G in the margin, for facility of reference. A Hebrew concordance on the same plan was compiled by Rabbi Mordecai Nathan, a celebrated Jewish teacher, in the fifteenth century, who retained the cardinal's divisions, substituting Hebrew numerical figures for the marginal Roman letters. The Latin version of the bible published by Xantes Pagninus, at Lyons, in 1528, is the first in which verses are throughout marked by Arabic numerals. In the Hebrew Pentateuch, Megilloth, and Haphtaroth, printed at Sabionetta in 1557, every fifth verse was distinguished by a Hebrew numeral. Each verse of the Hebrew text in the Antwerp polyglott of 1569-1573 has an Arabic numeral. In the New Testament, however, there were no Masoretic verses; and therefore Robert Stephens undertook the minuter subdivision, which he accomplished while on a journey from Paris to Lyons. [This is denied by a French biographer.] He printed the first Greek Testament with his verses at Geneva in 1551. The English New Testament divided into both chapters and verses appeared at Geneva in 1557; and the first whole English bible so divided is that executed at the same place by William Whittingham, Anthony Gilby, and Thomas Sampson, published in 1560; and the same divisions have been adopted generally ever since. It cannot be denied that the divisions in our ordinary bibles are sometimes unskilful and erroneous. But it is more easy to point out the fault than to amend it. Attempts have been made to construct paragraph bibles, so as to exhibit more clearly the connection and the sense of scripture. The motive deserves all praise; but the

- 
1. By whom was the Bible divided into chapters?
  2. When was this done?
  3. What was done by Rabbi Nathan?
  4. What is said of the Latin Lyon's Bible of 1528?
  5. What is Robert Stephens said to have done?
  6. What is said of the English Bible of 1560?

success of the attempts hitherto made is more than doubtful. And there is but too much reason for the grave censure of Dr. McCaul: 'The sacred text has been either cut up into shreds with a separate heading, or a number of chapters welded together into one unmanageable mass, so as to perplex and weary the reader; especially as, from want of verses, these portions present one dull and disheartening mass of type, unpleasant to look at.' " Ayre's Treasury of Bible Knowledge, 1866, 110, 111, 112.

We think that any attempt to interfere with the ordinary arrangement of the text into chapters and verses (as in our common English Bibles) is to be earnestly deprecated. The inconveniences of any other system would be far greater than those to which we are now subjected.

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1. What is more than doubtful?
2. What does Dr. McCaul say of the new divisions?
3. Are not short verses an advantage in Biblical study?
4. Are they not an advantage in quotation?
5. Are not these advantages greater than the disadvantages?
6. Is it not better, then, to leave the divisions as they are?

## LESSON XXXVI.

## MANUSCRIPTS OF THE BIBLE.

THE word manuscript is derived from the Latin words *manus*, the hand, and *scribere*, to write. In Europe the art of printing was first practised about 1420 ; and the first book from movable metal type was a Latin Bible, without date, but printed between 1450 and 1455. Of the original manuscripts of the Sacred Books there are none known to be in existence; but there are many copies of great antiquity still remaining, and an account (from Ayre's Treasury of Bible Knowledge, 560-62,) of some of these will prove both interesting and instructive.

I. "Hebrew manuscripts on synagogue rolls and private copies. The first are those used in the synagogue worship. They are written with great exactness on the skins of clean animals, specially prepared, and fastened together with strings also taken from clean animals. They are in the square Chaldee letters, without vowels or accents; and, as they are of a considerable length, they are rolled round cylinders, so as to afford facility in displaying any portion required. The writing is in columns, presenting, so to speak, separate pages to the eye of the reader as he unrolls the manuscript. Some of these synagogue rolls contain the Pentateuch. The *haphtharoth*, or prophetic sections read in the service, and the *megilloth*, or five books, viz.: Solomon's Song, Ruth, Lamentations, Ecclesiastes, and Esther (read, the Song at the passover, Ruth at the feast of weeks, Lamentations on the 9th of Ab, when the temple was both times burnt, Ecclesiastes at the feast of tabernacles, and Esther the 14th and 15th of Adar at the feast of Purim) are on separate rolls. The private manuscripts are in books, folio, quarto, octavo, or duodecimo, written on vellum, parchment, or paper. Some of

- 
1. What does "manuscript" mean?
  2. When was printing first practised in Europe?
  3. Are many ancient MSS. of the sacred books still extant?
  4. What are Hebrew MSS. divided into?
  5. What are the synagogue rolls written on?
  6. What are the private Hebrew MSS. written on?

these are in the square Chaldee, and some in the rabbinical character. They have vowels and accents . . . . It is difficult to determine the age of Hebrew manuscripts. Sometimes, indeed, a date is inscribed; or external circumstances may afford some testimony. But, where external marks alone present themselves, the utmost caution is required in judging of the antiquity and goodness of a manuscript. It may, however, be said that existing manuscripts are all, more or less fully, of a Masoretic cast; and consequently they exhibit substantially the same text. Even those obtained from the east are of this class. Thus the celebrated roll of the Pentateuch, procured by Dr. Buchanan from the black Jews in Malabar, was probably transcribed from a Spanish manuscript; and those brought to England from the Jewish settlement at K'ae-fung-foo in China appear to have the Masoretic text. Kennicott and De Rossi, and, of late, Pinner, are the critics who have laboured chiefly in collating Hebrew manuscripts. Two or three of the older ones which they examined shall be briefly described. The *Codex Laudianus* in the Bodleian Library, (No. 1. in Dr. Kennicott's list,) is on vellum: it consists of two folio parts. The letters are moderately large, plain, simple, elegant, and unadorned: the points, it would seem from the colour of the ink, were added at a later date. Some of the letters, obliterated by the lapse of ages, have been written over a second time; and yet some of these are becoming a second time invisible. Dr. Kennicott assigns this to the tenth century, De Rossi to the eleventh. A very ancient codex in quarto was examined by De Rossi (numbered by him 634). It is but a fragment, containing Lev. xxi. 19 to Num. i. 50. The vellum on which it is written is decayed by age: the character is intermediate or Italic, approaching to that of the German manuscripts. De Rossi assigns it to the eighth century. In the collation made by Dr. Pinner, at Odessa, of manuscripts which are now deposited in the imperial library at St. Petersburg, there is mention of a Pentateuch roll on leather

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1. What kind of letters are used in these MSS.?
  2. Is it easy to judge of the age and value of MSS.?
  3. What is said of a roll of the Pentateuch?
  4. What is said of the Codex Laudianus?
  5. When is it supposed to have been written?
  6. How old is this fragment, if of the eighth century?

(which he marks No. 1). It is complete. It has neither vowels, nor accents, nor Masorah; but the rules of the Masorah are complied with, and the words are separated. The form of the letters differs much from that now in use. It has a subscription stating that it was corrected in the year 580 A.D.; and Pinner believes that this statement is accurate. If so, it is the oldest Hebrew manuscript known to exist. It was brought from Derbend in Daghestan. Among the manuscripts examined by Dr. Pinner are some with vowels shaped differently from those to which we are accustomed. It has been thought that the system they present had its origin in Babylonia. It may be added that seventeen manuscripts are known to exist of the Samaritan Pentateuch; six of which are in the Bodleian and one in the British Museum. This last, procured by Archbishop Ussher, is complete on 254 pages of vellum. It is in a good state of preservation, a leaf of fine paper having been placed between every two leaves of vellum. It was written 1362 A.D.

II. "Greek manuscripts of scripture are either of the whole bible, or of the New Testament. The form of the letters varies. Sometimes they are all capitals; and manuscripts so written are called *uncial*. These, generally speaking, are the oldest; while *cursive* writing, in which the letters run on, being often joined, with no capitals except as initials, belongs to a later age. This appears to have come into use in sacred documents in the tenth century. Greek manuscripts are in the square form; and, though doubtless rolls like the Hebrew existed in very early times, none of these have been preserved. The most ancient manuscripts are without accents, spirits or breathings, or any separation of words; though by the beginning of the fifth century, and probably earlier, a dot was used to divide sentences. The older manuscripts are generally imperfect; a few have originally contained the whole bible; others the New Testament; and others only particular books or portions of it. Sometimes the original writing has been almost or altogether obliterated, and

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1. How old, at least, is this roll if corrected A.D. 580?
  2. How many MSS. of the Samaritan Pentateuch are known?
  3. How are Greek MSS. classed?
  4. What is uncial writing?
  5. What is cursive writing?
  6. What is said of the older MSS.?



fresh matter has been introduced: these manuscripts are called *codices palimpsesti* or *rescripti*, that is, re-written. And when the text is accompanied by a version, the manuscripts are termed *codices bilingues*, or double-tongued. There are generally Greek and Latin; and in a very old manuscript the Latin translation is likely to be that in use before the time of Jerome. The *Codex Alexandrinus*, or Alexandrian manuscript, is one of the oldest and most celebrated. It was presented by Cyrillus Lucaris, patriarch of Constantinople, to Charles I., in 1628, and has been preserved since 1753 in the British Museum. It has its name from its having been brought (it is said) by Cyrillus from Alexandria. It is on thin vellum, and consists of four folio volumes; the first three containing the Old Testament and apocryphal books, with certain odes or hymns, while the fourth comprised the New Testament, the epistles of Clement to the Corinthians, and the psalms ascribed to Solomon. But these psalms are gone; and only a few lines remain of the second epistle of Clement. The writing on each page is in two columns; and there are about fifty lines in a column. The Old Testament is defective in part of the Psalms. In the New Testament there are the following chasms: (Matt. i. 1—xxv. 6; John vi. 50—viii. 52; 2 Cor. iv. 13—xii. 6.) This manuscript was designated by Walton as Codex A for shortness: it was afterwards called A by critics; and other uncial manuscripts have consequently been noted as B, C, &c.; while small letters are used for cursive manuscripts. The Alexandrian MS. was probably written in Egypt: this is, to a certain extent, corroborated by an Arabic note upon it, which, though comparatively modern, is by no means recent, and which seems to attribute it to one Thecla; a martyr. But this may mean no more than that the part of the New Testament with which the manuscript begins is the lesson for Thecla's day. The date may reasonably be supposed the later part of the fifth century. The New Testament was published from this manuscript, in facsimile, by Dr. Woide, in 1786, folio, and in ordinary Greek cha-

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1. What are *codices palimpsesti*?
  2. What are *codices bilingues*?
  3. What is the *Codex Alexandrinus*?
  4. Why is it so named?
  5. Where was it probably written?
  6. When was it probably written?

racters by Mr. B. H. Cooper in 1860, 8vo. A fac-simile of the Old Testament was completed in 1828 by the Rev. H. H. Baber . . . . The *Codex Vaticanus*, or Vatican manuscript, is another most precious relic of antiquity. It also is written on vellum, in uncial characters, in quarto, with three columns on each page, and is preserved in the Vatican library at Rome. It contains the Old and New Testaments; but is imperfect, wanting Gen. i.—xlvi. and Ps. cv., cxxxvii., and Heb. ix. 15, to the end of that epistle; also the pastoral epistles, and the entire book of Revelation. This last book, however, has been added, as well as the latter part of the epistle to the Hebrews, in a recent cursive hand, which has also filled up the chasms in the Old Testament. The faded letters, too, have generally been retouched by a careful modern penman. There are reasons for believing that the Vatican manuscript was written in Egypt, most probably before the middle of the fourth century. It has been repeatedly but imperfectly collated by various critics; but no fac-simile of it has ever been produced. Cardinal Mai's edition, printed some years before, was published in 1857; the New Testament again in 1859; but his text is rather grounded on the Vatican than accurate representation of the manuscript itself. A third most precious uncial manuscript has been but lately brought to light. It was procured by Dr. Tischendorf, in 1859, from the convent in Mount Sinai, and has been purchased by the imperial library at St. Petersburg. It originally contained the Old and New Testaments. A fragment, now in the University library at Leipsic, was obtained by Tischendorf in 1844, and edited by him in 1846. This fragment—forty-three leaves—included part of Chronicles and other historical books, also part of Jeremiah. The *Codex Sinaiticus*, it is so called, is of special value as containing the New Testament entire: it contains also the so-called epistle of Barnabas, and part of the Shepherd of Hermas; and it may with great probability be considered as belonging to the fourth century. A noble edition of it has been

- 
1. What is the *Codex Vaticanus*?
  2. Where was it probably written?
  3. When was it probably written?
  4. Where was the *Codex Sinaiticus* procured?
  5. When was it probably written?
  6. Why is it of special value?

published by Dr. Tischendorf at the expense of the Emperor of Russia. One more celebrated manuscript may be mentioned, *Codex Cantabrigiensis*, or *Codex Bezae*, presented to the University of Cambridge, in 1581, by Theodore Beza. It is a Greek-Latin manuscript, containing the four Gospels and the Acts of the Apostles. It must also once have had at least the catholic epistles; there being now belonging to it a fragment of 3 John. There are several imperfections, and, besides, sixty-six leaves are torn or mutilated. The Greek portions entirely wanting are Matt. i. 1-20, vi. 20-ix. 2, xxvii. 2-12; John i. 16-iii. 26; Acts viii. 29-x. 14, xxi. 2-10, 16-18, xxii. 10-20, 29 to the end. And a later hand has added Matt. iii. 7-16; Mark xvi. 15-20; John xviii. 13-xx. 13. There are also in the Latin chasms and portions supplied. This manuscript was probably written in the sixth century; but it is not considered of great critical value; as the Greek text appears to have been altered, and readings perhaps introduced from some Latin versions. A fac-simile edition of this manuscript was published in 1793, under the editorial care of the Rev. Dr. Kipling, and at the expense of the university, in two volumes folio."

Those who wish to know more of ancient manuscripts of the Bible, or portions of the Bible, are referred to "Horne's Introduction," "Davidson's Biblical Criticism," and "Scrivener's Introduction to the Criticism of the New Testament."

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1. By whom was it procured and published?
  2. What is the *Codex Bezae*?
  3. What does it contain?
  4. When was it probably written?
  5. Why is it not of great critical value?
  6. When was a fac-simile of it published?

## LESSON XXXVII.

## ENGLISH TRANSLATIONS OF THE BIBLE.

As stated in the last Lesson, the first book printed from movable type was the Latin Bible without date, but between 1450 and 1455. This is known as the Mazarine Bible, from the fact of a copy having been discovered by De Bure in the library of Cardinal Mazarine. Since that about twenty more copies have been brought to light. There is one in the library of a gentleman in the city of New York, which cost its owner five hundred guineas in London, or about two thousand six hundred and fifty dollars landed in New York. An account of Bibles and Testaments in foreign languages would possess but little interest to members of most Bible-classes. We therefore proceed at once to some notices (from Nicholls's "Mine Explored, or Introduction to the Study of the Scriptures,") of English Translations of the Bible.

"The Psalms were translated by Adhelm, the first Bishop of Sherborne, A.D. 706. The Four Gospels, by Egbert, Bishop of Lindesfern, who died A.D. 721. The venerable Bede also translated various parts, if not the whole, of the Bible into Saxon; King Alfred translated the Psalms; and Elfric, Archbishop of Canterbury, parts of the Old Testament, about A.D. 995. English translations of the Bible were also made in the 13th and 14th centuries. But of the complete English translations of the Bible, the first was:

"1. *Wiclif's Bible*, about A.D. 1380. This was before printing was invented; transcripts therefore were obtained with difficulty, and copies were scarce. Before Wiclif's translation, the price of a Bible in Latin (an unknown tongue to all but the learned) was as much as a labouring man's price of work for fifteen years,

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1. What was the first book printed from movable type?
  2. What did a copy in New York cost?
  3. When did Adhelm translate the Psalms?
  4. When did Egbert translate the Four Gospels?
  5. What is said of Bede?
  6. What is said of Wiclif's Bible?

and equal to \$1400 of our money. Even after Wiclif's own copy was finished, the value of a New Testament was nearly \$15, equal to \$150 now. In 1390, the 13th year of Richard II., a bill was brought into the House of Lords for the purpose of suppressing it; but through the influence of John of Gaunt, Duke of Lancaster, the king's uncle, it was rejected. The followers of Wiclif were then encouraged to publish another and more correct translation of the Bible. But in the year 1408, in a convocation held at Oxford, by Archbishop Arundel, it was decreed that no one should thereafter translate any text of Holy Scripture into English by way of a book, or little work, or tract; and that no book of this kind should be read that was composed lately in the time of John Wiclif, or since his death. This constitution led the way to great persecution; and many persons were punished severely, and even with death, for reading the Scriptures in English.

"II. *Tindal's New Testament*, A.D. 1526. This was the first *printed* edition of any part of the Scripture in English. He had taken the precaution of printing it on the continent; but Tonsall, Bishop of London, and Sir Thomas More, Lord Chancellor, succeeded in buying up and burning almost the whole impression. This enabled Tindal to publish an improved edition. He also translated parts of the Old Testament. In the year 1531, at the instigation of Henry VIII. and his council, he was imprisoned, and after a long confinement strangled, A.D. 1536, by order of the emperor at Villefont, near Brussels, and his body reduced to ashes.

"III. *Miles Coverdale's Bible*, A.D. 1535. Coverdale, afterwards Bishop of Exeter, published a translation of the Bible (the greater part of which was Tindal's), and dedicated it to King Henry the Eighth. This is the first English Bible allowed by royal authority, and a copy of it was by royal proclamation ordered to be placed in every parish church, to enable every man to read therein.

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1. Prices of a Bible before and after Wiclif's translation?
  2. What was done to some who read the Scriptures in English?
  3. What is the date of Tindal's New Testament?
  4. What was done to Tindal?
  5. What is the date of Miles Coverdale's Bible?
  6. What is said of the royal authority?



"IV. *Matthewe's Bible*, A.D. 1537. John Rogers, who assumed the name of Thomas Matthewe, and who had assisted Tindal in his biblical labours, edited a Bible, probably at Hamburgh.

"V. *Taverner's Bible*, A.D. 1539. This was a kind of intermediate work, being a correction of Matthewe's Bible.

"VI. *The Great Bible*, A.D. 1539. This was a revised edition, corrected by Cranmer and Coverdale, and so called because printed in large folio. There were several editions of it, and particularly one in 1540, for which Cranmer wrote a preface, showing that 'Scripture should be read of the lay and vulgar people;' hence this edition of 1540 is called Cranmer's Bible. During the reign of Edward VI. (a period of seven years and a half) no new versions were executed, though eleven editions were printed, both of the Old and New Testament.

"VII. *The Geneva Bible*, A.D. 1560. Coverdale, John Knox, Christopher Goodman, and other English exiles, who had taken refuge in Geneva, published this translation; the New Testament in 1557, and the remainder of the work in 1560. To it were added notes, favouring the peculiar doctrines of Calvin.

"VIII. *Archbishop Parker's, or the Bishop's Bible*, A.D. 1568. This was so called because he with other learned persons, eight of whom were bishops, published this translation. This was in the reign of Queen Elizabeth.

"IX. *The Rhemish New Testament*, A.D. 1582. This translation into English was published by the Romanists at Rheims. They retained many Eastern, Greek, and Latin words, and introduced so many difficult expressions, that they contrived to render it unintelligible to the common people. Shortly after came

"X. *The Douay Old Testament*, A.D. 1609-10. Cardinal Allen is understood to have had a principal share in this work. The Rhemish New Testament and Douay Old Testament form the present English Bible of the Papists.

"XI. *King James's Bible*. This is the English translation of the Bible now in common use. It was begun in the spring of

1. What is the date of Matthewe's Bible?
2. What is the date of Taverner's Bible?
3. What is the date of The Great Bible?
4. What is the date of The Geneva Bible?
5. What is the date of the Bishop's Bible? [ment?
6. Dates of Rhemish New Testament and Douay Old Testa-

1607, in the reign of King James I., and finished in about three years. Fifty-four of the most learned men in the universities and other places were commissioned to undertake the work of translation; but seven of these having, from illness and other causes, relinquished their task, the work was performed by forty-seven. The translators were ranged under six divisions, and the several portions of the Bible were assigned to them according to the several places where they were to meet, confer, and consult together. After long expectation and great desire of the nation, the translation of the Bible came forth in the year 1611, the divines employed having taken the greatest pains in conducting the work; for they had not only examined the original, but also compared together all the existing translations, both ancient and modern. As the free circulation of the Scriptures in the language of any country has ever been one of the most important instruments in implanting true religion where it did not previously exist, and in awakening a revival of it where it has become decayed, our privileges in this respect ought to awaken in us a solemn sense of our responsibility to make that book a lamp to our feet and a light to our path, which the providence and grace of God have rendered so accessible."

The regular daily perusal of the Bible and some judicious spiritual commentary thereon, is a habit of great importance both to young and old.

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1. In what year was King James's version commenced?
  2. In what year was it published?
  3. How many were engaged upon it?
  4. What did they compare?
  5. What is said of the circulation of the Scriptures?
  6. What is a habit of great importance?

## LESSON XXXVIII.

## THE BOOK OF GENESIS.

I. THIS book was written by Moses: at what time is uncertain. Eusebius and others suppose that it was composed whilst Moses kept the flocks of Jethro, his father-in-law, in the wilderness of Midian. But Theodoret, Moldenhawer, and most modern critics, agree in the opinion that Moses wrote Genesis after the departure of the Israelites from Egypt and the promulgation of the law from Mount Sinai. Genesis means generation or production; and in this book the production of all things is ascribed to God. It is to be observed that we have no account in this book of the creation of the world; but we have a history of the preparation of the earth for the reception of man on its surface. We read: "In the beginning God created the heavens and the earth." (Gen. i. 1.) When was this "beginning"? We know not: it may have been millions of years before Adam was created. "And the earth was without form and void; and darkness was upon the face of the deep." (v. 2.) And this state of things continued until "the Spirit of God moved upon the face of the waters. And God said, Let there be light." (vs. 2, 3.) It is important to understand this: for some ignorant persons suppose that the world is only a few thousands of years old; and they cannot reconcile this idea with the long geological periods of which they hear so much said. It must be a satisfaction to many to know that, if geologists could prove, instead of inferring, that the world is millions of years old, they would find nothing to the contrary in the Bible. II. The Book of Genesis comprises the history of about two thousand three hundred and sixty-nine years, according to the chronology of Archbishop Ussher, (that of our common Bibles,) or of three thousand six

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1. What does the word Genesis mean?
  2. By whom was the Book of Genesis written?
  3. Does it give an account of the creation?
  4. What does it give a history of?
  5. Does any man know the age of the world?
  6. What does the Book of Genesis comprise?

hundred and nineteen years, according to the reckoning of Dr. Hales. But computations of this character, including all the chronological indices which we find in the margins of our Bibles, are only the calculations of men,—of more or less learning: they are not part of the Bible. Respecting matters of this kind, positive knowledge is neither attainable nor necessary: the Bible does not profess to gratify our curiosity. What, then, does the Book of Genesis, in addition to its account of the preparation of the earth for the reception of man, and of the creation of the animal and vegetable world and of our first parents, contain? It contains accounts of “the original innocence and fall of man; the propagation of mankind; the rise of religion; the general defection and corruption of the world; the deluge; the restoration of the world; the division and peopling of the earth; the call of Abraham, and the divine covenant with him; together with the first patriarchs, to the death of Joseph. . . . The design of Moses in this book will be better understood if we consider the state of the world when the Pentateuch was written. Mankind was absorbed in the grossest idolatry, which for the most part had originated in the neglect, the perversion, or the misapprehension of certain truths that had once been universally known. Moses therefore commences his narrative by relating in simple language the truths thus disguised or perverted. In pursuance of this plan, he relates, in the Book of Genesis, the true origin and history of all created things, in opposition to the erroneous notions entertained by the heathen nations, especially by the Egyptians; the origin of sin, and of all moral and physical evil; the establishment of the knowledge and worship of the only true God among mankind; their declension into idolatry; the promise of the Messiah; together with the origin of the church, and her progress and condition for many ages. Further, it makes known to the Israelites the providential history of their ancestors, and the divine promises made to them; and shows them the reasons why the Almighty chose

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1. Are these computations part of the Bible?
  2. What does Genesis contain accounts of?
  3. What is said of the design of Moses?
  4. What was mankind absorbed in?
  5. What does Moses relate?
  6. What else does it make known to the Israelites?

