

# HELPS

TO

## THE STUDY OF THE BIBLE

### CHRONOLOGICAL AND OTHER VALUABLE TABLES

INCLUDING HISTORY, PROPHECY, LIFE AND TEACHINGS  
OF OUR LORD, CHARACTERISTICS OF THE OLD AND  
NEW TESTAMENTS. MIRACLES AND PARABLES,  
HARMONY OF THE GOSPELS, SCENES  
AND INCIDENTS AT THE  
CRUCIFIXION, ETC.

BOOKS OF THE NEW TESTAMENT, LIVES OF THE APOSTLES,  
MISSIONARY JOURNEYS OF ST. PAUL, TABLES OF  
SCRIPTURE MEASURES, WEIGHTS AND  
COINS, GEOLOGY OF BIBLE  
LANDS, ANIMALS,  
BIRDS, ETC.

INCLUDING

*Table showing the Principal Events in Jewish and  
Contemporaneous History, from the  
Creation of the World*

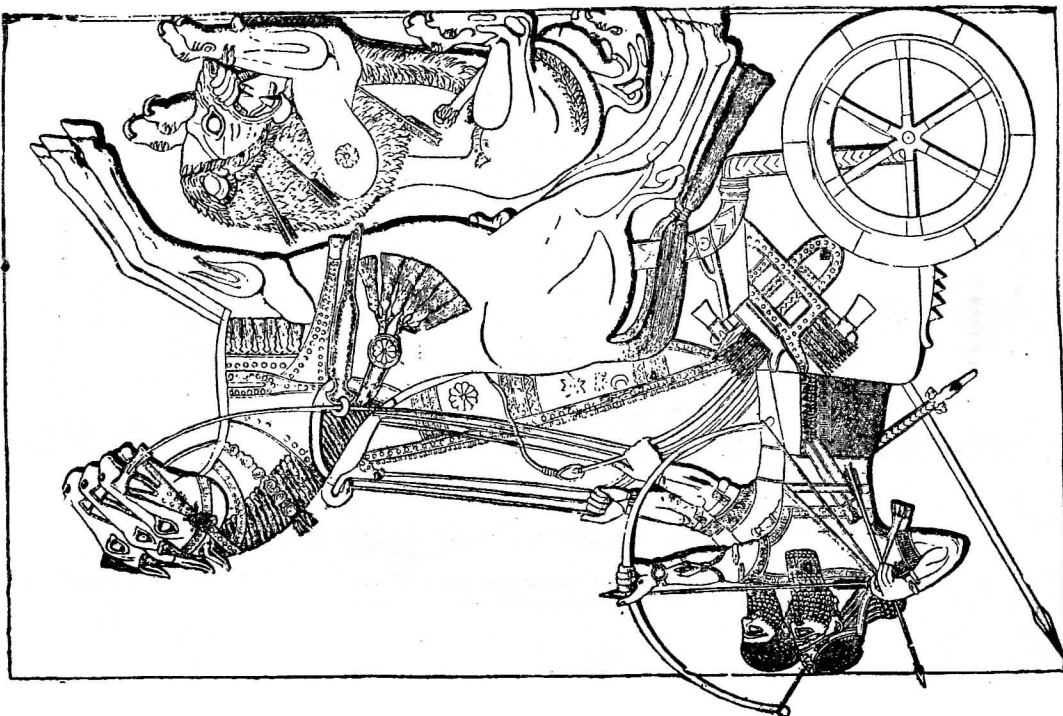


PLATE XXXI.

A ROYAL LION-HUNT IN ASSYRIA.

(From a bas-relief on the walls of the palace of Assur-nasir-pal, king of Assyria (B. C. 885-860), discovered at Calah (Nimrud), now in the British Museum.)

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## CHRONOLOGICAL TABLE

SHOWING

THE PRINCIPAL EVENTS IN JEWISH AND CONTEMPORANEOUS HISTORY FROM THE CREATION OF THE WORLD DOWN TO THE PRESENT TIME

B. C.	JEWISH HISTORY.	CONTEMPORANEOUS EVENTS.
4004	Creation of the world.	
2650		Chinese Empire founded.
2349	The deluge.	
2020		Sesostris, king of Egypt.
1996	Birth of Abraham.	
1921	Call of Abraham.	
1896	Isaac born.	
1856		Kingdom of Argos founded.
1837	Birth of Jacob and Esau.	
1729	Joseph sold into Egypt.	
1571	Moses born.	
1493		Cadmus introduces letters into Greece.
1491	The Passover instituted—Departure from Egypt.	
1491	The Law given from Mount Sinai.	
1451	Death of Moses and Aaron—Joshua leads the Israelites into Canaan.	
1352	The Judges.	Corinth founded. Rise of Assyria. Search for the Golden Fleece. War against Troy.
1273		
1263		
1193		
1136	Samson slays the Philistines.	
1120	Death of Samson.	
1102		Sparta a kingdom.
1095	Saul made king.	
1075	Death of Samuel.	
1056	Death of Saul and Jonathan.	
1048	David, king over Israel—Takes Jerusalem.	
1042	The Ark removed to Jerusalem.	
1023	Revolt of Absalom.	
1015	Death of David and accession of Solomon.	
1012	Foundation of the Temple.	
1006	Dedication of the Temple.	
975	Death of Solomon—Revolt of the Ten Tribes—Kingdom of Israel established under Jeroboam.	
975	Shemaiah averts a civil war—Rehoboam, king of Judah.	
971	Shishak, king of Egypt, takes Jerusalem and pillages the Temple.	
957	Abijah defeats the king of Israel; 50,000 men are slain in the battle.	
906	Israel afflicted with the famine predicted by Elijah.	
901	The Syrians besiege Samaria.	
		Tyre flourishes under Hiram.
		Tabrimmon, king of Damascus.

B. C.	JEWISH HISTORY.	CONTEMPORANEOUS EVENTS.
897	Elijah translated to heaven.	
896	Death of Ahab, king of Israel.	
895	Miracles of Elisha the Prophet.	
878		Carthage founded by Dido.
776		Commencement of the Olympic Era.
771	Israel invaded by the Assyrians.	
758		Syracuse founded.
753		Rome built.
741	Pekah, king of Israel, lays siege to Jerusalem; 120,000 men of Judah slain.	
740	Ahaz, king of Judah, being defeated by Pekah, calls in the assistance of the king of Assyria—Israel is also made tributary to the same king—A Syrian altar is set up in the Temple, and the sacred vessels sent to Assyria.	
721	Samaria taken by king of Assyria—the Ten Tribes carried into captivity—End of the Kingdom of Israel—Isaiah and Micah, prophets in Judah.	Numa Pompilius, B. C. 715.
710	Sennacherib invades Judæa—Destroying angel enters camp of the Assyrians, and destroys 185,000 of them.	
698	Manasseh, king of Judah—Gross idolatry of Judah.	
678	Samaria colonized by Assyrians.	Seythian invasion of Western Asia.
658		Byzantium founded.
656	Holofernes is killed at the siege of Bethulia by Judith.	Alyattes, king of Lydia—Nabopolassar of Babylonia and Cyaxeres of Media destroy Nineveh.
625		
624	In repairing the Temple Hilkiah discovers the book of the law, and Josiah keeps a solemn Passover—Jeremiah, prophet.	
608	Josiah killed in battle—Jehoiakim, king.	Babylon a great kingdom.
605	Jeremiah's prophecy of the 70 years' captivity—Nebuchadnezzar invades Judæa, takes Jerusalem—Jehoiachin, his vassal.	
602	Jehoiakim revolts from Babylon.	
598	Nebuchadnezzar besieges Jerusalem.	
597	Jerusalem taken—Jehoiakim deposed, and succeeded by Jehoiachin.	
597	Zedekiah made king over Judah.	
594		Solon, legislator at Athens.
588	Jerusalem having rebelled against Babylon, is besieged by Nebuchadnezzar.	
586	Jerusalem taken and destroyed by Nebuchadnezzar—Zedekiah's eyes are put out—He is taken to Babylon, where he dies—End of the kingdom of Judah.	
580	The Jews captives in Babylon.	Copper money coined at Rome.
572		Fall of Tyre.
569		Amasis, king of Egypt.
562		First comedy performed at Athens.
559		Founding of the Persian Empire by Cyrus.
539		Marseilles built by the Phocæans.

B. C.	JEWISH HISTORY.	CONTEMPORANEOUS HISTORY.
539		Babylon taken by Cyrus and united to Persia.
536	Cyrus allows the Jews to return to their own country—Return of the first caravan under Zerubbabel and Joshua.	
535	Rebuilding of the Temple.	
534	Opposition of the Samaritans.	Tarquinius Superbus, king of Rome.
529	Letter to the Persian king from the adversaries.	Death of Cyrus.
525		Egypt conquered by Cambyses.
522	Work on the Temple stopped by a royal decree.	Death of Cambyses.
521	Haggai and Zechariah.	
520	Building of the Temple resumed.	
515	Dedication of the Second Temple.	
510		Expulsion of the Tarquins—Rome and Athens republics.
494		Tribunes.
490		Battle of Marathon.
486		Xerxes (the Ahasuerus of the Bible).
480		Battles of Salamis and Thermopylæ—Persians burn Athens.
479		Battles of Platæa and Mycale—Persians retreat from Greece.
474	Esther and Mordecai.	
468		Death of Aristides—Socrates born.
466		Cimon defeats the Persians.
465		Death of Xerxes.
458	Commission of Ezra.	Cincinnatus dictator.
457	Great reformation.	
449		Decemvirate at Rome—Appius Claudius.
444	Commission of Nehemiah—The walls rebuilt—Reading of the law—Opposition of Sanballat.	Herodotus.
443		
431		
429		Peloponnesian war.
404		Pericles dies—Plato born.
400	Malachi.	Lysander takes Athens.
399		Xenophon—Retreat of the 10,000.
390		Death of Socrates.
371		Rome taken by the Gauls.
362		Battle of Luctra.
356		Death of Epaminondas.
351	Alleged captivity of the Jews.	Birth of Alexander the Great—Temple of Diana at Ephesus burned.
350	Jaddua, High Priest.	
348		Death of Plato.
336		Alexander the Great ascends the throne.
335		Destruction of Thebes.
333		Battle of Issus—Damascus taken and Tyre besieged by Alexander.
332	The High Priest induces Alexander to spare Jerusalem.	Alexander, king of Epirus in Italy.
331	Settlement of Jews at Alexandria.	
330	Onias, High Priest.	Battle of Arbela.
323		Demosthenes' oration for the crown.
322		Death of Alexander.
		Romans humiliated by the Samnites—Demosthenes and Aristotle die.

B. C.	JEWISH HISTORY.	CONTEMPORANEOUS EVENTS.
320	Ptolemy takes Jerusalem—Jewish settlements in Egypt and Cyrene.	
315		Thebes rebuilt.
314	Palestine under Antigonus.	
312	Commencement of the Era of the Seleucids.	Appius Claudius, censor.
300	Simon I., the Just, High Priest.	
298		Third Samnite war.
292	Eleazar, High Priest.	
265		Commencement of the Punic wars.
251	Manasseh, High Priest.	
241		End of the First Punic war.
235		Temple of Janus closed for the first time since Nurna.
219	Antiochus overruns Palestine.	Second Punic war.
218		Hannibal crosses the Alps.
217	Ptolemy recovers Palestine, profanes the Temple, but is driven out supernaturally—He persecutes the Jews of Alexandria.	Battle of Trasimene.
216		Battle of Cannæ.
215		Chinese wall built.
206		Dynasty of Han in China.
205	The Jews submit to Antiochus, the Great—Are well treated at first.	
204		Scipio in Africa—Defeat of the Carthaginians.
201		Peace with Carthage.
197	Palestine and Coele-Syria conquered by Antiochus the Great, and was afterwards confirmed to him by the peace with Rome.	
187	Attempt of Heliodorus to plunder the Temple.	
183		Death of Hannibal and Scipio.
175	Onias III, degraded from the High Priesthood which is sold to Jason.	
171		Third Macedonian war.
170	Jerusalem taken by Antiochus Epiphanes—Great cruelties towards the Jews.	
168	Menelaus deposed—Massacre at Jerusalem—Beginning of the Maccabæan war of Independence.	End of the Macedonian kingdom.
167	Judas Maccabæus defeats the Syrian Generals.	
166	Judas takes Jerusalem—Re-dedication of the Temple.	
164	Death of Antiochus—He is succeeded by Antiochus V., Eupator, who takes Bethsura and besieges Jerusalem—Peace with the Jews.	
162	Alcimus made High Priest—Judas calls on the Jews to resist.	
161	Victory of Adasa—embassy to Rome—Death of Judas Maccabæus.	Alliance between Rome and Judæa.
158	Peace with Syria.	
153	Jonathan, High Priest.	Celtiberian War.
149		Third Punic War.

B. C.	JEWISH HISTORY.	CONTEMPORANEOUS EVENTS.
146	Alliance with Demetrius, whose life Jonathan saves.	Destruction of Carthage.
144	Death of Jonathan.	
141	Tower of Zion taken—First year of Jewish freedom.	
140	Simon made hereditary prince of the Jews.	
137	John Hyrcanus, High Priest.	
128	Hyrcanus goes to Parthia with Antiochus, who is killed there—Judæa independent.	Death of Tiberias Gracchus.
125	Hyrcanus conquers land east of Jordan.	
121		Death of Caius Gracchus.
109	Hyrcanus destroys the Samaritan Temple on Mount Gerizim.	
107		Marius, First Consul.
106	Death of Hyrcanus—Aristobulus, High Priest, assumes the title of king.	Jugurtha taken—Cicero and Pompey born.
105	Alexander Jannæus—Civil war.	
100		Julius Cæsar born.
83		Sylla, dictator.
78	Alexandra, queen of Judæa.	
71		Defeat and death of Spartacus.
69	Hyrcanus II., king, deposed by his brother after 3 months—Succeeded by Aristobulus II.—Rise of Antipater.	
66		Syria a Roman province.
65	Civil war between the rival brothers—Appeal to the Romans.	
64	Arbitration of Pompey.	
63	Pompey carries Jerusalem by assault—Judæa subject to Rome from this time.	Cicero, consul.
57	Alexander, son of Aristobulus II., makes war on Hyrcanus, but is defeated by Gabinius, Proconsul of Syria.	
55		Cæsar's first descent on Britain.
54	Crassus at Jerusalem; plunders Temple.	Second invasion of Britain.
52	Cassius enslaves 30,000 Jews, the partisans of Aristobulus.	
49	Cæsar releases Aristobulus, who is put to death by the Pompeians—Alexander put to death by Scipio at Antioch.	Cæsar crosses the Rubicon.
48	Antipater, first Roman Procurator of Judæa—Hyrcanus, Ethnarch.	Battle of Pharsalia—Death of Pompey.
46	Antipater appoints his sons Phasaël and Herod captains of Judæa and Galilee.	Reform of the Calendar.
44	Decree of Cæsar for re-fortifying Jerusalem.	Death of Cæsar.
43	Cassius plunders Jerusalem.	Death of Cicero.
42	Herod defeats Antigonus, and enters Jerusalem in triumph—Is reconciled to Hyrcanus, and betrothed to Mariamne.	Battle of Philippi—Death of Brutus and Cassius.
40	Herod appointed king by the Roman Senate.	Roman Empire divided—Octavian and Antony at Rome.
37	Herod takes Jerusalem on the day of atonement—Marries Mariamne—Death of Antigonus—End of the Asmonæan line—Annel made High Priest.	Renewal of the triumvirate for five years.



B. C.	JEWISH HISTORY.	CONTEMPORANEOUS EVENTS.
36	Herod compelled by Cleopatra to make Aristobulus High Priest.	Antony and Cleopatra.
35	Murder of Aristobulus.	
34	Herod appeases Antony by gifts—Antony gives Coele-Syria to Cleopatra.	
31	Herod defeats the Arabians—Dreadful earthquake in Judæa.	Battle of Actium.
30	Herod meets Octavian at Rome, and is confirmed in his kingdom.	Death of Antony and Cleopatra—Egypt a Roman province.
29	Herod puts Mariamne to death.	
28	Murder of Alexandra, mother of Mariamne.	
27		The name of Augustus conferred upon Octavian.
26	Herod murders the last of the family of Hyrcanus—Introduces heathen games into Jerusalem.	
24	The dominions of Herod increased by the addition of Trachonitis, Batanea, and Auranitis—Sends his sons Alexander and Aristobulus to Rome.	
23	Herod visits Agrippa at Mytilene.	Death of Marcellus.
21	Herod rebuilds his palace—Founds Casarea.	
18	Rebuilding of the Temple.	
17	Completion of the Holy Place.	
12	Refuses the hand of Salome to the Arabian Syllæus.	Augustus <i>Pontifex Maximus</i> .
10	Herod opens David's tomb in search of treasure.	
6	Murder of Alexander and Aristobulus, Herod's sons by Mariamne—The Pharisees refuse the oath to Cæsar and Herod, and are fined.	
4	Birth of Christ, according to the common reckoning—Death of Herod.	Augustus, Emperor of Rome.
A. D.		
1	Archelaus and Antipas, tetrarchs.	
6	Judæa annexed to the Roman province of Syria.	Tiberius in Germany—Famine at Rome.
9	Birth of St. Paul.	Varus defeated by the Germans.
14		Death of Augustus—Accession of Tiberius.
26	Baptism of John.	
27	Pontius Pilate—Ministry of Jesus	} Tiberius, Emperor of Rome.
30	Christ.	
30	Crucifixion and Ascension of our Saviour.	
31	Spread of the Gospel at Jerusalem.	
36	Pilate deposed—Martyrdom of St. Stephen.	
37	Conversion of St. Paul.	Caligula, Emperor.
39	Caligula attempts to set up his statue in the Temple.	
41		Claudius, Emperor.
43	Herod Agrippa builds the walls of Jerusalem.	
54	} Spread of Christianity in Judæa and the Roman Empire.	} Nero, Emperor—Rome on fire for six days.
64		

A. D.	JEWISH HISTORY.	CONTEMPORANEOUS EVENTS.
66	The Jews throw off the Roman yoke—Beginning of the war with Rome.	
67	Vespasian overruns the country.	Death of Nero.
69		Vespasian, Emperor.
70	The Christians of Jerusalem retire from the city to Pella before the siege is formed—Capture and destruction of Jerusalem and the Temple by Titus.	
130	Hadrian rebuilds Jerusalem, calling it Ælia Capitolina, and erects a temple to Jupiter.	Hadrian, Emperor.
135	Rebellion of the Jews under Bar-Cocheba.	
136	Second conquest and destruction of Jerusalem by the Romans—More than 500,000 Jews put to the sword—Final desolation of Judæa—The Jews forbidden to return to the Holy City—Final dispersion of the Jews—During this time they are scattered over the face of the earth—In the Eastern countries they are generally well treated—In Europe they are sometimes persecuted, and sometimes well treated. For the events of this period of their history, the reader is referred to the History of the Jews already given in the body of this work.	} The events of Gentile history from A. D. 136 to 1078 are of the highest importance; the chief are the persecution and final triumph of Christianity; the downfall of the Roman Empire; the civilization of Europe, and the establishment of the age of chivalry.
1078	Jews first settle in England.	
1095		The first Crusade.
1146		Second Crusade.
1189	The Jews of London massacred at the instigation of the priests on the occasion of the coronation of Richard I.	
1187		Jerusalem taken by Saladin.
1204	Barbarous treatment of the English Jews under King John.	
1215		Magna Charta.
1348	A fatal distemper raging in Europe, the Jews are suspected of having poisoned the springs, and numbers of them are massacred.	
1357		Turks in Europe.
1492	} Jews banished from Spain, Portugal, to and France—Terrible sufferings caused thereby.	} Discovery of America, 1492.
1494		
1588	Edicts against Jews rescinded by Pope Sixtus V.	Spanish Armada.
1603	Jews favored in Holland.	Accession of James VI. of Scotland to the English crown.
1657	Jews allowed by Cromwell to return to England.	Death of Cromwell.
1658		Queen Anne—Victories of Marlborough and Prince Eugene.
1702	Statute to compel them to maintain their Protestant children enacted.	
1723	Jews acquire right to own land in England.	
1724		Congress of Cambrai.
1732	Failure of bill to naturalize Jews in Ireland.	George Washington born.

A.D.	JEWISH HISTORY.	CONTEMPORANEOUS EVENTS.
1746	Battles of Falkirk and Culloden.	
1758	Jews naturalized in England.	
1754	Jewish naturalization bill repealed by Parliament.	
1755		War between France and England carried on in America—Earthquake at Lisbon.
1775		American Revolution.
1783		American Independence.
1789		Organization of the United States of America.
1790	The Jews of Spain, Portugal, and Avignon are declared citizens of France by the Republic—Beinng of universal toleration and protection for the Jews in Christian countries.	
1801		Iron railways in England.
1806	Sitting of the great Sanhedrim of Paris, convened by the Emperor Napoleon.	
1807		Robert Fulton made his steamboat.
1808	London society founded for promoting Christianity among the Jews.	Duke of Wellington made lieutenant-general of the British army.
1812		War between England and the United States of America—Gas-lights in the streets of London.
1815		Napoleon defeated by Wellington at Waterloo—Algiers bombarded.
1819		First steamboat crossed the Atlantic, New York to Liverpool.
1820	Alexander of Russia grants land on the Sea of Azof to converted Jews.	
1822		The Greek Revolution.
1829		Catholic emancipation in England.
1831		Lord John Russell's Reform Bill.
1833		Girard College in Philadelphia founded
1835	Mr. David Salomons, the first Jewish Sheriff of London, elected; Parliament confers upon him power to act.	Boston and Lowell railroad completed, the first in the United States.
1836	Bill for Jewish emancipation in England lost on the second reading in the Commons.	James Smithson founds the Smithsonian Institution—Chinese expel English and other "barbarians."
1837	Moses Montefiore elected Sheriff of London, being the first to receive the honor of Knighthood from the Queen.	Morse's patent for the electric telegraph.
1840	Persecution of the Jews at Damascus arising from the disappearance of a Greek Priest.	Penny post in England.
1845		Sir John Franklin makes a voyage to the Arctic Seas.
1846	Parliamentary act passed to relieve Jews elected to municipal offices from taking oaths.	Pius IX. becomes pope—City of Mexico captured—California ceded to the United States—Thames tunnel opened.
1848		French Revolution—Louis Napoleon III. President.
1849	Baron Lionel de Rothschild elected to Parliament for the City of London, but not allowed to sit.	Rome a republic.
1851	Alderman Salomons elected to Parlia-	The first Great Exhibition, London.

A.D.	JEWISH HISTORY.	CONTEMPORANEOUS EVENTS.
	ment for Greenwich, but not allowed to sit—Jewish Oaths of Abjuration Bill passes the House of Commons.	
1852	Baron Rothschild again elected to Parliament for the city of London—Violent outbreak against the Jews in Stockholm.	Louis Napoleon III. becomes Emperor of France.
1853	Jewish Oath Bill again passed in Commons, and thrown out in the House of Lords.	
1854		The Crimean War.
1855	Alderman Salomons the first Jewish Lord Mayor of London.	Alexander II., born 1818, becomes Czar of Russia.
1856	Jewish Oath Bill several times passed in Commons and thrown out in the House of Lords, 1854-7.	Peace between England, France, Italy, and Turkey—War between England and Persia—Bombardment of Canton by the English fleet.
1857		Attempt to lay the first Atlantic cable fails—The Dred Scott decision—Storming of Delhi and Relief of Lucknow.
1858	The Archbishop of Bologna orders Edgar Mortara, a Jewish child, to be forcibly taken from his parents on the plea that a Roman Catholic maid-servant had him baptized in infancy—The English House of Commons passes by resolution an act enabling Jews to sit in Parliament—Baron Lionel de Rothschild takes his seat as Member of Parliament for the city of London, and endows a scholarship in the City of London School.	Dispute between the United States and Great Britain respecting the right of search—Completion of the first Atlantic telegraph—Orsini attempts to assassinate Napoleon III.—Minnesota admitted as a State—The Danubian principalities constituted—India subject to the British crown.
1859	Protest respecting the seizure of the boy Mortara signed at London by the Archbishop of Canterbury, bishops, noblemen, and others, and presented to Lord John Russell, also sent to the French ambassador.	Dispute between the United States and Great Britain concerning Vancouver's Island—War between Spain and Morocco—Death of Washington Irving—Death of Lord Macaulay.
1860	Repeal of oppressive laws against the Jews in the Austrian Empire—Act passed in England permitting Jewish Members of Parliament to omit from the oath the words "on the faith of a Christian."	Abraham Lincoln elected President of the United States—Cession of Savoy and Nice to France—The Prince of Wales visits the United States—Discovery of oil-wells in Pennsylvania.
1861		Secession of the Southern States of the Union—Capture of Fort Sumter by the Confederates—Battle of Bull Run—Death of Prince Albert, born 1819, Consort of Queen Victoria.
1862	Extension of political privileges to the Jews in Russia and Poland.	Capture of Fort Donelson—Battle of Shiloh—Capture of New Orleans—Battles of Antietam and Fredricksburg.
1863		Emancipation proclamation—Battle of Chancellorsville—Capture of Vicksburg and Port Hudson—Battles of Gettysburg, Chickamauga, Lookout Mountain, and Missionary Ridge—Maximilian Emperor of Mexico.

