EVIDENCES

OF

NATURAL AND REVEALED

RELIGION;

ALSO,

The Doctrines and Institutions

of

CHRISTIANITY.

WITH QUESTIONS FOR USE IN BIBLE CLASSES,
IN PAROCHIAL, FAMILY, SUNDAY,
AND OTHER SCHOOLS.

BY THE AUTHOR OF
"REASONS WHY I AM A CHURCHMAN."

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The present work is offered to the public in the belief, that among the numerous treatises extant on the Evidences of Natural and Revealed Religion, there is not one which answers all the purposes of a book for general reading and for instruction, on this most important subject, in our parochial, Sunday and other schools. To provide such a book has been the object in preparing the following pages. The author has aimed, where so much might be said, at comprehensiveness, brevity and perspicuity. The testimony of the Church, as "the pillar and ground of the truth," will be found running through the chain of evidence. The objective Doctrines and Institutions of Christianity, in the concluding chapters, will not, it is hoped, be found out of place at the present day.

In using the work as a book of instruction, much must be left to the living teacher. A few leading questions are appended to each page; the faithful
teacher, however, will not confine his attention to these, but will see to it that the pupil is thoroughly acquainted with the subject examined. Particular care should be taken not to hurry forward too rapidly. A few pages will be sufficient for a single lesson, except in reviews, which should be frequent, repeated and thorough.

Should the present volume shield any of the young from the enticements and the doom of the skeptic, or should it, in a single instance, lead to a more intelligent, ennobling service of the one only and true God, in the way of His appointment, many an hour of arduous, pleasing labor will not have been spent in vain.
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CHAPTER I.

EXISTENCE OF GOD PROVED FROM THE LIGHT OF NATURE.

There are multitudes of persons, who, if they were required to state definitely what they mean by the Being of God, and why they believe in His existence, would find their ideas on the subject consisting only of a few vague generalities.

On the subject of religious truth generally, there is a tendency abroad to rest satisfied with a few undefined impressions, which float like shadows across the surface of the mind, but which are found to lack reality, when tested by a thorough examination.

Here is one strong reason why many who have been educated under religious influences, and are perhaps professed believers in revealed religion, are seen, under a change of circumstances, swelling the number of the scoffers and the profane. They never were thoroughly instructed in the principles of Chris-

1. What is the subject of the present chapter?
2. What is too generally true respecting this subject?
3. What general remark is too often true?
4. What is often seen as a consequence of this?
5. What was true of them?
tianity. They are conscious of exercising belief without evidence, and hence feel that they have no power to withstand the assaults of the enemies of the Cross of Christ.

Hence it is the imperious duty of every believer of natural and revealed religion, to examine the foundation on which he stands. And it is also the bounden duty of all parents and sponsors, and all religious teachers, to fortify the faith of those who are placed under their care with reasons which the enemy can neither gainsay nor resist.

To assist in this important work is the object of the following pages. We propose to examine with some minuteness the Evidences of Natural and Revealed Religion; and trust they who give to the subject their attention will find themselves amply rewarded, not only in their ability to resist attacks from without, but, what is far more, in the acquisition of a more intelligent Faith, of more animating hopes, and of more intimate acquaintance with the God of all Truth.

The subject of our present examination is, The Being and Existence of God; on which subject we propose to answer two questions—

1. What do we understand by the Being of God?

6. What are they conscious of?
7. What are they the victims of?
8. What duty arises?
9. What is the object of the following pages?
10. What do we propose to examine?
11. What encouragement is offered to us?
12. What is the first subject examined in the present chapter?
II. Why do we believe in His existence?

Let us implore, that He, whose existence, perfections, and works, are to form the subject of our study, will vouchsafe the constant assistance of His Holy Spirit.

I. In respect to the first inquiry, there have been held erroneous views as to the nature of God. A glance at two or three of these views, will enable us more intelligently to fasten our minds upon the truth.

One erroneous conception of the nature of God, is that which regards Him, not as a person, but only as a principle. According to this theory, God is only that principle of life which pervades the animal and vegetable world; that principle which, year after year, clothes the earth with verdure, and covers the forests with beauty. And as all things are found to be instinct with life, so God is said to be every thing and every thing God. This doctrine is usually denominated Pantheism. It had once obtained great prevalence among the more enlightened heathen nations. It has had great influence in shaping modern systems of corrupt Christianity. Even at the present day, much of the Rationalism which exists under a

13. What is the second?
14. Respecting the first inquiry, what errors have been held?
15. What is the first erroneous idea mentioned?
16. What has it been called?
17. When had it great prevalence?
18. Where does it exist now?
19. What is such corruption usually called?
Christian name, seems to be little else than the Pantheism of pagan times.

In this theory there may be ingenuity and apparent beauty. But it is stamped with guilt of the deepest dye—for it denies to God the possession of the most essential attributes of His character, and robs Him of that homage and worship which are His due.

Such a theory is gloomy and comfortless to those who embrace it. Like the marble statuary, it may have the semblance of life; but yet it is cold and cheerless as death in an hour of need. Instead of teaching that all things will work for good to those who love God, it makes the God of heaven and earth a mere imaginary principle, without the possession of wisdom, volition, love, or power.

Again: Another erroneous view of the Being of God, is that, which, while it allows Him to be a person, in distinction from a principle, yet regards Him as subject to a law of inevitable fatality; and teaches, that whatever has been, is, or shall be, takes place not by the permission or direction of God, but by the same law of fatality.

Such a theory, like that just noticed, is in the highest degree derogatory to the character of God. It

20. What is said of the guilt of this theory?
21. Why must this be true?
22. What is its tendency?
23. What is another erroneous view held?
24. How does this affect the character of God?
25. How does it derogate from Him?
denies to Him the essential perfections of His character. It teaches that He neither chooses, wills, nor controls; that he neither can punish nor reward moral action, according to its deserts; but that He sits an unconcerned spectator of what is passing before Him.

This theory has another necessary consequence. It blots out the line of distinction between virtue and vice. It needs no argument to prove that no virtue can attach to actions which are not voluntary, and that no vice can belong to conduct which is the result of an inevitable fatality. And yet this theory has, in past ages, been extensively held, and even in modern times, is one of those hiding-places of lies where depravity has sought to conceal itself.

In speaking of erroneous conceptions of the Being of God, we have made no mention of the Atheist, who denies entirely that there is a God. Few indeed there are, who can shut their eyes at noon-day, and profess to believe that all is dark around them. So overpowering and so varied are the evidences of the existence of the Supreme Being, that even from the Atheist the confession is sooner or later wrung, "Verily there is a God that dwelleth on the earth."

In distinction from these erroneous conceptions of the nature and being of God, we believe, that He is a

26. What is another consequence?
27. Must this be its necessary result?
28. What do you say of its prevalence?
29. Of what have we made no mention?
30. Have such notions often been held?
31. What is our definition of the Being of God?
PERSON, in distinction from a principle, and that He is free and voluntary in all things, governed only by His most high and holy will, instead of being controlled by the laws of an irresistible fatality.

Our idea of God may be expressed in saying, that He is a Spiritual Being, possessing, naturally and eternally, every absolute possible perfection, in an infinite degree.

II. Our next general inquiry is, Why do we believe that God exists?

In examining this important question, fundamental in all true religion, one thing we must take for granted; to wit, our own existence, and our ability and authority to draw certain inevitable conclusions. If any man therefore denies his own existence, or the necessity of certain axioms which are as evident as his existence, with him we have no controversy. These axioms men, all men, feel, not only that they are true, but that they cannot be false.

One of these axioms, which we make the basis of our present argument, is, that WHEREVER THERE EXISTS INDISPUTABLE MARKS OF CONTRIVANCE, THERE MUST HAVE BEEN AT WORK THE HAND OF A CONTRIVER.

For illustration, a traveller upon the high seas is thrown by accident upon the shores of an unknown

32. How may this idea be expressed?
33. What inquiry next arises?
34. What do we take for granted?
35. What do you say of such axioms?
36. What one is here the basis of our argument?
37. Give the illustration.
coast. He begins to explore its curiosities. He wanders here and there, amidst its valleys and groves, and discovers before him an imposing building. He notices first, the strong foundation, on which the massive superstructure is reared; the towering walls, strongly compacted together; the windows, freely admitting the light, yet excluding the storms and the cold; the lofty spire, pointing toward heaven, surmounted by a deep-meaning symbol; the doors by which a congregation might enter, and well-arranged seats for their accommodation; the altar for the offering up of prayer and praise, and the pulpit, whence a congregation might be addressed; the niches, here and there, where stand monuments of holy men of God, and the entablature, recording lives well spent. He gazes, and upon the canvass before him is a living picture of the Crucifixion of his Saviour. There is depicted the cruel torture, the convulsive writhing of every muscle; the deep, soul-subduing agony which fills the countenance; the eyes upturned to heaven for help; and yet, over all is impressed the subdued serenity which seems to say, "Even so, Father, for so it seemeth good in thy sight."—He gazes upon the lengthened aisles, the fluted columns, the vaulted arches, while the dim religious light, of every varied hue, is diffused around him. He listens, and from the tower above him the clock strikes accurately the hour of time. He sees,

38. What does he find?
he hears, he feels all this; and he knows, as he knows the fact of his own existence, that all this is not the work of chance. He could not be more confident than he is, that no possible combination of the powers of nature, no accidental confusion or blending of the elements, ever brought into one harmonious whole such beautiful and varied results as he sees around him. He knows that this must be the effect of deep design, of laborious contrivance; and that in what he sees around him, there has been at work the hand of a skilful contriver.

Now precisely this, is the argument for the existence of God. It is an argument which applies in its fullest strength. For never in human art has there been exhibited such marks of design, as are exhibited in that Great Temple of the Most High God, the natural world. St. Paul thus states the argument: "The invisible things of Him from the creation of the world, are clearly seen; being understood by the things that are made, even his eternal power and Godhead." Rom. i. 20.

Wherever we turn amid the works of nature, so called, we find ourselves met at every point by the most obvious proofs of contrivance and design; evinc-
ing, beyond question, the hand of a Contriver. We behold, every where, perfect adaptation of means to ends; systematic order; matchless skill; exquisite beauty; endless variety.

Amidst the ten thousand illustrations of the fact that contrivance proves a Contriver, we select the common fluid, water; not as being the most striking, but as among the most familiar and useful.

One of the two elements of which water is composed (hydrogen), is a destructive poison. The contrivance by which the two are united, renders the combination into one, essential to human health and comfort. Again: had the vast body of water on the globe remained perfectly motionless, it must have become a stagnant mass, charging the atmosphere with deathful exhalations. Hence the contrivance of the ebb and flow of the tides, the extensive currents of the sea, which, with the winds, keep it in constant and healthful agitation.

Again: had this element been limited to one place, the whole animal and vegetable world must have perished by thirst and drought. Hence the contrivance of the system of evaporation, by which the water, though more dense than the atmosphere, is yet drawn up into it, is there cleansed and made fit for use, is rendered almost tasteless and colorless, as being thus fitted for combinations, and is then suffered to

47. What illustration is selected?
48. What contrivance in respect to agitation of the tides?
49. What contrivance brings it within reach of all?
descend again, not in overwhelming torrents, but so gently as not to injure the most sensitive plant and flower.

Again: had this element remained on the surface of the earth, it would soon have become useless; or had it descended deep into the earth, it would have become inaccessible. Hence the contrivance of those little rivulets, which, shielded alike from summer's heat and winter's cold, burst forth in cool and refreshing streams, ministering to the necessities of all living things, and spreading beauty and verdure over the landscape.

Again: had this element been suffered to remain on the surface of the earth, it must soon have gathered into vast and destructive quantities; and hence the contrivance of rills, brooks and rivers, which roll their waters back again to the ocean, turning meanwhile the wheels of industry, and bearing upon their bosom to the busy marts of commerce, the varied productions of the lands through which they flow.

Again: had this element, in high latitudes, been suffered to be exposed to the extreme colds, it must soon have become a solid mass, covering vast portions of the globe with perpetual desolation. Hence the contrivance of the expansion of water, in the form of ice, by which its specific gravity being less, it rises to

50. What contrivance preserves it in a fit state for use?
51. What contrivance in respect to disposal of it?
52. What contrivance renders it useful?
53. What contrivance protects it from cold?
the surface, and offers a sufficient protection from the rigor of the cold to the depths below.

Again: a not less wonderful instance of contrivance is seen in the newly discovered power which water becomes in the form of steam, and which promises to affect deeply the commercial, social, and religious interests of mankind.

Such are some of the proofs of contrivance in one of the most familiar objects in nature.

Now, this argument from contrivance, in proof of a Contriver, is not to be estimated by a single illustration. The argument is almost endlessly cumulative. It increases in strength with every new instance in which contrivance is manifest. And such instances multiply and become more and more striking, just in proportion to the accuracy and minuteness of our examination. They are seen in the peculiar construction of every species of insect, bird, fish, animal, and plant; adapting each to their own peculiar sphere of existence and to no other. Instances of contrivance are seen in every blade of grass, and in the formation of the various parts of every delicate flower. As we examine with the microscope the more delicate works of nature, as, for instance, the myriads of animalculæ in the smallest drop of water—and scan the wonders which are never seen by the multitude with the naked

54. What renders it subservient to other purposes?
55. Is this the whole strength of the argument?
56. Is it only the beginning of the argument?
57. Where is contrivance further seen?
58. What do you say of microscopic observations?
eye, there we find growing still upon us, proof on
proof of contrivance varied and multiplied in every
form which every where exists.

And so again, if, with the telescope, we turn our
eye to the heavens above, and read the laws of order,
the proofs of wisdom, power, and goodness which there
abound, still it is only one accumulating mass of
proof, growing continually upon us, to convince us
of the power and the wisdom of the Creator.

And so, in every place, and on every hand, from
the rolling of a planet to the microscopic mite, there is
never lacking the most complete adaptation of every
thing to its own end; the nicest arrangement of
every thing to its own sphere; in a word, the most
conclusive evidence of contrivance, proving the ex-
istence of a Contriver. And that Contriver is God.

Here, then, is our first argument for the existence
of God. Contrivance proves a Contriver. All these
multiplied exhibitions of wisdom, skill, power, design,
are not the offspring of mere chance. On the con-
trary, "the invisible things of Him, from the crea-
tion, are clearly seen, being understood by the things
that are made, even His eternal power and God-
head."

III. Our next argument in proof of the existence
of God, is of a different kind. It is less imposing at

59. What of telescopic?
60. What is seen every where?
61. What conclusions do we form?
62. Does St. Paul endorse this argument?
63. What is the next general argument?
the first, but yet will bear the strictest examination. It is drawn from the general consent of mankind. In all ages of the world, in all countries of the world, in all degrees of civilization, the belief has prevailed that there is a God. If there have been found exceptions to this rule, they are insignificant in number, and do not affect the main fact, that the whole world of mankind, antediluvian and postdiluvian, patriarchal, Jewish, Christian, gentile, Mahometan and pagan, all have consented to this one fact, of the Being of a God. Nor is the argument weakened by the fact, that crude notions respecting the Deity have extensively prevailed. The argument arises from the universality of the belief, that there is a God, and does not seem accountable upon any other supposition than that He really is.

His existence appears to have been one of those first great truths about which the world have never been divided—a truth which doubtless had its origin in the early history of the world, when God spake to mankind face to face—a truth handed down from generation to generation by tradition—a truth which His works confirm from age to age.

IV. We shall not enter upon another argument.

64. What do you say of it?
65. Where has this belief been held?
66. What do you say of exceptions?
67. What follows from this universality?
68. Whence must it have arisen?
69. How was it handed down?
70. How was it confirmed?
sometimes urged to prove the existence of God, viz., the intuitive perceptions of the human mind.

It has been sometimes supposed by certain mystics, that the soul is conscious of the immediate existence and presence of the Great Spirit, even as spiritual beings are conscious of the presence of each other. As if God so fills immensity with His presence, that the spirit within us, in a manner to us incomprehensible, knows and feels that He is.

However convincing this argument may be to those who embrace it, we choose rather to rely upon those evidences only which will bear the test of our understandings and our judgment.

And such are the arguments which have been already presented; the argument drawn from the visible works of God, and that from the general consent of mankind. And with these two main arguments, we now leave the subject with the reader.

CONCLUSION.—If we do not need to be convinced of the fact, do we not, at least, need more deeply to realize the truth of the existence of the Deity? As we go forth to our daily walks and business; as we enter the holy sanctuary of the Most High God; as we visit the sacred retirements of the closet, how

71. What argument is not urged?
72. Who have held it? 73. State the argument.
74. On what arguments do we rely?
75. Repeat the two arguments to prove the Being of God.
76. What do all need in respect to this argument?
77. Where ought the recollection of this truth to follow us?
would our indifference or our irreverence vanish before the thought of the omnipresence of the Godhead, who is carefully noting all our thoughts, words, and actions; and who will hereafter bring every work into judgment, whether it be good or whether it be bad.

78. What effect would it produce upon us?
79. What truth, respecting God, should render us watchful?
CHAPTER II.

ATTRIBUTES OF GOD, AS PROVED FROM THE LIGHT OF NATURE.

Two illustrations will first be given of the importance of our present course of examination.

It was the confession of a man particularly distinguished for elevated and deep devotion and piety, that while he had never felt much inclination to those sensual religious enjoyments, which are the snare of thousands, by which he meant the awakening of the religious sympathy properly so called, yet that he had sometimes been tempted to a total relinquishment of his faith and to utter apostacy; and he attributed this temptation to a deficiency of thorough instruction in the fundamental principles of Christianity.

How often the observation of modern times gives us examples like the following:

A young man had enjoyed the privilege of being

1. What is the subject of this chapter?
2. What do you mean by this?
3. What was the confession of a distinguished man?
4. What were his doubts owing to?
5. What illustration is next given?
born in a Christian land, had been favored with the prayers of a pious mother, had believed in Christianity as thousands believe in it, from mere habit and custom, and at an early age had taken his position in the Church and in the Sunday school, and was already regarded with high hope and strong confidence by Christian friends. A spirit of enterprise called him from home awhile, to reside in the more distant parts of our western country. New influences and associations now surrounded him. Christianity was hardly known there as a practical system, and was scarcely ever named except in derision. Objections against the Bible (which have been answered a thousand times) now filled his ear, to which he was utterly unable to reply. He found himself continually baffled in argument, and at once regarded as ignorant, bigoted, and superstitious. The crafty infidel marked him as his prey; and by means of intrigue, ridicule, sophistry, and flattery, soon demolished every fragment of his belief in the Gospel. His belief and his practice, as is usual in such cases, soon corresponded with each other. His prayers were deserted. His Bible was thrown aside. Irreverence and impiety were stamped upon his character.

At length he returned home again to the bosom of his friends; but, alas, it was only to robe them in sackcloth, and plunge them in deeper woe than they

6. How was he early situated?  7. What was his character?
8. To what influences was he exposed?
9. How did he meet them?
would have felt in standing around his opened grave. Bitter indeed were the tears of a broken-hearted mother, which she shed, not over the death of the body, but over the spiritual death of his soul. And yet upon herself did a great share of that responsibility rest, in that she had failed to instruct him in the first principles of the Christian faith.

There may be among those who peruse these pages, some who are not utter strangers to such temptations —some who at certain earnest moments of their lives, stop and ask, Is it not possible that I am mistaken in all my views of essential truth?—some, in whose minds such doubts have never been solved, and will follow them down to the very chambers of death?

We must not always call such suggestions as these the temptations of Satan. Alas! there is too much occasion for them, in that want of early instruction which prevails, and in that lack of thorough acquaintance with the fundamental truths of our most holy religion. Too often we fail to fortify our minds with evidences of truth, and then call our honest doubts devices of Satan; and then, amid the heart-searching realities of death, are confused with uncertainties and doubts, because the power of truth does not support our souls.

Here, too, is the secret of that lamentable fact, that so many who go forth into the more destitute portions

10. To what was his apostacy owing?
11. Are such doubts common?
12. What is their origin?
13. How are they to be avoided?
14. Are they temptations of Satan?
of our country, though once professed believers in Christianity, though nominal, and perhaps exemplary disciples of Christ, soon lose their religious character, become apostates from the faith, and at length the most bitter revilers of that holy name and cause once so dear to their hearts.

Such facts show us the importance of fortifying our minds with the truth, and of instructing the rising generation thoroughly in the first principles of the religion of Jesus Christ.

Another consideration deserves notice. There is at the present day probably far less thorough acquaintance with the first truths of religion, and far more secret unbelief than is generally supposed, or than might be expected from the general prevalence of education. Religious education is little attended to, though it is the most important of all themes. Knowledge, on all subjects, though more generally diffused than formerly, is yet less thorough and more superficial. First principles are too little regarded; while the prevailing habit is, to fill the mind with a vast collection of facts, thrown together in a chaotic state, without order, system, or arrangement.

Hence, we see the importance of pursuing with attention the course of argument in the present volume. In God's strength (without which we can do no-
thing) may we be able to throw a shield of faith around some Christian heart, which the darts of the enemy cannot penetrate; to dispel doubts from some inquiring mind, and thus arm the soul against the mysterious trials of life, and the stern conflicts of death.

In our former chapter, we attended to some proofs of the existence of God, showing what is meant by the Being of God, and why we believe in His existence.

The next question which naturally arises, and which is necessary as an introduction to our future investigation, is, what is the character of that Being whose existence we have already proved? What attributes are proved to belong to Him, as reflected from the mere light of nature? For, on these evidences we are to rely, as we shall approach other questions, hereafter of great practical moment.

Is that God, whom the works of nature indicate, one, or many? infinite, or finite? omnipotent, or impotent? omnipresent, or confined? benevolent, or malevolent?

We think we can easily perceive, that from the works of nature alone, the God of nature is one, eternal, infinite, omnipotent, omnipresent, omniscient, and benevolent Being.

This field, as every person will notice, is one of great magnitude; to explore which, with the least

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20. On what are we dependent?
21. What was the subject of the last chapter?
22. Where do we now look for our arguments?
23. What shall we find the attributes of God to be?
24. What is the character of this field?
faithfulness, must require strict attention, for it is as boundless and diversified as the universe of God; and might well demand years of labor, rather than the few brief moments to which we are now necessarily limited.

Still, as the naturalist, by examining a mere fragment of the fossil remains of antiquity, is able to pronounce confidently as to the species to which the relics belonged; and as the perfection of an artist, a sculptor, or a painter, is often exhibited by a mere touch of his hand, so also, in our present examination, if we can pronounce definitely upon a single one of the attributes of the Supreme Being, we shall thus catch at least a glimpse of the ineffable glory and majesty which encircle His throne. Besides, the possession of one infinite perfection, is a strong presumptive argument that He possesses every such perfection.

First. The light of nature proves the attribute of the Unity of God, or that God is one.

The argument is briefly this; that throughout the whole natural world, we discover everywhere a unity of plan, a unity of order, and of purpose, which proves that that God who is the author of the natural world, is, and must be one, and not many.

For, if there were more gods than one, we might

25. What illustration is employed?
26. Is the possession of one attribute of the Deity any presumptive argument of others?
27. What attribute is first examined?
28. What is the course of argument?
29. If there were more gods than one, what would follow?
have expected to find the results of that multiplicity in the contrariety of counsels by which they would be governed. We should have seen law warring against law, system against system, and disorder and confusion reigning in ruinous conflict.

But it is not so. Every thing in the natural world exhibits the most perfect unity and complete harmony, both of counsel and action. While there appears before us variety of skill, and endless diversity of execution, yet there are, in, through, and above all, exhibited marks of one great, superintending, and presiding Spirit, controlling and directing all things to one great end.

What we call the "laws of nature," are so many proofs of the Unity of God. They are strong proofs of the uniformity of plan and counsel of Him who is the great author of all. Thus, throughout the whole animal world, and throughout the vegetable world, we always find certain uniform laws in existence, and we never find either animal or vegetable life without them.

So also in the matter of which the earth is composed, we discover certain properties belonging to all bodies, and we never find the existence of matter without them. In every continent, in every newly discovered island, these same laws of nature always

30. Are there any proofs of this?
31. What is perceptible in the laws of nature?
32. What do we always find in the animal and vegetable world?
33. How extensive are these laws?
34. Is matter ever found without them?
exist. As we turn the telescope toward the heavenly bodies, and bring them more perfectly within our field of vision, we there discover the very same laws which prevail on the earth. We witness their annual and diurnal revolution—their succession of seasons and of day and night, and the undeviating accuracy with which they move on in pleasing harmony together.

Nay, more than this. In modern times, astronomers have detected some apparent irregularity in the motions of some of these bodies. They thought they detected some causes interfering with perfect harmony, and the known regularity of nature’s operations led them to suppose that that disturbing cause must be some planetary body not as yet discovered. Not only this, but having ascertained where a heavenly body might be situated, which would exert the very influence, not attributable to any known cause, they turned the telescope to that point in the heavens, when, lo! behold! there lay concealed in the depths of space, the heavenly body, exerting its potent influence; proof beyond dispute both of the harmony of nature, and also of the Unity of God.

The supposition is not groundless, that the whole starry heavens, including all the fixed stars, are parts of one great system, moving on in harmony and order around one common centre—system within system—urging on their silent, peaceful course together.

35. What recent discovery illustrates this?
36. How was that planet first discovered?
37. What is probable concerning the starry heavens?
For, as we lose sight entirely of some fixed stars in one portion of the heavens, while stars of the first magnitude fade away almost imperceptibly, so in an opposite direction, new fields of light break upon the vision; and as the relative position of some heavenly bodies gradually changes, so it is supposed that the very point may yet be found, with some degree of certainty, around which the visible Universe of God revolves.

Again: the uniformity of the laws of nature is an acknowledged fact, upon which all men continually act.

We believe that the sun will continue to rise and set, that the seasons of the year will succeed each other with perfect order, that the rains and dews will descend, that the seed of the husbandman will vegetate in the earth—because we have learned, as a fact of experience, the uniformity with which the laws of nature are executed. And yet, all this is a strong argument for the Unity of God.

For, if there were many gods, each being the source of law, and the idea of God supposes this, then the sun might sometimes cease to rise; and the earth, instead of rolling on in its orbit around its central luminary, might rush impetuously into the depths of space, a world in ruins! While every law of our own being, and of all being, might cease to act.

38. Do all men practically believe in the uniformity of the laws of nature? 39. State this more distinctly.
40. State various circumstances in which they thus act.
41. What is the next position?
But of all this we now have no apprehension, and imply truly, from this admitted fact, that God is and must be One.

Second. The light of nature proves that God is not only One, but that He is a Being, of eternal existence, of infinite knowledge, is everywhere present, and possessing almighty power.

The proof from the light of nature that there is a God, and that that God is one, proves also, of necessity, that He exists in the possession of all those attributes just now named. For the light of nature proves, not the fact of the bare existence of a Being whom we call God, but also the existence of certain attributes, which are combined together to form the perfect character of that Person whom we call God. If, therefore, God is, and if He is One, as we have already proved, then He is One in the implied possession of all those attributes of character, which, as we have seen, shine forth in His works, and which prove His existence.

He must be Eternal; for He could not have been the Author of all things, without a previous eternal self-existence.

He must be Omniscient; for He could not have

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42. What does the light of nature prove in respect to these attributes?
43. Are not these attributes the result of the proof of His existence?
44. If God is one, what follows?
45. Why must He be Eternal?
46. Why must He be Omniscient?
been the wise Author of all things without a most perfect knowledge of all.

He must be *Omnipresent*, or He could not have filled immensity with His ever present sustaining power.

And He must be *Omnipotent*; for surely, He could not have brought into being all the works of His hands, without possessing boundless might.

So that, as we perceive, the possession of these and all other perfect attributes of character follows, as a matter of necessity, upon our belief in Him as being one God.

He must be before all; He knows all; He is present everywhere; He can do all things.

Third. Let us now, for a moment, consider the immensity of God's Being and Power. Let us *fasten in our minds* the truth of His Omnipresence and Omnipotence.

We begin to perceive the immensity of God's Being in what He is doing for ourselves. We cannot lift a finger, move a muscle, or exercise a volition without Him; and yet, all that He is doing for each one of us, He is also doing, at the same moment, for each one of the hundreds of millions of human beings who live on the earth. But this thought scarcely touches the immensity of His Being. He exercises the same

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47. Why must He be Omnipresent?
48. Why must He be Omnipotent?
49. To what considerations are we next directed?
50. What do we mean by the immensity of God's being?
51. How do we see it? 52. How and where does it exist?
care, every moment, over every bird that flies in the air, every insect which creeps upon the earth, every fish which swims in the seas—nay, over every leaf of the forest, every lily and flower of the field, and every spire of grass. The idea of that immensity of Being greatly enlarges, as we consider the worlds on worlds in the realms of space; which, though they seem like sparkling gems to the naked eye, become vast globes as viewed through the glass of the astronomer, and seem fitted up for the abodes of living beings. What immensity of Being belongs to that God, on whom depends every living being which inhabits those innumerable worlds. And as we remember that space is boundless, is infinite, who can conceive of the unknown worlds of life, and light, and love, with which that same Being has filled those unfathomable depths?

Let us consider, also, the immensity of God's Power.

We speak of the power of man, as seen in the monuments of ancient and modern times. And yet, nature is filled with monuments of God's Power, beyond all comparison, greater than these.

The power of nations is seen in their navies and fleets; and yet are they tossed like a feather upon God's mighty deep.

We often speak of the grandeur of cities; and yet the mere shaking of the earth overthrows them.

53. Has space any limits? 54. What follows?
55. What consideration next follows?
56. In what is the power of nations seen?
Man's power is adequate only to mould or fashion the works of God already existing—God's Power is creative. He speaks, and creation springs forth at His word; He speaks again, and creation vanishes in the twinkling of an eye.