Abraham and his posterity to be a peculiar people to the exclusion of all other nations, viz., that from them should spring the Messiah . . . . The Book of Genesis exhibits to us a clear idea of the patriarchal theology. We learn from it that God is the *creator* of all things as well as the *governor* of all things by his general and particular providence (xiv. 19, xlv. 5, 7, 8, l. 20, xxii. 8, 13, 14); that He is *everlasting* (xxi. 33); *omniscient*,—for none but God can know all things, whether past or future (iii. 8–10, xv. 3–16, xviii. 18 compared with Ex. i. 7); *true* (Gen. vi. 7 compared with vii., xvii. 20 compared with xxv. 16, xxviii. 15 compared with xxxii. 10); *almighty* (xvii. 1, xviii. 14, xxxv. 11); *holy and just* (xviii. 25 with xix.); *kind* (xxiv. 12); *supreme* (xiv. 19); *merciful* (xxxii. 10); and *long suffering* (vi. 3); gracious towards those who fear him (vi. 8); and that, though he sometimes tries them (xxii. 1), yet he is always with them (xxvi. 3, xxviii. 15, xxxix. 2, 3, 21, 22), and has an especial regard for them (xv. 1, xviii. 17, 26–32, xix. 22, xx. 6, xxv. 21, xxvi. 12, xxviii. 15, xxix. 32, xxxi. 42). We learn, further, that God is not the author of sin (i. 31), and that since the fall man is born prone to evil (vi. 5, vi. 3, viii. 21). The patriarchs cherished a hope of the pardoning mercy of God towards penitent sinners (iv. 7), and confided in him as the judge of all the earth (xviii. 25,) and the great rewarder of them that diligently seek him; which reward they expected, not merely in this present evil world, but in a future state: for we are told that *they sought a better country, that is, an heavenly* (v. 22, 24, compared with Heb. xi. 5, xxviii. 13 compared with Matt. xxii. 31, 32, xxv. 8, and xlv. 29, *et seq.*, compared with Heb. ix. 10, 14–16). To the preceding points we may add that a hope was cherished from the beginning, originally founded on a divine promise, of a great Saviour, who was to deliver mankind from the miseries and ruin to which they were exposed, and through whom God was to make the fullest discoveries of his grace and mercy towards the human race, and to raise them to a high degree of glory and felicity

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1. From whom was the Messiah to spring?
  2. What does Genesis exhibit a clear idea of?
  3. In what condition is man born?
  4. What is said of God's mercy?
  5. What is said of God as a judge?
  6. What hope was cherished from the beginning?



(iii. 15, xii. 3, xvii. 19, xxii. 18, xxvi. 4, xlix. 10). These were the chief principles of the religion of the patriarchs, who were animated by a strong sense of their obligation to the practice of piety, virtue, and universal righteousness. They held that it was the duty of man to fear God. (xxii. 12, xxxi. 53, xlii. 18); to bless him for mercies received (xiv. 20, xxiv. 27, 52); and to supplicate him with profound humility (xvii. 18, xviii. 22 *et seq.*, xxxiv. 9, 12); that the knowledge of God is to be promoted (xii. 8, xxi. 33); vows made to him are to be performed (xxxviii. 20, xxxv. 1-3); and that idolatry is to be renounced (xxxv. 2-4). With regard to the external rites of religion, the most antient on record is that of offering sacrifice to God (iii. 21, iv. 3, 4, viii. 20, 21); and its having so early and universally obtained among all nations, and in the most antient times as a sacred rite of religion, cannot be otherwise accounted for than by supposing it to have been a part of the primitive religion, originally enjoined by divine appointment to the first ancestors of the human race, and from them transmitted to their descendants. The Sabbath also appears to have been observed by the patriarchs. There is, indeed, no direct mention of it *before* the deluge; but after that catastrophe, it is evident that the observance of it was familiar to Noah: for he is represented twice as waiting *seven* days between his three emissions of the dove (viii. 10, 12). And if Noah was acquainted with the consecration of the Sabbath, his ancestors could not have been ignorant of it. The moral duties between man and man are likewise clearly announced, either by way of precept or by example: more particularly the duties of children to honour their parents (ix. 23, 24), and of parents to instil religious principles into their offspring, and to set them a good example (xviii. 19), and of servants to obey their masters (xvi. 9) . . . . The patriarchal religion, as above described, seems to have been the religion of Adam after his fall, of Abel, Seth, Enoch, and the antediluvian patriarchs; and afterwards of Noah, the second parent of mankind, and of

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1. What animated the patriarchs?
  2. What did they hold to be duties?
  3. Which is the most ancient of religious rites?
  4. What is said of the Sabbath?
  5. What of moral duties?
  6. Who seem to have practised this patriarchal religion?

the several heads of families derived from him, who probably carried it with them in their several dispersions. But, above all, this religion was signally exemplified in Abraham, who was illustrious for his faith, piety, and righteousness, and whom God was pleased to favour with special discoveries of his will. From him descended many great nations, among whom this religion, in its main principles, seem to have been preserved; of which there are noble remains in the Book of Job. There were also remarkable vestiges of it, for a long time, among several other nations; and indeed the belief of one supreme God, of a providence, of a hope of pardoning mercy, a sense of the obligations of piety and virtue, and of the acceptance and reward of sincere obedience, and the expectation of a future state, were never entirely extinguished. And whosoever among the Gentiles at any time, or in any nation, feared God, and was a worker of righteousness, might be justly regarded as of the patriarchal religion. But, in process of time, the nations became generally depraved, and sunk into a deplorable darkness and corruption; and the great principles of religion were in a great measure overwhelmed with an amazing load of superstitions, idolatries, and corruptions of all kinds." Horne's *Introduc.*, Vol. IV., Pt. I., ch. i., sec. ii., vol. i., ch. v., sec. i.

All of the references above cited should be compared with the observations upon them; and also with passages of the New Testament in which the same or corresponding duties are enforced. This rule should be adopted in all lessons of the same character, of which a number are to follow.

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1. How was this religion carried abroad?
  2. What is said of Abraham?
  3. What are there remains of in the Book of Job?
  4. What were never extinguished?
  5. What occurred in process of time?
  6. What is said of the references above cited?

## LESSON XXXIX.

## THE BOOK OF EXODUS.

EXODUS, the second book in the Bible, and ascribed to Moses, is so called from the account which it records of the departure (or exodus) of the Israelites from Egypt. The time when it was composed cannot be precisely determined: "The contents of the Book of Exodus may be regarded as comprising (1) historical and (2) legislative matter; the first may be considered as extending from i. 1 to xix. 2; the second from xix. 3 to xl., inclusive. But there is some legislation intermixed with the former, and some narrative with the latter part; we may therefore note some subdivisions. I. In the first part we have (1) the condition of Israel in Egypt before their departure (i.), with the events preparatory to their deliverance,—such as the birth of Moses and his settlement in Midian (ii.), the commission given him to liberate the people and his announcement of this to them (iii., iv.), the negotiations with Pharaoh and infliction of the plagues, together with the institution of the passover (v.—xii. 30); (2) the thrusting out of Israel by the Egyptians, the departure, the passage of the Red Sea, with the song of victory, and the march under the divine protection to Sinai (xii. 31—xix. 2). II. In the second part we find the preparation for the establishment of the theocratic covenant (xix. 3-25), the promulgation of the moral law (xx.), ordinances chiefly of a judicial kind (xxi.-xxiii.), the ratification of the covenant, with the summoning of Moses to receive directions for ceremonial worship (xxiv.), the orders for the construction of a sanctuary with things pertaining to it, and the selection of a priestly caste (xxv.-xxxi), interrupted by the apostasy of Israel, and Moses's intercession for them (xxxii.-xxxiii.), with the resumption of the divine

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1. Why is the Book of Exodus so called?
  2. By whom is it supposed to have been written?
  3. What do the contents comprise?
  4. Are these sometimes intermixed?
  5. What have we under No. I?
  6. What under No. II?

directions, and the construction of the tabernacle in obedience thereto (xxxiv.-xl). The Book of Exodus is closely connected with that of Genesis; yet it has a distinct character. Through the former book the large history of the human race was continually narrowing into that of a family to be separated from other nations as the chosen depository of divine truth, whose fortunes should exhibit the outlines of the divine dealings, to be filled up in the future trials and triumphs of the church. And branch after branch of that family is divided off till a single nucleus is reached, to whom the promise of extended blessing was committed. The Book of Exodus takes up the narrative of that family so circumscribed, and follows out its development in the increase of a household into a people, in the consolidation of vague promises into an orderly covenant, with its sanctions, and its regulations, and its priesthood, all pointing forward again to something still more substantial and more sufficient, when the teachings of a long minority should have ended, and the shadows of a tedious night have been succeeded by the bright rising of the Sun of Righteousness. Taken by itself, without reference to what preceded and what followed, the Book of Exodus would be a riddle: viewed in its right proportion as but a part of the great counsel of God, it is luminous with instruction and encouragement. This topic is well illustrated in Macdonald's *Introduction to the Pentateuch*, Book I., chap. ii., sec. 2, 3, vol. i., pp. 72-86. The time comprised in this book is generally believed to be about 145 years, from the death of Joseph to the erection of the tabernacle. This is of course on the supposition that the sojourn of Israel in Egypt was for 215 years; the 430 (Ex. xii. 40) being computed from the giving of the promise to Abraham (Gal. iii. 17). Remember, the Bible is not responsible for men's calculations. Some able writers take a different view (see Kurtz, *Hist. of the Old Covenant*, trans., vol. ii. pp. 135-147); but it would be difficult, on the larger calculation, to reconcile the statement that Jochebed was Levi's daughter (Num. xxvi. 59) with the

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1. What is said of the history of man in Genesis?
  2. What does Exodus take up?
  3. What did the Sun of Righteousness succeed?
  4. Is Exodus complete without Genesis?
  5. What is the time comprised in Exodus?
  6. Are not such calculations uncertain?

fact that she was Moses's mother." Ayre's Treasury of Bible Knowledge, 1866, 278.

"Moses having, in the preceding book, described the creation of the world, the propagation of the nations, and the origin of the church, now comes in the Book of Exodus to describe the state and condition of the church, as collected out of several families and united into one body politic or society, the head of which was Jehovah; on which account the government of the Hebrews from the time of Moses to the institution of royalty among them has been termed a *theocracy*. Accordingly, the Book of Exodus records the cruel persecution of the Israelites in Egypt under Pharaoh-Rameses II.; the birth, exposure, and preservation of Moses; his subsequent flight into Midian; his call and mission to Pharaoh-Amenophis II.; the miracles performed by him and by his brother Aaron; the ten plagues also miraculously inflicted on the Egyptians; the institution of the passover, and the departure of the children of Israel from Egypt; their passage across the Red Sea, and the destruction of the Egyptian army; the subsequent journeyings of the Israelites in the desert, the idolatry, and frequent murmurings against God; the promulgation of the law from Mount Sinai, and the erection of the tabernacle. The scope of Exodus is to preserve the memorial of the departure of the Israelites from Egypt, and to represent the church of God *afflicted* and *preserved*, the providential care of God towards her, and the judgments inflicted on her enemies. It plainly points out the accomplishment of the divine promises and prophecies delivered to Abraham, that his posterity would be very numerous (compare Gen. xv. 5, xvii. 4-6, and xvi. 27, with Num. i. 1-3, 46); and that they would be afflicted in a land not their own, whence they should depart in the fourth generation with great substance (Gen. xv. 13-16 with Ex. xii. 35, 40, 41). Further, in Israel passing from Egypt through the Red Sea, the Wilderness, and Jordan to the promised land, this book adumbrates the state of the church in

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1. What did Moses describe in Genesis?
  2. What does he describe in Exodus?
  3. What does this book relate of Moses?
  4. What of the Israelites?
  5. What is the scope of Exodus?
  6. What does it plainly point out?



the wilderness of this world until her arrival at the heavenly Canaan,—an eternal rest. St. Paul, in 1 Cor. x. 1, &c., and in various parts of his Epistle to the Hebrews, has shown that these things prefigured, and were applicable to, the Christian church. A careful study of the mediation of Moses will greatly facilitate our understanding the mediation of Jesus Christ . . . . The circumstances attending the plagues inflicted upon the Egyptians are fully considered by Mr. Bryant in his learned Treatise on this subject (8vo., London, 1810), from which the following particulars are abridged. As many of the Israelites were followers of the idolatry that surrounded them, these miracles were admirably adapted to display the vanity of the idols and false gods adored by their oppressors, the proud and learned Egyptians. 1. By the *first* plague—*water turned into blood*, (Ex. vii. 14–25)—was demonstrated the superiority of Jehovah over their imaginary river-gods, and the baseness of the elements which they revered. The Nile was religiously honoured by the Egyptians, who valued themselves much upon the excellency of its waters, and esteemed all the natives of the river as in some degree sacred. The Nile was turned into blood, which was an object of peculiar abhorrence to the Egyptians. 2. In the plague of *frogs*, (Ex. viii. 1–15,) the object of their idolatrous worship, the Nile was made an instrument of their punishment. Frogs were deemed sacred by the Egyptians; but whether from reverence or abhorrence is uncertain. By this plague the waters of the Nile became a second time polluted, and the land was equally defiled. 3. The plague of *lice* (Ex. viii. 16–19) reprov'd the absurd superstition of the Egyptians, who thought it would be a great profanation of the temple into which they were going if they entered with any animalculæ of this sort upon them. The people, and particularly the priests, never wore woolen garments, but only *linen*, because linen is least apt to produce lice. The judgment inflicted by Moses in this plague was so proper that the priests and magicians immediately per-

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1. What did these things prefigure?
  2. What were the plagues adapted to display?
  3. What is said of the first plague?
  4. What of the Nile?
  5. What of the second plague?
  6. What of the third plague?

ceived from what hand it came, and confessed that this was the *finger of God*. 4. The plague of *flies*, (Ex. viii. 20-32,) which was inflicted in the midst of winter, and not in the midst of summer, when Egypt swarms with flies, would show the Egyptians the folly of the god whom they worshipped that he might drive away the gad-fly, whose sting is extremely painful. 5. The fifth plague, the *murrain among cattle*, (Ex. ix. 1-7,) destroyed the living objects of their stupid worship. The sacred bull, the cow, or heifer, the ram, and the he-goat, fell dead before their worshippers. When the distemper inflicted by this judgment spread irresistibly over the country, the Egyptians not only suffered a severe loss, but also beheld their deities and their representatives sink before the God of the Hebrews. 6. As the Egyptians were celebrated for their medical skill, and their physicians were held in the highest repute, the *sixth* plague—the infliction of *boils accompanied with blains*, (Ex. ix. 8-12,) which neither their deities could avert nor the art of man alleviate—would further show the vanity of their gods . . . 7. The plague of *hail, rain, and fire* (Ex. ix. 13-35) demonstrated that neither Osiris, who presided over fire, nor Isis, who presided over water, could protect the fields and the climate of Egypt from the thunder, the rain, and the hail of Jehovah. These phenomena were of extremely rare occurrence, at any period of the year: they now fell at a time when the air was most calm and serene. 8. Of the severity of the ravages caused by the plague of *locusts* (Ex. x. 1-20), some idea may be conceived from the account of those insects in Volume III., Part I., sec. x. 4 (Horne's Introd.). The Egyptians had gods in whom they trusted to deliver their country from these terrible invaders. They trusted much to the fecundity of the soil, and to the deities, Isis and Serapis, who were the conservators of all plenty. But by this judgment they were taught that it was impossible to stand before Moses, the servant of God. The very winds, which they venerated, were made the instruments of their

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1. What is said of the fourth plague?
  2. What of the fifth plague?
  3. What of the sixth plague?
  4. What of the seventh plague?
  5. What of the eighth plague?
  6. What were they taught by this judgment?

destruction; and the sea, which they regarded as their defence againsts the locusts, could not afford them any protection. 9. The ninth plague consisted in *three day's darkness over all the land of Egypt* (Ex. x. 21-27). The Egyptians considered light and fire, the purest of all elements, to be proper types of God. They regarded the sun, the great fountain of light, as an emblem of his glory and salutary influence on the world. The sun was esteemed the soul of the world, and was supposed with the moon to rule all things; and not only to be the conservators, but the creators of all things. Accordingly they worshipped them, as well as night and darkness. This miraculous darkness would therefore confirm still further (if further confirmation were wanting,) the vanity of their idol deities. 10. The infliction of the tenth and last plague—the *destruction of the first-born*, (Ex. xi. 1-8, xii. 29, 30,)—was most equitable; because, after the Egyptians had been preserved by one of the Israelitish family, they had (contrary to all right, and in defiance of the stipulation originally made with the Israelites when they first went into Egypt,) enslaved the people to whom they had been so much indebted; had murdered their children, and made their bondage intolerable." Horne's Introd., Vol. IV., ch. i., sec. iii.

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1. What was the ninth plague?
2. How did the Egyptians regard light and fire?
3. How did they regard the sun and the moon?
4. What is said of the tenth plague?
5. Did the ten plagues prove the vanity of their idols?
6. What else did they prove?

## LESSON XL.

## LEVITICUS, NUMBERS.

I. LEVITICUS, the third book of the Pentateuch, is so entitled “not because it treats of the ministry of the Levites, strictly so called, (of which we have a further account in the book of Numbers,) but because it principally contains the laws concerning the religion of the Israelites, which chiefly consisted of various sacrifices; the charge of which was committed to Aaron the Levite, (as he is termed Ex. iv. 14,) and to his sons, who alone held the priestly office in the tribe of Levi; which St. Paul therefore calls a ‘Levitical priesthood’ (Heb. vii. 11). In the Babylonish Talmud it is called the *Law of the Priests*, which appellation is retained in the Arabic and Syriac versions. The author of this book, it is universally admitted, was Moses; and it is cited as his production in several books of Scripture. By comparing Ex. xl. 17 with Num. i. 1, we learn that this book contains the history of one month, viz.: from the erection of the tabernacle to the numbering of the people who were fit for war; that is, from the beginning of the second year after Israel’s departure from Egypt to the beginning of the second month of the same year, which was in the year of the world 2514, and before Christ 1490. The laws prescribed upon other subjects than sacrifices have no chronological marks by which we can judge of the times when they were given.

“II. The general scope of this book is to make known to the Israelites the Levitical laws, sacrifices, and ordinances, and by those ‘shadows of good things to come,’ to lead the Israelites to the Messiah (Heb. x. 1 with Gal. iii. 24): and it appears, from the argument of St. Paul, that they had some idea of the spiritual meaning of these various institutions. (1 Cor. x. 1-4.) But,

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1. Why is this book called Leviticus?
  2. What is it called in the Babylonish Talmud?
  3. Who was the author of it?
  4. Of what time does it give the history?
  5. What is its general scope?
  6. What had the Israelites some idea of?

more particularly, the Levitical law was designed (1) to preserve the Israelites (who, from their long residence in Egypt, were but too prone to idolatry,) a distinct and independent people from the surrounding Gentile nations. . . . (2.) By *expiatory sacrifices* to lead them to Christ, the only true propitiation for our sins, and who alone is able perfectly to purge the conscience. (Heb. ix., x.) (3.) By *eucharistical* or thanksgiving sacrifices to lead them to spiritual thankfulness to God for all his benefits. (4.) By the institution of the high priesthood to conduct them to Jesus Christ, the great 'High Priest,' who hath unchangeable priesthood, and is able to save to the uttermost all that come unto God by him. (Heb. vii. 24, 25.) And, lastly, to instruct them, by meats forbidden as unclean, to avoid what God prohibits; and, by various kinds of uncleanness, with their correspondent expiations, to illustrate the necessity and importance of internal purity and righteousness. This book is of great use in explaining numerous passages of the New Testament, especially the epistle to the Hebrews, which, in fact, would be unintelligible without it. In considering, however, the spiritual tendency of Leviticus, care must be taken not to apply the types *too* extensively: the observation of Jerome as to its spiritual import is undoubtedly very pious and just, but few persons will acquiesce in his remark, that 'almost every syllable in this book breathes a spiritual sacrament.' III. Leviticus is divided by the Jews into nine parasches, which in our Bibles form twenty-seven chapters: it consists of four leading topics, comprising, Part I. The laws concerning sacrifices, in which the different kinds of sacrifices are enumerated, together with their concomitant rites; as Sec. I. The burnt-offering (Lev. i.), which prefigured the full, perfect, and sufficient sacrifice of Christ, 'to put away sin;' and who by his 'one offering hath perfected forever them that are sanctified.' (Heb. ix. 26, x. 14, 1 John i. 7). Sec. 2. The meat-offerings. (Lev. ii.) Sec. 3. The peace-offering (Lev. iii.), which represented both Christ's oblation of himself, whereby he became

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1. Mention the first design of the Levitical law?
  2. The second?
  3. The third?
  4. The fourth?
  5. In what is this book of great use?
  6. Of how many leading topics does it consist?



our peace and salvation, (Eph. ii. 14-16, Acts xiii. 47, Heb. v. 9, ix. 28,) and also an oblation of praise, thanksgiving, and prayer to God. Sec. 4. The offering made for sins of ignorance, (Lev. iv., v.,) which, being consumed without the camp, signified Christ's suffering 'without the gate,' that he might sanctify the people with his own blood. (Heb. xiii. 11-13.) Sec. 5. The trespass offering for sins knowingly committed, (Lev. vi., vii.,) in which sacrifice the guilt was considered as being transferred to the animal offered up to Jehovah, and the person offering it as redeemed from the penalty of sin. Thus, Jesus Christ is said to have made his soul an offering for sin. (Isa. liii. 10 with 2 Cor. v. 21.) Part II. The institution of the priesthood, in which the consecration of Aaron and his sons to the sacred office is related, together with the punishment of Nadab and Abihu. (Lev. viii. —x.) Part III. The laws concerning purifications, both of the people and the priests. (Lev. xi.—xxii.) . . . Part IV. The laws concerning the sacred festivals, vows, things devoted, and tithes. (Lev. xxiii.—xxvii.)" Horne's *Introd.*, Vol. IV., Part I., ch. i., sec. iv.