A. D.	JEWISH HISTORY.	CONTEMPORANEOUS EVENTS.
1864	Outbreak of persecution against the Jews at Rome.	Ulysses S. Grant, commander-in-chief of the Union armies—Battles of the Wilderness, Spottsylvania—Sheridan's valley campaign—Sherman's march to the sea—The Alabama sunk by the Kearsarge—Re-election of Pres. Lincoln.
1865	Alderman Benjamin Samuel Phillips, second Jewish Lord Mayor of the city of London.	Fall of Richmond—End of the great civil war—Assassination of President Lincoln.
1866	Acts passed in England prescribing an oath in form unobjectional to Jews to be used in Lords and Commons.	Reconstruction of the Southern States—Rome evacuated by the French.
1867		Maximilian shot by the Mexicans.
1868	The Right Honorable Benjamin Disraeli, Prime Minister of England; resigns after being ten months in office; is offered a peerage by the Queen, which he accepts for his wife.	Impeachment, trial and acquittal of President Johnson—General U. S. Grant elected President of the United States—Fall of Queen Isabella of Spain.
1869		Pacific Railway completed—Formal opening of the Suez Canal.
1870	London synagogues federated by act of Parliament—First Jewish newspaper in Australia published at Melbourne.	The Fifteenth Amendment to the U. S. Constitution ratified by the States—War between France and Germany begun—Battle of Sedan—Surrender of Napoleon III.—Fall of the French Empire—The German empire proclaimed.
1871	Anglo-Jewish Association formed to cooperate with the Alliance Israelite of Paris.	Treaty between the United States and Great Britain—King William of Prussia proclaimed Emperor of Germany—Thiers President of the French Republic.
1872	Israelitish Alliance founded at Vienna.	Settlement of the Alabama claims—Re-election of President Grant.
1873		Modoc war—Financial panic.
1874	The Right Honorable Benjamin Disraeli again becomes Prime Minister of England.	Death of Charles Sumner March 11—Carlist war in Spain.
1875		Death of ex-President Johnson.
1876		Celebration of the completion of the first one hundred years of American independence.
1877		Rutherford B. Hayes President—War between Russia and Turkey.
1878		War between England and Afghanistan.
1879	Privilege of citizenship granted to Jews in Roumania.	Resumption of specie payments by the United States.
1880		Tenth census of the United States; population 50,152,559—James A. Garfield elected President.
1881	Riotous opposition to Jews in Roumania and Berlin.	Assassination of President Garfield—Assassination of Alexander II., Czar of Russia.
1882		Troubles in Ireland—Death of Garibaldi.
1883		Depredations committed in England by the use of dynamite.
1884		Grover Cleveland elected President of the United States.
	Death of Sir Moses Montefiore.	President Cleveland Inaugurated.

A. D.	JEWISH HISTORY.	CONTEMPORANEOUS EVENTS.
1886		Labor agitations throughout the United States.
1887	Baron Hirsch presents \$10,000,000 for the establishment of Jewish schools in Russia.	Canadian Fisheries Bill passed United States Senate—Centenary of the adoption of the Federal Constitution celebrated at Philadelphia.
1888	Russia negotiates large loans at Paris through the Rothschilds—Expulsion of Jews from Odessa and Finland decreed.	Treaty respecting Fisheries signed at Washington—General Benjamin Harrison elected President of the United States.
1889	Russia concludes a loan of 700,000,000 francs through the Rothschilds for the conversion of five per cent. loans into four per cent.	Bill passed in Congress for stringent repression of immigration, especially laborers and criminals—New Tariff Bill passed by the Senate. McKinley tariff went into effect—Indian War in the Northwest—Death of the great Sioux Chief, Sitting Bull.
1891	Jews persecuted in Russia and large numbers flee to the United States and other countries.	Death of General W. T. Sherman.
1892	Revival of Anti-Semitism in Germany, France and Austria.	Behring Sea Treaty signed at Washington—Election of Hon. Grover Cleveland as President.
1893	Russian oppressions of the Jews continued.	Columbian Exhibition at Chicago—"Silver Repeal Bill" signed by the President.
1894	Beginning of the Dreyfus affair in France and strong anti-Jewish feeling aroused.	Discussions in Congress over the Tariff Bill—U. S. Government attempts to restore the monarchy in the Hawaiian Islands.
1895	Continued agitation in France and opposition to the Jews.	President Cleveland relieves the U. S. Treasury by a popular loan.
1896	Emigration of Jews from Russia continued.	Hon. William McKinley elected President of the United States—Spanish War in Cuba.
1897	M. Zola expounds the cause of Dreyfus and declares him innocent of treason.	War in Cuba continues—Revival of prosperity in the United States.
1898	M. Zola's trial in Paris and anti-Semitic excitement.	Destruction of the battleship "Maine" in the Harbor of Havana—War between Spain and the United States—Great United States naval victory at Manila—Destruction of the Spanish fleet near Santiago—Surrender of the Province of Santiago to the United States—End of war and Treaty of Peace—Porto Rico becomes an American possession—Purchase of the Philippine Islands by the United States for \$20,000,000.
1899	French decree for new trial of Dreyfus.	Battles between the United States troops and insurgents in the Philippines.
1900		Great flood at Galveston, Texas, destroys 5,000 lives.
1901		President McKinley assassinated and Hon. Theodore Roosevelt becomes President of the United States.



**THREE KINGS OF ALL ISRAEL.**

SAUL REIGNED 40 YEARS. DAVID REIGNED 40 YEARS. SOLOMON REIGNED 40 YEARS.

PROPHETS OF JUDAH	PROPHETS OF ISRAEL	REIGN TO BEGIN	REIGN TO END	REIGN TO BEGIN	REIGN TO END	REIGN TO BEGIN	REIGN TO END
Shemshab . . . . .	Man of God from Judah. Ahijah.	1 Kings xli. 1.	975	1 Kings xli. 1.	975	1 Kings xli. 1.	975
Oded . . . . .		1 Kings xv. 1.	967	1 Kings xv. 1.	967	1 Kings xv. 1.	967
Azariah . . . . .		1 Kings xv. 9.	965	1 Kings xv. 9.	965	1 Kings xv. 9.	965
Hanan . . . . .		1 Kings xv. 16.	954	1 Kings xv. 16.	954	1 Kings xv. 16.	954
Jehoi . . . . .		1 Kings xv. 20.	944	1 Kings xv. 20.	944	1 Kings xv. 20.	944
Jehoi . . . . .		1 Kings xvi. 1.	930	1 Kings xvi. 1.	930	1 Kings xvi. 1.	930
Jehoi . . . . .		1 Kings xvi. 6.	929	1 Kings xvi. 6.	929	1 Kings xvi. 6.	929
Jehoi . . . . .		1 Kings xvi. 10.	924	1 Kings xvi. 10.	924	1 Kings xvi. 10.	924
Jehoi . . . . .		1 Kings xvi. 16.	918	1 Kings xvi. 16.	918	1 Kings xvi. 16.	918
Jehoi . . . . .		1 Kings xvi. 28.	914	1 Kings xvi. 28.	914	1 Kings xvi. 28.	914
Jehoi . . . . .		1 Kings xvii. 41.	899	1 Kings xvii. 41.	899	1 Kings xvii. 41.	899
Jehoi . . . . .		1 Kings xviii. 1.	889	1 Kings xviii. 1.	889	1 Kings xviii. 1.	889
Jehoi . . . . .		1 Kings xviii. 10.	884	1 Kings xviii. 10.	884	1 Kings xviii. 10.	884
Jehoi . . . . .		1 Kings xviii. 16.	878	1 Kings xviii. 16.	878	1 Kings xviii. 16.	878
Jehoi . . . . .		1 Kings xviii. 28.	856	1 Kings xviii. 28.	856	1 Kings xviii. 28.	856
Jehoi . . . . .		1 Kings xix. 6.	854	1 Kings xix. 6.	854	1 Kings xix. 6.	854
Jehoi . . . . .		1 Kings xix. 10.	839	1 Kings xix. 10.	839	1 Kings xix. 10.	839
Jehoi . . . . .		1 Kings xix. 16.	838	1 Kings xix. 16.	838	1 Kings xix. 16.	838
Jehoi . . . . .		1 Kings xix. 22.	823	1 Kings xix. 22.	823	1 Kings xix. 22.	823
Jehoi . . . . .		1 Kings xix. 27.	810	1 Kings xix. 27.	810	1 Kings xix. 27.	810
Jehoi . . . . .		1 Kings xix. 31.	784	1 Kings xix. 31.	784	1 Kings xix. 31.	784
Jehoi . . . . .		1 Kings xix. 37.	778	1 Kings xix. 37.	778	1 Kings xix. 37.	778
Jehoi . . . . .		1 Kings xix. 43.	772	1 Kings xix. 43.	772	1 Kings xix. 43.	772
Jehoi . . . . .		1 Kings xix. 49.	761	1 Kings xix. 49.	761	1 Kings xix. 49.	761
Jehoi . . . . .		1 Kings xix. 55.	759	1 Kings xix. 55.	759	1 Kings xix. 55.	759

**KINGS AND PROPHETS OF JUDAH AND ISRAEL, ARRANGED IN PARALLELS.**

**TABLE, SHOWING HOW THE EARLY WAS REPEOPLED BY THE DESCENDANTS OF NOAH.**

EVENTS	WHERE RECORDED	EVENTS	WHERE RECORDED
1 The deluge.	Gen. vii.	1 The deluge.	Gen. vii.
2 Destruction of the cities of the plain.	Gen. xix.	2 Destruction of the cities of the plain.	Gen. xix.
3 The burning bush.	Ex. iii.	3 The burning bush.	Ex. iii.
4 Aaron's rod changed to a serpent.	Ex. viii.	4 Aaron's rod changed to a serpent.	Ex. viii.
5 The plague of frogs.	Ex. viii.	5 The plague of frogs.	Ex. viii.
6 The plague of flies.	Ex. ix.	6 The plague of flies.	Ex. ix.
7 The plague of cattle.	Ex. ix.	7 The plague of cattle.	Ex. ix.
8 The plague of boils.	Ex. ix.	8 The plague of boils.	Ex. ix.
9 The plague of darkness.	Ex. x.	9 The plague of darkness.	Ex. x.
10 The plague of the firstborn.	Ex. xii.	10 The plague of the firstborn.	Ex. xii.
11 The plague of the Red Sea.	Ex. xv.	11 The plague of the Red Sea.	Ex. xv.
12 The plague of locusts.	Ex. xxi.	12 The plague of locusts.	Ex. xxi.
13 The plague of the king of Egypt.	Ex. xxi.	13 The plague of the king of Egypt.	Ex. xxi.
14 The plague of the king of Egypt.	Ex. xxi.	14 The plague of the king of Egypt.	Ex. xxi.
15 The plague of the king of Egypt.	Ex. xxi.	15 The plague of the king of Egypt.	Ex. xxi.
16 The plague of the king of Egypt.	Ex. xxi.	16 The plague of the king of Egypt.	Ex. xxi.
17 The plague of the king of Egypt.	Ex. xxi.	17 The plague of the king of Egypt.	Ex. xxi.
18 The plague of the king of Egypt.	Ex. xxi.	18 The plague of the king of Egypt.	Ex. xxi.
19 The plague of the king of Egypt.	Ex. xxi.	19 The plague of the king of Egypt.	Ex. xxi.
20 The plague of the king of Egypt.	Ex. xxi.	20 The plague of the king of Egypt.	Ex. xxi.
21 The plague of the king of Egypt.	Ex. xxi.	21 The plague of the king of Egypt.	Ex. xxi.
22 The plague of the king of Egypt.	Ex. xxi.	22 The plague of the king of Egypt.	Ex. xxi.
23 The plague of the king of Egypt.	Ex. xxi.	23 The plague of the king of Egypt.	Ex. xxi.
24 The plague of the king of Egypt.	Ex. xxi.	24 The plague of the king of Egypt.	Ex. xxi.



KINGS AND PROPHETS OF JUDAH AND ISRAEL, ARRANGED IN PARALLELS—Continued.

PROPHETS OF JUDAH.	BEGAN TO REIGN.	YEARS REIGNED.	TWENTY KINGS OF JUDAH.	BEFORE CHRIST.	NINETEEN KINGS OF ISRAEL.	YEARS REIGNED.	BEGAN TO REIGN.	PROPHETS OF ISRAEL.
Micah . . . . .	2 Kings xvi. 1.	16	AHAZ . . . . .	742	HOSHEA kills PEKAH . . . . .	9	2 Kings xvii. 1.	Oded
Nahum . . . . .	2 Kings xviii. 1.	29	HEZEKIAH . . . . .	726	HOSHEA settled in the kingdom.			
Joel . . . . .	2 Kings xxi. 1.	65	MANASSEH . . . . .	688				
Jeremiah . . . . .	2 Kings xxi. 19.	2	AMON . . . . .	643				
Habakkuk . . . . .	2 Kings xxii. 1.	31	JOSIAH . . . . .	641				
Zephaniah . . . . .	2 Kings xxiii. 30.	3 mo.	JEOIAKIM, or SHALTIM . . . . .	610				
Ezekiel . . . . .	2 Kings xxiv. 34.	11	JEROBOAM, or JEHOIAKIM . . . . .	610				
Daniel . . . . .	2 Kings xxiv. 8.	3 mo.	JEROBOAM, or JEHOIAKIM, or ZEDEKIAH . . . . .	599				
Obadiah . . . . .	2 Kings xxiv. 18.	11	JUDAH carried captive to Babylon . . . . .	588				
Haggai . . . . .			GOVERNORS OF JERUSALEM AFTER THE CAPTIVITY.					
Zechariah . . . . .			ZERUBBABEL . . . . .	546				
Malachi . . . . .			EZRA . . . . .	457				
			NEHEMIAH . . . . .	445				

NOTE.—The chief glory of Israel ended with the reign of Solomon. The kingdom was thenceforth dismembered. Ten tribes, of which Ephraim was chief, separated and formed the Kingdom of Israel. Judah and Benjamin alone remained faithful to the house of David. Most of the Levites, and many out of the other tribes who feared God (2 Chron. xi. 13-36), adhered to Judah. Jeroboam, the first king of Israel, knew why Solomon had been rejected, and yet he established a system of idolatry at Dan and Bethel. The people shared his feelings, and ever afterward idolatry became a part of the national religion. All the kings of Israel were depraved, and the nation copied the conduct of their kings, refusing all reproof. At the captivity, the land was settled by people from the region of Tigris and Euphrates. A cloud of mystery has ever since hung over the fate of the ten tribes. Very different were the destinies of Judah. Of twenty kings, all descendants of David, who for 388 years held the throne, six are mentioned with great praise—Asa, Jehoshaphat, Uziah, Jehoram, Hezekiah and Josiah—while others are commended. Others were fearfully wicked—Jehoram, Ahaz, Manasseh and Amon—introducing idolatrous worship into the temple itself, and filling Jerusalem with blood. After the captivity of Judah, the country was not colonized, thus leaving the land free for the people to return. Thus, while prophets warned, and while threatened judgments were disregarded, the solemn lesson was displayed that when men and nations voluntarily choose evil and reject counsel, they prepare themselves for the retributions that necessarily follow in the Divine government.

The Kingdom of Israel overthrown by the Assyrians. Shalmaneser, king of Assyria, came up against Samaria in the sixth year of the reign of Hoshea (B. C. 724), and after a siege of three years took the city, carried Israel away into Assyria, and having removed them to the cities of Halah and Habor, by the river Gozan, and into the cities of the Medes, he placed Assyrians in the cities of Samaria in their room.

SELAH.

The translators of the Bible have left the Hebrew word *Selah*, which occurs so often in the Psalms, as they found it; and, of course, the English reader often asks his minister or some learned friend what it means. And they have often been obliged to confess ignorance, because it is a matter in regard to which the most learned have by no means been of one mind. The Targums and most of the Jewish commentators give to the word the meaning of *eternally, for ever*. Rabbi Kimchi regards it as a sign to elevate the voice. The authors of the Septuagint translation appear to have regarded it as a musical or rhythmical note. Herder regards it as indicating a change of tone. Matheson thinks it, as a musical note, equivalent, perhaps, to the word *repeat*. According to Luther and others, it

means *silence*. Gesenius explains it to mean—"Let the instruments play and the singers stop." Woecher regards it as equivalent to *sursum corda*—up my soul! Sommer, after examining all the seventy-four passages in which the word occurs, recognizes in every case "an actual appeal or summons to Jehovah. They are calls for aid and prayers to be heard, expressed either with entire directness, or if not in the imperative, 'Hear, Jehovah, or 'Awake, Jehovah!' and the like, still earnest addresses to God that he would remember and hear," etc. The word itself he regards as indicating a blast of trumpets by the priests. Selah, itself, he thinks an abridged expression used for Higgsion Selah—Higgsion indicating the sound of the stringed instruments, and Selah a vigorous blast of trumpets.

A CHRONOLOGICAL INDEX OF THE YEARS AND TIMES FROM ADAM UNTO CHRIST.

From Adam unto Noah's flood are years 1856.

For Adam, being 150 years old, begat Seth. Seth, being 105 years, begat Enos. Enos, being 90 years, begat Cainan. Cainan, being 70 years, begat Mahalaleel. Mahalaleel, being 65 years, begat Jared. Jared, at the age of 162, begat Enoch. Enoch, being 65 years, begat Methuselah. Methuselah, at the age of 187, begat Lamech. Lamech, being 182 years, begat Noah. Noah, at the coming of the flood, was 600 years old, as appeareth in the 7th chapter of Genesis.

The whole sum of the years are 1856.

From the flood of Noah unto Abraham's departing from Chaldea, were 422 years and ten days.

For the said flood continued one whole year and ten days. Shem (who was Noah's son) begat Arphaxad two years after that. Arphaxad begat Salah when he was 35 years old. Salah, being 30 years old, begat Eber. Eber, at the age of 34, begat Peleg. Peleg, being 30 years, begat Reu. Reu, being 32 years, begat Serug. Serug, being 30 years, begat Nahor.

Nahor, being 29 years, begat Terah. Terah, being 130 years, begat Abram. And Abraham departed from Chaldea when he was 70 years old. These, accounted, are 420 years and 10 days.

From Abraham's departing from Ur in Chaldea, unto the departing of the children of Israel, are 430 years, gathered as followeth:

Abraham was in Charran five years, and departed in the 75th year: Begat Isaac when 100 years old, in the 25th year of his departing. Isaac begat Jacob, when 60 years old. Israel was in Egypt 220 years. Then deduct 80 years from this: for so old was Moses when he conducted the Israelites from Egypt.

So the rest of the years, that is to say, 130, are divided between Amram and Kohath. Then Kohath begat Amram at the age of 67 years. Amram, being 65 years, begat Moses, who, in the 80th year of his age, departed with the Israelites from Egypt. So this chronology is the 430 years mentioned in the 12th chapter of Exodus, and the 3d chapter to the Galatians.

A CHRONOLOGICAL INDEX OF THE YEARS AND TIMES FROM ADAM UNTO CHRIST—Continued.

From the going forth of the Israelites from Egypt unto the first building of the temple, are 480 years after this chronology and account.

Moses remained in the desert or wilderness forty years.  
 Joshua and Othniel ruled forty years.  
 Ehud, 80 years.  
 Deborah, 40 years.  
 Gideon, 40 years.  
 Abimelech, 3 years.  
 Tola, 23 years.  
 Jair, 22 years.  
 Then they were without a captain, until the 18th year of Jephthah.  
 Jephthah, 6 years.  
 Ibzan, 7 years.  
 Elon, 10 years.  
 Abdon, 8 years.  
 Samson, 20 years.  
 Eli, judge and priest, 44 years.  
 Samuel and Saul reigned 40 years.  
 David was king 40 years.  
 Solomon, in the 4th year of his reign, began the building of the temple.  
 These are the 480 years mentioned in the first Book of Kings, chapter 6.

From the first building of the temple, until the captivity of Babylon, are 419 years and a half.

Solomon reigned yet 46 years.  
 Rehoboam, 17 years.  
 Abijam, 3 years.  
 Asa, 41 years.  
 Jehoshaphat, 25 years.  
 Jehoram, 8 years.  
 Ahaziah, 1 year.  
 Athaliah, the queen, 7 years.  
 Jehoash, 40 years.  
 Amaziah, 29 years.  
 Uzziah, 52 years.

Jehoahaz, 16 years.  
 Ahaz, 16 years.  
 Hezekiah, 29 years.  
 Manasseh, 55 years.  
 Amon, 2 years.  
 Josiah, 31 years.  
 Jehoahaz, 3 months.  
 Eliakim, 11 years.  
 Jehoiachin, Jechonias, 3 months.  
 And here beginneth the captivity of Babylon.

The sum of those years is 419 and 6 months. Jerusalem was re-edified, and built again, after the captivity of Babylon, 70 years. The captivity continued 70 years. The children of Israel were delivered the first year of Cyrus.

The temple was begun to be built in the second year of the said Cyrus, and finished in the 46th year, which was the 6th year of Darius. After that Darius had reigned 26 years, Nehemiah was restored to liberty, and went to build the city, which was finished in the 32d year of the said Darius.

All the years from the building of the temple again, are 26 years.  
 The whole sum of years amount to 70.

From the re-edifying of the city, unto the coming of Christ, are 483 years after this chronology.

It is mentioned in the ninth chapter of Daniel, that Jerusalem should be built up again, and that from that time unto the coming of Christ are 69 weeks, and every week is reckoned for 7 years.

The whole sum and number of years, from the beginning of the world to the end of any year *Anno Domini*, may always be found by adding the number of that year to the 3974 years, 6 months, and ten days, which preceded Christ.

BOOKS.	PSALMS.	AUTHORSHIP.	WHEN OR BY WHOM COLLECTED FOR USE IN THE TEMPLE.
I. . . . .	1—41 . . .	David . . . . .	David.
II. . . . .	42—49 . . .	The Levites . . . . .	Time of Hezekiah.
	50 . . . . .	Azariah . . . . .	
III. . . . .	51—71 . . .	David . . . . .	Time of Josiah.
	62 . . . . .	David or Solomon . . . . .	
	73—85 . . .	The Levites . . . . .	
	86 . . . . .	Hezekiah . . . . .	
IV. . . . .	87—89 . . .	The Levites . . . . .	Ezra or Nehemiah.
	90—106 . . .	(Various: e. g., Moses, Ezra . . . . .)	
V. . . . .	107—150 . . .	(The Prophets . . . . .)	

TABLE OF PRAYERS MENTIONED IN THE SCRIPTURES.

BY WHOM OFFERED.	WHERE RECORDED.	FOR WHAT PURPOSE OFFERED.	HOW ANSWERED.
Abraham.	Gen. xviii. 23-33.	To avert God's wrath from the cities of the plain.	The offer to save Sodom, if ten righteous men could be found in it.
Abraham.	Gen. xx. 17, 18.	That God would remove the barrenness of Abimelech's wives.	Abimelech's household healed.
Abraham's Servant.	Gen. xxiv.	For the success of his mission.	Rebekah makes herself known.
Isaac.	Gen. xxxv.	For children.	Jacob and Esau are born.
Moses.	Exod. xxxii.	Protection against Esau.	The brothers are reconciled.
Moses.	Exod. xxxiii.	Forgiveness for idolatrous Israel.	The anger of God is restrained.
Moses.	Exod. xxxviii.	That God would continue with his people.	God's presence is not withdrawn.
Moses.	Numb. xii.	For Miriam when stricken with leprosy.	Miriam is healed after seven days.
Moses.	Numb. xiv.	For pardon for the unbelief of the spies' report.	The nation is pardoned.
Moses.	Deut. ii.	That he may see the Promised Land.	God shows the land to Moses before his death.
Samson.	Judges xvi.	For vengeance on his enemies.	He triumphs over the Philistines at his death.
Hannah.	1 Sam. i.	For a son.	Samuel is born.
David.	1 Sam. ii.	Thanksgiving after Nathan's message.	David's house continues to hold the sceptre.
Solomon.	1 Kings viii.	Dedication of the Temple.	The glory of God descends upon the house.
Elijah.	1 Kings xviii.	That God would triumph over Baal.	Fire from heaven kindles Elijah's sacrifice.
Hezekiah.	2 Kings xix.	Protection against Sennacherib.	The angel of God destroys the Assyrian army.
Asa.	2 Kings xiv.	For aid in the battle with the Ethiopians.	God destroys the Ethiopian army.
Jehoshaphat.	2 Chron. xx.	For protection against his enemies.	The Ammonite and Moabite armies overthrown.
Hezekiah.	2 Chron. xxx.	For pardon for those who had eaten the Passover un sanctified.	God humiliates the people.
Nehemiah.	Nehemiah i.	For the remnant in captivity.	Permissi given to rebuild the wall of Jerusalem.
Daniel.	Daniel ix.	For the restoration of Jerusalem.	Daniel is informed of the Seventy Weeks.
Jonah.	Jonah ii.	For deliverance from the whale.	The whale vomits Jonah forth upon land.
The Publican.	Luke xviii.	For forgiveness.	He "went down to his house, justified," or forgiven.
Jesus.	Luke xviii.	For suffering in Gethsemane.	He is strengthened to endure and triumph.
The Dying Thief.	Luke xxiii.	To be remembered by Jesus.	Promised salvation.
The Apostles.	Acts i.	On choosing an Apostle.	The lot falls upon Matthias.
The Early Church.	Acts iv.	For protection under persecution.	God by moving the house signifies that their prayer is heard.

THE PARABLES OF THE OLD TESTAMENT.

PARABLES.	SPOKEN AT	RECORDED IN	PARABLES.	SPOKEN AT	RECORDED IN
1. <i>Balaam's Parable</i> concerning Israel and Moab.			6. <i>The Sower's Parable</i> of the escaped tares.	Samaria.	1 Kings xx. 35, 40.
2. <i>Jotham's Parable</i> of the strong bringing forth sweetness.	Mt. Pisgah.	Num. xxviii. Judg. ix. 7, 15.	7. <i>Parable of the fig-tree, concerning the thistles and the cedar.</i>	Jerusalem.	2 Kings xiv. 9.
3. <i>Samson's Parable</i> of the strong bringing forth sweetness.	Mt. Gerizim.	Judg. xiv. 14.	8. <i>Isaiah's Parable</i> of the vineyard yielding wild grapes.	Jerusalem.	Isa. v. 1, 6.
4. <i>Nathan's Parable</i> of David, in the parable of the One Eye Lamb.	Timnath.	2 Sam. xii. 1, 4.	9. <i>Ezekiel's Parable</i> of the iron whetstone.	Babylon.	Ezek. xxix. 2, 9.
5. The parable of the woman of Tekoah, of the strife of the two brothers.	Jerusalem.	2 Sam. xlv. 1.	10. " " " "	Babylon.	Ezek. xxiv. 3, 6.
	Jerusalem.	2 Sam. xlv. 1.	11. " " " "	Babylon.	Ezek. xvii. 3, 10.



TABLES OF SCRIPTURE MEASURES, WEIGHTS AND COINS.