We cannot conceive adequately of the Power of God. We see one illustration of that Power in the force with which the planetary bodies move in their orbits. With a diameter of scores of thousands of miles these immense worlds speed their way, through their vast orbits with inconceivable velocity, and yet so gently that an infant's slumber is not broken. And, as we conceive of immensity of space, filled with such worlds and systems of worlds, all revolving with awful rapidity, and yet all upheld by the Arm of God, we have a thought of the Omnipotent Power of God, even as reflected in the light of nature, sufficient to appal the stoutest heart. Let us adore His majesty. Let us revere His goodness. Let us avoid His displeasure.

Fourth. The light of nature proves God to be a Benevolent Being.

The heathen philosophers inferred from the mere light of nature that God must be good. The great moralist, Seneca, says: "The first act of worship is

57. How is the power of God contrasted?
58. Illustrate God's power in the motions of the planets.
59. Their size and their orbits.
60. How must we regard the power of God?
61. What attribute of God is next examined?
62. What did Seneca say?
to believe the *Being* of God; and the next, to ascribe majesty or greatness to Him, and to ascribe *goodness*, without which there can be no greatness." And this belief in God's goodness, Seneca also says, was the foundation of all their religion, their prayers, and their praise.

We have proofs of God's goodness in the adaptation of the physical creation to the promotion of human happiness.

There was no *necessity* that God should paint the sky, the fields, and the forests, with the most agreeable of all colors to the natural eye.

There was no *necessity* that God should perfume the air with fragrance, or spangle the earth with flowers.

There was no *necessity* that he should give the atmosphere power to fall upon the ear in such sweet and rich harmony of sounds.

Surely, there was no *necessity* why God should thus make

"All nature beauty to the eye,
And music to the ear;"

and yet, God has filled creation with beauty, and glory, and wonder; has lavished the treasures of his

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63. Where have we proofs of the goodness of God?
64. What proof in the prevalence of certain colors?
65. What in the existence of the flowers of the field?
66. What in the atmosphere?
67. What has God done?
68. Was there any necessity of this?
69. Is this adaptation proof of goodness?
wisdom in multiplying sources of enjoyment on every hand. And then, He has hidden in the human soul a deep fountain of feeling, a susceptibility of emotion from the presentation of such objects.

Having drawn across that sacred harp within the tender strings, taste, sentiment, love of the beautiful, He has then given to nature without, power to awaken from that harp tones of the sweetest music.

There was no necessity for this wonderful and widespread adaptation of the natural world to human happiness. Its existence, therefore, is a signal proof of the benevolence of God.

We see another illustration of the benevolence of God in still other sources of happiness provided for his intelligent creatures. In the pleasures of thought, the pleasures of memory, the pleasures of the imagination and fancy, the pleasure felt in the conscious power of soaring above a physical world into regions of truth, and holding communion with the great Author of all being.

Again: We see another illustration of the benevolence of God in the happiness with which the animal world is filled.

Let him who doubts whether God is benevolent, take his position, at some hour of the morning, upon the banks of the rolling stream, beneath the over-
hanging foliage of the forest, as the rising sun awakens the tide of life, and then decide the question as to the goodness of God.

Beneath him, the fish are leaping up from their native element in sportive enjoyment; around him are innumerable tribes of happy insects, rejoicing in their being; above him, the trees are full of warbling birds, and the whole forest is vocal with the sweetest music. The air, perfumed with flowers, is wafted to him from the fields of nature. And, as his soul drinks in this full tide of beauty, and music, and love, let him say whether the Author of all this must not be a benevolent Being?

Fifth. In contrast with all this, there may seem, to a superficial observer, to be a darker shade to the picture—as in the lightnings and storms, the raging of the elements of nature; in the sickness, disappointments, and trials incident to human existence even in its best estate; in the sufferings of the brute and animal creation; and in the admission into the world of so much moral evil.

But, in the language of the poet,

"There is some soul of goodness in things evil,
Would men, observingly, distil it out."

76. What does he find around him?
77. Have we ever felt the force of this argument ourselves?
78. Must not the Source of so much love be Himself Love?
79. Is not this true of human character?
80. From what does an objection sometimes arise?
81. Name the sources of some of these objections.
The raging of the elements, the lightnings, and the storms, purify the atmosphere from noxious vapors, and render it healthful.

The trials, disappointments, and sorrows of life are far from being unmixed evils. They are disciplinary in their character; the loving chastisements of a Father, and adapted to develop the noblest feelings of our nature.

The sufferings of the animal and brute creation may be greatly exaggerated; may be really as nothing in comparison with the amount of happiness actually enjoyed; may arise from a constitution of their being, on the whole, benevolent, and may have other moral and salutary uses, which now we cannot understand.

And, as to the admission into the world of moral evil, of sin and its consequences, it may have arisen from that freedom of volition which God has not deemed it, on the whole, wise to prevent; while we may observe here, that this whole subject of moral evil can only be understood aright in its relation to the character of God, when viewed in the light of that great Remedy, adequate to man's wants, found in the gospel of God's Son.

82. What would you reply respecting the existence of storms?
83. What respecting trials and afflictions?
84. Do they prove that God is not good?
85. May they not be proofs of goodness?
86. What would you say respecting suffering in the animal or brute creation?
87. What would you reply respecting moral evil?
88. Does not the revelation of a Remedy throw great light upon this subject?
Thus vanish away the apparent objections to the benevolence of God.

Our examination, in the present chapter, has made us acquainted with several of the attributes of God as exhibited in the works of His hand. We have seen that the God of nature must be an eternal, omniscient, omnipresent, omnipotent, and benevolent Being.

Concluding Reflections.—First. How important and profitable to us to contemplate the character of God, as seen in His works!

If, by a law of our being, association with others of our own species wiser and better than ourselves, tends to impress upon ourselves something of that wiser and better character, then how will familiar contemplation of the perfect character of God, as seen in His works, tend to spiritualize and ennoble our minds!

At least, it will help to check presumptuous transgression, to curb unholy tempers, and to reform the irregularity of the life, if we will bring, frequently and vividly, before our minds the truth of the omniscience, omnipresence, omnipotence, and benevolence of the Divine Being. No depths of depravity, no shades of adversity, no bitter waters of affliction, no bright scenes of bliss, can ever prevent our being the creatures of such a God.

89. What, then, do God's attributes seem to be?
90. What is the first concluding reflection?
91. What would be the effect of contemplating the divine character? [power of God.]
92. Can we flee from the presence, or hide ourselves from the
Second. If this world, which is but the footstool of the Almighty, bears so many marks upon it of beauty and love, what a world of perfection and beauty that must be, which is the more immediate abode, and is honored with the abiding presence of the Deity.

"Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him." 1 Cor. ii. 9.

93. What is the next reflection?
94. Is there not in all probability a world more beautiful than this?
95. What considerations imply this?
96. Have there not been conceptions of such a world among all nations?
97. What motives may be drawn from it?
CHAPTER III.

PROBABILITY AND NECESSITY OF A REVELATION

In the previous chapters we have proved, from the light of nature, the facts of the existence of God, and of His possessing certain attributes of character. We have read, even in the book of nature, that God is One, Infinite, Eternal, Omniscient, Omnipotent, Omnypresent, and Benevolent.

As we advance, however, with the subject, we approach other questions of great importance, and of deep, personal interest. Let us, as becomes searchers after truth, divest ourselves of all prejudice, and give to the subject our earnest attention, and the exercise of an unbiassed judgment.

The question which we now approach, is, Has God, whose existence and attributes we have proved, besides that manifestation of his character which appears in His works, also made a more perfect REVELATION of His WILL, in what is called His word? It

1. What subjects have been examined in previous chapters? 2. With what feelings should we approach questions now before us? 3. What is the subject of the present chapter?
is the question of a revelation which shall be to us the medium of clearer knowledge, the rule of our life, the measure of our hopes, as well as the source of our fears.

First. There is nothing absurd or improbable in the supposition, that God should make a more particular revelation of His will to His intelligent creatures than He has already made in His works.

To suppose that God could not do this, would impeach His omnipotence, an essential attribute of His character.

To suppose that He would not do it, might be to impeach His wisdom and benevolence.

To suppose, as some infidels have, that no evidence can be sufficient to us, of such a revelation having been made, is to take for granted the very thing to be proved.

But, in truth, there is nothing at all improbable in the supposition of such a revelation.

God has brought into existence an order of rational, intelligent beings, formed with a union of the material body with the immaterial soul—the immaterial being made dependent upon the material for much of its knowledge and happiness. That immaterial mind, having the powers of memory, of consciousness, of reason and of anticipation, feels within itself a thousand wants which the book of nature cannot supply,

4. State the argument from the perfections of God.
5. State the argument from the twofold nature of man.
6. State the argument from the ignorance of man.
and asks a thousand questions which the light of nature cannot answer. These wants and these questions are but the natural language of the mind, as created by its Author. And there is nothing improbable in supposing that He, who formed the mind, should make provision for these its real necessities.

For example, it is a question which the mind has often asked, Is the soul itself immortal? And yet, that question, so important, the light of nature never fully or clearly answered; and that question, once raised, involves others of the greatest moment. For, if immortal, where shall it be? how shall it be? And if its present state of being is preparatory to another, as analogy from nature might lead it to suppose, what is that needful preparation? Surely, it is not improbable that a God of wisdom and love should furnish the answer to such questions.

Besides these questions, it has wants of another kind. The soul feels within itself the existence, the claims, and the power of a law of rectitude, commonly called conscience. And yet it is equally conscious of having neglected duties imposed by that law, and violated that law, and hence of incurring guilt. The mind asks, then, what must be the consequence, the penalty of a violation of this inward law of conscience, this law of God? Will the Author of that law, whose displeasure is thus incurred, inflict punishment? if so, what degree? and can that displeasure be averted, and the offence be forgiven?

7. What are some of those questions which the light of nature does not answer?
These are important questions. It will not silence the restlessness of the mind to reply that these, its yearnings after truth, pertaining to its duty and destiny, are of little moment. It feels, and feels deeply, that the question of its own immortality is one of momentous import. And certainly there is nothing improbable in the supposition, that a God of wisdom and love should make a revelation to the mind suited to these its real wants.

Again: Not only does it seem probable that God should make a revelation to his intelligent creatures, but the wisest men who have ever lived without the light of revelation, have acknowledged its necessity.

The pagan philosopher, Plato, relates the following affecting story in point. He says that Alcibiades, on one occasion, was going up to a heathen temple to offer up his prayers, when he was met by the heathen philosopher, Socrates. Socrates began to urge upon Alcibiades that he did not know what to pray for, and that it was not safe for him to pray till God should dispel the darkness of his mind, that he might discern between good and evil. Alcibiades replied, "I think I must defer my sacrifices to that time." Socrates answered, "You have reason; it is more safe to do so than to run so great a hazard."

Here we have three among the wisest of men who ever lived without revelation, Plato, Socrates, and

8. Are these questions important?
9. State the next general argument.
10. Give the statement of Plato.
Alcibiades, acknowledging the great blindness of man as to his chief good, under the mere light of nature.

Another pagan of great note, Jamblichus, in his life of Pythagoras, says, "It is manifest that those things are to be done which are pleasing to God; but what they are it is not easy to know, except man were taught them by God Himself, or by some person who had received them from God, or obtained the knowledge of them by some divine means."—Jamb. in Vit. Pythag., cap. 28. Indeed, all the greater philosophers, especially the later followers of Plato, owned the absolute necessity of divine illumination, or revelation from God.

Cicero, the great Roman orator, speaking of the ignorance of the philosophers, uses this language: "With Zeno, as we understand him, Arcesilas prescribes to himself a universal uncertainty; not from perverseness, nor from the desire of victory, as indeed it seems to me, but from the obscurity of those things which led Socrates to the confession of his ignorance; and before the time of Socrates, Democritus, Anaxagoras, Empedocles, almost all the ancients; who maintained that nothing could be understood, nothing could be perceived, nothing could be known; that the senses of men were narrow inlets, that their minds were imbecile, that the race of life was short, and that truth was buried in the deep; in fine, that everything

11. Relate the testimony of Jamblichus.
12. What does Cicero say concerning the ignorance of men?
was surrounded with darkness."—*Cic. Acad.*, lib. I. xii. 44, p. 127: Paris, 1768.

And a more modern writer, having shut his eyes upon revelation, and consulted the old philosophers has the following language: "I consulted the philosophers; I ransacked their books; I examined their various opinions. I found them all proud, dictatorial, dogmatical, even in their pretended skepticism; professedly ignorant of nothing, yet proving nothing. I conceived that the *weakness of the human understanding* is the first cause of this prodigious diversity of sentiment, and that pride is the second. We are ignorant of ourselves, we know neither our nature nor our active principle—impenetrable mystery surrounds us on every side—they are above the region of our sensation; in order to penetrate them we think that we have intelligence, and we have nothing but imagination."—*Rousseau, Emile*, tom. II., p. 140, 141.

Such is only a brief specimen of the confessions of the wisest of men who have lived, having no other light than that of nature—confessions proving that, clearly as that light reflects some most important truths, yet that there are other questions, of vast import, on which the light of nature throws not one glimmering ray.

Again: We shall see the need and probability of a revelation still more clearly in the fact, that not only

13. State the confession of Rousseau.
14. What is the inference from this testimony?
15. What is the next *general* argument?
under the light of nature is there great ignorance respecting truth and duty, but that truths and duties, so far as made known, lack power of motive to render them efficacious.

Admit that certain duties to God, to our fellowmen, and to ourselves, were discoverable by the light of nature; yet they were only perceived by a few philosophers, who had little agreement among themselves as to what those duties are; and between whom and the great mass of mankind there was little mutual sympathy. Plato says, "The generality of men were unfavorably affected towards philosophy; and thus the future world, at best being but a conjecture, a final retribution conceived of, rather as a dream than a living reality; even though some philosophers descanted upon the pleasures, and some poets sang the beauties of virtue, yet what power could virtue have, when so taught and so feebly felt, to stem the torrent of human passion, to overthrow and uproot the vices of the world, and to make men virtuous and happy!"

Over the world of moral darkness no light was thrown save that which glimmered from here and there a wandering star! The instrument for the destruction of vice at best a dull one, and yet no power found to bring it to bear upon the root of the tree! Virtue dimly seen, and no motive strong enough to

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16. Were moral duties clearly perceived?
17. Did the philosophers agree among themselves?
18. Had these duties any hold upon the public mind?
19. Was there not need of motive to enforce them?
20. What motives have we which they had not?
make it efficacious upon the hearts and lives of men! As Lactantius, a heathen philosopher says, "Their precepts have no weight because they are human, and need a greater authority, even a divine one. No man, therefore, believes them, because he that hears them, looks upon him that gives those precepts to be a man as well as himself."—Lac. Divin. Ins., lib. iii., cap. 27, p. 330.

Again: If we examine the actual condition of mankind, under the mere light of nature, we shall see that all which has been said of the obscurity of truth, and the weakness of the power of motive, is practically true.

This is evident in the number and the character of the gods which have been worshipped. Having revolted from the true God, men have placed upon the throne, and have fallen down and worshipped before an endless variety of imaginary deities. Gods were multiplied to such an extent, that whatever in nature was looked upon as a source of good or evil, came to be regarded as a deity, or as having within itself a deity.

In Hindostan, as a learned writer states, "the polytheism is of the grossest kind; not fewer than three

21. What does Lactantius confess?
22. What is the next general argument?
23. What do you know respecting the number of gods?
24. What was the character of their gods?
25. What is the prevalence of polytheism in Hindostan?
26. What is polytheism?
27. Which command of the decalogue is thus broken?
hundred and thirty millions of deities claiming the adoration of their worshippers."—Horne's Int., vol. i., p. 21. While the "Chinese have gods celestial, terrestrial, and subterranean; gods of the hills, of the valleys, of the woods of the districts, of the families, of the shop, and of the kitchen; gods that are supposed to preside over the thunder, the rain, the fire, over the grain, over diseases, births, and deaths."—Ibid., p. 21.

These deities were also of every variety of character. Egypt, in her brightest days, worshipped a calf, and paid homage to almost all kinds of brutes and animals, even the most loathsome and disgusting, as serpents and reptiles. Plutarch asserts, that among pagans worship was paid to evil beings, as such, while to their deities were ascribed all the vile passions of our own impure nature. So polluting are the pages of heathen mythology, even of the most enlightened nations of the pagan world, as Greece and Rome, that they are unfit to be spread before the mind of a virtuous youth. And yet these are the gods of human nature, in its brightest days, without a Revelation from Heaven.

The worship and sacrifices offered to these gods

28. Describe the polytheism of China.
29. What was the polytheism of Egypt?
30. Was Egypt highly civilized?
31. Were "evil beings" worshipped?
32. What author asserts this?
33. What is the character of heathen mythology?
34. What was the character of the worship?
were equally corrupt. The Sibylline oracles, which were held among the Romans in the highest veneration, expressly demanded human sacrifices for the gods; while on the banks of the Ganges, and before the car of Juggernaut, in China, and in Africa, millions of children and infants, of widows and orphans, of the old and the young, have been slain on the altars of their deities.

Their rites were also exceedingly impure. Before some of the gods the most scandalous vices were practised, as tributes to their deities. The feasts of Bacchus and Saturn, and others of their gods and goddesses, were celebrated with every species of drunkenness and debauchery.

If such was the character of their gods and of their worship, what was the moral condition of the people themselves?

St. Paul draws the following sketch of men under the light of nature: "Given up unto vile affections," "filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness, full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, spiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant breakers, without natural affection, implacable, unmerciful" (Rom. i. 29-31). And the

35. What did the Sibylline oracles demand?
36. Is this true in other places, and where?
37. What were the rites?
38. What was the character of the people?
true history of the heathen world is but a living commentary on the statement of the inspired page.

Many of the great sages of the pagans, by their instructions, actually countenanced the practice of almost every vice. Lycurgus, the Spartan lawgiver, encouraged by express statute the crime of theft. Seneca and Cicero pleaded for self-murder. Menander said, that "a lie is better than a hurtful truth." Plato said, "He may lie who knows how to do it in a suitable time." Other examples need not be repeated.

The example of these teachers corresponded with their teachings. Cato, dissatisfied with the world and with Providence, committed the crime of self-murder. Brutus exclaimed, "Virtue! I have pursued thee in vain, and found thee to be an empty name"—and then put an end to his own life. Among the people, every species of vice, crime, and cruelty, was eagerly pursued. Falsehood, deceit, theft, cruelty, ingratitude, perjury, revenge, murder, slaughter of prisoners, these have been prevalent vices among them. In the province of Bengal, for example, it was said lately, that not less than ten thousand children are murdered every month; while in almost every portion of the

40. Where is that description found?
41. Does profane history confirm it?
42. What do you mean by profane history?
43. Was vice encouraged?
44. When, and by whom?
45. What was the example of the teachers?
46. What was the state of public morals?
47. State the condition of society in Bengal.
heathen world, may be heard the shrieks and groans of helpless victims.

It is true, that we sometimes hear men speak of society in its native state, under the light of nature, as one of great simplicity and innocence. And, beyond doubt, the darkest shades of depravity exist where the greatest degree of light has been resisted. But yet a state of innocence and simplicity, under the mere light of nature, or any thing like this, is a mere land of dreams, which has never yet been found to exist.

What, for example, was the moral state of society among the aborigines of this Western Continent, when it was first brought within the knowledge of the Eastern world? In Mexico, of all places on the continent, civilization seemed to have done most to raise men in the scale of being. Here, then, we might surely look to find the light of nature exerting its power to render society pure and happy.

But as a matter of fact, the historian tells us another story. He says, "Like the rude tribes around them, the Mexicans were incessantly engaged in war; and the motives which prompted them to hostility seem to have been the same. They fought, in order

48. Is society sometimes described differently?
49. Has such a state ever been found? If so, where?
50. Where must the greatest depravity always exist?
51. What lesson of instruction do we learn from this?
52. Might we have expected the most favorable picture in our own country, when first discovered?
53. Why?
54. What people are selected as an example?
55. Why?
to gratify their vengeance by shedding the blood of their enemies. No captive was ever ransomed or spared. All were sacrificed, without mercy, and their flesh devoured with the same barbarous joy as among the fiercest savages. On some occasions, it rose to even wilder excesses. . . . Their funeral rites were not less bloody than those of the most savage tribes. On the death of any distinguished personage, especially of the emperor, a certain number of his attendants were chosen to accompany him to the other world, and those unfortunate victims were put to death without mercy, and buried in the same tomb.”


The early Spanish historians tell frightful stories of the sacrifice of human life in Mexico to their gods. One author, Gomara, relates, that no year were there less than 20,000 human victims offered to their divinities, and that some years the number was as great as 50,000. Another author, Herrera, states, that sometimes not less than 20,000 human victims were sacrificed in a single day. Another author, Torquemada, says, that 20,000 children were slaughtered annually, exclusive of other victims. And Zumarraga, the first Bishop of Mexico, declares, in A.D. 1631, that the

56. How did they treat prisoners of war?
57. Why did they engage in war?
58. What were their funeral rites?
59. Were human victims offered in sacrifice?
60. What does Gomara relate?
61. Give the testimony of other authors.

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Even allowing that these statements by these several authors were greatly exaggerated, and we still have proof enough of the thick moral darkness which overhung Mexico when the light of nature was their only guide. For we behold a nation, so far civilized as to have built large cities, and erected splendid monuments which are at once our wonder and admiration, yet, notwithstanding all this, actually feasting as cannibals upon the warm blood of their victims slain in war, and butchering thousands and tens of thousands of their own little children, every year, upon the altars of their gods.

And where, throughout the whole pagan world, shall we find the prospect more cheering? Shall it be in civilized China, where the crime of infanticide destroys thousands of infants every year? Shall it be in Hindostan, where but lately ten thousand widows were annually burnt on the funeral pile with their husbands? Shall it be in the dark, gloomy recesses of Africa, where virtue has fled for shame, and where every vice fearfully prevails?

The truth is, that everywhere beneath the sun, so far as information has made known their condition to us, the same melancholy picture meets us, concerning the condition of society when left to themselves.

62. What conclusion do we draw?
63. Is the picture elsewhere more cheering?
64. What other portions of the world give their testimony?
Amid the classic fields and academic shades of Greece, the cry comes up—from the altars of heathenism, where Alcibiades and Socrates bowed in blindness, the voice is heard—from the thousands and tens of thousands of human victims offered in sacrifice in the Temple of the Sun, the echo answers—from the cries, the weeping, the lamentation, under which the earth groans, and over which Heaven weeps, angels pity, and God compassionates—from all these scenes of mental ignorance, moral bondage, and spiritual death, the cry arises, calling upon a God of Nature and of Love, to pour upon them light from heaven—the light of a clearer Revelation!—to tell them what they are, whither they are bound, and how they shall live, if they live at all, in that futurity which throws its dim and distant light upon their bewildered vision!

This, then, is our argument, drawn from the moral condition of society, to prove the probability that God would not turn away his eye from the real wants of his creatures.

Again: Our next and final argument upon this subject, is drawn from the almost universal belief, not

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65. Has any nation ever been discovered without a Revelation, which did not need it?
66. If God has made a Revelation ought it to be withheld?
67. Have we a right to withhold it because it may be abused?
68. Is not this sometimes urged?
69. With whose prerogative does it interfere?
70. Are not duties ours, and events God's?
71. What is the next general argument?
only in the necessity of a Revelation, but also in the fact that a Revelation has actually been made.

For some reason, almost the whole world of mankind have agreed in bearing testimony to the fact, that God, or the gods, have made revelations to men. As we read the literature of the pagan world, of Greece and Rome—as we study the writings of their poets and philosophers, we find almost every page breathing with the supposed presence of their divinities, speaking in oracles and uttering responses, and these pretended revelations gaining the credence of almost the whole world around them.

No Jew ever read the books of Moses, no Christian the pages of the New Testament, with more implicit confidence, than the Mahometan turns to the pages of the Koran, or than the Egyptians, the Greeks, the Romans, the Chinese, or the Hindoos, consult the pretended oracles of their gods. This consultation of the deities became a science, Thēurgy, so called, or magic, in which men were trained up to the employment of reading the mysteries of the invisible world. Hence arose the astrologers, the necromancers, and magicians, whose hold upon the popular mind was stronger almost than the power of Christian faith upon its believers; and without whose permission no war was undertaken, or worldly business prosecuted.

At some times, the more enlightened of the hea-

72. Have not society believed in the fact of a Revelation?
73. What does this general belief imply?
thens, seeing the open frauds and bare-faced impositions which were practised under the pretence of religious sanction; seeing, too, how readily and foolishly the masses of the people stupidly swallowed down the grossest impostures, seem to have thoroughly revolted from the whole system. And yet they saw, also, that without such a sanction, religion would have no hold upon the people, and society would rage in chaos; and so they absolutely dare not disturb a system which they could not receive, which they knew to be rotten to the core, and yet which they saw so necessary to be believed on the part of the people.

And yet, even these sages and wise men seem at times to have bowed down to their idols as stupidly as the most abject slave. Even Socrates, the great and the wise, ordered that at his death a fowl should be sacrificed to Esculapius, the god of medicine. The truth was, they saw and felt that there must be, somewhere, the presence and intervention of an overruling Deity, and yet they saw with equal clearness that the whole system of popular mythology, in which more than thirty thousand gods were blended together, warring with each other, must be a gross delusion.

We offer, then, this fact, of the universal belief of

74. Did not the wiser pagans reject the heathen mythology?
75. Why?
76. Did they publicly proclaim their disbelief?
77. Were they not grossly inconsistent?
78. Did they not thus acknowledge the necessity of a Revelation?
79. Relate the account of Socrates.
80. What do we infer from this general argument?
a Revelation, as an argument in proof that God has made such a Revelation, suited to the acknowledged wants and necessities of his creatures.

To say that no Revelation was necessary, is to deny the fact of the acknowledged wants of a world. To say that none has ever been made, is to dispute the universal consent of mankind.

We commend the arguments already adduced to the inquiring and candid reader, in proof of the probability and necessity of a Revelation from God to man.

The fact of man's acknowledged ignorance by nature upon questions of the greatest moment to him;—

The fact, that the wisest of men, without a Revelation, have often borne witness to its necessity;—

The fact, that natural duties, even so far as taught, lack power of motive to make them efficacious;—

The fact of the degraded moral condition of man, when left to himself, as seen even under the most favorable circumstances;—

And the fact, that a universal belief in a Revelation is found to prevail.

These are some of the main arguments to prove that a God of Wisdom and of Love would, in all probability, make provision for such essential wants.

81. Relate in their order the arguments in proof of the probability and necessity of a Revelation.

82. Which of these do you regard as the strongest?

83. If God has made a Revelation ought we not to receive it, whether we can see the reasons or not?

84. Have we not proofs, in the above reasons, of the wisdom and love of God?
Let the reader ponder well these arguments, in all their bearings, and then say, if we have not proved that a Revelation from God to man is both probable and necessary.

Concluding Reflection.—The course of argument pursued in this chapter, exhibits at once the greatness and the weakness of the human mind.

As we see man, unaided by Revelation, looking from nature up to nature's God; as we see him, from things tangible and visible, grasping after things invisible; from things mortal, dreaming of an immortality to come; from things temporal and changing, conceiving in his own mind of things eternal and unchangeable;—

As we turn and survey his works of art—splendid cities, imposing columns, monuments towering in the heavens;—

Or, as we admire the triumphs of genius, in the harmony of its numbers, in the sweetly-flowing melody of its verse, in the masculine power of its oratory, and especially in the living, breathing exhibitions of the marble and the canvass—we cannot withhold the tribute of our wonder and admiration.

But then again, on the other hand, how are all these beautiful associations lost in shame and mortification,

85. Does not a survey of the heathen world display the capacity of the human mind? 86. Show how.
89. What feelings towards God should we cherish in view of the above argument?
as we turn and see, in contrast with all this, Egyptian mind in its loftiest heights, and Grecian and Roman intellect, even in its most brilliant triumphs, bowing down to worship, not only the most loathsome reptiles of the earth, but making to itself gods, which are monsters of cruelty and crime!

Such is the human mind, when estranged from the true God. Let the deepest gratitude warm our hearts, that the God whom we worship is infinitely worthy of our devoutest love, our humblest adoration, our loftiest praise, our most perfect obedience.

90. What conduct should we exhibit?
91. What is the amount of our responsibility?
CHAPTER IV.

AUTHENTICITY OF THE OLD TESTAMENT.

In our last chapter, we examined the subject of the Probability and Necessity of a Revelation from God. We inferred that probability and necessity from the known character of the Supreme Being, from man's acknowledged ignorance upon questions of the greatest moment to him, from the inability of the mere light of nature to answer those questions, from the openly and oft-avowed confession of such necessity on the part of those destitute of Revelation, and from the deplorable moral condition of the great mass of mankind who have lived in such destitution.

We come now to another most important point. We have in our hands a Book, which professes to be that Revelation from God. It is divided into the Books of the Old and New Testaments.

The question upon which we enter, in the present chapter, is, what evidence have we that the scriptures

1. What was the subject of the last chapter?
2. What was the basis and substance of our argument? Repeat it.
3. What subject is next introduced?
of the Old and New Testaments are a Revelation from God?

We think we have proved already the probability and necessity of a Revelation. Even if we have failed in presenting that argument, the Revelation itself comes to us, not merely with the authority of a probability or necessity, which we have inferred, but upon the strength of its own external and internal evidences; and upon the strength of such other testimony as God in His wisdom and goodness has thrown around it.