NUMBERS is so called because this book contains an account of the numbering of the children of Israel, related in chapters i.—iii. and xxvi. "The scope of the Book of Numbers is, to show how faithfully Jehovah fulfilled his promises to the patriarchs, Abraham, Isaac, and Jacob, in the rapid increase of their posterity, and also in his providential care of them during their journeyings in the wilderness, and finally conducting them to the land of Canaan; together with his impartial severity against their murmurings and corruptions, for which many of them perished in the wilderness after their deliverance from Egypt, 'so that they could not enter into his rest because of their unbelief.' All these things are our examples, and are 'written for our admonition,' since the Christian's rest depends upon the same promises as that of the Israelites. (Compare 1 Cor. x. 1-11, Jude 5, Heb. iii. 7-19, xi. 1-11). The method pursued in this

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1. What is comprised in Section IV.?
  2. In Section V.?
  3. In Part II.?
  4. In Part III.?
  5. In Part IV.?
  6. What is the scope of the Book of Numbers?

book is precisely that which would be adopted by the writer of an itinerary: the respective stations are noted; and the principal occurrences that took place at each station are related, omitting such as are of comparatively less importance. This circumstance is an additional internal proof that Moses was the author of the Book of Numbers, which is cited as his work in many parts of Scripture. . . . The Book of Numbers contains a history of the Israelites from the beginning of the second month of the second year after their departure from Egypt, to the beginning of the eleventh month of the fortieth year of their journeyings,—that is, a period of thirty-eight years and nine or ten months. (Compare Num. i. and xxvi. 13 with Deut. i. 3.) Most of the transactions here recorded took place in the second and thirty-eighth years; the dates of the facts related in the middle of the book cannot be precisely ascertained. According to the Jewish division, this portion of Holy Writ contains ten parasches or chapters; in our Bibles it consists of thirty-six chapters, which comprise four principal parts or sections. Part I. The census of the Israelites, and the marshalling of them into a regular camp, ‘each tribe by itself, under its own captain or chief, distinguished by his own peculiar standard, and occupying an assigned place with reference to the tabernacle.’ (Num. i., ii.) The sacred census of the Levites, the designation of them to the sacred office, and the appointment of them to the various services in the tabernacle, are related in Numbers iii., iv. Part II. The institution of various legal ceremonies,—as Sec. 1. The purification of the camp by the removal of all unclean persons from it. . . . (Num. v.) Sec. 2. The institution of the Nazarite. (vi.) Sec. 3. An account of the oblations made to the tabernacle by the princes or heads of tribes. (vii.) Sec. 4. The consecration of the Levites. (vii.) Sec. 5. The celebration of the passover. (ix.) Sec. 6. Regulations concerning the moving or resting of the camp of Israel during their progress. (x.) Part III. The history of their journey from Mount Sinai to the

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1. Who is the author of Numbers?
  2. What additional proof is there of this?
  3. What does Numbers contain?
  4. What is comprised in Part I.?
  5. What in Part II.?
  6. What in Part III.?

land of Moab, which may be described and distinguished by their eight remarkable murmurings in the way; every one of which was visited with severe chastisement, viz.: Sec. 1. On account of the length of the way; which was punished by fire at Taberah. (xi. 1-4.) Sec. 2. Their murmuring for flesh and loathing of manna; punished by the sending of quails and a pestilence. (xi. 5-35.) Sec. 3. The murmuring of Aaron and Miriam at Moses, for which Miriam was smitten with a leprosy. (xii.) Sec. 4. The murmuring of the people at Kadesh, in consequence of the unfavourable report of the spies who had been sent to explore the promised land; for which those of the spies who had brought an evil report died of the plague; and the murmuring congregation were deprived of seeing the promised land. This was the occasion of the Israelites wandering so long in the wilderness, until the whole of that generation, that is, all who were twenty years old and upwards, were destroyed. (xiii., xiv.) In ch. xv., some ordinances are given for conducting the worship of Jehovah in the land of Canaan. Sec. 5. The murmuring and rebellion of Korah, Dathan, and Abiram, and their followers, with their punishment. (xvi. 1-40.) Sec. 6. The murmuring of the people against Moses and Aaron on account of the preceding judgment, and their punishment. (xvi. 41-50.) The miraculous budding of Aaron's rod among the rods of the tribes; which was deposited in the tabernacle as a confirmation of his priesthood, and as a testimony against the murmurers (xvii.); which was succeeded by some directions concerning the dignity and superiority of the priestly office over that of the Levites, and respecting the maintenance of both (xviii.), together with regulations concerning the water of separation made with the ashes of a red cow. (xix.) Sec. 7. Their murmuring in the desert of Zin for water, the unbelief of Moses, the perfidy of the Edomites, and Aaron's death. (xx.) Sec. 8. Their murmuring while they compassed the land of Edom, on account of their discouraging way, light bread, and want of water; for which they were

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1. What are comprised in Sections 1 and 2?
  2. What is noticed in Section 3?
  3. Of what are we told in Section 4?
  4. In Section 5?
  5. In Section 6?
  6. In Sections 7 and 8?

punished with fiery serpents. (xxi.) Part IV. A history of the transactions which took place in the plains of Moab (xxii.—xxxvi.); including Sec. 1. The machinations of their enemies against them, their frustration, and the prophecies of Balaam respecting the Jews and their enemies; the ensnaring of the Israelites to commit idolatry by the Moabites, with their consequent punishment. (xxii., xxv.) Sec. 2. A second enumeration of the people (xxvi.), in which are displayed the singular providence of God, and the further accomplishment of his promise to the patriarchs in multiplying the people of Israel so exceedingly, that in all the tribes there were only 61,020 men less than at the first census, notwithstanding the whole of that murmuring generation (with the exception of Joshua and Caleb) perished in the wilderness. Sec. 3. The remaining chapters relate the appointment of Joshua to be the successor of Moses, regulations concerning sacrifices, and the partition of the promised land. (xxvii.—xxxvi.).” Horne’s *Introd.*, Vol. IV., Part I., ch. i., sec. v.

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1. What history have we in Part IV.?
2. What is comprised in Section 1?
3. In Section 2?
4. In Section 3?
5. Did the Israelites display great ingratitude to God?
6. Can we be justly charged with the same sin?

## LESSON XLII.

## DEUTERONOMY.

DEUTERONOMY signifies the "Second Law," or "The Law Repeated;" and this book is so called because it contains a repetition of the Law of God given to Moses by the Israelites. "From a comparison of Deut. i. 5 with xxiv. 1, it appears to have been written by Moses in the plains of Moab, a short time before his death; and this circumstance will account for that affectionate earnestness with which he addresses the Israelites. The period of time comprised in this book is five lunar weeks, or, according to some chronologers, about two months, viz.: from the first day of the eleventh month of the fortieth year after the exodus of Israel from Egypt, to the eleventh day of the twelfth month of the same year, A.M. 2553, B.C. 1451. From the account of Moses's death, recorded in the thirty-fourth chapter of this book, and the insertion of some explanatory words in other parts of Deuteronomy, it has been insinuated that Moses could not have been the author; but the following remark will clearly prove this notion to be unfounded. The words of Moses (as we have already had occasion to remark) evidently conclude with the thirty-third chapter: the thirty-fourth was added to complete the history; the first eight verses, probably, immediately after his death, by his successor Joshua; the last four by some later writer, probably Samuel or Ezra, or some prophet that succeeded him. . . . The scope of the Book of Deuteronomy is to repeat to the Israelites, before Moses left them, the chief laws of God which had been given to them; that those who were not born at the time when they were originally delivered, or were incapable of understanding them, might be instructed in these laws and excited to attend to them, and consequently be better prepared for the

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1. What does Deuteronomy signify?
  2. By whom does this appear to have been written?
  3. At what place?
  4. At what time?
  5. What time is comprised in this book?
  6. What is the scope of Deuteronomy?



promised land upon which they were entering. With this view, the sacred historian recapitulates the various mercies which God had bestowed upon them and their forefathers from their departure out of Egypt; the victories which by divine assistance they had attained over their enemies; their rebellion, ingratitude, and chastisements. The moral, ceremonial, and judicial laws are repeated with additions and explanations; and the people are urged to obedience in the most affectionate manner, from the consideration of the endearing promises made to them by God, which he would assuredly perform, if they did not frustrate his designs of mercy by their own wilful obstinacy. That no person might thereafter plead ignorance of the divine law, he commanded that it should be read to all the people at the end of every seventh year; and concluded his ministerial labours among the Israelites by a most admirable ode, which he commanded every one to learn, and by giving his prophetic benediction to the twelve tribes. . . . The Jews divide this book into ten parasches or chapters: in our Bibles it consists of thirty-four chapters, the contents of which may be arranged under the four following heads:—

“Part I. A repetition of the history related in the preceding books; comprising, Sec. 1. A relation of the events that took place in the wilderness, from their leaving Mount Horeb until their arrival at Kadesh. (Deut. i.) Sec. 2. Their journey from Kadesh till they came to the land of the Amorites, and the defeat of Sihon their king, and of Og, king of Bashan; together with the division of their territories among the tribes of Reuben and Gad, and the half tribe of Manasseh. (ii., iii.) Sec. 3. An exhortation to obey the divine law and to avoid idolatry, founded on their past experience of the goodness of God. (iv.)

“Part II. A repetition of the moral, ceremonial, and judicial law; containing, Sec. 1. A repetition of the moral law or ten commandments (v. 1–22), and its effect upon the people of Israel (v. 22, 23); an exposition of the *first* commandment, with an

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1. What does the historian recapitulate?
  2. What laws are repeated?
  3. How often was the law to be read?
  4. How does the historian conclude his labours?
  5. What does Part I. contain?
  6. What does Part II. contain?

exhortation to love God with all their hearts (vi.); an exposition of the *second* commandment against idolatry, prohibiting any intercourse with the idolatrous nations, and enjoining the extirpation of the Canaanites and every vestige of their idolatry (vii.); strong motives to obedience, arising from a review of their past mercies, and from the consideration that Jehovah was about to conduct them into the promised land, not on account of their own righteousness, but of his great mercy. (viii., ix., x., xi.) Sec. 2. A repetition of the ceremonial law (xii.—xvi.); a command to abolish all idolatry, and regulations for the worship of God (xii.); laws against false prophets and idolatrous cities (xiii.); prohibition against disfiguring themselves in mourning (xiv. 1–2); a recapitulation of the law concerning clean and unclean animals (xiv. 3–21), and the payment of tithes to the Levites (xiv. 22–29); regulations concerning the year of release (xv.); concerning the stated annual feasts, the Passover, Pentecost, and Feast of Tabernacles (xvi. 1–17); the election of judges and administration of justice (xvi. 18–20); a prohibition against planting groves or setting up idols near the altar of God (xvi. 21, 22). Sec. 3. A repetition and exposition of the judicial law (xvii.—xxvi.); a command to put idolators to death, regulations for determining difficult controversies, and concerning the election and qualifications of a king (xvii.); the maintenance of the priests and Levites (xviii. 1–8); cautions against following the abominations of the Gentile nations, especially divination (xviii. 9–14); a prediction relative to the great prophet that should arise (xviii. 15–19); criteria for distinguishing false prophets from true ones (xviii. 20–22); laws relative to the cities of refuge (xix. 1–10), the treatment of murderers (xix. 11–13), and the evidence of witnesses (xix. 15–21); laws concerning war and the treatment of the Canaanites (xx.); the expiation of uncertain murder, marriage with captives, rights of the first-born, punishment of a disobedient son, &c. (xxi.); regulations concerning things lost or strayed, the distinguishing of sexes by their ap-

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1. Why was intercourse with idolators forbidden?
  2. What motives to obedience were presented?
  3. What is said of false prophets?
  4. What three annual feasts were to be observed?
  5. What was the punishment of idolators?
  6. Who was the great prophet promised?

parel, punishment of adultery, &c. (xxii.); who may or may not enter into the congregation, prohibition against all uncleanness, regulations concerning usury, vows, and trespasses (xxiii.); of divorces, the privileges of newly married men, pledges, man-stealing, wages, the execution of justice, and gleanings (xxiv.); concerning law-suits and punishments, weights and measures, &c. (xxv.); ceremonies to be observed in offering first-fruits (xxvi. 1-15); the covenant between God and the Israelites. (xxvi. 16-19.)

“Part III. The confirmation of the law; for which purpose the law was to be written on stones, and set up on Mount Ebal (xxvii.); prophetic promises to the obedient, and curses against the disobedient (xxviii.); an exhortation to obedience from a review of their past mercies, and to dedicate themselves and their posterity to God (xxix.); promises of pardon to the repentant (xxxi. 1-14); good and evil set before them (xxx. 15-20).

“Part IV. The personal history of Moses until his death, containing, Sec. 1. His appointment of Joshua to be his successor (xxx. 1-8); and his delivery of a copy of the law to the priests, to be deposited in the ark, and publicly read every seventh year (xxxi. 9-14); a solemn charge given to Joshua, &c. (xxxi. 15-27). Sec. 2. The people convened to hear the prophetic and historical ode of Moses (xxxi. 28-30), which occupies nearly the whole of chap. xxxii. Sec. 3. His prophetic blessing of the twelve tribes, and their peculiar felicity and privilege in having Jehovah for their God and preceptor (xxxiii.) Sec. 4. The death and burial of Moses. (xxxiv.)

“Part V. ‘The Book of Deuteronomy, and the Epistle to the Hebrews, contain the best comment on the nature, design, and use of the law: the former may be considered as an evangelical commentary on the four preceding books, in which the spiritual reference and signification of the different parts of the law are given; and given in such a manner as none could give who had not a clear discovery of the glory which was still to be revealed.

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1. What was the law written on?
  2. What is said of the obedient and of the repentant?
  3. What is said of Joshua?
  4. How often was the law to be read?
  5. What were the people convened to hear?
  6. What may Deuteronomy be considered?

It may be safely asserted that very few parts of the Old Testament Scriptures can be read with greater profit than the Book of Deuteronomy.' Dr. A. Clarke. (Pref. to Deut., p. ii. in vol. 1 of his Comment.)

"The prophetic ode of Moses is one of the noblest compositions in the sacred volume: it contains a justification on the part of God against the Israelites, and an explanation of the nature and design of the divine judgments. The exordium, Bishop Lowth remarks, is singularly magnificent: the plan and conduct of the poem is just and natural, and well accommodated to the subject; for it is almost in the order of an historical narration. It embraces a variety of subjects and sentiments; it displays the truth and justice of God, his paternal love, and his unfailing tenderness to his chosen people; and, on the other hand, their ungrateful and contumacious spirit. The ardour of the divine indignation and the heavy denunciations of vengeance are afterwards expressed in a remarkable personification, which is not to be paralleled from all the choicest treasures of the muses. The fervour of wrath is, however, tempered with the mildest beams of lenity and mercy, and ends at last in promises and consolation. The subject and style of this poem bear so excellent a resemblance to the prophetic as well as to the lyric composition of the Hebrews, that it unites all the force, energy, and boldness of the latter with the exquisite variety and grandeur of the former. (Lects. on Hebrew Poetry, Lect. 28.)" Horne's *Introd.*, Vol. IV., Part I., ch. i., sec. vi.

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1. What is said of the ode of Moses?
  2. What of the exordium or introduction?
  3. What does it display as respects God?
  4. What as respects his people?
  5. How is the fervour of wrath tempered?
  6. What is said of the subject and style of this poem?

## LESSON XLII.

THE HISTORICAL BOOKS : JOSHUA, JUDGES, RUTH, I. AND II. SAMUEL, I. AND II. KINGS, I. AND II. CHRONICLES, EZRA, NEHEMIAH, ESTHER.

THE events recorded in the Historical Books occupy almost one thousand years : from the death of Moses to the administration of Nehemiah, Governor of the Jews after their return from the Babylonish captivity. In our account of these and succeeding books we shall avail ourselves, as heretofore, of the excellent notices contained in Horne's Introduction, to which we give this general credit.

THE BOOK OF JOSHUA comprises the history of about seventeen years ; or, according to some chronologers, of twenty-seven or thirty years ; its scope is to demonstrate the faithfulness of God in his oft-repeated promises to the patriarchs that their posterity should obtain possession of the land of Canaan. It may be divided into three parts, viz. : Part I. The history of the occupation of Canaan by the Israelites. (i.—xii.)

Part II. The division of the conquered land. (xiii.—xxii.)

Part III. The assembling of the people (xxiii.); the dying address and counsels of Joshua (xxiv. 1-23); his death and burial, &c. (xxiv. 29-33.) There is an accidental derangement of the order of some of the chapters in this book, occasioned, probably, by the ancient mode of rolling up manuscripts. For chronological sequence, they should be read thus : Chapters i. 1-9 ; ii. ; i. 10-18 ; iii.—xi. ; xxii. ; xii., &c.

BOOK OF JUDGES. In this book we have the history of the Israelites from the death of Joshua to the time of Eli, under the administration of thirteen judges,—a period of about three hundred years. It consists of three parts.

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1. What time do the events in the Historical Books occupy ?
  2. What is the scope of the Book of Joshua ?
  3. Contents of Part I. ?
  4. Of Part II. ?
  5. Of Part III. ?
  6. What have we in the Book of Judges ?



Part I. The state of the Israelites after the death of Joshua until they began to turn aside from serving the Lord (i.—iii. 5). B.C. 1443–1413.

Part II. The history of the oppressions of the Israelites, and their deliverance by the Judges (iii. 5—xvi.). B.C. 1413–1117.

Part III. Account of the introduction of idolatry among the Israelites, and the consequent corruption of religion and manners among them; for which God gave them up into the hands of their enemies (xvii.—xxi.). B.C. 1413.

The Book of Judges is very properly inserted between the Books of Joshua and Samuel,—as the Judges were the intermediate governors between Joshua and the kings of Israel. It presents a lively picture of the disorders and dangers prevailing in a republic without an efficient magistracy.

BOOK OF RUTH, an appendix to the Book of Judges, delineates a part of Christ's genealogy in David's time. (Compare Ruth iv. 18–22 with Matt. i. 5, 6.) It had been foretold that the Messiah should be of the tribe of Judah; and it was *afterwards* further revealed that he should be of the family of David: and therefore it was necessary, for the full understanding of the prophecies, that the history of the family in that tribe should be written *before* these prophecies were revealed, to prevent the least suspicion of fraud or design. The book, which consists of four chapters, may be thus divided:—

Part I. An account of Naomi from her departure from Canaan into Moab with her husband Elimelech to her return thence into the land of Israel with her daughter-in-law Ruth. (Ch. i.) B.C. 1241–1231.

Part II. The interview of Boaz and Ruth, and their marriage. (ii., iii., iv. 1–12.)

Part III. The birth of Obed, the son of Boaz by Ruth, from whom David was descended. (iv. 13–18.)

BOOKS I. AND II. SAMUEL. The opinion of the Talmudists, adopted by learned early and late Christian authors, is that I.

1. What are the contents of Part I.?
2. Of Part II.?
3. Of Part III.?
4. What is said of the Book of Ruth?
5. What do Parts I., II., and III. contain?
6. What is said of Books I. and II. Samuel?

Samuel i.—xxiv. was written by Samuel, and the remainder of I. Samuel and the whole of II. Samuel was written by the prophets Gad and Nathan: "Now the acts of David, first and last, behold they are written in the book of Samuel the seer, and in the book of Nathan the prophet, and of Gad the seer" (called by Ezra, Samuel I. and Samuel II). 1 Chron. xxix. 29.

I. SAMUEL contains the history of the Jewish church and polity from the birth of Samuel, during the judicature of Eli, to the death of Saul, the first king of Israel; a period of nearly eighty years, viz.: from the year of the world 2869 to 2849. It consists of three parts, viz.:—

Part I. The transactions under the judicature of Eli. (i.—iv.)

Part II. The history of the Israelites during the judicature of Samuel. (v.—xii.)

Part III. The history of Saul, and the transactions during his reign. (xiii.—xxx.)

II. SAMUEL contains the history of David, the second king of Israel, during a period of nearly forty years, viz.: from the year of the world 2948 to 2988.

Part I. The triumphs of David. (i.—x.)

Part II. The troubles of David and their cause, together with his repentance, and subsequent recovery of the divine favour. (xi.—xxiv.)

Part III. David's restoration to his throne, and subsequent transactions. (xx.—xxiv.)

BOOKS I. AND II. KINGS. These books are closely connected with those of SAMUEL. The origin and gradual increase of the united kingdom of Israel, under Saul and his successor David, having been described in the latter, the books now under consideration relate its height of glory under Solomon, its division into two kingdoms under his son and successor Rehoboam, the causes of that division, and the consequent decline of the two kingdoms of Israel and Judah until their final subversion (for sin is not only the "reproach," but, sooner or later, the ruin, of a peo-

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1. What does I. Samuel contain?
  2. What does II. Samuel contain?
  3. What does Part I. contain?
  4. What does Part II. contain?
  5. What does Part III. contain?
  6. What do I. and II. Kings contain?

ple): the ten tribes being carried captive into Assyria by Shalmaneser, and Judah and Benjamin to Babylon by Nebuchadnezzar.

I. KINGS embraces a period of one hundred and twenty-six years, from the anointing of Solomon and his admission as a partner in the throne with David, A.M. 2989, to the death of Jehoshaphat, A.M. 3115. It may be divided into two parts.

Part I. The history of Solomon's reign. (i.—x.)

Part II. The history of the two kingdoms of Israel; or of the kingdom of Judah under Rehoboam and his successors, and the kingdom of Israel under Jeroboam and others. (xi.—xxii.)

II. Kings continues the history from A. M. 3115 to A. M. 3416.

BOOKS I. AND II. CHRONICLES. These books were evidently compiled from others, which were written at different times, some before and others after the Babylonish captivity. These ancient registers were much more copious than the BOOKS OF CHRONICLES, which contain ample extracts from original documents to which they frequently refer. The period of time embraced in the Books of Chronicles is about 3468 years; and they may be divided into four parts, as follows:—

Part I. The genealogies of those persons through whom the Messiah was to descend, from Adam to the captivity, and to the time of Ezra. (1 Chron. i.—ix. 1–34.)

Part II. The histories of Saul and David. (1 Chron. ix. 35–44, x., xxix. 1–22.)

Part III. The history of the united kingdom of Israel and Judah under Solomon. (1 Chron. xxix. 23–30; 2 Chron. i.—ix.)

Part IV. The history of the kingdom of Judah from the secession of the ten tribes, under Jeroboam, to its termination by Nebuchadnezzar. (2 Chron. x.—xxxvi.)

As the Books of Samuel, Kings, and Chronicles relate the same histories, they should each be constantly read and collated together; not only for the purpose of obtaining a more comprehensive view of Jewish history, but also in order to illustrate or amend from one book what is obscure in either of the others.

1. What time does I. Kings embrace?
2. What does Part II. contain?
3. What is said of I. and II. Chronicles?
4. What does Part I. contain?
5. What do Parts III. and IV. contain?
6. How should Samuel, Kings, and Chronicles be read?

**BOOK OF EZRA.** The Book of Ezra harmonizes with the prophecies of Haggai and Zechariah, which it elucidates. (Compare Ezra v. with Hagg. i. 12 and Zech. iii., iv.) It evinces the paternal care of Jehovah over his chosen people, whose history it relates from the time of the edict issued by Cyrus to the twentieth year of Artaxerxes Longimanus,—a period probably of about eighty to one hundred years.

Part I. From the return of the Jews from Babylon, under Zerubbabel, to the rebuilding of the temple. (i.—vi.)

Part II. The arrival of Ezra at Jerusalem, and the reformation made there by him. (vii.—x.) The memory of Ezra has always been held in the highest esteem by the Jews, who consider him as a second Moses.