A Measure is a known quantity applied to another of the same kind that is less known, to make its dimensions better known, by the help of numbers expressing the proportion that the known quantity bears to the unknown. The dimensions to be measured are three: 1. Mere length, which hath but one dimension. 2. Surface, which consists of length multiplied into breadth; so it hath two dimensions, as it were, interwoven; and this is always measured by some square surface already known, as by a square foot, or a square cubit, or any other square already known, by help of its side. *Moses* generally useth the square cubit. 3. Solidity or capacity, which hath three dimensions multiplied into each other: length, breadth, and height, or depth. This is measured by a known cube. From solidity ariseth weight in all sublunary bodies; and by weight we measure the value of coins. Therefore I shall join weights and coins together in the fourth table.

*I use = to signify Equal; :: to express Proportion; . is called Separatrix, parting Decimals from Integers.*

I. TABLE. MEASURES OF LENGTH.

*I express the Cubit, and its Parts, both by Inch Measure and by Foot Measure, which I adduce from Inches by this Proportion:*

Inch Meas.	Foot Meas.
As 12 : 1 :: 21.888.	1.824.

	Inch Foot	Dec. Dec.
A Cubit is=to	21.888	=1.824
A Span the longer=	10.944	=.922
Span the less=	7.296	=.608
A Hand's breadth=	3.648	=.304
A Finger's breadth=	.912	=.076

*Measures of many Cubits length I express only in Foot Measure.*

	Feet Dec.
A Fathom	=4 Cubits = 7.296
Ezekiel's Reed	=6 Cubits = 10.944
Schenus, the Egyptian Line for Land Measure, which I think Scripture useth to divide inheritances. Psalm xvi. 6, and lxxviii. 55. They used different Lengths, but the shortest and most useful was,	Cubits. = 80 = 145.92

*Herodotus mentions a Schenus just 300 times as long; I judge that all the greater were made in proportion to the least.*

The Mile	=4000 Cubits=7296 Feet
Stadium, $\frac{1}{2}$ their Mile	= 400 Cubits= 729.6
Parasang, $\frac{3}{4}$ of their	12,000 Cubits=4 English Miles, and 580 Feet.

II. TABLE. MEASURES OF SURFACE.

*Moses* hath described these by square Cubits. I here express them reduced to our square Feet. The method of this reduction is simple and mathematically accurate. I first propose three clear examples given by *Moses*; Secondly, I place six instances of greater difficulty.

The clearest examples are:

I. The Altar of Incense. Only two-sides of it, viz., its length and its breadth, are expressed by *Moses*; each of them is affirmed to be one Cubit. Yet he declares it was foursquare; whence we collect that it was just one square Cubit. See *Exod. xxx.*  
3. Now it is demonstrated by calculation that one Jewish square Cubit amounts to in surface three English square Feet, and about 47 square Inches.

II. The Table of Shew-bread, *Exod. xxv.* 23. It is affirmed to be two Cubits in length and one in breadth. None doubt but it was rectangular, containing two Jewish square Cubits. These amount to six English square Feet, and above half, viz., 94 square Inches.

III. The Boards of the Tabernacle, each 10 Cubits in length, and one and a half in breadth, *Exod. xxvi.* 16, being rectangular, must contain 15 square Cubits, Jewish. These are proved to contain very near 50 square Feet of English measure.

The more difficult cases which claim our attention are:

I. The Mercy-seat, whose surface is = 12 square Feet and a half.

II. A general method is taught of reducing any given number of Jewish Cubits to English square Feet.

III. The example of the 15 square Cubits in the Boards of the Tabernacle is made clearer.

IV. The Court of the Tabernacle, described in *Exod. xxvii.* 18, is found to be just half the Egyptian *Aroura*, and to contain 1 Rood, 21 Perches, 27 square Feet, etc.

V. The whole *Aroura* is determined and reduced to our English measures, 3 Roods, 2 Perches, 64 square Feet.

VI. The Suburos, or Glebe Land, given to each city of the Levites, *Num. xxxv.* 3-5,

TABLES OF SCRIPTURE MEASURES, WEIGHTS AND COINS—Continued.

is showed to be a square, on each of the four sides of every city, containing a million of Jewish square Cubits, or 160 *Aroures*; which amount to in each square 76 Acres, 1 Rood, 26 Perches, 80 square Feet. Whence we collect, that all the four Squares amounted to 305 Acres, 2 Roods, 1 Perch, besides 51 Feet square.

III. TABLE. MEASURES OF CAPACITY.

	Wine	Inch
	Gal. Pints.	Sol.
Epha or Bath	7 4	15
Chomer, Homer (our translation)	75	5 7
Seah, $\frac{1}{2}$ of Epha	2 4	3
Hin= $\frac{1}{4}$ of Epha	1	2 1
Omer, $\frac{1}{10}$ of Epha	0 6	0.5
Cab, $\frac{1}{12}$ of Epha	0 3	10
Log, $\frac{1}{12}$ of Epha	0 0 10	
Metretres of Syria ( <i>John ii.</i> 6) = } Cong. Rom.	0 7 1	0
Cotyla, Eastern, $\frac{1}{12}$ of Epha	0 0 1	3

This Cotyla contains just 10 Ounces Avoirdupois of Rain water; Omer, 100; Epha, 1000; Chomer, 10,000. So by these Weights all these Measures of Capacity may be expeditiously recovered very near exactness.

IV. TABLE. OF WEIGHTS AND COINS.

The Jewish weights are reduced to the

Standard Grains of our Troy weight; whereof 438 are equal to the Roman ounce, and to our ancient English Avoirdupois ounce. The value of Jewish and Roman Weights and Coins, at the present rate of Silver and Gold, expressed in Pence and Decimals of a Penny.

	Grains Dec.	Pence Dec.	s. d. q.
Shekel is the original weight	= 219	= 28.2875	= 2 4 1
Bekah, $\frac{1}{4}$ a Shekel	= 109.5	= 14.1437	= 1 2 $\frac{1}{2}$
Gerah, $\frac{1}{16}$ of Bekah	= 10.95	= 1.41437	= 0 1 $\frac{1}{2}$
Maneh = 100 Shekel weight	= 21900		
		Pence Dec.	l. s. d.
Maneh in Coin, = 60 Sh.	= 13140	= 1697.25	= 7 1 5
Talent of Silver, = 3000 Sh.	= 657000	= 84862.5	= 353 11 100d.
Talent of Gold the same weight	= 5075	= 15 70d.	
The golden Darics, <i>Ezra ii.</i> 69, seem to be coins of Darius the Mede. They weighed 12 Gerahs	= 244	= 1 0 4	
		Pence.	l. s. d.
Roman Money mentioned in the New Testament.			
		Pence.	Farthings.
Denarius, Silver	7	3	
Assis, Copper	0	3	
Assarium	0	$\frac{1}{2}$	
Quadrans	0	$\frac{1}{4}$	
A Mite	0	$\frac{1}{8}$	

AQUATIC ANIMALS MENTIONED IN THE BIBLE.

ENGLISH TRANSLATION.	HEBREW AND GREEK.	ANIMAL SUPPOSED.	REMARKS.
JONAH'S FISH. (Jonah i. 17.)	Dág gadól. κήτος.	Shark (?)	The Hebrew only speaks of "a great fish," without particular specification; but in Matt. xii. 40, that fish is translated "whale" (κίτος); but the Greek, like the Hebrew, is general, and strictly means only a "sea monster." A whale has too contracted a throat to swallow a man; but sharks capable of doing so are not uncommon in the Mediterranean now.
TOBIT'S FISH.	Ιχθύς.	Sheat-fish (?). <i>Silurida.</i>	As Tobit's fish leaped out of the Tigris to attack a man (contrary to the habits of any known fish) it may have been a crocodile, or one of the <i>Silurida</i> . Bockart says Galen and Dioscorides prescribed the gall of the sheat-fish as an eye-salve. T.
ONYCHA. . . (Ex. xxx. 34; Ecclus. xxiv. 15.)	Schecheleth. ονύξ.	Wing-shell. <i>Strombus.</i>	Twice referred to: once as one ingredient of holy perfume of the tabernacle; once, in Apocrypha, as emitting a delicious odor. The name "onyx" means a "claw" or "nail," and so the small shell on the foot of many molluscs, with which the larger shell is closed, gets its name. From this smaller shell, or valve, part of the ingredients of the compound

AQUATIC ANIMALS MENTIONED IN THE BIBLE—*Continued.*

ENGLISH TRANSLATION.	HEBREW AND GREEK.	ANIMAL SUPPOSED.	REMARKS.
PEARLS . . . (Job xxviii. 18.)	Gabish. <i>μαργαρι- ται</i>	Pearl oyster. <i>Avicula Mar- garitifera</i>	"frankincense" were obtained. Many species of it are found in the Red Sea, and shells of the largest kind are familiar to us as old-fashioned chimney ornaments. R. Only once named in the old Testament, often in New Testament; always as a jewel. The pearl oyster is abundant in the Persian Gulf and Red Sea. Its shell ("mother of pearl") is still a commodity of general traffic in Palestine, being carved by the peasants into religious ornaments. A valuable dye (which Lydia sold), traditionally said to come from a small vessel in the throat of a shell-fish. Tyrian purple (or fiery red) was of two kinds, one light ( <i>i. e.</i> , scarlet), the other dark ( <i>i. e.</i> , crimson); and probably, by admixture with other colors, various shades of purple, and even blue, may have been subsequently invented. The art of extracting it, known to the Phoenicians, is lost. It was so costly, as to be one of the peculiar insignia of royalty, or official distinction. The Hebrew word means a "monster" in animal life. In Gen. i. 21, "great whale" is generic of all monsters created out of water; but in Lam. iv. 3 the "whale" is specifically mentioned by one who knew its habits, and its classification among mammals. Two species of dolphin have been found in the Mediterranean, and another in the Red Sea; but true whales are also to be found in the former. R. See LEVIATHAN.
PURPLE (fish).	Argaman.	Purple fish. <i>Murex brandaris.</i> <i>M. trunculus.</i>	
WHALE . . . (Ex. vii. 9; x. 12; Deut. xxxii. 33; Ps. xci. 13; Jer. li. 34.)  (Job. vii. 12; Ps. lxxiv. 13, 14; Is. xxvii. 1; Ezek. xxix. 3; xxxii. 2.)	Tannin. <i>κίτος.</i>	Some land-monster. <i>Dragon, or Serpent (P).</i>  Some sea-monster. <i>Crocodylu (P).</i>	

## GEOLOGY OF BIBLE LANDS,

The Sinaitic range is formed of granite and plutonic rocks, without any volcanic signs, such as lava, basalt, etc. The granite is bright red from base to summit, often intersected with veins of greenstone and porphyry. Mount Sinai is coarse granite at the base, graduating in fineness to the peak. Advancing northward, dykes of porphyry intersect the granite, and this in turn is intersected by greenstone, while at the northeastern extremity syenite supplants them. Tending towards Suez, sandstone overlies the syenite, and the sandstone belt of the Târ fringes the granite group.

Through the Judæan wilderness a limestone plateau extends almost to Hebron. The whole central Syrian range is limestone, equivalent to the green sand underlying the chalk formation still prevailing about Beer-sheba; the few exceptions being near the Jordan Valley.

Occasionally on hill-tops (such as Olivet) is found a layer of white chalk mixed with flint. These are the remains of a vast chalk deposit, which once covered the whole country with an even surface, and was the groundwork of its fertility, but which has long ago been washed away by the heavy

GEOLOGY OF BIBLE LANDS—*Continued.*

rains and torrents, leaving the now sterile limestone rock covered with the loose flints.

There are two distinct groups of limestone: 1. Necomian, with fossils like those in our green sand, and intermingled with dolomite. It predominates in Galilee, (from the Lebanon and Hermon to Safed and Samaria) running on to the east of Jerusalem beyond Olivet. 2. A lower substratum of chalk, underlying the whole country from Lebanon to south of Mountains of Moab, seldom coming to the surface.

In Galilee, near the Lake, are large

dykes of basalt, and fields of lava, overflowing the limestone, from some extinct volcanoes (near Safed, Horns of Hattin, and Ard el Hamma); and the scoria has enriched the cultivation of those hillsides and valleys, down to Little Hermon and the edge of Esdraelon. This is the only volcanic tract at present discovered.

East of Jordan the formation is similar to that of the west side, but without the upper chalk that once encrusted the hills. The Jordan gorge that cleaves these formations is a geological phenomenon.

## SOME OF THE RIVERS AND LAKES OF THE SCRIPTURES.

NAME.	COUNTRY.	WHERE MENTIONED.	FOR WHAT NOTED.
1. Abana.	Damascus.	2 Kings v. 12.	Spoken of by Naaman.
2. Abava.	Media.	Ezra viii. 15, 21.	Scene of Ezra's feast prior to the return from captivity.
3. Arnon.	Syria.	Judges xi. 18.	Boundary of Moab.
4. Chebar.	Chaldea.	Ezek. i. 1.	Scene of Ezekiel's first vision.
5. Salt Sea.	Palestine.	Ezek. xlvii. 18.	The Dead Sea. Supposed site of the Cities of the Plain.
6. River of Egypt.	Egypt.	Josh. xv. 4.	The Nile.
7. Euphrates.	Babylonia.	Gen. ii. 4.	One of the great rivers of the East.
8. Sea of Galilee or Gennesaret.	Palestine.	John vi. 1. Luke v. 1.	One of the rivers of Eden. Miraculous draught of fishes, and calming the tempest by Christ.
9. Gihon.	Persia.	Gen. ii. 13.	One of the rivers of Eden.
10. Jordan.	Palestine.	In nearly all the historical books.	Principal river of Palestine. Scene of Christ's baptism.
11. Pharpar.	Damascus.	2 Kings v. 12.	Now called the Barrada.
12. Pison.	Persia.	Gen. ii. 1.	One of the rivers of Eden.
13. The Red Sea.	Arabia.	Ex. xiii, xiv.	Passage of the Israelites, and the destruction of Pharaoh's host.

## THE HILLS AND MOUNTAINS OF SCRIPTURE.

NAME OF HILL.	COUNTRY.	WHERE MENTIONED.	FOR WHAT NOTED.
1. Abarim.	Palestine.	Num. xxxiii. 48.	Scene of Balaam's prophecy.
2. Ararat.	Armenia.	Gen. vii. 4.	Resting-place of the ark.
3. Bashan.	Palestine.	Isa. xxiii. 9. Deut. i. 4.	For its height.
4. Calvary.	"	Luke xxiii. 33.	The scene of the Redeemer's crucifixion. This name occurs only in Luke.
5. Carmel.	"	1 Kings xviii. 19.	The scene of Elijah's encounter with the prophets of Baal.
6. Ebal.	"	Joshua viii. 30.	The mount on which the curses of the broken law were to rest.
7. Ephraim.	"	1 Sam. i. 1.	Birth-place of Samuel.
8. Gerizim.	"	Josh. viii. 32.	The Mount of Blessing. Here Joshua wrote the law on stone. The site of the Samaritan Temple.



## THE HILLS AND MOUNTAINS OF SCRIPTURE—Continued.

NAME OF HILL.	COUNTRY.	WHERE MENTIONED.	FOR WHAT NOTED.
9. Gilboa.	Palestine.	1 Sam. xxxi.	The scene of the death of Saul and Jonathan.
10. Hermon.	"	Ps. cxxxiii. 3.	The highest mountain in the Holy Land, 10,000 feet high. The supposed scene of the transfiguration.
11. Nebo.	"	Deut. xxxii. 49.	The burial-place of Moses, and the mount from which he saw the Promised Land.
12. Olivet.	"	1 Sam. xv. 30. Matt. xxiv. 3. John viii. 1.	Route by which David escaped from Absalom. Scene of Christ's sermon.
13. Hor.	"	Num. xx. 27.	Burial-place of Aaron.
14. Sinai.	Arabia.	Ex. xix. 18.	Scene of the giving of the law.
15. Tabor.	Palestine.	Judges iv. 6.	Scene of the victory over Sisera.

## A BRIEF SUMMARY OF THE CHARACTERISTICS OF THE BOOKS OF THE OLD AND NEW TESTAMENTS.

## OLD TESTAMENT.

*Genesis.* Describes the creation; gives the history of the old world, and of the steps taken by God towards the formation of the theocracy.

*Exodus.* The history of Israel's departure from Egypt; the giving of the law; the Tabernacle.

*Leviticus.* The ceremonial law.

*Numbers.* The census of the people; the story of the wanderings in the wilderness.

*Deuteronomy.* The law rehearsed; the death of Moses.

*Joshua.* The story of the conquest and partition of Canaan.

*Judges.* The history of the nation from Joshua to Samson.

*Ruth.* The story of the ancestors of the royal family of Judah.

1 *Samuel.* The story of the nation during the judgeship of Samuel, and the reign of Saul.

2 *Samuel.* Story of the reign of David.

1 & 2 *Kings.* The Books of Kings form only one book in the Hebrew MSS. They contain the history of the nation from David's death and Solomon's accession to the destruction of the kingdom of Judah and the desolation of Jerusalem, with a supplemental notice of the liberation of Jehoiachin from his prison at Babylon, twenty-six years later; they comprehend the whole time of the Israelitish monarchy, exclusive of the reigns of Saul and David.

The Books of *Chronicles* are so called as

being the record made by the appointed historiographers of the kingdoms of Judah and Israel; they are the official histories of those kingdoms.

*Ezra.* The story of the return of the Jews from the Babylonish captivity, and of the rebuilding of the temple.

*Nehemiah.* A further account of the rebuilding of the temple and city, and of the obstacles encountered and overcome.

*Esther.* The story of a Jewess who becomes Queen of Persia, and saves the Jewish people from destruction.

*Job.* The story of the trials and patience of a holy man of Edom.

*Psalms.* A collection of sacred poems intended for use in the worship of Jehovah. Chiefly the productions of David.

*Proverbs.* The wise sayings of Solomon.

*Ecclesiastes.* A poem respecting the vanity of earthly things.

*Solomon's Song.* An allegory relating to the church.

*Isaiah.* Prophecies respecting Christ and his kingdom.

*Jeremiah.* Prophecies announcing the captivity of Judah, its sufferings, and the final overthrow of its enemies.

*Lamentations.* The utterance of Jeremiah's sorrow upon the capture of Jerusalem, and the destruction of the temple.

*Ezekiel.* Messages of warning and comfort to the Jews, in their captivity.

*Daniel.* A narrative of some of the occurrences of the captivity, and a series of prophecies concerning Christ.

## A BRIEF SUMMARY OF THE CHARACTERISTICS OF THE BOOKS OF THE OLD AND NEW TESTAMENTS—Continued.

*Hosea.* Prophecies relating to Christ and the latter days.

*Joel.* Prediction of woes upon Judah, and of the favor with which God will receive the penitent people.

*Amos.* Prediction that Israel and other neighboring nations will be punished by conquerors from the north, and of the fulfilment of the Messiah's kingdom.

*Obadiah.* Prediction of the desolation of Edom.

*Jonah.* Prophecies relating to Nineveh.

*Micah.* Predictions relating to the invasions of Shalmaneser and Sennacherib, the Babylonish captivity, the establishment of a theocratic kingdom in Jerusalem, and the birth of the Messiah in Bethlehem.

*Nahum.* Prediction of the downfall of Assyria.

*Habakkuk.* A prediction of the doom of the Chaldeans.

*Zephaniah.* A prediction of the overthrow of Judah for its idolatry and wickedness.

*Haggai.* Prophecies concerning the rebuilding of the Temple.

*Zechariah.* Prophecies relating to the rebuilding of the Temple and the Messiah.

*Malachi.* Prophecies relating to the calling of the Gentiles and the coming of Christ.

## NEW TESTAMENT.

*Gospel of St. Matthew.* A brief history of the life of Christ.

*Gospel of St. Mark.* A brief history of the life of Christ, supplying some incidents omitted by St. Matthew.

*Gospel of St. Luke.* The history of the life of Christ, with especial reference to His most important acts and discourses.

*Gospel of St. John.* The life of Christ, giving important discourses not related by the other Evangelists.

*Acts of the Apostles.* The history of the labors of the Apostles and of the foundation of the Christian Church.

*Epistle to the Romans.* A treatise by St. Paul on the doctrine of Justification by Christ.

*First Epistle to the Corinthians.* A let-

ter from St. Paul to the Corinthians, correcting errors into which they had fallen.

*Second Epistle to the Corinthians.* St. Paul confirms his disciples in their faith, and vindicates his own character.

*Epistle to the Galatians.* St. Paul maintains that we are justified by faith and not by Rites.

*Epistle to the Ephesians.* A treatise by St. Paul on the power of Divine Grace.

*Epistle to the Philippians.* St. Paul sets forth the beauty of Christian kindness.

*Epistle to the Colossians.* St. Paul warns his disciples against errors, and exhorts to certain duties.

*First Epistle to the Thessalonians.* St. Paul exhorts his disciples to continue in the faith and in holy conversation.

*Second Epistle to the Thessalonians.* St. Paul corrects an error concerning the speedy coming of Christ the second time.

*First and Second Epistles to Timothy.* St. Paul instructs Timothy in the duty of a Pastor, and encourages him in the work of the ministry.

*Epistle to Titus.* St. Paul encourages Titus in the performance of his ministerial duties.

*Epistle to Philemon.* An appeal to a converted master to receive a converted escaped slave with kindness.

*Epistle to the Hebrews.* St. Paul maintains that Christ is the substance of the ceremonial law.

*Epistle of St. James.* A treatise on the efficacy of faith united with good works.

*First and Second Epistles of St. Peter.* Exhortations to a Christian life, with various warnings and predictions.

*First Epistle of St. John.* Respecting the person of our Lord, and an exhortation to Christian love and conduct.

*Second Epistle of St. John.* St. John warns a converted lady against false teachers.

*Third Epistle of St. John.* A letter to Gaius, praising him for his hospitality.

*Epistle of St. Jude.* Warnings against deceivers.

*The Revelation.* The future of the Church foretold.

ORDER.	NATURE.	TEXT IN OLD TESTAMENT.	CITED IN NEW TESTAMENT.
I.	THE SON OF GOD	Sam. vii. 14; Chron. xvii. 13; Ps. ii. 7; Ixxii. 1; Prov. xxx. 4; Dan. iii. 25.	Mark i. 1; Luke i. 35; Matt. iii. 17; xvii. 5; John i. 34-50; iii. 16-18; Heb. i. 5; Rom. i. 4; I John iv. 14; Rev. i. 6, 9.
II.	THE SON OF MAN	Ps. vii. 4, 5; Dan. vii. 13.	John i. 51; iii. 13; v. 27; Matt. xvi. 13; xxvii. 64; Heb. ii. 7; Rev. i. 13; xiv. 14.
III.	THE HOLY ONE, OR SAINT	Deut. xxxiii. 8; Ps. xvi. 10; Ixxxix. 19; Isa. x. 17; Dan. ix. 24; Job. xli. 9; Heb. i. 12; iii. 3.	Mark i. 24; Luke i. 35; iv. 34; I John ii. 20.
IV.	THE MOST HOLY	Dan. ix. 24.	Luke xxiii. 47.
V.	THE JUST ONE, OR RIGHTEOUS	Isa. xlii. 2; Jer. xxiii. 5; Zech. ix. 9; Ps. xxxiv. 19, 21.	Acts iii. 14; I John ii. 1, 29; James v. 6.
VI.	THE WISDOM OF GOD	Prov. viii. 22-30.	Matt. xi. 19; Luke xi. 49; I Cor. i. 24.
VII.	THE ORACLE (OR WORD) OF THE LORD, OR OF GOD	Gen. xv. 1-4; I Sam. iii. 1-21; 2 Sam. vii. 4; Kings xvii. 8-24; Ps. xxxiii. 6; Isa. xl. 8; Jer. i. 2.	John i. 1-14; iii. 34; Luke i. 2; Heb. ix. 12; xi. 3; I Pet. i. 23; 2 Pet. iii. 2; Rev. xix. 13.
VIII.	THE REDEEMER, OR SAVIOUR	Gen. xlviii. 16; Job. xix. 25-27; Ps. xix. 14; Isa. xli. 14; Jer. i. 34.	Matt. i. 21; iv. 42; Luke ii. 11; John i. 29; Acts v. 31; Rom. xi. 26; Rev. v. 9.
IX.	THE LAMB OF GOD	Gen. xxii. 8; Isa. lxx. 7.	John i. 29; Acts viii. 32-35; I Pet. i. 19; Rev. v. 6; xiii. 8; xv. 3; xxi. 22; xxii. 1.
X.	THE MEDIATOR, INTERCESSOR OR ADVOCATE	Job. xxxiii. 23; Isa. lxxii. 12; Hk. 16.	Luke xxiii. 34; I Tim. ii. 5; Heb. ix. 15; I John ii. 1; Rev. v. 9.
XI.	SHILOH, THE APOSTLE	Gen. xlix. 10; Hk. iv. 13.	Matt. xv. 24; Luke iv. 18; John ix. 7; xvii. 8; I Cor. xv. 9.
XII.	THE HIGH-PRIEST	Deut. xlviii. 16-19.	Heb. vi. 1; ix. 14; v. 10; ix. 11.
XIII.	THE PROPHET LIKE MOSES	Deut. xviii. 15-19.	Mark vi. 15; Luke xxiv. 19; John i. 17-21; vi. 14; Acts ii. 23, 29.
XIV.	THE LEADER, OR CHIEF CAPTAIN	Josh. v. 14; I Chron. v. 2; Isa. lv. 4; Mic. v. 2.	Matt. ii. 6; Heb. ii. 10.
XV.	THE MESSIAH, CHRIST, KING OF ISRAEL	Dan. ix. 25.	Matt. ii. 2-4; xvi. 16; Luke xxiii. 2; John i. 41-49; vi. 69; Acts iv. 26, 27; x. 38.
XVI.	THE GOD OF ISRAEL	Ex. xxiv. 10, 11; Josh. xvii. 19; Judg. xii. 23; I Sam. v. 11; I Chron. xvii. 24; Ps. xli. 13; Isa. xli. 26.	Matt. xxv. 31; xxii. 37; John xx. 28.
XVII.	THE LORD OF HOSTS, OR THE LORD	2 Sam. vii. 26; I Chron. xvii. 24; Ps. xxiv. 10; Jer. vi. 1-9; Mal. i. 14.	Com. xii. 19; Phil. ii. 9-11.
XVIII.	KING OF KINGS, AND LORD OF LORDS	Ps. lxxxix. 27; cx. 1; Dan. vii. 13, 14.	Matt. xxviii. 18; John iii. 35; xiii. 3; I Cor. xv. 25; Eph. i. 20-22; Col. iii. 1; Rev. xix. 16.