To the examination of these evidences we now come. The field is a vast one. The evidences are of different kinds. All that we can attempt is, to bring together, in a brief compass, a few of these proofs; enough, however, we hope, to satisfy the mind of an inquirer of the claim which the word of God has upon his reception and obedience.

The reader is requested not to pronounce his final decision upon the considerations given in the present chapter, but to suspend the verdict of his judgment until we shall have laid before him, in the present and a few following chapters, some of those arguments which have carried the conviction of the greatest minds. that the Bible is, indeed, what it professes to be, a Revelation to us from our kind Heavenly Father.

The points which are to occupy our attention in the present and the two following chapters, are the

4. Upon what arguments does this question rest?
5. What is the character of this field?
6. What are the evidences?
7. What is asked of the reader?
8. What points are to be examined?
genuineness, the authenticity, and the inspiration of the Holy Scriptures—to each of which terms we will first offer a brief explanation.

By genuineness, we mean that the Books of the Old and New Testaments are the genuine works of the persons whose names they bear, or to whom they are ascribed; and not the spurious productions of other persons, and other times.

By authenticity, we mean that these books are works which can be safely relied upon, as containing true and reliable statements upon the subjects of which they treat.

By inspiration, we mean that God "imparted such a degree of divine assistance, influence, or guidance, as should enable the authors of the Holy Scriptures to communicate religious knowledge to others without error or mistake, whether the subjects of such communications were things then immediately revealed to those who declared them, or things with which they were before acquainted."

In distinction from this view of inspiration, two opposite and dangerous errors have been held, which deserve attention.

Thus, on the one hand, it has been supposed, that, if the Bible is inspired at all, that inspiration must

11. What by its Inspiration?
12. Are these important points?
13. What opposite errors are named respecting Inspiration?
14. Name the first.
pertain to its grammatical construction, and even its orthography, and its endorsement of all the customs, and the state of natural science to which it might incidentally allude; and that this inspiration must protect the sacred record from all possible mistakes, in its transmission from age to age, so that not a single letter shall be omitted, or a word be lost.

On the other hand, it has been supposed that inspiration is little or nothing more than a remarkable degree of intellectual vigor, or excellence, such as may belong to any eminent production of human skill. In this sense, an elegant poem, a fine painting, and piece of exquisite sculpture, may be said to be the work of inspiration. The reader cannot fail to see that this loose view virtually denies the existence of an inspiration in any sense worthy of the name.

*Inspiration*, as defined above, stands in contradistinction from both these extreme views. Certain portions of the Old and New Testaments, for example, are historical. The sacred writers recorded that which in part transpired under their own observation. Inspiration, in such a case, would only protect them from committing essential errors in their record.

Other portions of the Sacred Scriptures are prophetic; either expressly declarative of future events, or more obscurely pointing forward to them by way

15. Name the second.
16. Does not this do away with Inspiration?
17. What is Inspiration?
18. How would Inspiration affect historical records?
19. How does it relate to prophecy?
of types and shadows. Here inspiration seems to us to perform its highest office. Inspired men, in such a case, had no data of their own on which to stand. All to them was new and unknown. Holy men of old spake as they were moved by the Holy Ghost. And yet, even in this highest degree of inspiration, the sacred writers still evidently exhibit their own peculiarity of style and mode of expression. Whatever the subject of prophecy, we observe the majesty of Isaiah, the fragrant beauty of the psalmist David, the plaintive eloquence of Jeremiah, the severe reasoning and massive grandeur of the apostle Paul, and the tender simplicity of the beloved John; all these writers speaking under the highest degree of inspiration, and yet all clearly exhibiting their own marked peculiarity of manner and of style.

So also in respect to the transmission of the Sacred Scriptures, unless a perpetual miracle had intervened, they must have been handed down in the same manner with other ancient writings. Nor can we say that the transcribers of these records would never find a manuscript almost illegible, or that they should all transcribe with the same degree of neatness, care, and diligence, or that they should never in a solitary instance have made a single mistake in the shape, formation, or omission of a letter or single word. As matter of fact, it is cause of great surprise, that, con-

20. What, even in this, is to be anticipated?
21. Is not this so in fact? 22. Illustrate this.
23. What do you say of the transmission of Inspiration?
24. What is remarkable in that transmission?
sidering the size of the manuscripts, the great length of time through which they were transmitted in manuscript, they should have been preserved with such remarkable uniformity and accuracy. The slight verbal differences which have been detected, can all be accounted for by the similarity of some of the Hebrew characters with each other, and the great age of some of the manuscripts. All that inspiration need to suppose in such a case is, that the great truths of Revelation have been faithfully preserved, and that no such serious errors have been permitted as would frustrate the great ends for which a Revelation was given.

These remarks upon the nature of Revelation, while they seem reasonable and just in themselves, so they will also enable us to meet the ordinary objections which are urged against Revelation, and are, as we think, necessary to meet those objections.

With these introductory observations, showing what we mean by the genuineness, the authenticity, and the inspiration of the Holy Scriptures, we come now to an examination of those Scriptures themselves.

On some accounts there would be a propriety in beginning first with the New Testament, as being more recent in its origin. It lies more fairly within our reach—its evidences are more numerous and more easily appreciated—its mass of historical testimony

25. What is necessary to be supposed?
26. What will these previous remarks enable us to do?
27. Why might we begin with the New Testament?
more systematically arranged;—and because, moreover, having established the authority of the New Testament, we might then go back with all this authority to the Old Testament, both portions of the Sacred Scriptures mutually corroborating and sustaining each other.

But yet, as the Old Testament is first in order of time, we propose to go back first to the fountain-head, and trace the stream of inspiration, first in its gentle meanderings, and then through the long track of years down to the full, deep tide of that inspiration, in later days.

And may He, the Ancient of Days, who spake in times past through the seers, assist us now reverently to follow these the footsteps of his wisdom and grace.

Let us first examine, briefly, the history of the Scriptures of the Old Testament.

At the commencement of the Christian era, before one word of the New Testament was written, we find the Old Testament then existing, containing the same books which we have now. In proof of this is the fact, that the Jews and the Christians, who then became separated by dividing lines strongly marked, have yet, both as Jews and as Christians, handed down to our own times the same writings of the Old Testament. The Christian writers of the first cen

28. Why do we begin with the Old?
29. Upon what is our attention first directed?
30. What do we find existing at the commencement of the Christian era?
31. What has been handed down, and by whom?
turies named those books, wrote commentaries upon them, translated them into the Greek and Syriac languages, which translations still exist. These writers were Jerome, Origen, Melito, Theodoret, and others.

We have also *Jewish* testimony to the existence of the Scriptures of the Old Testament at that time. Philo, and Josephus (who were cotemporary with the apostles), name the Books of the Old Testament. They divide them by a threefold division; the Laws, or the five Books of Moses, reaching almost down through the first three thousand years; the Prophets, reaching to the death of Artaxerxes king of Persia; and the Hymns or Psalms;—and Josephus says, that "they comprehend the history of all former ages, and are justly regarded as divine." The writers of the Talmud, also Philo and Josephus, testify that the inspiration of the Old Testament was an article of faith with the Jews at the time of Christ.

Thus, Jews and Christians both testify to the existence and integrity of the Old Testament, since the time of Christ; and by their mutual jealousies of each

32. Who gave catalogues of them?
33. Into what did they translate them?
34. Are those translations in existence?
35. Who are those writers?
36. What Jewish testimony have we?
37. What divisions do they make?
38. What Jewish authors are named?
39. What natural guard have we therefore?
other, would afford protection against corruption of the sacred volume on the part of either.

We go back two hundred and thirty years before Christ, and we find the son of Sirach, Jesus by name, writing the Book of the Apocrypha called Ecclesiasticus, who quotes some of the larger prophets, alludes to the twelve minor prophets, and speaks of the Law, or the Books of Moses, affording evidence that the Old Testament then existed, in the same divisions as now.

We go back fifty years more, or two hundred and eighty-two years before Christ, and we come to the time when a translation of the Old Testament was commenced from the Hebrew into the Greek language, at Alexandria, and called the "Septuagint." Copies of this translation were scattered into all parts of the known world. Reference was constantly made to it by our Saviour and his apostles, as being generally known, rendering the fact one of absolute certainty, of the existence of the Old Testament at the time of the translation, and forming an effectual barrier against the corruption of the sacred text afterwards.

We go back about three hundred years further, or to the time of the captivity of the ten tribes; and we

40. What do we find respecting the son of Sirach?
41. What does he say?
42. What do we find fifty years earlier?
43. What was this translation called?
44. Who made it? 45. Into what language?
46. What was thus rendered impossible?
47. What took place three hundred years earlier?
find copies of the Books of Moses carried by the Israelites into Assyria, into Media, to Babylon, and afterward into Egypt, and scattered into all parts of the world; rendering it impossible that they should have been seriously corrupted in later times.

We have now reached a point, subsequent to which several of the Books of the *Prophets* were written, and but little prior to which the most ancient of them had their date.

We go back still further, or about one thousand years before Christ (B.C. 975), and we find an event occurring, which throws great light upon the authenticity and genuineness of the earlier writings of the Old Testament—we allude to the revolt of the Ten Tribes under Jeroboam, and to the implacable animosities which thenceforth existed between Judah and Israel. This deadly hatred between them, would have prevented the Samaritans afterward from forging the Pentateuch in connection with Judah, while the threatenings in it against the existing idolatry, and many other corruptions among themselves, would have disinclined them to do it. And yet, from an early period, we find the Samaritan Pentateuch, and the Hebrew Pentateuch, handed down with the greatest religious veneration and reverence by both these

48. What point of time have we now reached?
49. What event is next adduced?
50. Between whom was there hatred?
51. What would this have prevented?
52. What other reason would have disinclined them?
53. What do we actually find?
divisions of that people; showing the fact of its early existence, and of its established authority among that people.

This Samaritan Pentateuch was in existence among the Samaritans at the time of Christ. The early Christian writers allude to it, as Origen, Eusebius, Cyril, and Jerome. Afterwards it was lost sight of for more than a thousand years, until the year A.D. 1616, when a copy was discovered in Egypt; and afterwards the learned Usher received six copies of it from the East.

Here, then, in these two Pentateuchs, the Jewish and the Samaritan, handed down by these two opposing people, we have every proof of the existence of the Books of Moses, even at that early day.

This brings us back to the days of Solomon father of Rehoboam—to the period of great national prosperity on the part of the Jewish people, when Tyre contributed to build its navies; when the Queen of the South came to witness the grandeur of the Temple, and observe the wisdom of the king.

The historical books, which relate to the rise and progress of the Jewish nation, are the Books of Joshua, of Judges, the first and second of Samuel, the first

54. What does this prove?
55. When do we find this Samaritan Pentateuch?
56. Who allude to it?
57. How long was it lost sight of?
58. What do these Pentateuchs prove?
59. How far back are we now brought?
60. What are the historical books of that nation?
and second of Kings, and the two Books of Chronicles.

We are brought back now to the Pentateuch, or Five Books of Moses—books remarkable for their antiquity, as monuments standing up, lone survivors amid the wreck of empires; remarkable still more for the light which they profess to throw upon the origin of our world and of our race—remarkable for what they tell us of that great moral change in the nature of man since he was first made in the image of his Maker—remarkable for the knowledge which they give of the Institutions and Laws of God, and of His judgments; as when the universal deluge filled all the valleys, and swept over the hills and mountains, until at last one unbroken wave rolled above the habitations of men, over the earth—one solitary vessel alone, freighted with rich gifts, floating securely on the face of the mighty deep.

These five Books of Moses comprise a period of history which reaches through the first two thousand and five hundred years of the world. The second Book, that of Exodus, which begins about the time of the birth of Moses, and the three following Books, comprise a period of only about one hundred and thirty-seven years; while the Book of Genesis, relat-

61. For what is the Pentateuch remarkable?
62. What information does it give?
63. What facts does it record?
64. What period of time is comprised?
65. What period is embraced in the Book of Exodus?
66. What in that of Genesis?
ing to transactions and events anterior to the birth of Moses, comprises a period of two thousand four hundred and sixteen years, or more than one half of the whole distance of time from the creation of the world to the birth of Christ.

The question naturally arises, how could Moses write a history of events which transpired so long before his own observation?

To this there are three answers.

One is, that he wrote the Book of Genesis by immediate inspiration of God; receiving the account of the creation, the fall of man, and other important facts, in the same manner as he received the Decalogue.

But whoever examines the Book of Genesis themselves, in the original language, and notices the indisputable evidences of compilation, will doubt this answer to the question.

Another supposition has been, that Moses derived his knowledge of the events which he records, by tradition. And when we regard the importance of the facts recorded, the brevity of the history, the fact that national and other events were in those times treasured up and transmitted in this manner, such a reply is not without show of reason. The great longevity of man in the early period of the world, would

67. What is the relative extent of this period?
68. What question arises?
69. How many answers are given?
70. What is the first—and what is said concerning it?
71. What is the second?  72. What reasons favor this?
73. What facts are mentioned?
contribute to give authenticity to traditionary knowledge. Thus, Methuselah lived with Adam more than two hundred and forty years, and with Noah full six hundred years. Terah, the father of Abraham, lived with Noah one hundred and thirty-eight years, and Abraham lived to within two hundred and forty-seven years of Moses.

Thus, the chain of tradition from Adam to Methuselah, and Methuselah to Noah, from Noah to Terah, and from Terah to Abraham, or through only five persons, connects Moses, the great historian of the world, with all the events which he records. So that, had Moses depended upon tradition alone for the events of the first two thousand years of the world, his history would have been far more credible than much of the early profane history which is yet most confidently believed. And yet there are great difficulties in the way of this supposition.

Another answer to the question, however, and one which familiarity with the subject scarcely ever fails to confirm, is, that the Book of Genesis is a collection of manuscripts, or historic records, carefully treasured up, and transmitted by the patriarchs, and preserved by Moses. And the evidence from the internal character of the book itself, goes to establish this suppo-
The various titles which occur in the first chapters of Genesis, and the variations of style, which are very observable, render it almost certain that the Book of Genesis is a collection of ancient documents, which Moses, under the guidance of the Holy Spirit, compiled into one book, and enlarged, it may be, with additions from such sources as were within his reach.

Second. Thus, in tracing down the history of the Scriptures of the Old Testament, we have seen how carefully guarded all the later portions of that volume have been from corruption.

But an inquiry arises, what evidence have we that the earliest portions of that volume, as the Book of Genesis, which comprises so large a portion of the world's history, is to be regarded as authentic, or as entitled to our firm belief? The arguments which will come up for examination in a later portion of this work, will present this question before the reader in a new position. But we have chosen to begin back and examine these ancient records first alone, and by themselves. And we shall find that these ancient writings bear the most indisputable proofs of being records of facts which must have transpired, and as such records, entitled to our intelligent belief.

First. The style in which the Book of Genesis is

80. What did Moses do?
81. What conclusions may we now draw?
82. What inquiry now arises?
83. What other arguments are alluded to?
84. What do we propose first to do?
85. What is the first argument adduced?
written, is a strong proof for its authenticity. Every intelligent person knows, that, as a general thing, the language of a nation or people is constantly changing. The English language, for example, has changed greatly within even the last two or three hundred years, or since the days when Tate and Brady translated the Book of Psalms; and when Spenser, and long before him, Chaucer, were the great poets of our mother tongue.

The Greek language has also undergone such changes. From the time when the old blind poet Homer sang, about nine hundred years before Christ, down to the time when Demosthenes thundered in the ears of the degenerate Athenians, about three hundred years before Christ, within these six hundred years the Greek language changed very considerably.

Now, in this growth or progressive change of language, we have one argument for the antiquity of the Pentateuch. No man, acquainted with the structure of language, will say that the Book of Malachi was written in the same age with the Prophecy of Isaiah, sooner than he would say that the little child scarcely able to walk, was born in the same year with the old man tottering upon his two staves. Neither can it

86. What is true of language in general?
87. Is this true of the English language?
88. Give proofs of it.
89. Is this true of the Greek language?
90. Give illustrations of this.
91. Is this an argument for the antiquity of the Pentateuch?
92. Were Isaiah and Malachi of the same age?
be possible that the Prophecy of Isaiah was written in the same age with the Pentateuch. The five books of Moses, and especially the Book of Genesis, bear internal marks of that great antiquity which is ascribed to them. And he must be blinded either by ignorance or prejudice, who does not know the existence of this argument, and acknowledge its strength.

To show, by illustration, how the various portions of the Old Testament thus differ from each other in respect to style, would transcend our present limits. But satisfactory treatises are within the reach of any person who would inquire.

Second. As we examine the contents of the Pentateuch, and especially of the Book of Genesis, we find there recorded the account of the creation of the world and of man; and the subsequent chronology of the Scriptures places that event about four thousand years before the time of Christ.

Here, then, is an important fact recorded. What evidence have we to prove that this account, in respect to the time of the creation, is authentic? How do we know that the world has not been in existence for a much longer period than this? that it has not stood,

93. Were Isaiah and the Pentateuch of the same age?
94. Are there evidences from their style of this?
95. Is not this a strong argument, and why?
96. Is not the fact of such diversity acknowledged?
97. What facts are recorded in the Book of Genesis?
98. When does the Pentateuch regard these as taking place?
99. May there not be some evidence in respect to this time?
100. What question is now asked?

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and been peopled, by generation after generation, for tens of thousands and hundreds of thousands of years? We answer, that we have no evidence whatever that the world has so existed; while, on the other hand, we have strong reason to believe that it has not so existed. Indeed, all the light which science throws around this subject, would forbid our belief that the world has been inhabited longer than the time allotted in Mosaic history.

The history of nations and kingdoms goes to authenticate the Mosaic account of the time of the Creation. In respect to all the kingdoms of the earth now in existence, we can trace back their history to their origin. England can be seen as she was in the times of the Celts — when society was in its infancy; when the mistletoe was venerated; when Druids were the priests; when, at the beginning of winter, all fires on every hearth were lit up on the same day, from the fire of the Druids, that a propitious year might follow.

So also France, Spain, Russia, and all the European nations, can at once be traced back to their early days.

As we turn to the more ancient kingdoms of Greece and Rome, history points us immediately back through

101. Have we any evidence whatever of any previous existence? 102. What is the testimony of science?
103. What is the evidence from national history?
104. Do any nations ever known date earlier?
105. What can we do in respect to all nations now known?
106. What is true of English history?
107. What is true of European nations?
108. What is true of ancient nations?
the successive periods of old age, manhood, youth, and infancy.

We recur to the still more ancient kingdoms of Persia and Assyria, and their history and traditions tell us the same story of their early days. The fact is stamped upon all their history that they were not once—that they had an origin, and that origin is always subsequent to the time of the creation, as recorded by Moses.

Here then is our argument, and it is a strong one. If the world has existed for tens of thousands of years, where are the kingdoms of the earth which then flourished? who were they? where are their monuments? Are there any intimations of such kingdoms having once existed, whose origin must have been prior to the events recorded in the history of Moses? We answer, as has been answered before, no such traces of national history have ever been found. And the absence of all such proof is a most important fact.

Again: The history of the progress of the sciences and arts, substantiates the account given by Moses of the time of the creation.

We may truly say, that science is immortal. Thrones may crumble, but Truth never. Greece herself has gone, but her literature and science are fresh,

109. What impression do we always find?
110. What conclusions do we reach?
111. What does this fact clearly imply?
112. What is the next argument?
113. What can we say of science?
114. Do we find this true? 115. Give illustrations of it.
fadeless, undying. Demosthenes still fills our halls of Congress with the echo of his eloquence, and Homer fans the sacred flame of true poesy in the breasts of the sons of song.

But, if the world, as infidels blindly say, has existed for tens of thousands and hundreds of thousands of years, where is the literature, where is the science of those by-gone days? Are there any traces of them left? Not one. The most useful arts have, as we know, had their origin within a few hundred years. If the human mind had existence during that long imaginary period, where are the efforts of that mind? How has it been that science and art have only borne their fruits within a comparatively short space of time?

The entire absence of all such relics of art and science during any time anterior to that which the inspired page specifies, is one of the most conclusive evidences that the human race itself did not then exist.

Again: Another proof of the same kind, and combining with the others to give authenticity to the Mosaic account as to the time of the creation, is found in the progress of human language.

Language, spoken and written, as such, evidently has had its period of comparative infancy. That

116. What question hence arises?
117. What answer must be given?
118. What conclusion follows?
119. What argument is next advanced?
120. What is true of ancient language?
power of language, which is the result of a combination of words, and that fullness of language, which arises from the use of abstract terms, this power and this fullness, are the fruit not of ancient, but of more modern times.

For, as we go back into the early history of the world, we find every indication of an infantile condition of language. The forms of expression, the use of terms, the fewness of the words used, their evident simplicity and naturalness, all indicate a state of society which must have sprung into being at a comparatively recent date. This fact is altogether inconsistent with the supposition that the world might have existed and been inhabited for many thousands of years.

This method of argument might be greatly expanded. A more minute examination of the various sciences, one by one, would only be new illustrations of what is perhaps already sufficiently apparent.

This method of argument is of an important character. It is not of a negative, but a positive nature. It is based upon certain known and acknowledged facts, which are inexplicable upon any other supposition than that the Mosaic account of the creation of the world and of man is true.

Third. To meet this course of argument, an objection was formerly raised—an objection which is, how-

121. How does this show a state of infancy?
122. What is remarkable in the ancient languages?
123. Might not this method of argument be expanded?
124. Is not this argument positive—and why?
ever, seldom offered, except in ignorance, in modern times.

It was argued by some, who wished to destroy all confidence in the Mosaic record, that the discoveries of modern science would bring to light abundant evidence that the world had existed for a much longer time than the Book of Genesis supposes. Some Egyptian monuments, discovered in modern times, and covered over with hieroglyphics, were significantly pointed to, as containing chronological tables which would reach back many thousands of years before such men as Adam and Moses ever lived.

To use the beautiful language of another, these assailants "had no hesitation in placing the formation of the Sacerdotal Colleges in Egypt thirteen thousand years before Christ, and calling that, the second period of its history. . . . . . . They called upon those huge and half-buried colossal images, and those subterraneous temples, to bear witness to the antiquity and early civilization of the nation which erected them. They appealed to their astronomical remains, to attest the skill, matured by ages of observation, of those who projected them. More than all, they saw in those hieroglyphic legends, the venerable dates of sovereigns, deified long before the modern days of Moses or Abraham. They pointed in triumph to the mysterious characters which an unseen hand had traced

125. What objections have been made?
126. What monuments have been named?
127. What boasts were made by infidels?
128. What is the language of a modern writer?
on those primeval walls, and boasted that only a Daniel was wanted that could decipher them, to show that the evidences of Christianity had been weighed and found wanting. Vain boast! The temples of Egypt have, at length, answered their appeal, in language more intelligible than they could possibly have anticipated. For, a Daniel has been found, in patient, persevering study: After the succession has been so long interrupted, Young and Champollion have put on the linen robe of the Hierophant, and the monuments of the Nile, unlike the fearful image of Saïs, have allowed themselves to be unveiled by their hands, without any but the most wholesome and consoling results having followed from their labors."—Wiseman's Lectures, p. 253.

I need not mention that long list of names of men, who, thinking to overthrow the system of revealed religion, grasped at these Egyptian chronologies, and defended "systems where all was brilliant, all was imposing, all was confident, but where all was, at the same time, hollow, and brittle, and unsound."

The successful labors of Champollion in deciphering those hieroglyphics, have at last brought to light the truth, that those monuments are not only of comparatively modern origin, but that some of them actually commemorate events recorded on the sacred page of the Old Testament.

129. What has been the result?
130. What name is conspicuous in these antiquities?
131. What antiquity is proved for those monuments?
132. What do they corroborate?
Thus has modern science, so far from overthrowing the testimony of God's word, actually confirmed its truth, and left the Bible still more firmly riveted in the intelligent, confiding faith of its believers.

So also in the East, objections of the same sort to the truths of revelation have been urged, and yet with the same ultimate result. The astronomical and chronological systems of the Hindoos and the Chinese were once pointed to, as carrying back those nations an immense distance of time beyond that mentioned by Moses as the period of the creation. Those systems also have been examined, and that by men who had no private interests to serve, no interests at stake other than to discover the truth. And yet, when the mists of a false antiquity have been cleared away by the labors of such men as Sir William Jones and others, it has been discovered, to the confusion of objectors, that none of their calculations reach back to the time of the deluge; and only, at the utmost, show an existence of those nations in the East, at the time when the Holy Scriptures themselves allude to them as having there been planted.

Fourth. These are some of the considerations which unite in giving authenticity to the account by Moses of the time of the creation of the world.

133. What has science thus proved to be?
134. What have all the discoveries of science tended to do?
135. What systems are named?
136. What boasts were made?
137. What has been the result?
138. What antiquity do they reach?
The known infancy of nations, the known infancy of the arts and sciences, the known infancy of language, all point to an antiquity of our globe, and of our race, not greater than that given in the first book of the Pentateuch; while, also, the monuments of ancient days, once appealed to to overthrow Revelation, are now, at last, also found to cast their venerable crowns at her feet.

In the view presented in the present chapter, an effort has been made (we hope not in vain), to throw the strongest probability around the history of Moses, simply in respect to one point, the time of the creation. In a subsequent chapter, some other statements of the sacred narrative will also be examined.

The present writer will be grateful to God if he may strengthen even one link in that massive and ever-increasing chain of evidence on which we receive the revelation of our Heavenly Father, and thus give tenacity and firmness to the anchor which shall moor us safely in those troublesome waters over which we must so soon pass.

May God show unto us, in this world, so far as need be, the knowledge of His truth, and in the world to come, grant us everlasting life.

Let us believe His word, obey His will, acknowledge our transgressions, hope in His mercy, and at length

139. Recapitulate now the argument stated.
140. What has been the object thus far?
141. What may be our inference from the preceding?
142. What practical duties are suggested?
enter into His glory, through the riches of His grace, the sufferings and death, the prevailing merits and continual intercession of His blessed Son, Jesus Christ our Lord.

143. What was the great object of a Revelation?
CHAPTER V.

AUTHENTICITY OF THE OLD TESTAMENT CONTINUED—MOsaIC ACCOUNT OF THE DELUGE.

In the last chapter we examined several arguments in proof of the authenticity of the scriptures of the Old Testament.

Our object, in presenting these arguments, is to show that those sacred writings are entitled to our belief, that the statements therein contained are to be relied upon, and that the volume itself is fairly entitled to the intelligent reception of every individual.

In our present chapter we propose to examine another argument of the same general character.

In the Books of Moses there is a very important historical fact recorded, and our object is to show that, aside from, and independent of, the sacred narrative, we have other external proofs, of the strongest character, fully sustaining those records.

In the sixth, seventh and eighth chapters of the

1. What was the subject of the last chapter?
2. What is the object of these arguments?
3. What is the object of the present chapter?
4. What historical fact is examined?
5. Where is that fact recorded?
Book of Genesis, an account is given by Moses of a deluge of the earth by water. It was a universal deluge, for the waters prevailed over all the earth. It was a complete deluge, for "all the high hills, that were under the whole heaven, were covered." "Fifteen cubits upwards did the waters prevail, and the mountains were covered."

It was a deluge that prevailed for a considerable period of time. For, it was in the second month, and the seventeenth day, that the fountains of the great deep were broken up, and the windows of heaven were opened; and it was in the tenth month, on the first day of the month, that the tops of the mountains first began to be seen. Forty days and forty nights it rained without cessation; the fountains of the great deep were broken up; the barriers of the ocean seem to have been removed or passed over. During one hundred and fifty days the waters of the flood appear to have been constantly on the increase; and, from the time that the waters began to fall, until the time when the tops of the mountains were first seen, which was on the first day of the tenth month, were two hundred and seventy days. And, for at least one

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6. What was its extent?  
7. What was its degree?  
8. How high did the waters prevail?  
9. How much was this?  
10. When did it commence?  
11. When were the tops of the mountains first seen?  
12. How long did it rain?  
13. What other source of waters is named?  
14. How long did the waters increase?  
15. How many days until the mountains were seen?
entire year, did Noah and his family remain in the ark, before the waters had so far subsided, that he could comfortably abide again upon the dry land.

It was a deluge, destructive of animal life. For all flesh upon the earth—fowl, cattle, beast, creeping thing, and man—all, in whose nostrils was the breath of life, in the dry land died. Those only in the ark, with Noah, remained alive.

This flood occurred, as Josephus says, about fifteen hundred and fifty-six years after the creation of the world.

Such is a brief, but general summary of the facts, as recorded by Moses, concerning the deluge.

Now, if such a deluge, and attended with such consequences, has actually occurred, there is at least a strong probability that, aside from the Mosaic account, there would have remained other proofs of such an event. It is at least probable that a deluge, so universal and so disastrous, would have left some traces of itself on the face of the earth.

It is probable, also, that all account of such a deluge would not have been confined to the pages of the Old Testament, but that the unwritten page of tradition, blended, perhaps, with many fabulous stories, yet embodying many of the most important facts, would have

16. How long was Noah in the ark?
17. In what respects was it destructive?
18. In what year of the world did it commence?
19. Name any other events not here described.
20. Is there probability that traces of such a flood would remain? 21. Why?
treasured up, and handed down from age to age, the recollection, however indistinct, of such a catastrophe.

Had there been, however, no marks discovered of the deluge on the face of the earth, or had the voice of tradition been entirely silent, the absence of such testimony would not have disproved the clear statements of God's Holy Word; as negative testimony must be much stronger than this to annihilate the force of that which is clear, full and positive. While, on the contrary, if we discover on the surface, or near the surface of the earth, evident marks of some such violent and destructive calamity sweeping over it—and if, moreover, tradition, so far from being silent, is clear and full in handing down an account of all the most important circumstances of the deluge—then credibility of the strongest character is attached, not only to this, but to other portions of the sacred narrative.