**BOOK OF NEHEMIAH.** Nehemiah was an officer of distinction at Babylon, being cupbearer to the king, Artaxerxes Longimanus. He arrived at Jerusalem thirteen years after Ezra, with the rank of governor of the province, and vested with full power and authority to encourage the rebuilding of the walls of the holy city, and to promote the welfare of his countrymen in every possible way. Having governed Judea for twelve years (Neh. xiii. 6), Nehemiah returned to his royal patron (ii. 6), where he is supposed to have spent the remainder of his life. His book may be divided into four parts, viz. :—

Part I. The departure of Nehemiah from Shushan, with a royal commission to rebuild the walls of Jerusalem, and his first arrival there. (i., ii. 1-11.)

Part II. Account of the building of the walls, notwithstanding the obstacles interposed by Sanballat. (ii. 12-20, iii.—vii. 4.)

Part III. The first reformation accomplished by Nehemiah. (vii. 5—xii. 47.)

Part IV. The second reformation accomplished by Nehemiah on his second return to Jerusalem, and his correction of the abuses which had crept in during his absence. (xiii.)

The administration of Nehemiah, who, for piety, judicious

1. What does Ezra, Part I., contain?
2. What does Part II. contain?
3. Who was Nehemiah?
4. What do Parts I. and II. contain?
5. What do Parts III. and IV. contain?
6. What is said of Nehemiah's administration?

severity, and energy, was a model for all magistrates, lasted about thirty-six years. The Old Testament history closes with the Book of Nehemiah.

**BOOK OF ESTHER.** The translations recorded in this book are supposed to have commenced about A.M. 3544, and to have occupied eighteen to twenty years. The book consists of two parts, viz.:—

Part I. The promotion of Esther; and the essential service rendered to the king by Mordecai in detecting a plot against his life. (i., ii.)

Part II. The advancement of Haman; his designs against the Jews, and their frustration. Sec. 1. The promotion of Haman, and the occasion of which he availed himself to obtain an edict for massacring the Jews. (iii.) Sec. 2. The consequent affliction of the Jews, and the measures pursued by them. (iv.) Sec. 3. The defeat of Haman's particular plot against the life of Mordecai. (v., vi., vii.) Sec. 4. The defeat of his general plot against the Jews. (viii., ix. 1–15.) Sec. 5. The institution of the Festival of Purim to commemorate the deliverance of the Jews. (ix. 16–32), and the advancement of Mordecai. (x.)

Thus we have briefly considered the twelve **HISTORICAL BOOKS**. We shall next proceed to an examination of the **POETICAL BOOKS**.

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1. What closes with Nehemiah?
  2. How many years are comprised in Esther?
  3. What does Part I. contain?
  4. What does Part II. contain?
  5. What did Purim commemorate?
  6. How many Historical Books are there?



## LESSON XLIII.

POETICAL BOOKS: JOB, PSALMS, PROVERBS, ECCLESIASTES,  
SONG OF SOLOMON.

**BOOK OF JOB.** It is the opinion of some commentators that this book is not the history of a real person, but is a fictitious narrative intended to instruct through the medium of parable. But this is inadmissible for the following reasons: I. In other books of the Bible, Job is spoken of as a real personage: in Ezekiel we thus read: "Though these three men, Noah, Daniel, and Job, were in it, they should deliver but their own souls by their righteousness, saith the Lord God." (Ezek. xiv. 14.) "Behold," says the apostle James, "we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy." (James v. 11.) II. Moreover, the book itself specifies the names of persons, places, and facts usually related in true histories: we have the name, country, piety, wealth, &c., of Job described; the names, number, and acts of his children; the conduct of his wife; his friends,—their names, countries, and discourse:—all these matters are minutely related. Is it to be believed that the Holy Spirit would offer to us as truth that which, however valuable and instructive, is not truth? III. The existence of Job is further proved by the testimony of eastern tradition; his history was known to the Syrians and Chaldeans; many of the noblest families among the Arabians are distinguished by his name, and boast of being descended from him. IV. In what age of the world did Job live? This is a point which we cannot determine; but we have ample evidence that the Book of Job was written in an early age of the world. Grotius thinks that the events of the history are such as cannot be placed later than the

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1. Which are the poetical books?
  2. What do some think of the Book of Job?
  3. First reason why this view is inadmissible?
  4. Second reason?
  5. Third reason?
  6. Fourth reason?

sojourning of the Israelites in the wilderness; Bishop Warburton admits them to bear the marks of high antiquity; and Michaelis confesses the manners to be perfectly Abrahamic: that is, such as were common to all the seed of Abraham,—Israelites, Ishmaelites, and Idumeans. The Usserian or Bible chronology dates the trials of Job about the year 1520 before the Christian era,—or twenty-nine years before the departure of the Israelites from Egypt. That the book was written before this event is evident from its silence respecting the miracles which accompanied the exodus: such as the passage of the Red Sea, the destruction of the Egyptians, the manna in the desert, &c., all of which happened in the vicinity of Job's country, and were so apposite to the debate concerning the ways of Providence, that some notice would doubtless have been taken of them had they been performed. That it was composed before Abraham's migration to Canaan may also be inferred from its silence respecting the destruction of Sodom and Gomorrah and the other cities of the plain. There are other proofs of the antiquity of this book; of which we will only adduce the astronomical calculation of Dr. Hales, based upon the constellations noticed in Job ix. 9 and xxviii., 31, 32, which fixes the time of the patriarch's trial to 184 years before the birth of Abraham. The land of Uz is evidently Idumea (Lamen. iv. 2); and all the persons introduced are Idumeans, or Edomite Arabs. It is probable that Job was the narrator of his own history,—that he wrote the book of Job: but of this we have no certainty. Upon the grandeur of the style, the beauty, pathos, and sublimity of the language, and the impressive moral and religious lessons of this book, it is unnecessary to enlarge. Every verse should be carefully studied with the aid of judicious commentators.

BOOK OF PSALMS. There are one hundred and fifty in number. David's name is prefixed to seventy-three, (iii.—ix., xi.—xxxii., xxxiv.—xli., li.—lxv., lxviii.—lxx., lxxxvi., ci., ciii., cviii.—cx., cxxii., cxxiv., cxxxi., cxxxiii., cxxxviii.—clv.) in the Hebrew

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1. What are the opinions of Warburton and Michaelis?
  2. What is supposed to be the date of Job's trials?
  3. Upon what subjects is the Book of Job silent?
  4. What are the characteristics of the Book of Job?
  5. How many Psalms are there?
  6. How many are ascribed to David?

text; and in the Septuagint (the oldest Greek version of the Old Testament,) at least eleven others are assigned to him (xxxiii., xliii., xci., xciv.—xcix., civ.—cxxxvii.); to which may be added x., forming part of ix. in that version. Some of these psalms, however, are of a later date than David's time; and of a number not ascribed to him many appear to have been his compositions. Of the other Psalms Jewish writers ascribe xc.—xcix. to Moses, but the first only bears his name; twelve bear the name of Asaph, (but these could not all have been properly ascribed to the Asaph famous in David's days) (1 Chron. vi. 39); two (lxxii., cxxvii) are said to be "for Solomon;" eleven are described as belonging to "the sons of Korah." Fifty are anonymous. The whole are divided into five books; at the end of each of books I.—IV. there being a doxology: viz. I. Psalms i.—xii.; II. xiii.—lxxii.; III. lxxiii.—lxxxix.; IV. xc.—cvi.; V. cvii.—cl.

"Several of the poems are cited in the New Testament, and distinctly applied to Christ (*e. g.* see Matt. xxii. 43, 44; Acts ii. 25-31, xiii. 33-37). . . . It is this, its Messianic teaching, which renders the Book of Psalms so precious a heritage to the church, and has made it the storehouse of devotional thought. There is eternal life therein, because these scriptures testify of Christ (John v. 39). And it is not merely one or two that point to some particular circumstance in Messiah's history, that exhibit some special trait in Messiah's character, but—just as we must read his life in the *four* evangelists to grasp the full portraiture of him—there is a prophetic tone through the whole collection; one part, one sacred song, illustrating the others and leading on by historical note, by apt comparison, by definite prediction, to that fulness of Messianic doctrine which renders them even now the best expressions of a soul that needs a Saviour, that is longing for a Saviour, that has found a Saviour, that rejoices in a Saviour's love. They must be taken as a whole; and it is truly wonderful to find that they rise with the growing development of the divine plans, and are yet more adapted to the Christian

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1. How many of the Psalms are ascribed to Moses?
  2. How many to Asaph?
  3. How many refer to Solomon?
  4. How many are anonymous?
  5. What renders this book so precious?
  6. What runs through the whole collection?

experience than they were to the experience of earlier, of Jewish believers. Along with this prophetic character, there is their moral and doctrinal teaching—the deep views of sin they present, the spiritual character of the divine law, the perfections of God, with the faith, hope and love, heavenly graces, implanted in the heart of God's people, and the happy prospect of eternal life: in all these points we recognize the same spirit that breathes indeed through all the inspired volume. How well fitted is this book to promote the soul's communion with God!" Ayre's *Treas. of Bible Knowl.* 1866, 737.

"The Psalms are an epitome of the Bible, adapted to the purposes of devotion. They treat occasionally of the creation and formation of the world; the dispensations of providence, and the economy of grace; the transaction of the patriarchs; the exodus of the children of Israel; their journey through the wilderness, and settlement in Canaan; their law, priesthood, and ritual; the exploits of their great men, wrought through faith; their sins and captivities; their repentances and restorations; the sufferings and victories of David; the peaceful and happy reign of Solomon; the advent of Messiah, with its effects and consequences; his incarnation, birth, life, passion, death, resurrection, ascension, kingdom, and priesthood; the effusion of the Spirit; the conversion of the nations; the rejection of the Jews; the establishment, increase, and perpetuity of the Christian church; the end of the world; the general judgment; the condemnation of the wicked, and the final triumph of the righteous with their Lord and King. These are the subjects here presented to our meditations. We are instructed how to conceive of them aright, and to express the different affections, which, when so conceived of, they must excite in our minds. They are for this purpose adorned with the figures and set off with all the graces of poetry; and poetry itself is designed yet farther to be recommended by the charms of music, thus consecrated to the service of God; that so delight may prepare the way for improvement, and pleasure become the

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1. What is said of the teaching of the Psalms?
  2. What is this book well fitted for?
  3. What are the Psalms an epitome of?
  4. What do they teach respecting the Messiah?
  5. What respecting the Christian church?
  6. What are they adorned with?

handmaid of wisdom, while every evil passion is calmed by sacred melody, and the evil spirit is still dispossessed by the Harp of the Son of Jesse." Bishop Horne's Comment on Book of Psalms, Preface.

**BOOK OF PROVERBS.** The object of this book is to instruct men in the mysteries of true wisdom and understanding,—the perfection of which is the knowledge of the divine will, and the fear of God. To this end the book is filled with the choicest sententious aphorisms, far surpassing the ethical sayings of the ancient sages, and comprising in themselves distinct doctrines, duties, &c., of piety towards God; of equity and benevolence towards man, and of sobriety and temperance; together with precepts for the right education of children, and the relative responsibilities of subjects, magistrates, and sovereigns." The book may be divided into five parts, viz. :—

Part I., chapters i.—ix., contains an introduction consisting of a series of admonitions, directions, cautions, and excitements to the study of wisdom. This part, remarks Bishop Lowth, is varied, elegant, sublime, and truly poetical; the order of the subject is, in general, excellently preserved, and the parts are aptly connected. It is embellished with many beautiful descriptions and personifications; the diction is polished, and abounds with all the ornaments of poetry, so that it scarcely yields in elegance and splendour to any of the sacred writings.

Part II. extends from chapter x. to xxii. 16, and consists of what may be strictly called proverbs,—namely, unconnected sentences, expressed with neatness and simplicity.

Part III. reaches from chapter xxii. 17 to xxv. inclusive; in this part the tutor drops the sententious style, and addresses his pupil, to whom he gives renewed and connected admonitions to the study of wisdom, as present. The proverbs contained in

Part IV. are supposed to have been selected from some larger collection of Solomon's, by "the men of Hezekiah,"—that is, by the prophets whom he employed to restore

1. What is the object of Proverbs?
2. What is the book filled with?
3. What is said of Part I.?
4. What of Part II.?
5. What of Part III.?
6. What of Part IV.?



the service and writings of the Jewish church (2 Chron. xxxi. 20, 21). This part, like the second, consists of detached, unconnected sentences, and extends from chapter xxv. to xxix. Some of the proverbs of preceding chapters are here repeated.

Part V. comprises chapters xxx., instructions delivered by Agur, the son of Jakeh, to his pupils, Ithiel and Ucal, and xxxi., the precepts taught to King Lemuel by his mother.

BOOK OF ECCLESIASTES. This book, which has generally been ascribed to Solomon, is a philosophical discourse, written in a rhetorical style, and interspersed with verses, which have given it a place among the poetical books. Its scope, as announced in chapter i. 2, and xii. 13, is to demonstrate the vanity of earthly things, and to point to the fear of God and communion with him, as the highest objects which can engage the attention of man; and these lessons are most impressively enforced.

SONG OF SOLOMON. Both the authorship, and the design of this book, are uncertain. By many critics it is ascribed to Solomon, and thought to present an allegorical illustration of the love existing between God and his people.

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1. What is said of Part V. of Proverbs?
  2. To whom is Ecclesiastes ascribed?
  3. What kind of a discourse is it?
  4. What is its scope?
  5. To whom is the Song of Solomon ascribed?
  6. What do some think it presents?

## LESSON XLIV.

PROPHETICAL BOOKS: ISAIAH, JEREMIAH, LAMENTATIONS, EZEKIEL, DANIEL, HOSEA, JOEL, AMOS, OBADIAH, JONAH, MICAH, NAHUM, HABAKKUK, ZEPHANIAH, HAGGAI, ZECHARIAH, MALACHI.

WE shall consider the Prophetical Books not in the order of times in which they were written, but in the order of their arrangement in the Bible.

ISAIAH, B. C. between 810 and 698. The predictions of Isaiah may be divided into six parts, each containing a number of discourses delivered by the prophet to the various nations or peoples whom he was commissioned to address.

Part I. contains a general description of the state and condition of the Jews, in the several periods of their history; the promulgation and success of the Gospel, and the coming of Messiah to judgment. (i.—iv.) The predictions in this section were delivered during the reign of Uzziah, King of Judah.

Part II. comprises the predictions delivered in the reigns of Jotham and Ahaz. (vi.—xii.)

Part III. contains predictions against the Babylonians, Assyrians, Philistines, and other nations with whom the Jews had intercourse. (xiii.—xxiv.) These predictions are contained in nine prophetic poems or discourses.

Part IV. contains a prophecy of the great calamities that should befall the people of God and His merciful preservation of a remnant of them; and of their restoration to their country, their conversion to the Gospel, and the destruction of Antichrist. (xxiv.—xxxiii.)

Part V. comprises the historical part of the prophecy of Isaiah.

Part VI. (xl.—lxvi.) comprises a series of prophecies de-

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1. What does Part I. of Isaiah contain?
  2. Part II.?
  3. Part III.?
  4. Part IV.?
  5. Part V.?
  6. Part VI.?

livered, in all probability, towards the close of Hezekiah's reign. Isaiah has been called "the evangelical prophet" on account of the number and variety of the prophecies concerning the advent and character, the ministry and preaching, the sufferings and death, and the kingdom, of the Messiah. Read, for instance, chapter liii.

JEREMIAH, B. C. between 628 and 586. According to Dr. Blayney, one of the most learned of the translators of, and commentators on, this book, the predictions of Jeremiah are to be placed in the following order:—

Part I. The prophecies delivered in the reign of Josiah, containing chapters i.—xii.

Part II. The prophecies delivered in the reign of Jehoiakim, comprising chapters xiii.—xx., xxxv., xxxvi., xlv.—xlviii., xlix. 1–33.

Part III. The prophecies delivered in the reign of Zedekiah, including chapters xxi., xxiv., xxvii.—xxxiv., xxxvii.—xxxix., xlix. 34–39, l., li.

Part IV. The prophecies delivered under the government of Gedaliah, from the taking of Jerusalem to the retreat of the people into Egypt; and the prophecies of Jeremiah, delivered to the Jews in that country, comprising chapters xl.—xlv.

The idolatrous apostacy, and other sins of the people of Judah, and the severe judgments which God would inflict upon them, though not without a distant prospect of future restoration and deliverance, form the principal subjects of the prophecies of Jeremiah; excepting chapter xlv., which relates personally to Baruch, and the six following chapters, which respect the fortunes of some of the heathen nations.

LAMENTATIONS. The Lamentations are written in metre, and contain a number of plaintive effusions, composed after the manner of funeral dirges. Bishop Lowth is of opinion that they were originally written by Jeremiah, as they arose in his mind, in a long course of separate stanzas, and that they were subsequently

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1. Why has Isaiah been called "the evangelical prophet?"
  2. What does Part I. of Jeremiah contain?
  3. Part II.?
  4. Part III.?
  5. Part IV.?
  6. What is said of Lamentations?

collected into one poem. Each elegy consists of twenty-two periods, according to the number of letters in the Hebrew alphabet; although it is in the first four chapters only, that the several periods begin (after the manner of an acrostic), with the different letters following each other in alphabetical order. The poetry is of a very high order.

EZEKIEL, B. C. between 595 and 536. This prophet was one of the captives carried by Nebuchadnezzar to Babylon; and the principal scene of his predictions was some place on the river Chebar, which flows into the Euphrates about two hundred miles to the north of Babylon, where the prophet resided; though he was occasionally conveyed in vision to Jerusalem. He was raised up to strengthen the faith of the captives who had been expecting the fulfillment of the prophecies of Jeremiah. The book may be divided into four parts, viz. :—

Part I. Ezekiel's call to the prophetic office (i. 1 to the first part of verse 28); his commission, instructions, and encouragement for executing it (i. 28, latter clause ii., iii. 1–21).

Part II. Denunciations against the Jewish people. (iii., 22–27, iv.—xxiv.)

Part III. comprises Ezekiel's prophecies against various neighbouring nations, enemies to the Jews. (xxv.—xxxii.)

Part IV. contains a series of exhortations and consolatory promises to the Jews of future deliverance under Cyrus, but principally of their final restoration and conversion under the kingdom of Messiah. (xxxiii.—xlvi.) Ezekiel is distinguished for the fervour and sublimity of his style, and the variety and impressiveness of his imagery.

DANIEL, B. C. between 606 and 534. This prophet was carried to Babylon in his youth, and was an old man when that city was taken by Cyrus. It does not appear that he ever returned to Jerusalem; and he is supposed to have died at Susa, on the Tigris, when between eighty-four and ninety-four years of age. His book may be divided into two parts, viz. :—

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1. What is said of Ezekiel?
  2. What does Part I. of Ezekiel contain?
  3. Part II.?
  4. Part III.?
  5. Part IV.?
  6. What is said of Daniel?

Part I. contains the historical portions. (i.—vi.)

Part II. comprises various prophecies and visions of things future, until the advent and death of the Messiah, and the ultimate conversion of the Jews and Gentiles to the faith of the Gospel. (vi.—xii.) Of all the old prophets, Daniel is the most distinct in the order of time, and easiest to be understood; and on this account, Sir Isaac Newton observes, in those events which concern the last times, he must be the interpreter of the rest. All his predictions relate to each other, as if they were several parts of one general prophecy.

HOSEA, B. C. between 810 and 725. The scope of the prophecies of Hosea, is:—

I. Partly to convince the Jews generally, and the Israelites in particular, of their many sins; especially of their gross idolatry.

II. Partly to announce the rejection, captivity, and destruction of the Israelites (if they continued to sin,) by the Assyrians, notwithstanding the vain confidence of the former in the expected assistance of the Egyptians; and partly to invite them to repentance, with promises of mercy, and evangelical predictions of the future restoration of the Israelites and Jews, and their ultimate conversion to Christianity. Bishop Horsley says, that of all the prophets, Hosea seems to have been most of a Jew. Comparatively, he seems to care but little about other peoples. He wanders not, like Isaiah, Jeremiah, and Ezekiel into the collateral history of the surrounding nations. He meddles not, like Daniel, with the revolutions of the great empires of the world.

JOEL, B. C. between 810 and 660. This book consists of three chapters, which may be divided into three parts, viz.:—

Part I. is an exhortation to the priests and the people to repent, by reason of the famine brought upon them by the palmer-worm, &c., in consequence of their sins (i. 1-20); and is followed by a denunciation of still greater calamities, if they continued impenitent.

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1. What does Daniel, Part II. contain?
  2. What does Newton say of Daniel?
  3. What is the scope of the prophecies of Hosea?
  4. How does Hosea differ from Isaiah, Jeremiah, and Ezekiel?
  5. How does Hosea differ from Daniel?
  6. What does Joel, Part I. contain?



Part II. An exhortation to keep a public and solemn fast (ii. 12-17), with a promise of removing the calamities of the Jews on their repentance (ii. 18-26).

Part III. predicts the general conversion and return of the Jews, and the destruction of their opponents, together with the glorious state of the Church that is to follow. (iii.) The style of Joel has been characterized as highly poetical, elegant, perspicuous and copious; and at the same time, nervous, animated, and sublime.

AMOS, B. C. between 810 and 785. Amos was not educated in the school of the prophets, but was called to the prophetic office from being "a herdman and a gatherer of sycamore fruit." (vii. 14.) The book contains nine chapters, which may be divided into three parts, viz. :—

Part I. The judgments of God, denounced against the neighbouring nations: as the Syrians (i. 1-5), which see fulfilled in 2 Kings xvi. 9; the Philistines (i. 6-8), recorded as accomplished in 2 Kings xviii. 8; Jer. xlvii. 1, 5, and 2 Chron. xxvi. 3, 6; the Tyrians (i. 9, 10); the Edomites (i. 11, 12, compared with Jer. xxv. 9-21; xxvii. 3, 6, and 1 Mac. v. 3); the Ammonites (13-15), and the Moabites (ii. 1-3).

Part II. The Divine judgments denounced against Judah and Israel. (ii.—ix. 1-10.)

Part III. Consolatory or evangelical promises describing the restoration of the Church by the Messiah. (ix. 11-15.) Bishop Lowth thinks that as in sublimity and magnificence, Amos is almost equal to the greatest of the prophets, so in splendour of diction, and elegance of expression, he is scarcely inferior to any.

OBADIAH, B. C. between 588 and 583. The Jews suppose that this prophet was the person of the same name who was governor of Ahab, and who hid and fed one hundred prophets whom Jezebel would have destroyed (1 Kings xviii. 4); but it is impossible to identify the prophet with either of the Obadiah's

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1. What does Joel, Part II. contain?
  2. What does Joel, Part III. contain?
  3. What does Amos, Part I. contain?
  4. Part II.?
  5. Part III.?
  6. What is said of Obadiah?

mentioned in the Old Testament. This prophecy consists of two parts, viz. :—

Part I. is minatory, and denounces the destruction of Edom for the pride and carnal security of the people (1-9), and for their cruel insults and enmity to the Jews, after the capture of their city. (10-16.) This prediction, according to Archbishop Usher, was fulfilled about five years after the destruction of Jerusalem by the Babylonians subduing the Edomites, and expelling them from Arabia Petræa, of which they never afterwards recovered possession.

Part II. is consolatory, and foretells the restoration of the Jews (17), their victory over their enemies, and their flourishing state in consequence. (18-2.) Archbishop Newcome considers this prophecy as fulfilled by the conquests of the Maccabees over the Edomites. Perhaps the last verse still lacks its complete accomplishment.