OUR LORD'S CHARACTER AND OFFICES, HUMAN AND DIVINE.

ORDER.	NATURE.	TEXT IN OLD TESTAMENT.	CITED IN NEW TESTAMENT.
I.	THE SEED OF THE WOMAN	Gen. iii. 15.	Gal. iv. 4; I Tim. ii. 15; Rev. xii. 5.
II.	BORN OF A VIRGIN	Ps. xxii. 10; Ixxxix. 8; Ixxxix. 16; cxvii. 16; Isa. vii. 14; xlix. 1; Jer. xxxi. 22; Mic. v. 3.	Matt. i. 23; Luke i. 26-36.
III.	OF THE FAMILY OF SHEM	Gen. ix. 26.	John iv. 9; xvii. 35.
IV.	OF THE RACE OF THE HEBREWS	Ex. iii. 18.	John iv. 9; xvii. 35.
V.	OF THE SEED OF ABRAHAM	Gen. xlii. 8; xviii. 18; xxii. 18.	Matt. i. 1; John viii. 56; Acts iii. 35; Heb. ii. 16; Rom. ix. 7; Gal. iii. 29-28; Heb. xi. 18.
VI.	OF THE LINE OF ISAAC	Gen. xxv. 19; xxvi. 4.	Matt. i. 2; Heb. vii. 14; Rev. v. 5.
VII.	OF JACOB OR ISRAEL	Gen. xxviii. 4-14; Ex. iv. 22; Num. xxiv. 7-17.	Luke i. 68; ii. 32; Acts xxviii. 20.
VIII.	OF THE TRIBE OF JUDAH	Gen. xlix. 10; I Chron. v. 2; Mic. v. 2.	Matt. ii. 6; Heb. vii. 14; Rev. v. 5.
IX.	OF THE HOUSE OF DAVID	2 Sam. vii. 12-16; I Chron. xvii. 11-14; 2 Chron. vi. 42; Ps. lxxxix. 4-36; cxxxix. 10-17; Isa. ix. 7; xl. 1; Jer. xxiii. 5, 6; Amos ix. 11.	Matt. i. 1; Luke i. 69; ii. 4; John vii. 42; Acts ii. 16.
X.	BORN AT BETHLEHEM, THE CITY OF DAVID	Mic. v. 2.	Matt. ii. 6; Luke ii. 4; John vii. 42.
XI.	HIS PASSION OR SUFFERINGS	Gen. iii. 15; Ps. xxii. 1-18; Ixxxix. 38.	Matt. xxvii. 81; Luke xxiv. 26; John i. 29; Acts viii. 32-35; xxvi. 23.
XII.	HIS DEATH ON THE CROSS	Num. xxi. 9; Ps. xvi. 10; xxii. 16; xxxix. 22; Isa. liii. 8, 9; Dan. ix. 26.	Matt. xx. 19; xxvii. 2; John iii. 14; viii. 28; xii. 32, 33; I Cor. xv. 3; Col. ii. 14; Phil. ii. 8.
XIII.	HIS BURIALMENT AND EMPALMMENT	Isa. liii. 9.	Matt. xxvii. 12; Mark xiv. 8; John xii. 7; xix. 40; I Cor. xv. 4.
XIV.	HIS RESURRECTION ON THE THIRD DAY	Ps. xvi. 10; xvii. 16; xlix. 15; Ixxxii. 24; Jon. i. 17.	Matt. xii. 40; xvi. 4; xxvii. 63; John ii. 19; Acts ii. 27-31; xiii. 36; I Cor. xv. 4.
XV.	HIS ASCENSION INTO HEAVEN	Ps. viii. 6, 6; xlv. 6; lxxviii. 18; cx. 1.	Acts i. 9; ii. 33; John xx. 17; Eph. iv. 8-10; Heb. i. 9; Rev. xii. 5.
XVI.	HIS COMING TO JUDGMENT	Job. xix. 25-29; Ps. i. 6; Eccles. xii. 14; Isa. xl. 10; lxxii. 11; Jer. xlv. 5, 6; Dan. vii. 13, 14; xli. 2, 3; Hos. ii. 6; Mic. v. 3; Hag. ii. 7.	28; Rev. xx. 4; xi. 15; xxii. 30.

OUR LORD'S PEDIGREE, SUFFERINGS AND GLORY.

THE GOSPEL DISPENSATION  
AS REVEALED IN THE OLD TESTAMENT.  
CONTAINING PREDICTIONS OF THE CHARACTER, OFFICES AND SACRIFICIAL WORK OF CHRIST

ORDER.	WHERE SPOKEN.	THE ILLUSTRATION USED.	THE LESSON WE SHOULD LEARN.	TEXTS, WHERE RECORDED.
XXII.	On a Tour . . .	The Watchful Servants . . .	The Necessity for Constant Watchfulness. The same Lesson reiterated and intensified.	Luke xii. 35-40.
XXIII.	On a Tour . . .	The Faithful and Wise Steward . . .	The Necessity for Steady Perseverance in the Straight Path.	Luke xii. 41-48.
XXIV.	Near Jerusalem . . .	The Great Supper . . .	The Necessity for Steady Perseverance in the Straight Path.	Luke xiii. 29-30.
XXV.	Near Jerusalem . . .	Counting the Cost before Building a Tower . . .	God is no Respector of Persons . . .	Luke xiv. 16-24.
XXVI.	Near Jerusalem . . .	The King going to War . . .	"Whoever doth not Bear his Cross and Come after me cannot be my Disciple."	Luke xiv. 25-33.
XXVII.	Near Jerusalem . . .	Second Parable of the Lost Sheep . . .	The Joy in Heaven over One Sinner that Repenteth . . .	Luke xv. 3-10.
XXIX.	Near Jerusalem . . .	The Piece of Money Lost and Found . . .	The same Lesson as the Preceding. These two teach the great Object of our Lord's Incarnation—to Save the Lost . . .	Luke xv. 11-32.
XXX.	Near Jerusalem . . .	The Prodigal Son . . .	God's Delight in Receiving the Repentant Sinner . . .	Luke xvi. 1-14.
XXXI.	Near Jerusalem . . .	The Unjust Steward . . .	The Right Use of Worldly Possessions . . .	Luke xvi. 15-19.
XXXII.	Near Jerusalem . . .	The Rich Man (Dives) and Lazarus . . .	The Fearful Consequences of Living merely for this World; also, the Doctrine of Future Rewards and Punishments . . .	Luke xvi. 19-31.
XXXIII.	Near Jerusalem . . .	The Servant Serves his Master before he Sings . . .	We must not Trust or Glory in our good Works . . .	Luke xvii. 1-8.
XXXIV.	Near Jerusalem . . .	Unjust Judge and Impotent Widow . . .	The Duty of Unceasing Earnest Prayer. Humble Prayer will be Answered, while that of the Self-Righteous will not . . .	Luke xvii. 9-14.
XXXV.	Near Jerusalem . . .	The Laborers Hired for the Vineyard . . .	God's Equity even in placing "the First, Last, and the Last First" . . .	Matt. xx. 1-16.
XXXVII.	Near Jerusalem . . .	The Nobleman and his Ten Servants . . .	Our strict Accountability for such Talents as God has committed to us . . .	Luke xix. 11-27.
XXXVIII.	Near Jerusalem . . .	The Two Sons . . .	Our strict Accountability for such Talents as God has committed to us . . .	Luke xix. 11-27.
XXXIX.	Jerusalem, Temple . . .	The Vineyard Let to Husbandmen . . .	1. The Rejection of the Jews; 2. Our Rejection upon us like Censure . . .	Matt. xxi. 28-32.
XL.	Jerusalem, Temple . . .	The King's Marriage Feast for his Son . . .	1. None are too Poor or too Lowly to be Welcomed into the Kingdom of Heaven; 2. We must be clothed in the Wedding Garment, which is Freely Given to us . . .	Matt. xxii. 1-14.
XLI.	Jerusalem . . .	The Fig Tree Leading . . .	The Second Coming . . .	Matt. xxiv. 32, 33; Mark xiii. 28, 29.
XLII.	Jerusalem . . .	The Man taking a Long Journey . . .	We must Watch for our Lord's Coming . . .	Matt. xxiv. 34-37.
XLIII.	Jerusalem . . .	The Faithful and the Evil Servant . . .	We must Watch and Live as Expecting Him . . .	Matt. xxiv. 42-51.
XLIV.	Jerusalem . . .	The Wise and the Foolish Virgins . . .	We must be constantly prepared for His Coming . . .	Matt. xxv. 1-13.

THE PARABLES OF OUR LORD—Continued.

ORDER.	WHERE SPOKEN.	THE ILLUSTRATION USED.	THE LESSON WE SHOULD LEARN.	TEXTS, WHERE RECORDED.
I.	Galilee . . .	The Most and the Beam in the Eye . . .	That we should Judge Ourselves instead of Presuming to Judge Others . . .	Luke vi. 37-41.
II.	Galilee . . .	The Builders upon a Rock and upon sand . . .	Our Lord's Precepts . . .	Matt. vii. 24-27, 14-20.
III.	On a Tour . . .	The Two Forgiven Debtors . . .	Our Love is in Proportion to our Sense of Forgiveness . . .	Luke vii. 36-50.
IV.	Jerusalem . . .	The Temple, if Destroyed, to be Raised up in Three Days . . .	A Prophecy of His Resurrection . . .	John ii. 19-22.
V.	Galilee . . .	The Barren Fig Tree . . .	Long-suffering Mercy will be followed by Strict Justice . . .	Luke xiii. 6-9.
VI.	Sea of Galilee . . .	The Sower on Wayside, Stony Places, among Thorns and upon Good Ground . . .	Our Heart must be Right in order that the Children of God and of the Devil in the Church until the Judgment, when the later shall be burned . . .	Matt. xiii. 8-8, 18-23.
VII.	Sea of Galilee . . .	The Wheat and the Tares . . .	Children of God and of the Devil in the Church until the Judgment, when the later shall be burned . . .	Matt. xiii. 8-8, 18-23.
VIII.	Sea of Galilee . . .	The Seed Sown . . .	The Secrecy of God's Working in the Heart . . .	Matt. xiii. 24-30, 36-43.
IX.	Sea of Galilee . . .	The Mustard Seed . . .	The Wonderful growth of Christ's Church . . .	Mark iv. 26-29; Matt. xiii. 31, 32; Luke xiii. 18, 19.
X.	Sea of Galilee . . .	The Leaven Hidden in the Meal . . .	1. The Church spreading through the World; 2. The Effect of Christ's Doctrine and spirit on the Individual Christian . . .	Luke xiii. 20, 21; Matt. xiii. 33.
XI.	Sea of Galilee . . .	The Treasure Buried in the Field . . .	The Inestimable Value of Christ and His Blessings compared with Worldly Possessions . . .	Matt. xiii. 44.
XII.	Sea of Galilee . . .	The Merchant seeking till he finds one Pearl . . .	The Importance of Seeking and securing Grace . . .	Matt. xiii. 45, 46.
XIII.	Sea of Galilee . . .	The Drag Net . . .	The Church gathers in, besides the sincere, many who will at the great Day be cast out . . .	Matt. xiii. 47-50.
XIV.	Capernaum . . .	The first Parable of the Lost Sheep . . .	Our Duty to seek to Reclaim Backsliders . . .	Matt. xviii. 12-14.
XV.	Capernaum . . .	The Debtor forgiven a large Debt Unmerciful to his Fellow-servant who owed him a small Debt . . .	We must forgive if we would be forgiven. The obligation of Christian Love to our Neighbor . . .	Matt. xviii. 23-35.
XVI.	Jerusalem . . .	The Good Samaritan . . .	The obligation of Christian Love to our Neighbor . . .	Luke x. 25-37.
XVII.	Near Jerusalem . . .	Taking the Chief Seats at a Wedding . . .	Humility . . .	Luke xiv. 7-11.
XVIII.	On a Tour . . .	Midnight . . .	God will Answer Importunate Prayer . . .	Luke xi. 5-13.
XX.	On a Tour . . .	The Unclean Spirit Returning . . .	The State of the Backslider . . .	Luke xi. 24-26.
XXI.	Jerusalem . . .	The Foolish Rich Man that trusted in this Life . . .	"A Man's Life consisteth not in the abundance of the Things which he Possesseth." . . .	Luke xii. 15-21.
XXII.	Jerusalem . . .	The Good Shepherd . . .	The Wonderful Love of Christ. "I know my sheep; I lay down my Life for the sheep." . . .	John x. 1-18.







THE MIRACLES OF OUR LORD—Continued.

Year of our Lord.	WHERE BROUGHT	THE MIRACLES, CLASSIFIED.	WHERE RECORDED.
29	Garden of Joseph.	The Signs at His Resurrection.	Mark xxviii. 2; Mark xvi. 4. [6-12.
29	Bethany.	The Signs at His Ascension.	Mark xvi. 19; Luke xxiv. 50, 51; Acts i.

NOTE.—The earliest student of the Holy Word cannot be impressed with the beneficent character of our Lord's Miracles, entirely in accord with the Mission of Love of Him who "went about doing good." This Table necessarily includes but a few of the many wonderful works of Jesus—see Matt. iv. 23, 24; xiv. 14; xv. 30; xix. 2; xxi. 14; John xx. 14; John xx. 30; xxi. 25; Luke vii. 21. The same remark will apply to the Tables of Parables, Prophecies, Prayers and Discourses.

THE PRAYERS OF JESUS CHRIST

WHERE OFFERED.	THE LESSON WE SHOULD LEARN.	WHERE RECORDED.
The Jordan	We must not attempt to "fill righteousness" without prayer—God answers promptly and unmistakably.	Luke iii. 21, 22.
"A Solitary Place," Capernaum.	The duty of early morning prayer—of secret prayer; also, that we should enter upon the discharge of other duties with prayer.	Mark i. 35; see Isa. xxvi. 9; Ps. v. 3; Luke v. 16; see Matt. vi. 5, 6; Luke vi. 12; see 1 Thess. v. 17; Col. iii. 1.
Chorazin—Wilderness.	To withdraw from the multitude and pray in secret.	Luke v. 16; see Matt. vi. 5, 6; Luke vi. 12; see 1 Thess. v. 17; Col. iii. 1.
Nain.	We should not limit the time.	Matt. ix. 17; Luke vi. 12; see 1 Thess. v. 17; Col. iii. 1.
Sea of Galilee, Jerusalem, Emmaus.	The duty of giving thanks at our meals (three examples).	Luke vi. 41; Matt. xxvi. 26, 27; Luke xxi. 14; John vi. 15; see Ps. cxviii. 18, 29.
Bethsaida—Mountain.	The duty of closing the day's work with prayer—secret.	Luke ix. 18.
Mount Tabor.	The duty of frequent secret prayer.	Luke ix. 28, 29.
Bethany.	We should recognize God's power; God hears prayer at all times.	John xi. 41, 42; see Ps. cxviii. 1, 2.
Gethsemane (probably).	We should learn of Jesus how to pray.	John xi. 41, 42; see Ps. cxviii. 1, 2.
Borders of Judea.	"Of such is the Kingdom of Heaven."	John xi. 41, 42; see Ps. cxviii. 1, 2.
Jerusalem—Upper Chamber.	Not to pray for deliverance even from the severest sufferings, when such should remember first, in all our prayers, God's glory; we should so live that we may, at death, say with Jesus, "I have finished the work which thou gavest me to do; it is our duty to pray for others.	John xi. 41, 42; see Ps. cxviii. 1, 2.
Jerusalem—Upper Chamber.	Give that we may, at death, say with Jesus, "I have finished the work which thou gavest me to do; it is our duty to pray for others.	John xi. 41, 42; see Ps. cxviii. 1, 2.
Jerusalem—Upper Chamber.	The duty of intercessory prayer.	John xvi. 26, 27; see Ps. cxviii. 1, 2.
Gethsemane.	The three-uttered Prayer of Jesus Atony should teach us: 1st. A higher sense of His sufferings for us; 2d. That it is not wrong to be "excused-ing sorrowful;" 3d. While we pray to be delivered from evil, we should ever say from the heart, "Not as I will, but as thou wilt."	John xvi. 26, 27; see Ps. cxviii. 1, 2.
Galvary.	That we must pray even for our bitterest enemies.	Luke xxiii. 34; see Matt. v. 44.
Bethany.	May we be able to utter the same glorious prayer.	Luke xxiii. 46.

A HARMONY OF THE FOUR GOSPELS.

SECT.	THE CONSECUTIVE NARRATIVE OF THE GOSPELS.	PLACE.	MATT.	MARK.	LUKE.	JOHN.
1.	The genealogies.	Jerusalem	i. 1-17		iii. 23-38	
2.	The birth of John announced to Zacharias.	Jerusalem			i. 6-25	
3.	The birth of Jesus announced to Mary.	Nazareth			i. 26-38	
4.	Mary's visit to Elizabeth, and her song of praise.	Juttah?			i. 39-56	
5.	The birth of John the Baptist.	Nazareth?			i. 57-80	
6.	An angel appears to Joseph.	Nazareth?			ii. 1-7	
7.	The birth of Jesus.	Near Bethlehem			ii. 8-20	
8.	Angelic mission to the shepherds.	Bethlehem			ii. 21-38	
9.	The circumcision of Jesus, and his presentation in the temple.	Bethlehem and Jerusalem	ii. 1-12		ii. 39, 40	
10.	The flight into Egypt.	Jerusalem	ii. 13-23		ii. 41-52	
11.	The return from Egypt to Herod's cruelty.	Jerusalem				ii. 1-12
12.	At twelve years of age Jesus goes to the passerover.	Jerusalem				ii. 1-12
PART II.—ANNOUNCEMENT AND INTRODUCTION OF OUR LORD'S PUBLIC MINISTRY.						
TIME: About one year; commencing about eighteen years after sect. 12.						
13.	The Ministry of John the Baptist.	The desert. Jordan.	iii. 1-12		iii. 1-18	
14.	The Baptism of John.	The Jordan	iii. 13-17		iii. 21-23	
15.	The temptation.	The desert of Judea.	iv. 1-11		iv. 1-13	
16.	Testimony of John the Baptist to Jesus.	Bethabara				i. 15-34
17.	Two of John's disciples follow Jesus. Andrew brings Peter to him.	Bethabara				i. 35-42
18.	Jesus returns to Galilee. Philip becomes his disciple, and brings Nathanael.	Galilee				i. 43-51
19.	The marriage at Cana in Galilee. Visit to Capernaum.	Cana and Capernaum.				ii. 1-12
PART III.—FROM THE FIRST PASSOVER DURING OUR LORD'S PUBLIC MINISTRY UNTIL THE SECOND.						
TIME: One year.						
20.	Jesus goes to Jerusalem to the passerover—drives the traders out of the temple.	Jerusalem				ii. 13-25
21.	Nicodemus visits him at night.	Jerusalem				iii. 1-21
22.	Jesus leaves Jerusalem, but remains in Judea and makes disciples.	Jerusalem				iii. 22-36
23.	Further testimony of John the Baptist.	Jerusalem	iv. 12			iv. 1-8
24.	Jesus departs for Galilee, after John is cast into prison.	Jerusalem				iv. 1-8
25.	Jesus returns to Galilee, and teaches there publicly.	Galilee				iv. 14, 15
26.	He arrives in Galilee, and teaches there publicly.	Galilee				iv. 14, 15
27.	Jesus returns to Galilee, and teaches there publicly.	Galilee				iv. 14, 15
28.	Jesus returns to Galilee, and teaches there publicly.	Galilee				iv. 14, 15
29.	Jesus returns to Galilee, and teaches there publicly.	Galilee				iv. 14, 15
30.	Jesus returns to Galilee, and teaches there publicly.	Galilee				iv. 14, 15
31.	Jesus returns to Galilee, and teaches there publicly.	Galilee				iv. 14, 15
32.	Jesus returns to Galilee, and teaches there publicly.	Galilee				iv. 14, 15
33.	Jesus returns to Galilee, and teaches there publicly.	Galilee				iv. 14, 15
34.	Jesus returns to Galilee, and teaches there publicly.	Galilee				iv. 14, 15
35.	Jesus returns to Galilee, and teaches there publicly.	Galilee				iv. 14, 15
36.	Jesus returns to Galilee, and teaches there publicly.	Galilee				iv. 14, 15
37.	Jesus returns to Galilee, and teaches there publicly.	Galilee				iv. 14, 15
38.	Jesus returns to Galilee, and teaches there publicly.	Galilee				iv. 14, 15

**THE CONSECUTIVE NARRATIVE OF THE GOSPELS.**

**PART V.—FROM THE THIRD PASSOVER UNTIL OUR LORD'S ARRIVAL AT BETHANY, SIX DAYS BEFORE THE FOURTH.**

Time: *One year, less one week.*

80.	The seven instructed and sent out humbly, forebearance and brotherly love.	Capermann	xviii. 1-35
79.	The disciples command who shall be the greatest. Jesus exhorts to humility, forebearance and brotherly love.	Capermann	xviii. 24-27
78.	The tribute-money miraculously provided.	Galliee	xviii. 22, 23
77.	Jesus again foretells his own death and resurrection.	Mount Tabor	xviii. 14-21
76.	Hearing of a demoniac, whom the disciples could not heal.	Reg. Casarea Philippi	xviii. 1-13
75.	Our Lord's transfiguration and subsequent discourse.	Reg. Casarea Philippi	xviii. 31-38
74.	Our Lord's death and resurrection and the trials of his followers.	Reg. Casarea Philippi	xviii. 27-30
73.	disciples again profess their faith in him.	Reg. Casarea Philippi	xviii. 27-30
72.	Jesus goes to the region of Casarea Philippi. Peter and the other disciples again profess their faith in him.	Bethsaida (Julias)	xviii. 22-26
71.	A blind man healed.	Bethsaida (Julias)	xviii. 22-26
70.	Jesus again crosses lake. Disciples cautioned against leaven of Phari-sees, etc.	Magdala	xv. 39-xviii. 4-12
69.	Pharisees and Sadducees again require a sign.	Magdala	xv. 39-xviii. 4-12
68.	Jesus sends away the people and crosses the lake to Dalmanutha. The Pharisees and Sadducees again require a sign.	Sea of Galilee	xv. 29-38
67.	Jesus returns through Decapolis; he heals many and feeds four thousand.	Sea of Galilee	xv. 29-38
66.	Jesus goes to borders of Tyre and Sidon. A Syrophenician woman obtains deliverance for her daughter.	Coast Tyre and Sidon	xv. 21-28
65.	He returns through Decapolis; he heals many and feeds four thousand.	Sea of Galilee	xv. 21-28
64.	Pharisees and scribes object to the disciples' disregard of tradition of elders with respect to washing of hands. Our Lord's reply.	Capermann	xv. 1-20
63.	Two blind men healed, and a dumb spirit cast out.	Capermann	xv. 1-20
62.	Jesus teaches in his own country, and is rejected.	Nazareth	xviii. 27-38
61.	A third circuit throughout the country. The twelve sent forth.	Galliee and Capermann	xviii. 27-38
60.	Herod supposes Jesus to be John the Baptist, whom he had beheaded.	Sea of Galilee	xviii. 27-38
59.	The twelve return to Jesus. He retreats with them to a desert place on the other side of the Sea of Galilee. He feeds five thousand.	Sea of Galilee	xv. 13-21
58.	The disciples return across the Sea of Galilee, and at night Jesus comes to them walking upon the water. He goes to Caesarea Philippi.	Gennesaret	xiv. 22-36
57.	The people seek Jesus and find him at Capernaum. He teaches in the synagogue. Many disciples are offended, and leave. Peter's confession.	Capermann	xiv. 22-36
56.	Jesus crosses the lake with his disciples, and stills a storm.	Sea of Galilee	xviii. 24-33
55.	Jesus crosses the lake with his disciples, and stills a storm.	Sea of Galilee	xviii. 24-33
54.	Parables of the tares, the grain of mustard seed, the leaven, the hid treasure, the pearl of great price, and the net cast into the sea.	Sea of Galilee	xviii. 24-33
53.	Jesus crosses the lake with his disciples, and stills a storm.	Sea of Galilee	xviii. 24-33
52.	Jesus crosses the lake with his disciples, and stills a storm.	Sea of Galilee	xviii. 24-33
51.	Jesus crosses the lake with his disciples, and stills a storm.	Sea of Galilee	xviii. 24-33
50.	Jesus crosses the lake with his disciples, and stills a storm.	Sea of Galilee	xviii. 24-33
49.	Jesus crosses the lake with his disciples, and stills a storm.	Sea of Galilee	xviii. 24-33
48.	Jesus crosses the lake with his disciples, and stills a storm.	Sea of Galilee	xviii. 24-33
47.	Jesus crosses the lake with his disciples, and stills a storm.	Sea of Galilee	xviii. 24-33
46.	Jesus crosses the lake with his disciples, and stills a storm.	Sea of Galilee	xviii. 24-33
45.	Jesus crosses the lake with his disciples, and stills a storm.	Sea of Galilee	xviii. 24-33
44.	Jesus crosses the lake with his disciples, and stills a storm.	Sea of Galilee	xviii. 24-33
43.	Jesus crosses the lake with his disciples, and stills a storm.	Sea of Galilee	xviii. 24-33
42.	Jesus crosses the lake with his disciples, and stills a storm.	Sea of Galilee	xviii. 24-33
41.	Jesus crosses the lake with his disciples, and stills a storm.	Sea of Galilee	xviii. 24-33
40.	Jesus crosses the lake with his disciples, and stills a storm.	Sea of Galilee	xviii. 24-33
39.	Jesus crosses the lake with his disciples, and stills a storm.	Sea of Galilee	xviii. 24-33
38.	Jesus crosses the lake with his disciples, and stills a storm.	Sea of Galilee	xviii. 24-33
37.	Jesus crosses the lake with his disciples, and stills a storm.	Sea of Galilee	xviii. 24-33
36.	Jesus crosses the lake with his disciples, and stills a storm.	Sea of Galilee	xviii. 24-33
35.	Jesus at Jerusalem at the passover: heals an infirm man at the pool of Bethesda. The Jews seek to kill him.	Jerusalem—Bethesda	xix. 1-18

A HARMONY OF THE FOUR GOSPELS—Continued.