Now, this is precisely the state of the argument:

There are, on the surface of the earth, the clearest evidences of a universal deluge having once prevailed; and there are also traditions handed down of a deluge, so similar, in all its main features, to that described by Moses, that there can be little or no doubt that they both refer to one and the same event.

To an examination of some of these proofs let us now attend. It is proper here to remind the reader,

22. Would the absence of such evidence disprove it?
23. Is the existence of such testimony valuable?
24. Where do we find traces and proofs of the deluge?
that in gathering the proofs, found on or near the surface of the earth, the writer has derived most assistance from the valuable labors of the learned Dr. Buckland, Dr. Wiseman, and other distinguished English and French scholars, who have given their attention to the subject.

I. One proof on the surface of the earth of such a deluge having once prevailed, is in the existence of certain valleys, which have evidently been scooped out of the earth by vast bodies of water passing over it.

To illustrate this proof. If, in the ruins of an ancient city, we discover portions of a wall, standing at certain intervals of space here and there, all running in the same direction, composed of the same materials, lying in the same relative order, of the same precise height, of the same apparent age—we should at once conclude that formerly that wall was continuous and entire, and that some irruption had broken down the intervening portions which are now gone. So, also, where thorough examination has been made, it has been discovered, in many portions of the earth, that opposite sides of valleys bear the same proportions to each other; that their sides are composed of the same materials, lie in the same order, and appear to have been once washed by some torrent sweeping

25. What authors are named?
26. What is the first proof mentioned?
27. Describe this proof more particularly.
30. What do valleys present on their sides?
31. How are they composed, &c.?
through and tearing out the intervening valley, and depositing the earth upon the sides and bottom of the gorge. This argument presents itself more forcibly when exhibited to the eye, and as illustrated by drawings or charts. The proofs that there are such valleys, running parallel to each other, where no cause for them now exists, their localities, the observations which have been made with great accuracy, may be found abundantly in scientific works upon the subject, to which we refer the inquisitive reader.

We here only appeal to the undeniable fact, as one to be accounted for by the existence and effects of such a deluge of waters as that which Moses describes.

II. Another similar proof is found in large and lofty rocks, standing very high like pyramids in certain places, the sides of which appear to have been exposed to the washing and grazing of raging torrents, and the earth around them to have been violently torn away.

A French writer (Saussure), in speaking of Mount Cervin, a pyramid, 3,000 feet high, upon the loftiest Alps, says, "It is impossible for me to believe that such an obelisk issued directly from Nature's hand in this shape. The surrounding matter has been broken off and swept away, for nothing is seen around it but other pinnacles, springing like it abruptly out of the

32. What is the next proof offered? 33. State this proof.
34. What author is named?
35. Relate the fact mentioned by him.
36. What is his conclusion?
ground, with their sides in like manner abraded by violence.”

An English writer of note says, “At Greiffenstein, in Saxony, are a number of granitic prisms, standing upon a plain, and rising to the height of a hundred feet and upward. Each of these is again divided, by horizontal fissures, into so many blocks; and thus they present the idea of a great mass of granite, the connecting parts of which have been violently torn away.”

Such facts, of which only a specimen is given, suggest at once that a violent inundation, like a raging torrent, has left these as its monuments behind it.

III. Another similar proof, found on the surface of the earth, of such an event as that which Moses describes, is seen in the fact, that vast deposits of sand or gravel, belonging to certain localities, are often found scattered along the surface of the earth, disappearing gradually, evidently showing that once some violent irruption swept across the earth, tearing down mountains and hills, and bearing them over greater or less distances, and depositing them gradually along the direction of the current—and all this, in places where no cause adequate to such effects is now in existence.

37. What does an English writer say?
38. What cause seems to have once operated?
39. What is the next proof adduced?
40. What are these deposits?
41. What is their appearance?
42. Are any causes now in existence?
So also, not only sand and earth, but larger masses of rock, varying from a few inches in diameter to the weight of many tons, have been discovered, bearing evidence of having been torn from their original bed, and being borne by the raging element over great distances, and actually scarring the earth in their progress, or leaving marks produced by their transition from place to place. Great numbers of such facts have been discovered in Warwickshire and Oxfordshire, England; in Sweden, Russia, Prussia, Poland, and America, where numerous instances are seen of rocks peculiar to certain localities having been torn from their places, and scattered over a country to which by nature they do not belong.*

Such are a few of the more prominent facts discovered on the surface of the earth; proving that the earth has been subjected to the action of the raging element, scooping out valleys, and leaving the sides exposed; tearing away the earth from rocks, and leaving them to stand like pyramids, alone—their sides scarred and torn by the torrent raging past them; and masses of earth, gravel and rocks, belonging to certain localities, swept along and deposited in

* For details of proof, see Dr. Buckland’s "Reliquiae Diluvianæ."

43. What else have been discovered?
44. How large have these been found?
45. What proofs of their transition from place to place?
46. Where have such proofs been found?
47. Repeat now these different proofs.
places where a different formation had previously prevailed.

IV. Another species of evidence, of a still more interesting character, proving the existence of such a deluge as that which Moses describes, is found in the discovery of antediluvian animals, which perished at the deluge, but which peculiar circumstances have preserved and handed down to our times.

The Egyptian mummies, now disentombed from the ancient catacombs, after a repose of three thousand years, are not a more sure proof of the art of embalming, which preserved them, than the animals destroyed at the deluge, and handed down to our own day, are proof of the event which involved them in one wide-spread and common ruin.

These animals are found in three different kinds of circumstances;—first, those which are discovered in northern regions, where they have been preserved by being frozen; second, those which are found in caverns and dens, where a sudden irruption of water and earth secured them from the decomposing action of the atmosphere; and third, those discovered imbedded in masses of earth and sand, in which they have lain entombed in perfect preservation.

Of the first class, the following facts may be specified. In the year 1799, Schumackoff observed a
shapeless mass in the ice at the mouth of the river Lena, in Northern Asia. In 1804, five years after, it became detached, and fell on the sand. It was found to be a species of elephant, its flesh so entire that the dogs, and even the men partook of it. It was different in some respects from the modern races of that animal, showing that it belonged to a different and ancient family, which has now ceased to exist. Its skeleton was taken care of, and is now in preservation at the Museum in St. Petersburgh.

In 1770, a French traveller, named Pallas, discovered in the frozen mud, on the banks of the river Viluji, a large animal of the rhinoceros tribe; and other travellers in Northern Asia have brought to light similar discoveries, where it is thought the animals thus found differ from any ever known to exist; and to furnish the strongest proof of some wide-spread calamity which overwhelmed all in one common lot, and embalmed them at one and the same moment. Pallas, above named, confesses as follows: "That until he had explored these parts, and witnessed such striking monuments, he had never persuaded himself of the truth of the deluge."

Next in order may be noticed the remains of ani-

54. What is a specimen of the first class?
55. Describe this discovery.  56. Where is it now deposited?
57. When did Pallas make a discovery?
58. What and where was it?
59. What was Pallas' confession?
60. What is the next source of argument?
mals found in caverns, which have been discovered in much greater variety and abundance.

As an example, may be mentioned a cavern, discovered in Yorkshire, England, in 1821, which was rich in such remains. Deeply imbedded in the bottom of the cavern were found the bones of animals of immense size, as the elephant, rhinoceros, &c., and of vast numbers of hyænas, and also of various kinds of birds. The conclusion of the most learned men is, that this cavern must have been for ages the haunt of ravenous, wild beasts, who there devoured their prey; when some "irruption of water carried into the cavern the loam in which they are now imbedded, and which has preserved them from decay. Such a conclusion exactly accords with the character of the deluge." Different explanations have been given as to the manner in which the remains of these various animals, as the elephant, rhinoceros, hyæna, bear, wolf, horse, hare, pigeon, lark, &c., were brought into the cavern; whether they were dragged there by the more ferocious of the wild beasts, or washed there by the raging waters of the deluge; but the most learned geologists agree in the fact, that the preservation of these remains is strong proof of the deluge.

The next class of illustrations is found in those

61. How have they been found?
62. Describe the cavern alluded to.
63. What is the conclusion of learned men concerning it?
64. What explanations have been given?
65. In what has there been agreement?
66. What is the next source of proof?
animals whose bones are discovered strongly cemented together, and forming constituent portions of the rocks in which they are imbedded. Discoveries of such remains have been made in different parts of the world, and have been attributed in their origin to that one event, which was universally destructive of animal life, and which doubtless wrought great changes in the physical appearance of the earth.

Here, then, we conclude the first branch of our argument.

That on or near the surface of the earth, we see evidences of a wide-spread devastation by water, producing great physical changes; while we have also proofs of similar purport in the numerous animal remains, which, having been overwhelmed in that watery waste, have been embalmed by nature in this great Mausoleum, and have come down to tell their own story of the raging flood which overwhelmed them, and all living things, in one universal watery grave.

Having noticed the traces of the "universal deluge," as found on or near the surface of the earth, we come next to examine another class of evidence, viz., the account of it as handed down by the human family themselves.

First. So far from there being a universal silence

67. How are these remains found?
68. Are such remains extensively prevalent?
69. Of what are they proof?
70. Give a summary of the general argument thus far.
71. What is the next general argument?
72. Has there been absence of all such proof?
on this subject, Josephus says (B. I. A. M. 2992, Ch. I.), “All the writers of profane history make mention of this flood and of this ark, among whom is Berosus the Chaldean; for when he was describing the circumstances of the flood, he goes on thus: 'It is said there is still some part of the ship in Armenia, at the mountain of the Cordyeans, and that some people carry off pieces of the bitumen, which they take away and use chiefly as amulets, for the averting of mischiefs.'”

Josephus also adds, “Hieronymus, the Egyptian, also, who wrote the Phœnician Antiquities, and Manaseas, and many more, make mention of the same. Nay, Nicolaus of Damascus, in his ninety-sixth Book, hath a particular relation about them, where he speaks thus: 'There is a great mountain in Armenia, over Ninyas, called Baris, upon which it is reported that many who fled at the time of the deluge were saved; and that one who was carried in an ark, came on shore upon the top of it,' &c.

Second. Striking traditionary proof of the deluge exists also in what has been handed down by the historians Lucian and Plutarch, respecting what is called "Deucalion's deluge."

Deucalion, as is said, was king of Thessaly, in

73. What does Josephus say?
74. What heathen authors does he name?
75. What does Berosus say?
76. Repeat the words of Nicolaus.
77. What do these authorities clearly prove?
78. What deluge is next spoken of?
Greece, in the year of the world 2431, about 700 years after the time of the flood. Whence was the origin of the name "Deucalion's flood," there is doubt. Some say that Deucalion taught the people religion, and enforced it by the fear of God, whose wrath was manifested in the flood, a history of which Deucalion treasured up. But the traditionary account of "Deucalion's flood" harmonizes so closely with the history of the deluge in the time of Noah, that they must both have referred to one and the same event. It says that he was a just and virtuous man, and hence was saved, when the whole of mankind else perished; that he preserved himself, his wife and children; that being forewarned, he built an ark; that he took two of every kind of living creatures into the ark; that the ark rested on a mountain when the waters abated; that he sent out a dove to try whether the waters were abated or not; and that he afterwards built an altar to the gods.

Indeed, so close is the analogy between what is called "Deucalion's flood" and that recorded by Moses, that Sir Walter Raleigh felt and acknowledged the force of the reasoning in proof that they were one and the same thing.

79. Who was Deucalion? 80. When did he live?
81. How came the flood to be called "Deucalion's Flood?"
82. How do the particulars of that flood agree with that described by Moses?
83. Who acknowledged that they seem to have been the same flood?
84. Does not the great variety of particulars, in which they agree, prove them to be the same?
Third. Ancient medals also have been preserved, on which are striking representations of the "universal deluge."

One of these, which originated in Phrygia, and was called the "Apamean medal," has the following impressions upon it. On the one side is the head of the emperor, as usual. On the other side is the picture of an ark, or chest, swimming upon the waters, with a man and woman in it. Then, beside the ark, are seen the man and woman, as if standing on dry land, with their right hands raised as in admiration; while above them is suspended in the air a dove, holding in its claws an olive branch, as a symbol of peace; while upon the front part of the chest, is inscribed, in the ancient Greek character, the word Noe. Seven or eight of these ancient medals, it is said, are now known to be in existence.

Fourth. Traditionary legends of the deluge are also found in all parts of the world. To quote an author who has been at great pains to collect these facts, and who gives his authorities for his assertions, "The orthodox among the ancient Persians believed in a deluge, and that it was universal, and overwhelmed the whole earth. Similar traditions have prevailed

85. What is the next source of proof from tradition?
86. Describe the "Apamean Medal."
87. Where was it found?
88. What representations are upon it?
89. What word is upon it?
90. How many of those medals have been found?
91. Are traditions of the deluge very prevalent?
in the East, among the Hindoos, Burmans, and Chinese; of these, the tradition of the Chinese is particularly worthy of note, as it not only refers both directly and indirectly to the deluge itself, but also to the cause of it. The same tradition of a general flood is also to be traced among the ancient Goths and Druids, as well as among the Mexicans, Peruvians, Brazilians, and Nicaraguans; to whom may be added the very lately discovered inhabitants of Western Caledonia, the Cree Indians, in the polar regions of North America, the Otaheitans, before their conversion to Christianity, and also the Sandwich Islanders."—Horne's Int., Vol. I., Ch. II., Sect. 2.

Surely stronger traditionary testimony of the fact of the deluge could not exist. And they who deny the fact of such a deluge, must answer another question, how it has happened that so many of the heathen nations of the earth, scattered every where upon it, have, in their independent traditions, treasured up in so many different ways, and with such remarkable unanimity, the story of just such an event as Moses has recorded on the inspired page?

Such is a specimen of the evidence in proof of the fact which Moses describes, the destruction of the world by a flood of waters. Advances in modern science, fresh discoveries on the surface of the earth, newly gathered traditions in every quarter of the

92. What nations and people have such traditions?
93. Is not this a strong proof of the deluge?
94. Could there have been any other origin?
95. Give a summary of the evidence in proof of the deluge.
world, all go to strengthen the belief, beyond all reasonable doubt, that once, in ages long gone by, a wild waste of waters destroyed every living creature on the face of the earth, save those miraculously preserved.

Did time and space permit, or were it necessary, we would prove the authenticity of the Old Testament by examining other events there recorded, in the light of natural and civil history. But such facts as the following—the creation of the world; the formation of man in the image of God, and his condition in paradise; his fall into sin; the translation of Enoch; the longevity of the antediluvians; the building of the tower of Babel; the destruction of Sodom and Gomorrah; the departure of Israel from Egypt, and their passage through the Red Sea—these, and other events recorded in the Old Testament, are abundantly corroborated in the pages of profane history, and in the traditions of the heathen world.

Before leaving this subject, we will further guard the mind of the reader, by noticing a few objections against the Mosaic account of the deluge.

First. It has been objected, that waters sufficient to drown the world could not have been in existence.

But could not He who made the world have thrown

96. Are not all these extraneous of Revelation?
97. Do they not add to the credibility of the Old Testament?
98. What other events, recorded in the Old Testament, can you name which are corroborated in a similar manner?
99. What is the first objection noticed?
100. How is it answered?
down the barriers of those waters of the ocean which cover so large part of the earth's surface? Or, could He not have raised up by an earthquake from the deep, a whole continent at once, and suddenly submerged the earth? Such an objection has no weight with him who believes in the Providence and power of God.

Second. It is objected, again, that the ark was not sufficient in size to contain all the animals said to have been preserved.

But the great natural historian, Buffon, has shown conclusively, that the number of distinct species of animals on the earth is comparatively small; and Dr. Hales and others have met this objection again and again, by showing that the ark was abundantly large for all the purposes required.

Third. It has been objected also, that as the rainbow is caused by the reflection and refraction of the sun's rays, so it must have existed before the flood, while the language as recorded by Moses is, "I do set my bow in the cloud."

But to this it is answered, the phrase might with equal propriety be rendered, as every scholar knows, "I do appoint my bow in the cloud," as something already existing, to be a token of God's everlasting covenant with his children.

Fourth. It has been objected, again, that mankind,

101. State the next objection.
102. What has Buffon proved?
103. State the results of Dr. Hales' calculation.
104. What is the next objection? 105. How is it answered?
by their diversity of countenance and color, give evidence that they could not have descended from the one family of Noah.

But to this it is answered, that there are no greater differences in the human race than may have been produced by varieties of climate, modes of life, and other causes positively known to exist.

Fifth. It is also objected, that the origin of the race from one family, will not account for the peopling of the American continent. To this there are numerous answers—such as the near contiguity of the Eastern and Western Continents on the north; the prevalence of trade winds; the possibility, and even probability of great physical changes having occurred on the earth's surface.

In short, there never has been an objection against the deluge, as recorded by Moses, to which reasonable answers may not be given; enough to satisfy a sincere inquirer, though not enough to silence the obstinacy of the wilful caviller.

Conclusion.—The destruction of the earth by the deluge was a great and melancholy event. The overthrowing of Sodom and Gomorrah, and the cities of the plain, was an awful scene. The entombing of a city, in more modern times, beneath the lava of the
volcano, or in the chasm of the earthquake, has awakened the sympathies of kingdoms. Nay, the frightful havoc in the inundation of waters, when the rivers overflow their borders and submerge beautiful cities and villages, awakens strong feelings of sadness. But this was not the destruction of a single city, or of a valley filled with a thousand cities and villages. Consternation and dismay were depicted on the countenances of the inhabitants of every city and village on the globe. The swelling floods drove them from eminence to eminence, and from hill-top to mountain brow, until all escape was cut off; and finally one universal groan of despair was heard, and all was lost. The earth itself, covered with cities, and villages, and habitations of men, was involved in the general doom.

But, why was this event permitted? It was not accidental. It was because “the wickedness of man was great on the earth.” It was to testify God’s deep displeasure against sin, and to be a warning to us also, “who have done those things which we ought not to have done, and have left undone those things which we ought to have done.”

It teaches us, also, where alone is our safety and hope. Upon the bosom of the angry flood, as we behold the “ark of God,” made according to his commandment and appointments, while above, spanning the heavens, is the “bow of promise,” teaching us

111. What lessons of wisdom does it teach us?
112. Why was the deluge permitted?
113. What does it show?
114. What two things does it prove?
how, in Jesus Christ, "mercy and truth have met together, righteousness and peace have kissed each other," so let us find shelter within the ark of His grace; and then, as we survey the world in ruins, Christian faith will bring to our trembling hearts the olive branch of peace, and we shall look out upon the scene without dismay.

Let us carry with us, into the business, cares, and pleasures of the world, the thought of God's deep displeasure at sin, and that the bow of His promise spans the cloud of His wrath.

115. Where should we all find refuge?
116. Has God provided for our safety?
117. What should we at all times remember?
CHAPTER VI.

PROPHECY, PROOF OF THE INSPIRATION OF THE OLD TESTAMENT.

In the two previous chapters, our attention has been directed to the *authenticity*, or *credibility* of the Scriptures of the Old Testament.

We have endeavored to show, that the various portions of that book must have been written at about the time usually attributed to them; and also that certain historical events there recorded, are sustained, beyond all doubt, by the strongest chain of external evidence. And hence we come to the conclusion, that the book is entitled to credibility, or that it deserves our intelligent reception.

In our present chapter we come to another distinct and more important branch of the subject—not merely to prove that the historical narrative of the Old Testament is true, but that the Old Testament is an inspired book. To show, that while human instrumentalities were employed in its composition and trans-

1. What was the subject of the two previous chapters?
2. What is examined in the present chapter?
mission, yet that no other being than an omniscient God could have dictated the truths therein contained. In short, that the Old Testament is, in part, that very revelation from God which, in a previous chapter, we showed to be both highly probable and indispensably necessary.

The argument which, in our present chapter, we propose briefly to examine, is that of prophecy. Let us ask—

I. What is prophecy?

II. How do the prophecies of the Bible differ from the false pretensions to prophecy, as seen in the famous oracles of the heathens?

III. What are some of those prophecies of the Old Testament on which we may safely rely, in proof that the Old Testament is an inspired book?

And first, What is prophecy?

An able writer gives to this question the following answer. "Prophecy is a miracle of knowledge; a declaration, or description, or representation of something future, beyond the power of human sagacity to discern or to calculate; and it is the highest evidence that can be given of supernatural communion with the Deity, and of the truth of a revelation from God."

Hence, the mere foretelling of future events, how-

3. What is the first question to be asked?
4. What is the second point to be examined?
5. What is the third?
6. How may prophecy be defined?
7. What is it a miracle of?
8. What evidence is it?
9. Is the foretelling of future events necessarily prophecy?
ever distant, is not necessarily prophecy; for it must be of events beyond the power of human sagacity to discern or to calculate.

Thus, the astronomer can predict an eclipse of the sun for a thousand years to come, if the solar system shall so long exist; but the predicting of that event is not prophecy, because he has before him well established data, on which he founds every one of his conclusions.

A sagacious statesman may predict that great changes may take place in any civil government now existing, and those predictions may be verified in fact. But yet his prediction is not prophecy, inasmuch as he reasons from principles which he believes to be well established, and from facts within his knowledge.

So also, again, a man may hazard a prediction, as a mere matter of conjecture, and that conjecture may chance to prove true; but yet this would not be prophecy, because prophecy is the declaration, description, or representation of something future, as absolutely certain; and of what it is beyond the power of human sagacity to discover or calculate.

Now, it needs no argument to prove, that prophecy, as thus defined, must possess the very highest degree of moral evidence.

10. Why not?
11. Illustrate by the calculations of the astronomers.
12. By the opinions of the statesman.
13. How is it with mere conjecture?
14. Why must prophecy be of the very highest species of evidence?
We cannot tell what a single day will bring forth. Much less can we look forward hundreds, and even thousands of years, and describe with particularity events which are to take place concerning nations and individuals, for which now there are no perceptible causes in existence. Surely, such a power belongs only to the attributes of Him in whom are hid all the treasures of wisdom and knowledge.

Such is prophecy, its nature, and its importance. But again:

II. How do the prophecies of the Holy Scriptures differ from the false pretensions to prophecy among the heathens?

Under the mere light of nature, there has almost universally been exhibited a desire to lift the curtain which hides futurity, and a power been claimed, by supernatural communications with the unseen world, to gratify that desire.

But, true and false prophecies differ from each other in certain strongly marked particulars.

First. It has ever been a prominent object of false prophecies, to gratify a morbid curiosity upon questions of no practical importance. Scriptural prophecies reveal little, we may say absolutely nothing, of this nature.

Second. The heathen oracles were induced to utter

15. How is it with man?
16. How do true prophecies and false differ?
17. Has there always been a disposition to look into the future?
18. Has there been this power claimed?
19. What is the first mark of distinction?
their responses only at great pecuniary expense, and upon the offering of costly oblations; which responses were ordinarily agreeable to those who sought them. But the prophets of the true God prophesied often in opposition to the wishes, and in defiance of the commands and threatenings of those who consulted them; and so far from seeking or obtaining pecuniary reward, "they were tortured, had trial of cruel mockings, of scourgings; yea, moreover, of bonds and imprisonment; they were stoned, they were sawn asunder, were tempted, were slain with the sword; they wandered about in sheepskins and goatskins, being destitute, afflicted, tormented."

Third. There is another distinction between true and false prophecy.

The oracles of the heathens, when at last they uttered a response upon some one definite point (for they were usually so general as to have no particular meaning), often framed their language ambiguously, so as to be capable of two different interpretations.

Thus, when Croesus, king of the Lydians, was about to attack Cyrus, king of Persia, he consulted the oracle at Delphi—this response was given him: that "he would destroy a great empire;" and so the event proved, but contrary to his interpretation, that empire proved to be his own.

So also, when, ages after, Pyrrhus, king of Epirus,

being about to make war upon the Romans, consulted the gods as to the issue of the struggle, the juggling oracle replied in words which might be understood as follows:

"I say that thou, son of Æacus, canst conquer the Romans; thou shalt go; thou shalt return; never shalt thou perish in war."

Or, it might be understood as follows

"I say that the Romans can conquer thee, son of Æacus; thou shalt go; thou shalt never return; thou shalt perish in war."

How different, in this respect, is the prophetic language of the Old Testament! Free from all ambiguity, it affirms boldly and unqualifiedly the truths revealed, and leaves the ages to come, nearer or more remote, to verify those predictions to the very letter.

With these preliminary remarks on the subject of prophecy, there is another feature respecting it deserving attention. It is the apparent obscurity of prophecy.

Previous to the fulfilment of prophecy, there is apparent obscurity in it. We seem to catch certain distinct features of the image portrayed, but have no power to adjust the parts in their appropriate relative place; but the fulfilment of the prophecy solves every difficulty, and renders each part plain and simple.

21. Is such a species of juggling ever found in the Old Testament?
25. What do you mean by the obscurity of prophecy?
26. When is it obscure?
27. When is it plain?
We see this especially in the prophecies of the Old Testament relating to the coming of Jesus Christ.

Previous to His advent, all acknowledged that a Messias was yet to come; but His chequered history was described in such mysterious language, such almost irreconcilable points were to blend in His career, that all felt the prophecy to be involved in the deepest obscurity.

There was great wisdom in this obscurity. It effectually guarded against the delusion of impostors, who might otherwise have attempted to personify a prophecy clearly understood. Thus, previous to our Saviour's advent, none dare attempt the fulfilment of such a prophecy; but, no sooner had the Son of God appeared, and united strange mysteries of types, and shadows, and prophecies in Himself, than multitudes of impostors, catching the idea which our Saviour had embodied, came forward, and pretended to be the Saviour that was to come.

So also there is another benefit from the obscurity of prophecy;—it leads to continual watchfulness. As all, in all ages of the world, are alike uncertain respecting the time of the fulfilment, so all have equal cause for perpetual watchfulness against the approach of the event itself. This is eminently true of the second advent of our blessed Saviour.

III. With these remarks upon the general subject of

28. Where do we see this?
29. Why is there wisdom in this obscurity?
30. How is this seen in respect to the Saviour?
31. What is another benefit of this obscurity?
prophecy, let us now examine a few of the more prominent prophecies of the Old Testament, with their fulfilment, and thus derive an argument that the book which contains such predictions, must have had its origin in the omniscience and wisdom of the Supreme Being.

We pass by many predictions, the fulfilment of which was more immediate, and of which there is consequently less external proof; such as the plagues with which God threatened and afflicted Pharaoh and the Egyptians in the time of Moses, also many prophecies pertaining to the departure, the journey, and the settlement of Israel, and also many personal predictions respecting individuals, as Korah, Dathan, Abiram, Ahab, Hezekiah, and Sennacherib.

We propose to examine a few prophecies uttered long previous to their fulfilment, and of which there is abundant external proof.

First. It was predicted respecting Abraham, at a time when he was childless, and greatly advanced in years, that his posterity should be greatly multiplied; should be strangers in a land not theirs; should serve their oppressors four hundred years; that their oppressors should be judged and humbled; that his descendants should come out of bondage with great substance, and should possess all the country from the

32. What is the next subject of inquiry?
33. What is passed by?  34. What is examined?
35. What prophecy is first examined?
36. State the particulars of this prophecy respecting Abraham.
river of Egypt unto the great river Euphrates. (See Gen. xv. and xvii.)

All these prophecies were literally and remarkably fulfilled. Their bondage in Egypt; the judgments upon the Egyptians; the final settlement of the Israelites in Canaan; their prosperity; the extent of their territory, and grandeur of their kingdom, especially in the reigns of David and Solomon, are fully attested. Within five hundred years from the promise to Abraham, the number of the Israelites amounted to six hundred thousand men, besides women and children.

Second. It was prophesied respecting Ishmael, the son of Abraham and Hagar, that his descendants should be numerous; that he should beget twelve princes; that he should be a wild man; that he should be free as the wild ass; that his home should be the wilderness; that he should scorn the habitations of cities; that his hand should be against every man, and every man's hand against him. (See Gen. xvi. and xvii.)

From Ishmael sprang the various tribes of Arabs, also called Saracens by Christian writers. And their

37. Where are these prophecies contained?
38. Have you examined them?
39. Were these literally fulfilled?
40. What was the number of the children of Israel at a certain time?
41. What was the prophecy respecting Ishmael?
42. Who was Ishmael?
43. Where are these prophecies contained?
44. Who sprang from Ishmael?
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history, as known to the world, confirms the above prophecy in every particular.

During the middle ages, when the Saracens made extensive conquests, they became a great and powerful nation. They remain to this day an unconquered people. Their hand has been against every man, and every man's hand against them; they have remained to this hour a wandering, lawless band of robbers, scorning the abodes of civilized life, and roving over the same lands whither they went forth more than three thousand years ago. In ancient times, Sesostris, Cyrus, Pompey, and Trajan, attempted in vain to subjugate them; and yet, to this day, they have maintained their independence against all modern attempts to conquer them; and they offer, at this moment, the strongest possible proof of the truth of prophecy.

Third. Respecting the Jews, remarkable prophecies were uttered, which have been as remarkably fulfilled.

It was prophesied concerning them, that they should be besieged, and their cities taken; that they should suffer such grievous famines, that mothers, tender and delicately brought up, should eat the flesh of their own infants and children; that they should be

45. Does their history answer to that prophecy?
46. When were they a strong nation?
47. What is, and ever has been, their character?
48. Who tried to subdue them?
49. Are they not a proof of the truth of this prophecy?
50. What prophecies are next examined?
51. State the particulars of that prophecy.
scattered, and become wanderers among all nations; should become few in number among the heathen, and should become a proverb and a byword unto all nations. (See Deut. xxviii. Ezek. v. Isaiah xxiv. Hos. iii. 4; viii. 8; ix. 17, &c.)