JONAH, B. C. between 856 and 784. This book consists of two parts, viz. :—

Part I. Jonah's first mission to Nineveh, and his attempt to flee to Tarshish, and its frustration, together with his delivery from the stomach of the great fish which had swallowed him. (i., ii.)

Part II. His second mission, and its happy results to the Ninevites, who repented (iii.); and the discontent of Jonah, who, dreading to be thought a false prophet, repined at the Divine mercy in sparing the Ninevites, whose destruction he seems to have expected. (iv.)

MICAH, B. C. between 758 and 699. The seven chapters of Micah may be thus divided :—

Part I. comprises the prophecies delivered in the reign of Jotham, king of Judah (with whom Pekah, king of Israel, was contemporary), in which the Divine judgments are denounced against Israel and Judah for their sins. (ii. 2-16.)

Part II. contains the predictions delivered in the reigns of

1. What is said of Obadiah, Part I. ?
2. Of Part II. ?
3. What does Jonah, Part I. consist of ?
4. Part II. ?
5. What does Micah, Part I. comprise ?
6. Part II. ?

Ahaz, king of Judah (with whom his son, Hezekiah, was associated in the government during the latter part of his life), and of Pekah, king of Israel, who was also contemporary with him. (ii.—iv. 8.)

Part III. includes the prophecies delivered by Micah during the reign of Hezekiah, king of Judah, the first six years of whose government were contemporary with the greatest part of the reign of Hoshea, the last king of Israel. The style of Micah is poetical, animated, and very concise.

NAHUM, B. C. between 720 and 698. This prophecy is a poem, which, opening with a sublime description of the justice and power of God, tempered with long suffering (i. 1-8); foretells the destruction of Sennacherib's forces, and the subversion of the Assyrian empire (9-12), together with the deliverance of Hezekiah, and the death of Sennacherib (13-15). The destruction of Nineveh is minutely foretold. (ii., iii.)

"In boldness, ardour, and sublimity," remarks Horne, "Nahum is superior to all the minor prophets. His language is pure; and the exordium of his prophecy, which forms a regular and perfect poem, is not merely magnificent, it is truly majestic. The preparation for the destruction of Nineveh, and the description of its downfall and desolation, are expressed in the most vivid colours, and with images that are truly pathetic and sublime."

HABAKKUK, B. C. between 612 and 598. This book consists of two parts, viz. :—

Part I. The prophet complaining of the iniquity of the Jews, God announces the Babylonish captivity as a punishment. (i. 5-11.) The prophet expostulates on the punishment of the Jews by the agency of the Chaldeans (12-17, ii., 1); to which God replies that he will perform his promises (2-4); and he foretells the destruction of the Babylonish empire. (5-20.)

Part II. contains the prayer or psalm of Habakkuk, in which he implores God to hasten the deliverance of his people (iii. 1-2),

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1. What does Micah, Part III. include?
  2. What does Nahum foretell?
  3. What does Horne say of Nahum?
  4. What great city is prophesied of?
  5. What does Habakkuk, Part I. contain?
  6. Part II.?

and recounts the works of God on their behalf (13-16): whence he encourages himself and others to rely upon the divine promises. (17-18.)

ZEPHANIAH, B. C. between 640 and 609. This prophecy, which consists of three chapters, may be divided into four parts, viz.:—

Part I. A denunciation against Judah for their idolatry. (i.)

Part II. Repentance the only means of averting the Divine vengeance. (ii. 1-3.)

Part III. Prophecies against the Philistines (ii. 4-7), Moabites, and Ammonites (8-11), Ethiopia (12), and Nineveh (13-15).

Part IV. The captivity of the Jews by the Babylonians foretold (iii. 1-7), together with their future restoration and the ultimate prosperous state of the church. (8-20.)

HAGGAI, B. C. about 520 to 518. This book comprises three distinct prophecies or discourses, viz.:—

Part I. contains a severe reproof of the people, especially of their governor and high priest, for their delay in rebuilding the temple, which was the cause of their afflictions. (i. 1-11.) The obedience of the governor and people, is next related. (12-15.)

Part II. The prophet comforts the aged men by predicting that the glory of the second temple should be greater than the glory of the first (ii. 1-9); which was accomplished by Christ's presence; and he then predicts a fruitful harvest as the reward for carrying on the building.

Part III. Haggai foretells the setting up of Messiah's kingdom under the name of Zerubbabel. (ii. 20-23.)

ZECHARIAH, B. C. about 520 to 518, or later. This book consists of two parts, viz.:—

Part I. relates to the events which were then taking place (in the second year of Darius, king of Persia), viz.: the restoration of the temple, interspersing predictions respecting the advent of the Messiah. (i.—vi.)

1. What does Zephaniah, Part III. contain?
2. Part IV.?
3. What does Haggai, Part I. contain?
4. Part II.?
5. Part III.?
6. What does Zechariah, Part I. relate to?

Part II. Prophecies delivered in the fourth year of the reign of Darius: the coming of Christ, the war of the Romans against the Jews, &c. (vii.—xiv.)

MALACHI, B. C. between 436 and 397. In this book we have four chapters, containing two distinct prophetic discourses, viz. :—

Part I. reminds the Jews of their blessings (i. 1–5), and reproves them for their want of reverence, and their sins, for which Divine judgments are threatened. (6–14, ii. 1–17.)

Part II. foretells the coming of Christ and John the Baptist; rebukes the sins of the people, and predicts the reward of the good and the punishment of the wicked (iii., iv. 1–3); and concludes with an exhortation to the observance of the law until the appearance of the forerunner of a new dispensation.

1. What does Zechariah, Part II. relate to?
2. When was Malachi written?
3. What does Malachi, Part I. contain?
4. Part II.?
5. Who closes the Old Testament?
6. If the first of these prophecies were fulfilled, what follows?



## LESSON XLV.

## MATTHEW.

MATTHEW, called also Levi, the son of Alpheus, was one of the apostles of our Lord. He is supposed to have resided at Capernaum, where he was a publican, or collector of the public taxes,—an odious office among the Jews, who hated to pay tribute to a foreign ruler. After his calling, he made a feast, to which he invited our Saviour and his disciples, with whom, he says, “many publicans and sinners came and sat down.” After Christ’s ascension, Matthew continued at Jerusalem with the other apostles, and with them, on the day of Pentecost, received the gift of the Holy Ghost. Socrates, an ecclesiastical historian of the fifth century, states that when the apostles went abroad to preach to the Gentiles, Thomas took Parthia for his field; Bartholomew, India; and Matthew, Ethiopia. It is asserted that he was put to death at Naddabar, or Naddaver, a city of Ethiopia; but, on the other hand, Heracleon of the second century, as cited by Clement of Alexandria, numbers Matthew among the apostles who did not die by martyrdom. His Gospel was probably written in Greek, in Palestine, and between the years A. D. 40 and 50. Certainty in either of these matters is unattainable and unimportant.

“It is no mere fancy to discover a certain relationship between St. Matthew’s original occupation and his mode of arranging his materials. He had been a man of business, engaged in accounts; and from such a one we might expect careful grouping and orderly combination. Hence he appears sometimes to disregard exact chronological sequence: at least the order of events differs much in St. Matthew from the order of St. Mark and of St. Luke. He has gathered into groups the discourses

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1. Where is Matthew supposed to have lived?
  2. What was his occupation?
  3. After his calling, what occurred?
  4. What does Socrates say of the apostles?
  5. What does Heracleon say?
  6. When was Matthew’s Gospel written?

of our Lord, and the attending circumstances. (Matt. v., vi., vii.) He has put together a collection of miracles (viii., ix.), and has arranged the parables with such consummate wisdom, that each in the place in which it is set, adds force and clearness to the rest. (xiii.) There are many particulars, too, untouched by the other evangelists, which are delivered with special effectiveness by St. Matthew,—the consolatory promise, for example, with which he concludes. (xxviii. 18-20.)” *Ayre’s Treasury of Bible Knowledge*, 574. Among the events recorded by Matthew, but omitted by the other evangelists, are: The visit of the wise men; our Saviour’s flight into Egypt; the slaughter of the infants by Herod; the parable of the ten virgins; the dream of Pilate’s wife; the resurrection of the bodies of many saints, and their appearing unto many after our Saviour’s resurrection; and the bribing of the Roman guard appointed to watch the sepulchre.

The description of the last judgment (xxv.), which we find in Matthew only, is awfully impressive.

Matthew comprises 28 chapters and 1071 verses, and, as divided by Horne, consists of four parts:

Part I. Infancy of Jesus Christ.

Sect. I. The genealogy of Christ. (i. 1-17.)

Sect. II. The birth of Christ. (i. 18-25.)

Sect. III. The adoration of the Magi, and slaughter of the infants at Bethlehem and its vicinity. (ii.)

Part II. Discourses and actions of John the Baptist, preparatory to our Saviour’s commencing his public ministry. (iii., iv. 1-11.)

Sect. I. The preaching of John the Baptist, and the Baptism of Jesus Christ by him. (iii.)

Sect. II. The temptation of Christ in the wilderness. (iv. 1-11.)

Part III. Discourses and actions of Christ in Galilee, by which he demonstrated that he was the Messiah. (iv. 2—xviii. 3.)

Sect. I. Christ goes into Galilee, calls Peter, Andrew, James, and John, and performs various miraculous cures. (iv. 12-25.)

1. What is said of his account of the miracles?
2. Of the parables?
3. What events are recorded by him only?
4. What does Matthew, Part I. contain?
5. Part II.?
6. Part III.?

Sect. II. The sermon on the mount (v., vi., vii.), showing:

I. Who only are truly happy (v. 1-12), and the duty of Christians to be exemplary (13-16).

II. The design of Christ's coming, viz.: to ratify the Divine law (17-20), which had been much impaired by the traditions of the Pharisees: First, In respect of its extent: this is exemplified in what concerns: 1. Murder (21-26); 2. Adultery (27-30); 3. Divorce (31, 32); 4. Oaths (33-37); 5. Retaliation (37-42); 6. The Love of our neighbour (43-48). Second, In respect of motive: where the end is applause, the virtue is destroyed. This is exemplified: 1. Almsgiving (vi. 1-3); 2. in Prayer (4-15); 3. in Fasting (16-18).

III. Heavenly mindedness enforced by various considerations. (vi. 19-34.)

IV. Cautions against censoriousness in judging of others (vii. 1-5); admonitions to discretion in dispensing religious benefits (6); to assiduity in pursuing spiritual good (7-11); to humanity and equity in our behaviour to all (12); and to withstand all sinful affections (13, 14); warnings against false teachers, who are commonly known by their actions (15-22); the wisdom of adding practice to knowledge, and the insignificance of the latter without the former (23-29).

Sect. III. A narrative of several miracles performed by Christ, and of the call of Matthew. (viii., ix.)

Sect. IV. Christ's charge to his twelve apostles, whom he sent forth to preach to the Jews. (x., xi. 1.)

Sect. V. Relates the manner in which the discourses and actions of Jesus Christ were received by various descriptions of men, and the effect produced by his discourses and miracles. (xi. 2 —xvi. 1-12.)

Sect. VI. Discourses and actions of Christ immediately concerning his disciples. (xvi. 13.—xx. 1-16.)

Part IV. Transactions relative to the passion and resurrection of Christ. (xx. 17.—xxviii.)

1. What does Section II., Part II. contain?
2. Section II., Part IV.?
3. Section III.?
4. Section IV.?
5. Section V.?
6. Section VI.?

Sect. I. Discourses and miracle of Christ on his way to Jerusalem. (xx. 17-34.)

Sect. II. The transactions at Jerusalem until his passion.

I. On Sunday, Christ makes his triumphal entry into Jerusalem, where he expels the money-changers and other traders from the temple. (xxi. 1-17.)

II. On Monday, the barren fig-tree withered. (xxi. 18-22.)

III. On Tuesday :

(a.) In the temple: the chief priests and elders confuted: 1. By a question concerning John's baptism. (xxi. 23-27.) 2. By the parable of the two sons (28-32), and of the labourers in the vineyard (33-34); for which they seek to lay hands on him (45, 46). The parable of the marriage feast. (xxii. 1-14.) Christ confutes the Pharisees and Sadducees by showing: 1. The lawfulness of paying tribute (xxii. 15-22); 2. Proving the resurrection (23-33); 3. The great commandment (34-40); and silences the Pharisees (41-46),—against whom he denounces eight woes for their hypocrisy (xxiii. 1-36). His lamentation over Jerusalem. (37-39.)

(b.) Out of the temple: Christ's prophetic discourse concerning the destruction of Jerusalem, and the end of the world (xxiv); the parable of the ten virgins, and of the talents, and the last judgment (xxv.).

IV. On Wednesday: Christ forewarns his disciples of his approaching crucifixion: the chief priests consult to apprehend him. (xxvi. 3-5.) A woman anoints Christ at Bethany (6-13).

V. On Thursday, Judas covenants to betray him (14-16); the Passover prepared (17-19).

VI. On the Passover-day, that is, from Thursday evening to Friday evening:

(a.) In the evening Christ eats the Passover (xxvi. 20-25), and institutes the sacrament of the Lord's Supper (26-29).

(b.) Towards night: 1. Christ, foretells the cowardice of the apostles (xxvi. 33-35); 2. is in an agony (36-46); 3. is

1. What does Part IV., Section I. contain?
2. Section II., No. I.?
3. Section II., No. II.?
4. Section II., No. III.?
5. Section II., No. IV., V.?
6. Section II., No. VI.?

apprehended, reproves Peter and the multitude, and is forsaken by all (47-56).

(*c.*) During the night: 1. Christ is led to Caiaphas, falsely accused, condemned, and derided. (57-68.) 2. Peter's denial of Christ, and his repentance. (69-75.)

(*d.*) On Friday morning: 1. Jesus being delivered to Pilate, Judas commits suicide (xxvii. 1-10). 2. Transactions before Pilate (11-26). 3. Christ is mocked and led forth (27-32).

(*e.*) Transactions of the third hour. The vinegar and gall; the crucifixion; Christ's garments divided; the inscription on the cross; the two robbers; blasphemies of the Jews. (xxvii. 33-44.)

(*f.*) From the sixth to the ninth hour. The darkness over the land; Christ's last agony and death; its concomitant events. (xxvii.—45-56.)

(*g.*) Between the ninth hour and sunset. Christ is interred by Joseph of Arimathea. (xxvii. 37-61.)

Sect. III. The transactions on the Sabbath of Passover-week.

The sepulchre of Christ secured. (xxvii. 62-66.)

Sect. IV. Transactions after Christ's resurrection; chiefly on Sunday.

I. Christ's resurrection testified, first, to the women by an angel (xxviii. 1-8), and afterwards by Christ himself (9, 10).

II. The resurrection denied by his adversaries (xxviii. 11-15), but proved to the apostles (16-20).

"Saint Matthew has chosen, out of the materials before him, such parts of our blessed Saviour's history and discourses as were best suited to the purpose of awaking them [the Jews] to a sense of their sins; of abating their self-conceit, and overweening hopes; of rectifying their errors; correcting their prejudices; and exalting and purifying their minds. After a short account, more particularly requisite in the first writer of a Gospel, of the genealogy and miraculous birth of Christ, and a few circumstances relating to his infancy, he proceeds to describe his forerunner, John the Baptist, who preached

1. What does division (*c*) contain?
2. Division (*d*)?
3. Division (*e*)?
4. Division (*f*)?
5. Division (*g*)?
6. Section III., IV.?



the necessity of repentance to the race of Abraham and children of the circumcision; and by his testimony prepares us to expect one mightier than he: mightier as a prophet in deed and word, and above the sphere of a prophet; mighty to sanctify by his spirit; to pardon, reward, and punish by his sovereignty. Then the spiritual nature of his kingdom, the pure and perfect laws by which it is administered, and the necessity of vital and universal obedience to them, are set before us in various discourses, beginning with the sermon on the mount, to which St. Matthew hastens, as with a rapid pace, to lead his hearers. And that the holy light shining on his mind by the word and life of Christ, and quickening the heart by his spirit, might be seconded in its operations by the powers of hope and fear, the twenty-fifth chapter of this Gospel, . . . exhibits him enforcing his precepts, and adding a sanction to his laws, by that noble and awful description of his future appearance in glory, and the gathering of all nations before him to judgment." Dr. Townson.

"As the sacred writers, especially the evangelists, have many qualities in common, so there is something in every one of them, which, if attended to, will be found to distinguish him from the rest. That which principally distinguishes St. Matthew is the distinctness and particularity with which he has related many of our Lord's discourses and moral instructions. Of these, his sermon on the mount, his charge to the apostles, his illustration of the nature of his kingdom, and his prophecy on Mount Olivet, are examples. He has also wonderfully united simplicity and energy in relating the replies of his Master to the cavils of his adversaries. Being early called to the apostleship, he was an eye-witness of most of the things which he relates; and, though I do not think it was the scope of any of these historians to adjust their narratives to the precise order of time wherein the event happened, there are some circumstances which incline me to think that St. Matthew has approached at least as near that order as any of them." Dr. Campbell.

1. What did John the Baptist preach?
2. What is said of his testimony?
3. What of the kingdom and laws of Christ?
4. What of Matthew, chapter xxv
5. What of the sacred writers?
6. What distinguishes Matthew?

## LESSON XLVI.

## MARK.

MARK was not, like Matthew and John, an apostle of Jesus Christ, but he had the advantage of the friendship and knowledge of Peter, who (1 Pet. v. 13) calls him his son,—probably from having been the means of his conversion. Mark was sister's son to Barnabas (Col. iv. 10) and the son of Mary, a woman of Jerusalem, at whose house was held at least one notable prayer-meeting (Acts xii. 12). His Hebrew name was John, and Michaelis supposes that he adopted the surname of Mark when he left Judea to preach the Gospel in foreign countries, according to the custom of the Jews to adopt a name more familiar to the Gentiles whom they visited, than their Hebrew appellations. After Peter's deliverance (Acts xii. 11, 12), Mark went from Jerusalem with Paul and Barnabas, and soon after accompanied them to other countries as their minister (Acts xiii. 5); but, declining to attend them through their whole progress, he returned to Jerusalem, and kept up an intercourse with Peter and the other apostles. Afterwards, however, when Paul and Barnabas settled at Antioch, on the termination of their journey, we find Mark with them, and disposed to accompany them in their future journeys. At this time he went with Barnabas to Cyprus (Acts xv. 37-39); and subsequently accompanied Timothy to Rome, at the desire of Paul (2 Tim. iv. 11), during his confinement in that city; whence Mark sent his salutations to Philemon (24) and to the church at Colosse. (Col. iv. 10.) "From Eusebius, Epiphanius, and Jerome," continues Horne, "we learn that Mark, after he had written his Gospel, went to Egypt, and, having planted a church at Alexandria, Jerome states that he died and was buried there, in the

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1. Was Mark an apostle?
  2. What relation was he to Barnabas?
  3. What does Michaelis suppose?
  4. What occurred after Peter's deliverance?
  5. Whom did he accompany to Rome?
  6. What does Jerome say of Mark?

eighth year of the reign of Nero. Baronius, Cave, Wetstein, and other writers, affirm that St. Mark suffered martyrdom; but this is not mentioned by Eusebius or any other ancient writer, and is contradicted by Jerome, whose expressions seem to imply that he died a natural death. . . . Saint Peter having publicly preached the Christian religion, . . . many who were present entreated Mark, as he had for a long time been that apostle's companion, and had a clear understanding of what Peter had delivered, that he would commit the particulars to writing. Accordingly, when Mark had finished his Gospel, he delivered it to the persons who made this request. Such is the unanimous testimony of ancient writers, which is farther confirmed by internal evidence, derived from the Gospel itself. Thus the great humility of Peter is conspicuous in every part of it, where any thing is related or might be related of him: his weaknesses and fall being fully exposed to view, while the things which redound to his honour are either slightly touched or wholly concealed. And, with regard to Christ, scarcely any action that was done, or word spoken by him, is mentioned at which this apostle was not present; and with such minuteness of circumstance as shows that the person who dictated the Gospel had been an eye-witness of the transactions recorded in it. . . . That this Gospel was designed principally for Gentile believers, (though we know that there were some Jewish converts in the Church at Rome,) is further evident from the explanations introduced by the evangelist, which would have been unnecessary if he had written for Hebrew Christians, exclusively. Thus, the first time the Jordan is mentioned, the appellation 'river' is added to the name. (Mark i, 5.) Again, as the Romans could not understand the Jewish phrase of 'defiled or common hands,' the evangelist adds the parenthetical explanation of 'that is, unwashen.' (vii. 2.) When he uses the word *corban*, he subjoins the interpretation, 'that is, a gift' (vii. 11); and instead of the word *mammon*, he uses the common term

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1. What do Baronius and others say?
  2. What was Mark entreated to do?
  3. Who dictated the Gospel of Mark?
  4. What proof of Peter's humility do we find in it?
  5. For whom was Mark's Gospel chiefly designed?
  6. What proofs are there of this?

χῆμαρά, 'riches.' Again, the word *Gehenna*, which in our version is translated 'hell' (ix. 43), originally signified the valley of Hinnom, where infants had been sacrificed to Moloch, and where a continued fire was afterwards maintained to consume the filth of Jerusalem. As this word could not have been understood by a foreigner, the evangelist adds the words 'unquenchable fire,' by way of explanation. These particulars corroborate the historical evidence, above cited, that St. Mark designed his Gospel for the use of Gentile Christians." Dr. Campbell's Pref. to Mark: Horne's Introduction.

From the last-named authority, to which we are frequently indebted for such aid, we append a summary.

Mark consists of sixteen chapters, which may be thus divided:

Part I. The transactions from the baptism of Christ to his entering on the more public part of his ministry. (i. 1-13.)

Part II. The discourses and actions of Jesus Christ to his going up to Jerusalem to the fourth and last Passover. (i. 14—x.)

Sect. I. The transactions between the first and second Passovers. (i. 14, 15. ii. 1-22.)

Sect. II. The transactions between the second and third Passovers. (ii. 23-28. iii.—vi.)

Sect. III. The transactions of the third Passover to Christ's going up to Jerusalem to the fourth Passover. (vii.—x.)

Part III. The passion, death, and resurrection of Christ. (xi.—xiv.)

Sect. I. Sunday: Christ's triumphal entry into Jerusalem. (xi. 1-11.)

Sect. II. The transactions on the second day, or Monday. (xi. 12-18.)

Sect. III. The transactions on the third day, or Tuesday:

1. In the morning. (xi. 20-23., xii.)

2. In the evening. (xiii.)

Sect. IV. The transactions of the fourth day, or Wednesday. (xiv. 1-9.)

1. What does Mark, Part I. contain?
2. Part II., Section I.?
3. Part II., Section II.?
4. Part II., Section III.?
5. Part III., Section I., II.?
6. Part III., Section III., IV.?

Sect. V. The transactions of the fifth day, or Thursday. (xiv. 10-16.)

Sect. VI. The transactions of the Passover-day, that is, from Thursday evening to Friday evening; including the institution of the Lord's supper, Christ's agony in the garden, his being betrayed by Judas, his trial, crucifixion, and burial. (xiv. 17-22. xv.)

Sect. VII. The transactions after the resurrection of Christ. (xvi.)