**THE CONSECUTIVE NARRATIVE OF THE GOSPELS.**

**PART IV.—FROM THE SECOND PASSOVER UNTIL THE THIRD.**

Time: *One year.*

28.	He comes again to Cana—heals the son of a nobleman lying ill at Cana.	Cana	iv. 46-54
27.	Jesus at Nazareth; he is there rejected. He goes to Capernaum, fixes his abode there, and teaches publicly on the Sabbath.	Nazareth—Capermann	iv. 13-16
26.	The call of Peter, Andrew, James and John, and the miraculous draught of fishes.	Sea of Galilee: near Capermann	iv. 18-22
25.	Jesus heals a demoniac in the synagogue.	Capermann	iv. 18-22
24.	Jesus heals Peter's wife's mother, and many others.	Capermann	iv. 23-28
23.	He makes his first circuit with his disciples throughout Galilee.	Capermann	iv. 23-28
22.	He heals a leper. On account of his great popularity he retreats to the desert.	Galilee	iv. 23-28
21.	He returns to Capernaum. The people flock to him. He heals a par- tie who let down through the roof.	Capermann	iv. 23-28
20.	He calls Matthew to follow him.	Sea of Galilee	iv. 23-28
19.	Jesus at Jerusalem at the passover: heals an infirm man at the pool of Bethesda. The Jews seek to kill him.	Jerusalem—Bethesda	xix. 1-18
18.	Jesus crosses the lake with his disciples, and stills a storm.	Sea of Galilee	xviii. 24-33
17.	Jesus crosses the lake with his disciples, and stills a storm.	Sea of Galilee	xviii. 24-33
16.	Jesus crosses the lake with his disciples, and stills a storm.	Sea of Galilee	xviii. 24-33
15.	Jesus crosses the lake with his disciples, and stills a storm.	Sea of Galilee	xviii. 24-33
14.	Jesus crosses the lake with his disciples, and stills a storm.	Sea of Galilee	xviii. 24-33
13.	Jesus crosses the lake with his disciples, and stills a storm.	Sea of Galilee	xviii. 24-33
12.	Jesus crosses the lake with his disciples, and stills a storm.	Sea of Galilee	xviii. 24-33
11.	Jesus crosses the lake with his disciples, and stills a storm.	Sea of Galilee	xviii. 24-33
10.	Jesus crosses the lake with his disciples, and stills a storm.	Sea of Galilee	xviii. 24-33
9.	Jesus crosses the lake with his disciples, and stills a storm.	Sea of Galilee	xviii. 24-33
8.	Jesus crosses the lake with his disciples, and stills a storm.	Sea of Galilee	xviii. 24-33
7.	Jesus crosses the lake with his disciples, and stills a storm.	Sea of Galilee	xviii. 24-33
6.	Jesus crosses the lake with his disciples, and stills a storm.	Sea of Galilee	xviii. 24-33
5.	Jesus crosses the lake with his disciples, and stills a storm.	Sea of Galilee	xviii. 24-33
4.	Jesus crosses the lake with his disciples, and stills a storm.	Sea of Galilee	xviii. 24-33
3.	Jesus crosses the lake with his disciples, and stills a storm.	Sea of Galilee	xviii. 24-33
2.	Jesus crosses the lake with his disciples, and stills a storm.	Sea of Galilee	xviii. 24-33
1.	Jesus crosses the lake with his disciples, and stills a storm.	Sea of Galilee	xviii. 24-33

A HARMONY OF THE FOUR GOSPELS—Continued.





SECT.	THE CONSECUTIVE NARRATIVE OF THE GOSPELS.	PLACE.	MATT.	MARK.	L.UKE.	JOHN.
134.	He is betrayed and made prisoner	Gethsemane	xxvi. 47-56	xiv. 43-52	xxii. 47-53	xxviii. 1
135.	He is brought before the high priest in the night. Peter thrice denies him	Jerusalem	xxvi. 57, 58, 69-72	xiv. 53, 64, 65-72	xxii. 54-62, 63-71	xviii. 25-27, 19-24
137.	Chief priests and rulers take him before Pilate to obtain his crucifixion	Jerusalem	xxvi. 59-68	xiv. 65-66	xxii. 63-71	xviii. 19-24
138.	Pilate pronounces him innocent, but sends him to Herod, and Herod sends him back to Pilate	Jerusalem	xxviii. 1, 2		xxii. 1-5	xviii. 28-38
139.	Pilate seeks to release him, but finally delivers him up to be crucified.	Jerusalem	xv. 1-5		xxii. 1-5	xviii. 28-38
140.	He is scourged and mocked	Jerusalem	xxvi. 18-30	xv. 6-19	xxii. 13-25	xix. 1-16
141.	Judas is led away to be crucified	Jerusalem	xxvi. 3-10	xv. 20-23	xxii. 26-33	xix. 16, 17
142.	The crucifixion	Jerusalem	xxvi. 31-34	xv. 24-32	xxii. 33-43	xix. 18-27
143.	Jesus expires on the cross. The supernatural signs which accompanied his death, and the testimony of the centurion	Catalay	xxvi. 35-44	xv. 33-41	xxii. 44-49	xix. 28-30
144.	The taking down of the body from the cross. The burial in Joseph's Tomb	Joseph's Tomb	xxvi. 45-56	xv. 39-41	xxii. 50-56	xix. 31-42
145.	SEVENTH DAY OF THE WEEK. The guard set at the sepulchre. TO HIS DISCIPLES, AND HIS ASCENSION.	Jerusalem	xxviii. 1-16	xxviii. 16-20	xxviii. 16-18	xxi. 1-24
146.	FIRST DAY OF THE WEEK. The resurrection. Mary Magdalene returns	Jerusalem	xxviii. 2-4	xxviii. 2-4	xxviii. 1-3	xx. 1, 2
147.	Visit of the woman to the sepulchre. Jesus meets them	Jerusalem	xxviii. 5-7	xxviii. 5-7	xxviii. 4-8	xx. 1, 2
148.	Visit of the woman to the sepulchre. Jesus meets them	Jerusalem	xxviii. 8-10	xxviii. 8-10	xxviii. 9-11	xx. 3-10
149.	The women return to the city. Jesus meets them	Jerusalem	xxviii. 11-15	xxviii. 11-15	xxviii. 12-13	xx. 11-18
150.	Our Lord is seen by Peter; then by two disciples on the way to Emmaus	Jerusalem	xxviii. 16-20	xxviii. 16-20	xxviii. 16-18	xx. 11-18
151.	Our Lord is seen by Mary Magdalene at the sepulchre	Jerusalem	xxviii. 16-20	xxviii. 16-20	xxviii. 16-18	xx. 11-18
152.	Report of the guard on returning into the city	Jerusalem	xxviii. 16-20	xxviii. 16-20	xxviii. 16-18	xx. 11-18
153.	Thomas being absent	Jerusalem	xxviii. 16-20	xxviii. 16-20	xxviii. 16-18	xx. 11-18
154.	Thomas being absent	Jerusalem	xxviii. 16-20	xxviii. 16-20	xxviii. 16-18	xx. 11-18
155.	Thomas being absent	Jerusalem	xxviii. 16-20	xxviii. 16-20	xxviii. 16-18	xx. 11-18
156.	The apostles go to Galilee. Jesus shows himself to nine of them at the Sea of Tiberias	Jerusalem	xxviii. 16-20	xxviii. 16-20	xxviii. 16-18	xx. 11-18
157.	He meets five hundred on a mountain in Galilee	Sea of Galilee	xxviii. 16-20	xxviii. 16-20	xxviii. 16-18	xx. 11-18
158.	He is seen by James, and then by all the apostles	Jerusalem	xxviii. 16-20	xxviii. 16-20	xxviii. 16-18	xx. 11-18
159.	He ascends into heaven	Jerusalem	xxviii. 16-20	xxviii. 16-20	xxviii. 16-18	xx. 11-18

A HARMONY OF THE FOUR GOSPELS—Continued.

THE DISCOURSES OF OUR LORD.

WHERE DELIVERED.	STYLE OR DISCOURSE.	TO WHOM PRIMARILY ADDRESSED.	THE LESSONS WE SHOULD LEARN.	WHERE RECORDED.
Jerusalem	Conversation	Nicodemus.	We must be "born of water and of the Spirit" if we would enter the Kingdom of Heaven	John iii. 1-21.
Sychar, at Jacob's Well.	Conversation	Samaritan Woman	"God is a Spirit, and they that worship Him, must worship Him in spirit and in truth"	John iv. 1-30, 39-42.
Sychar	Conversation	His Disciples	If we would be like Christ, our meat must be to do God's will, and accomplish the work He appoints.	John iv. 31-38.
Nazareth—Synagogue.	Sermon, containing the great doctrine of the Christian religion	The assembled Worshipers	1. Who are the blessed? 2. We must let our light shine before men, to God's glory; 3. Our righteousness must exceed that of the Scribes and Pharisees; 4. The Law Christianized; 5. How we must worship and serve God; 6. We must lay up treasure in heaven; 7. We must judge ourselves, not others; 8. Prayer will be answered; 9. The golden rule; 10. How we may know false from true prophets	Luke iv. 16-30.
Bethesda	Conversation	The Jews seeking His life	We must "search the Scriptures" and "come to Jesus" if we would have eternal life	John v.
Neighborhood of Jerusalem	Conversation	The Pharisees	Works of necessity not wrong on the Sabbath	John v.
At foot of Olivet	Sermon	The Disciples and the Multitude	Similar to the Sermon on the Mount (in fact some have thought it the same)	Luke vi. 17-49.
Nain	Denunciation	Chorazin, Bethsaida and Capernaum	We shall be judged according to the light we have	Luke vi. 24-27.
Capernaum	Imagery	The assembled People	The Pharisees, who accused Him of casting out Devils by Satan's Power	Luke vii. 24-35.
Capernaum	Conversation	One who told Him of the presence of His Mother and Brethren	The nearness to Christ of those who do the will of God	Matt. x.
Capernaum—Synagogue.	Sermon	His Apostles	His Aposles	Matt. x. 46-50.



SECTION.	THE LESSONS INCULCATED IN THE SEVERAL SECTIONS OR DIVISIONS.	PASSAGE.
I.	The Beatitudes. These were calculated to rectify the mistaken notions of the Jews respecting Messiah's kingdom. They have been designated "Christian paradoxes," because they place happiness in such dispositions of mind as men generally deem incompatible with it.	Matt. v. 1-12.
II.	Here the great fact is laid down that Christians are to be the light of the world, and that their conduct and influence are to elevate and bless mankind.	
III.	The permanence of the law is declared; like the great Lawgiver, it is holy in its character, it cannot change, and it demands purity in all.	
IV.	The ordering of speech, and the sanctity of oaths and of vows, are then expounded.	
V.	Reverence is forbidden, and a genial and tender spirit is enjoined.	
VI.	Reverence to the poor is recognized as a duty, and ostentation severely condemned.	
VII.	Directions given for prayer, and the form usually known as "The Lord's Prayer" set forth.	Matt. vi. 1-8.
VIII.	Purity and simplicity of heart enjoined, and the sin of hypocritical display duly censured.	
X.	Heavenly treasures and the riches of earth contrasted as to their permanency and value.	
XI.	The danger of a mistake on this subject, and hence the need of spiritual illumination.	
XII.	Reasons assigned for trusting God, and encouragements to faith and obedient walking.	
XIII.	Knowledge of self and charity toward others commended.	
XIV.	Mankind and precious encouragements to prayer stated and urged on Christians.	Matt. vii. 1-6.
XV.	A rule of duty laid down to guide in the intercourse of Christians with all men.	
XVI.	How to discriminate about character. The fruit shows the tree, and so with the fruits of ministers.	
XVII.	The sad insecurity of the mere formalist, and the uselessness of being only professors.	
XVIII.	An illustration to show the wretched fate of the unwise who build on a sandy foundation, and the safety of those who are resting on the Rock of Salvation.	24-29.

THE SERMON ON THE MOUNT.

NOTE.—The above Table includes all of the recorded Sermons, and Less Formal Discourses and Addresses; the column headed "The Lesson We Should Learn" is necessarily too limited to give more than the leading subject of each. Below we give an interesting and, to the critical student especially, valuable Tabular View of the Sermon on the Mount.

WHERE DELIVERED.	STYLE OR DISCOURSE.	TO WHOM PRIMARILY ADDRESSED.	THE LESSONS WE SHOULD LEARN.	WHERE RECORDED.
Jerusalem—Upper Chamber	Exhortation	His Disciples	Humility, love and faithful partaking	Matt. xxiv.
Jerusalem—Upper Chamber	Exhortation	His Disciples at the Last Supper	The signs of His second coming	
Jerusalem—Upper Chamber	Exhortation	His Disciples	The Love of our divine Lord, which "passeth knowledge," and the benefit we receive from the Holy Spirit	John xiii. 1-30; Luke xx. 19-38.
Jerusalem—going to Bethanias	Exhortation	His Disciples	The danger of over-confidence in self.	John xiv. 1; xvi. 8, 9.
Going to Bethanias	Conversation	Cleopas and another Disciple	Jesus is the Christ, the Son of the living God.	Matt. xxviii. 16-20; Luke xxiv. 13-32.
Mount Tabor	Farwell charge	His Disciples	Christ is with His ministers to the end of the world.	Luke xxiv. 44-51.

THE DISCOURSES OF OUR LORD—Continued.

WHERE DELIVERED.	STYLE OR DISCOURSE.	TO WHOM PRIMARILY ADDRESSED.	THE LESSONS WE SHOULD LEARN.	WHERE RECORDED.
Capernaum	Didactic Reproof	The Pharisees, and to His Disciples	"Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man."	Matt. xv. 1-20.
Near Capernaum	Didactic Reply	His Disciples	The duty of humility, of not giving or taking offence, and of forgiving.	Matt. ix. 33-50; Mark ix. 33-50.
Jerusalem—Temple	Didactic	The Jews at Feast of Tabernacles	Those who believe shall receive the Holy Ghost.	John vii. 14-40.
Jerusalem—Temple	Didactic Reply	The Jews	Why we are so prone to misunderstand the truth; Jesus said, "Verily, verily, I say unto you, Before Abraham was, I AM."	John viii.
Jerusalem—Temple	Didactic	The Jews—Pharisees in particular	He is the Good Shepherd, who lays down His life for the fold—He lays down His life for His sheep—He is one with the Father.	John x. 1-39.
Capernaum	Charge	The Seventy	Those who despise or disregard His ministers despise or disregard Him.	Luke x. 1-16.
Bethany	Exhortation	His Disciples	The efficacy of right prayer.	Luke xi. 1-13.
Pharisees' Dinner-Table	Converts—Reproof	Pharisees and Lawyers	The condition of the backslider: the blessedness of those that hear God's will and keep it; we must take heed that the light in us be not darkness.	Luke xi. 14-36.
On last Tour of Galilee	Exhortation	His Disciples and the People	The necessity for inward purity and of humility—the danger of standing in others' way.	Luke xi. 37-52.
Galilee	Exhortation	His Disciples	We must beware of hypocrisy and regard God, not man; Blasphemy against the Holy Ghost unpardonable; we must seek the kingdom of God, and he will provide for our earthly needs; we must be ever ready for our Lord's coming.	
Perea	Prophetic	His Disciples	Light we have.	Luke xii.
Jerusalem—Temple	Exhortation	The People assembled.	The duty of forgiveness, of humility, and of prompt unselfish service.	Luke xvii. 1-10.
Jerusalem—Temple	Exhortation	The Pharisees	The necessity for watchfulness and steadfastness, in view of Christ's coming.	Luke xviii. 2-37.
Jerusalem—Temple	Exhortation	The Pharisees	The necessity for faith.	John xii. 24-30.
Jerusalem—Temple	Exhortation	The Pharisees	Right woes against the Pharisees.	Matt. xxiii.

THE DISCOURSES OF OUR LORD—Continued.

### THE DISPENSATIONS OF OUR LORD.

IF WE WOULD BE MEMBERS OF CHRIST AND JOINT-HEIRS WITH HIM OF THE PROMISES

TEXTS.

**WE MUST "PRAY ALWAYS,"**  
 "And in the morning, rising up a great while before day, He went out and departed into a solitary place and prayed."  
 "He went out into a mountain to pray, and continued all night in prayer to God."  
 "When He had sent the multitude away, He went up into a mountain apart to pray, and when the evening was come, He was there alone."  
 "Neither pray I for these alone, but for them also, which shall believe on me through their word, that they all may be one."  
 "Father, forgive them, for they know not what they do."  
**WE MUST LOVE THE LORD OUR GOD WITH ALL OUR HEART, MIND AND STRENGTH,**  
 See His example in the loving manner in which He always spoke of and addressed His Father.

**WE MUST BE ZEALOUS IN DOING GOD'S WILL.**  
 When only twelve years old—"Wist ye not that I must be about my Father's business?"  
 "My meat is to do the will of Him that sent me, and to finish His work."  
 "I have kept my Father's commandments," and to finish His work which I have glorified there on the earth, I have finished the work which thou gavest me to do,"

**WE MUST HONOR OUR PARENTS.**  
 "He went down with them, and came to Nazareth, and was subject unto them,"  
 See also account of His committing the care of His mother to John, when about to die,

**WE MUST LOVE THE CHURCH.**  
 "A new commandment give I unto you, That ye love one another; as I have loved you, that ye also love one another."  
 "This is my commandment, That ye love one another, as I have loved you,"

**WE MUST LOVE AND DO GOOD TO ALL MEN.**  
 "Jesus of Nazareth, . . . who went about doing good and healing all that were oppressed of the devil,"  
 "The blind receive their sight and the lame walk, the lepers are cleansed and the deaf hear, the dead are raised up and the poor have the gospel preached to them,"

**WE MUST LOVE AND FORGIVE OUR ENEMIES.**  
 "Father, forgive them, for they know not what they do,"

**WE MUST PRACTICE THE CHRISTIAN GRACES.**  
*Humility*—He "made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men. . . . He humbled Himself."  
*Meekness*—He "when He was reviled, reviled not again; when He suffered, He threatened not."  
*Mercy*—"Neither do I condemn thee; go and sin no more."  
*Soft-voiced*—"Though He was rich, yet for our sakes He became poor,"  
*Self-denial*—"Jesus wept."  
*Impassion*—See account of His temptation in the wilderness.  
*Submission to and acceptance in God's will*—"The cup which my Father hath given me, shall I not drink it?"

**HAPPY AND BLESSED INDEED WILL WE BE IF WE "FOLLOW HIS STEPS,"**  
*In this world*—"All these things (temporal necessities) shall be added unto you."  
*Eternally in Heaven*—"Eye hath not seen, nor ear heard, neither have entered into the heart of man, the good things which God hath prepared for them that love Him,"

WHERE RECORDED.

### WARNINGS AND PROMISES OF OUR LORD.

THE WARNING OR PROMISE.

WHERE UTTERED.

He foretells His Resurrection within Three days after burial.  
 His Crucifixion, and its Glorious Object and Result—referring to the Messianic Type.  
 John iii. 14-16.  
 John iv. 21-24.  
 John v. 25-29.  
 Matt. viii. 11, 12; see Luke xiii. 23-30.  
 Matt. xi. 20-24; see Luke x. 13-15.  
 Matt. xiii. 30, 40-43, 49, 50.  
 Matt. x. 16-39.  
 Promise of Deliverance and of final Glory.  
 His Flesh to be the food of His People, with Promise of Resurrection and Eternal Life.  
 one of the Twelve a Devil.  
 His Sufferings, Rejection, Death and Resurrection.  
 John vi. 70, 71.  
 His Coming in Glory to Reward every Man according to his Works.  
 the Establishment of His Church.  
 His Ascension.  
 the Gift of the Holy Ghost.  
 the Judgment of Capernaum, Chorazin and Bethsaida.  
 the Salvation of Gentiles and Rejection of many Jews.  
 The Destruction of Jerusalem.  
 His Second Coming to be sudden and His Disciples' Sufferings before it.

Jerusalem—Temple  
 Jerusalem  
 Sychar, in Samaria  
 Jerusalem—Temple  
 Cana  
 Nain  
 Sea of Galilee  
 Capernaum  
 Capernaum  
 Capernaum  
 Reg. of Caes. Philippi  
 Reg. of Caes. Philippi  
 Reg. of Caes. Philippi  
 Reg. of Caes. Philippi  
 Jerusalem  
 Jerusalem  
 Jerusalem  
 Jerusalem  
 Galilee  
 Galilee  
 Near Seythopolis

WARNINGS AND PROMISES OF OUR LORD—Continued.

WHERE UTTERED.	THE WARNING OR PROMISE.	WHERE RECORDED.
Jerusalem . . . . .	the Apostles to be Peculiarly Blessed at the Second Coming . . . . .	Matt. xix. 28.
Jerusalem . . . . .	the Utter and Total Destruction of Jerusalem . . . . .	Luke xix. 41-44; see Matt. xxiii. 34-39.
Jerusalem . . . . .	the Manner of His Death, and its Great Object and Result . . . . .	John xii. 32, 33.
Jerusalem—Temple . . . . .	the Kingdom to be taken from the Jews and given "to a nation bringing forth fruits thereof" . . . . .	Matt. xxi. 43.
Mt. of Olives . . . . .	the Destruction of the Temple . . . . .	Matt. xxiv. 1, 2; Mark xiii. 1, 2; Luke xxi. 5, 6.
Mt. of Olives . . . . .	the Coming of False Christs; Commotions and Wars among the Nations, and Active Persecution of the Church . . . . .	Matt. xxiv. 4-25; Mark xiii. 5-23.
Mt. of Olives . . . . .	the Second Coming and its Signs . . . . .	Matt. xxiv. 27-44; Mark xiii. 24-37; Luke xxi. 25-36; see Luke xvii. 22-36.
Jerusalem . . . . .	the Judgment . . . . .	Matt. xxv. 31-46.
Jerusalem . . . . .	the Betrayer Pointed Out . . . . .	John xiii. 18-21.
Jerusalem—Upper Chamber . . . . .	Peter's Denial (two warnings) . . . . .	John xiii. 38 and Luke xxii. 34.
Jerusalem—Upper Chamber . . . . .	the Holy Ghost (several prophecies) . . . . .	John xiv. 16, 17, 26; xv. 26, 27; xvi. 7-14.
Jerusalem—Upper Chamber . . . . .	His Ascension . . . . .	John xvi. 28.
Jerusalem—Upper Chamber . . . . .	their Forsaking Him . . . . .	John xvi. 32.
Jerusalem . . . . .	His Sitting on the Right Hand of Power, and Coming in the Clouds of Heaven . . . . .	Matt. xxvi. 64; Mark xiv. 62.
On the way to Calvary . . . . .	the Desolation of Jerusalem . . . . .	Luke xxiii. 27-31.
Calvary . . . . .	"To-day shalt thou be with Me in Paradise" . . . . .	Luke xxiii. 43.
Garden of Joseph . . . . .	His Ascension . . . . .	John xx. 17.
Sea of Galilee . . . . .	Peter's Crucifixion . . . . .	John xxi. 18, 19.
Jerusalem . . . . .	the Sending of the Holy Spirit . . . . .	Luke xxiv. 49; Acts i. 4-8.
Bethany . . . . .	the Signs that should Follow the Gift of the Holy Spirit . . . . .	Mark xvi. 17, 18.

ORDER OF EVENTS IN THE TRIAL OF OUR LORD.

After the observance of the Paschal feast, and having instituted the sacrament of the *Lord's Supper*, to be observed in commemoration of the *Great Sacrifice* which was about to be offered, JESUS and His Disciples went together to the first scene of his suffering, at the base of the Mount of Olives (Matt. xxvi. 30; Mark xiv. 26; Luke xxii. 39).

Crossing the brook Kedron, they enter the Garden of Gethsemane (the *oil-press*). A part of this garden still remains, and the few olive trees which continue to live in it seem to be old enough to have been growing in our Saviour's time. Here JESUS took PETER, JAMES and JOHN to be near Him during the awful scene of His Agony. Thereafter, the traitor and the officers of the temple appeared, and having arrested Him, His alarmed Disciples forsook Him and fled; but the zeal of PETER and the love of JOHN led them to follow at a distance (Matt. xxvi. 36-56; Mark xiv. 32-50; Luke xxii. 39-53; John xviii. 2-11).

**Taken Before Annas.**—The Divine Prisoner was taken first to the house of ANNAS, the father-in-law of the High-priest, CAIAPHAS, probably to ascertain if it would be safe to risk a public trial. It is obvious that all parties among the rulers desired to go forward, and ANNAS sent Him bound to CAIAPHAS, who had already publicly advised His death (John xviii. 13, 14, 24).

**Arraigned Before Caiphas.**—The examination took place in the house of CAIAPHAS, and here the melancholy denial of PETER occurred. To understand the scene, it should be remembered that Oriental houses and palaces were erected with an open court-yard in the centre, and the apartments surrounding and opening into it. In the middle of this yard the servants and officers had made a fire, because of the cold of the spring night. PETER and JOHN had entered, and PETER rashly took his place among the soldiers. The Saviour had been led into one of the chambers, and thus both JESUS and JOHN could hear and see all that took place; thus it is obvious that JOHN's testimony, as recorded in his Gospel, is of the utmost value, as he was an eye-witness. "The High-priest asked JESUS of His Disciples and His Doctrine," evidently desiring to ascertain how far His influence had spread (John xii. 42), especially to learn if any members of the Sanhedrim had become His followers, and thus to prepare for dealing with them as well as with Him. On the first point, JESUS gave no information, and on the second He referred to the evidence of those who had been His hearers, whereupon an officer struck Him for contempt of the High-priest (John xvii. 19-24).