All these prophecies have been verified to the very letter. Under the Egyptians, Assyrians, Babylonians, and especially the Romans, they have suffered every vengeance threatened upon them; and they remain to this day a standing monument, a living witness, a perpetual miracle of truth, to confirm those prophecies uttered hundreds and thousands of years before concerning them. As a modern writer on prophecy says,

"There is not a country on the face of the earth where the Jews are unknown. They are found alike in Europe, Asia, America, and Africa. They are citizens of the world without a country. Neither mountains, nor rivers, nor deserts, nor oceans, which are the boundaries of other nations, have terminated their wanderings. They abound in Poland, in Holland, in Russia, and in Turkey. In Germany, Spain, Italy, France, and Britain, they are more thinly scattered. In Persia, China, and India, on the east and west of the Ganges, they are few in number among

52. Where are those prophecies contained?
53. Under whom did they suffer?
54. When especially did they suffer from hunger?
55. What is true of their dispersion?
56. Where are they found?
57. Repeat the testimony of the author quoted.
the heathen. They have trod the snows of Siberia, and the sands of the burning desert; and the European traveller hears of their existence in regions which he cannot reach, even in the very interior of Africa, south of Timbuctoo."—*Keith's Evidence*, 8vo. p. 84.

There are very remarkable prophecies unfulfilled respecting the Jews, which neither our argument nor our limits will allow us to examine.

Fourth. Concerning Tyre, remarkable prophecies were uttered. It was declared that the Chaldeans and Babylonians should come upon it and destroy its walls, and break down its towers; that its riches and merchandise should be spoiled; that the noise of its songs and sound of its harps should be no more heard; that it should be like the top of a rock, and a place to spread nets upon; that it should be a desolate city, and never be found again. (Ezek. xxvi. and xxvii.) And yet, at the uttering of this prophecy, Tyre was one of the most opulent and flourishing cities in the world, and prosperously engaged in commercial enterprise. Persia, and Assyria, and Arabia, and Egypt, and the whole surrounding country, were tributary to its glory and riches.

But this once flourishing city is now utterly de-

58. Are these prophecies, respecting the Jews, yet unfulfilled?
59. What prophecies are next examined?
60. What was prophesied concerning it?
61. Where are those prophecies contained?
62. What was the condition of Tyre then?
63. Where was Tyre situated?
stroyed. Successively it was weakened by conquest after conquest over it; and the lamentations of Ezekiel upon its overthrow are the sad and striking picture of its utter ruin.

A modern traveller says, "Besides an old Turkish ungarrisoned castle, you see nothing here but a 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, harboring 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 respecting Tyre, that it should be as the top of a rock, a place for fishers to dry their nets on."—Maundrell's Travels, p. 48.

Two modern travellers, in 1823, describe the town and harbor as environed by rocks, on the ledges of which are scattered in every direction the fragments of ancient columns, and express their conviction that the waves of the sea now roll where once stood the vast and magnificent palaces of Tyrian wealth and luxury. And another traveller actually describes the fishermen of Tyre as spreading their nets to dry upon the rocks, strewed with crumbling columns, thus verifying to the letter the ancient prophecy.

64. What is its condition now?
65. What does a modern traveller say?
66. What did travellers in 1823 find?
67. What is their opinion?
68. Where are those columns found?
69. Is not this a fulfilment of prophecy?
Fifth. Our limits will not allow us to examine the prophecies of the Old Testament respecting Ethiopia, and Nineveh, and Babylon; prophecies, on which, if standing alone, we would be willing to rest the whole argument from prophecy for the inspiration of the Bible. (See Is. xviii. 1–6; xx. 3–5; xliii. 3. Ezek. xxx. 4–6. Nahum i. 8, 9; ii. 8–13; iii. 17–19. Is. xiii., xlv. Jer. l., li.)

Sixth. The prophecies referring to Egypt are of peculiar interest. Egypt was one of the powerful nations of ancient times. It was the great nursery of the arts and sciences. Its geographical position, and the untiring industry of its inhabitants, made it one of the most prominent actors in the drama of the ancient world. It is said to have contained at one time eighteen thousand cities, and seventeen millions of people. The ruins of Thebes, with its hundred gates, and the pyramids, still towering in the heavens in solitary grandeur, are proofs now of what Egypt was once.

Yet Egypt, while still in her glory, was the subject of prophecy. It was predicted that Egypt should be

70. What prophecies are passed by?
71. Are they not important?  72. Where are they found?
73. What prophecies are next examined?
74. Are these important—and why?
75. What was the former condition of Egypt?
76. What gave it prominence?
77. What was once its population?
78. What proofs of its magnificence remain?
79. Can you describe these?
"the basest of kingdoms;" neither should "it exalt itself among the nations any more;" that her rivers should become dry, and her land be sold into the hand of the wicked, &c. (See Ezek. xxix., xxxii. Is. xix. Jer. xliii. 8-13.) Two thousand and four hundred years have passed by since such things were spoken, and when such results seemed most improbable.

And yet, every particular of that prophecy has proved signally true. Conquered successively by Babylonians, Persians, Macedonians, Romans, and Saracens, it finally became a wretched tributary to the Turks, under whom it is still held in servile bondage. The winds and sands of the deserts sweep over her ruined cities; her rivers, or aqueducts, which once watered the country, are dried up; deserts, dreary and wide spreading, stretch across her country; vegetation is withered; and it is a truthful and melancholy picture of Egypt as beheld by the seer's eye ages since, and a most complete fulfilment of the prophecy of God.

Seventh. Before leaving the subject of Old Testament prophecy, we must glance at one remaining object of prophecy, towards which the great mass of those predictions pointed as steadily as the needle to its

80. What is the condition of the country now?
81. Who have been its conquerors?
82. Where are its cities?
83. Who hold it in bondage now?
84. Is the prophecy fulfilled?
85. What is the last subject of prophecy examined?
86. Is it most important—and why?
pole. I need not say that that object was Jesus Christ.

From the first Book of the Old Testament down to the time when prophecy for the time ceased, was there a series of predictions, all pointing forward to One who was to appear in the world. Even the heathen world caught the news of a coming Deliverer and Saviour, and embalmed in its immortal verse the story of the Redeemer yet to come.

These prophecies were uttered during a period of almost four thousand years, by a great variety of persons, who spoke "at sundry times and in divers manners;" they are specific in their meaning, and comprehend a minute description of every important event in His remarkable history. The condition of the world, and of the Jewish nation at the time when He should appear; the tribe, the family, and the person from whom He should descend; the town in which He should be born; His flight into Egypt; the murder of the innocents; His humility, in all its details; His miracles; His instructions; His rejection; His sufferings; His crucifixion; His agony; the disposal of His garments; the ignominy of the cross; the wormwood and the gall; His burial; His resurrec-

87. Where are these prophecies found?
88. Did the heathen world hear of them?
89. What was the character of these prophecies?
90. Describe them particularly.
91. What particulars were subjects of prophecy?
92. What in our Saviour's life?
93. Were all these fulfilled?
tion, and His ascension; all these are stated with the greatest particularity.

So remarkably minute and circumstantial are these prophecies, that the question has been raised whether some of them were not actually written subsequent to His advent; when the whole Jewish writings, scattered every where over the world, hundreds of years previous to His birth, prove the utter impossibility of such a supposition.

Such an assemblage of prophecies, undeniably fulfilled in the person of Jesus Christ, form one of the strongest possible arguments for the inspiration of the volume in which they are contained, and throughout the whole of which, like gems, they are scattered.

Eighth. Such, in conclusion, is a brief presentation of the argument from prophecy that the Old Testament is an inspired book. The half has not been told, and yet enough has been said.

As we go forth into a doubting, scoffing world, where ignorance, wickedness, and ingenuity, meet us at every corner of the streets, we are bound, in duty to ourselves and to our God, to arm ourselves with the panoply of Truth, that we may be able to give to every man that asketh a reason for the hope that is in us.

This argument, from prophecy, for God’s truth, is

94. What question has been raised?
95. Is this supposition impossible—and why?
96. Is this argument very strong?
97. Review the whole argument from prophecy.
98. What is a concluding reflection?
99. What duty do we owe?
one which we need not hesitate to believe, or fear to urge. It will bear the severest test. Thousands of the greatest minds have bowed to its authority. As the spirit within us trembles with apprehension in view of the dark futurity to come, it may here gather strength. As it is cast down with afflictions and sorrows, the inevitable lot of all, it may here gather balm for a broken, bleeding heart. As it sinks under the consciousness of ill desert, it may here listen to the whispers of pardon and peace.

Will the reader carry with him into the temptations of the world, and to the realities of a dying hour, the intelligent conviction of his understanding and of his judgment, that in planting himself upon the truth of God's Holy Word, he is not following a cunningly devised fable.

Study this sacred volume. Listen to its teachings. Follow its precepts. Avert from you its threatenings. Hear the sweet music of its tones of love and mercy. Live in the light of its unseen truths—and may we all, through the riches of God's grace in His Son, finally attain the fullness of its promises.

100. How should we regard the Scriptures of the Old Testament?  101. What can you say of this argument?  102. What are some of the duties resulting from the subject?
CHAPTER VII.

AUTHENTICITY AND GENUINENESS OF THE BOOKS OF THE NEW TESTAMENT.

In the last chapter we examined the evidences of the inspiration of the Old Testament, derived from the prophecies therein contained which have been already fulfilled.

We now propose to examine another portion of the sacred volume.

We have in our hands a book usually known as the New Testament, which professes to give an account of Jesus Christ, the Son of God, the Saviour of the world; of His birth, life, sufferings, death, burial, resurrection, and ascension. Also of His miracles, doctrines, disciples, apostles, and institutions. It is a volume of which the contents are infinitely important to us, in what they teach us respecting our present existence and our eternal destiny.

1. What was the subject of the last chapter?
2. What does the New Testament contain?
3. What do you mean by the Authenticity of the New Testament?
4. What by its Genuineness?
We propose now to show that this volume was written at the time when it purports to have been written, by certain persons to whom it is usually ascribed; that these writings have been handed down uncorrupted to our own day, and that they are fully entitled to an intelligent reception.

This subject is worthy of our most earnest attention. If we were describing titles to worldly estates, about which there was some dispute, or were we examining evidences on which we rely in guarantying to ourselves, at no distant day, the possession of marble palaces, and golden crowns, and splendid cities, and the most delightful entertainments, surely the subject would receive attentive examination.

And yet, treasures infinitely more valuable than these are to have their titles discussed; treasures too lightly appreciated, and in respect to which our faith is too weak, our hopes too faint, and our love too cold.

In the present chapter we propose to show—

First. That the system of Christianity was established in the world at the time usually ascribed to its establishment.

Second. That certain sacred writings, now known

5. What is the subject of this chapter?
6. Is it an important subject—and why?
7. How should we examine titles to earthly possessions?
8. Is this subject of less importance? 9. Why not?
10. State the need of examining this subject.
11. What are we to show respecting the establishment of Christianity?
12. What respecting the New Testament?
as the "New Testament," were, in the earliest ages of Christianity, in existence; were universally appealed to as the productions of the apostles and early preachers whose names they bear; were appealed to as containing the principles and doctrines of Christianity; and

Third. That those same sacred writings have been handed down, uncorrupted, to our own day.

The establishment of these three important positions, will form the subject of our present chapter.

Our first position is, that Christianity was established in the world at the time usually ascribed to it.

This position is not now usually denied. Some of the false religions of the world claim an antiquity which is beyond doubt fabulous; but the bitterest revilers of Christianity have never been able seriously to question the fact that Christianity had its origin in the world at the time usually claimed for and conceded to it. A few authorities, therefore, will suffice under this head.

Josephus, the Jewish historian, who was born but a few years after our Saviour, in the eighteenth book of his Jewish Antiquities, has a passage in which he mentions particularly one whose name was Jesus, and whom he describes as a wise man, "if he may be called a man." The genuineness of this passage has, however, been questioned, and we will not dwell upon it.

13. What respecting its transmission?
14. What is the first position? 15. Is it usually denied?
16. May not any fact be ignorantly or wilfully denied?
17. Relate the testimony of Josephus.
The early Church historian, Eusebius, relates another curious historical relic. It is that of a letter, said to have been written by Abgarus, king of Edessa, who was sick, and sent to Jesus, requesting that He would come and heal him. He also gives the letter of Jesus, in reply, in which He promises, after He should be received up to Heaven, to send one of His disciples, who should cure him. This historical fact is supported by such authority as Dr. Cave and Dr. Pearson, but is questioned by others.

We advance, therefore, to proof of which there can be no doubt. Such proof is found in the letter of Pliny the younger to the Emperor Trajan. Pliny was a Roman governor of the provinces of Pontus and Bithynia, in the year A.D. 103, and Trajan was emperor of Rome, both being of the pagan religion. During Trajan's reign a severe persecution was waged against the Christians, and Pliny writes a letter to Trajan, giving an account of the persecution, of the conduct of the Christians, of their number, of their fortitude, of their worship, and asks advice of Trajan how to proceed.

18. Relate the incident recorded by Eusebius.
19. When and where was Eusebius born? Ans. In Cæsarea, in Palestine, about A.D. 270.
20. For what are his labors valuable?
21. Has there been doubt respecting this incident concerning our Saviour?
22. Who gives us other testimony?
23. Who was Pliny?
24. When did he live?
25. Was he a Christian?
26. To whom did he write?
27. On what account?
This correspondence between Pliny and Trajan is of the highest value to us. Its genuineness has never been questioned. Pliny states that the whole fault of the Christians "lay in this; that they were wont to meet together, on a stated day, before it was light, and sing among themselves alternately a hymn to Christ, as a God, and bind themselves, by an oath, not to the commission of any wickedness, but not to be guilty of theft, robbery, or adultery, never to falsify their word, nor to deny a pledge committed to them when called upon to return it."

Pliny speaks also of the great number of persons who are in danger of suffering. For many of all ages, and every rank, of both sexes, are accused. That "the contagion of this superstition (as he calls it) has seized not only cities, but the lesser towns also, and the open country." And he describes the heathen temples as almost deserted; and that they who are really Christians could not by any means be brought to revile the name of Christ.

Now, we refer to this correspondence, between a Roman governor and his emperor, as decisive upon the point before us. It is not the testimony of Christians, but of the enemies of Christianity, and is clear and explicit in proving, that as early as the year of

28. Has this testimony been questioned?
29. What is the testimony?
30. What does he say of the existence and spread of Christianity?
31. What concerning the character of the Christians?
32. What is the sum of this testimony?
our Lord 100, the religion of Jesus Christ had become thoroughly planted in the cities, villages, and small towns of Pontus and Bithynia; while we know from other sources, that it had become spread extensively in other parts of the world.

The Latin historian Tacitus gives testimony equally decisive. After describing the terrible fire at Rome, in the tenth year of the reign of Nero, and the sixty-fourth of our Lord, in which a great part of the city was destroyed, he says, that "Nero, to suppress the common rumor and infamy of having set the city on fire, procured others to be accused, and inflicted exquisite punishments upon those people who were in abhorrence for their crimes, and were commonly known by the name of Christians. He says, they had their denomination (or name) from Christus, who in the reign of Tiberius was put to death as a criminal by the Procurator, Pontius Pilate. He says, "They were condemned, not so much for burning the city, as for their enmity to mankind. That their executions were so contrived as to expose them to derision and contempt. Some were covered over with the skins of wild beasts, and torn to pieces by dogs. Some were crucified. Others, having been daubed over with combustible materials, were set up as lights in the night time, and thus burned to death; and that Nero acted a chief part in these cruel tragedies, and that at

33. What other author affords testimony in point?
34. Who does he say set the city on fire?
35. For what reason?
36. What were the sufferings of the Christians?
length so much suffering, *merely to gratify the cruelty of one man,* began to awaken public commiseration.”—*Tacit. Ann.*, xv., c. 44.

Now, Tacitus, though an enemy to Christianity, thus bears the strongest testimony to the existence of Christianity at that early day—also to the life, sufferings, and death of Jesus Christ, under Pontius Pilate, as also to the sufferings of the Christians, merely to gratify the vindictive malice of Nero.

These proofs from Pliny and Tacitus, pagan writers, are enough, without appealing to Christian authorities, to prove our first position, that Christianity had its origin in the world at an age or period of time usually ascribed to it.

Second. We come next to our second position, that there were then in existence certain sacred writings, now known as the Books of the New Testament, which were then universally appealed to as the productions of the apostles, or evangelists, whose names they bear, and as containing the fundamental truths and doctrines of Christianity.

This is a position of great importance, and worthy of our earnest consideration. So far from it being true, as revilers sometimes say, that the New Testament was written we know not when, or by whom, perhaps at a later and corrupt age, or perhaps has been essentially altered from its original purity and simplici-

37. Does he not acknowledge the existence and prevalence of Christianity at that day?
38. State the substance of his testimony.
39. What is the next general position?
ty; we have it in our power to show, that these sacred writings are sustained by an authority of historic evidence of the most satisfactory character, and such as must forever silence all such objections.

We appeal, in proof, first to the early enemies of Christianity, not because we are willing to give up the testimony of the early Christians, or that their testimony of itself is not conclusive, but to show how strong is that chain of testimony on which we rely.

Among the ablest and bitterest enemies of Christianity in the early times, was Celsus; who, in the year A.D. 176, and in the time of the Emperor Marcus Antoninus, undertook an elaborate argument against Christianity. Considering the time when, and the object for which he wrote, his works are of the greatest use to us in settling the point before us, to wit, that the early Christians had even then the writings of the New Testament. For, as Chrysostom says, "Celsus and Porphyry are sufficient witnesses to the antiquity of our Books. For, I presume, they did not oppose writings which have been published since their own time."

Celsus quotes constantly and at length from the four Gospels, as also from the Epistles of the New Testament; and with such particularity, that from

40. In what way were the writings of the New Testament appealed to? 41. Who was Celsus?
42. When did he live? 43. What were some of his labors?
44. Why are his labors valuable to us?
45. What does Chrysostom say?
46. What books of the New Testament does Celsus quote?
his writings alone, almost every incident in the life of our Saviour could be gathered. There is scarcely one event in His history, from His birth in the manger to His ascension, to which Celsus does not allude. His labors, miracles, instructions, sufferings, agony, trial, crucifixion, prayer, and burial, seem to have been taken for granted by Celsus. An able writer remarks, that there are in his writings about eighty quotations from the Books of the New Testament, or allusions to them. Indeed, he must have set down to his work with the writings of the New Testament open before him. He alludes to the leading events therein recorded. He does not pretend to deny the facts there stated, for the world then was full of proof of their truthfulness. He admits the facts, and then tries to evade their force. The miracles of our Saviour he admits, but attributes them to magic and divination. The Apostles he ridicules because they were fishermen and men in humble life. The doctrines of Christ he derides, as unlike the wisdom of the world. And yet, in all this, he undesignedly, but most unequivocally bears testimony of the strongest character to the existence of those sacred books in which these facts are recorded. Besides, he alludes to no books which are not now contained in the New Testament.

47. In what way does he allude to the Saviour?
48. How many quotations from or allusions to the New Testament does he make?
49. Does he deny the leading facts in the New Testament?
50. How does he account for them?
51. Does he allude to any books of the New Testament not now known?
Testament; so that his testimony is proof of the integrity, or completeness, as well as the existence of the writings of the New Testament.

We presume it will not be affirmed that Celsus, universally acknowledged to have lived but a little more than one hundred years after Christ, should have made more than eighty quotations from, or allusions to the New Testament, when no such books had then an existence.

We have dwelt more at length upon the testimony of Celsus, because of its importance; because it cannot be regarded as the partial statement of a friend, but is the involuntary acknowledgment of an enemy, to the fact of the existence of the sacred writings at that early day. The writings of other enemies of Christianity, as Porphyry and Julian, are scarcely less clear and explicit.

Early Christian writers give us more particular testimony respecting the origin, compilation, and transmission of the Books of the New Testament.

It appears from them, that certain of the Apostles and early disciples who were personally conversant with our Saviour, wrote that account of His life which we have in "the Four Gospels." That a little while subsequently, certain of the Apostles, having planted churches in various places, wrote to them Epistles,

52. Must not the New Testament have been in existence then?
53. Could it have been the production of a later age?
54. What do early Christian writers say?
55. Who wrote "the four Gospels?"
56. On what occasion were the Epistles written?
instructing them more perfectly in the faith of Christ, rebuking certain errors in doctrine and practice, and enjoining certain duties. These Epistles from the inspired Apostles were very early copied, and distributed from church to church. They were soon known to the whole Church, were publicly read in their Christian assemblies, and copies of them deposited in their churches. A broad line of demarcation was soon drawn between writings of a higher, and those of a lower authority—or writings which, though instructive and useful, yet were not regarded as of divine authority.

The early Christian writers, as the apostolic Fathers and those after them, constantly refer to the Books of the "New Testament" as being well known.

Thus Barnabas, who is frequently mentioned in the "Acts of the Apostles," in an Epistle still extant, quotes directly from the Gospel of St. Matthew, and makes frequent allusions to the Epistles.

St. Clement, Bishop of Rome, who was cotemporary with St. Paul, and called by him in the "Acts of the Apostles" his "fellow-laborer," quotes one of the Books of the New Testament by name, and makes frequent and very distinct allusions to others. He seems to allude to the Gospel of St. Matthew, to the Acts

57. How were they used in the early Church?
58. How do the Apostolic Fathers speak of the books of the New Testament?
59. What books does Barnabas quote?
60. Who was St. Clement of Rome?
61. What books does he quote or mention?
of the Apostles, to St. Paul's Epistle to the Romans; to both the Epistles to the Corinthians; to the Epistles to the Galatians, Ephesians, Philippians, Colossians, first Epistle to the Thessalonians, first and second Epistles to Timothy, to the Epistle to Titus, to the Hebrews, the Epistle of St. James, the first and second Epistles of St. Peter. He makes no allusion to any book now regarded as apocryphal.

Hermas, who also lived in the times of the Apostle Paul, and is mentioned by him (Rom. xvi. 14), in a book written in the year A.D. 92, makes constant allusions to the writings of the New Testament; to three of the Gospels, to the Book of the Acts, to fifteen of the Epistles, and to the Book of the Revelation.

Here, then, during the very first century, within the life-time of one of the Apostles, we have quotations from the Books of the New Testament by name, and allusions to the great mass of these sacred writings.

As we enter the second century, we find proofs of the existence of the Books of the New Testament multiplying in great abundance.

Ignatius, in the year A.D. 107, mentions one of the Books of the New Testament by name (St. Paul to the Ephesians), and makes constant allusions to others.

62. When did Hermas live?
63. To what books does he allude?
64. Repeat the testimony of the first century.
65. Could those writers have been mistaken?
66. What writer of the second century is first mentioned?
67. When did he live? 68. What book does he quote?

Justin Martyr, only thirty years afterward, in his two Apologies to the Roman Emperors, and his Dialogue with Trypho the Jew, appeals to these sacred writings publicly, and before the world, as being books well known, calls them "Christ's memoirs," "Commentaries of the Apostles," &c., and mentions also that they were read and expounded in the solemn assemblies of the Christians.

St. Irenæus, thirty years after, A.D. 178, gives us the names of the authors of the "Four Gospels," and mentions the subjects upon which they wrote. He also distinctly mentions the "Acts of the Apostles," and twelve of St. Paul's Epistles by name. He dignifies them by the titles, "Divine Scriptures," "Divine oracles," and "Scriptures of the Lord."

St. Clement of Alexandria, twenty years after, expressly owns the "Four Gospels," fourteen Epistles of St. Paul, the first and second Epistle of St. John, the first Epistle of St. Peter, the Epistle of St. Jude,
and the Book of the Revelation; and he calls them the "Divine Scriptures," the "Divinely inspired Scriptures," and the "Holy Books."

To close the second century, Tertullian, the most ancient Latin father, has left behind him proofs that he had before him and received all the Books of the New Testament which are now commonly acknowledged, except the Epistle of St. James, the second of Peter, and the second and third of John. And he speaks of the Holy Scriptures as open to all, and as well known to the world in his own time.

As we enter the third century, we begin to find still more systematic order and arrangement observed in respect to the Books of the New Testament. Complete catalogues of the Books begin to appear. Spurious and apocryphal books are more clearly distinguished from those that are genuine and canonical. Commentaries, or expositions upon the sacred writings, begin to meet us, and great efforts are apparent to excite all men to a diligent perusal of the inspired volume. Especially is this true of that great scholar and laborious commentator upon the Sacred Scrip-

79. What does he call them?
80. What author is next named?
81. What books had he before him?
82. Give the sum of the evidence of the first and second centuries.
83. As we enter the third century, what is the character of the evidence? 84. Do catalogues appear?
85. Mention the fact respecting commentaries.
86. Was the Bible read by the people?
tures, Origen, who flourished in the early part of this century.

As we leave the third and enter the fourth century, testimony to the existence and integrity of the Books of the New Testament becomes more and more abundant. In the writings of this century, we find not fewer than ten distinct catalogues of those Books. Especially now do we meet with those great lights of the early Church, Eusebius and Athanasius, both of whom give us exact lists of the Books of the Old and New Testaments, and such treatises upon their contents, as assure us that the Canon of the New Testament had become already well established.

It is here deserving of note, that the list of the canonical Books of the New Testament seems not to have been framed, at first, by the authority of any council. *The usage of the early Church, and the general consent of the early Fathers of the Church,* appear to have settled that question before any council had acted upon it.

Augustine, Bishop of Hippo, in the latter part of the fourth century, thus fairly states the case:

"We know the writings of the Apostles, as we know the words of Plato, Aristotle, Cicero, Varro, and

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87. What great commentator is named of this century?
88. As we enter the fourth century, what testimony appears?
89. How many catalogues have been discovered?
90. What great historians then lived?
91. What testimony did they leave?
92. How was the Canon of the New Testament framed?
93. What does Augustine of Hippo say?
others, to be theirs; and as we know the writings of divers ecclesiastical authors; forasmuch as they have the testimony of contemporaries, and of those who have lived in succeeding times."

The Council of Laodicea, held A.D. 363, was the first council which attempted to establish the list of the canonical Books of the New Testament.

Before leaving this part of the subject, it should be observed, that never by the early Church were any of those Books regarded as inspired, or canonical, which are now thought to be apocryphal, although certain ancient writings were sometimes publicly read in the churches, as containing godly and useful instruction: while, again, on the other hand, some of those Books which are now regarded as canonical, while approved by the greater part of the early Church, yet by some were controverted. This is true especially of the Epistle of St. James, that of St. Jude, the second of St. Peter, and the second and third of St. John. While, concerning the four Gospels, the Acts of the Apostles, thirteen Epistles of St. Paul, the first Epistle of St. Peter, and the first Epistle of

94. What council first acted on the subject of the canonical books?
95. Were any of those books, now regarded as apocryphal, ever thought in the early Church to be canonical?
96. How ought those apocryphal books to be regarded now?
   Ans. As containing valuable historical knowledge and instruction, but not as being inspired.
97. Was the complete list of canonical books settled at first?
98. Is not this easily accounted for?
St. John, there was never any doubt. *This fact shows with what extreme caution* writings addressed to different and distant parts of the Church at length found their way to universal confidence. The following list of ancient writers is given, of those who had the very same canonical list of the Books of the New Testament which is received in our times. Epiphanius, Basil, Gregory Nazianzen, Amphilochius, Gregory Nyssen, Jerome, Rufinus, the Third Council of Carthage, Augustine, Innocent I., Isidore of Pelusium; Cyril of Alexandria, Cassian, Prosper of Aquitain, Vincent, Eucherius Bishop of Lyons, Sedulius, Leo Bishop of Rome, Salvinian, Dionysius, Gelasius Bishop of Rome, Andrew, Facundus. All of these authorities, within the first five centuries of the Christian Church, may be brought in proof of the canonical authority of all those Books of the New Testament which we now receive.

Such is a slight sketch of the proof upon our second important position, that the Books of the New Testament were universally known and appealed to in the early Church as the works of the Apostles and apostolic men, and as containing the fundamental truths of Christianity.

III. We now come to our third position, that those

99. What does this prove?  
100. What books were always thought canonical?  
101. Name the early writers who had the same list of canonical books with us.  
102. Was not the canonical authority of all the books early settled?  
103. What is the third general position?
same sacred writings of the New Testament, as they existed in the early Church, have been handed down uncorrupted to our own day.

A brief statement of the arguments upon this point is all that our limits will allow. Enough however will be said, we trust, to satisfy the inquiring.

And first, we have a strongly presumptive argument that the sacred writings have been safely transmitted to us, in the truth of the Providence of God. He who gave His Truth to the world, without doubt, would have a care for its preservation and transmission. And we believe also that He has made the Church of His love, of which we shall speak more particularly hereafter, the Witness and Keeper of Holy Writ, or, as St. Paul expresses it, "the pillar and ground of the truth."—1 Tim. iii. 15.

Second. The importance of these writings themselves, has ever secured for them the greatest veneration, and the utmost possible care in transcribing them. So particular were the early copyists and scribes, before the art of printing was discovered, that they not only transcribed with the greatest accuracy, but even the number of the words in the Holy Scriptures was counted, in order to assist in avoiding mistakes.