Horne abridges from Koppe and Michaelis some valuable observations, of which we copy the following:

"The assertion that Mark abridged the Gospel of Matthew, contradicts the unanimous voice of antiquity, which states that Mark wrote his Gospel under the inspection and dictation of Peter; and although there is a coincidence between these two evangelists, yet it does not thence necessarily follow that he abridged the Gospel of Matthew. For, in the first place, he frequently deviates from Matthew in the order of time, or the arrangement of his facts [Koppe has given thirteen instances,] and likewise adds many things of which Matthew has taken no notice whatever. [Koppe has given twenty-three instances.] Now as Matthew was an apostle, and eye-witness of the facts which he related, Mark could not have desired better authority: if, therefore, he had Saint Matthew's Gospel before him when he wrote his own, he would scarcely have adopted a different arrangement, or have inserted facts which he could not have found in his original author. . . . Lastly, Saint Mark's imperfect description of Christ's transactions with the apostles after his resurrection, affords the strongest proof that he was totally unacquainted with the contents of Saint Matthew's Gospel. The latter evangelist has given us a very circumstantial description of Christ's conversation with his apostles on a mountain in Galilee: yet the former, though he had before related Christ's promise that he would go before them into Galilee, has, in the last chapter of his Gospel, no account whatever of Christ's ap-

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1. What does Mark, Part III., Section V., contain?
  2. Part III., Section VI.?
  3. Part III., Section VII.?
  4. Does Mark contain facts not in Matthew?
  5. Of what does Matthew give a fuller account?
  6. Why is it unlikely that Mark had read Matthew's Gospel?



pearance in Galilee. Now, if he had read Saint Matthew's Gospel, this important event could not have been unknown to him, and consequently he would not have neglected to record it. . . . Simplicity and conciseness are the characteristics of Saint Mark's Gospel, which, considering the copiousness and majesty of its subject,—the variety of great actions it relates, and the surprising circumstances that attended them, together with the numerous and important doctrines and precepts which it contains,—is the shortest and clearest, the most marvellous and, at the same time, the most satisfactory history in the whole world." "It may be necessary," says Dr. Clarke, "to state the things omitted by Mark in the beginning of his Gospel, which are mentioned by Matthew and Luke: 1. The Preface found in Luke and John, chap. i. 2. The conception of Elizabeth, Luke i. 5-25. 3. The salutation of Mary, Luke i. 26-38. 4. Mary's visit to Elizabeth, Luke i. 39-56. 5. John Baptist's birth, Luke i. 57-79. 6. The angel's appearance to Joseph, Matt. i. 18-25. 7. The birth of Christ, Matt. i. 25, Luke ii. 1-7. 8. The genealogy of Christ, Matt. i. 1-17, Luke iii. 1-76. 9. The appearance of the angel to the shepherds, Luke ii. 8-20. 10. The circumcision of Christ, Matt. i. 25, Luke ii. 21. 11. The presentation of Christ in the temple, Luke ii. 22-38. 12. The coming of the Magi, Matt. ii. 1-12. 13. The flight into Egypt, Matt. ii. 13-15. 14. Herod's murder of the innocents, Matt. ii. 16-18. 15. The return of the holy family from Egypt, Matt. ii. 19-23, Luke ii. 39. 16. Christ's journey to Jerusalem, when twelve years of age, Luke ii. 40-48. From the particulars enumerated here, it appears that the things omitted by Mark are, also, omitted by John, except the Preface; and that St. Luke is the most circumstantial." Preface to Mark.

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1. What are the characteristics of Mark's Gospel?
  2. What is said of its subject?
  3. What of the actions it relates?
  4. What of its doctrines and precepts?
  5. What kind of history is it?
  6. What are recited at the close of this chapter?

## LESSON XLVII.

## LUKE.

It is supposed that Luke was descended from Gentile parents, and in his youth had embraced Judaism, from which he was converted to Christianity. The Hebraic-Greek style of writing, and the accurate knowledge of Jewish doctrines, ceremonies, and usages, which characterize him in his Gospel and in the Acts of the Apostles, evince the author to have been a Jew; whilst his Greek name and his intimate knowledge of the Greek language, are thought to be sufficient proof that he was of Grecian birth and education. His Gospel, which consists of twenty-four chapters, has been divided into five classes:—

Class I. Birth of Christ, with the circumstances that preceded, attended, and followed it. (i., ii. 1-40.)

Class II. Christ's infancy and youth. (ii. 41-52.)

Class III. Preaching of John, and baptism and genealogy of Christ. (iii.)

Class IV. Discourses, miracles, and actions of Christ during his ministry. (iv.—ix. 50.)

Sect. I. Christ's temptation. (iv. 1-13.)

Sect. II. Transactions between the first and second Passovers, A. D. 30, 31.

I. Christ teaches at Nazareth, where the people seek to kill him. (v. 14-30.)

II. Performs miracles and teaches at Capernaum and other places. (iv. 31-44.)

III. The call of Peter, Andrew, James, and John; and the miraculous draught of fishes. (v. 1-11.) Heals a leper and a paralytic. (v. 12-26.)

IV. Calls Matthew. (v. 27-32.)

1. From whom is Luke supposed to have descended?
2. Where is he supposed to have become a Jew?
3. What is said of his style?
4. Of what birth and education does he appear to have been?
5. How many chapters has his Gospel?
6. Into how many classes has it been divided?

V. Shows why his disciples do not fast. v. 33-39.)

Sect. III. Transactions from the second Passover to a little before the third Passover, A. D. 31, 32.

I. Justifies plucking corn, and heals a withered hand. (vi. 1-11.)

II. Ordains the twelve apostles. (vi. 12-16.)

III. Repeats a portion of his sermon on the mount, given in full in Matt. v., vi., vii.

IV. Heals the centurion's servant, and raises the widow's son at Nain. (vii. 1-17.)

V. Answers John the Baptist's disciples, and describes John. (vii. 18-35.)

VI. Dines with Simon, and permits a woman to anoint his feet. (vii. 36-50.)

VII. Preaches in Galilee (viii. 1-3), where he delivers the parable of the sower (4-15).

VIII. Speaks of his disciples as the lights of the world, (16-18), and declares who are his mother and brethren (19-21).

IX. Stills a tempest (viii. 22-25), and expels demons (26-39).

X. Cures an issue of blood, and raises Jairus's daughter. (viii. 40-56.)

XI. Sends the apostles to preach. (ix. 1-6.) Herod wishes to see Jesus. (7-9.)

XII. Feeds five thousand men (10-17); opinions respecting him (18-22); cross-bearing (23-27).

XIII. Transfigured on a mountain. (28-36.)

XIV. Casts a devil out of a child. (37-42.)

XV. Predicts his sufferings and death (44, 45); teaches humility (56-48), and toleration (49, 50).

Class V. Christ's last journey to Jerusalem; his passion, death, resurrection, and ascension. (ix. 51-62, x.—xxiv.)

Sect. I. Transactions from his leaving Galilee for Jerusalem to keep the feast of tabernacles, to his departure after the feast.

I. Samaritans refuse to receive Christ. (ix. 51-53.) He teaches forgiveness (54-56) and self-denial (57-62).

1. What does Section III., No. I. contain?
2. Section III., No. II.?
3. Section III., No. III.?
4. Section III., No. IV.?
5. Section III., No. V.?
6. Class V.?

II. Sends the seventy disciples to preach. (x. 1-6.)

Sect. II. Transactions between Christ's departure from Jerusalem after the feast of tabernacles, A. D. 32, and his return thither to the feast of the dedication, in the same year.

I. Return of the seventy disciples. (x. 17-24.)

II. "Who is my neighbour." (27-37.)

III. Jesus with Martha and Mary. (38-42.)

IV. Teaches his disciples the form and the spirit of prayer. (xi. 1-13.)

V. Casts out a dumb devil (14); confutes gainsayers (15-23); enforces vigilance (24-26); and shows who are the blessed (27, 28).

VI. Answers those who sought a sign. (xi. 29-36.)

VII. Rebukes the scribes, Pharisees, and lawyers. (37-54.)

VIII. Warns his disciples, first, to avoid hypocrisy (xii. 1-3); and, secondly, not to neglect their duty to God for fear of man (4-12).

IX. Cautions against covetousness, and urges solicitude for spiritual welfare. (xii. 13-34.)

X. Exhorts to the vigilant discharge of duty. (xii. 35-48.)

XI. Calls attention to the signs of the times (xii. 54-56), and shows the wisdom of repentance (57-59).

XII. Shows the danger of delay (xiii. 1-5) by the parable of the barren fig-tree (6-9).

XIII. Cures an infirm woman on the Sabbath (xiii. 10-17), and delivers the parables of the mustard-seed and the leaven (18-21).

XIV. Travels towards Jerusalem to keep the feast of dedication (xiii. 22); warns against procrastination (23-30); predicts his death (31-33); and mourns the fate of Jerusalem (34, 35).

Sect. III. Transactions after Christ's departure from Jerusalem, and before his return thither to keep the last Passover, A. D. 32, 33.

I. Christ heals a man of the dropsy, on the Sabbath (xlv. 1-6), and teaches humility and charity (7-14).

1. What does Section II., No. IV. contain?

2. Section II., No. V.?

3. Section II., No. VIII.?

4. Section II., No. XII.?

5. Section II., No. XIII.?

6. Section III.?

II. Parable of the great supper. (xiv. 15-24.)

III. Christian discipleship. (xiv. 25-35.)

IV. Parable of the lost sheep (xv. 1-7), of the lost piece of silver (8-10), and of the prodigal son (11-32).

V. Parable of the unjust steward. (xvi. 1-13.)

VI. Reproves the Pharisees. (xvi. 14-18.)

VII. Parable of the rich man and Lazarus. (xvi. 19-31.)

VIII. Offences to be avoided (xvii. 1-2); trespasses to be forgiven (3, 4); faith to be increased (5, 6); duties to be discharged (7-10).

IX. On his last journey to Jerusalem, Christ cures ten lepers (xvii. 11-19), and discourses concerning his second coming (20-37).

X. The importunate widow. (xviii. 1-8.)

XI. Parable of the Pharisee and the publican. (xviii. 9-14.)

XII. Infants brought to Christ (xviii. 15-17); conversation with a rich young ruler (18-30).

XIII. Christ again foretells his death (xviii. 31-34); and cures a blind man near Jericho (35-43).

XIV. Conversion of Zaccheus. (xix. 1-10.)

XV. Parable of the noblemen and the pounds. (xix. 11-27.)

Sect. IV. The transactions at Jerusalem until the passion of Christ.

I. On Sunday, Christ makes his triumphal entry into Jerusalem, weeps over the city, and expels the traders from the temple. (xix. 29-46.)

II. On Monday, Christ teaches in the temple. (xix. 47, 48.)

III. On Tuesday.

(a.) In the day-time and in the temple, Christ confutes the chief priests, scribes, and elders: 1. By a question concerning the baptism of John (xx. 1-7); 2. By the parable of the labourers in the vineyard (9-19); 3. By showing the lawfulness of paying tribute to Cæsar (20-26). The Sadducees confuted and the resurrection proved. (27-40.) The scribes confounded, and the disciples of Christ warned not to follow their example. (41-47.) The widow's mite. (xxi. 1-4.)

1. What does Section III., No. IV. contain

2. Section III., No. VIII.?

3. Section III., No. IX.?

4. Section III., No. XII.?

5. Section IV., No. I.?

6. Section IV., No. III. (a)?



(b.) In the evening, and principally on the Mount of Olives, Christ discourses concerning the destruction of the temple, and of the last judgment (xxi. 5-28); delivers another parable of the fig-tree (29-33); and enforces the duty of watchfulness (34-38).

IV. On Wednesday, the chief priests consult to kill Christ. (xxii. 1, 2.)

V. On Thursday, Judas convenants to betray Christ (xxii. 4-6); and Christ sends two disciples to prepare the Passover (7-13).

VI. On the Passover-day, that is from Thursday evening to Friday evening:

(a.) In the evening Christ eats the Passover; institutes the sacrament of the Lord's Supper; discourses on humility, and foretells his being betrayed by Judas, his abandonment by his disciples, and Peter's denial of him. (xxii. 14-38.)

(b.) Towards night, after eating the Passover, Jesus goes to the Mount of Olives, where, after his agony, he is apprehended. (xxii. 39-53.)

(c.) During the night, Christ, having been conducted to the high priest's house (whither Peter followed and denied him), is derided. (xxii. 54-65.)

(d. At day-break, on Friday morning, Christ is tried before the Sanhedrim (xxii. 65-71); from whose tribunal,

(e.) On Friday morning: 1. He is delivered first to Pilate (xxiii. 1-7), who sends him to Herod (8-12); by whom he is again sent to Pilate, and is by him condemned to be crucified (13-25); Christ's discourse to the women of Jerusalem as he was led forth to be crucified (26-31).

(f.) Transactions of the third hour: 1. The crucifixion; 2. Christ's garments divided; the inscription on the cross: 3. Christ's address to the penitent robber. (xxiii. 32-43.)

(g.) From the six to the ninth hour: 1. The preternatural darkness; 2. rending of the veil; 3. death of Christ, and its concomitant circumstances. (xxiii. 44-49.)

1. What does Section IV., No. III. (b)?
2. Section IV., No. IV.?
3. Section IV., No. V.?
4. Section IV., No. VI. (e)?
5. Section IV., No. VI. (f)?
6. Section IV., No. VI. (g)?

(*h.*) Between the ninth hour and sunset, Christ is interred by Joseph of Arimathea. (xxiii. 50-56.)

Sect. V. Transactions after Christ's resurrection, on Sunday.

I. Christ's resurrection testified to the women by the angel. (xxiv. 1-12.)

II. Christ appears to two disciples on their way to Emmaus, and also to Peter. (xxiv. 13-35.)

III. Christ's appearance to the apostles, and his instructions to them. (xxiv. 36-49.)

Sect. VI. The ascension of Christ. (xxiv. 50-52.)

"If Saint Paul had not informed us (Col. iv. 14) that Saint Luke was by profession a physician, and consequently a man of letters, his writings would have sufficiently evinced that he had had a liberal education; for, although, his Gospel presents as many Hebraisms perhaps as any of the sacred writings, yet his language contains more numerous Græcisms than that of any other writer of the New Testament. The style of this evangelist is pure, copious, and flowing; and bears a considerable resemblance to that of his great master, Saint Paul. Many of his words and expressions are exactly parallel to those which are to be found in the best classic authors; and several eminent critics have long since pointed out the singular skill and propriety with which Saint Luke has named and described the various diseases which he had occasion to notice. As an instance of his copiousness, Dr. Campbell has remarked that each of the evangelists has a number of words which are used by none of the rest; but in Saint Luke's Gospel the number of such words, as are used in none of the other Gospels, is greater than that of the peculiar words found in all the three Gospels put together; and that the terms peculiar to Luke are, for the most part, long and compound words. There is also more of composition in his sentences than is found in the other three Gospels, and consequently less simplicity." Horne's Introduction, IV., Part II., Ch. ii., Sect. v.

1. What does Section IV., No. VI. (*h.*) contain?
2. Section V., No. I.?
3. Section V., No. II.?
4. Section V., No. III.?
5. Section VI.?
6. What proof have we that Luke was educated?

## LESSON XLVIII.

## JOHN.

JOHN was the son of Zebedee, a fisherman of the town of Bethsaida, on the Sea of Galilee, and the younger brother of James the elder. His mother's name was Salome. It is supposed from his account of the disciples of John the Baptist becoming followers of Christ, that he was one of the two (i. 35-40), but of this there is no certainty. According to Lampe, there are three degrees in the call of John, viz.: 1. His call to discipleship (John i. 37-42): after which he continued for a short time to follow his business; 2. his call to be one of the immediate companions of Christ (Matt. iv. 21, 22); and, 3. his call to the apostleship, when the surname of Boanerges was given to him and his brother (Mark iii. 17). He is supposed to have been the youngest of the twelve;—but this is mere conjecture. He was certainly admitted to intimate intercourse with the Saviour; and is described as the disciple whom Jesus loved. (John xiii. 23, xix. 26.) He was an eye-witness, in company with Peter and James only, to the resurrection of Jairus's daughter to life (Luke viii. 51), to Christ's transfiguration (Luke ix. 28), and to his agony in the garden (Mark xiv. 33). It is observable that of these proofs of preference he himself gives us no account. He was present at the crucifixion,—though we have no right to say, as some do, that he was the only one of the apostles present at that awful event;—and received the mother of Jesus as a precious legacy from her dying Son. (John xix. 26, 27.) He had several interviews with Christ after his resurrection; and our Saviour is supposed to have intimated John's continuance upon earth until after the destruction of Jerusalem (John xxi. 22): but the text appealed to does not warrant this

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1. Who were John's parents?
  2. Was he a disciple of John the Baptist?
  3. Mention the supposed three degrees in his call?
  4. What is said of his intimacy with Christ?
  5. At what were Peter, James, and John, present?
  6. How do we know that he was at the crucifixion?

interpretation. After the ascension of Christ, and the effusion of the Holy Spirit on the day of Pentecost, John became one of the chief apostles of the circumcision, and exercised his ministry in Jerusalem and its vicinity, as narrated in the Acts of the Apostles. (ii. 1-11, iii., iv. 1-22, and viii. 526.) He was present at the council held in Jerusalem about A. D. 49 or 50. Ecclesiastical history informs us that after the death of Mary, the mother of Jesus, John proceeded to Asia Minor, where he founded and presided over seven churches in as many cities, but resided chiefly at Ephesus. Thence he was, probably, towards the close of Domitian's reign, banished to the Isle of Patmos, where he wrote his Revelation. (Rev. i. 9.) On his liberation from exile, by the accession of Nerva to the imperial throne, John returned to Ephesus, where he wrote his Gospel and Epistles, and died in the hundredth year of his age, about the year of Christ 100, in the third year of the reign of the emperor Trajan, and about thirty years after the destruction of Jerusalem. John's Gospel is supposed to have been written about the year 97, or three years before the evangelist's death. It has been divided into three parts :

Part I., i. 1-18, contains doctrines laid down in opposition to those of Cerinthus and other heretics, who denied the Divinity of Christ,—which truth John asserts in the most unqualified terms.

Part II., 1-19,—xx. 29, comprises the proofs of those doctrines which are declared in Part II., and narrates many of the discourses, miracles, and other actions of Christ.

Sect. I. John the Baptist confesses his inferiority to Christ, and refers his own disciples to him, who acknowledge his Messiahship, and are confirmed in their faith by the miracle of water converted into wine. (i. 19—ii. 11.)

Sect. II. Jesus conducts himself at Jerusalem as the lord of the temple (ii. 12-25); and, in a discourse with Nicodemus, shows the design of his coming into the world, and the necessity of believing in him (iii. 1-21).

1. Where did John exercise his ministry?
2. Where did he go after the death of Mary?
3. To what place was he banished?
4. When is he supposed to have died?
5. What does John, Part I. contain?
6. Part II.?

- Sect. III. Additional testimony of John the Baptist. (iii. 22-36.)
- Sect. IV. Jesus visits the Samaritans, declares himself to be the Christ, and teaches. (iv. 1-42.)
- Sect. V. Cures a nobleman's son. (iv. 43-54.)
- Sect. VI. Cures an impotent man, and teaches. (v. 1-47.)
- Sect. VII. Feeds five thousand (vi. 1-14); walks on the sea (15-21); and teaches (22-71).
- Sect. VIII. Opinions respecting Jesus, who declares his mission, and promises the Spirit. (vii. 1-53.)
- Sect. IX. He declares himself to be the light of the world; reproves those who reject him; and exhorts his hearers to repentance. (viii. 12-59.)
- Sect. X. Cures a man blind from his birth. (ix. 1-41.)
- Sect. XI. Proclaims himself as the door of the sheepfold and the good shepherd, and appeals to his works as evidence of the authority of his mission. (x. 1-42.)
- Sect. XII. Resurrection of Lazarus, and enmity of the Pharisees. (xi. 1-57.)
- Sect. XIII. Jesus sups with Mary, Martha, and Lazarus, and his head is anointed by Mary (xii. 1-8); is visited by many (xii. 9-11).
- Sect. XIV. Jesus enters Jerusalem in triumph (xii. 12-19); is applied to by the Greeks (20-22); predicts his death, and is testified to by a voice from heaven (23-36); exhorts the people (37-50).
- Sect. XV. Washes his disciples' feet (xiii. 1-17); foretells the treachery of Judas, and the denial of Peter (18-38).
- Sect. XVI. Enforces upon his disciples the necessity of an intimate union with him, promises the aid of the Comforter, and joy in their tribulations. (xiv.—xvi.)
- Sect. XVII. Prays for his disciples. (xvii.)
- Sect. XVIII. Christ's apprehension and trials before the Sanhedrim and Pilate (xviii., xix. 1-16 · his crucifixion (17-42)

1. What does Part II., Sections III., IV. contain?
2. Part II., Sections VIII., IX?
3. Part II., Sections X., XI.?
4. Part II., Sections XIII., XIV.?
5. Part II., Sections XV., XVI.?
6. Part II., Sections XVII., XVIII.?



and resurrection, and appearances to the women and his disciples (xx. 1-29).

I. Christ arrested in the garden of Gethsemane. (xviii. 1-11.)

II. His mock trial before the high priests in the house of Caiaphas, and Peter's denial of him there. (xviii. 12-27.)

III. The accusation of Christ before Pilate; who, having in vain attempted to rescue from the envy of the Jews, scourges, him and delivered him to be crucified. (xviii. 28-40, xix. 1-16, former part of the verse.)

IV. Crucifixion of Christ. (xix. 16, latter part of the verse to v. 37.)

V. Burial of Christ by Joseph of Arimathea. (xix. 38-42.)

VI. The resurrection (xx. 1-10), and Christ's appearances, first to Mary (11-18), and secondly to the disciples on the same day (19-23).

VII. Christ's appearance eight days after to the disciples, Thomas being present. (24-29.)

Part III. contains an account of the person of the writer of this Gospel, and his design in writing it. (xx. 30, 31, xxi.)

Sect. I. comprises a declaration of the end which John had in view in composing his Gospel; viz.: that his readers might be convinced that Jesus is the Christ, the Son of God (xx. 31); and consequently that the notions of Cerinthus and those who agreed with him were false. In this section is related Christ's appearance to his disciples at the Sea of Tiberias, and his discourse to the apostle Peter. (xxi. 1-19.)

Sect. II. relates to the evangelist John himself: Christ checks Peter's curiosity concerning his death. (xxi. 20-23.) The conclusion. (24, 25.)