**Before the Sanhedrim.**—At dawn of day (15th of *Nisan*, i. e., April 6th) the Council (*Sanhedrim*) met, and JESUS was arraigned before them (Luke xxii. 66). The first object was to convict Him as a *false prophet and a blasphemer*, and thus, according to the Jewish law, bring Him in as worthy of death. Two witnesses were required, but the evidence of all who testified was contradictory. They aimed at proving blasphemy against Him for speaking irreverently about the temple, when He referred to His own death and subsequent resurrection, but their testimony failed to establish their charge (Matt. xxii. 59-63; Mark xiv. 55-61). At length the High-priest reproached Him for His silence, and adjured Him by the LIVING GOD to say whether or not He was the CHRIST, the SON OF GOD. He then plainly said, I AM, and warned them of the time when they should see Him sitting in His power, at the Right Hand of God and Coming in the Clouds of Heaven. He was forthwith condemned for blasphemy, whereupon the officers covered His face, spat on Him, and buffeted Him, mocking and asking Him to say who it was that struck Him (Matt. xxvi. 63-68; Mark xiv. 61-65;



ORDER OF EVENTS IN THE TRIAL OF OUR LORD—*Continued.*

Luke xxii. 67-71 and 63-65; comp. Isa. 1. 6; liii. 7). According to Jewish law, He would now have been led out of the city and stoned to death. But "the sceptre had departed from Judah," and the power of life and death did not now rest in Jewish hands. Their national life had ended, and the time must therefore have arrived when the Shiloh had come (Gen. xlix. 10). Hence, they unwittingly fulfilled the prophecy of JESUS respecting His Death. It was effected by the act of PILATE and the consent of HEROD, so that the ecclesiastical rulers of the Jews and the civil authority of Rome combined (comp. Ps. i.), and thus that form of death was inflicted which was the most painful, the most ignominious, and being the usual punishment of slaves and the most degraded criminals, attested the depth of that humiliation to which THE SON OF GOD descended for the *salvation of man* (Gal. iii. 10; vi. 14; Phil. ii. 8; Heb. xii. 2; Col. ii. 14).

**Thence Taken to the Roman Procurator, Pontius Pilate.**—JESUS was then led to the *Prætorium*, where the Roman Procurator PONTIUS PILATE had taken his seat early in the morning. The Jews could not enter a court that was inaugurated with heathen sacrifices without being polluted, and therefore unable to keep the feast, so PILATE came out to ascertain the charge against the prisoner. They accused Him at first as a malefactor, and next with the political offence of forbidding the people to pay tribute to Cæsar, and with the desire also of making Himself a King; thus aggravating their guilt (of malevolence) by falsehood, as they knew that they had in vain sought to entrap Him into a political offence, and that He had even by a miracle provided for the payment of the Roman tax. JESUS replied to the interrogation of PILATE that His "Kingdom was not of this world." After further inquiry, PILATE attempted to dismiss Him, but the priests and the elders assailed Him with other charges (Matt. xxvii. 1, 2, 11, 14; Mark xv. 1-5; Luke xxiii. 1-5; John xviii. 28-38; comp. Isa. liii. 7).

**By Pilate Sent to Herod Antipas.**—At the mention of Galilee as the scene of His seditious teaching, PILATE resolved to send Him to HEROD ANTIPAS, who had come to Jerusalem to the Passover—a practice by which He hoped to conciliate the Jews. HEROD was pleased by the conduct of PILATE, with whom he had been long at variance, but getting no information from JESUS, he sent Him back again to PILATE, and thus "the kings of the earth set themselves and the rulers take counsel together against THE LORD and against His ANOINTED." (Luke xxiii. 4-12; Ps. ii. 1, 2; comp. Acts iv. 25, 26).

**Again Before Pilate—Barabbas Preferred to Jesus.**—Obliged to decide the case, PILATE tried an appeal from the rulers to the people. Knowing that the envy and malice of the priests had instigated the charge, he proposed to liberate Him whom the populace had lately hailed with such enthusiasm. The cunning of the priests, however, defeated the scheme. They knew that the brigands who opposed the Roman power were favorites with the people, and that one of this class had forfeited his life and was lying under sentence of death. The priests therefore suggested the liberation of BARABBAS, and as the people saw that no political change was likely to be effected by JESUS, they took up the cry, "Not *this* man, but BARABBAS!" Again PILATE tried to bring them to reason, being affected by the interference of his wife. To his inquiry, "What will ye then that I shall do to Him, whom ye call king of the Jews?" the vehement outcry of the fickle mob was "Crucify Him!" The loud cries of the populace prevailed over reason, conscience and justice, and PILATE yielded up JESUS to their will, washing his hands and protesting before the people that he "was innocent of the blood of *this just person*." They accepted the awful responsibility, exclaiming, "His blood be on us and on

ORDER OF EVENTS IN THE TRIAL OF OUR LORD—*Continued.*

our children" (Matt. xxvii. 15-26; Mark xv. 6-15; Luke xxiii. 13-25; John xviii. 39-40).

**The Purple Robe, the Reed Sceptre, the Crown of Thorns.**—JESUS was now handed over to the Roman soldiers. Their hatred and contempt of the seditious Jews led them to treat with great indignity a person whom they believed to be a peasant aiming at political power. Scourging always preceded a crucifixion, but in addition to this torture they added the mockery of a royal insignia, crowning His head with thorns, giving Him a reed as a sceptre, and assailing Him with blows and violence (Matt. xxvii. 26-30; Mark xv. 15-19; John xix. 1-3).

**Pilate's Last Weak Effort to Release Jesus.**—The scene seems to have incited PILATE to make yet another effort, and, if unsuccessful, he would at least insult the Jews. Knowing Him to be innocent, he presented Him in the robes of mockery, but he was still assailed with the cry, "Crucify Him!" "Take you Him and crucify Him, for I find no fault in Him," rejoined PILATE, well knowing that they dared not take him at his word. Leading JESUS back into the hall, he asked Him, "Whence art thou?" and urged the question with the intimation that he had power to crucify Him, or to set Him free. The Saviour assured him that he had no power, unless it were given him from above, and then assured PILATE of the guilt of His wicked betrayers. Alarmed, PILATE determines to release Him, but again the weak and unprincipled man yields to fear, for the Jews knew what above all things he dreaded. They knew the character of his administration, and how much he feared an imperial examination into his tyrannical rule; and therefore, "If thou let this man go, thou art not Cæsar's friend," was their triumphant appeal, and the fear of acquitting a usurper induced the selfish and unjust ruler to condemn to death *the innocent and the just ONE*. Yielding Him to their fury he inquired, "Shall I crucify your king?" and the answer was an abjuring of the independence which had been a passion with the Jews: "We have no king but Cæsar!" (Matt. xxvii. 26-30; Mark xv. 15-19; John xix. 1-16).

**God's Punishment of the Participators in the Crime.**—The Providence of GOD took the Jews at their word, and their last futile efforts for freedom ended in their dispersion over the world. The retribution which also fell on the chief actors in this greatest of crimes which was ever enacted in the world's history was no less signal. PILATE afterwards met the actual fate which he had dreaded, for he was deposed and degraded, and in a far distant land of disgraceful exile closed his life by suicide. HEROD deservedly met a similar fate, as he was divested of power and banished for the rapacity and cruelty of his rule. After a miserable life he died in exile. CALAPHAS was deposed. There was no delay in the doom of the miserable traitor, JUDAS. In remorse he carried back the thirty pieces of silver to the chief-priests, acknowledged his sin, encountered their mockery and disdain, and the wretched man, in hopeless despair, went out and hanged himself. The chief-priests, who had perpetrated such iniquity, were yet such religious formalists that they would not return the silver to the treasury, as it had been the price of blood, and so they purchased *the potter's field*, without the city, as a burial-place for strangers, and thus they fulfilled to the very letter the prophecy of Zechariah (xi. 12, etc.). It may have been the place where JUDAS committed suicide, and the double memorial of the scene and the price of blood was preserved in its name, *Aceldama*, the field of blood (Matt. xxvii. 2-10; Acts i. 18, 19), by which it was afterwards known.

## SCENES AND INCIDENTS AT THE CRUCIFIXION OF OUR LORD.

The incidents of the Great Sacrifice may be classified under the heads of *manner*, *place* and *time*. Our contemplation of the awful scene may be made more affecting by viewing these in order, while our gratitude and love may be rendered more heartfelt and fervid. It was a Roman execution, conducted in the usual form, with certain variations arising from incidental circumstances.

**The Place—Calvary.**—The *place* was necessarily without the city (Acts vii. 58; Heb. xiii. 11-13; comp. Ex. xxix. 14; Lev. iv. 11, 12, 21; vi. 30; ix. 11; xvi. 27; Num. xix. 3); but the exact locality is unknown. It was near one of the gates, and beside a public road, but there is no mention of its being on a "hill" or "mount." The name of CALVARY, which occurs in Luke, is the Latin translation of the Greek word (*kranion*), by which all four Evangelists explain the Hebrew term GOLGOTHA (Matt. xxvii. 33, 34; Mark xv. 22, 23; Luke xxiii. 33; John xix. 17). As a mark of shame and ignominy, the criminal had to carry his cross to the place of execution, and CHRIST was thus led forth with two culprits who were "justly in the same condemnation" (Luke xxiii. 26, 32, 41; comp. Isa. liii. 12). Everlasting honor was laid on SIMON, a man of Cyrene, whom the soldiers seized as he was entering the city, and on whom they laid the load under which JESUS had sunk. It was then that He told the women, who had followed Him, weeping, to mourn rather for the judgments which were coming on the land (Matt. xxvii. 31, 32; Mark xv. 20, 21; Luke xxiii. 26-32; John xix. 17).

**The Crucifixion—the Prayer for His Murderers.**—The condemned were stripped at the place of crucifixion and fastened to the cross, which was usually of the form known by the name of the "Roman Cross," but not nearly so high as is commonly represented. Usually the feet of the sufferer were only about a foot or two above the ground, so that, instead of being raised aloft and looking downward, JESUS suffered in the midst of His persecutors. The body was either nailed or bound by cords to the cross, and sometimes both modes were adopted. Our LORD was nailed both by the hands and the feet, as had been foretold (Ps. xxii. 16; Zech. xii. 10; John xx. 25, 27; comp. Rev. i. 7), a method exquisitely painful, though tending perhaps to shorten the torture. As in our SAVIOUR'S case, when the cross was not already fixed and standing, the sufferer was fastened to the wood as it lay on the ground, and the shock must have been agonizing when the cross was dropped into its place in the ground. Usually some drug was given to deaden the sense of these tortures, but our LORD refused the mixture of wine and myrrh that was offered to Him. He bore the agony of death in meekness and silence, as had been predicted of Him by Isaiah, and thus between two malefactors He died, the Just for the unjust, being "numbered with the transgressors" (Matt. xxvii. 38; Mark xv. 27, 28; Luke xxiii. 33; John xix. 18). While suspended on the cross His *first* saying—an utterance never to be forgotten—was a prayer for His murderers: "Father, forgive them, for they know not what they do" (Luke xxiii. 34).

**The Time—the Guard.**—The *time* of our LORD'S crucifixion was the *third* hour (or 9 o'clock A.M.), the very time when the morning sacrifice was offered (Mark xv. 25); and His death was at the ninth hour, which was the time of the evening sacrifice; and the space of the intervening six hours was divided at noon by the commencement of the miraculous darkness. The cross was watched by a centurion and a guard of four Roman soldiers. The garments of the sufferers were their perquisites, and so the raiment of our LORD was divided among them, except the upper robe, which was without a seam; the soldiers cast lots for it,

## SCENES AND INCIDENTS AT THE CRUCIFIXION OF OUR LORD—Continued.

thus unconsciously fulfilling another prophecy: "They parted my raiment among them, and for my vesture they did cast lots" (Matt. xxvii. 35; Luke xiii. 34; John xix. 23; Ps. xxii. 18).

**The Inscription on the Cross.**—PILATE was enabled again to insult the Jews by the inscription which, according to custom, was placed over the culprit's head to indicate his crime. Hebrew, Greek and Latin were now understood and spoken by the people in Jerusalem, and therefore he wrote the label in these tongues. This fact in some measure explains the various readings of the Evangelists, who aimed only at giving the substance of the inscription, without noting the differences of expression in the three languages.

THIS IS JESUS THE KING OF THE JEWS (Matthew).

THE KING OF THE JEWS (Mark).

THIS IS THE KING OF THE JEWS (Luke).

JESUS OF NAZARETH, THE KING OF THE JEWS (John).

The chief priests felt the insult, and desired a change in the inscription, but PILATE contemptuously refused, saying, "What I have written, I have written" (Matt. xxvii. 31-38; Mark xv. 20-28; Luke xxiii. 26-34, 38; John xix. 17-24).

**The Gracious Promise to the Penitent Robber.**—For three hours (9-12 A.M.) JESUS hung on the cross, exposed to the insults of the rulers and of the fickle rabble, who had changed when they saw Him apparently helpless in the hands of His enemies. Some stood to enjoy the sight, others passing in and out of the city gate wagging their heads, taunted Him with the very prophecy which was being fulfilled—the destruction of the temple of His body that it might be raised again in three days. The chief priests even professed that they would believe on Him if He would establish His Divine power by coming down from the cross; and one of the culprits beside Him joined in railing at Him, asking as a proof of His mission that they might be delivered from the cross. The other, confessing the justice of their sentence, reproved his comrade, and uttered the memorable prayer, "LORD, remember me when Thou comest into Thy kingdom." For the second time JESUS spoke, and assured the dying penitent: "Verily, I say unto thee, To-day shalt thou be with me in paradise" (Matt. xxvii. 39-44; Mark xv. 29-32; Luke xxiii. 35-37, 39-43).

**The Women at the Cross.**—Three women, together with JOHN, lingered at the cross, His mother, her sister and Mary of Magdala—the three Marys. In the hour of His agony He bade His mother to look on John as her son, and John to receive her as his mother; "and from that hour that disciple took her unto his own home" (John xix. 25).

**The Miraculous Darkness.**—It was now noon, yet a supernatural darkness covered all the land from the sixth to the ninth hour. The Jewish months were lunar, and the Passover was in the middle of the month when the moon was full; therefore this obscuration could not be an eclipse. Deeper far than this darkness was the gloom that rested on the SAVIOUR'S soul, as He bore the burden of Divine wrath for the sins of men. At the ninth hour He exclaimed, "My God! my God! why hast thou forsaken me?" Catching at the word "Eli," His utterance was misunderstood by those around Him as an appeal to the prophet Elijah. At this moment the Sufferer's immortal frame endured its last agony of intense thirst, and He fulfilled another prophecy by the exclamation, "I thirst." One of the spectators filled a sponge with the acid wine and water that the Roman soldiers ordinarily drank, and raised it to His mouth on the end of a stalk of hyssop. JESUS refused it, while the others said, "Let us see if Elijah will come to help Him" (Matt. xxvii. 45-49; Mark xv. 33-36; Luke xxiii. 44, 45; John xix. 28, 29).



SCENES AND INCIDENTS AT THE CRUCIFIXION OF OUR LORD—*Continued.*

**The Death of Jesus.**—All that the LAMB OF GOD could do for man had been endured; and now the end of His agony and the completion of His great redemption work are announced by the utterance, "IT IS FINISHED," and yielding His soul to God, He exclaims, "Father, into Thy hands I commend my spirit;" and, bowing His head on His breast, He expired (Matt. xxvii. 50; Mark xv. 37; Luke xxiii. 46; John xix. 30).

**Portents at Christ's Death—Conversion of the Centurion.**—The priest who entered the holy place with the blood of the evening sacrifice at the very hour of His death saw that the veil was rent from the top to the bottom, thus intimating that "a new and living way was consecrated for us to enter into the holiest of all, by the blood of JESUS, through the veil, that is to say, His flesh" (Heb. x. 19, foll.). The rocks around Jerusalem were rent by an earthquake, the graves were opened, and many of the saints arose and were seen in the city after His resurrection. All these wonders and evidences did not suffice to subdue the hardened spirit of the Jews, but in the death of JESUS the Roman centurion saw enough to satisfy his mind that "this was the Son of God!"

**His Death Made Certain—the Water and the Blood.**—At sunset the Sabbath would begin. "That Sabbath-day was a high day," being the *second day* of the Feast of Unleavened Bread, when the first-fruits of the harvest were offered in the Temple, and whence the fifty days were reckoned to the Day of Pentecost. For that Sabbath this day was "the preparation." Now they would put away all defilements and all signs of mourning. They had just enacted a deed which would have profaned any day, but they could not endure its defilement by the consequences of their judicial murder. Their request that the sufferings of those on the cross might be ended was granted by PILATE, who consented that the soldiers might break their legs, and so hasten their death. The two malefactors were thus treated, but CHRIST was found to be dead already, hence His limbs were not broken. To be sure, however, that He was really dead, one of the soldiers pierced His side with a spear, and from the wound there flowed blood and water. Thus, in the death of Him, the true Paschal Lamb, two prophecies were fulfilled—"A bone of him shall not be broken," and "They shall look on him whom they pierced" (John xix. 31-42; comp. Ex. xii. 46; Ps. xxxiv. 20; Zech. xii. 10; Ps. xxii. 16, 17; Rev. i. 7). Thus is the death of Christ attested, and even PILATE procures additional testimony from the centurion (Mark xv. 44, 45), because of his surprise at the briefness of the Sufferer's agony. Knowing the relation of these facts to the subsequent resurrection, JOHN, who was a witness of the scene, gives in detail all the incidents as they passed before his eyes.

**Jesus Laid in the Tomb.**—JOSEPH of Arimathæa, a rich man and a member of the Sanhedrim, and who was secretly a disciple of JESUS, applied to PILATE for the body, who, when he was satisfied that JESUS was really dead, complied with his request. The conduct of JOSEPH encouraged NICODEMUS, who brought myrrh and aloes to anoint the corpse. They took the body down from the cross, rolled it in linen with the spices, and, because the Sabbath was at hand, they laid it hastily in a newly-made sepulchre, which JOSEPH had prepared for himself, in an adjoining garden. To secure the body until the Sabbath was past, they rolled a great stone against the door and departed. Thus was the prophecy of Isaiah fulfilled (liii. 9), that He should "make his grave with the rich." The chief priests remembered with anxiety the prediction that JESUS had uttered respecting His resurrection, and therefore, to guard against any devices of His followers, they obtained from PILATE a guard of soldiers, who sealed the stone and watched at the tomb (Matt. xxvii. 62-66).

## THE BOOKS OF THE NEW TESTAMENT.

The English word GOSPEL signifies "good tidings" and is applied to the Books that are the vehicles of the best of all *good tidings* to mankind. The Greek name (*Εὐαγγέλιον*) of these Books had the same signification; from this latter comes the title, *Evangelists*, by which the writers of these *good tidings* are designated. These four precious Books present a concise record of the Nativity, Life, Words, Works, Death, Resurrection and Ascension of the SON OF MAN, JESUS, GOD MANIFEST IN THE FLESH; they unfold his character, claims and mission.

**THE GOSPEL ACCORDING TO ST. MATTHEW.**—There has been much discussion as to the language in which this Book was written and its date. Some have maintained that it was written in Hebrew, or rather Syro-Chaldaic; others, that its original was in Greek; and others, again, that it was written by the same inspired author in both languages. The last is probably the fact, and the Hebrew copy was written about A. D. 38, the Greek A. D. 61. St. MATTHEW relates *what he saw and heard* with the most natural and unassuming simplicity, in a plain and perspicuous style. "For simplicity of narrative and an artless relation of facts (without any applause, censure or digressive remarks, on the part of the historian, upon the characters introduced in it; without any intermixture of his own opinion upon any subject whatsoever), and for a multiplicity of *internal* marks of credibility, this Gospel certainly has no parallel among human productions." St. MATTHEW wrote primarily for the Jewish Christians, and hence his Gospel abounds, more than either of the other three, in allusions to Jewish customs, and hence, too, he dwells most on those of our Lord's words and acts that had direct reference to the Jews, and points out carefully numerous instances of the fulfillment of prophecies—a line of argument especially calculated to influence the devout Israelite. It is worthy of note, that the outlines of the whole Spiritual system are in this Gospel correctly laid down. St. PAUL has amplified and illustrated, but neither he nor any other Apostle or inspired writer has brought to light one truth, the prototype of which is not found in the words and acts of EMMANUEL, as related by St. MATTHEW.

**THE GOSPEL ACCORDING TO ST. MARK.**—St. MARK is supposed to have been "JOHN, whose surname was Mark" (Acts xii. 12), called by St. PETER, in his first Epistle (v. 13), "Marcus my son," from which it is concluded that he had been converted under St. PETER's preaching. Some have thought that he was the young man mentioned in Mark xiv. 51, 52. He was a companion of St. PAUL and St. BARNABAS during their earlier missionary labors, but left them at Perga, in Pamphylia; some time later he became co-laborer with the latter. After this he went to Rome (2 Tim. iv. 11), and thence into Asia, where he again met St. PETER. He wrote his Gospel, it is supposed, under that Apostle's supervision; this supposition is based upon the fact that he is spoken of by PAPIAS, a Christian writer of the Second Century, as St. PETER's "disciple and interpreter," and upon the additional fact that, while he omits many things honorable to that Apostle, he mentions at length all his shortcomings. In fact, JUSTIN MARTYR calls it "*the Gospel of St. Peter.*" (See also 2 Peter i. 15, 16.) The date of the Gospel has been fixed by general consent a little later than that of St. MATTHEW—about A. D. 61. That it was written directly for Gentile and not Jewish converts is evident from the facts that quotations from the Prophets and allusions to Hebrew customs are usually avoided, and, when they occur, explanatory clauses are added. St. MARK is supposed to have died at Alexandria.

**THE GOSPEL ACCORDING TO ST. LUKE.**—This Gospel was written by St. LUKE, "the beloved physician," about A. D. 63-64, while he was with St. PAUL in Rome. St. LUKE, according to the testimony of some of the Fathers, was a native of Antioch. He would appear, from his intimate acquaintance with the Greek language, as well as from his Greek name, *Λουκᾶς*, to have been of Gentile extraction. But from the Hebrew terms occurring in his writings, and from his accurate knowledge of the Jewish religion, ceremonies and customs, it is highly probable that he was a Jewish Proselyte; and, having afterward embraced the Gospel, he became a faithful and zealous companion of St. PAUL in many of his labors and travels (Acts xvi. 10; xx. 5, etc.). We learn from Acts xxviii. 15 and Philemon 24 that he



was with the Apostle at the time of his first captivity at Rome; and from 2 Tim. iv. 11 that, during his second imprisonment, St. LUKE alone remained by his side. TERULLIAN and CHRYSOSTOM call St. PAUL St. LUKE'S master and teacher, and EUSEBIUS says he was for the most part a companion of that Apostle. Though, like St. MARK, he was not an Apostle, nor is he once mentioned in the Gospels, yet this does not diminish the credit due to his narrative, because he himself has told us the sources of information to which the HOLY SPIRIT directed him. While passing over various particulars mentioned by St. MATTHEW and St. MARK, he records many things not mentioned by them. His classical style, in both his Book and the Acts, shows him to have been a scholar, while his Gospel is certainly more of a regular narrative than either of the others, as he evidently preserved the chronological order of the main facts.

**THE GOSPEL ACCORDING TO ST. JOHN.**—Written at Ephesus after St. JOHN'S release from the Isle of Patmos, about A. D. 97, this Gospel completed the *Canon of Scripture*. St. JOHN the "disciple whom JESUS loved," from his call till our Lord's Ascension, was never voluntarily absent from His Master's side; leaning upon His breast, standing at His cross (when all the rest were scattered) and running to the sepulchre, his love was earnest and devoted. "GOD, who

distributes His graces and gifts severally as He pleases, seems to have given St. JOHN a peculiar insight into the mysteries of Divine love. He takes a particular pleasure in enlarging upon it, and treats of it in a plain and inartificial style, but yet with such a lofty eloquence as is above the rules of human art, and can only be ascribed to the influence of that HOLY SPIRIT who gave him utterance. Some learned writers have thought that he wrote the Gospel as an answer to certain vile heresies that had grown up and were disturbing the Apostolic Church; it was certainly written for a more catholic purpose, which he distinctly states: "THESE ARE WRITTEN THAT YE MIGHT BELIEVE THAT JESUS IS THE CHRIST, THE SON OF GOD; AND THAT BELIEVING, YE MIGHT HAVE LIFE THROUGH HIS NAME." St. JOHN has recorded those of our LORD'S discourses, parables, miracles and prayers which showed forth most clearly His character as GOD MANIFEST IN THE FLESH, and displayed His wondrous love to man, evidenced by His acts and words as well as by His Vicarious Sufferings and Death.

Thus we have the life of our LORD in four narratives, which differ sufficiently in their details to show their independence of each other, and yet are so fully in accord on points of importance as to demonstrate that the same SPIRIT guided and influenced the mind and directed the work of their several writers (John xiv. 26).

#### THE ACTS OF THE APOSTLES.

THIS BOOK is a connecting link between the *Gospels* and *Epistles*—a useful postscript to the former and a valuable preface or introduction to the latter, especially to those of St. PAUL. The commencement acknowledges it to be a sequel to the *Gospel According to St. LUKE*; and this, with the fact that the same style prevails, proves it to have come from the pen of the same writer. It was probably published about the year 64, at Rome, his arrival at which city, with St. PAUL, the writer mentions near the close of the Book. Though its name would imply that it was a history of the work of all the Apostles, yet the greater part of it is an account of St. PAUL'S missionary travels, showing how the Gospel privileges were offered to and accepted by the Gentiles. It covers upward of thirty years, commencing with the Ascension of our LORD and closing

with the second year of St. PAUL in Rome. The Book of the Acts is one of the most important, as well as interesting portions of the Sacred History, materially assisting us in understanding both the Gospel narratives and the Apostolic Letters. While it is unexceptional as a literary composition, its language is so plain and unassuming that it is grand in its very simplicity; besides, it is so unmistakably honest and impartial, that as a mere history it commands the respect of the reader. Some of the descriptive passages are exceedingly graphic, presenting so vivid a picture of the several events that the reader can almost imagine himself an eye-witness; e. g., the sublime account of the effusion of the Holy Ghost on the Day of Pentecost, of the miraculous gift of tongues, of the effect on the multitude, the sneering charge of drunkenness, and St. PETER'S

convincing sermon that pricked many to the heart and caused the anxious question, "What shall we do?" (see Acts ii.); the glowing description of St. STEPHEN'S preaching and words, his arraignment, eloquent defence and glorious death (Acts vi. 8-vii. 60); the impressive narrative of the conspiracy to kill St. PAUL, its discovery by his nephew, who makes the

plot known to the chief captain, and this officer thwarts the plotters by sending the Apostle secretly under heavy escort to FELIX; and though less exalted, not less strikingly true to life, is the account of the riotous mob raised by DEMETRIUS (Acts xix. 32), and again of the Jewish rabble (Acts xxi. 34).