Third. Another fact, which vouches for the integ-

104. State the presumptive argument for the safe transmission of the sacred oracles.
105. Is not this a strong argument?
106. What is the Church said to be?
107. How has she proved so? 108. State the next argument.
109. What fact can you mention?
ritory of the New Testament, is the use which has con-
stantly been made of the sacred writings in religious
controversy. The New Testament was in the hands
of all parties. Infidels violently assaulted every doc-
trine therein contained. Errors and heresies sprang
up in the Church in its early days, the teachers of
which constantly appealed to the Books of the New
Testament. Had any alterations been made in the
sacred volume, by way of omission, interpolation, or
addition, by any party, the fact would have been in-
stantly detected and exposed. This eagle-eyed vigi-
lance, therefore, proved a most effectual safeguard
of the purity of the sacred volume.

Fourth. Another important proof of the genuine-
ness of the Books of the New Testament, is the fact
of the great number of quotations from them by the
ey early Christian writers.

Dr. Lardner says, "There are, perhaps, more and
larger quotations of the small volumes of the New

110. What effect had early controversies on this subject?
111. Upon what doctrine did heresy early arise? Ans. The
Divinity of Christ.
112. Who first called it in question? Ans. The Arians, so
called from Arius, their leader.
113. In what creed was the true faith expressed in opposition
to this heresy? Ans. The Nicene Creed.
114. What effect would these controversies have upon the
sacred text?
115. Would not the least alteration have been exposed?
116. What is the next general argument for the genuineness
of the writings of the New Testament?
117. What does Dr. Lardner say?
Testament in this one Christian author, Tertullian, than of all the works of Cicero, though of so uncom-
mon excellence for thought and style, in the writers of all characters for several ages. And there is a like number of quotations of the New Testament in St. Irenæus, and St. Clement of Alexandria, both writers of the second century."—*Lardner's Works*, Vol. II., p. 306. London. 8vo. 1838.

The following fact will express the strength and value of this argument. At a party of literary gen-
tlemen in Edinburgh, the question was asked, "Sup-
posing all the New Testaments in the world had been destroyed at the end of the third century, could their contents have been recovered from the writings of the three first centuries?" About two months after, Lord Hailes, who was of the party, remarked to a friend as follows:

"On returning home, as I know I had all the writers of those centuries, I began immediately to collect them, that I might set to work on the arduous task as soon as possible." Pointing to a table covered with papers, he continued, "There have I been busy for these two months, searching for chapters, half chapters, and sentences of the New Testament, and have marked down what I have found, and where I have found it; so that any person may see and ex-
amine for themselves. *I have actually discovered the*

118. Repeat the account of an examination on this subject.
119. How much of the New Testament can be found in the writers of the first three centuries?
whole of the New Testament from those writings, except seven or eleven verses, which satisfies me that I could discover them also."

Here, then, we have another unexpected proof of the genuineness of the sacred writings, as the numerous quotations from the New Testament would be almost an insuperable obstacle in the way of their corruption.

Fifth. The most effectual method, however, for preserving the integrity of the writings of the New Testament, was by their early translation into various languages of the world.

In the latter part of the first, or early in the second century, a translation of them was made into the Syriac tongue. So also the Coptic, the Ethiopic, the Gothic, the Latin Vulgate, and the Sahidic versions were all of an early date. And in these versions the Scriptures were scattered into all parts of the world. By this means any essential perversion of the sacred text became next to impossible. In modern times, copies of those old manuscripts have been brought to light, disclosing a very remarkable agreement of all these versions with each other, and showing how the

120. What has been a still greater protection of the purity of the sacred writings?
121. How early were translations made?
122. Into what languages were the books of the New Testament translated?
123. Do copies of those translations still exist?
124. What do they prove?
Providence of God has effectually guarded the sacred volume from corruption.

Such are the main arguments on which we rely to prove that the sacred writings of the New Testament have been handed down uncorrupted to our own day. Even Rousseau, a disbeliever, avowed his astonishment at the strength of the historical testimony, and also confessed that the *inventor* of the narrative appeared to him more remarkable than the *hero*.

All that has been attempted in this chapter has been to show the *authenticity and genuineness* of the writings of the New Testament. For about eighteen hundred years, they have stood, a beacon on a bold and dangerous coast, throwing their strong and steady light across the stormy waste of waters. Many a tempest-tossed mariner has guided his bark by their aid, and been saved. Many a heedless wanderer has recklessly plunged into unseen dangers, and sunk to rise no more.

That same Almighty arm which stirreth up the winds and the waves, planted this Beacon, to be "a light to our feet and a lamp to our path."

Let the reader be exhorted to study the writings of the "New Testament." It, and it alone, casts its

125. Repeat now, from the beginning of the chapter, the arguments for the Authenticity and Genuineness of the Books of the New Testament.
126. Is not the argument unanswerable?
127. To what may the Holy Scriptures be compared?
128. What is God's word said to be?
129. How ought it to be treated?
bright beams across the River of Death, and reveals the distant shores of the future world. *In its light*, through the dark mists of the future, Eternity rises up to our view, a great and awful reality.

Such as this Book was to Apostles, and martyrs, and confessors, such it is now; clear in its direction, terrific in its threatenings, glorious in its promises; the Christian's safe Guide Book through a dangerous world.

"Search the Scriptures," said the incarnate God, "for they are they which testify of me; and in them ye think ye have eternal life."—St. John v. 39.

130. What light respecting the future does the Bible reveal?
131. What must be the consequence of rejecting it?
132. What was our Saviour's command?
133. Is it still binding on us?
134. Is it right to withhold, alter, add to, or take away from the word of God?
CHAPTER VIII.

INSPIRATION OF THE NEW TESTAMENT—MIRACLES AND PROPHECY.

The last chapter was devoted to the subject of the Authenticity and Genuineness of the New Testament; or, in other words, it was shown that the Books of the New Testament were written by certain men, whose names they bear, and that these writings have been handed down uncorrupted to our own day.

This prepares the way for another important subject, upon which we now enter, viz., the Inspiration of the New Testament. We shall not here repeat the argument of the Probability and Necessity of a Revelation, which formed the subject of a preceding chapter, but shall advance at once to the proof, that the writings of the New Testament are a Revelation from God, who, "at sundry times and in divers manners," conveyed the knowledge of His will to certain of our race, who left behind them the record,

1. What was the subject of the last chapter?
2. What point is now to be examined?
3. What points were previously examined?

13*
which record has been transmitted in its integrity to our own day.

I. We believe that the writings of the New Testament are a Revelation from God, because they are confirmed by the evidence of Miracles.

Jesus Christ Himself wrought great numbers of miracles; His disciples also wrought miracles in His name; and these miracles were wrought in evidence of the divine origin of our Saviour's mission, instructions and doctrines.

Thus, when the disciples of John the Baptist came to Jesus Christ to know who He was, He sent them back with this message: "Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the Gospel is preached." Luke vii. 22.

This argument from miracles, if sustained by adequate proof, is one of the most conclusive and unanswerable.

What is a miracle? It is a suspension of, or deviation from, the ordinary course of nature. And, as the laws of nature are appointed and executed by God, so the suspension or interruption of those laws can only take place by His special permission. Whenever, therefore, doctrines or instructions are

4. What is the first general proof offered?
5. Who wrought miracles?
6. Why were they wrought?
7. How can you show that they were wrought for this purpose?
8. What is a miracle?
9. By whose power must every miracle be performed?
made known, which are confirmed to us by the evident suspension or violation of the known laws of the natural world, we have every reason to believe that those doctrines and instructions have their origin in the great Author of all things, that is, in God Himself.

Now, such evidence as this have we to its fullest extent to prove the Inspiration of the New Testament.

For, those who were born blind were made to see; those who were affinityed by incurable diseases were, by a single word, made whole; those who had been for a considerable time dead came forth from the grave; while, at a single word, storms were hushed, the winds ceased, and the raging sea slept. Such were some of the special attestations to the divine origin of the truths of the New Testament.

II. But what evidence have we that such miracles were actually wrought?

These miracles were not wrought secretly, or only in the presence of a few sworn friends, but in the sight of thousands, both of friends and foes, who could not by any means have been mistaken as to the fact of these miracles. They were wrought under a great variety of circumstances, where there could have been no room for deception or mistake; they

10. What must we say of all doctrines thus confirmed?
11. Have we this evidence for the New Testament?
12. What miracles were wrought?
13. How were these miracles wrought?
14. Under what circumstances?
were borne witness to and attested by competent witnesses, who possessed every opportunity of knowing that which they affirmed; they were attested and proclaimed by persons who had nothing to gain but everything to lose by such testimony; by persons who taught openly and continually that all liars and false swearers must be for ever excluded from the Divine favor; they were proclaimed by persons who suffered every method and degree of torture and suffering, such as bonds, imprisonment, and cruel death, and who never hesitated as to the truth of what they witnessed; and, besides all this, they were appealed to confidently in the presence of crowds of the bitterest enemies of the Gospel, who could not but have known the truth or falsity of the things declared, and who lacked neither the ability nor disposition to disprove the things stated, if this were by any means possible. The Gospels and Epistles were written and sent abroad at an early period in the history of Christianity, when detection would have been comparatively easy; and at a time when the advanced

15. What was the character of the witnesses?  
16. What motives alone could influence them?  
17. What did they teach respecting speaking the truth?  
18. What did these witnesses suffer?  
19. Before whom did they appeal?  
20. Would not these enemies have known the truth of the miracles?  
21. Did they deny them?  
22. At what period were the Gospels and Epistles written?  
23. What would then have been easy?  
24. Were they ever denied?
state of human learning in the eastern world rendered it abundantly easy to expose deception had it been possible.

Such were the circumstances under which the miracles, in corroboration of the New Testament, were wrought and published; and yet, under all these circumstances, St. Paul publicly pointed the enlightened Corinthians to more than five hundred witnesses of the miracle of the resurrection of Jesus Christ, of whom he declared the greater part to be still alive. 1 Cor. xv. 6. And the early Apostles and preachers of the Gospel boldly appealed to the whole world to bear witness to the truth of Christianity, and yet its facts could neither be denied nor disproved.

Nay, more, the early enemies of Christianity actually admitted the fact, that the miracles recorded in the New Testament were wrought. Celsus, the great enemy of the early Church, admitted the fact that Jesus Christ wrought miracles, and attempted to account for them upon other grounds than His miraculous power, or as a teacher come from God. But he does not pretend to deny the fact itself of miracles. He concedes the fact that Jesus Christ cured the sick, raised the dead, multiplied the loaves, healed the

25. What was the state of learning then?
26. To whom did St. Paul appeal?
27. What was the character of the Corinthians?
28. What did the enemies of the Gospel confess?
29. What was the testimony of Celsus?
30. How does he account for them?
31. What particular miracles did he acknowledge?
lame and the blind. Indeed, almost a complete account of the life, history, and actions of Jesus Christ, could be gathered from the writings of Celsus; who, while he employs every art of ridicule and cunning, does not pretend to deny the important facts themselves recorded in the New Testament.

Other heathen testimony can be brought in corroboration of the miracles recorded in the New Testament.

The early Christian Fathers, for instance, allude to the obscuring of the sun at the time of our Saviour's crucifixion, as having been described by heathen testimony. Africanus says, that Thallus, a pagan writer, calls this darkness an eclipse of the sun; when it is evident, from the position of the heavenly bodies at that time, being at the Jewish Passover, that no such eclipse of the sun could have occurred from natural causes. Origen says, that "Phlegon, another Pagan writer, in the fourteenth Book of his Chronicles, writes of the defection of the sun under Tiberius Caesar, in which reign it is manifest that our Lord suffered." And Eusebius writes in his Chronicles, at the eighteenth year of Tiberius, "Christ suffered this year." In which time we find in other commentaries of the heathens these words: "There was a defection of the

32. What may be gathered from his writings?
33. Is there other similar testimony?
34. What did Thallus say?
35. What was Phlegon's testimony?
36. Give the statement of Eusebius.
sun, Bithynia was shaken with an earthquake, and many houses fell down in the city of Nice.

Here, then, we find abundant corroboration of the fact of those miracles which took place at the crucifixion of Jesus Christ, and for which facts no natural causes could have been in existence.

This, then, is our first general argument for the inspiration of the Scriptures of the New Testament—the argument of miracles—miracles wrought in great numbers, and before all the world; miracles testified to by a great number of competent witnesses, who could have had no worldly motive for deception, and who sealed that testimony with their blood; miracles acknowledged again and again to have been wrought, by the confessions of the bitterest enemies and revilers of the cross of Christ.

TABLE OF THE MIRACLES OF JESUS CHRIST,
ARRANGED IN CHRONOLOGICAL ORDER.

Water turned to wine, .................. St. John ii. 1-11.
Nobleman's son cured, .................. St. John iv. 46-64.
Demoniac cured, ........................ St. Mark i. 22-28.
Peter's wife's mother healed, .......... St. Mark i. 30, 31.
A leper healed, .......................... St. Mark i. 40-45.
The widow's son raised, ............... St. Luke viii. 11-17.
The demoniacs of Gadara cured, ........ St. Matt. viii. 23-34.

37. Repeat the first argument.
38. How many and what miracles did Jesus Christ perform?
Dumb spirit cast out, ................ St. Matt. ix. 32, 33.
Man with a withered hand cured,.... St. Matt. xii. 10-13.
Demonic cured, ...................... St. Matt. xii. 22, 23.
Daughter of the woman of Canaan
A man dumb and deaf healed,........ St. Mark vii. 31-37.
A blind man receives sight,........... St. Mark xiii. 22-26.
A man born blind restored to sight,.. St. John ix.
A woman with an infirmity eighteen
    years healed, ...................... St. Luke xiii. 11-17.
Ten lepers cleansed,.................. St. Luke xvii. 11-16.
Lazarus raised from the dead,........ St. John xi.
Two blind men restored to sight,..... St. Matt. xx. 30-34.
The fig-tree cursed,.................. St. Matt. xxi. 18-22.
Malchus' ear healed,................... St. Luke xxii. 50, 51.
Miraculous draught of fishes,........ St. John xxi. 1-14.

III. Our next general argument for the inspiration of the New Testament, is drawn from the prophecies therein contained. What prophecy is, and the nature and importance of the argument, have been considered in a previous chapter.

First. All those historical facts recorded in the New Testament which are the fulfilment of prophecies in the Old Testament, bear upon their face pre-
sumptive proof of having been indited by the Spirit of God. For, as all are parts of one comprehensive whole, so, when we see the prophecies of Isaiah, Daniel, Malachi, and others, respecting our Saviour, exactly fulfilled in the recorded history of the "Four Gospels of the New Testament," we cannot resist the impression, that both the recorded prophecy and the recorded fulfilment, were indited by the Spirit of all Truth.

Second. The argument from prophecy drawn from the New Testament, is conclusive, as we examine the language of that prophecy and its fulfilment. In those pages, many events then future were clearly predicted. Some of these prophecies have been fulfilled—some of them are now fulfilling—of some the fulfilment is yet future.

Thus, Jesus Christ foretold with great particularity the circumstances of His own death; that one of His own disciples should betray Him; that He should fall into the hands of the chief-priests and scribes; that He should be condemned, mocked, scourged, and crucified. (St. Matt. xvi. 21; xx. 18, 19; xxvi. 23-31. St. Mark x. 33, 34.)

He foretold, also, His own resurrection—that He should rise from the dead, and that on the third day. (St. Matt xvi. 21; xx. 19; xxvi. 32. St. Mark x. 34. St. Matt. xxviii.)

41. What events were predicted?
42. What did our Saviour predict concerning Himself?
43. Where are they recorded?
He foretold the outpouring of the Holy Spirit (St. Luke xxiv. 49, and St. Mark xvi. 17 and 18), fulfilled in Acts ii.

He foretold to His disciples that they should suffer great persecutions, should be hated, be brought before kings and rulers for His name's sake, and some of them be put to death; and that yet the Gospel should be preached in all parts of the Roman world. (St. Luke xxi. 12, 14. St. Matt. xxiv. 9-14.)

All these prophecies were literally fulfilled.

He predicted with great particularity the destruction of the city of Jerusalem, over which, as He pronounced its awful doom, the tears of pity which flowed down His cheeks, bore witness as well to the intensity of His love as to the depths of His knowledge. He declared that Jerusalem should be encompassed with armies; should be destroyed and trodden down of the Gentiles; that the temple should be so thoroughly demolished, that not one stone should be left on another; that there should be such tribulation as had not been from the beginning of time, and should not be again; and that previous to this, there should be famines, and pestilences, and earthquakes; that there should arise false Christs and false prophets; that there should be wars and commotions; that there

44. What was His prophecy respecting the Holy Spirit?
45. What concerning His disciples?
46. Where are these recorded?
47. Were all these prophecies fulfilled?
48. What did He predict respecting Jerusalem?
49. Repeat these prophecies.
should be fearful sights and signs seen in the heavens, and that Jerusalem should be trodden down of the Gentiles, until the times of the Gentiles be fulfilled. (See St. Luke xix. 43, 44, and xxi. 6-24. Also St. Matt. xxiv. 21.)

Every reader of Jewish history knows how the melancholy doom which befell Jerusalem filled out all the dark outlines of that picture, which the blessed Saviour had previously described. The Jewish historian, Josephus, could not have more clearly given a statement which should meet the very predictions of Jesus Christ, than in his account of the destruction of Jerusalem by the Roman army. He tells us of the wars and commotions, the famines and pestilences which preceded the destruction of the city. He describes the supernatural premonitions and warnings which appeared in the heavens; that a sword was seen to hang over the city; that armies appeared in the heavens, marshalled in battle array, and chariots also in the clouds; that the great gate of the temple, which the force of twenty men could scarcely shut, flew open of its own accord; that in the night, a great light shone upon the temple, and upon the altar, as if it had been noonday; while the priests in the temple, at midnight, heard a great noise as of a multitude moving from the place, and a voice which seemed

50. Where are they recorded?
51. How were these prophecies fulfilled?
52. What historian describes these events?
53. Repeat his testimony.
to say, "Let us go hence."—*Wars of the Jews*, book vi., ch. 5.

Our Saviour uttered another prophecy: "Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled" (St. Luke xxii. 24). At the time this prophecy was uttered, nothing was more improbable than the destruction and perpetual desolation of the Holy City. The Romans and the Jews were at peace. The temple was of such beauty and grandeur that Titus determined to save it. (*Jewish Wars*, book vi., ch. 2.) And yet, by a strange concurrence of circumstances, not one stone of the temple was left upon another, and Jerusalem has been, and still is, fulfilling the prediction that it should be trodden down of the Gentiles until the times of the Gentiles be fulfilled.

Forty-seven years after the destruction of the city, Hadrian the Roman emperor attempted to rebuild it, gave to it a new name, Ælia, founded a colony in it, and dedicated a temple to Jupiter Capitolinus in the place of a temple to Jehovah. Such profanation pushed the Jews to madness. They once more took the city and burnt it. Hadrian rebuilt the city,

54. Where are his statements found?
55. What other prophecy did He utter respecting Jerusalem?
56. Was this then improbable—and why?
57. Did Titus destroy the temple willingly?
58. Who attempted to rebuild the city—and when?
59. What name did he give to it?
60. What did he dedicate?
61. What was the effect on the Jews?
62. What did they do?
63. Who then rebuilt the city?
ordered an infamous statue to be placed over the gate towards Bethlehem, and forbade the Jews, under penalty of death, to enter the city, or even to look upon it from a distance. The Emperor Constantine restored the name Jerusalem to the city, and greatly improved it; but cruelly persecuted the Jews, and dispersed them over all the empire as fugitives and slaves. The Emperor Julian the apostate favored the Jews, and attempted to put the lie upon prophecy by rebuilding the temple; but was miraculously compelled to desist from the undertaking. Succeeding emperors renewed the severities against the Jews, and obliged them to give money to be allowed to go and look upon and weep over the ruins of their city and temple. Afterwards it passed successively into the hands of the Persians, the Saracens, and Turks, when it fell for a time into the power of the Crusaders; after which it was given back to the Turks, who have retained possession of it down to this day. For eighteen hundred years the eagles of idolatrous Rome, the banners of the Crusaders, and the crescent of Mahomet, have been displayed among the ruins of that holy place, and still Jerusalem stands, at this moment, a lonely, desolate city, like a widow in mourning and weeping, a most striking and continual proof

64. How did he treat the Jews?
65. Who attempted to rebuild the temple—and why?
66. What was his character?
67. How were the Jews treated after this?
68. Into whose hands did the city pass?
69. What is the condition of the city now?
of the spirit of truth in which the Holy One spake when He said, "Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled."

There was still another prophecy uttered by our Saviour, brief in its language, but weighty in its purport, and in its fulfilment arresting the attention of the whole world of mankind. It is this: "And they (the Jews) shall fall by the edge of the sword, and shall be led away captive into all nations" (St. Luke xxii. 24).

There is no one fact in the history of the world more remarkable, or unaccountable, than that of the history of the Jewish people for the last eighteen hundred years. Other people and nations have had their rise, progress, decline, and utter extinction, but not so with the Jews. They are, indeed, a perpetual miracle. Scattered every where, yet every where a distinct people; persecuted and oppressed for more than a thousand years, and still they remain undeestroyed. As a Jewish writer says, "What a marvelous thing is it, that after so many wars, battles, and sieges; after so many fires, famines, and pestilences; after so many rebellions, massacres, and persecutions; after so many years of captivity, slavery, and misery;
they are not destroyed utterly, and though scattered among all people, yet subsist as a distinct people by themselves. Where is there any thing comparable to this to be found in all the histories and in all the nations under the sun?"

Such is the prophecy concerning them, and its fulfilment.

We have now examined some of the prophecies of the New Testament, clearly uttered, and unquestionably fulfilled; and proving most abundantly the inspiration of that blessed volume in which they are contained.

It falls not within our present purpose to speak at length of the prophecies of the New Testament which as yet are unfulfilled—prophecies relating to Jerusalem and to the Jews; when "the times of the Gentiles shall be fulfilled;" when "the natural branches shall be graffed into their own olive-tree;" when "all Israel shall be saved;" when "the Deliverer shall turn away ungodliness from Jacob" (Romans xi. 24-26). There are also prophecies yet unfulfilled concerning the ultimate triumph of the Church of Christ, and the blessed condition of mankind; prophecies concerning the final day of judgment, and the awful manner in which that day will be ushered in; prophecies also in the Revelation of St. John, dark and doubtful in their interpretation, but fearful in their import;

76. What prophecies are yet unfulfilled?
77. What respecting the Jews?
78. What concerning the Church of Christ?
and which will, beyond question, one day receive their literal and full accomplishment.

IV. Such, in brief, is the argument from miracles and prophecy for the inspiration of the Holy Scriptures of the New Testament. It is an argument which cannot be appreciated without careful consideration, and which will, we trust, strengthen the belief, and confirm the faith of all who will duly ponder it.

Multitudes of the noblest sons of earth have scrutinized these evidences with unsparing severity, and have yielded to them the tribute of their understandings and the homage of their hearts. Be it ours to believe these testimonies of God, by which He confirms unto us His truth. And, though babbling ignorance may scoff, and blind depravity may mock at the truths of the Most High (and in modern times depravity is the fruitful source of infidelity), we need not hesitate to acknowledge the justice of such ennobling claims upon our faith and practice.

There will be moments in every one of our lives when we shall need the evidence which has just been laid before us. We shall look within ourselves, and find these truths suited to our wants. We shall hear

79. What respecting the condition of the world?
80. What and where are other prophecies?
81. What is necessary to appreciate these arguments?
82. How should we regard them?
83. What is the origin of modern infidelity?
84. Is it not duty to believe on sufficient evidence?
85. When shall we need such evidence?
the echo coming back from our own hearts in their yearning after the clearer light of God's holy word, and shall listen with the deepest satisfaction to the music from the lyre within, as the Master's hand sweeps across its golden strings. Our reason, our judgment, our conscience, our instinct, will tell us at such a moment, that these are truths precisely suited to our wants.

It was to meet such wants that God gave the word, and confirmed it by signs, and wonders, and gifts of miracles and prophecy.

Conclusion.—If the New Testament is, as we have seen, the inspired word of God, with what reverence and attention ought we to ponder its disclosures of duty and of truth. It tells us of God, and of ourselves; of our duties, our dangers, and our destiny. It tells us how that He who came once the Babe of Bethlehem, in great humility, to be rejected, insulted, reviled, unjustly condemned, and crucified; who rose again and ascended to heaven, will come again, in power and great glory, and all the holy angels with Him, and then He will reward every man according to his works.

This Book has its mysteries and wonders, such as might be anticipated, in a gift from the Incomprehen-

86. To what is Revelation suited?
87. Why did God give it?
88. How ought we to regard the Bible?
89. Are there mysteries in it?
sible and Holy One. But its *practical* duties and precepts are so plain and simple, that a wayfaring man, though a fool, need not err therein.

90. How are its practical duties revealed?
91. What does Revelation make known?
92. What are some of its most important precepts?
CHAPTER IX.

INTERNAL EVIDENCE OF THE INSPIRATION AND TRUTHFULNESS OF THE NEW TESTAMENT.

In the last chapter we examined the subject of the external argument, from miracles and prophecy, that the New Testament is an inspired book.

We propose, in the present chapter, to open the Book itself, to see what it contains, and attend to the internal evidence that the Book is, what it professes to be, a Revelation from God.

This is a legitimate subject of inquiry, and the argument deduced from it one of great strength.

This method of argument is susceptible of great abuse. The subjecting of revealed truth to the tribunal of human judgment, may lead, and has led, to great irreverence for sacred things. It may end, at last, in profane trifling with the mysterious things of God. But then, this is only an abuse of an argument which is in itself one of great importance.

1. What was the subject of the last chapter?
2. What is the subject of the present chapter?
3. To what abuse is this method of argument liable?
Nothing is more obvious, than that the testimony of witnesses in a court of justice derives great value from the perfect harmony of such testimony with itself, as well as from the manner in which that testimony is rendered.

So also, it may be reasonably supposed—none we presume would call it in question—that the truths of the New Testament will be found consistent with all that we know of the wisdom, love, and truth of God; and also that the manner in which those truths are made known to us, shall bear, at least, the ordinary tests of truthful evidence.

This argument, from the internal evidence of Christianity, while it is one of the most conclusive, at the same time, requires examination. It must be carefully weighed and pondered; and the more careful the examination, the more thoroughly will the mind be impressed with its value.

Within our present limits, we can do little more than allude to the argument. We can hardly hope to present it in its full force.

First. The moral duties and rules of life given by our Saviour in the New Testament, are, in themselves, emphatically distinguished from the duties and rules taught by worldly moralists.

Our Saviour, in giving direction for human conduct, departs entirely from the beaten track of earthly

4. How is this argument illustrated?
5. What might we suppose concerning the truths of Revelation?
6. How must this argument be examined?
7. What is the first general argument?
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teachers. He either makes little of, or sternly rebukes those dispositions which, in the eye of the world, are most commonly approved and cultivated, and which are thought to make great men and heroes; while, on the other hand, He enforces, as of chief importance, another and opposite class of duties, dispositions, and virtues, and which the world commonly and practically despises. He enforces, for example, meekness under insult, patience under suffering, forbearance under provocation, humility under prosperity, forgiveness of injuries, and love even toward enemies. His language is, "Resist not evil, but whosoever shall smite thee on the right cheek, turn to him the other also; and if any man will sue thee at the law, and take away thy coat, let him have thy cloak also; and whosoever shall compel thee to go a mile, go with him twain. Love your enemies; bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you." St. Matt. v. 38-44.

He who has seen and known any thing of the spirit of the world, knows full well, that in all the rules of worldly morality, we find no such golden maxims for the guidance of human conduct. "Blame me not," said an infidel to an infidel friend, as he placed the

8. What are those dispositions which our Saviour rebukes?
9. How are they generally regarded?
10. What dispositions does he enjoin?
11. What is the language of our Saviour?
12. Is this the spirit of the world?
13. What was the confession of an infidel?
New Testament in the hands of an only daughter, "until you can find a book teaching purer morality than this."

Second. Our Saviour's instructions, as recorded in the New Testament, are marked by another peculiarity—by His method of reforming the human character.

Instead of banishing transgression from the world by external restraints, as worldly moralists have attempted, He proposes a new remedy. His language is, "Out of the heart proceed evil thoughts, murders, adulteries, fornications, &c.—these are the things which defile a man." St. Matt. xv. 19.

He would gain external purity of conduct by securing internal purity of the heart. He lays the axe at the root of the tree. He cleanses the streams by purifying the fountain-head. He does more than this. He teaches, that beyond the outward form and letter of the Law, there is a spirit and intent of the Law, which may be summed up in one word—Love; supreme love to God, and a benevolent love to man, in which are contained all the Law and the Prophets. And in thus directing attention to the principle which comprises the whole Law, and in His teaching the necessity of purity of the affections, and of control over the thoughts and intents of the mind, we per-

14. What is the second general argument?
15. How does He reform the human character?
16. What is His language?
17. Does not this method seem to us the only one adequate?
18. In what does He place the substance of the law?
19. Is this the spirit of the world?
ceive one of the most marked peculiarities of the instructions of our blessed Saviour.

Third. Our Saviour's instructions are peculiar for another reason—in His method of enforcing moral duties.

He avoided the use of those motives by which worldly teachers have usually commended their instructions. Such persons have always made great use of such motives as these: fame, human applause, the approbation of the people. A great heathen moralist once addressed his disciples, "Act as if the eyes of all Rome were fastened upon you." And the great men of the world often appeal to their country, to the world, and to posterity, as the tribunal before which they wish to be tried.

Not so with our Saviour. He places human obligation upon an entirely different basis. He does not teach that the voice of the people is the voice of God; but commands, "when thou doest alms, let not thy left hand know what thy right hand doeth"—"when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father who is in secret." St. Matt. vi. 3 and 6.