This section seems to have been added as a confutation of the opinion entertained by some that Saint John was not to die: an opinion which might weakened his authority if he had suffered it to pass unrepeatd. After this summary (substantially) of the Gospel of St. John, Dr. Horne adds: "It is obvious to

1. What does Section XVIII., Nos. I., II. contain?
2. Section XVIII., Nos. III., IV.?
3. Section XVIII., Nos. V., VI.?
4. Section XVIII., No. VII.?
5. Part III., Section I.?
6. Part III., Section II.?

every attentive reader of this Gospel that Saint John studiously omits to notice those passages in our Lord's history and teaching which had been related at length by the other evangelists; or, if he mentions them at all, it is in a very cursory manner. By pursuing this method he gives his testimony that their narratives are faithful and true, and, at the same time, leaves himself room to enlarge the Gospel history. This confirms the unanimous declarations of ancient writers, that the first three Gospels were written and published before Saint John composed his evangelical history. In the account of our Saviour's passion, death, and resurrection, all the four Gospels coincide in many particulars; though here Saint John has many things peculiar to himself. In his Gospel many things recorded by other evangelists are omitted. He has given no account of our Saviour's nativity, nor of his baptism by John. He takes no notice of our Saviour's temptation in the wilderness; nor of the call or names of the twelve apostles; nor of their mission during the ministry of Christ; nor of his parables, or other discourses recorded by the first three evangelists; nor of his journeys; nor of any of his predictions concerning the destruction of Jerusalem, which are related by them; nor has Saint John repeated any of Christ's miracles, recorded by them, except that of feeding five thousand people, which was probably repeated for the sake of the discourse to which it gave birth. But, on the other hand, Saint John mentions several incidents which the other evangelists have not noticed. Thus, he gives an account of our Lord's cleansing the temple at the *first* Passover, when he went to Jerusalem; but all the other evangelists give a similar account of his cleansing the temple at his *last* Passover. These two acts, however, are widely different. He relates the acts of our Christ before the imprisonment of John the Baptist; the wedding at Cana; the cure of the man who had been blind from his birth; the resurrection of Lazarus; the indignation of Judas against the woman who anointed our Lord with oint-

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1. What does John omit?
  2. What testimony does he thus give?
  3. What are the declarations of ancient writers?
  4. In what do the four Gospels often coincide?
  5. Mention some things omitted by John?
  6. Mention some which he only relates?

ment; the visit of the Greeks to Jesus; his washing the feet of his disciples; and his consolatory discourse to them previously to his passion. Saint John's Gospel also contains more plain and frequent assurances than those occurring in the other Gospels that Jesus is not only a prophet and messenger of God, but also he is the Messiah, the Son of God: and asserts his pre-existence and Deity in the clearest and most distinct terms. . .

His style is pronounced by Michaelis to be better and more fluent than that of the other evangelists: and he ascribes this excellence to the facility and taste in the Greek language which the apostle seems to have acquired from his long residence at Ephesus. His narrative is characterized by singular perspicuity, and by the most unaffected simplicity and benevolence. There are few passages in Holy Writ more deeply affecting than this evangelist's narrative of the resurrection of Lazarus." Introduction to the Bible, Vol. IV., Part II., Chap. II., Sect. VI.

"While this Gospel, published long after, by the only surviving apostle, was suited to establish the authority of those which preceded, it is almost entirely an original narrative, and far more than an appendix to them, as some have very improperly called it. From about the twenty-sixth verse of the sixth chapter to the end of the eleventh, the whole is entirely new: and even the events which preceded and made way for our Lord's crucifixion, resurrection, and ascension, though for substance the same, are enriched with such a variety of new and interesting information, as is exceedingly suited to fix the attention and impress the mind of the reader: especially that most affectionate and pathetic discourse of our Lord with his disciples just before his crucifixion, . . . and his prayer for them and for his church to the end of time." Thomas Scott, D. D.: Preface to John.

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1. What assurances do we find in John?
  2. What does it assert in the clearest terms?
  3. What is said of John's style?
  4. What is his narrative characterized by?
  5. What kind of narrative is it?
  6. What discourse and prayer occur in it?

## LESSON XLIX.

## ACTS.

THE title of this book is very ancient, being found in all the oldest copies, though with some variety of form. The title "does not mean, however, nor is the book in fact, a history of the twelve apostles, most of whom are barely named in the first chapter. It is not the biography of Peter and Paul, as apostles by way of eminence; for each of them is prominent in one part only, and the whole life of neither is recorded in detail. It is not a general history of the apostolical period, as distinguished from the ministry of Christ himself: for many interesting facts belonging to that subject are omitted, some of which have been preserved in the Epistles. But the book before us is a special history of the planting and extension of the Church, both among Jews and Gentiles, by the gradual establishment of radiating centres or sources of influence at certain salient points throughout a large part of the empire, beginning at Jerusalem, and ending at Rome. That this is really the theme and purpose of the history any reader may satisfy himself by running through it with this general idea in his mind, observing how the prominent points answer to it; and that as soon as this idea is exhausted the book closes in a way that would otherwise be abrupt and harsh. The same thing may be ascertained in more detail by using this description as a principle or method of division, without any forced or artificial process, simply letting the history divide and subdivide itself in reference to its subject and design, as these have been already stated. . . . While the Greek of this book is comparatively classical and pure, it has peculiarities of language, not the less real because slight and unimportant in themselves, distinguishing its style from every

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1. What is said of the title of this book?
  2. Is it a biography of Peter and Paul?
  3. Is it a general history?
  4. What is it?
  5. What proves that this is its theme and purport?
  6. What is said of the Greek of this book?

other except that of the third Gospel, which, besides a general resemblance not to be mistaken, coincides with it in some of its most striking singularities of thought and diction. This remarkable coincidence creates, of course, a strong presumption that the two books which exhibit it are works of the same author. This presumption is still further strengthened by the fact that the two together make up an unbroken history, the one beginning where the other ends, to wit, at the Ascension. It is further strengthened by the latter book's purporting on its face to be the sequel or continuation of an other, the contents of which as there described (Acts i. 1) exactly correspond to those of the third Gospel. It is still further strengthened by the circumstance that both books are inscribed to the same man (Theophilus), and seem to have been primarily meant for his instruction. All these considerations go to confirm, and are themselves confirmed by, the unanimous tradition of the ancient church, that the third Gospel and the Acts of the Apostles are works of the same author. . . . This remarkable dearth of information as to Luke, beyond his name, profession, and the general fact that he was one of Paul's most intimate associates, and perhaps for many years his medical attendant, gives the more importance to the uniform tradition of the early church, not only that he wrote these books, but that he wrote them under Paul's direction and control, thereby imparting to them, in addition to the common seal of inspiration, the specific stamp of apostolical authority." J. Addison Alexander, D. D.: Acts of the Apostles, Introd.

Michaelis observes that the Acts of the Apostles were evidently written with a tolerably strict attention to chronological order. Assuming with Archbishop Ussher that the book commences with A. D. 33, he gives the following series of the dates:—

1. "*The first epoch* after the commencement of the book is at ch. ix. 29, 30; for what happened between the first Pentecost after Christ's ascension and this period is without any marks of

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1. In what does Acts coincide with Luke's Gospel?
  2. What presumption does his Gospel create?
  3. What strengthens this presumption?
  4. What still farther strengthens it?
  5. Under whose direction is Luke supposed to have written?
  6. What is the first epoch in the Acts?



chronology. But at ch. xi. 29, 30, we have a date: for the famine which took place in the time of Claudius Cæsar, and which induced the disciples of Antioch to send relief to their brethren in Judea, happened in the fourth year of Claudius's reign, that is, in the year 44 of the Christian era.

2. *Second epoch.* Herod Agrippa dies soon after he had put to death the apostle James: and about that time Saint Paul and Saint Barnabas return from Jerusalem to Antioch. (ch. xii. 21-25.) This is still in the year 44.

3. *Third epoch.* (ch. xviii. 2.) Shortly after the banishment of the Jews from Italy by Claudius Cæsar, Saint Paul arrives at Corinth. Commentators affix the date of 54 to this event; but it is uncertain; for Suetonius, the only historian who has noticed this banishment of the Jews, mentions it without date.

4. *Fourth epoch.* Saint Paul comes to Jerusalem, where he is imprisoned by the Jews, not long after the disturbances which were excited by the Egyptians. (ch. xxi. 37-39.) This imprisonment of St. Paul happened in the year 60, for it was two years before Felix quitted his government of Judea. (ch. xxiii. 26; xxiv. 27.)

5. *Fifth epoch.* Two years after the commencement of Saint Paul's imprisonment, Festus is appointed governor of Judea, A. D. 62. (ch. xxiv. 27; xxv. 1.)

From this period the chronology of the Acts of the Apostles is clear. Saint Paul is sent prisoner to Rome in the autumn of the same year in which Festus arrived in Judea: he suffers shipwreck, passes the winter in Malta, and arrives in Rome in the following year, that is, in 63. (ch. xxvi., xxvii., xxviii.)

The Acts of the Apostles close with the end of the second year of Saint Paul's imprisonment in Rome: consequently in the year 65. (ch. xxviii. 30.)"

Horne follows this arrangement with a division of the book into three principal parts, viz. :—

Part I. contains the rise and progress of the mother church at

1. What is the second epoch in the Acts?
2. Third epoch?
3. Fourth epoch?
4. Fifth epoch?
5. With what does the book close?
6. What does Part I. contain?

Jerusalem, from the time of our Saviour's ascension to the first Jewish persecution. (ch. i.—viii.)

Sect. I. The transactions before and after Christ's ascension into heaven. (i.)

Sect. II. The descent of the Holy Ghost on the apostles at the Feast of Pentecost, and Peter's discourse to the people in consequence of it. (ii.)

Sect. III. A lame man healed by Peter and John; Peter's discourse to the people; events that befell the apostle in consequence of that miracle. (iii., iv.)

Sect. IV. The death of Ananias and Sapphira; miracles of the apostles who are scourged and dismissed.

Sect. V. The institution of deacons; the discourse and martyrdom of Stephen; the first Jewish persecution. (vi., vii., viii. 1-4.)

Part II. comprises the dispersion of the disciples; the propagation of Christianity among the Samaritans; the conversion of Saint Paul; the foundation of a Christian church at Antioch. (viii. 5-12.)

Sect. I. The planting of the Church at Samaria. (viii. 15-25.)

Sect. II. The conversion of the Ethiopian eunuch. (viii. 26-40.)

Sect. III. The conversion, baptism, and first preaching of Saint Paul. (ix.)

Sect. IV. Account of two miracles performed by Peter, and the conversion of Cornelius and his family. (x., xi. 1-18.)

Sect. V. The first Gentile church founded at Antioch. (xi. 19-30.)

Sect. VI. The apostle James put to death by Herod Agrippa; Herod's miserable death. (xii.)

Part III. describes the conversion of the more remote Gentiles by Barnabas and Paul; and, after their separation, by Paul and his associates, among whom was Luke himself, during the latter part of Paul's labours. (xiii.—xxviii.)

Sect. I. The planting of several churches in the Isle of Cyprus,

1. What does Part I., Sections I., II. contain?
2. Part I., Sections III., IV.?
3. Part I., Section V.?
4. Part II., Sections I., II., III.?
5. Part II., Sections IV., V., VI.?
6. Part III.?

- at Perga, in Pamphylia, Antioch, in Pisidia, Iconium, Lystra, and Derbe; the return of Saint Paul to Antioch. (xiii.—xiv.)
- Sect. II. Discussion of the question by the apostles at Jerusalem concerning the necessity of circumcision and observing the law; their letter to the churches on this subject. (xv. 1-35.)
- Sect. III. Paul's second departure from Antioch: he preaches the Gospel in various countries, particularly at Philippi, in Macedonia; the conversion of the Philippian gaoler. (xv. 36-40. xvi.)
- Sect. IV. The journeys and apostolical labours of Paul and his associates at Thessalonica, Berea, and Athens; his masterly apology before the court of the Areopagites. (xvii.)
- Sect. V. Paul's journey to Corinth, and thence to Antioch. (xviii. 1-22.)
- Sect. VI. Paul's third departure from Antioch; consequences of his preaching at Ephesus. (xviii. 23-28, xix.)
- Sect. VII. The labours of Paul in Greece and Asia Minor, and his journey to Jerusalem. (xx.)
- Sect. VIII. The persecution of Paul at Jerusalem; he is sent a prisoner to Cæsarea. (xxi.—xxiii. 1-30.)
- Sect. IX. Paul's arrival at Cæsarea; the charges of the Jews against him; his defence before Felix; his appeal to Cæsar; his defence before Agrippa, at whose request his cause was re-heard. (xxiii. 31-35, xxiv.—xxvi.)
- Sect. X. Narrative of Paul's voyage from Cæsarea; his shipwreck on the Isle of Malta; his voyage thence to Rome, where he preached the Gospel to the Jews, and resides for two years. (xxvii., xxviii.)

"In perusing the Acts of the Apostles," adds Dr. Horne, "it will be desirable constantly to refer to the accompanying map of their respective journeys, particularly those of Saint Paul. . . . The narrative of the Acts of the Apostles is perspicuous and noble. Though it is not entirely free from Hebraisms, it is in general much purer than that of most books of the New Testament, particularly in the speeches delivered by Saint Paul

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1. What does Part III., Sections II., III. contain?
  2. Part III., Sections IV., V.?
  3. Part III., Sections VI., VII.?
  4. Part III., Sections VIII., IX.?
  5. Part III., Section X.?
  6. What is said of the narrative and style of Acts?

at Athens, and before the Roman governors. It is farther worthy of remark, that Saint Luke has well supported the character of each person whom he has introduced as speaking. Thus, the speeches and discourses of Saint Peter are recorded with simplicity, and are destitute of all those ornaments which usually occur in the orations of the Greeks and Romans. Nearly similar are the speeches of Saint Paul, which were addressed to the Jews; while those delivered by the same apostle before a heathen audience are widely different. Thus, in his discourse delivered at Antioch, in Pisidia (xiii. 16-41), he commences with a long periphrasis, which would not have been either instructive or entertaining in any other place than a Jewish synagogue. On the contrary, the speech of the martyr Stephen (Acts vii.) is altogether of a different description. It is a learned but unpremeditated discourse, pronounced by a person totally unacquainted with the art of oratory; and though he certainly had a particular object in view, to which the several parts of his discourse were directed, yet it is difficult to discover this object, because his materials are not regularly disposed. Lastly, Saint Paul's discourses before assemblies that were accustomed to Grecian oratory, are totally different from any of the preceding. Though not adorned with the flowers of rhetoric, the language is pointed and energetic, and the materials are judiciously selected and arranged,—as is manifest in his speech delivered at Athens (Acts xvii. 22-31), and in his two defences of himself before the Roman governors of Judea (xxiv., xxvi). . . . The occasional hints which are dispersed through the Epistles of Saint Paul harmonize with the facts related in the history of the Acts of the Apostles; so that this history is the best guide we can have in studying the Epistles. The other parts of the New Testament are in perfect unison with the history, and tend to confirm it: for the doctrines and principles are every where the same. The Gospels close with reference to the facts recorded in the Acts, particularly the promise of the Holy Spirit, which

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1. What is worthy of remark?
  2. What is said of the speeches of Peter?
  3. What of the speeches of Paul?
  4. What of the speech of Stephen?
  5. Is there any difference in the discourses of Paul?
  6. What is said of the Acts, as compared with the Epistles?

we know from the Acts was poured out by Christ upon his disciples after his ascension; and the Epistles, generally, plainly suppose that these facts had actually occurred which the history relates. So that the history of the Acts is one of the most important parts of sacred history; for without it neither the Gospels nor the Epistles could have been so clearly understood; but by the aid of this book the whole scheme of the Christian revelation is set before us in a clear and easy view."

We earnestly recommend to the student of the Acts, Paley's *Horæ Paulinæ*, and Conybeare and Howson's *Life and Epistles of Saint Paul*.

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1. What do the Epistles suppose?
2. What is said of the Acts?
3. What light does it throw on the Gospels?
4. What on the Epistles?
5. What is effected by the aid of Acts?
6. What books are recommended?



## LESSON L.

## THE EPISTLES OF PAUL.

ROMANS. By whom the Church was founded, by whom the Gospel was first preached, at Rome, we have no means of knowing. That there is no evidence whatever that Peter was the founder, we need hardly inform the student of Church history. The most probable opinion is that of Dr. Benson, Michaelis, Rambach, Rosenmuller, and other learned critics, that the Gospel was first preached at Rome by some of those who heard Peter preach, and were converted at Rome on the day of Pentecost: for we learn from Acts ii. 10, that there were then at Jerusalem "strangers of Rome, Jews and proselytes." This Epistle, we have reason to believe, was written at Corinth about A. D. 58. The Church at Rome was composed of both Jews and Gentiles, between whom differences of opinion would naturally arise; and the apostle wrote his Epistle to reconcile the brethren, and to give them a clear understanding of the Corner-stone of the Gospel,—the great doctrine of justification by faith only. The book may be divided into four parts, viz. :—

Part I. The introduction. (i. 1-13.)

Part II. Doctrinal: justification. (i. 16-32, ii.—xi.)

Part III. Hortatory, or practical. (xii.—xv. 1-14.)

Part IV. Conclusion. (xv. 14—xvi.)

FIRST CORINTHIANS. The Church at Corinth was planted by Paul, who resided in this city a year and six months, between the years A. D. 51 and 53. This Epistle was written at Ephesus (1 Cor. xvi. 8)—not at Philippi, as the superscription states,—at the end of Paul's stay in that city; and the composition may be dated about A. D. 57. Corinth was famous for its immoralities,

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1. By whom was the Church at Rome founded?
  2. What is the most probable opinion?
  3. What does Part I. and II. contain?
  4. Part III. and IV.?
  5. By whom was the Church at Corinth founded?
  6. What was Corinth famous for?

and the apostle is bold in his rebukes of and warnings to those who had professed the truth.

Part I. The introduction (i. 1-9) expresses the apostle's satisfaction at the good which he had heard of them.

Part II. Treats of various matters concerning the state of the church, with appropriate instruction. (i. 10, xv.)

Part III. Conclusion, comprising directions relative to contributions; promises of a visit; and salutations to various members of the Corinthian Church. (xvi.)

SECOND CORINTHIANS. This Epistle was written at Macedonia (2 Cor. viii. 1-4, ix. 1-5), probably at Philippi (see note at end of Epistle), and, it is supposed, in the summer or autumn of the same year in which the first Epistle was composed.

Part I. The introduction. (i. 1, 2.)

Part II. Paul's vindictory discourses. (i. 3-24—xiii. 10.)

Part III. The conclusion. (xiii. 11-14.)

GALATIANS. The Church in Galatia was founded by Paul (i. 8, ii., iii. 1 *et seq.*); and we have accounts of two visits made to this city by the apostle: the first about A. D. 50 (Acts xvi. 6); the second about A. D. 54 or 55 (xviii. 23).

The Epistle consists of three parts, viz.:—

Part I. The introduction. (i. 1-5.)

Part II. The discussion of the subjects which elicited this Epistle; in which

Sect. I. is a vindication of Paul's apostolical doctrine and authority. (i. 6-24, ii.)

Sect II. Paul disputes against the advocates for circumcision and the observance of the law of Moses, and shows:—

I. That justification is by faith in Christ, and not by the works of the Mosaic law. (iii. 1-18.)

II. That the design in giving the law was not to justify but to convince of and restrain from sin, and bring man to Christ, &c. (iii. 19-24; iv. 1-7.)

1. What does Part III. contain?
2. Where was the Second Corinthians written?
3. By whom was the Church of Galatia founded?
4. What is Section I.?
5. What does Section II., No. I. contain?
6. Section II., No. II.?

Sect. III. Shows the folly of preferring the law to the Gospel. (iv. 8-31 ; v. 1-9.)

Part III. The conclusion, which is a summary of the topics before discussed, terminating with an apostolic benediction. (vi. 11-18.)

EPHESIANS. Christianity was planted in Ephesus, by Paul, about A. D. 54, when he reasoned with the Jews in their synagogues for three years. This Epistle was written when Paul was a prisoner at Rome.

After the inscription (i. 1, 2) we have:—

Part I. The doctrine; which contains:—

Sect. I. Praise to God for the Gospel blessing (i. 3-14), with thanksgiving and prayer for the saints (i. 15-23 ; ii. 1-10).

Sect. II. An admonition based upon their once wretched but now happy condition. (ii. 11-22.)

Sect. III. A prayer for their establishment. (iii.)

Part II. The exhortation:—

Sect. I. General:—To walk worthy of their calling; agreeable to,

I. The unity of the Spirit and the diversity of his gifts. (iv. 1-16.)

II. The difference between their former and their present state. (iv. 17-24.)

Sect. II. Particular:—

I. To avoid lying, anger, theft, and practice the opposite virtues. (iv. 25-31 ; v. 1-21.)

II To a faithful discharge of the relative duties of wives and husbands (v. 22-33), of children and parents (vi. 1-4), and of masters and servants (vi. 5-9).

Sect. III. Final:—To war the spiritual warfare. (vi. 10-20.)

Part III. The conclusion. (vi. 21-24.)

PHILIPPIANS. Christianity was planted at Philippi, in Macedonia, by Saint Paul, A. D. 50 (Acts xvi. 9-40); and he visited the place again A. D. 57 (xx. 6). This Epistle was written while Paul was a prisoner at Rome (i. 7, 13 ; iv. 22), and probably

1. By whom was Christianity planted in Ephesus?

2. What does Part I., Sections I. and II. contain?

3. Part I., Section III.?

4. Part II., Section I.?

5. Part I., Section II.?

6. By whom was Christianity planted at Philippi?

about A. D. 63; and was sent by Epaphroditus as an acknowledgment of the kindness of the Philippians in sending the apostle supplies of money.

Sect. I. Paul expresses his gratitude to God for their steadfastness in the faith; prays that it may continue (i. 3-11); and encourages them to constancy (12-20).

Sect. II. Exhorts them to consistency (i. 21-30, ii. 1-17); and states his intention to send Timothy and Epaphroditus (19-30).

Sect. III. He cautions them against judaising teachers. (iii. iv. 1).

Sect. IV. Consists of admonitions, exhortations, acknowledgements, salutations, and benedictions (iv. 2-23).

"It is remarkable that the Epistle to the Church at Philippi is the only one of Saint Paul's letters to the churches in which not one censure is expressed or implied against any of its members; but, on the contrary, sentiments of unqualified commendation and confidence pervade every part of this Epistle. Its style is singularly animated, affectionate, and pleasing." Horne's Introduction.

COLOSSIANS. The Church at Colosse is supposed to have been founded by Epaphras (i. 7, iv. 12, 13), but of this we have no certainty. That Paul had never seen the brethren when this Epistle was written (probably about A. D. 62), we are informed by himself (ii. 1).

Part I. Paul expresses his pleasure at the good accounts he had received respecting the Colossians, and assures them that he prays for their advancement (3-14). Describes the dignity of Christ (15-20). Expresses his satisfaction with them, his cheerfulness in suffering for the truth, and his concern for the welfare of the Christian brethren (i. 21-29; ii. 1-7).

Part II. Cautions them against new teachers, and their reliance on the law of Moses, &c. (ii. 8-23). Enforces the relative duties of husbands and wives, parents and children, servants and masters (iii., iv. 1-6); concludes with salutations, directions, &c. (7-18.)

1. What does Philippians, Section I. contain?
2. Section II.?
3. Section III.
4. Section IV.?
5. By whom is it supposed the Church at Colosse was founded?
6. What do Parts I. and II. contain?

Michaelis says that whoever would understand the Epistle to the Ephesians and Colossians must read them together; the one being, in most places, a commentary on the other. Yet the Epistle to the Colossians contains many things which are not to be found in that to the Ephesians.

**FIRST THESSALONIANS.** Christianity was planted at Thessalonica, by Paul, A. D. 50, and the Church then gathered consisted chiefly of Gentiles. (Acts xvi. 25.)

Part I. The introduction (i. 1-4).

Part II. The argumentative part of the Epistle. (i. 5-10; ii. —v. ii.)

Sect. I. First argument in proof of the Divine origin of the Gospel: miracles. (i. 5-10.)

Sect. II. Second argument: character, behaviour, and views of its first preachers. (ii. 1-13.)

Sect. III. Third argument: holy nature of its precepts. (iv. 1-12.)