#### THE EPISTLES OF ST. PAUL, THE APOSTLE.

THE APOSTOLIC EPISTLES, of which St. PAUL wrote fourteen, are a Divinely-inspired commentary and an authoritative authentic exposition of the truths and doctrines of our holy religion, as uttered by our LORD and recorded in the Gospels. They contain the complete development of those "many things" which Jesus told His Disciples they were "not able to bear" during His life, and which were to be taught them by the HOLY GHOST.

The *Pauline Epistles* are strongly controversial: they first discuss and settle the questions in controversy, and refute such erroneous ideas or doctrines as had sprung up in the church addressed, then apply the truths deduced and proven to practical edification and holiness. In studying these letters three facts must be borne in mind: his quotations from the Old Testament are taken from the Septuagint version, then in general use; in some instances he unites passages from different prophets, without indicating the separating points; and in other places he gives the sense of a passage without regard to the precise language.

**THE EPISTLE TO THE ROMANS** was written in the year 58, at Corinth. It is not known by whom the Gospel had been carried to Rome, though it is thought by some of the Pentecostal converts (Acts ii. 10). St. PAUL had not yet been at Rome, but had heard of the state of the Church there from Aquila and Priscilla, who had been banished by the edict of Claudius. It was written at Corinth and addressed to the Church at Rome, which was composed of both Jews and Gentile converts. Its object was to confirm them in the faith; to guard them against the errors of Judaizing Christians; to show that Faith in JESUS CHRIST could alone obtain for them salvation. It is very valuable on account of its arguments as to the necessity, excellence and universality of the Gospel Dispensation. It is a writing which, for sublimity and truth of senti-

ment, for brevity and strength of expression, for regularity in its structure, and, above all, for the unspeakable importance of the discoveries which it contains, stands unrivalled by any mere human composition, and as far exceeds the most celebrated productions of the learned Greeks and Romans as the shining of the sun exceeds the twinkling of the stars.

**THE FIRST EPISTLE TO THE CORINTHIANS** was written at Ephesus, in the year 57, to the Church at Corinth, a city of Greece, situated on the isthmus of that name. Its object is to notice and reprove various abuses and disorders which had crept into the Church, and to exhort the members to union, simplicity and purity of life. It contains directions about the marriage state; advice with reference to partaking of meats offered in heathen sacrifices; cautions against irregularities in the administration of the Lord's Supper; a powerful defence of the doctrine of the Resurrection; a fine exposition of and argument for Christian love; and various other matters of importance.

**THE SECOND EPISTLE TO THE CORINTHIANS** was written a year after the first, at Philippi, in Macedonia, and subsequently sent to the Corinthians by St. TITUS and his associates. The first letter to the Church at Corinth having had the good effect of producing regret and reformation amongst those whom it rebuked, this was written to confirm them in their good resolutions, and to give them advice on various points suitable to their situation and circumstances, more particularly with reference to attempts that were making by false teachers to pervert their faith and to lessen St. PAUL'S credit by denying his Apostolic mission.

**THE EPISTLE TO THE GALATIANS** is supposed to have been written about A. D. 52, to the Church in that part of Asia Minor called Galatia. St. PAUL himself had planted the Church in these parts; subsequently certain Judaizing mischief-

workers had intruded themselves among the converts; and disparaging the Apostolic commission of St. PAUL, had led some of them astray from the Gospel. In this letter the Apostle exposes the Judaizing heretics, shows that he is "not a whit behind the chiefest Apostle," and powerfully vindicates Gospel truth.

**THE EPISTLE TO THE EPHESIANS.**—Ephesus was a city of Ionia and the capital of Proconsular Asia; it was also famous for a temple of Diana, which was esteemed one of the seven wonders of the world. Its inhabitants were noted for their superstitious arts, luxury and lasciviousness. St. PAUL preached the Gospel for a short time at Ephesus, about A. D. 53; and in the following year returned and remained there more than two years. He wrote this Epistle about A. D. 61, during the early part of his imprisonment at Rome. Its scope is to establish the Ephesians in the faith, and to this end to give them more exalted views of the eternal love of GOD, and of the excellency and dignity of CHRIST.

**THE EPISTLE TO THE PHILIPPIANS** was written at Rome, toward the close of St. PAUL's first incarceration, A. D. 62. The Church at Philippi appears to have been one of the most pure and generous of that age. Its members showed the tenderest regard for St. PAUL. Twice while he was at Thessalonica, and once when at Corinth, they had generously sent him contributions for his support, which he accepted, to prevent the Gospel being burdensome to more recent converts. They had also cheerfully borne many sufferings for their adherence to the Saviour. Their conduct had been uniformly so exemplary that he had only to rejoice over them. Accordingly, in this Epistle, he pours forth his heart in expressions of devout thankfulness and hearty commendations, not unmingled, however, with exhortations and counsels.

**THE EPISTLE TO THE COLOSSIANS** was written A. D. 62, to the Christians at Colosse, in Asia Minor, in reply to an inquiry which they had sent after his health and welfare. It is doubtful whether St. PAUL was ever at Colosse, as it is, also, by whom the Church there was founded. The contents of this Epistle are of a general nature, exhorting to Christian faith and practice.

**THE FIRST EPISTLE TO THE THESSALONIANS** was probably written A. D.

52, to the Church at Thessalonica, the capital of Macedonia, and is supposed to have been the first written of all the Epistles. Its contents are of a general nature; but toward the end he dissuades against excessive grief for the loss of deceased friends, and recommends preparation for death and judgment.

**THE SECOND EPISTLE TO THE THESSALONIANS** was written in the same year as the former, principally to correct some wrong notions which its perusal had excited with respect to the near approach of the day of judgment.

**THE FIRST EPISTLE TO TIMOTHY.**—There has been much dispute as to when this Epistle was written; internal as well as external evidence leads us to adopt the later date assigned, A. D. 64, during a missionary tour subsequent to St. PAUL's first imprisonment at Rome. St. TIMOTHY was a native of Lystra; his father was a Gentile, and his mother, EUNICE, a devout Jewess; by the latter, assisted by her mother, LOIS, TIMOTHY had been well reared in the Hebrew faith, and he was one of the first of St. PAUL's converts to Christianity. St. PAUL ordained him to the ministry, and subsequently made him Bishop of Ephesus. This Epistle is a pastoral charge, instructing TIMOTHY in the duties of his office.

**THE SECOND EPISTLE TO TIMOTHY** was written while St. PAUL was a prisoner at Rome, and probably during his second captivity, just before his martyrdom in the year 65.

**THE EPISTLE TO TITUS.**—St. TITUS was by birth a Greek, and one of St. PAUL's earlier converts to the faith; after accompanying St. PAUL for a time, the Apostle had placed him in charge of the churches in Crete. This Epistle is a pastoral charge instructing him in the duties entrusted to him, and was written at Nicopolis in the year 64.

**THE EPISTLE TO PHILEMON,** written during St. PAUL's first imprisonment, and forwarded with that to the Colossians, by the hands of ONESIMUS. This Epistle is a beautiful specimen of Christian courtesy, and was written in the year 63 at Rome.

**THE EPISTLE TO THE HEBREWS.**—As the HOLY SPIRIT did not direct the author of this Epistle to insert his own name, or to specify the persons to whom it was addressed, the determination of these questions cannot be essential to its right use, nor is it surprising that there

should have been much difference of opinion upon them. Whilst, however, many both in former and in later times have thought otherwise, it has been determined by the best authorities that it was written by St. PAUL to the Jewish converts to

Christianity. There are ample internal and external evidences of the correctness of this conclusion. Its object is to show the connection between the Mosaic and Christian Dispensations. It was written at Rome in the year 63.

#### THE CATHOLIC OR GENERAL EPISTLES.

The Epistle of St. JAMES, the two of St. PETER, the three (two of which are not "general") of St. JOHN, and the one of St. JUDE, have been called the Catholic or General Epistles, because they are addressed to the Church at large, and not to the converts of any one city or district.

**THE GENERAL EPISTLE OF ST. JAMES** was written about A. D. 61, by the son of ALPHEUS or CLEOPHAS, St. JAMES, who is called in the Gospels JAMES THE LESS, to distinguish him from JAMES the son of ZEBEDEE. He is supposed to have been the cousin of Christ, his mother being the sister of the Virgin Mary. He was Bishop of the Church in Jerusalem, and presided at the Councils of the Apostles; in consequence of his integrity and holy zeal he was surnamed JAMES THE JUST. He was put to death in a tumult of unbelieving Jews, A. D. 62. The object of the Epistle was to animate the Jewish Christians to support patiently their sufferings for the Gospel.

**THE FIRST EPISTLE GENERAL OF ST. PETER.**—Of this inspired Epistle Dr. Clark has well said, "No Christian can read it without deriving from it both light and life." St. PETER's style is peculiarly vigorous and impressive; as one of the early Fathers, ERASMUS, said, "It is sparing in words, but full of sense" ("*verbis pauca, sententiis differta*"). This Epistle is addressed to the Christians scattered "throughout Pontus, Galatia, Cappadocia, Asia and Bithynia," and was designed to comfort them in the terrible persecutions that had thus dispersed them, and he does this by the noblest considerations which the Gospel suggests. Written at Babylon in the year 63.

**THE SECOND EPISTLE GENERAL OF ST. PETER.**—The Apostle wrote this Epistle just before his martyrdom. It is addressed to the Church at large. Grand throughout, the style in some parts is

positively sublime (see iii. 10, *et. seq.*). Written at Babylon in the year 65.

**THE FIRST EPISTLE GENERAL OF ST. JOHN.**—A learned writer has described this Epistle forcibly as "a didactic discourse upon the living fundamental principles of the Christian religion." A terrible heresy had sprung up, the propagators of which are called by the Apostle "deceivers" and "Antichrist," and the Apostle's main object seems to have been to expose and denounce this false doctrine, and to assert, and that emphatically, the Divine and Human Nature of Jesus Christ. Like the Apostle's character, this Epistle is full and overflowing with LOVE. Written at Jerusalem in the year 68.

**THE SECOND AND THIRD EPISTLES OF ST. JOHN.**—These are improperly classed with the General Epistles, as they are addressed to individuals; the Second to "the elect lady and her children" (or more correctly, probably, "the lady ELECTA and her children"), the Third to GAIUS (or CAIUS). Written at Jerusalem in the year 69.

**THE GENERAL EPISTLE OF ST. JUDE.**—The author of this Epistle was called also LEBBAEUS and THADDEUS (Matt. x. 3; Luke vi. 15). He was the brother of St. JAMES (the Less), and hence cousin of our LORD. He was one of the twelve Apostles. We read little more of him in the Gospels than that he inquired of our LORD how He intended to manifest Himself to His disciples and not to the world (John xiv. 22). His Epistle is supposed to have been written to Jewish Christians in Syria and Arabia, in the year 65, where he is reported to have labored, and its design is clearly to guard the Christian Church against those false teachers who resolved all religion into speculative belief and outward profession, and sought to allure the Disciples into insubordination and licentiousness.



THE APOCALYPSE, COMMONLY CALLED THE REVELATION OF ST. JOHN THE DIVINE.

THIS BOOK is styled the Apocalypse (Apokalypsis) or Revelation (i. e., the revealing or unveiling of that which had been hidden) of St. JOHN the Divine (Θεολόγος, "Theologian"), as consisting of matters chiefly prophetic, which were revealed to ST. JOHN by OUR LORD JESUS CHRIST. This took place when he was in the Isle of Patmos, in the Ægean Sea, whither he was banished, as is generally supposed, by the Emperor Domitian, A. D. 94 or 95. It was published soon after his release from exile, about A. D. 97.

It has been remarked by a learned and able writer that no book of the New Testament has been so strongly attested or commented upon so early as this, nor does any other equal it in the dignity and sublimity of its composition. It may be divided into three parts: Chapter i. contains JOHN'S vision of CHRIST in glory; ii., iii., the seven letters addressed by our LORD to the seven Churches of Asia Minor. The remainder of the Book after presenting us (ch. iv.) with a description of the LAMB ON THE THRONE, and bringing to our notice the Book of GOD'S decrees as to future events, is occupied in showing the contents of that Book, the subject of which is the state of the Church, from the close of the Sacred Volume till the consummation of all things; and thus it forms a suitable sequel to the prophecies of DANIEL.

The Epistles to the Seven Churches supply the most important instruction to the Universal Church in every age, and may be profitably read by every Christian. As general hints for the profitable reading of this invaluable Book, which, as ages roll on, affords to each succeeding generation a brighter evidence of the Divine origin of our holy religion, and of the gracious intentions of GOD to man, the following remarks from Bishop LOWTH, the celebrated commentator, are extremely valuable: "An ordinary reader may receive great edification from these noble hymns offered up to GOD and CHRIST, and may likewise discover many useful truths, such as the adoration of the one SUPREME GOD in opposition to all creature-worship; the relying upon the merits of CHRIST only for pardon, sanctification and salvation; and that we

ought to wait patiently for CHRIST'S appearing and His kingdom, and, in an earnest expectation of it, to continue steadfast in the profession of the true faith and practice of sincere holiness, notwithstanding all the sufferings which may attend a good conscience. All may learn those marks and characters of Antichrist which it most nearly concerns us to take notice of, viz., pride, ambition and affection of worldly pomp and grandeur; a cruel and persecuting spirit, seeking to reduce others rather by force and compulsion than by reason and argument; the love of ease and softness and a careless and luxurious life; and that whosoever are guilty of these things are so departed from the true spirit of Christianity; and surely he that takes warning from the plain and frequent admonitions of this Book to avoid these sins has not wholly lost his labors in reading it; and, whilst, has enticed himself to the blessings pronounced upon those who keep its sayings."

To those who would trifle with the prophetic parts of this Book because of their mystery, the following may not be without value: "No prophecies in the Revelation can be more clouded with obscurity than that a child should be born of a pure virgin—that a mortal should not see corruption—that a person despised and numbered among malefactors should be established for ever on the throne of DAVID. Yet still the pious Jew preserved his faith entire amidst all these wonderful and, in appearance, contradictory intimations. He looked into the holy books in which they were contained with reverence, and with an eye of patient expectation, waited for the consolation of Israel." We in the same manner look up to these prophecies of the Apocalypse for the full consummation of the great scheme of the Gospel, when Christianity shall prevail over all the corruptions of the world, and be universally established in its utmost purity."

The conclusion of this Book is deeply solemn, characteristic of the Gospel, as distinct from the Law (ch. xxii. 21 with Mal. iv. 6 and John i. 17) and expressive of the design of the whole Bible, which is to point out CHRIST as the Alpha and Omega, the beginning and the end, the first and the last, and to invite mankind to take of the water of life.

WHERE RECORDED.

Acts xxii. 3. Acts xviii. 3. Acts viii. 26. Acts viii. 28. Acts viii. 29. Acts ix. 29-30. Acts ix. 25. Acts ix. 26. Acts xii. 25. Acts xiii. 1-5. Acts xiii. 6-12. Acts xiii. 13. Acts xiii. 14-18. Acts xv. 1. Acts xv. 2-10. Acts xv. 11-18. Acts xiv. 19-20. Acts xiv. 21-28. Acts xv. 1-21.

RECORDED EVENTS IN CHRONOLOGICAL ORDER.

Year of our Lord. 1-5. Tarsus. Tarsus according to "the perfect manner of the law of the fathers" by GAMALIEL. Verse still a "young man" he participates vigorously in the persecution of Christians. Yet preaching out threatenings and slaughter, he seeks and obtains a commission from the high-priest to go into Damascus on his great errand of persecution. Near Damascus, a vivid miraculous light shines from heaven and blinds him, and SAVI and his companions fall to the earth. FELES appears to him and converses with him, directing him to go into the city to learn what he shall do. He arrives and is led into Damascus, where he remains blind three days. He arises, being sent by the LORD, comes to SAVI, restores his sight and baptizes him. Then, being thus born again, he returns to Arabia for a season, and returning to Damascus, at once enters upon his Apostolic labors, preaching CHRIST in the synagogues of Damascus, exciting the jealousy of the multitude, and increasing the more in spiritual strength, he compounds the Jews of Damascus. He in wait day and night to kill him, but he escapes by being let down in a basket at night. He proceeds to Jerusalem, where the disciples are at first afraid of him, but being convinced of the change in his character, receive him into their fellowship. He preaches boldly; the Jews of Jerusalem seek his life, and he escapes to his native city. BARNAHAS goes to Tarsus after him, and they proceed to Antioch, where they remain a whole year and establish the first Gentile Church (here the title Christian is first applied to the Disciples). Having fulfilled their charge, they return to Antioch, JOHN MARK accompanying them. PAUL and BARNAHAS are set apart by the Church at Antioch, as commanded by the HOLY GHOST, for missionary work among the Gentiles; they start on their first tour, taking MARK with them; at Salamis they preach in the synagogue. At PAPHOS ELIYAS (BAR-JESUS), the sorcerer, is struck blind, and SERGIUS PAULUS, the procurator, is converted. Then they go to Perga, in Pamphylia, where MARK leaves them. Antioch. Then they go to Antioch in Pisidia, where PAUL preaches with good effect a powerful sermon to the Jews, which, by request of the Gentiles, he repeats to them the following Sabbath with marked success. There to Iconium, where they make a great many converts. They go to Lystra and Derbe; at the former, PAUL cures the man who had been lame from birth. The people regard us gods, and are with difficulty restrained from offering sacrifice to them. Not long after, some Jews, from Antioch (in Pisidia) and Iconium, induce the fickle people of Lystra to stone PAUL; they leave him, supposing him dead, but he recovers miraculously, and he and BARNAHAS go to Derbe. There they go again *via* Lystra, etc., to Perga, in Pamphylia, and into Attalia, and then return to Syria-Antioch. Thus ends PAUL'S first Missionary Tour, and he remains at Antioch about four years. PAUL attends the Church Council held at Jerusalem to decide about the circumcision of the Gentile converts.

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FABULAR MEMOIR OF ST. PAUL.



Year of our Lord.	BY WHOM WROUGHT.	CHARACTERISTICS OF THE MIRACLES.	WHERE WROUGHT.	THE RECORD.
27	Angel Gabriel . . . . .	ZACHARIAS is punished for unbelief by being deprived of speech for a season . . . . .	Jerusalem—Temple . . . . .	Luke i 11-23, 57-79.
27	The Apostles . . . . .	Devils are cast out and many Sick Persons cured . . . . .	Jerusalem . . . . .	John v. 2-4.
28	One not a Disciple . . . . .	Devils are cast out . . . . .	Place not recorded . . . . .	Mark ix. 38-40.
28	The Seventy Disciples . . . . .	Devils are often times subject to them through the Name of JESUS . . . . .	Galilee . . . . .	Luke x. 17.

## MIRACLES WROUGHT BY THE HOLY GHOST AND BY THE APOSTLES AND OTHER DISCIPLES, ETC.

Here ends St. Paul's history as recorded in the Acts of the Apostles. There are no certain particulars of the remainder of his life. It does not appear that he was tried during this imprisonment. It is probable that, on his release in 65, he made another Missionary Tour through Greece and Asia Minor, and possibly through Spain; some have thought he also visited Britain, but though not impossible, the evidence is very unsatisfactory. Soon after this he was again carried to Rome as a prisoner, and was not treated with kindness and consideration, as during the first imprisonment, but as a felon (2 Tim. ii. 9). He was banished A. D. 67 or 68, during the persecutions of Nero, when between sixty-three and sixty-seven years of age. There has been much discussion as to the chronology of St. Paul's life; without entering into the question, we have taken the dates as they appear in the standard editions of the Bible; it is possible (and we think probable) that two years should be subtracted from each date given.

Year of our Lord.	RECORDED EVENTS IN CHRONOLOGICAL ORDER.	WHERE RECORDED.
Cæsarea.	He is arraigned before Felix; Tertullus makes a plausible speech of accusation, which Paul effectually answers; Felix defers the case; he keeps Paul a prisoner for two years, and on vacating his office, leaves him bound . . . . .	Acts xxiv.
Malta.	Paul is arraigned successively before Festus and Agrippa; though guilty of no crime, he having appeared unto Cæsar, they cannot release him . . . . .	Acts xxv, xxvi.
Malta.	Paul is sent a prisoner, on board a ship bound for Rome; predicts the perils of the voyage; they are wrecked on Malta . . . . .	Acts xxvii.
Rome.	Here Paul is bitten by a viper without injury; comes the father of Perillus of a fever, and heals others. They sail after three months' delay for Rome, where they arrive without further incident, and Paul is delivered to the captain of the guard, who suffers him to live by himself with but a single soldier as guard . . . . .	Acts xxviii. 1-16.
65	Paul preaches to the chief of the Jews, and subsequently he continues to teach in his lodging; he dwells two years in his own hired house, "preaching the kingdom of God and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him." . . . . .	Acts xxviii. 17-31.

### TABULAR MEMOIR OF ST. PAUL—Continued.

RECORDED EVENTS IN CHRONOLOGICAL ORDER.

Year of our Lord.	RECORDED EVENTS IN CHRONOLOGICAL ORDER.	WHERE RECORDED.
Antioch.	Paul, with a number of others, goes back to Antioch, bearing the decision to the Gentile Churches in Syria and Cilicia . . . . .	Acts xv. 22-35.
Derbe and Lystra.	He passes through Syria and Cilicia to Derbe and Lystra, where he meets with Timothy, whom he takes with him on his tour . . . . .	Acts xv. 36-40.
Troas.	At Troas, Luke joins the company, and in response to a vision Paul goes into Macedonia; at Philipp, he travels from city to city, accomplishing much good . . . . .	Acts xvi. 1-8.
Philippi.	Lydia is converted, she and her family are baptized, and she constrains the Apostle and his party to abide at her house . . . . .	Acts xvi. 8-15.
Thessalonia.	Paul writes a spirit of divination from a young girl, whose masters bring him and Sias before the magistrates; they are beaten and cast into prison, their feet being put into stocks. At midnight the prison doors are miraculously opened, and their bonds loosed; the jailer is converted; he and his family are baptized . . . . .	Acts xvi. 16-24.
Berea.	In the morning they are released, and depart from Philipp, going to Thessalonica, where Paul makes many converts . . . . .	Acts xvi. 25-34.
Cornith.	Paul and his company go to Berea, where they are very successful . . . . .	Acts xvi. 35; xvii. 4.
Corinth.	Paul delivers a powerful sermon, making, however, but a small number of converts . . . . .	Acts xvii. 5-12.
55	He soon goes to Corinth; here preaches on the Sabbath; among the converts, considerable in number, is Crispus, the chief ruler of the synagogue; the Lord appears to Paul and encourages him in his work; he remains in this city a year and a half . . . . .	Acts xvii. 13-34.
56	He goes to Ephesus; thence, touching at Cæsarea, he hastens to Jerusalem, and returns to Antioch . . . . .	Acts xviii. 1-17.
56	After a brief rest, he makes a rapid tour (the third) through Galatia and Phrygia . . . . .	Acts xviii. 18-22.
Ephesus.	He goes again to Ephesus, where he baptizes in Jesus' name twelve of St. John Baptist's disciples; "GOD wrought special miracles by the hands of Paul;" his success here is wonderful, especially to his . . . . .	Acts xviii. 23.
59	Paul leaves Ephesus and visits Macedonia and Greece; then returns to Philipp . . . . .	Acts xix. 1-20.
Troas.	He goes to Troas, where Eutychus is killed by a fall from a window of a room where Paul was preaching, and is restored to life by the Apostle; he sails to Miletus; here he sends for the pastors of the Church at Ephesus and delivers to them a solemn charge, moving them so that they "weep sore and fell on Paul's neck and kissed him" . . . . .	Acts xix. 21; xx. 5.
Miletus.	Thence they sail to Cæsarea, where Agabus foretells what awaits Paul at Jerusalem; nevertheless he goes to Jerusalem . . . . .	Acts xx. 6-38.
Cæsarea.	Paul is seized and cast out of the Temple by a mob, but is rescued by a Roman officer; as he is being dragged to the castle, he is granted permission to speak to the multitude, and, standing on the steps, makes his defence in a speech that for grand eloquence and power has seldom been equaled . . . . .	Acts xxi. 1-26.
Jerusalem.	Being arraigned before the Sanhedrim, Paul skillfully sees his judges at variance, and is again taken in charge by the Roman authorities; the Lord appears to him and encourages him, telling him that he is to bear witness in Rome . . . . .	Acts xxi. 27; xxii. 29.
59	A conspiracy is entered into by certain Jews to kill Paul, but is frustrated by his nephew and the Roman soldier Lytus . . . . .	Acts xxiii. 12-35.

### TABULAR MEMOIR OF ST. PAUL—Continued.

RECORDED EVENTS IN CHRONOLOGICAL ORDER.

MIRACLES WROUGHT BY THE HOLY GHOST—Continued.