Not that Jesus Christ would have His disciples careless of their reputation, or needlessly to oppose public sentiment; but He places the claims of duty on higher and holier ground than the changing opin-

20. What is the third general argument?
21. How are worldly duties usually enforced?
22. How does our Saviour enforce His instructions?
23. What was His language?
ions of an inconstant world; upon the inward consciousness of rectitude, and the approbation of God, the Supreme Judge of all.

Fourth. Our Saviour's instructions, as recorded in the New Testament, are remarkable for another reason.

The teachers of false religions, both in ancient and modern times, have always sought to commend their systems by appealing to the love of the marvellous; by seeking to gratify curiosity, in revealing invisible and eternal things; and have also often sought to awaken intense religious emotion, by impassioned, rapturous ejaculations. The Koran of Mahomet, and the pretended revelations of modern times, are full of such minute fictitious disclosures of a future world, serving no other possible end than to gratify a morbid craving after the marvellous in religion, and thus awaken a false, misguided zeal.

Our Saviour, however, has left recorded in the New Testament very little—nothing, indeed, for the mere gratification of a vain curiosity. His rules for practice are exceedingly plain and clear, and He tells us enough of the bliss and glory of the future world to awaken an earnest anticipation after it—but this is all.

Neither in His own conduct and example did He

24. What is the fourth general argument?
25. In what do erroneous systems of religion abound?
26. How is it with the Koran?
27. How is it with modern impostors?
28. Is any benefit derived by such disclosures?
29. Did our Saviour make them?
30. How is it with His rules for practice?
ever appeal to the passions of His followers. In His
devotions, He was always calm, sober, and collected.
Even in the most trying moments of His life, on the
cross, where blind enthusiasm would have poured
itself out in fervent ejaculations, we behold Him sim-
ply using two expressions from the Jewish Liturgy.
In this grand, yet placid simplicity of his character,
we seem to have before us "the High and lofty One
who inhabiteth Eternity."

Fifth. In the account of our Saviour's character, as
drawn in the New Testament, we see another pecu-
liarity.

He stood entirely aloof from the prejudices of the
age, and the follies of the people among whom He
lived.

The Jewish religion, at the time of our Saviour's
birth, had become strongly technical, outward, and
ceremonial. They had made void the Law, through
their traditions; and even the most learned of the
Jews had become habituated to agitating curious
questions of casuistry, but of no great practical mo-
ment, as, "which is the greatest of the command-
ments?" &c.

As we open the Book of our Saviour's instructions,

31. Would men be happier with the knowledge of the future?
32. What was the character of our Saviour's devotions
33. Give an example.
34. Was He not an example in this respect?
35. How are the devotions of the Church conducted in this
   respect? 36. What is the fifth general argument?
37. How was the Jewish religion characterized?
we discover nothing of all this. His all-seeing eye penetrated infinitely beyond the mists which hung around the most learned doctors of the law. As they listened to Him, they felt and confessed that "He spake as never man spake," and that "His word was with power." They saw that His instructions were unmixed with the follies and conceits of the age. Why was this? "How knoweth this man letters, having never learned?" He had never, as the disciple of philosophers, sat beneath the academic shades. His father was a carpenter, with whom He spent the earlier period of His life, in a remote and obscure province of Palestine. And yet, from such depths of obscurity, He came forth, having in Himself "all the treasures of wisdom and knowledge."

His instructions are inexplicable, except upon the supposition that they are divine.

Sixth. The personal character of Christ was as remarkable as His instructions.

For five hundred years after His birth, even among the bitterest revilers of Christianity, not a charge was ever made upon His character. In this respect es-

38. Is this true of our Saviour's instructions?
39. Did He awaken attention on this account?
40. Give an illustration.
41. Did He learn this wisdom in the schools?
42. How was His early life spent?
43. What was the source of this transcendent wisdom?
44. Is there any other answer to be given?
45. What is the sixth general argument?
46. How was His character esteemed?
especially at that day, He was greatly distinguished. The most eminent teachers of human philosophy were far from irreproachable. Zeno and Diogenes were guilty of the foulest impurities. The great Solon allowed enormous crimes. Lycurgus tolerated theft. Plato and the two Catos are stained with loathsome vices; and all those great masters of antiquity who sing of virtue, cannot bear the scrutiny into their own personal history. Mahomet made his heaven to consist in scenes of shameful indulgence and sensuality, wholly unlike that pure and holy heaven of truth and love which Jesus promised to His disciples.

Examine the personal history of Jesus Christ, as drawn out in the pages of the Four Gospels.

What habitual devotion—what deep humility—what benignity and gentleness—what sympathy for the afflicted—what lenity and mildness—what moral courage and holy boldness—what freedom from guile—what forgiveness of injuries—what self-possession in danger—what unwearied zeal in doing good—what entire submission of His will to the will of God—in short, what an assemblage of the most ennobling virtues are blended together to form the sum of His unequalled character!

And thus do we see that the instructions of Christ, and the personal history of Christ, are every way

47. What was the personal character of the philosophers?  
48. Name examples.  
49. What rewards did Mahomet promise?  
50. Give an analysis of our Saviour's character.  
51. Which were some of the brightest traits in His character?
worthy of that divine original which belongs to the Sacred Scriptures in which they are recorded.

Seventh. We turn next, from the doctrines and character of Jesus Christ, to the writers of the New Testament. And we observe that there is an air of truthfulness every where pervading their pages. They write like men thoroughly impressed with the truth of what they record. It is not possible that they could have written with a combined attempt to palm off their story upon the world. For while there is a general harmony pervading the whole, there is at the same time an individuality belonging to each, so strongly marked at times as to refute the charge of combination of plan. In describing the same event, for example, they detail, some one, and some another circumstance connected with it, some giving more, and some less of detail; never differing so far as to disagree with or contradict each other, but yet differing far enough to shut out the possibility of there having been an attempt to deceive.

They also write like honest men, telling the truth and the whole truth, rather than as men who sit down "to make out a case." They relate with undisguised frankness, the failings and faults of the disciples, the Saviour’s reproofs, the denial of Christ by Peter, and the desertion of Him by all, without any attempt at palliation or excuse.

52. Give the next general argument.
53. What characteristic pervades their pages?
54. Was there combination in plan?  55. Why not?
56. How do they describe the faults of the disciples?
They also write the account of the opposition of enemies, of the unjust trial of Christ, of the false witnesses, the mockery, the reviling, the cruel spear, and crown of thorns; but there is no language of exaggeration, none of abuse or reproach; they simply relate facts, just as they occurred, leaving the reader to make his own inferences and draw his own conclusions. As an able writer says, "No remarks are thrown in to obviate objections; nothing of that caution which never fails to distinguish the testimony of those who are conscious of imposture;—no endeavor to reconcile the reader's mind with what may be extraordinary in the narrative."—Dr. Beattie.

Such is the truthful manner in which the writers of the New Testament appear before us on the sacred page.

Eighth. There is still another test, by which the writers of the New Testament may be tried.

It is their historical accuracy, and their historical agreement with each other, and with themselves.

This is an important argument.

The first of these points has been elaborated by a very distinguished scholar (Dr. Lardner). The latter point has been the subject of one of the most unan-

57. How do they mention the enemies of Christ?
58. Do they ever indulge in abuse?
59. Do they ever anticipate objections?
60. Relate the words of Dr. Beattie.
61. Is there not great force in this argument?
62. What is the eighth general argument?
63. Who has examined the first point?
swerable demonstrations of the truth of these sacred writings on the part of an able writer. The latter writer (Dr. Paley) goes into an examination of what he terms the "undesigned coincidences" of the writers of the New Testament. He takes up, for example, the history of the Apostles as written in the Book of the Acts, by St. Luke; and then the thirteen Epistles of St. Paul, written at different places, at different times, on different subjects, and to different persons; and he exhibits the mutual, yet undesigned coincidences of facts, as thus stated by these different writers. This is a severe test. It is one which nothing can bear but the most careful record of truth. It is that species of examination which scarcely ever fails to embarrass and confuse the false witness in a court of justice. And yet the result, in this case, shows beyond all question, the entire accuracy and truthful agreement of the sacred narratives.

The former writer subjects the historical portions of the New Testament to another test. The sacred writers of the New Testament allude to facts pertaining to a great number of provinces, cities, individuals, and institutions throughout the Roman empire.

This author examines these allusions one by one, and he shows that the sacred writers must have been

64. Who has examined the second point?
65. What do you mean by undesigned coincidences?
66. How is this an argument?
67. What portions of the New Testament are selected in proof?
68. Is not this a valuable argument?
69. What is the next particular?
entirely familiar with the state and condition of society at the time when they pretend to have written; and that in these statements of facts, they are abundantly corroborated from the pages of profane history, by cotemporaneous writers of the same age.

Thus, we read in the New Testament that "Arche- laus did reign in Judea in the room of his father Herod"—that in the fifteenth year of the reign of Tiberius Cæsar, Herod was tetrarch of Galilee, and his brother Philip tetrarch of Iturea, and of the region of Trachonitis"—that "Herod married Herodias, his brother Philip's wife"—that "Herod went down from Judea to Cesarea, and there abode," and there died a loathsome death;—that "Felix (a Roman) came with his wife Drusilla, which was a Jewess"—that "Gallio was deputy of Achaia"—that the Pharisees held to many doctrines which the Sadducees denied, as the doctrine of the resurrection, and of the existence of angels and spirits—that Caiaphas, at a particular period, was high priest—that the title of Jesus was, according to custom, put on the cross—that He was scourged, and bore His own cross—that Paul received forty stripes save one, while yet it was unlawful to scourge a man who was a Roman—that Paul found an altar dedicated "to the unknown God," &c. These are only specimens of allusions to historic facts, or to customs spoken of as then existing. Now,

70. What historical incidents occur in the New Testament?  
71. Are they numerous and particular?  
72. Name some of them.
it has been shown, beyond question, that these allusions are abundantly sustained by collateral testimony of profane authors, and that the sacred writers could not have been ignorant or mistaken respecting the state of things in the world at the time when they wrote; and hence that it is not possible that the New Testament could have been written ages after, or at any other time than that when it dates. Historic fidelity is stamped upon its every page.

Ninth. Our next and final argument in favor of the divine origin of Christianity and of the inspiration of the New Testament, is drawn from the acknowledged success of Christianity. Not, however, from the simple fact that the Gospel of Jesus Christ triumphed, for Mahometanism and other false religions can plead such an argument; but from the fact that such causes brought about such results; that such means were able to secure such ends.

There is no mystery in the spread of Mahometanism. It panders to the vilest passions of human nature. It gained its conquests by fire and the sword. These were its weapons, these its arguments, and it was powerless till it made use of them.

Not so with Christianity. A despised Nazarene

73. How have these allusions been verified?
74. Could the New Testament have been written long after the time when it dates? 75. Why?
76. What is the ninth general argument?
77. Is mere success of any system an argument in its favor?
78. How did Mahometanism prevail?
79. Does this prove that system divine?
was the leading spirit of the Gospel. A few unlettered fishermen were His co-laborers. His doctrines were a stumbling-block to the self-righteous Jew, and foolishness to the philosophical Greek. Persecution and death were the earthly rewards promised to His disciples—self-denial the rule of life enjoined. "If they have hated me, they will also hate you; if they have persecuted me, they will persecute you also." And the events answered to the prediction. The whole power of the Roman government, and the learning of a golden age, were arrayed against the infant Church. And yet, having no sword but the sword of the Spirit, this little, feeble, unlettered band of despised men, went forth, lifting up their voices in the presence of kings and mighty men, preaching the truth as it is in Jesus, and yet "mightily grew the word of the Lord, and prevailed"—not only without the aid of worldly weapons, but in absolute defiance of them, and in unyielding opposition to them, the inherent life of the Gospel proclaimed its own origin, and that the arm of the Omnipotent God was uplifted in its behalf.

Within thirty years after the death of our Saviour, the Gospel had spread into almost all parts of the

80. How does Christianity differ in these respects?
81. What weapons were used?
82. What was the character of the leaders?
83. What earthly reward was promised to them?
84. What did they expect on earth?
85. What power opposed them? 86. What was the result?
87. What was the success of the Gospel in thirty years?
Roman world, and even into Parthia and Persia. About eighty years after the ascension, the younger Pliny complains, not only that the Gospel had spread through the cities, but the lesser towns and the open country; while the pagan temples were almost abandoned, the solemnities deserted, and the victims left unsold. Twenty years after, Justin Martyr declares, that there was no nation, of either Greeks or Barbarians, who did not offer prayers and thanksgivings to the Father and Maker of all, in the Name of Jesus the Crucified.

And now the question comes back upon us, if the Gospel was the work of man, a mere human institution, why was it that a cause which offered no human inducements or motives; a cause which set itself in open opposition to the tastes, the customs, the vices, the prejudices, and even the wisdom of the world; a cause which was maintained by men unskilled in learning and the arts of rhetoric; by men opposed, harassed, persecuted even unto death; that such a cause, notwithstanding all this, triumphed over the learning and eloquence of that golden age, and gained a victory over the mistress of the world?

The truth was, that this cause was upheld and carried forward by that Omnipotent Arm which made the weakness and ignorance of His disciples triumphant over the wisdom and power of the world. This

88. Give the testimony of Pliny.
89. What does Justin Martyr say?
90. State now the argument.
91. What power must have carried on the Gospel?
is the solution of the mystery, and besides this there is no other.

In the success of the Gospel, therefore, we have an argument for its divine origin.

**Conclusion.**—In our past labors we have examined the authenticity and genuineness of the Books of the New Testament. We have seen that the miracles and prophecies therein contained prove its divine inspiration.

We have now briefly examined the pages of the volume itself, and have seen how unlike are its doctrines and precepts to the spirit of the world. We have borne witness to the blameless and holy life of our great Exemplar, and have noticed how the truths contained in the New Testament are consistent with each other, and are illustrated and confirmed by all contemporary history. We have witnessed also the weakness of the instruments employed in propagating the Gospel, the power of the opposition, and have seen how it gathered strength amid conflict, beauty amid obloquy, and life amid its own ashes, until at length it went forth conquering and to conquer the world.

It is not too much to say, that Christianity, supported by such an accumulation of evidence (and the half has not been told), is and must be true, is and must be a Revelation from God.

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92. Repeat the subject of our examination thus far.
93. What ought to be the result of this examination on ourselves?
Happy, dear reader, if, by these humble labors, in any instance the unbeliever shall be convinced, or the weak be strengthened.

Thrice happy, if, in any heart, by Divine grace, without which we can do nothing, stability shall be imparted to your faith, firmness to your constancy, intelligence to your understanding, depth of devotion to your love.

Happier still, if any one shall be induced to consecrate himself with more entireness of purpose to the Gospel of Jesus Christ.

Let us not always be babes in knowledge, but rather go on unto the stature of full-grown men in Christ.

Feebly as we have written of Zion's strength and beauty, while we have lingered around her glorious walls, yet surely she does stand upon the Everlasting Rock, and the gates of hell shall not prevail against her!

"He that falleth upon this stone shall be broken, but on whomsoever it shall fall, it will grind him to powder." But to him that believeth and obeyeth, her walls are for salvation, and her gates praise.

94. How ought we to regard the ultimate principle of the Gospel? 95. Will it finally prevail?
96. Have we a pledge of this?
97. What is the consequence of rejecting it?
CHAPTER X.

REVELATION CONSISTS OF DOCTRINES AND INSTITUTIONS.

The evidences of Natural and Revealed Religion have hitherto engaged our attention. We have endeavored to prove the existence and perfections of God from the light of nature; the probability and necessity of a Revelation of His will to His intelligent creatures. We have endeavored to show that such a Revelation has actually been made; that that Revelation bears all the external and internal evidences of its divine origin; and, as such, is commended to our intelligent and hearty reception.

But such an examination, so far from exhausting the subject, only prepares the way for entering upon another equally important inquiry, What are those things which God has revealed?

This is a great question; to meet which, in all its bearings, would require far more time and attention.

1. What general subject has been hitherto examined?
2. What have we proved?
3. Does this examination exhaust the subject?
4. What is the question now to be answered?

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DOCTRINES AND INSTITUTIONS.

than we have now at command. Upon this theme, minds of the greatest strength, and enlightened by the most profound attainments, have been employed.

But our intentions are humbler. We are not to enter into a minute examination of the mysterious doctrines of Revelation; we would rather, if we might, present the outlines of that system which God has graciously made known; and having given a right direction to the thoughts of the reader, leave him to pursue the subject further, as he shall have opportunity.

I. We observe, in general, that God, in revealing what men are to believe and to practise, has made that Revelation, in the form of doctrines and of institutions. And both doctrines and institutions are to be regarded as indebted for their existence to His wisdom, for their authority to His appointment and commandment, and for their blessing to His power, truth, and love.

In respect to this position, which we ask the reader most carefully to ponder, there are misapprehensions and errors abroad directly at variance with the position, and against which we should be on our guard.

Thus, in the estimation of some, Revelation is supposed to consist more particularly of institutions—

5. What do you say of it? 6. How are we to treat it?
7. What is the first position?
8. How are these to be regarded?
9. What is their origin and authority?
10. Are there errors taught concerning them?
11. What is the first error named?
visible and perpetuated institutions—very considerable degrees of power being given to such institutions over the doctrines of Revelation.

An error directly opposed to this is, that Revelation consists mainly, or almost wholly, in doctrines; visible institutions being regarded as matters of secondary importance, and, as such, liable to be abrogated, altered, or amended, as mere matters of expediency.

Still another error, differing from both these, is gaining currency in modern times. That God has revealed neither doctrines nor institutions, which are to be regarded as perpetually and unchangeably binding on men; but that the Bible, and this alone, is to be regarded as obligatory on the reception of God's creatures, without either positive form of doctrine, or positive form of institution.

We do not propose now to refute these opinions; we state them for the purpose of presenting with greater distinctness, the truth as it is in Jesus Christ; and we think the reader will, in the conclusion of our examination, infer for himself that each of the above positions is essentially wrong. For, the reader will perceive, that it must be, as it has been, the natural tendency of the first error to blot out all the essential doctrines of the Gospel; of the second, to do away

12. What is an opposite error?
13. What is another error named?
14. Are we to refute these errors?
15. Why are they named?
16. What is the tendency of the first error?
with the positive institutions of Christianity; and of the third, to banish all those landmarks which have in all ages been the test of the truth, in opposition to the wildest radicalism, and even the most open infidelity.

In distinction from all these errors, it will appear, that God's will has been revealed to the world in the form both of doctrines and institutions; which, together, are to be regarded as the special gifts of God, and, as such, obligatory perpetually; neither of which are to be subject to human change.

First. All those presumptive arguments in favor of a Revelation, which are drawn from the probability and necessity of a Revelation, imply, that that Revelation shall consist, partly at least, in doctrine.

For, man's ignorance concerning God, himself, his duty, and destiny; man's acknowledged sinfulness, his consciousness of guilt, his need of a knowledge of grace and pardon; all these imply that a Revelation suited to such wants shall consist of doctrines containing corresponding instructions.

Second. As God Himself is a God of truth, is invisible and spiritual, so it is in accordance with these essential properties of His nature, that a Revelation from Him to His creatures shall consist, partly at

17. What of the second? 18. What of the third?
19. What position is advanced?
20. What is the first argument in favor of the Revelation of doctrines?
21. Do these wants require doctrine?
22. What is the next argument of this class?
least, of doctrines, or of truths which are to be believed.

Third. It is also presumable, that a Revelation from God to such a creature as man, shall consist partly of visible institutions.

The twofold nature of man renders such a mode of Revelation probable. It is not wholly material, or wholly immaterial, but exists in a mysterious union of both. While, therefore, purely spiritual or immaterial beings, such as angels, might be addressed in a purely spiritual manner, yet the twofold nature of man renders it at least probable, that, while God might reveal some truths addressed directly to his spiritual apprehension, yet that He would embody other truths in visible forms, or institutions.

Fourth. This method of Revelation by visible institutions, is in close analogy with what God has actually done in the natural world.

He there communicates to us, not simply the bare fact that He possesses certain attributes or properties, but He makes a striking exhibition of those attributes in the visible works of His hands. Wisdom, Beauty, Love, Power, as attributes of the Godhead, are made known to us not by simple affirmation, but are mirrored forth in the starry heavens, the verdant, bloom-

23. What is an argument for Institutions?
24. What is the nature of man?
25. What is another argument of this kind?
26. Does not God make such exhibitions of His attributes?
27. How are His perfections exhibited?
28. What are some of these?
ing, fragrant fields, the echoing forests, and the boundless sea. And if God manifests His perfections in the natural world by means of visible forms, so it is not improbable that in making a Revelation of His will to mankind, He should do it in the form of visible institutions.

Fifth. Visible institutions are adapted to the nature of man in another respect. Man is naturally endowed with the gifts of taste and sentiment. Even when the intellectual and moral faculties are most thoroughly cultivated, these powers, so far from losing their hold upon him, still remain among the master-spirits of the human mind. Visible institutions are peculiarly adapted to such emotions and susceptibilities of the mind: and religion, therefore, would fail to address man where most susceptible of impression, did it not appeal to him in the form of such institutions.

Such are some of the reasons why it is at least strongly probable, that a revelation from God to man should consist partly of doctrines, and partly of visible institutions.

Sixth. We come now to our next position, that God has, as a matter of fact, actually revealed His will in the form both of doctrines and institutions.

This was true, in respect to His ancient people, the

29. What is another argument for institutions?
30. Are these gifts destroyed by education?
31. Have they great influence over society?
32. Is it wise to neglect them?
33. What is the next position?
34. Was this true of the Jews?
Jews. He revealed certain moral truths to be believed, and certain duties and precepts to be obeyed. He also appointed certain visible institutions, gave to those institutions organic forms, and rendered an observance of them in the most minute particular binding upon the conscience. He gave minute directions, respecting the construction of the temple, and its furniture, adornments, and worship. He appointed the priesthood, sacrifices, rites, and ceremonies of the Jewish Church. He even manifested His own presence in the temple, by means of the Shechinah, showing forth thus visibly His own power and glory.

Seventh. When Jesus Christ came into the world, to make further revelation of His Father's will, He still made use of the same method of communication. He was, in His own person, an exhibition of this very point under consideration. For, although He was full of grace and truth, yet He took not on Him the nature of angels, but He took on Him the seed of Abraham. And "forasmuch as the children are partakers of flesh and blood, He also Himself likewise took part of the same."

So also, in making a clearer and fuller revelation, He did not overlook the twofold nature of mankind, but suited the method of that revelation to the condition and wants of those to whom He came. He

35. What did God reveal to them?
36. What did He appoint?
37. How was He manifested?
38. What was the course pursued by our Saviour?
39. Was His Incarnation an argument—and how?
40. What was the character of His Revelation?
announced some doctrines: He revealed the Godhead, as existing in three persons, Father, Son, and Holy Ghost; He brought life and immortality to light in the Gospel; He gave assurance of pardon of sin on specific conditions; and then added the most weighty motives to secure compliance with those conditions.

And having done all this, so far from leaving those truths and doctrines to be perpetuated by secondary means of human origin and appointment, He did not separate the body and soul of religion; He appointed a new and living temple; He established a Christian ministry, and Christian sacraments, and Christian worship. So far from dispensing with visible institutions, He established the Church to be “the pillar and ground of the truth;” the medium, by which the doctrines should be witnessed, kept and proclaimed in the world. He joined together institutions and doctrines by a sacred and holy bond, and hence left no liberty to put asunder what He had so firmly united.

Eighth. To learn what these doctrines, and what these institutions are, we are to go back to the days of Christ and the Apostles; not with a spirit of vain curiosity, not as if to ascertain what is, on the whole, the best form of Christian doctrine, or what are

41. What did He reveal?
42. What were some of the doctrines?
43. By what motives did He enforce them?
44. Did He appoint Institutions?
45. How are we to ascertain what these were?
46. What inquiry should we make?
the best forms of Christian institutions, but rather what are the doctrines which Christ taught, and what are the institutions which Christ appointed. And such doctrines, and such institutions, when ascertained, come to us, not with the claim of mere preference, but with the higher claim of authority and obedience.

We are, therefore, to tax the best powers of our minds, our judgment, and our understanding, we are to listen to the teachings of God's providence and grace, not with a view of forming for ourselves new doctrines, or framing up new institutions, but rather of ascertaining the important fact—what were the doctrines which Jesus Christ delivered? what were the institutions which Jesus Christ established?

Now, our blessed Saviour, after His resurrection, did not go forth in person to establish His Church, neither did He immediately ascend to Heaven; but He remained with the Apostles forty days, "being seen of them, and speaking of the things pertaining to the kingdom of God," or the Church. Acts i. 2, 3. And just before His ascension He gave them power and commission in these words: "All power is given unto me in heaven and on earth. Go ye therefore and teach all nations, baptizing them

47. How should we regard such doctrines and institutions?
48. What efforts should we make in this inquiry?
49. What two questions should we answer?
50. Did our Saviour go forth in person to establish the Church after His resurrection?
51. Through whom did He do it?
52. What was the language of their commission?

And the Apostles, clothed with this power and commission, and endued with the miraculous gifts of the Holy Ghost, as the credentials of that power, went forth to exercise that power, and fulfil that commission; and hence it follows that the doctrines taught by the Apostles, and the institutions planted by the Apostles, thus sanctioned by the miraculous influences of the Holy Ghost, were the doctrines and institutions of Jesus Christ, in whose name, power and commission they went forth.

Ninth. This method of argument is becoming more and more important, with the progress of time. For, at the present day, among those who differ most radically from each other in respect to important doctrines and institutions, yet all appeal with equal pertinacity to the Bible, as their common standard, culling out passages here and there to suit their private novel speculations. Now, in respect to the constitution of civil government, it is customary to settle disputed points by going back to the practice of the very men who framed that constitution; so in regard to the

53. With what were they endued?
54. What conclusion necessarily follows?
55. What do you say of this method of argument?
56. What fact is obvious?
57. Do all claim to be right?
58. In civil questions what course is taken?
doctrines and institutions of Christ, if doubts arise, how much more important to refer at once to the practice and teaching of those inspired men who were immediately commissioned by the Great Head of the Church, who were personally taught by Him, and who were specially qualified by the Holy Ghost for this work.

Tenth. The good providence of God, who watches even the falling sparrow, has provided abundant facilities for deciding concerning the faith and practice of the Church. In respect to both doctrine and institutions (besides historic testimony), the Church, which is “the pillar and ground of the truth,” bears testimony enough to satisfy the humble soul, which meekly listens to the divine teaching.

The essential doctrines of Revelation, as it appears, were early grouped together into what St. Paul calls “a form of doctrine” (Rom. vi. 17), and by a stronger term still in the original, a “form of sound words” (2 Tim. i. 13), and which was carried by the Apostles into all the world whither they went. These essential doctrines were embodied in what was afterwards known as the “Apostles’ Creed,” the truths of which

59. What should we do?
60. Has God made provisions for such questions?
61. Was this one object of the Church?
62. What is it said to be?
63. How were the doctrines of the Gospel grouped?
64. What does St. Paul call them?
65. Where were they practised?
66. Are they still found thus spread everywhere?
were proclaimed without material variation in the remote isles of Britain, through all southern Europe and northern Africa, and in the interior of Central and then populous Asia. It contains no metaphysical speculations, or scholastic subtleties, such as afterward distracted the attention of believers. It simply contains the great facts and doctrinal truths of Revelation.

These truths were afterwards more clearly defined in the Nicene Creed.

To those old creeds, then, we are still to go, and listen to them as faithful witnesses to the doctrines of the Revelation of God.

The Church hath also power to witness against and reject all errors and heresies, as they may from time to time spring up. This she hath already done, in her Articles and Homilies, and may continue still to do, as necessity may arise.

Eleventh. In respect to the institutions of the Gospel, there exists the same rule of evidence, the same source of appeal, as in respect to doctrine.

The Holy Scriptures inform us what those institutions were. And where doubts or controversies arise, we have but to appeal to the practice of the apostles, and of the universal Church in her purest days. We

67. What is the character of the Apostles' Creed?
68. What was afterwards compiled?
69. Have we equal evidence as to institutions?
70. What is our first source of evidence?
71. In case of dispute, what must we do?
find there the institution of the visible Church of Christ.

We find there the institution of two, and only two, Christian Sacraments, viz., Baptism and the Lord's Supper.

We find the institution of the Christian ministry appointed, commissioned, and sent forth by Jesus Christ, and that ministry consisting of three orders, Bishops, Presbyters, and Deacons.

We find the institution of the Christian Sabbath, the day being changed from the seventh to the first day of the week, in commemoration of the resurrection of Christ.

We find the institution of the Rite of Confirmation, or the laying on of hands.

We find the institution of Christian worship, and the offering up in Christian assemblies of the sacrifices of prayer, praise, and thanksgiving.

We read also many other things, pertaining to the holy living of the primitive Christians, written for our instruction, that we, with them, through grace, may finally inherit the promises.

Such, in brief, are the institutions of revealed religion in Christian times. We do not here present

72. What was one institution?
73. What was another? How many sacraments?
74. What was another? In how many orders?
75. What was another? What change of day?
76. What was another?
77. What is the last named?
78. Do all these seem to be scriptural and apostolic?
the arguments by which these institutions are defended. This will be done in a concluding chapter. All that we have now designed is, to show, that God, in revealing His will, has done it not only in the form of doctrines, but also of institutions.

CONCLUSION.—How important are the considerations which have now been presented. Amidst the exciting topics of the day, the strifes and care of worldly business, and the allurements of science, we should not lose sight of an object more important than all these. The world and its cares are lighter than vanity; even science and art vanish into insignificance, in comparison with another greater question than all these—What hath God revealed to us, as His immortal, accountable children?