Sect. IV. Fourth argument: resurrection of Christ. (iv. 13-18, v. 1-11.)

Part III. Conclusion: admonitions and instructions. (v. 12-28.)

**SECOND THESSALONIANS.** This Epistle was written soon after the date of the first (A. D. 52).

Part I. The inscription. (i. 1-2.)

Part II. Thanksgiving and prayer for them. (i. 3-12.)

Part III. Correction of their mistakes concerning the day of judgment and the doctrine concerning the man of sin. (ii.)

Part IV. Instructions. (iii. 1-16.)

Part V. Conclusion. (iii. 17, 18.)

**FIRST TIMOTHY.** Timothy, the son of a Greek father and Jewish mother (Acts xvi. 1), was favoured with a pious mother and grandmother (2 Tim. i. 5), and was, from a child, instructed in the Holy Scriptures (iii. 15).

Part I. Introduction. (i. 1-2.)

Part II. Instructions as to administration. (i. 3—vi. 19.)

Part III. Conclusion. (20, 21.)

1. What does Michaelis say?
2. What is said of Thessalonica?
3. What does Section I. contain?
4. Section IV.?
5. When was Second Thessalonians written?
6. Who was Timothy?



**SECOND TIMOTHY.** This Epistle was written when Paul was in prison—probably during his second imprisonment—in Rome, and, we suppose, about A. D. 75.

Part I. The inscription. (i. 1-5.)

Part II. Exhortations to private and public virtues. (i. 6—iv. 8.)

Part III. Conclusion: personal. (iv. 9-22.)

**TITUS.** Titus was a Greek; one of Paul's early converts, and his attendant and messenger. (Tit. i. 4; Gal. ii. 1-3; 2 Cor. vii. 6, 7, 13; viii. 6; xii. 18.)

Part I. The inscription. (i. 1-4.)

Part II. Instructions as to his administration. (i. 5—iii. 11.)

Part III. Invitation to attendance, exhortation, and salutations. (iii. 12-15.)

**PHILEMON.** Philemon was an inhabitant of Colosse, and a man of piety and benevolence (Col. iv. 9, 17; Phil. 2, 5, 7.) Onesimus, his slave, had escaped to Rome, and had been so fortunate as to make the acquaintance of Paul, who, upon the return of Onesimus to his master, furnished him with this admirable Epistle,—which has never been excelled in dignity, courtesy, and tenderness. It has been compared, greatly to the advantage of Paul, with a letter written on a similar occasion by the younger Pliny.

**HEBREWS.** We include this among the Epistles of Paul, although it has been ascribed by Tertullian to Barnabas, by Luther to Apollos, by some to Clement of Rome, by others to Silas, and by others to Luke. The majority of critics, however, assign it to the great apostle to the Gentiles. We offer no opinion.

Who the Hebrews were, to whom this letter was inscribed, is a disputed point. Sir Isaac Newton thought that it designated the Jewish believers who had left Jerusalem shortly before its destruction, and were at this time dispersed throughout Asia Minor; but the internal evidence strongly indicates that it was

1. When was Second Timothy written?
2. Who was Titus?
3. Who was Philemon?
4. What is said of this Epistle?
5. Is it known by whom Hebrews was written?
6. Is it known to whom it was written?

addressed to Jewish Christians resident in Palestine. (Heb. i. 3; ii. 9, 18; v. 7, 8, 12; ix. 14, 28; xii. 2, 3, 25; xiii. 12-14.)

The Epistle consists of three parts, viz. :—

Part I. Demonstrates the Deity and atonement of Christ by the explicit declarations of Scripture. (i.—x. 18.)

Part II. The application of the preceding arguments and proofs by the enforcement of vigorous exhortations to various duties. (x. 19—xiii. 19.)

Part III. Conclusion, containing a prayer for the Hebrews and apostolical salutations. (xiii. 20-25.)

Dr. Hales observes that the Epistle to the Hebrews is a masterly supplement to the Epistles to the Romans and Galatians, and also a luminous commentary on them. See Horne, Owen, Macknight, and Moses Stuart, on the Hebrews.

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1. What is judged by the internal evidence?
2. What is the subject of Part I.?
3. Part II.?
4. Part III.?
5. What does Dr. Hales observe?
6. What writers are referred to?

## LESSON LI.

## EPISTLES OF JAMES, PETER, JOHN, AND JUDE.

WE have now to consider the CATHOLIC EPISTLES,—as they have been termed from the third century or earlier,—which are seven in number.

JAMES. The writer of this Epistle is supposed to have been—not James the son of Zebedee and Salome and brother of John, for he suffered martyrdom about A. D. 44 (see Acts xii. 2), whereas this Epistle is supposed to have been written A. D. 61, seventeen years later, but—James the Less, the son of Mary and Alpheus or Cleophas, the Lord's brother or cousin, and the brother of Jude. Both this James and the son of Zebedee were apostles. The Epistle is addressed “to the twelve tribes which are scattered abroad.” Whether this signifies the believing Jews who were disposed over the world, or all the people of Israel living out of Judea, learned men are not agreed; nor does it matter to us who was especially meant: the precepts of the Epistle are of value to all people and in all times.

Part I. Contains exhortations:—

I. To joyful patience under trials. (i. 2-4.)

II. To prayer for wisdom. (5-8.)

III. To humility. (9-11.)

IV. To perseverance amidst temptations. (12-16.)

V. To a meek and obedient reception and practice of the word of God. (17-27.)

Part II. Censures:—

I. Undue respect of persons (ii. 1-9,) and the least transgression (10-12).

II. Errors respecting justification. (ii. 13-26.)

III. Selfish ambition (iii. 1, 2); license in language (3-12);

1. How many Catholic Epistles are there?

2. What James is this?

3. Who are meant by the “twelve tribes”?

4. What do Part I., Nos. I., II. contain?

5. Part I., Nos. III., IV., V.?

6. Part II., Nos. I., II., III.?

envying and strife (14-18); indulgence of sin (iv. 1-5); pride (6-10); detraction (11, 12); vain boasting (13-17); abuse of riches (v. 1-6).

Part III. Contains exhortations to :—

I. Patience under trials (v. 7-11); avoidance of swearing (12); prayer, praise, attention to the sick (13-18), and recovery of backsliders (19-20).

FIRST PETER. Where Peter was on the day of the crucifixion and on the day following, we know not. On the morning of the resurrection he ran with John to the sepulchre (John xx. 2-10); and in the course of that day the Lord appeared to him (Luke xxiv. 3, 4; 1 Cor. xv. 5); and between this and the ascension he repeatedly saw his Saviour. After the ascension he appeared, as before his master's trial, as the spokesman of the apostles. He proposed the election of another in the place of Judas (Acts i. 15-25); he addressed the multitude on the day of Pentecost (Acts ii. 14-40); and occupies a prominent place in planting the Church among the Jews. A faithful ministry of about thirty-two years was completed by a glorious termination in his crucifixion about A. D. 65. (See John xxi. 18, 19.) His first Epistle, probably written about a year before his death, may be thus divided :—

I. The introduction. (i. 1, 2.)

Sect. I. Exhorts to perseverance and holiness. (i. 3-25; ii. 1-10.)

Sect. II. Inculcates various duties. (ii. 11—iii. 13.)

Sect. III. Enforces patience, submission, and consistency. (iii. 14; v. 19.)

Sect. IV. Reciprocal duties of ministers and people. (v. 1-11.)

The conclusion. (v. 12-14.)

SECOND PETER. This Epistle, written but a short time before the apostle's death (i. 14), has been thus divided :—

Part I. The introduction. (i. 1, 2.)

Part II. Having stated the blessings to which God had called them, Peter

1. What does James, Part III. contain?
2. Where was Peter on the day of the crucifixion?
3. On the morning of the resurrection?
4. What did he do after the ascension?
5. When was his First Epistle written?
6. When was his Second Epistle written?

Sect. I. Exhorts to their improvement. (i. 3-11.)

Sect. II. To this he incites them :—

I. From the firmness of true teachers. (i. 12-21.)

II. From the wickedness of false teachers, whose punishment he predicts. (ii.)

Sect. III. The conclusion, in which the apostle

Sect. I. Declares the agreement of his doctrine with that of Paul (iii. 15, 16); and

Sect. II. Repeats the sum of the Epistle (iii. 17, 18).

FIRST JOHN. “The disciple whom Jesus loved” is supposed to have written his Epistles when advanced in life, and after he had composed the Gospel which bears his name. Of this first Epistle :—

Sect. I. Asserts the Divinity and humanity of Christ, and urges the union of faith and holiness as essential to communion with God. (i. 1-7.)

Sect. II. Shows that all have sinned; explains the doctrine of Christ’s propitiation (i. 8-10; ii. 1, 2); exhibits the marks of true faith, and declares that the love of the world is inconsistent with the love of God (ii. 3-17).

Sect. III. Asserts Jesus to be the same person as Christ. (ii. 18, 29).

Sect. IV. Dwells on the privileges and marks of true believers. (iii.)

Sect. V. Contains criteria by which to distinguish Antichrist and false Christians, with an exhortation to brotherly love. (iv.)

Sect. VI. Shows the connection between faith in Christ, regeneration, love to God and his children, obedience to his commandments, and victory over the world; and the ability of Christ to hear and save us. (v. 1-16.)

The conclusion, a summary of the preceding, shows that a life of sin is inconsistent with Christianity; asserts the Divinity of Christ; and cautions against idolatry (v. 17-21).

1. What does First John, Section I. contain?
2. Section II.?
3. Section III.?
4. Section IV.?
5. Section V.?
6. Section VI.?



**SECOND JOHN.** This Epistle is addressed "unto the elect lady and her children:" by some, the term "elect lady" is understood figuratively, as of the Church: this was the opinion of ancient commentators. Modern critics understand it literally; although they do not agree in their literal interpretation. Archbishop Newcome, Wakefield, Macknight, and the translators of our authorized version (the English Bible in common use) make *electra* to be an adjective, and render the inscription "To the elect [or excellent, or chosen] lady." The Vulgate version, Calmet, and others, consider *Electra* to be a proper name, and translate it "To the Lady *Electra*;" and the last,—not pausing to enumerate other conjectures,—seems to be the correct opinion. This eminent Christian matron was widely known and greatly honoured by many: she was loved, the apostle says, by "all they that have known the truth." He expresses his joy that her children were "walking in the truth;" urges the duty of maintaining a spirit of love, which was to be evinced by walking in God's commandments; cautions against deceivers, who confessed not that Jesus Christ had "come in the flesh;" and urges to perseverance in the faith, and the discountenancing of false teachers, who brought not the true doctrine.

**THIRD JOHN.** This Epistle is addressed to Gaius; but whether this was: 1. Gaius of Corinth (1 Cor. i. 14), whom Paul calls his host, and the host of the whole Church (1 Cor. xvi. 23); or, 2. Gaius, a heathen of Macedonia, who accompanied Paul, and spent some time with him at Ephesus (Acts xix. 29); or, 3. Gaius of Derbe, who was also a fellow-traveller of Paul (Acts xx. 4), we know not. From the references to the hospitality of this person, however (see verses 5-8), we may fairly assume that it is Gaius of Corinth, who was rewarded by this honourable testimony from an apostolic hand.

The apostle opens with a declaration of his love, cordial wishes for the prosperity of his friend, and warm eulogiums on his

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1. To whom is Second John addressed?
  2. How do Newcome and others understand "*Electra*"?
  3. How do Calmet and others understand it?
  4. To whom is Third John addressed?
  5. What Gaius is it likely that this was?
  6. How does the apostle open?

Christian kindness. (1-8.) He complains of the ambition and misconduct of Diotrephes (9, 10); exhorts Gaius to follow that which is good, and specifies the test of true discipleship (11); commends Demetrius (12); defers other topics to a hoped-for interview, and concludes by invoking peace upon Gaius and sending salutations.

**JUDE.** Jude, or Judas, appears to be the person of that name who was surnamed Thaddeus and Lebbeus, was also called the brother of our Lord (Matt. xiii. 53), and the son of Alpheus; was the brother of James the Less, and was one of the twelve apostles. A question of his—Lord, how is it that thou wilt manifest thyself unto us and not unto the world? (John xiv. 22)—elicited one of the most memorable and consolatory discourses of the Saviour of the world. We are informed by ecclesiastical history that, after preaching and performing miracles in Judea, Jude propagated Christianity in Arabia, Syria, Mesopotamia, and Persia, and suffered martyrdom in the last-named country. The Syrians still claim him as their apostle. When and where this Epistle was written, and to whom it was addressed, are uncertain and immaterial. Its design is of more consequence: this was to caution believers against the teachings of ungodly men, “and to prove that the tendency of their errors was of the most destructive kind. He exhorts them to endeavour to save those who had gone astray; and concludes by commending them to ‘Him who was able to keep’ them from ‘falling,’ and ‘to present’ them ‘faultless before the presence of his glory with exceeding joy.’”

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1. Of whom does he complain?
  2. To what does he exhort Gaius?
  3. For what does he commend Demetrius?
  4. Who does this Jude appear to be?
  5. What does history tell us of Jude?
  6. What is the design of this Epistle?

## LESSON LII.

## REVELATION.

THE author of this book, the apostle John, who wrote also the Gospel which bears his name, tells us (i. 9) that he "was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ." Whether it was under Nero or under Domitian that John, as a prominent Christian, was banished to Patmos, critics are not agreed. But as Irenæus, who was a pupil of Polycarp, who himself was a disciple of John, refers this incident to the reign of Domitian, this testimony we think, should be accepted as decisive. And where was Patmos? Patmos, now called Patimo, Patino, or Patmosa, is an island in Ægean Sea (one of the Sporades), off the south-western coast of Asia Minor, near the promontory of Miletus, between Samos and Naxos. It is a continuous rock of from fifteen to twenty-eight miles (as authorities differ) in circumference. It is, "for the most part, rugged and barren; the coast is lofty, with many capes and several good harbours. The only town stands on a high, rocky eminence, rising abruptly from the sea: it contains about four hundred houses: there are fifty at La Scala, the landing place; and these may be said to be the only habitations in the island. In the middle of the town is the monastery of St. John, a massive building, erected by the Emperor Alexius Comnenus. About half-way up the mountain, between La Scala and the town, is a natural grotto, where, it is said, St. John had his apocalyptic visions. A small church is built over it." This dreary and desolate spot was used as a place of banishment for real or alleged criminals; and it was here that the most illustrious man in the world, who had done more than any man living to bless and save that world, was, in his old age (he was

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1. Where was John when the events related occurred?
  2. In whose reign was this?
  3. Where is Patmos?
  4. How many houses does it contain?
  5. What monastery is here?
  6. What is said of a grotto?

probably over four score at this time), imprisoned as a criminal. This book is supposed to have been written,—whether at Patmos, or at Ephesus after his return, it is impossible to decide,—about A. D. 95 or 96; four or five years before the apostle's death.

Dr. Horne divides it as follows :—

After the title of the book (i. 1-3),

Part I. contains “the things which are,”—that is, the then present state of the Church.

Sect. I. Saint John's Epistle to the Seven Churches, and his account of the appearance of the Lord Jesus, with the symbols of his power, together with the commission given by him to the apostle, to write what he beholds. (i. 9-20.)

Sect. II. The Address or Epistle to the Church at Ephesus. (ii. 1-7.)

Sect. III. The Address or Epistle to the Church at Smyrna. (ii. 8-11.)

Sect. IV. The Address or Epistle to the Church at Pergamos. (ii. 12-17.)

Sect. V. The Address or Epistle to the Church at Thyatira. (ii. 18-29.)

Sect. VI. The Address or Epistle to the Church at Sardis. (iii. 1-6.)

Sect. VII. The Address or Epistle to the Church at Philadelphia. (iii. 7-13.)

Sect. VIII. The Address or Epistle to the Church at Laodicea. (iii. 14-22.)

Part II. contains a prophecy of “the things which shall be hereafter,” or the future state of the Church through successive ages, from the time when the apostle beheld the apocalyptic visions to the grand consummation of all things.

Sect. I. The representation of the Divine glory in heaven. (iv.)

Sect. II. The sealed book, the Lamb who opens it, and the praises sung by the heavenly choir. (v.)

Sect. III. The opening of the first six seals. (vi.)

1. Where and when was Revelation written?
2. What do Sections I., II., of Part I. contain?
3. Sections III., IV.?
4. Sections V., IV.?
5. Sections VII., VIII.?
6. Sections I., II., III., of Part II.?

Sect. IV. The sealing of the hundred and forty-four thousand, and the presentation of the palm-bearing multitude before the throne. (vii.)

Sect. V. The opening of the seventh seal, and the first six trumpets, and the prophetic commission to John.

I. The opening of the seventh seal, and the commission to the angel with the seven trumpets. (viii. 1-5.)

II. The *four* first trumpets (viii. 6-12), and the denunciation of the three woes (13).

III. The *fifth* trumpet and the *first* woe. (ix. 1-12.)

IV. The *sixth* trumpet and the *second* woe. (ix. 13-21.)

V. The first prophetical vision of the open little book, representing the different states of the Christian Church to the end of the sixth trumpet, the measuring of the temple, and the two witnesses. (x. 1-11.)

Sect. VI. The sounding of the seventh trumpet; the vision of the woman persecuted by the dragon, and of the wild beasts from the sea and from the land. (xi. 15-19; xii., xiii.)

Sect. VII. The vision of the Lamb and the hundred and forty-four thousand elect on Mount Sion, and the proclamations or warnings.

I. The Lamb on Mount Sion. (xiv. 1-5.)

II. The *first* angel proclaims. (xiv. 6, 7.)

III. The *second* angel proclaims. (xiv. 8.)

IV. The *third* angel proclaims. (xiv. 9-12.)

V. The blessedness of those who die in the Lord proclaimed. (xiv. 13.)

VI. The vision of the harvest and the vintage. (xiv. 14-20.)

Sect. VIII. Contains the seven vials and the episode of the woman of Babylon and her fall.

I. The vision preparatory to the seven vials. (xv., xvi. 1.)

II. The pouring out of the seven vials. (xvi. 2-21.)

III. The woman, or Babylon. (xvii.)

IV. The judgment of Babylon continued. (xviii.)

1. What does Section IV. contain?

2. Section V.?

3. Section V., Part V.?

4. Section VI.?

5. Section VII.?

6. Section VIII.?



V. Exultation in heaven over the fallen Babylon, and upon the approach of the New Jerusalem. (xix. 1-10.)

Sect. IX. Contains the grand conflict, the millenium, the conflict renewed, the judgment, and the new creation.

I. The appearance of the Lord with his followers, for battle and victory. (xix., 11-18.)

II. The conflict and victory over the beast and false prophet. (xxi. 19-21.)

III. Satan bound, and the millenium. (xx. 1-6.)

IV. Satan loosed, deceives the nations, and is cast into the burning lake. (xx. 7-10.)

V. The general resurrection and final judgment. (xx. 11-15.)

Sect. X. Description of the New Jerusalem. (xxi., xxii. 1-5.)

The conclusion. (xxii. 6-21.)

"No book," continues Dr. Horne, "has been more commented upon, or has given rise to a greater variety of interpretations than the Apocalypse, which has ever been accounted the most difficult portion of the New Testament. The figurative language in which the visions are delivered; the variety of symbols under which the events are personified; the extent of the prophetic information, which appears to pervade all ages of the Christian Church, afford little hope of its perfect elucidation till a fuller process of time shall have ripened more of the events foretold in it, and have given greater scope to investigation." *Introduc. to the Bible.*

"Respecting the scope and design of this book, the variety of opinions is almost incredible. No two commentators agree in the interpretation of it, every one forming, in some respects, a different hypothesis, while no entire exposition has yet been offered in which the cool and cautious inquirer will altogether acquiesce." *Holden.*

"But this book represents to us, in a small but exact map, the steadiness and exactness of Providence, and Christ's government of the world. For here we see the various and seemingly-

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1. What does Section VIII., Part V. contain?
  2. Section IX.?
  3. What says Horne of the interpretation of the Apocalypse?
  4. For what does he think we must wait?
  5. What does Holden say?
  6. What does Revelation represent to us?

confused events of Providence so exactly methodized as to make up one uniform and noble piece. Here piety and wickedness, angels and devils, and Church and Antichrist, act various and contrary parts; and yet Christ makes use of all for noble purposes, and carries all on for one great end." Fleming.

"There have been three main schools of expositors:—

I. The historical; who interpret according to the course of events from the earliest age to the present time, marking fulfillments in the successive facts of history.

II. The præterists; who consider that the whole or nearly all was long ago fulfilled in the victory of Christianity over heathenism and Judaism.

III. The futurists; who believe that, with the exception of the seven Epistles, the prophecy refers exclusively to things which have not yet come to pass.

But every devout reader, even though he may be unable fully to unravel the symbolic visions of the book, will find enough in it for profit. He cannot fail to see somewhat of the conflict in which the Christian Church has to contend, and to learn the glorious rewards of victory. He will be stirred up, therefore, to a circumspect and holy walk, and will be encouraged by the gracious invitations and remarkable promises abounding herein to press onwards in holy hope towards the blessed end. An historical interpretation by no means excludes a higher spiritual fulfillment." Rev. John Ayre: *Treasury of Bible Knowledge*, 1866, 764.

An interesting account of the Seven Churches of Asia to which the seven Epistles were addressed (Rev. i. 4—iii.), will be found in the *Comprehensive Commentary*, 6 vols. royal octavo, which we recommend to all Biblical students as an invaluable store-house of elucidations of Holy Scripture.

We have now completed our course of studies upon Natural Theology and Revealed Religion: let us, therefore, recapitulate the subjects of our Lessons. Lessons I. to IX. are devoted to

1. What is said of historical expositors?
2. What of the præterists?
3. What of the futurists?
4. What effect will Revelation have upon the devout reader?
5. What is said of the Seven Churches?
6. To what are Lessons I.—IX. devoted?

the evidences of the great truths of natural religion, and of the authority, uncorrupted preservation, credibility, and inspiration of the New Testament; Lessons X. to XVI. illustrate the inspiration of the Old Testament by fulfilled prophecies; Lesson XVII. refers to the prophecies of Jesus Christ; Lessons XVIII. to XXVI. prove the Divine origin of Christianity by a history of its propagation and its fruits, and by other arguments; Lesson XXVII. contains testimonies to Christ, Christianity, and the Bible; Lessons XXVIII. and XXIX. relate to the Divinity of Christ; Lesson XXX. treats of Justification; XXXI., of Repentance and Faith; XXXII., Confession of Christ; XXXIII., Sunday-school Instruction; XXXIV., Tract Distribution; XXXV., the Bible; XXXVI., MSS. of the Bible; XXXVII., English Translations of the Bible; and Lessons XXXVIII. to LII. inclusive, take up each of the sixty-six books of the Old and New Testaments, separately, giving analyses of their contents, and other information respecting them. "That the soul be without knowledge it is not good:" let it be our care that increase of knowledge tend not to increase of condemnation; never forgetting that it is the "entrance" of the words which "giveth light," which "giveth understanding unto the simple;" and that the Holy Spirit is ever ready to lead into all truth those who implore his influence, confide in his teachings, and rests upon his promises.

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1. What are the subjects of Lessons X.—XVI.?
  2. Lesson XVII.?
  3. Lessons XVIII.—XXVI.?
  4. Lessons XXVII.—XXIX.?
  5. Lessons XXX.—XXXVII.?
  6. Lessons XXXVIII.—LII.?



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