YEAR OF OUR LORD.	BY WHOM WROUGHT.	CHARACTERISTICS OF THE MIRACLES.	WHERE WROUGHT.	THE RECORD.
29	The HOLY GHOST . . . . .	The Power of Speaking Languages they had not learned bestowed on the Apostles and Disciples of the Ascended JESUS	Jeru'lm—upper room	Acts ii. 1-42
29 & 30	The Apostles . . . . .	Their Commission is attested by many Signs and Wonders	Jer'lm—Gate Beautiful.	Acts ii. 43; v. 12-16; Mark xvi. 20.
29	St. PETER (with St. JOHN)	A Man lame from his birth is enabled to "walk and leap"	Jerusalem . . . . .	Acts iii. iv. 16.
30	St. PETER . . . . .	Ananias and Sapphira are struck dead for lying to the HOLY GHOST.	Jerusalem . . . . .	Acts v. 1-11.
30	The Angel of the LORD . . . . .	Some of the Apostles, having been cast into prison, are delivered without the doors being opened or the guard disturbed	Jerusalem . . . . .	Acts v. 17-24.
31	St. STEPHEN, the Deacon.	Being "full of Faith and Power," does Wonders and Miracles among the people	Judea . . . . .	Acts vi. 8.
32	St. PHILIP, the Deacon.	Unclean Spirits are cast out, and many cases of Palsy, Lameness, etc. are cured	A city of Samaria . . . . .	Acts viii. 6-13.
32	SPIRIT OF THE LORD . . . . .	St. PHILIP, having baptized the Eunuch, is "caught away" and taken to Azotus	Near Gaza . . . . .	Acts viii. 39, 40.
33	The Glorified JESUS . . . . .	A series of miracles connected with the conversion of SAUL of Tarsus	Near Damascus . . . . .	Acts ix. 3-18.
37	St. PETER . . . . .	ENEAS, who had been bedfast with Palsy for eight years, is "made whole."	Lydda . . . . .	Acts ix. 33-35.
37	St. PETER . . . . .	DORCAS (or TABITHA) is raised from the dead	Joppa . . . . .	Acts ix. 36-42.
44	The Angel of the LORD . . . . .	St. PETER, being in chains and in prison, is accordingly delivered	Jerusalem . . . . .	Acts xii. 4-17.
44	The Angel of the LORD . . . . .	HEROD AGRIPPA I. dies, because he fails to rebuke impious flattery	Cesarea . . . . .	Acts xii. 21-23.
45	St. PAUL, the Apostle . . . . .	ELYMAS, the Sorcerer, trying to prevent the conversion of SERGIUS PAULUS, is stricken with temporary total blindness	Paphos . . . . .	Acts xiii. 6-12.
46	St. PAUL . . . . .	A Man who had been such a Cripple from Birth that he "never had walked," is enabled to "walk and leap."	Lysra . . . . .	Acts xiv. 8-11.
53	St. PAUL . . . . .	Casts out a Spirit of Divination	Philippi . . . . .	Acts xvi. 18.
53	By an earthquake . . . . .	St. PAUL and SILAS having been cast into prison, their feet fast in stocks, the prison doors are opened, the stocks loosed	Philippi . . . . .	Acts xvi. 23-34.
57	St. PAUL . . . . .	Special Miracles are wrought without his seeing the objects	Ephesus . . . . .	Acts xix. 11, 12.
60	St. PAUL . . . . .	EUTYCHUS, killed by a fall from a window, is restored to life	Troas . . . . .	Acts xx. 9-12.
62	St. PAUL . . . . .	A Deadly Viper proves harmless	Island of Melita . . . . .	Acts xxviii. 3-6.
62	St. PAUL . . . . .	The father of PUBLIUS, and many other Sick Persons, are cured	Island of Melita . . . . .	Acts xxviii. 7-9.

THE APOSTLES OF OUR LORD.

CONTAINING BIOGRAPHICAL SKETCHES OF THE FOUNDERS OF THE CHRISTIAN CHURCH.

WHEN our LORD entered upon His ministry He was followed by great multitudes of people from Galilee and from Decapolis, and from Judea, and from beyond Jordan. He now proceeded to provide for His Church the teachers who were to edify His people, and He commenced to proclaim His doctrines by the celebrated *Sermon on the Mount*. The TWELVE APOSTLES whom He selected were needed to bear witness to His own deeds and words (Matt. iv. 17-25; x. 2-4; Mark iii. 1, 13-19; Luke vi. 12-49). He ordained them "that they should be with Him, and that He might send them forth to preach, and to have power to heal sicknesses and to cast out devils." After His Ascension it became a chief part of their mission to bear witness to the fact of His Resurrection, a *fundamental* truth in the System of the Gospel. For this duty it was essential that their personal intercourse with Him should be constant; and, hence, St. PETER speaks of them as "witnesses chosen before of GOD . . . who did eat and drink with Him after He rose from the dead" (Acts i. 21, 22; comp. x. 41). The marks of the Apostolic office were these: Personal intercourse with CHRIST; appointed by Himself; the gift of the HOLY SPIRIT breathed on them by CHRIST, and more plentifully bestowed on the day of Pentecost, thus enabling them to work miracles and to speak in foreign tongues; to which was added the power to confer that gift on others. The union of these qualifications rendered it impossible for the Apostles to have successors in office, and thus they were distinguished from every other class of ministers, whether Deacons, Evangelists, Pastors or Bishops.

The time is not certainly determined when our LORD separated the Apostles from His disciples and followers to their distinctive office. They were from the lower ranks of life, and it appears that some of them at least had been with Him before they were called as Apostles, but after their appointment they remained continuously in His service. They were all on an equality, so far as official rank was concerned, during and after the ministry of CHRIST on earth. St. PETER, indeed, from his emotional and energetic character, was usually prominent among them, and enjoyed the distinguished honor of founding the Jewish and Gentile Churches (Acts ii. 14, 42; xi. 11; comp. Rev. xxi. 14; Eph. ii. 20); but we never find in Scripture the slightest trace of primacy or official superiority assigned to him. It is true that he and JAMES and JOHN, the sons of ZEBEDEE, are admitted to the inner privacy of our LORD'S acts and experiences on several occasions (Matt. xvii. 1-9; xxvi. 37; Mark v. 37), but this is no evidence of superiority and distinction in office.

**Peter.**—His original name was SIMON. He was the son of JONAS, and was brought up to his father's occupation as a fisherman on the Sea of Galilee. He and his brother ANDREW were partners of JOHN and JAMES, the sons of ZEBEDEE. Various allusions in the sacred narrative seem to indicate that their social position was easy, and that they had a fair measure of education. PETER lived first at Bethsaida and afterward at Capernaum, in a house which he or his mother-in-law owned; and it must have been a large one, as he received in it not only our LORD, but multitudes who were attracted by the miracles and the preaching of JESUS (Matt. xix. 27, etc.). The passage in Acts iv. 13, where PETER and JOHN are called "unlearned and ignorant men," does not necessarily mean that they were illiterate, but rather that they were "laymen," *i. e.*, men of ordinary education, when contrasted with those who were educated in the *schools of the Rabbis*. That he was an affectionate husband and married in early life are facts inferred from Scripture. CLEMENT of Alexandria, and others, tell us that his wife's name was



**PETRETUA**, that she had children and that she suffered martyrdom. The impression prevailed that **PETER** was advanced in life at the time of his death, but there is no evidence to prove that he was much older than our **LORD**. He was probably only between thirty and forty when called, along with **ANDREW**, at the Lake of Galilee. Thereafter **JAMES** and **JOHN** were appointed, and ere long **PETER** and his eleven fellow-disciples were set apart as our **LORD'S** immediate attendants (Matt. x. 2, 4; Mark iii. 13-19; Luke vi. 13). From this time forward **PETER** held a prominent place among the Apostles. His energy and boldness urged him forward, but he held no distinct office above his brethren, and he certainly never claimed any power which did not equally belong to his associates. It would appear that his consciousness of ability and devotion to his Master seemed to develop a tendency to rashness that verged on presumption. He even incurred a severe rebuke from our **LORD** (Matt. xvi. 22) because of his dictatorial manner, and yet it is obvious that, bold as he no doubt was, he frequently manifested his greatest weakness immediately after some decided display of resolute devotion, as may be seen by his anxiety to find out who among the Apostles would prove a traitor, loudly asseverating his own purpose of steadfastness, and then forthwith in a moment of weakness miserably denying his **LORD** (Matt. xxvi. 33-35; Mark xiv. 29-31; Luke xxii. 33, 34; John xiii. 36, 38).

He was restored again after his fall by our **LORD** at the Lake of Galilee, and the prediction of his death showed him that he would indeed be permitted to follow his glorified Master. After the Ascension he and his colleagues were to govern and extend the Church that their Master had founded, and the narrative of the Acts of the Apostles presents him as a leader, although neither exercising nor claiming any authority or superiority over his brethren. Before **ANNAS** and **CALAPHEAS** the boldness of **PETER** and **JOHN** was observable, and they utterly refused to be time servers. Miracles of healing and of judgment, as in the case of **ANANIAS** and **SAPPHIRA**, were wrought by **PETER**, and from Jerusalem he and **JOHN** were sent to Samaria. There he was confronted with **SIMON MAGUS**, and about three years later he came into contact with **PAUL** (Acts ix. 26 and Gal. i. 17, 18). The baptism of **CORNELIUS** was the crown and consummation of the ministry of **PETER**, as it was the first-fruits and the earnest of the great Gentile harvest. Shortly afterward he was imprisoned by **HEROD AGRIPPA** (Acts xii.), and his miraculous deliverance closes the second great period of his ministry.

From this time there is no continuous history of him. He left Jerusalem, but the scene of his labors is not recorded. Six years later he returned, when the Apostles and elders assembled to settle the question about circumcision. It was at Antioch where the painful collision between him and **PAUL** occurred, when an essential point in Christian discipline and living was determined. That **PETER** preached in the provinces mentioned in his first Epistle is mere conjecture, but there is reason to believe that he did reside for a time at Babylon. If he ever visited Rome, it must have been toward the close of his life. There is no allusion in the Epistle to the Romans to his having been in the Roman capital, and the traditions and evidence bearing on the controversy are confused and contradictory. **CLEMENT**, **IGNATIUS**, **DIONYSIUS**, **IRENEUS**, **CAIUS**, **ORIGEN**, **TERTULLIAN** and others testify to the fact that he was at Rome, and that he and **PAUL** suffered martyrdom there about the same time, and yet the evidence on the other side is so exceedingly weighty that it may be considered an unsettled question. He may have been in Rome, and even suffered martyrdom there, but it is morally certain that he was never Bishop of the Church, and that he never claimed a primacy there or elsewhere over his brethren.

**Andrew** was one among the first-called of the Apostles. He was brother to **PETER**, but whether older or younger is uncertain. He was of Bethsaida, and had

been a disciple of **JOHN THE BAPTIST**. With another of **JOHN'S** disciples he brought his brother **PETER**, and they attached themselves to **JESUS**. In the catalogue of the Apostles his name appears second in Matthew and Luke, but in Mark and Acts he is enrolled after **PETER**, **JAMES** and **JOHN** as the fourth, and in company with **PHILIP**. He appears to have enjoyed great intimacy with our **LORD**, and to have been assiduous in his duties (John xii. 22; vi. 8). There are few details given of him in Scripture, and many of the traditions are quite uncertain. **EUSEBIUS** makes him preach in Scythia, **JEROME** and **THEODORET** in Achaia (Greece), and **NICEPHORUS** in Asia Minor and Thrace. He is said to have been crucified at Patrae, in Achaia, on a cross "decussate," hence called after his name.

**James and John**, the sons of **ZEBEDEE**.—In the spring or summer of the year 27, **ZEBEDEE**, a fisherman, was on the Sea of Galilee with his two sons engaged at their occupation. Near them was another boat with **SIMON** and **ANDREW**, all of them being partners. Being unsuccessful, they landed and began to wash their nets. The new Teacher (**JESUS**) appeared on the beach, and at His call they left all and became His disciples. The leading incidents in the career of **JAMES** may be briefly stated. In the following year he was confirmed as an Apostle, and witnessed the miraculous healing of **JARIUS'** daughter. In the spring of 28 he was present at the Transfiguration. Very early in the year 29 he urged our **LORD** to call fire down from heaven to consume a Samaritan village, and about three months later he and his brother made their ambitious request through their mother **SALOME**. On the night before the crucifixion he was with our **LORD** in Gethsemane. He witnessed the Ascension, and shortly before the Passover, in the year 44, he was put to death (Acts xii. 1) by **HEROD AGRIPPA**.

**John** is generally believed to have been younger than his brother **JAMES**. His life may be divided into three periods: 1. Before his call to the discipleship he no doubt lived with his parents in or near Bethsaida, and little is known of him. When the voice of **JOHN THE BAPTIST** was heard in the wilderness of Judea and multitudes flocked to hear him, the sons of **ZEBEDEE** were among the number. 2. But a greater than **JOHN** arose, and these brethren attached themselves to Him. **PETER**, **JAMES** and **JOHN** came within the innermost circle of our **LORD'S** friends. He enjoyed the memorable distinction of being the disciple whom Jesus loved. He witnessed the Transfiguration, and was with Him during His agony. He was the first of the disciples to recognize our **LORD** after His Resurrection, and his zeal was unwearied in the company of **PETER** in the expansion of the Church. Fifteen years after **PAUL'S** first visit to Jerusalem he was there, at the settlement of the great question which had agitated the Church, and his position and influence were those of one who was known to be a chief "pillar" in the Church (Gal. ii. 9). 3. The traditions of a later age connect him with Ephesus after his departure from Jerusalem. It is held that the seven Asiatic Churches were his special charge, and that he had much to do in saving them from soul-destroying error. Persecution drove him to the island of Patmos, where he labored in the mines, and where he received the Revelations which close the New Testament. **POLYCARP**, **IGNATIUS** and **PAPIAS** were his disciples; and at a great age, and after seeing the Church extended from Palestine westward to Italy and Gaul, he died, and so the last of the Apostles of our **LORD** passed away.

**Philip** was of Bethsaida, the city of **ANDREW** and **PETER** (John i. 44), and probably was among the followers of **JOHN THE BAPTIST**. It is probable that from **ANDREW** he learned that the **CHRIST** had appeared. In the Gospels his name usually occurs at the head of the second group of four, as **PETER'S** name is at that of the first (Matt. x. 3; Mark iii. 18; Luke vi. 14). The first three Gospels tell us few facts about him, but **JOHN** records a few important utterances. After the Ascension and the day of Pentecost all is uncertain about his history.



**Bartholomew**, one of the twelve, was probably born at Cana of Galilee. He is said to have preached the Gospel in India, but if he went eastward, it is likely that his labors were not extended beyond Arabia-Felix. There is a tradition which connects him with Armenia, and reports him to have been there flayed alive and then crucified with his head downward.

**Thomas**.—Nearly all that we know of him is derived from the Gospel of JOHN, where he is represented as a man slow to believe, seeing the dark side of any question, subject to despondency, but filled with attachment to our LORD. The earlier traditions represent him as preaching in Parthia or Persia, and the Church in Malabar in India is reputed to have been founded by him, but this is evidently an error, as a Nestorian THOMAS who labored in India was no doubt the missionary of that province.

**Matthew**, the Publican, was the writer of the Gospel that is called by his name. He had been a farmer of the taxes, or a *public* officer, engaged, no doubt, by a Roman knight or some man of high standing. EUSEBIUS says that after our LORD'S Ascension MATTHEW preached for fifteen years in Judea, and then went to foreign nations. SOCRATES SCHOLASTICUS says he labored in Ethiopia. AMBROSE sends him to Persia, ISIDORE to the Macedonians, while others hold that he preached among the Medes and Persians, but nothing is really known of his later history.

**James**, the son of ALPHEUS, and his younger brother **Jude**, appear to have been called to the Apostolate in the year 27. It is likely that JAMES had taken part in the effort to restrain the SAVIOUR, as mentioned in Mark iii. 21; John vii. 7. We hear no more of him until after the Crucifixion and the Resurrection, and again he is lost sight of for ten years. When PAUL came to Jerusalem we find JAMES on a level with PETER deciding the course to be adopted toward PAUL. Tradition places him over the Church in Jerusalem, and HEGESIPPUS says that before Vespasian began the siege of the city he was thrown down from the temple by the Scribes and Pharisees; he was then stoned, and his brains were dashed out by a fuller's club.

**Lebbeus** was a name of the Apostle JUDAS or JUDE, the brother of JAMES, of whose later history nothing is known. Tradition connects him with the Church at Edessa.

**Simon**, the Canaanite (ZELOTES, Luke vi. 15; Acts i. 13), was one of the twelve, but nothing is known of his later life. He is reported to have labored in Egypt, Cyrene and Mauritania, and to have been crucified in Judea in the reign of DOMITIAN.

**Judas Iscariot** is called the son of SIMON in John vi. 71 and xiii. 2, 26, but in the other Gospels he receives no other name but ISCARIOT, the meaning of which is conjectural. We can scarcely hope to explain fully the reasons why such a man was called to the Apostolate, but the choice was not made without a foreseeing of the issue (John vi. 64). As soon as the Twelve had to accompany our LORD in a body, it became necessary that provision should be made for their wants; and their form of life (Luke viii. 3) brought the temptation before which he fell. The Galilean or Judean peasant was entrusted with larger sums than he had ever owned, and covetousness, unfaithfulness, the lust of the world, overpowered him. He became infuriated when he perceived that his Master had read his heart, and in the madness of his rage he sold "the innocent ONE for thirty pieces of silver." What he did after the betrayal is not recorded, further than that the sight of his enormity so filled him with remorse that life became intolerable, and he died a hopeless suicide. It would appear that the rope by which he sought to hang himself gave way, and so, falling headlong, his abdomen was lacerated, and thus he died, as it were, a double death, and so went to his own lot.

## CONCORDANCE TO THE HOLY SCRIPTURES.

- ABASE. Ezek. 21, 26, and *a.* him that is high.  
Dan. 4, 37, walk in pride, he is able to *a.*  
Matt. 23, 12; Luke 14, 11; 18, 14, whosoever ex-  
alteth himself shall be *a.*  
Phil. 4, 12, I know how to be *a.*  
See Job 40, 11; Is. 31, 4; 2 Cor. 11, 7.  
ABATED. Gen. 8, 3; Lev. 27, 18; Deut. 34, 7.  
ABHOR. Ex. 5, 21, made our savour to be *a.*  
Job 19, 19, my inward friends *a.* me.  
Ps. 78, 59, Lord wroth, and *a.* Israel. 89, 38, thou  
hast cast off and *a.* 107, 18, their soul *a.* all  
manner of meat. 119, 163, I hate and *a.* lying.  
Prov. 22, 14, *a.* of the Lord shall fall therein.  
Is. 7, 16, land thou *a.* shall be forsaken.  
66, 24, they shall be *a.* unto all flesh.  
Ezek. 16, 25, made thy beauty to be *a.*  
Amos 6, 8, I *a.* the excellency of Jacob.  
See Lev. 26, 11; Job 42, 6; Rom. 12, 9.  
ABIDE. Gen. 44, 33, let severant *a.* instead of lad.  
Ex. 16, 20, *a.* every man in his place.  
Num. 24, 2, he saw Israel *a.* in tents.  
31, 19, *a.* without camp seven days.  
1 Sam. 5, 7, ark of God shall not *a.* with us.  
Job 24, 13, nor *a.* in the paths thereof.  
Ps. 15, 1, Lord, who shall *a.* in thy tabernacle?  
91, 1, shall *a.* under the shadow. [wise].  
Prov. 15, 31, ear that heareth reproof *a.* among  
Eccles. 1, 4, the earth *a.* for ever.  
Jer. 42, 10, if ye will still *a.* in this land.  
49, 18, 33; 50, 40, there shall no man *a.*  
Hos. 3, 3, thou shalt *a.* many days.  
Joel 2, 11, day very terrible, who can *a.* it?  
Luke 2, 8, shepherds *a.* in field. 19, 5, to day I  
must *a.* at thy house. 24, 29, *a.* with us, it is  
toward evening.  
John 3, 36, wrath of God *a.* on him.  
5, 38, have not his word *a.* in you.  
14, 16, another Comforter, that he may *a.*  
15, 4, *a.* in me.  
5, he that *a.* in me bringeth forth fruit.  
10, *a.* in my love.  
Acts 16, 15, come to my house, and *a.*  
1 Cor. 3, 14, if any man's work *a.*  
13, 13, now *a.* faith, hope, charity.  
2 Tim. 2, 13, if we believe not, be *a.*  
See Gen. 29, 19; Num. 35, 25; Eccles. 8, 15.  
ABILITY. Ezra 2, 69, they gave after their *a.*  
Dan. 1, 4, had *a.* to stand in the palace.  
Matt. 25, 15, to every man according to *a.*  
1 Pet. 4, 11, as of the *a.* God giveth.  
See Lev. 27, 8; Neh. 5, 8; Acts 11, 29. [together].  
ABJECTS. Ps. 35, 15, the *a.* gathered themselves  
ABLE. Deut. 16, 17, every man give as he is *a.*  
Josh. 23, 9, no man *a.* to stand before you.  
1 Sam. 6, 20, who is *a.* to stand before God?  
1 Kin. 3, 9, who is *a.* to judge?  
2 Chr. 2, 6, who is *a.* to build?  
Prov. 27, 4, who is *a.* to stand before envy?  
Amos 7, 10, land not *a.* to bear his iniquity?  
Matt. 3, 9, God is *a.* of these stones. 9, 28, believe  
ye that I am *a.*? 20, 22, are ye *a.* to drink of  
Luke 12, 26, not *a.* to do least. [cup?]  
Acts 6, 10, not *a.* to resist wisdom.  
Rom. 4, 21, what he had promised he was *a.*  
8, 39, *a.* to separate us from love of God.  
1 Cor. 10, 13, tempters above that ye are *a.*  
2 Cor. 3, 6, *a.* ministers of new testament.  
Eph. 3, 13, *a.* to subdue all things.  
Phil. 3, 21, *a.* to succour them that are tempted.  
James 4, 12, *a.* to save and destroy.  
Jude 24, *a.* to keep you from falling.  
Rev. 5, 3, no man *a.* to open book.  
6, 17, who shall be *a.* to stand?  
See Ex. 18, 21.  
[our *a.*]  
ABOARD. Acts 21, 2. [our *a.*]  
ABODE (*a.*). John 14, 23, we will come and make  
See 2 Kin. 19, 27; Is. 37, 28.  
ABODE (*v.*). Gen. 49, 24, his bow *a.* in strength.  
Ex. 24, 16, glory of the Lord *a.* on Sinai.  
Judg. 21, 2, the people *a.* there before God.  
Luke 1, 56, Mary *a.* with her about three months.  
John 1, 32, the Spirit, and it *a.* on him.  
39, they came and *a.* with him.  
8, 44, a murderer, and *a.* not in truth.  
Acts 14, 3, long time *a.*, speaking boldly.  
18, 3, Paul *a.* with them, and wrought.  
See 1 Sam. 7, 2; Ezra 8, 15.  
ABOLISH. 2 Cor. 3, 13, the end of that which is *a.*  
Eph. 2, 15, *a.* in his flesh the enmity.  
2 Tim. 1, 10, Christ, who hath *a.* death.  
See Is. 2, 18; 51, 6; Ezek. 6, 6. [ing idols].  
ABOMINABLE. 1 Kin. 21, 26, Ahab *a.* in follow-  
Job 15, 16, how much more *a.* is man?  
Ps. 14, 1; 53, 1, they have done *a.* works.  
Is. 14, 19, cast out like *a.* branch.  
65, 4; Jer. 16, 18, broth of *a.* things.  
Jer. 44, 4, this *a.* thing that I hate.  
Tit. 1, 16, in works they deny him, being *a.*  
1 Pet. 4, 3, walked in *a.* idolatries.  
See Lev. 11, 43; Deut. 14, 3; Rev. 21, 8.  
ABOMINATION. Gen. 43, 32, *a.* to Egyptians.  
Lev. 18, 26, shall not commit any *a.*  
Deut. 7, 26, nor bring *a.* into house.  
18, 9, after the *a.* of nations.  
12, because of *a.* the Lord doth drive.  
25, 16, all that do unrighteously are *a.* to God.  
1 Sam. 13, 4, Israel had in *a.* with Philistines.  
Prov. 3, 32; 11, 20, the froward *a.* to the Lord.  
8, 7, wickedness *a.* *a.* to my lips.  
15, 8, 9, 26; 21, 27, sacrifice, etc. of wicked *a.*  
28, 9, even his prayer shall be *a.*  
Is. 44, 19, the residue thereof *a.*  
Jer. 4, 1, put away thine *a.* out of sight.  
6, 15; 8, 12, ashamed when committed *a.*  
Ezek. 5, 9, the like, because of all thine *a.*  
33, 29, land desolate because of *a.*  
Dan. 11, 31; Matt. 24, 15, *a.* of desolation. [God].  
Luke 16, 15, esteemed among men *a.* in sight of  
Rev. 21, 27, in no wise enter that worketh *a.*  
See Lev. 7, 18; 11, 41; Mal. 2, 11; Rev. 17, 4.  
ABOUND. Prov. 29, 20, faithful shall *a.* with  
Rom. 15, 13, that ye may *a.* in hope. [blessings].  
1 Cor. 15, 58, always *a.* in work of the Lord.  
2 Cor. 1, 5, as sufferings *a.*, so consolation *a.*  
See Rom. 3, 7; 5, 15; Phil. 4, 12.  
ABOVE. Deut. 28, 13, *a.* only, and not beneath.  
Job 31, 2, portion of God from *a.*  
Prov. 15, 24, way of life *a.* to wise.  
Matt. 10, 24; Luke 6, 40, disciple not *a.* master.  
John 3, 31, he that cometh from *a.* is *a.* all.  
John 8, 23, I am from *a.*  
Rom. 14, 5, one day *a.* another.  
1 Cor. 4, 6, *a.* that which is written.  
Gal. 4, 26, Jerusalem *a.* is free.  
See Gen. 48, 22; Ps. 138, 2; James 1, 17.  
ABSENT. 1 Cor. 5, 3; Col. 2, 5, *a.* in body.  
2 Cor. 5, 6, *a.* from Lord.  
See Gen. 31, 49; 2 Cor. 10, 1. [idols].  
ABSTAIN. Acts 15, 20, 29, *a.* from pollutions of  
1 Thess. 5, 22, *a.* from all appearance of evil.  
1 Pet. 2, 11, *a.* from fleshly lusts.  
See 1 Thess. 4, 3; 1 Tim. 4, 3. [stood forth].  
ABSTINENCE. Acts 27, 21, after long *a.* Paul