If the great heathen orator commended human learning above worldly riches, because it follows us to our business, to our retirements, and abides with us continually, by how much stronger claim are these things of God enforced, which follow us even into the unseen world!

Let us not regard the Revelation of God as a mere theory, a vain speculation, but rather as containing practical duties, which are to be believed and obeyed.

79. Are the evidences and arguments stated?
80. What concluding reflections are drawn?
81. Are these questions of curiosity?
82. How ought we to receive them?
83. How did Cicero enforce the claims of learning?
84. How much stronger is the claim of Religion?
And thus, Faith, and Hope, and Love, will all be invigorated; while we may be animated with the reflection, that the partial obscurity of our present vision will soon open into the light of perfect day.

What benefit follows a reception of it?  
What promise follows?
CHAPTER XI.

INSTITUTIONS OF CHRISTIANITY.

In the former chapter we endeavored to prove, by numerous arguments, that Revelation contains both doctrines and institutions. It was also stated where those doctrines may be found, and what those institutions are.

So strong, however, is the tendency, at the present day, to overlook the importance of the institutions of Christianity; so often are we called upon to bear witness against dangerous innovations, and in favor of apostolic and divine institutions: that we propose, as a suitable conclusion to this whole subject of Natural and Revealed Religion, to present a few of the main arguments in support of the institutions of our most holy religion.

The institutions of Christianity are—

I. A visible Church of Christ.

1. What was the subject of the last chapter?
2. What tendency exists at the present day?
3. What are we often called to do?
4. What is to be now examined?
5. What are the institutions of Christianity?
II. A Christian Ministry, consisting of three orders.
III. The Christian Sacraments of Baptism and the Lord's Supper.
V. The Rite of Confirmation.

Each of these institutions, we believe, belongs to the Christian religion, and imposes upon us duties and obligations, by which we are religiously bound.

Concerning the precise nature of some of these institutions there may be found some diversity of opinion; but, concerning the fact itself, that they are institutions of the Gospel, we suppose there should be no difference of sentiment. We enter, therefore, at once upon a consideration of the prominent arguments by which these institutions are supported.

I. In the system of Revealed Religion there is the institution of a visible Church.

We are not, however, to regard the visible Church as first instituted by our Saviour at the time of His advent: for St. Stephen, addressing the Jewish council, speaks of the Church as existing in the time of Moses, when he says, "This is He that was in the Church in the wilderness." Acts vii. 38. That same Church was perpetuated to our Saviour's time; by Him it was somewhat modified but not destroyed;

6. What is said concerning the nature of some of these?
7. Of what is there no dispute?
8. What institution is first considered?
9. Was this first planted by Jesus Christ at His advent?
10. When did it exist? 11. What did He do?
the plan of salvation was more completely developed; that Church has been continued to our own day, and will be handed down till the end of time. All that we now propose to prove is, that the visible Church was spoken of as existing in the time of our Saviour, and is one of the institutions of Christianity.

Thus, in speaking of a brother who hath trespassed, our Saviour says, "If he neglect to hear them, tell it unto the Church; but if he neglect to hear the Church, let him be unto thee as a heathen man and a publican." St. Matt. xviii. 17.

After the ascension of our Saviour, we find the sacred writers using language like this: "At that time there was a great persecution against the Church, which was in Jerusalem." Acts viii. 1. "Prayer was made without ceasing of the Church unto God for him." Acts xii. 5. "Then pleased it the Apostles and elders, with the whole Church." Acts xv. 22. "Let him call for the elders of the Church." (St. James v. 4.

The Greek word Ecclesia, translated Church, occurs in the New Testament one hundred and fourteen times; and in a very great number of these instances is so used that it must necessarily refer to a visible institution. This frequent use of the term is sufficient proof that there was such an institution in the

12. What are we now to prove?
13. Give the scriptural authority for this?
14. How often does the Greek word occur in the New Testament? 15. What does this prove?
time of our Saviour and His Apostles, as a visible
Christian Church.

The manner in which it is spoken of shows the ex-
alted character which belongs to it. It is the object
of our Saviour's strongest love. For "Christ loved
the Church, and gave Himself for it." Eph. v. 25.
"It is the fullness of Him that filleth all in all,"
Eph. i. 23—and so is the medium of the richest bless-
ings to the world. High destinies await her here-
after. If glorious things were spoken of the city of
God in olden time (Ps. lxxxvii. 3), more emphatically
is this true of that Mount Zion, that heavenly Jeru-
salem unto which we are come. Heb. xii. 22 and 23.

Enough has been said to prove, that the visible
Church of Christ is an institution of revealed re-
ligion.

II. Another institution of revealed religion is the
Christian Ministry; and that ministry consisting of
three orders, known as Bishops, Priests, and Deacons.

First. The importance of this ministry is every
where apparent. It is so in the value attached to it.
It is called a "treasure." "We have this treasure in
earthen vessels." 2 Cor. iv. 7. It is so in its origin,
which is said to be the "grace of God." Eph. iii. 7.
It is so in its object, viz., "the perfecting of the saints.

16. How do you prove its dignity and importance?
17. In what manner do the Holy Scriptures represent it?
18. What institution is next named?
19. In how many orders does it exist?
20. How do you prove its importance?
21. What is its origin and object?
the edifying of the body of Christ;" and, "as ambassadors for Christ, to reconcile the world unto God." Eph. iv. 12, and 2 Cor. v. 18–20.

Second. There was a ministry, and that in three orders, in the Jewish Church. From among all the Jews, the tribe of Levi was specially called to the work of the holy ministry. Num. viii. 5–26. The business of the Levites was to wait upon the priests, and to assist in the service of the tabernacle and temple. Num. iii. 9. 1 Chron. xxiii. 28. These were the third order of the Jewish ministry.

From this tribe the family of Aaron was called to the special office of the priesthood. The business of the priests, or second order, was to serve immediately at the altar, to prepare the victims, and offer the sacrifices. Ex. xxix. Lev. viii., ix.

Over all these was the high priest, the first order of the ministry. He alone might enter into the "holy of holies," and to him was committed the supreme administration of sacred things. Ex. xxix. Lev. xvi.

Third. Now, as the various rites in the Jewish Church were types of good things to come; as circumcision and the passover pointed forward to corresponding things in Christian times; so the ministry, and the form of the ministry, in the Jewish Church,

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22. What argument is drawn from the Jewish Church?
23. What was the business of the Levites?
24. What was the business of the Priests?
25. What was the office and duty of the High Priest?
26. To what did Jewish institutions correspond?
would imply a similar institution in the Church of Christ, unless it can be shown that there are no duties and offices to be performed, no sacraments to be administered, no worship to be celebrated, no spiritual sacrifices of prayer, praise, and thanksgiving to be offered. But this will not be pretended—and we should be led to look, therefore, for a ministry in the Christian, corresponding to that in the Jewish Church.

Fourth. So also, as a matter of fact, we find our blessed Saviour, after His resurrection, and previous to his ascension, appointing, commissioning, and sending forth a ministry. That commission was given to the Apostles, and them alone. Acts i. 2 and 3. It contains, first, a declaration of the power by which He was then solemnly acting: "All power is given unto me in Heaven and on earth." It then appoints the Apostles to the office: "Go ye." It then specifies the work assigned them: "Teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, and teaching them to observe all things whatsoever I have commanded you." It then conveys the promise of His presence with that ministry till the end of time: "Lo, I am with you alway, even unto the end of the world." St. Matt. xxviii. 18–

27. Is there any work calling for a ministry now—and what?
28. At what period of our Saviour's life did He commission a ministry? 29. To whom was the commission given?
30. By what power did He act?
31. What duties did He impose on them?
32. What promise did He give them?
20. Here, in language which could not have been more explicit, there is recorded the institution of a ministry; the appointment of men to that ministry; the duties of that ministry; and the perpetuity of that ministry always, or to the end of time.

Fifth. The Apostles always spoke of the ministry as a divine, and not a human institution. "The ministry which I have received of the Lord Jesus." Acts xx. 24. "God hath given to us the ministry of reconciliation. Now, then, we are ambassadors for Christ." 2 Cor. v. 20. "No man taketh this honor upon himself, but he that is called of God, as was Aaron." Heb. v. 4 and 5.

Hence, then, we prove the Christian ministry to be an institution of our blessed religion.

Sixth. That ministry was a threefold ministry, or consisted of three orders.

In the Book of the Acts of the Apostles, in several of the Epistles, and in the Book of the Revelation of St. John, we find constant reference made to—first, Apostles; secondly, presbyters, also called elders; and thirdly, deacons. In a little time, the name Apostle was, as a mark of honor, appropriated to those whom our Saviour first called; and their successors in office were called Bishops; which apostolic office, together with that of presbyters and deacons, has been handed down to our own days. The name "bishop," signify-

33. Is the ministry a human or Divine institution?
34. Have you scriptural authority—and where?
35. What is that ministry in its form?
36. How many grades of ministers are spoken of?
ing overseer, and the name "deacon," signifying servant, having at the first no technical character, were then used with more latitude of expression. Thus the Apostles Peter and John are said to be presbyters. (1 Pet. v. 1. 2 John. i. 1.) And St. Paul declared that himself and Apollos were deacons, as the original word is diaconoi. 1 Cor. iii. 5. But this does not prove that they were deacons in the technical or specific sense of the word, or that they were not Apostles. It is enough to show, as can easily be done, that the offices of Apostles (afterwards called bishops), and of presbyters, and of deacons, were distinct from each other, and that these offices were established in the Church.

Seventh. It is sometimes asked, why is there not a command in the New Testament that there shall be three orders in the ministry? But why, it may be asked in reply, is there not a command on other disputed doctrines; as that of the trinity, of infant baptism, and of the Christian Sabbath?

An answer to the inquiry may be found, however, in the fact, that the writings of the New Testament were not composed until churches were extensively and thoroughly planted. The "Acts of the Apostles"

37. How are the words, "Bishop" and "Deacon," used in the New Testament?
38. When did they have a technical meaning as applied to permanent offices?
39. What is it enough to show?
40. What question is sometimes asked?
41. Concerning what other things may it as well be asked?
42. How else would you answer it?
was not written until about thirty years after the Ascension. Some of the Epistles bear a much later date. Before this time, churches were planted in various parts of the Roman empire; in Rome, Philippi, Corinth, Ephesus, Crete, &c., &c. We should not expect to find commands in reference to that which already existed; while we should expect to find frequent allusions to practices and institutions existing under the Apostles; and so it is. In the historical portions of the New Testament, we find frequent allusions to the three orders of the ministry, actually engaged in the peculiar work of their respective offices.

Eighth. Thus we find the Apostles, and them only, ordaining men to the sacred office of the ministry, and administering the rite of confirmation.

The Apostles (and not the people) ordained the seven deacons. Acts vi. 3–6.

The Apostles Paul and Barnabas ordained presbyters in every church where they travelled. Acts xiv. 23.

Timothy, young in years (1 Tim. iv. 12), is advised whom he must admit to the order of presbyters, then called bishops, and whom to the office of deacons. 1 Tim. i. 3; iii. 10. Titus was left by St. Paul in Crete, to ordain elders or presbyters in every city

43. When were the Books of the New Testament written?
44. What would this lead us to anticipate?
45. What allusions do we find?
46. Whom do we find ordaining?
47. Are Presbyters and Deacons ever found ordaining?
48. Who ordained the seven deacons?
49. What other instances of the Apostles' ordaining?
throughout the island. Tit. i. 5. St. John, in the Revelation, written at a late period, addresses some one in each of the seven churches in Asia. He calls him an angel, or, as the term signifies, Apostle. He regards him as having the care of those churches, and as responsible for the doctrines there taught; one of which churches (that at Ephesus) had, long since, its presbyters and deacons.

We find also the Apostles, and them only, administering the rite of confirmation, or laying on of hands. The Apostles Peter and John administered it in Samaria. Acts viii. 17. St. Paul did the same in Ephesus.

This order of the ministry had also supervision over their respective churches, and power to administer authority and discipline. 2 Cor. xi. 23. 1 Tim. v. 19 and 20. Tit. ii. 18. Rev. ii. 14–20.

Ninth. Next after the Apostles, we find the order of elders, or presbyters.

At the early Council of the Church at Jerusalem, called to decide concerning the question of circumcision, a formal decree, and carefully drawn up, was sent forth in the name of the Apostles, and elders or

50. Who ordained in Crete?
51. Were there many cities and congregations there?
52. What do you find in the seven churches of Asia?
53. What other act did the Apostles perform?
54. Have we any proof of other orders performing this?
55. What other power had they?
56. What is the next order of the ministry?
57. Where are they officially named?
presbyters, and brethren, in which this second order of the ministry is clearly and formally recognized, as distinct both from the "Apostles" on the one hand, and the "brethren" on the other. Acts xv. 23.

They were an order of the ministry. St. Paul addresses the presbyters of Ephesus as such. Acts xx. 28. The qualifications required of them also proves this. For they must be "apt to teach;" "one that ruleth his own house well," 1 Tim. iii. 2 and 5. And they were admitted by ordination to their sacred office. For Paul and Barnabas "ordained elders or presbyters in every city." Acts xiv. 23. This was also one important object of Titus in the island of Crete. Titus i. 5.

Tenth. Next after the presbyters was the order of deacons. They were an order of the ministry. They were admitted to this office by ordination, at the hands of the Apostles. Acts vi. 6. And St. Paul says, "They that have used the office of a deacon well, purchase to themselves a good degree;" or, are entitled to advancement in the sacred ministry. 1 Tim. iii. 13.

The qualifications demanded of them implies their ministerial character. They must be "full of the

58. Was that decree an official document?
59. What do these names prove?
60. How do you prove that they were an order of the ministry?
61. Give the scriptural proofs of this.
62. What was the next order of the ministry?
63. Prove that they were an order of the ministry.
64. How were they admitted to office?
65. What do you say of their qualifications?
Holy Ghost and of wisdom." Acts vi. 8. They must be "grave, holding the mystery of the faith in a pure conscience, ruling their children and their house well." 1 Tim. iii. 8, 9, 12. They also performed ministerial acts, in that they preached and baptized. Acts viii. 5, 12, 38.

Such is a brief sketch of the scriptural argument for the three orders of the Christian ministry—Apostles (afterward called bishops), presbyters, and deacons. It is an argument which increases in strength, the more attentively the pages of the sacred volume are read in their connection with each other.

Eleventh. The three orders of the ministry are clearly proved by the writings of the apostolic fathers, and the testimony of the early Church.

The apostolic fathers were men who lived in the days of the Apostles, and so were eye-witnesses of their labors; or immediately after them, and so could not have been mistaken as to the facts to which they bear testimony. Their writings are invaluable to us in many respects, as proof respecting the Holy Scriptures, the doctrine, ministry, and worship of the early Church. The chief of these apostolic men whose writings have come down to us, are Clement of Rome,
Ignatius, Polycarp, Justin Martyr, and a little later, Irenæus, Clement of Alexandria, Tertullian, Origen, and others. As we descend a little further, such writings become more numerous and voluminous.

Now the writings of these apostolic men are very decided upon this point of the three orders of the ministry.

Ignatius, who lived in the first century, says, "I salute your very worthy bishop, and your venerable presbytery, and your deacons, my fellow-servants."—Ep. ad Smyr., sec. 12.

Again: "I have been thought worthy to see you, by Damas, your godly and excellent bishop, and by your worthy presbyters, Bassus and Apollonius, and by my fellow-servant, Sotio the deacon."—Ep. ad Mag., sec. 2.

Again: "For there is one flesh of our Lord Jesus Christ, and one cup in the unity of His blood; one altar, as there is also one bishop, together with the presbytery, and the deacons my fellow-servants."—Ep. ad Phil., sec. 4.

Clement of Alexandria, a little later, says: "There are other precepts in the Holy Scriptures, without number, which concern men in particular capacities; some which relate to presbyters, others which belong to bishops, and others respecting deacons."—Peadag., lib. iii., cap. 12.

Tertullian says, "The chief or highest priest, who

73. Are the writings of those men voluminous?
74. What does Ignatius say?
75. Does he name distinctly Bishops, Priests and Deacons?
76. What does Clement say?
is the bishop, has the right of giving baptism, and after him the presbyters and deacons, but not without the bishop's authority."—Lib. de Bap., cap. 17.

Origen says, speaking of "debts" in our Lord's prayer, "Besides these general debts, there is a debt peculiar to widows who are maintained by the Church, another to deacons, another to presbyters, and another to bishops, which is the greatest of all."

Such is only a specimen of the testimony of the early Church respecting the organization of the ministry in apostolic times; testimony clear, full, and explicit; testimony of men who lived at a time when they could not have been mistaken; men who died by the most cruel deaths, martyrs to the truth. And yet, without one exception, they testify to this universal fact, the establishment of a ministry in three orders throughout the whole Church. During the first fifteen hundred years after Christ's time, we find no trace of any other ministry in existence. Throughout Asia, Africa, and Europe, under every form of civil government, in every shade of refinement, the Church was established under such a ministry. And although, about three hundred years since, a different state of things began to exist, yet more than nine-tenths of the Chris-
tian world, at this day, have preserved the same threefold ministry.

Such is the institution of the Christian ministry in the Church of God. We have dwelt the longer upon it, because of its importance. We commend the subject to the more thorough examination of the reader.

III. Another institution of revealed religion, was that of the two sacraments of Baptism and the Lord's Supper.

Both these were instituted by Jesus Christ. Both are visible institutions, having an outward and visible form. Both are means whereby we receive inward and spiritual grace. Both are enjoined upon all the disciples of Christ.

In our Saviour's last commission to the Apostles, He appointed the Holy Sacrament of Baptism. He commanded them to baptize all nations, and gave them the form of that baptism. It should be "in the name of the Father, and of the Son, and of the Holy Ghost." St. Matt. xxviii. 19.

So also, the night in which He was betrayed, He established the Holy Sacrament of His Supper. "He took the bread, and blessed, and brake it, and gave it to the disciples, and said, Take, eat, this is my

85. What is another institution? 86. Who appointed them? 87. Have they an outward form? 88. What is that form? 89. Have they inward grace when rightly received? 90. Are they obligatory on all? 91. When was the Sacrament of Baptism appointed? 92. What form did He give? 93. When did He establish the Lord's Supper?
body. He took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it, for this is my blood of the New Testament, which is shed for many for the remission of sins.” St. Matt. xxvi. 26–28.

“This do ye, as oft as ye drink it in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do show the Lord’s death till He come.” 1 Cor. xi. 23–26.

This sacrament, thus instituted by Christ, was religiously received in both kinds by the Church in its early days, as it has been ever since. In the Acts of the Apostles we read, “Upon the first day of the week, when the disciples came together to break bread.” Acts xx. 7. As if this was their habitual practice. And in St. Paul’s first Epistle to the Corinthians, his rebuke of the abuses of this sacrament implies, beyond doubt, the fact of its habitual reception, and that in both kinds.

Again: The sacrament of baptism was designed to be administered, and ought to be administered to infants, as well as adults.

The following summary of arguments for infant baptism is briefly presented.

First. The covenant of grace, by which men are saved, is the same in its main features in all ages of the world. And as infants were admitted to that

94. Where are the accounts found?
95. Was this Sacrament continued in the early Church?
96. Give the scriptural proof.
97. Was Baptism designed for infants?
98. What is the first argument?
covenant, at God's command, by circumcision, so, as a matter of course, they are to be admitted to it now that the seal has been changed. Gen. xvii. 1-14.

Second. The Apostles expressly told the Jews, that the blessings of the Gospel of Christ belonged not only to them, but to their children. Acts ii. 38, 39. The Jews, as a matter of fact, never objected to Christianity that under it infants were excluded from the covenant of grace.

Third. The command, "Repent and be baptized," does not exclude infants from baptism, on the ground that they are incapable of repentance, any more than the condition, "He that believeth not shall be damned," excludes them from the promise of salvation on the ground that they are incapable of believing. Both conditions are addressed to those capable of understanding them. Infant baptism is another and distinct question.

Fourth. Our Saviour expressly affirms that the Church, or the kingdom of God, has infants among its members. "Suffer little children, and forbid them not, for of such is the kingdom of God." St. Matt. xix. 14.

Fifth. In the history of the Church in the New Testament, we read of the baptism of whole families, where the form of expression, "his house," &c., implies that the whole family were baptized upon the conver-

99. What is the second argument?
100. What is the third argument?
101. What is the fourth argument?
102. What is the fifth argument?
sion of the heads of the family. Acts xvi. 33; 1 Cor. i. 16.

Sixth. The history of the early Church leaves us no room to doubt as to the practice of the Apostles in this respect.

Justin Martyr, who lived immediately after the Apostles, says, "There are among us those of both sexes, of seventy and eighty years of age, who were made disciples of Christ when they were infants."

Origen, a little after, says, "Infants are baptized for the remission of sins." And at a council called by Cyprian bishop of Carthage, of sixty-six bishops, A.D. 253, the question was discussed, whether infants might be baptized before the age of eight days; but concerning the doctrine itself, there was no dispute. The depriving infants of this sacrament is one of the modern corruptions of later times.

Such are some of the arguments in favor of infant baptism.

IV. Another institution of revealed religion is that of the Christian Sabbath, and Christian worship.

First. The institution of a Sabbath, or appointment of every seventh day as a day of holy rest, was not first made by Christ and His apostles, nor was it a

103. What is the sixth argument?
104. Give the testimony of Justin Martyr.
105. What does Origen say?
106. What question arose at Carthage?
107. What do all these arguments prove?
108. What is the next institution of Revealed Religion?
109. Was this a Jewish institution?
day of Jewish origin. This day was set apart by God Himself, immediately after the creation. It is said, "He rested on the seventh day from all His work which He had made. And God blessed the seventh day, and sanctified it, because that on it He had rested from all His work which God created and made." Gen. ii. 2 and 3.

Here is the first institution of the Sabbath, and the reason for it; clearly proving that the day is not a Jewish institution.

Second. The frequency with which the word "seven" occurs in the early history of the world, as a division of time, seems to have had its origin in the Sabbatical rest, occurring on every seventh day. Gen. viii. 10-12; xxix. 18-27, &c.

Third. The day was plainly observed before the giving of the Moral Law on Mount Sinai. Thus, in the journey of the Israelites, the Lord said to Moses respecting the manna, "On the sixth day they shall prepare that which they bring in, and it shall be twice as much as they gather daily;" and "on the seventh day they found none." Ex. xvi. 5, 27.

Fourth. The very language of the moral law respecting the Sabbath, implies a previous existence of the Sabbath. It is not "Thou shalt observe the seventh

110. When was it appointed?
111. For whom was it appointed?
112. What number frequently occurs in the Old Testament?
113. When do we find the day observed?
114. Was this previous to the giving of the Law on Sinai?
115. What does the language of the commandment prove?
day to keep it holy;" but "Remember the Sabbath day," as if it were something already existing; and the reason for its observance points us back at once to its first institution, at the time of the creation.

Fifth. The moral nature of the Sabbath is an argument for its early origin and universal obligation. It is a day of physical repose; a cessation from worldly care and business; an opportunity of preparation for that Sabbath which shall never end.

All history shows, that the non-observance of the Sabbath as a day of holy rest, has always been attended by the extinguishment of all true religion. This will hold true both as a public and private test.

Sixth. Our blessed Saviour, having "all power in heaven and on earth," as "Head over all things to the Church," changed the day from the seventh to the first day of the week. He continued the same division of time, still setting apart "the seventh day," preserving the moral character of the institution, but He changed the day itself from the seventh to the first day, in commemoration of another and greater event than the creation of a world at the first, viz., a new moral creation, in virtue of His own death and resurrection.

That the day was thus changed a few proofs will suffice to show.

116. What is the nature of the commandment?
117. What has been its history in the world?
118. What did our Saviour do?
119. Had He power to do this?
120. What did He change? 121. What did He continue?
On the first day of the week, after our Lord's resurrection, we find the disciples assembled together, and Jesus with them. St. John xx. 19.

After eight days, again, the disciples were together, and Jesus came and stood in the midst of them. St. John xx. 26.

In the Book of the Acts of the Apostles we find this day statedly and religiously kept.

It was upon the first day of the week that the Holy Ghost descended on the Apostles, as "they were all with one accord in one place." Acts ii. 1.

Upon the first day of the week we find the disciples habitually assembling to receive the Lord's Supper, and St. Paul preaching to them. Acts xx. 7.

On the first day of the week, St. Paul exhorts the Corinthian Christians, to lay aside their alms, as God had prospered them. 1 Cor. xvi. 2.

This day was known as the Lord's day, and St. John says, "I was in the Spirit on the Lord's day." Rev. i. 10.

The early Church statedly and religiously kept the first day of the week as the Christian Sabbath.

Ignatius says, "No longer observing Sabbaths, but keeping the Lord's day, in which also our life is

122. Prove that the day was changed.
123. Did He keep the first day of the week?
124. Did the Apostles keep it?
125. What was this day called?
126. Why was the first day selected?
127. Was this day kept in the early Church?
128. Quote from Ignatius.
sprung up by Him." *Ep. ad Mag.*, sec. 9. And again, "Let every one that loves Christ, keep holy the Lord's day, the queen of days, the resurrection day, the highest of all days."

Irenæus Bishop of Lyons, A.D. 167, says, "*On the Lord's day* every one of us Christians keep the Sabbath, meditating on the Law, and rejoicing in the works of God."

Clement of Alexandria, A.D. 192, says, "A Christian, according to the command of the Gospel, observes the Lord's day, thereby glorifying the resurrection of the Lord."

These specimens, from the early writers, are sufficient to prove that the primitive Christians, immediately after the Apostles, perpetuated the religious observance of the first day of the week, which, as we have seen, was instituted by our blessed Saviour and His inspired Apostles.

Seventh. This day was devoted to religious, public worship. The quotations from the Acts of the Apostles and from the Fathers prove this.

Dionysius says, "This being the Lord's day we keep it holy." And Justin Martyr declares, "On Sunday all Christians in the city or country meet together, because that is the day of our Lord's resurrection; and then we read the writings of the Prophets and

129. State the words of Irenæus.
130. Quote from Clement. 131. What do all these prove ?
132. How was this day kept ?
133. Give the statement of Dionysius.
134. Repeat the language of Justin.
Apostles; this being done, the president makes an oration to the assembly, to exhort them to imitate and do the things they heard; then we all join in prayer, and after that we celebrate the Sacrament." Just. Mart. Apol. iii., p. 96, 99.

Such is the evidence of the institution and due observance of this holy day—a day which must still be kept holy, by abstaining from worldly avocations and pleasures, by devout and regular attendance upon God's worship in His courts, by receiving His holy Sacrament, by private, religious reading, meditation and prayer, and by works of necessity and mercy.

V. The other institution of Revealed Religion is that of Confirmation, or "the laying on of hands," by the chief minister on those who have been baptized.

That this is such an institution we cannot doubt. The Apostles practised it. When Philip, one of the seven deacons, had preached and baptized certain converts at Samaria, the Apostles at Jerusalem went down to do that which Philip the deacon could not do, namely: administer "the laying on of hands," and confer larger measures of spiritual blessings." Acts viii. 5-13. And St. Paul, in explaining the system of the Gospel more perfectly to the Jews, names the "doctrine" of "the laying on of hands" as one of the first principles of the doctrine of Christ. Heb. vi. 1, 2.

135. How ought this day to be observed?
136. What are violations of this day?
137. What institution is next considered?
140. What is it said to be?
The early writers speak distinctly of this institution of Christianity.

Tertullian, of the second century, says, "Hands are imposed upon those who had been baptized, with prayer and the invocation of the Holy Ghost."

Cyprian Bishop of Carthage says, "Those who have been baptized in the Church are brought to the president of the Church, that by our prayer and imposition of hands, they may receive the Holy Ghost, and be consummated with the Lord's seal."

At the Reformation, they, on the continent, who rejected other apostolical institutions (which they did not do from choice), either retained Confirmation or desired to retain it. The Lutherans practise Confirmation even to this day.

Calvin says, "It was an ancient custom in the Church for the children of Christians, after they were come to years of discretion, to be presented to the bishop, in order to fulfil that duty which was required of adults who offered themselves to Baptism." And he calls it "the imposition of hands." Cal. Ins., B. iv.

The propriety of this rite, the blessings attending it, and the conditions or qualifications for it cannot now be considered. I am only concerned to prove.

141. Repeat the language of Tertullian.
142. Give the statement of Cyprian.
143. How was this regarded at the Reformation?
144. Who retained it?
145. What does Calvin say of it?
146. Is it an important rite?
147. Where are the qualifications found?
what I think is already apparent, that Confirmation is one of the institutions of our most holy religion.

**Conclusion.**—Such, the reader will bear in mind, are the institutions of our blessed religion. We have aimed at saying little or nothing respecting the *practical duties* which at once spring up from such institutions.

The writer leaves these to be presented by the living teacher of God's truth, and refers the reader to those numerous publications, to which he will readily find access. All that we have now attempted, has been to show distinctly this one thing—that in the system of Revealed Religion God has seen fit to make known to us certain visible institutions, which, as they are devised by His wisdom, so they are established by His authority, and are to be received by us as the gifts of His love.

And we now fervently commend the reader, and the fruits of our present labors, to the blessing of God the Father, God the Son, and God the Holy Ghost, three Persons and one God, to whom be rendered undivided homage, praise and thanksgiving for ever and ever.

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148. What has now been presented?
149. To what have we been limited?
150. What duties at once arise?
Deacidified using the Bookkeeper process
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